

BIOGRAPHY
OF
Shrotriya Brahmnishtha Veetraga Paramhansa
SWAMI DAYANAND GIRI JI MAHARAJ



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*(Based on information obtained from authentic sources
including Swamiji's own writings and revelations)*

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(i)

PUBLISHER'S NOTE

Third Edition of Swamiji's Biography in Hindi was published and released in a solemn ceremony held on 19-03-2011 at Arya Samaj Mandir Bengali Mohalla, Ambala Cantt. (Haryana). We offer our humblest pranams to the lotus feet of Revered Swamiji Maharaj whose blessings, inspiration and guidance made this work possible.

A large number of Swamiji's devotees, mainly from Southern States of India and abroad, have been keenly looking forward to the publication of Swamiji's biography in English to enable them to know about Swamiji's journey in search of spiritual truth and yearning to know and unfold the secrets of human life on earth and beyond.

Though, Swamiji is not in our midst in physical form, yet the sublime and spiritual knowledge derived by Revered Swamiji after deep meditation and study of Holy Scriptures would always remain with us in the form of nectar contained in Swamiji's discourses and writings already published in 14-publications both in Hindi and English and generously distributed free of cost to thousands of devotees and seekers of right knowledge of human physical existence, Atma (Soul i.e. individual consciousness) and Paramatama (God, the Supreme Consciousness).

This book contains authentic information and some important impressions and observations of various learned and dedicated devotees of Swamiji. Though some of them could not meet Swamiji in person, yet they are immensely impressed with Swamiji's greatness and his simple daily living with absolutely no desire of earning name, fame and avoiding physical and mental entanglement in worldly and material comforts

(ii)

Swamiji's simple and lucid style of unfolding spiritual secrets of human life and satisfying queries of devotees endeared him as undeclared spiritual "Guru" of thousands of his followers and devotees.

We thank all those who helped in the publication of this English version of Swamiji's biography and thereby evinced their love and devotion for Revered Swami Dayanand 'Giri' Ji Maharaj. We have earnestly endeavoured to include in this book all necessary information and facts about Swamiji's journey on the path of spiritual realization.

Since human knowledge is limitless and being conscious of our limited knowledge of English language, we request our learned readers to generously ignore any omissions, repetitions or errors in compilation of this book.

It was with the blessing of Swami Swaymbhoo Tirth, a long time spiritual associate of Swamiji, that the first biography of Swami Dayanand Giriji in Hindi was brought out. We are particularly thankful to Respected Smt. Vimla Bhanotji, younger sister of Reverend Swamiji Maharaj and Smt. Nirmala Sharma ji, wife of Swamiji's brother Sh. R.C. Sharma, Ex-Chief Engineer, PWD (B&R) Haryana who have been very kind to provide some vital information to be incorporated in this biography of Swamiji Maharaj without which this biography would have remained incomplete. I am thankful to Prof. A.S. Mahajan, Head of Post-Graduate Dept. of English (Retd.) G.M.N. Colloege, Ambala Cantt, Dr. B.L. Sharma, Retired Principal, University College, Kurukshetra and Sh. C.L. Puri for compiling the reminiscences, translating them in English and editing of the book. Our sincere thanks are also due to Ch. Jai Parkash Mathur of village Majri (P.O. Karla), Delhi-81 an ardent devotee

of Swamiji for rendering sincere and dedicated humble services at the lotus feet of revered Swamiji Maharaj during publication of holy books

We wish all our readers Swamiji's Godly blessings for a happy life endowed with spiritual awakening and understanding of the mysteries of Human life. We are confident that the life of Revered Swamiji will prove source of inspiration to all the devotees to tread the path of spirituality and achieve higher and blissful values of human life.

March 19, 2012

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BRIEF LIFE SKETCH OF REVERED SWAMI DAYANAND GIRIJI MAHARAJ

Swamiji was born in an affluent and religious Brahmin family at Hoshiarpur (Punjab) on 19th March, 1919. His father was a noble and pious Civil Engineer widely known for his honest and religious way of life. From the very beginning Swamiji was unattached with the material world and at the tender age of 19, he left his home at Vill. Shahpur near Sargodha (*now in Pakistan*) with absolute renunciation, in search of God and Real Truth of life. After about one year of visiting various places and seers, he arrived at Kailash Ashram Rishikesh (Haridwar) and met Maha Mandaleshwar Swami Vishnudevanand 'Giri' Ji Maharaj which marked the beginning of learning Sanskrit language and study of scriptures and spiritual books under the guidance of his mentor Swami Vishnudevanand 'Giri' Ji Maharaj.

Greatly impressed with his dedication, devotion and complete renunciation of wordly ways of life, Swami Vishnudevanand 'Giri' Ji always kept Swamiji in his company and after about 3 years the Guru sent Swamiji to Kashi (Varanasi) for extensive study of scriptures under the esteemed guidance of Swami Shankar Chetan Bharti Ji Maharaj, an authority on Sanskrit Language, Vedas, Scriptures and other spiritual literature. At Kashi, 6 years of concentration on learning equipped Swamiji with complete knowledge of his cherished Subject (*Gyana*).

After spending about 6 years at Kashi, when Swamiji returned to Kailash Ashram, his Guru, highly impressed with his accomplishments and knowledge, decided to appoint Revered Swamiji his religious heir of the Ashram. Knowing this and considering it as shackles binding him to an institution, Swamiji

left Kailash Ahsram without informing anyone and visited unknown places of Himalayas meditating on the hidden mysteries of life.

Swamiji practised 'Dhyan Samadhi' for 7 to 8 months in the 'Beehadgufa' the famous cave in a jungle near Badrinath Temple (*Uttarakhand*) sitting in 'Lotus' posture for days together without caring for Bhiksha etc. He thus became a truly realised soul visualising the presence of the same God (Narayana) in every living being. Swamiji observed deep penance in the cave, and attained Spiritual Wisdom and complete realisation of Paramatama. (*Supreme Consciousness*).

Upto the age of 80, Swamiji travelled on foot without using any mode of transportation through whole of India, some parts of Pakistan and Nepal. During travelling, wherever night fell, Swamiji used to spend his night at odd places, i.e. under the trees or in deserted and dilapidated places. Swamiji used to have meals only once a day after taking Bhiksha from five houses, in a Khappar (i.e. *Coconut Pot*).

Swami Dayanand Giriji's qualities of absolute renunciation, right knowledge and spiritual wisdom separate him from thousands of Sadhus, Sanyasis, Holy preachers and Katha Vachaks (*narrators of various holy scriptures*). The ways and means deployed in his journey on the path of spiritual knowledge are, by no consideration, common and ordinary. From the very beginning he loved seclusion, shunned publicity through print and electronic media or any other means, never accepted money from any individual or institution, i.e. he never touched money and upto the end of his life, never allowed ladies to meet him alone, without some male companion of the family. Adopting most austere ways of living without material comforts,

throughout his life, he did not establish any Ashram and never recruited or appointed followers by posing himself a Guru or a Preceptor. His personal belongings comprised of simple unstitched saintly attire, Kamandlu for carrying water for drinking and Khappar for collecting Bhiksha (Alms) from five houses for eating only once throughout the day, normally around 11.00 a.m. He always remained a seeker of spiritual knowledge and moved from place to place and from person to person wherever he could quench his thirst for knowing, learning and practising all aspects of spiritual secrets.

Blessed persons who had personal contacts with Swamiji are not many, but to-day his discourses and writings published in Book Form revealing the hidden secrets of human life on earth and beyond, as conveyed by Swamiji, have generated spiritual awareness among thousands of readers who have spontaneously accepted Swamiji as undeclared Guru (Holy Master). The greatness and uniqueness in Swamiji was that throughout his life he remained absolutely free from influence of material values and human vices. He was free from pride about his knowledge, observations and experiences derived from deep study of almost all holy scriptures to illuminate the minds of seekers of truth of human existence leading them on the path of salvation. He made a thorough study of Vedas, other Hindu scriptures, Hindu philosophy, Upanishdas, puranas etc. at Kailash Ashram, Haridwar and at Kashi (Varanasi). He also studied almost all Buddhist literature that was available in Sarnath. He meditated deeply over all that he studied, discovered the essence of right knowledge and right faith and the path to salvation and practised it fully in his personal life. He has communicated all that eternal spiritual knowledge in a simple language of common

people through his discourses published in book form and his books *Adhyatmic Jeevan Padyavali* Vol. I & II (with explanations) and *Katipaya Sangyaon Ka Vishad Vivarn* and various other publications.

During the last days of Swamiji's physical existence; when he visualised and realised that his end is approaching, Swamiji resorted to 'Khechri Mudra' for last 7 days and didn't take any food or water orally till his end which is possible only by Rishis and spiritually blessed saints. This mudra can be performed and observed only by yogis who wish to leave their mortal body for their salvation and ultimate journey to Mukti Dham (Paramdham) at their own choice.

Swamiji, a compact of real wisdom, all known human virtues, knowledge of Truth and mysteries of life, simplicity, absolute renunciation of the world even while living in this world, surrounded by turmoil and turbulence, left this mortal world for his heavenly abode in early hours of Devuthani Ekadshi on 23rd Nov., 2004. at 4.00 a.m. in Brahm mahurat. His mortal remains were consigned to "Jal -Samadhi" on 24th Nov., 2004 at 'Neel Dhara' of Ganga Haridwar as per Swamiji's wish.

Swamiji has left behind no successor, no Ashram, no moveable or immovable property, no material belongings, etc. But he has left lakhs of devotees who are blessed with knowledge of his unmatched teachings through his spiritual books, personal sermons and occasional discourses.

Chapter 1

Birth and Early Life :

Born in a respectable and religious Brahmin family at Hoshiarpur (Punjab) on 19th March 1919, Swamiji got his primary education upto 5th class at Hoshiarpur. Later when the family temporarily shifted to vill. Shahpur (due to transfer of his father), in Distt. Sargodha (now in Pakistan), Swamiji passed 10th class examination from a high school at Sargodha.

Swamij's father Shri Ghasita Ram Kalia who was civil engineer in Govt. service, and mother Smt. Shivdai had three sons and two daughters. Swamiji, as second son was named as Madan Lal. From his childhood, Swamiji, blessed with sharp and inquisitive intellect, always preferred to remain in seclusion. During student life he paid more attention and time in studying religious books and scriptures. By the time he reached 8th class during his studies, he had memorised Bhagavad Gita. He wrote 700 Shalokas of Bhagavad Gita on small pieces of paper, got them mounted in small, silver box, "Taveez", and tied it on his right arm.

After passing 10th class, Swamiji declined to pursue academic studies and offered his services to his father to assist in managing the ancestral domestic and property affairs. His father having trust in his abilities readily agreed. Swamiji quite often used to inquire from his mother about religious importance of Haridwar and other holy and religious places of Hindu religion. Swamiji's keen interest in holy places and importance of Hindu places of pilgrimage at the tender age of 18 was providential indication of Swamiji's sharp turn from ordinary way of life towards a Spiritual path.

Chapter - 2

Renouncing home for Spiritual Journey :

The day of April 10, 1938, proved a turning point when Swamiji at the age of 19, carrying savings from his pocket money, left his house at Village Shahpur (Distt. Sargodha) telling his mother that he was going to see a fair and would return by the evening. When Swamiji did not return till late evening, anxious members of the family started inquiring about his possible whereabouts. When a villager told that he had seen Swamiji near the village Bus Stand, all members of the family got worried and started extensive search, but all in vain. Days and months passed without any information about Swamiji and worried parents kept guessing about Swamiji's whereabouts.

Swamiji, after leaving his home, reached Haridwar before Kumbh Fair in April 1938. His first encounter and meeting was with a group of Sadhus belonging to "Mahant Shree Sidh Baba Shyam Giri" sect widely known and acclaimed during Moghul Emperor Aurangzeb's regime. Swamiji stayed at Haridwar with that group of sadhus for attending Kumbh fair. From there, Swamiji learnt about Samadhi of Baba Shyam Giri located near I.S.B.T. Marg, Shastri Park, Delhi-53 along the bank of holy river Yamuna. He reached Samadhi of Baba Shyam Giri and stayed for meditation in seclusion which augmented Swamiji's yearning for search of ultimate spiritual truth.

Unmindful of physical discomfort, Swamiji left the Samadhi after a few days for Mathura along the bank of river Yamuna in the scorching sunlight. At Mathura an aged Brahmin and a young boy met Swamiji and inquired about his aim while

enduring physical discomfort. When Swamiji told them that he was in search of some real Saint who could guide him on the path leading to Almighty's abode, the young boy told Swamiji that he had heard about a Sidh Saint living on the bank of Yamuna near Agra.

Walking along the bank of river Yamuna, Swamiji reached the hut of a farmer, who spotting Swamiji walking in scorching heat on a sandy path, came out of his hut and asked Swamiji about his aim of enduring physical torment of his arduous journey. Swamiji reiterated in a few words his burning passion and search for beloved Almighty and inquired if there was some saint accomplished with spiritual wisdom staying somewhere near Agra on the bank of river Yamuna. The farmer offered Swamiji eatables, advised him rest for sometime in his hut and informed him that a Godly Saint was living in a hut near the river bank. Swamiji, after a brief rest and unmindful of physical stress, resumed his journey and reached a small hut at the bank of river Yamuna at Agra, wherein a Naga Saint was sitting in meditative posture. Swamiji entered the hut and paid obeisance. "What brings you here ?" was a brief query to which Swamiji replied that he had come to the Saint's feet. "What for" ? Asked the Saint, "For Guidance to attain ultimate Spiritual Bliss," said Swamiji. "Without knowing or meeting me before, how could you have faith in me" ? said the Saint. Swamiji gave a terse reply that his conscience had assured him so and language of conscience could never be untrue. Convinced by the thought-provoking reply of Swamiji, the saint agreed to guide Swamiji on his spiritual journey allowing Swamiji to stay with him.

Next day was “Thursday” associated with legendry Guru ‘Brihaspati’ and the saint blessed Swamiji by adopting him as a devotee and named him Dayanand.

Swamiji stayed with the Naga Saint for 7-8 months and served him with dedication and devotion. The Naga Saint asked Swamiji to change his attire to look like a Sanyasi. Swamiji promptly acted upon his advice and now Madan Lal Kalia had adopted look and psyche of a Sanyasi. The Naga Saint’s company and teachings intensified Swamiji’s thirst and yearning for right knowledge and spiritual wisdom. He felt that he had attained what he could from the Naga Saint and that he must seek further knowledge elsewhere. Therefore he expressed his gratitude to the Naga Saint and sought his permission to leave. The Naga Saint granted permission to Swamiji to move forward on spiritual path and blessed Swamiji that he would attain spiritual bliss after attaining right knowledge and spiritual wisdom. Swamiji then moved towards Haridwar (Rishikesh) entering momentous period of his spiritual journey.

Chapter - 3

Significant era of Journey on Spiritual Path :

Enriched with knowledge, experience and blessings of Naga Saint, and remaining unmindful of hazard and physical discomfort of journey on foot, Swamiji arrived at Haridwar. He met many Sadhus, Sanyasis and Naga Sadhu Mandlis in order to quench his ever-increasing thirst for realizing God, the Supreme Consciousness. Swamiji’s urge kept him roaming from place to place and meeting person to person. During his meetings and discussions with various sadhus and sanyasis, some saints

told him that alongwith study of scriptures, knowledge and practice of “Yoga” was necessary for spiritual accomplishment. One of the holy persons whom Swamiji met at Haridwar, advised him to go to Rishikesh and locate a nearby place known as ‘Shesham Jhari’ where a veetrag (non-attached) saint blessed with spiritual knowledge of higher order was living and commanding great respect in holy circles for his spiritual attainments. Immensely elated, Swamiji left Haridwar along banks of holy Ganges travelling on foot towards Shesham-jhari where he spotted a Brahmchari saint named Swayambhu Saroop sitting in meditating posture on the bank of holy Ganga. After formal introduction and exchange of views on spiritual and holy topics, Swamiji developed companionship with Swami Swayambhu to guide each other on issues of common interest. Swamiji’s meeting with Saint Swayambhu proved a beneficial turning point in his life and spiritual pursuits.

Swami Swayambhu sensing keen and sincere urge of Swamiji for spiritual attainments suggested that there was an ashram known as “Kailash Ashram” at Rishikesh where both yoga and higher knowledge of scriptures could be learnt in case permission to join and stay at Kailash Ashram was granted by the Mahamandaleshwar Swami Vishnudevanand ‘Giri’ ji Maharaj.

Swamiji accompanied Swami Swayambhu Tirth and reached Kailash Ashram. Recommendation of Swami Swayambhu and Swamiji’s own impression of being a sincere seeker of spiritual heights convinced Mahamandaleshwar who granted permission to Swamiji to join Kailash Ashram as an inmate.

Chapter 4

Kailash Ashram's influence and importance

During those days, Kailash Ashram was a well known centre of learning and was held in high esteem in holy circles. Swamiji's entry in Kailash Ashram followed by deep study of scriptures and Yoga would be remembered as momentous period of his life. Swamiji, quite often through his writings, discourses, and informal interaction with his devotees, used to refer to his Guru Swami Vishnudevanand Giriji, Mahamandeshwar of Kailash Ashram with zeal and enthusiasm. Another learned Saint Swami Harihar Tirth taught and blessed Swamiji with deep knowledge of scriptures like *Sidhant Kaumudi* and *Laghu Kaumadi*. Swamiji studied the *teeka* (elucidation) of Panch Lakshni, Mathuri Jagdish from Mahamandleshwar Swami Vishnudevanandji to attain complete knowledge of *Navya-Nyaya*.

A group of saints from Kashi (Varanasi) arrived at Kailash Ashram. Swami Swayambhu knew a very learned yoga guru Swami Pranvananda in that group. On Swami Swayambhu's suggestion, Swamiji learnt intricacies of Yoga from Swami Pranvananda which satisfied to a great extent Swamiji's eagerness to learn yoga. There is a small waterfall on the northern side of Kailash Ashram with very peaceful and serene surroundings suitable for yoga. Swami Pranvananda highly impressed with sincere eagerness and sharp intellect of Swamiji imparted him with teachings of yoga including "Khechri Mudra", a rare yogic feat. A few months of dedicated learning and devotion towards his yoga Guru enabled Swamiji to attain perfection in yoga.

Chapter 5

Disillusionment from becoming a 'Sidh Saint'

Relations with Swami Swayambhu Tirth developed very strong and Swamiji often expressed his yearning to learn more and more about spiritual truth and secrets of life beyond human existence. One day Swami Swayambhu Tirth told Swamiji that a learned Sidh Saint Naga Haridwar Giri used to live in Kailash Ashram, but due to his strange postures and rebellious habits, he left Kailash Ashram in protest and now he was living in village Chhibra Mhaoo near Kanauj (U.P.) and if Swamiji had a wish to become sidh saint, that saint could be helpful.

Though, having heard about strange and abnormal habits and behaviour of Naga Haridwar Giri, Swamiji agreed to meet Naga Saint alongwith Swami Swayambhu Tirth and learn something new about sidhi yoga and enrich his ever increasing spiritual knowledge. Swamiji and Swami Swayambhu Tirth reached Sidh Naga Saint and found him in a strange posture of beating himself with a wooden rod and crying. "Why don't you get me emancipation- emancipation.....". Such a state of "Naga Saint" shocked Swamiji and illusion about "Sidh Yoga" subsided. Both saints returned to Kailash Ashram without any thing to talk and learn about Sidh Yoga and resumed study at the Ashram. Swamiji learnt and studied "Abridged Kaumudi", "Fundamental Kaumudi", Navya-Nyaya" and various other Hindu scriptures.

Chapter 6

First meeting with members of family after leaving home on April 10, 1938

While study of scriptures, meditation and yogic exercises continued at Kailash Ashram, the Sant Mandli there decided to visit Sargodha (now in Pakistan). Mahamandaleshwar Vishnudevanand 'Giri', Swami Swayambhu ji, Swami Harihar Tirth, Swamiji and some other saints reached Sargodha where affluent multimillionaires Lala Balmukand and Lala Sita Ram arranged for comfortable stay of Sant Mandli and other programmes of *Satsang* by the spiritual Saints. The Magistrate of a nearby town *Sahival* (Pakistan), Sh. Radha Krishan, who attended spiritual Sat-Sang, requested the Sant Mandli to visit Sahival and bless the people of that town with sublime spiritual knowledge. Sh Radha Krishan made available his official bungalow for Sant Mandli's stay and programmes. After staying for about a month at Sargodha, the Sant Mandli shifted to Sahival where Sat-Sang with attendance of a large number of devotional seekers continued.

Destiny created an occasion to put to litmus test the resolve and steadfastness of Swamiji to tread the path of spiritual journey. A girl who used to play and study with Swamiji in childhood at Sargodha, where Swamiji studied, was later married in a family at Sahival, and used to attend Sat-Sang. She knew of Swamiji's leaving home at the age of 19 and his family's worry about it. She spotted and recognised Swamiji, who had developed beard by now, as her childhood playmate Madan Lal. She told her husband that his parents were searching for

him for the last three years. She then with her husband came to her parents at Sargodha. With her parents, she went to Shahpur and informed Swamiji's family. Swamiji's father then sent Muni Lal (Swamiji's elder brother) to bring him back home. Swamiji with a few fellow-saints was strolling around their place of stay when he noticed his brother Shri Muni Lal coming out of his vehicle. Perplexed Swamiji informed Swami Swayambhu about his brother's arrival and sought his advice. On Swami Swayambhu's suggestion they continued with their strolling posing being unaware of Sh. Muni Lal's arrival. Sh. Muni Lal walking briskly overtook Swamiji and his companions and partially recognising Swamiji asked his name, family background and his father's name. Sensing no escape and causing no embarrassment to his brother, Swamiji told his brother Sh. Muni Lal, "My father's name is the same as of your father." Seeing his lost brother in front of him with a grown beard and Sanaysi's attire, Sh. Muni Lal was overjoyed and tears of joy rolled down his eyes.

Swamiji and Sh. Muni Lal hugged each other and exchanged pleasantries and discussed family affairs. Sh. Muni Lal told him that the whole family and mainly their father and mother were very much worried and remained shedding tears in his memory. He insisted on Swamiji to return with him. Swamiji told that now he had nothing to do with his home or his family members and so he could not go with his brother and leave the Mandli without approval and permission of Mahamandleswar Swami Vishnudevanand 'Giri' Ji. Sh. Muni Lal, met Swamiji's Guru and narrated pathetic condition of family members and condition of their ageing father and mother in

memory of Swamiji (Madan Lal). Swami Vishnudevanand 'Giri' ji took Swamiji (Madan Lal) aside and advised him to go with his brother, meet members of the family and return after staying with them for 3-4 days.

Swamiji bowed to Guru ji's advice and came with his brother. Union of Madan Lal and other members of the family was a tearful and joyful event.

Swamiji's father and all other members of the family kept persuading him to rejoin his family and discard the path of renunciation. But Swamiji's polite but firm resolve to follow the path of his spiritual journey disappointed his father and other members of the family. The meeting with the family did not prove to be a reunion and after a few days Swamiji sought permission of his father to go back and join his fellow saints.

Swamiji's father asked his accountant who was very intelligent and wise and like an elder in the family to advise Swamiji to continue staying with the family and serve his parents. All efforts to persuade Swamiji about his domestic obligations failed and Swamiji sought his father's permission to join the Sant Mandli promising that he would try to visit his home town atleast once every year and whenever need be, he would come and assist his other two brothers to serve him. All the relatives of the family giving solace to Swamiji's father congratulated him for having a son who had adopted and pursued the path of spiritual attainment. Swamiji's father giving a tearful permission to him told him that he would construct a small hut (Kutia) in the outskirts of their home town Hoshiarpur and that hut would always keep waiting for Swamiji's visit. That hut known as 'Giri kutir' still exists

near Hoshiarpur town at a distance of 4-5 km on Chandigarh Hoshiarpur Road.

Tearful and solemn atmosphere at the time of Swamiji's return, leaving his family, would have moved an ordinary person but, visibly unmoved, Swamiji, a soul destined to illuminate thousands of devotees with his spiritual wisdom, discourses and writings, advised his brothers and others to follow the path of spiritual worldly life, and left his home to join the Sant Mandli. Swamiji's father Sh. Ghasita Ram accompanied him carrying sweets, fruits and clothes for Mahamandaleshwar. With tears in his eyes, Swamiji's father handed over Swamiji to his mentor and said that, after Swamiji's renunciation, all members of the family were drowned in anxiety and worry and kept searching for him at various places of pilgrimage and Maths and asked whether it was not a sinful act on the part of Swamiji to keep the entire family restless and worried. Sensing Mahamandaleshwar's implied consent to answer Sh. Ghasita Ram's accusation, Swamiji said that the family having Arya Samajist views, visit of members of family to various holy places, though in his search, would be providential blessing to purify their mortal existence.

During Satsang at *Sahival* some devotees from Rawalpindi (Pakistan) came to meet Sant Mandli. They requested Mahamandleshwar Swami Vishnudevanand 'Giri' ji and others to visit holy cave of 'Amarnath' after visiting and staying for some time at Rawalpindi. Devotees at Rawalpindi made elaborate arrangements for their stay and Sat-Sang at Rawalpindi. After staying for some days at Rawalpindi, the Sant Mandli left for Amarnath in Kashmir availing the hospitality of

Raja Karan Singh's father. After a few days, the Sant Mandli resumed journey towards Amar Nath and arrived at Pahalgam for about two months' stay. The Sant Mandli, after enjoying the bliss of Amar Nath cave's holy darshan, returned to Jammu on their way back to Rishikesh Asharam. Swamiji, during his formal discussion with devotees, often narrated the nature's bounty and serene and enjoyable scenario of Kashmir Valley and memorable Amranath Cave Yatra and Kheer Bhawani Mata Mandir darshan and beauty of Jhelum River.

After arrival at Rishikesh Ashram, Swamiji resumed his study of spiritual literature and earlier routine of yoga and meditation. During that year "Kumbh Mela" at Prayag (Allahabad) was due to be held. Sant Mandli from Rishikesh Ashram went to participate in Kumbh celebration.

At Prayag, Mahamandleshwar keeping in view Swamiji's desire to learn more, directed Swamiji to go to Kashi (Varanasi) and learn advanced stages of spiritualism and study Vedanta from celebrated and learned Saint Shankar Chetan Bharati ji. Swamiji stayed at Kashi for 5-6 years and studied deeply scriptures like "Chitsukhi," "Khandan Khand Khadhy," "Shankar Bhashya," "Nyaya" "Sankhya", "Puravmimansa," "Uttar Mimamsa". He also studied "Advait Sidhi" Granth under the learned guidance of Pt. Ram Chander Dikshit.

Deep study of scriptures and meditation in serene environment at Kashi enriched Swamiji's knowledge of almost all areas of Sanatan Hindu philosophy and he returned to Kailash Ashram Rishikesh as an enlightened soul destined to lead thousands of his devotees on the path of spiritual journey.

Departure of Swamiji from Kashi after acquiring knowledge of Vedanta from learned teachers was a memorable experience in Swamiji's life. Deeply impressed by the dedication and devotion with which Swamiji accomplished his study, Swami Chetan Bharatiji and other inmates of his Ashram came to the gate of the Ashram to bid farewell to Swamiji. While expressing gratitude to Swami Chetan Bharati and others, Swamiji said that, thereafter, in keeping with the teachings of Vedanta and spirit of renunciation of worldly material comforts and pleasures, he would walk on foot and eat food only once in a day by collecting Bhiksha (Alms) from 5 houses and would never touch money. Swami Chetan Bharati told Swamiji that he too had made up his mind to pursue the same path but could not do so for obvious reasons and he heartily wished and congratulated Swamiji for adopting that path.

Chapter 7

Visit to Bodh Gaya and Nathdwara Math

Swamiji also went to Bodh Gaya, studied Pali language and attained a complete knowledge of Bodh-Darshan. Impressed by Swamiji's deep knowledge of spiritual intricacies, and complete understanding of Buddhist philosophy, the authorities there requested him to take charge of Buddhist institutions and deliver lectures on Buddhism in Sri Lanka and other places. But Swamiji, always keen to be free from all bonds and eager to advance in his journey of spiritual accomplishment, politely declined and set on his journey on foot to "Dvadash Jyotir Lingam." On his way he had spiritual discussions with various

learned saints and impressed them with his deep knowledge of “Dharma”. Swamiji arrived at famous “Nathdwara Math” in Rajasthan. The incharge of ‘Nathdwara’, considering Swamiji as an ordinary saint, asked Swamiji if he could clean used utensils in “Math’s Kitchen” as the regular worker had not reported for routine duty. Swamiji readily agreed and did the job exhibiting exemplary humility. Incharge of Nathdwara happily asked Swamiji to stay in the Ashram.

Next day there was a great congregation of learned saints at Nathdwara to discuss salient features of Hindu Religion. Swamiji sat unnoticed near the dias. During the course of discussion and Question-Answer session, Swamiji abruptly stood up and speaking in chaste and meaningful Sanskrit said that the discussion and questions being asked were neither correct nor based on facts; then how one could expect right answers for such questions ? The president of the function also started speaking in Sanskrit and entered in discussion with Swamiji on various topics. Swamiji’s impressive oration revealing intricacies of various aspects of spirituality caused a spell on all saints and learned persons among the audience. The President touching feet of Swamiji tendered his apologies for not recognising the hidden greatness of Swamiji and for asking him to clean used utensils in the Ashram’s kitchen a day earlier. He offered Presidentship of Nathdwara to Swamiji expressing desire to learn under Swamiji’s guidance. Swamiji politely declined saying that he was a traveller on the path of spiritual journey and a seeker of *Moksha* and could not be bound to any one place.

Swamiji returned to Kailash Ashram Rishikesh . By now

Swamiji, with his deep study of scriptures and having acquired knowledge of almost all aspects of yoga, spiritual wisdom and deep-rooted secrets of *Atam Darshan*, became favourite devotee of Mahamadealeshwar Vishnudevanand 'Giri' ji and occasional discussions on spiritual topics enriched Swamiji's already well-accomplished spiritual attainments. Swami Vishnudevanand 'Giri' ji made up his mind to appoint Swamiji as his heir and hand over charge of Kailash Ashram to his most trusted and ablest disciple. Swami Dyanandji, sensing the intentions of Swami Vishnudevanand 'Giri' ji and avoiding any status or position, one day quietly left Kailash Ashram without informing anyone and went to secluded areas of Uttarkashi (Now Uttarkhand) to continue with his *Sadhna*.

Swamiji decided to practise *Samadhi* and stayed in a lonely cave *Beehad Gufa* near Badrika Ashram for seven months. Swamiji shared the observations and mental state during *Samadhi* period with his companion and associate for longest period, Swami Swayambhu Tirth ji. *On his request Swamiji revealed his mind and disclosed that "he had attained Self Realisation and there was nothing more to yearn for — nothing more to do or attain — and there was all spiritual bliss and enlightenment — pervading peace and contentment."*

Swamiji on his return journey visited Kailash Ashram and met Swami Vishnudevanand 'Giri' ji. Without staying there he set on his journey on foot visiting Yamunanagar, Ambala and different places in Himachal Pradesh like Chintpurni and other holy places.

His austere way of living, eating food collected through

“Bhiksha (Alms), developing no affinity with any place or person singled out Swamiji, as a unique soul always yearning to know “Paramatma”, the Supreme Consciousness. Swamiji’s deep study of hidden meanings and secrets contained in Scriptures like Vedas, Upanishadas, Puranas, Bhagavad Geeta, Ramayana raised Swamiji’s stature to such a sublime height as could be achieved only by rare seekers of ultimate truth of spiritual and human life.

Chapter - 8

Reflections and Impressions about

Swamiji’s Unique Stature :

During the last two decades, the electronic media, mainly T.V., has lent publicity and popularity to a large number of Saints, Sanyasis and “Katha-Vachaks” and many of them have commercialised Hindu Dharma in pursuit of making disciples, establishing Ashrams to satisfy their lust for name and fame. In such a scenario, emergence of Swami Dayanand ‘Giri’ ji with absolute no desire for name, fame, money and publicity was a unique experience for a limited number of Swamiji’s devotees which included his near relatives, kith and kin who came in his contact during his visits to different places of the country. Despite attaining near complete knowledge of Scriptures and hidden secrets of spiritual aspects of human existence, Swamiji was never proud and arrogant at his limitless mental faculties, and he was always eager and ready to teach, enlighten and guide the devotees about the secrets of human life both physical and spiritual. During his life time, Swamiji had come in contact with three categories of persons. First was the category to which belonged saints, sanayasis, spiritual teachers and his fellow

companions with whom his stay and company enriched his knowledge of scriptures and accomplished him with deep understanding of intricacies of Hindu Dharma including yoga, Tantra Vidya, Sadhna, Samadhi etc. The second set of persons were his family members who quite often persuaded him to return to family life, but always bowed before determined vow of Swamiji to tread the path of ancient saints and seers.

The third and by far the most important category includes thousands of his devotees spread all over the country. Though many among his devotees could not meet and see him in person, yet they came to know about Swamiji through his teachings and discourses published in book form by his devotees who maintained record of Swamiji's discourses and writings and toiled hard to publish the same in the form of books to illuminate the minds of thousands of readers. Swamiji's encouragement and inspiration enabled his ardent devotees to do the arduous work of publishing books and distributing them throughout the country and abroad **free of cost** for earnest study and reflection.

It would be pertinent to place on record in this biography of Swamiji (As included in part-B of this book) experiences, observations and impressions of some of the persons belonging to one or the other category of devotees as mentioned above which would reveal the greatness of a saint who remaining free from fetters of earthly ambitions, pursued with dedication his aim of life — realizing *Paramatma* (Supreme Consciousness / God) while living on earth in human form and lead his devotees on the path of Salvation (*Mukti*).

Chapter - 9

A Rare Tantrik Feat :

Describing Swamiji's "Tantrik attainments" Swami Syambhu Swaroop narrates that at Harsil in Uttarakhand there was a rope bridge on holy river Ganga and people of that area used to cross river on that rope bridge. Swamiji asked him to return to Uttarkashi, and took his own bag, and wearing his wooden "Kharao" Swamiji walked on the surface of holy Ganga and crossed the river as if walking on road. Swami Swayambhu adds that he was stunned to see Swamiji performing such an arduous "Tantrik feat". On crossing the river Swami Dayanand ji broke his wooden "Kharao," with stone and threw the pair in the river. The episode reveals Swamiji's Tantrik knowledge of highest order but he had no desire or greed to pursue and use that knowledge for material pursuits or earthly gains.

Swami Sayambhu Swaroop developed life time association with Swamiji which proved a boon and blessing for both to enrich their spiritual attainments and earn place of distinction among all saints of Kailash Ashram and all others who came in their contact. Swamiji, during routine teachings and discussions on spiritual subjects, blessed and guided Swami Swayambhu and various other saints who understood and acknowledged Swamiji's deep knowledge of spiritual intricacies. Despite attainment of right knowledge at highest level, Swamiji was never boastful and arrogant and remained humble satisfying queries and doubts of fellow-saints and all devotees who approached him and came in his contact during his life time. Swami Swayambhu lent valuable assistance in compiling and publishing Swamiji's biography in Hindi released on 19-3-2011.

In short, it may be said that in the present day scenario

when people are groaning in the clutches of vices of outer material world, Almighty God sent Swamiji as a human being with absolutely no attachment entanglement, desire, anger and various other wrong tendencies to lead thousands of his devotees on the path of salvation by acquiring and communicating the highest form of spiritual secrets of human life.

Chapter - 10

'Adieu' to the Great Saint :

After a brief illness, Revered Swamiji breathed his last in *Brahm Mahurat* at about 4.00 a.m. on *Devuthani Ekdshi* on 23rd Nov., 2004 at Chandigarh. His mortal remains were carried to Haridwar and consigned to "Jal-Samadhi" on 24th Nov. 2004 at *Neeldhara* of holy river Ganga as per Swamiji's own wish already conveyed to his devotees when Swamiji had visualised his end on this earth in human form.

At the time of Jal-samadhi at Haridwar, Swamiji's longtime associate and spiritual friend Swami Ganeshanandji Maharaj, Mahamandleshwar of prestigious Sadhna Sadan Ashram Haridwar with his disciples was present there to pay obeisance to Revered Swamiji.

Thousands of his life time devotees and those who came to know about Swamiji would remember him as a pious soul sent by Almighty *Paramatma* to guide and lead numerous seekers to understand the futility of material comforts and attain blissful knowledge that *every human being is "Atma" (individual consciousness)—a part of "Paramatma" (Supreme Consciousness)—and "Paramdham" is the only and ultimate abode of every human being ordained to lead a truthful and virtuous life.*

Chapter - 11

Swamiji's discourses and writings published in Book Form :

Revered Swamiji, always shunned name, fame, applause or publicity through any source nor collected, or touched money or offerings in any form and came to be gradually known as a "LIGHT HOUSE" spreading spiritual knowledge and revealing secrets of human life on earth and revealing ways and means to lead virtuous life. The books published during Swamiji's life time and thereafter are indeed a great help to thousands of Swamiji's devotees who are enjoying the bliss of knowing secrets of spiritual aspects of human life through the contents of those books.

During his life time, while moving from place to place, Swamiji went to Naraingarh, Jagadhri, Yamunanagar (Haryana), Karala, Majri and nearby villages of Delhi-81 many times where he had a large number of devotees. The devotees of Delhi tape-recorded his discourses which Swamiji delivered during his stay at Ujjar Kuti (Karala) Delhi-81, and some discourses were also recorded by devotees at Ambala City (Haryana). In addition to the recorded discourses, some of Swamiji's teachings were written on papers either by Swamiji himself and in some cases by his devotees at Ambala City. With Swamiji's implied consent and firm advice, the books were published in Hindi and English for free distribution. Some of Swamiji's writings and discourses in Hindi were later translated in English by eminent and learned scholars, in different parts of the country.

Till now following books have been published and distributed / sent free of cost to thousands of devotees and seekers of spiritual knowledge in all the states of India and some other countries :

1. Spiritual Discourses Vol.- I (Hindi),
 2. Spiritual Discourses Vol.- II (Hindi),
 3. Adhyatmik Jeevan Padyavali Vol.-I (With explanation) (Hindi), written by Revered Swamiji Maharaj himself.
 4. Adhyatmik Jeevan Padyavali Vol.-II (With explanation) (Hindi), written by Revered Swamiji Maharaj himself.
- Note : The preface (Bhumika) of books at Sr. No. 3 and 4 were also written by Revered Swamiji Maharaj himself.*
5. Explanation of Spiritual terms used in Adhyatmik Jeevan Padyawali (Hindi),
 6. Jeevan Charit (Biography) of Swamiji (Hindi),
 7. Spiritual Discourses (Translated) Vol.-I (A) (English),
 8. Spiritual Discourses (Translated) Vol.-I (B) (English),
 9. Spiritual Discourses (Translated) Vol.-II (A) (English),
 10. Spiritual Discourses (Translated) Vol.-II (B) (English).
 11. Verses of Divine Spiritual Life with Explanation (English), written in English by Revered Swamiji Maharaj himself.
 12. A Dictionary / Panorama of Spiritual Science— Adhyatma Vidya (English)
 13. Daily Meditation on spiritual life based on Swamiji's Teachings (English)
 14. Biography of Swamiji (English)

Though Swamiji never declared and posed himself as a spiritual guru nor established any ashram or math, appointed none as his disciple (Shishya), he would always remain in the hearts of thousands of devotees, who either met him and heard him personally or came to know about his spiritual accomplishments through books containing his sublime spiritual message.

PART - B

INTRODUCTION

In Part-A of this book, we have tried to draw a biographical sketch of Revered Swami Dayanand Giriji Maharaj enabling our learned readers to know the family background and cardinal features of Swamiji's journey on spiritual path to unravel the mysteries of human life and ultimate truth hidden in holy books, scriptures and various sources of Hindu (Sanatan) Philosophy.

Swamiji's achievements in his religious pursuits practically reached the stage of consummation when he himself disclosed to an old friend and a fellow saint in a private spiritual interaction that "He had attained self realisation and there was nothing to yearn for—Nothing more to do or attain...."

Despite accomplishments of almost highest reach; Swamiji, always shunned publicity, people's recognition, applause, formation of Ashrams or Muths, recruiting or adopting disciples (*Shishyas*) avoiding contact with print, audio or visual media. During lifetime, Swamiji, even as a 'realised soul' remained known to very few devotees and his near and dear ones only. It came as a providential blessing for thousands of devotees that during the last two decades of his life Swamiji agreed and allowed publication, in book form, of his writings, spiritual discourses and occasional literary, spiritual creations.

Ardent devotees of Swamiji including Sh. G.C. Garg and some other associates at Karala Majri Village (Delhi-81) and

Ambala undertook the arduous task of printing of the books and their distribution “**free of cost**” to thousands of seekers of spiritual wisdom and truth.

With reverence, we bow our head before Almighty God and seek blessings of Swamiji that gave us courage and dedication to pursue the path shown by revered Swamiji to illuminate thousands of minds through those books.

Thousands of learned readers are sending their impressions after reading those books ever since the publication and distribution of Swamiji's books were started.

With gratitude to one and all of our learned readers, we are here publishing views and impressions of some devotees in this Part-B which undoubtedly reveal the greatness of a *Saint* who unfolded the mysteries of human life and marked the path to tread on spiritual journey and to enjoy the bliss of salvation while living in human form.

**Reminiscences of Swamiji narrated by
respected Smt. Vimla Bhanotji, younger sister
of Swamiji Maharaj**

After passing matriculation at Sargodha, Swamiji refused to study any further. His father wanted him to look after the family and nurture the family values but his mind was not attached to the family duties. Not being attached to these duties he devoted all his time to recitation of psalms and worship of God. When Swamiji renounced his family at the age of 19, we lived at Shahpur (now in Pakistan). While departing, he told his mother that he was going to a fair. His mother asked him to take along his younger brother Shri Rattan Chand too but he said that he (Rattan) might be lost in the crowd there and so he was going alone.

His parents had so much faith in him that he was entrusted with the money for family expenses and he maintained an account of those expenses. Besides, he had with him pocket money for his younger brother Sh. Rattan Chand and younger sister Bimla. While renouncing home, he took only his pocket money, locked the trunk (box) and left the key on the trunk. Our parents waited for his return till evening. When he didn't return, they set out the same evening in search for him. On inquiring from people at Shahpur, they learnt that Madan Lal was spotted at the bus stand. At this, his mother recollected and told his father that he (Madan Lal) had been making many inquiries about the Kumbh fair at Haridwar and had been joking that they would see him at Kumbh fair. All this happened in April 1938. Three or four days after the Kumbh fair, our parents and I, went to Haridwar to search for him. We made inquiries at all

the Ashrams at Haridwar but couldn't locate him. While renouncing home, Madan Lal had with him nothing but a little pocket money but he had a strong passion to realize God. Three years after renouncing his home, Swamiji along with his guru came to Sahiwal at the invitation of the ruler of Sahiwal and in the evening when a religious discourse was being delivered, a woman who had been a playmate of Swamiji in childhood recognized him and informed our family about his presence at Sahiwal. Our elder brother Mr. Muni Lal went there and, with the permission of his guru, took him back to Shahpur for three days to see the parents.

Pilgrimage: In 1951, Swamiji took his parents, me and his niece (other sister's daughter) Pratibha for pilgrimage of Badrinath and Kedarnath. I had great affection for Swamiji who reciprocated the same. At this time Swamiji lived in Beehar Cave for meditation and holy recitation. We, the family members, too stayed with him in the Beehar cave for three days. Swamiji along with his family travelled on foot from Chamoli to Badrinath and Kedarnath. At that time there used to be a stop after every 8 miles, where they would stay for the night and start again in the morning. Sometimes, they would travel two stops (16 miles) a day. Swamiji also undertook pilgrimage of four Dhams in Uttarakhand with his younger brother Rattan Chand Sharma and his wife. Swamiji had great affection and regard for his younger brother and always praised him. In 1954, Swamiji took his parents for pilgrimage of all important holy places of India.

In order to reach Beehar Cave, we started our journey from Rishikesh to Tehri, then Tehri to Dharasu and Dharasu to village Dhundha. This village comes before Uttarkashi. Swamiji met us in Dhundha village and guided us further from there.

We crossed river Ganges and climbed mountain paths along a huge mountain. Immediately after crossing this mountain we saw a small village. Beehar Cave is situated before we enter the village. A hand pump had been installed by the villagers near the Cave. The entrance to the cave was narrow, we had to crawl on our knees to enter. Villagers had levelled some area in front of the Cave. When people came to know that Swamiji's parents had come, they immediately brought milk, fruit, vegetables and other eatables. Swamiji used to have only one meal a day, which was steamed rice and pulses, which he used to cook for himself. Throughout the night, Swamiji would sit in padamasana, deep in meditation. We never saw him sleep at night. Prior to Swamiji, Swami Nityanand ji had meditated in this cave.

During pilgrimages, Swamiji would walk behind his mother, tell her religious tales to take fatigue off her mind. Swamiji came to our house accompanied by another sage. Swamiji asked us to give the sage anything he required. The sage wanted only two changes of clothing which we happily provided for him. That sage stayed with us for three days. Later during the year I was administered injection of pencyllin for some health reasons. I had a severe life-threatening reaction, but by grace of Swamiji I recovered.

Demise of Parents: After retirement in 1945, Swamiji's father had come back to Hoshiarpur. After taking Sanyas (renunciation), Swamiji came to Hoshiarpur for the first time in 1947. His father left for heavenly abode at Chandigarh in 1975. Swamiji didn't come to Chandigarh on that occasion. Three months later, he came to see his mother at Hoshiarpur. His mother breathed her last on Baisakhi Day, April 13, 1981. Nine days later, Swamiji returned to his cottage Giri Kutir at Hoshiarpur.

Interaction with Mr. Bhanot: With the grace of God, one evening in 1958, Swamiji unexpectedly arrived at our house at Bengali Market, Delhi though we had never given him our address. All of us were surprised how he arrived at our house. It was a kind of miracle. At that time, my husband, Mr. Kailash Nath Bhanot, didn't sleep the whole night and discussed all kinds of things both worldly and spiritual. Mr. Bhanot was so impressed that he accepted Swamiji as his guru and became an earnest devotee of Swamiji. As a result, the whole life of Mr. Bhanot was transformed and he enjoyed the blessings of Swamiji throughout his life. Swamiji paid us a visit a few days before Mr. Bhanot breathed his last. It was indeed Swamiji's great blessing to him.

Visit to Ashoka Road, Delhi (1964-65): My nephew was sitting in his room and he chanced to look out of his window, which faced the road. He saw Swamiji walking slowly towards the gate of our house. My nephew instantly informed us and we all rushed to greet Swamiji. It was a Sunday and all of us were at home. Kailashji's (Bhanot ji's) maternal aunt, a very pious lady had come to visit us and received Swamiji's blessings which otherwise was impossible.

Kailash Ashram, Rishikesh: When Swamiji was in Kailash Ashram, our parents and I went to Rishikesh to meet him. I was 12 years old then. We stayed in the Ashram for 3 days. We noticed that Swamiji was entrusted with the task of teaching scriptures to sadhus in the Ashram. During one of the three days, our father organised a meal (Bhandara) for all Sadhus there and Swamiji chanted mantra and then everyone began his meal. Then Mahamadaleshwar ji remarked that he had not seen a sage of this stature and spiritual blessings of such a sage would

continue for generations. The day we were leaving, the Mahamandleshwar ji came down the stairs of the Ashram till the road to bid farewell to Swamiji's father and mother.

**Reminiscences of Swamiji narrated by
respected Mrs. Nirmala Sharma w/o of Sh.R.C. Sharma,
Ex. Chief Engineer P.W.D. B&R Haryana, Chandigarh, younger
brother of Swamiji**

Prediction of an Astrologer about a realized soul in the family: It was perhaps in 1979 that I with my elder brother went to an astrologer at Jalandhar to show him the horoscopes of my children who based his predictions on *Lal Kitab* (Red Book). When I showed him the horoscope of my husband, he told us some past incidents about my husband which were true. Then he suddenly became quiet and asked whether there was a Mahatma in my husband's family and he would make no further predictions unless we answered this query. I was silent at first and then told him that there was indeed a Mahatma in our family. At this, the astrologer said that we need not keep Ganga jal (holy water of the Ganges) or the photo of any Swami or Mahatma in our house. At this, I looked at my brother because I had been thinking why we shouldn't keep a photo of our Revered Swamiji at our home. But I kept silent, looked at my brother and felt that the astrologer was misguiding us. But then the astrologer while looking deeply at my husband's horoscope said that the Mahatma in our family was indeed a great realized soul and we could keep his photograph in our house. This pleased me and I told the astrologer that I wondered why we shouldn't keep a photo of Swamiji in our house when we all regarded him as our guru. The astrologer told me that I had

three brothers, three sons and that my husband also was one of three brothers and her brother is indeed a great realized soul who is a great devotee of Bhagwati Durga and therefore we needn't keep any Gangajal at our house.

Final Farewell to the Mother: Whenever we got information about the presence of Swamiji somewhere, we went there to meet him. His mother, who stayed with us, would also go to see him. Once in 1980, she was not well and so we didn't take her along to see the Swamiji. We used to see him after a month or so. Next time again we couldn't take her along as she was quite unwell. At that time we were living in a 5-kanal (1/2 acre) house in Sector 5, Chandigarh. Our bungalow had two gates and one day we were having a walk from one gate to the other when suddenly we saw Swamiji entering from a gate even when he didn't know our address. We were immensely happy to see him there and requested him to come inside the house. Swamiji had especially come to see his mother as he knew that my husband was going abroad for five years and we, two women, might not be able to visit him in my husband's absence. He stayed with us for the night and talked at length to his mother. At his departure, he touched the feet of his mother which surprised us as he had never touched the feet of his parents after his renunciation and always said "Namo Narayan" as greeting or farewell. Perhaps he knew it was his last meeting with his mother. About a year after this, his mother breathed her last. After about another two years, my husband came back on two months leave, met Swamiji and told him about his mother's death and Swamiji told that he had been already aware of it.

Pilgrimage: Whenever we had the good fortune to meet Swamiji, we would request him to take us along on a pilgrimage. At our repeated requests, he agreed to take us along as he was very kind-hearted and always showered blessings on his devotees. My husband was employed in an engineering college where there was summer vacation every year. So it was decided in 1959 that my husband Mr. R.C. Sharma and I would reach the Panjabi Area in Haridwar on June 2 or 3 and Swamiji would also reach there. When we reached there on June 2, Swamiji had already arrived there. We stayed that night at Haridwar and next day went to Rishikesh on foot. In Rishikesh, we boarded a bus for Dev Prayag where we stayed for the night and started our further journey on foot. On reaching Dev Prayag we learnt that bus service was available upto Rudraprayag but when we went to the bus stand, we learnt that all the seats had already been booked and so, as per our earlier programme, we started for Rudraprayag on foot. Hardly had we walked for two or three miles when there arrived a bus in which some high official with his wife was also travelling. He saw Swamiji with us travelling on foot, and told the driver to stop the bus and take us along. He also arranged seats for us. It appeared as if some divine power was helping us through that official. We covered a journey of 20 miles in that bus and became quite friendly with that couple though Swamiji was not inclined to take any favour.

After reaching Rudra Prayag, that couple and we started our journey on foot. That couple had already got the guest houses on the way booked and we stayed with them in those guest houses and everywhere a separate room was provided for Swamiji. After seven days, we reached Kedarnath. There were many temples on the way to Kedarnath and we were lucky to

visit those temples in Swamij's company. Next morning, we reached the temple at Kedarnath at 5 o'clock. That couple had got a letter for the priest at Kedarnath from some priest of Almora and therefore the priest at the temple gave us the opportunity to worship in the temple before anybody else and also performed *Abhishek*. It appeared to us that chance meeting with that couple was all due to the blessings of Swamiji to facilitate our pilgrimage. That couple also had the good fortune to have the blessings of Swamiji besides the benefit of that pilgrimage. It was indeed a great blessing.

We stayed at Kedarnath for three days and then started for Tungnath. We stayed for two nights on the way to Tungnath and reached there at five in the morning. There too we had the good fortune of being the first to worship the Lord and perform *Abhishek*. After staying there for four hours, we started for Badrinath while that couple went back to Rudraprayag as they had visited Badrinath the previous year. After a journey of five or six days, we arrived at Joshi Math and from there we travelled to Badrinath. On the way, we stayed at rooms built by the shopkeepers for that very purpose. On reaching Badrinath, the priest there arranged our stay at the inn of the temple. Next morning we got *prasadam* after worship in the temple. The temple was indeed very beautiful and the atmosphere around was quite pure and pollution free. On the way to the temple, all devotees would shout *Jai Badrinath* and recite psalms in worship of the Lord. After staying for three days at Badrinath, we resumed our return journey and Swamiji told us about the importance of all temples and significant places on the way. We completed this pilgrimage of about 250 miles in about 27 or 28 days. We had the good fortune of Swamiji's divine company all this while

and completed that pilgrimage which would have been difficult without Swamiji's blessing. When we reached Haridwar, Swamiji told us to go home as he would go on his own way. After a stay for two days at Haridwar, we reached home. We are deeply indebted to Swamiji for this pilgrimage and it has left an indelible impression on our minds.

Reminiscences of Smt.Swaran Kanta Ranadev cousin of Rev. Swamiji Maharaj

It was the day of Maha Shivratri in March 1992. I was admitted in a hospital due to ill health. So I couldn't go to Swamiji. The whole day passed in this very tension. I went to sleep with this very tension in mind. In my dream, I found myself at the lotus feet of Swamiji. After climbing four or five steps, as I entered the hall, Swamiji was standing there. After bowing before him, I also stood up. I said to Swamiji, "My husband Sh.Om Parkash Ranadev says that some one is going to be a saint." At this Swamiji said, "All this programme has been organised for the same." At that time, arrangements were being made for a Bhandara. Many types of dishes were being cooked. Swamiji then gave me some fruits as *prasadam* and also a saffron bag. Swamiji said, "You wanted a dress, so take this." At that time, I got up and felt blessed. It was the time around 4.00 a.m. (*Brahm Mahurat*). I sat there and offered my prayers at his lotus feet. The pilgrimage of Maha Shvarartri was fulfilled. I then wondered who was the blessed person for whom Swamiji was organising a Bhandara. When I came back home from hospital, I received a letter from my cousin Sh.Brij Mohan Kalia informing me that he had retired and had straight gone to Mother Narmada and had also changed into saffron. I then profusely thanked God that

this (Sh. B.M. Kalia) was the blessed person for whom Swamiji was organising such a grand Bhandara. Whenever my cousin came to Chandigarh, we would all visit the holy cottage at Ambala City for Swamiji's darshan. Who can be more blessed than a person enjoying the grace of Swamiji, a great saint ? One is indeed fortunate to have proximity with such saints. It is my humble prayer and request that I should always enjoy his grace.

Wishing for Swamiji's grace

A Humble Sister

Prayer of a distressed mind

O Master ! Please do me this favour
When I breathe my last, your grace I should savour
My mind should be absorbed in your lotus feet
When I breathe last, my request I repeat
Noble thoughts should occur and ignoble refrain
When I breathe my last, I must bow again and again
Please do listen to my prayer, do listen to my prayer

Blessed devotees who enjoyed the Bliss of Swamiji's Darshan

Spiritual Insight of Revered Swami Dayanand Giriji : Swami Swaymbhoo Tirth

Revered Swami Dayanand Giriji had no pride. His ego was not individual but submerged in the universal ego. He saw his own reflection in everybody. He was embodiment of the principle '*Atamvat Sarvbhooteshu*' i.e. "treat everybody as you treat yourself." In Haridwar, in the Punjab-Sindh organization, he stood in the queue of beggars while the other queue was that of renunciators. Beggars try to snatch things from one another and often quarrel among themselves while food is given to the renunciators in a respectful manner. The President of the organization recognized him and said, "Swamiji! You are a great scholar, renunciator and you have realized the mysteries of the universe. Why are you standing in this queue?" Swamiji replied, "What is the difference? Food will be distributed to both the queues. This food is like medicine for the disease manifested as body. What does it matter in which queue you are standing to receive this food-like medicine." Thus, his prideless life is a model for other spiritual scholars.

Swami Dayanand Giri was an austere person, a renunciator, a seer of the mysteries of universe, and a detached saint. His life was a model of conduct for others. He kept himself away from worldly comforts and identified himself not only with a few persons but with the whole universe as a manifestation of *Narayan* i.e. God. He would never make a show of his greatness. He believed in the principle of "*Pratishtha Sookri Vishtha*" and did nothing for his own prestige or fame. He didn't form any

organization or build any monastery, temple or ashram. He seldom participated in public meetings to deliver his discourses.

Of course, he would explain in detail whatever was obscure to a devotee. Swamiji led a life of restraint, noble conduct, divine expression and had an energetic personality. Wherever he stayed, everybody treated him with utmost respect and expressed deep faith in him. He didn't want to be trapped in any fetters. He enjoyed a state of liberation. So he wouldn't indulge in any worldly activity. He travelled throughout India on foot. He would walk the whole day and at night would lie down in a temple or on a mound outside the town. He would go to a village or a town only for begging food. He believed in the principle to take up a task with single-mindedness. He would often advise to act with mindfulness. He would walk very carefully in a joyous mood and often say that when he walked, his whole attention was focused on walking. He would sometimes listen to the sound of his feet, sometimes to the sweet sound of slow breeze and sometimes to the sweet chirping sound of the birds and talk to them while walking.

He followed the principles of renunciation throughout his life, always travelled on foot, renounced riding any vehicle and never touched wealth or woman. He didn't seek any favour from anybody throughout his life. He would clean his begging bowl himself. He didn't use electric light till the age of 80. Instead he would make do with some earthen lamp or a candle. There was only limited material in his bag for daily use. He would never keep two dresses as he would make do with only one. If he could manage with a light sheet to cover himself, he would avoid the use of a thick blanket. His motto was: Simple living and high thinking.

His spiritual discourses were audio-taped first of all by devotees of Karala village (Delhi) which they then got published in two volumes. All those devotees who have been associated with publication of Swamiji's books would surely get his blessings. 325 verses of spiritual life (with explanations) have been published in two volumes. Swamiji himself wrote explanations of those verses and they are great help to spiritual strivers while they proceed on the spiritual path. Explanation of many terms used in the Verses of Spiritual Life has been published by Sh. Anant Prem Mandir. His books are sure to dispel the spiritual ignorance of the devotees. Whenever the fountain of knowledge swelled up in him, he manifested it through his discourses or writings. Once, in 1975, he wrote many verses on the white wall in black pencil. He was always found sitting in the lotus position. No one had seen him lying down or sleeping. He would do all his domestic chores himself. He would sweep the floor, store water, wash clothes etc. himself. He would always caution his devotees to be always mindful and alert. He would always use maxims like: "O Traveller! Take your steps carefully", or "Safety Saves". He would never idle away his time. He was both compassionate and very strict.

He was firm like a rock and soft like a flower. He was soft with others but strict with himself. If he would see some slackness in a spiritual striver, he would rebuke him and drive him away. He would be indifferent to devotees who remained unaffected by his repeated exhortations.

He had great regard for women but no woman could meet him alone in private. A woman could meet him only if accompanied by her husband or some close relative. He followed this principle throughout his life. He was a great scholar of

astrology, Ayurveda and Vedic philosophy. But he never ridiculed any one through his vast knowledge. Swamiji has suggested a method to living beings to dispel the pain from their lives. He has written about ten spiritual fetters and how to overcome them in his Verses of Spiritual Life.

Though everything in this world is transient;
Why then thou prefer them instead of God?
If thou don't seek spiritual truth;
Then what can do Guru or God?

Thus his verses are touching and are sure to promote welfare of the people. The only way to serve him truly is to ensure that his books reach maximum number of people so as to promote welfare of the people when they follow his teachings.

Whatever may be written about this 'sanyasi' (saint) (Swamiji) will fall short of his true worth and stature. Even *Saraswati* (the goddess of learning) and *Sheshnag* (multi-headed serpent god) would find his divine merits beyond expression.

I cannot but bless Swamiji's devotees from Punjab, Haryana, Himachal, Chandigarh and villages in Delhi like Karala, Majri, Holambi Khurd and Nithari who are the favourite followers of Swami Dayanand Giri. Swamiji has blessed them with the nectar of his spiritual affection. These followers have attained purity, spiritual glow and faith in their spiritual self through the blessings of Swamiji and seek to pass on the same to others. May God grant them this wish!

Swami Dayanand 'Giri' - A Rare Sannyasi

Sanyas has nothing to do with the fourth or culminating stage, as presented in the Hindu scheme of life; it is Atyashrama, beyond all stages. The call to renunciation can come to a person at any age when there is an intense urge in him to discover the meaning of life and existence. He then leaves home and undertakes a journey from the whirling phenomenal world to the real (*Satya*). After arduous austerities he discovers in himself a state which knows no conditioning and is above all dualities. It transcends all conceptualisation, all naming. It is beyond all names and forms. The *Tejabinu Upanishad* gives what seems to me to be a true description of the condition of a Sanyasi :

*Hard to reach is the supreme goal of life,
Hard to describe and hard to abide in
They alone attain Samadhi who have
Mastered their senses and are free from anger,
Free from self-will and from likes and dislikes,
Without selfish bonds to people and things.*

(Eknath Easwaran)

It is India's good fortune that there has been an unbroken tradition of Sanyas. I have known a person, "Swami Dayanand Giriji", who was a living illustration of the life and marks of a Sanyasi. How did he conduct himself ? How did he move about in this world of strife ? For one thing, he had no fixed abode. No one ever asked him, 'Where do you live?' Such a person has no address. To quote 'Srimad Bhagavatam' :

*Space is his garment
The palm of his hand his begging bowl
The earth his couch.*

He is a drop-out (to use a modern expression) from our mundane life, and yet he is firmly established in his inner vision. This is what I found in Swamiji. He had no need to carry any scriptural texts; for he had validated by his own experience all that religious works say about the divine mystery and enlightenment. As we read in *Amritabindu Upanishad* :

*Let the wise one study the scripture, intent on wisdom
But later let him discard them altogether
Like the husk when one wants the rice.*

Swamiji was extremely well read in our scriptures. His memory was amazing. He would sometime refer to a text for our benefit, or quote a relevant passage in Sanskrit. I never got the impression that there was any suggestion of display. He was utterly ego-free.

Unlike our so-called god-men, he was averse to kirtans or joining religious festivals. He was beyond all rites and all Karmas :

*Let him not mix with the singers of kirtans,
Who repeat the name of Lord!
Let him not attend religious festivities !
Let him not offer any worship at all,
Nor receive any prasada !*

This passage applies aptly to Swamiji.
As a Sanyasi he had cast aside every form of

relationship. Once I came to know that he visited his younger brother, Shri Ratan Chand Sharma, in Chandigarh. About the visit he said that he happened to pass that way and stopped to see, as he put it, how Ratan's mother was doing. It is worth noting that he did not say 'my' mother. For possessive words like *I*, *my*, and *mine* were not a part of his vocabulary.

I had many fruitful conversations with Swamiji on spiritual matters, which enabled me to glimpse his inner state. An easily recognisable trait in him, apart from his total detachment and desirelessness, was his calm and blissful demeanour. I remember one occasion when I visited him in Jagadhri (Haryana). Out of habit I inquired how he was. And, then, realising how silly it was of me to make this query, I apologized to him. But he put me at ease by saying that I did no more than follow a well-established social etiquette. And, then, he remarked, 'In this state there is nothing but Ananda'. These words revealed the never-changing state he lived in. Anand is absolute; it never increases or decreases. It transcends pain and strife. How could such a person experience any negative emotion or be swayed by all that passes before him ?

How fortunate I have been that I came in contact with him— a person of transcendent wisdom, of स्थिर बुद्धि (steadiness of mind), who was आत्मन्येवात्मना तुष्टा (content in the Self by the Self).

October 14, 2011

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A Few Reminiscences of Shri Maharajji :

(1) Shri Maharaj was incarnation of Supreme Spiritual Wisdom. I was privileged to sit at his holy feet from time to time. He repeatedly advised that our daily life consists of thoughts, words and actions. A seeker of Truth should always remain aware of what he thinks, feels, speaks and does with the body-mind. None of these activities should escape his awareness.

(2) His old schoolmate Sh. Gyan Chand Ohri of Chhata Bazar, Hoshiarpur (Pb.) told me that Madan Lal Kalia (later Swami Dayanand Giri) had once confided in him in the S.D. School that he often used to hear inside him two small voices, one was uplifting and the other down-pulling. By experience of the results, he had learnt to distinguish between the two, and to follow the former only. This had helped him to become more and more righteous in his conduct.

(3) Once he said to a few sadhus who were attending his Discourse at Giri Kutir, Hoshiarpur (Panjab) "A Jeev liberated from raga and dwesha (attachment & aversion) attains peace; and that constant vigilance and sadhana were indispensable for that."

May the eternal Light and Poojya Swamiji continue to guide us !

S.N. Bhardwaj
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Reminiscences of Sh. Gian Chand Garg, an ardent devotee of Swamiji and moving force behind publication of Swamiji's books.

(i) It is an incident that occurred in 1988. Revered Swami Dayanand Giriji was staying in Rai Sahib's cottage (Bagichi) at Ambala City. My father, myself and Sh. Balwant Mathur from village Karala Delhi-81 went to the cottage to see Swamiji around 10 o'clock in the morning. On reaching there, we saw that Swamiji was unwell and was taking rest. It was quite cold and the glazed door was bolted from inside. Meanwhile a strangely attired hefty Mahatma with a javelin and other weapons in hand, and putting on socks and shoes came there and loudly called out Swamiji and knocked at the door. Swamiji said from within, "Narayan! What do you want? I am not feeling well today." He angrily shouted bad words and even abused Swamiji. At this Swamiji came out and tried to calm him but he kept on shouting abuses. Sometimes he even threatened to hit Swamiji. We and other devotees standing there were feeling miserable but Swamiji was calm. The devotees offered to call the police but Swamiji said that he (the hefty Mahatma) would soon calm down and after sometime he indeed calmed down and walked away. The forbearance and forgiveness of Swamiji had a soothing effect even on evil and violent persons. So he never used his spiritual power and that evil fellow calmed down just by the determined forbearance of Swamiji.

(ii) Once Swamiji was staying on a high mound in the fields outside Moosa village in Mansa District, Punjab. The villagers had unshakable faith in Swamiji. In those days, red-shirt dacoits freely roamed in that region and would kill and loot stray villagers. They wouldn't spare even saints and seers.

Such incidents of loot and murder often occurred in that region. Swamiji would sleep alone on that mound. The villagers offered that four or five persons could also stay there each night for Swamiji's security. Swamiji said, "Narayan! If dacoits come, they would kill all of us but if I am alone, they would kill only one person. Why do you want to endanger yourself. You stay safely at your place." He further added, "No one can protect another. God is the true protector of all." One day indeed five or six armed dacoits with masked faces came there on horse back and asked Swamiji whether he was the owner of that cottage and field. Swamiji said, "Narayan! I am a wandering friar. I have no belongings. If you wish, I can leave this place atonce and you may rest here if you so desire." Those dacoits told Swamiji that he needn't go anywhere and they were leaving. They told swamiji that their leader, dressed like them, would shortly come there and he should tell them that they (the dacoits) had come there and had left. Saying so, the dacoits left. Shortly after, the gang leader arrived and Swamiji told him about the members of his gang at which the gang leader also left. In the morning, the villagers learnt of the incident and admired the spiritual strength of Swamiji. Indeed, all kinds of people, good or evil, were influenced by the spiritual strength of Swamiji.

(iii) Pacifying an evil ghost: In the fields of Moosa village of Mansa district of Punjab, there was a place dedicated to Baba Charan Dass. He was a saint but after his death he turned into an evil ghost. He was a furious person even when he was alive and was equally furious as an evil ghost. Whosoever went to his Samadhi (grave) got his neck broken. So no one would dare venture near that place. The villagers wouldn't go to their fields even to water them during the night as all were terrified by

the ghost of Baba Charan Dass. Once Swamiji was staying in his cottage in that village to spend the four month period of Chaumasa (rainy season), the villagers would move around that cottage without any fear and would also water their fields at night as they felt that the ghost of Baba Charan Dass wouldn't be able to cause any harm due to the presence of Swamiji. One day, Swamiji was sitting in meditation during night in that village. He felt as if bottles of glass were rattling and his meditation was disturbed. Swamiji lit his torch to find where from the rattling noise was coming. He thought that some mouse might be causing the rattling sound of glass bottles. But there was nothing to be seen. Swamiji again sat in meditation. Again the rattling of glass bottles started. Swamiji then realized that it was a mischief of Baba Charan Dass's ghost who wanted to disturb his meditation. Then Swamiji determinedly sat in the lotus pose and said, "Charan Dass! You have been a saint and I too am a saint. I would see how you dare to disturb my meditation". Meanwhile, the shadow of Charan Dass was visible near the pond situated beside that cottage and the shadow seemed to signal that he was leaving and would never come back upto the place surrounding that cottage. Thus Swamiji could cast his influence even on spirits and ghosts. It was all due to his spiritual powers possessed and enjoyed only by realized soul.

(iv) Presence of Ego even in Saints: God appears in the form imagined by his devotees. Once I decided to offer Bhiksha (food) to Swamiji. But Swamiji was nowhere to be seen. No one knew where he was. I along with my wife started on my scooter from Ambala City to look for Swamiji. I inquired at all possible places where Swamiji was expected but I couldn't locate him. I continued my efforts till noon but was ultimately

disappointed. It was 1:30p.m. and we were feeling hungry. But we had taken a pledge to eat only after offering Bhiksha (food) to Swamiji. Suddenly the scooter stopped. I dragged the scooter to one side of the road, and discovered that there was no petrol in the scooter. We wondered what to do now in that situation. Nearby we saw a grove of trees. We went there in the hope to get some water there. On moving in that direction, we saw there a cottage. In that cottage, a saintly figure was telling someone loudly that his medicine is sure to cure any patient. Suddenly, I saw another lean and thin saintly figure at some distance lying on the ground reclining his head against a stone. It was extremely hot and a high velocity wind storm was blowing. On moving in that direction I saw that it was none else but our revered Swamiji. Wonder-struck, I took it as an instance of Swamiji's grace towards me which overwhelmed me and my intense feelings of gratitude manifested in the form of tears. Just look at the miracle of God ! He whom we were looking for; stopped our scooter and manifested himself to us. Overwhelmed, I fell at the feet of Swamiji. Swamiji got up and asked, "Narayan! What brings you here? I had stopped here only to take rest for a while. Look my Bhiksha (foods taken as alms) is hanging from the tree which I have got as alms." I humbly requested Swamiji, "I have also brought food for you." Swamiji directed, "Narayan! Go and give your Bhiksha (food) first to the saint sitting inside the cottage and give some money also as offering. Don't tell him that you know me. Give him Bhiksha and then silently come to me." I followed his direction, bowed before that saintly figure and begged him to accept my offering. That saintly person affectionately accepted my offering and also my petty offering of money. I asked that saintly figure

whether I should present some offering of food to the saint who lay at some distance. He said, "Yes, you must. I'll also accompany you." That saintly figure accompanied me to Swamiji and loudly said to Swamiji, "O Saint! The offering of food has arrived. It constitutes curry and rice. I told you the offering of food would itself arrive. I never have to beg for food." Swamiji somehow bid farewell to him and said to me, "Look, Narayan ! how this ego works. That's why I am always freely moving. When people come to us, our freedom is disturbed". After the departure of that saintly figure, Swamiji took some offering of food from us, put it in his Coconut (Khappar) container which contained some food already received from someone. Swamiji took this offering of food only after giving a part of it to someone else. This is an instance of compassion which a common person doesn't possess. God on his own manifests himself to his devotees. This is one of many experiences I had of Swamiji's grace and compassion.

(v) Protection of the Devotees: With the grace of Swamiji, the book "Adhyatmik Jeevan Padyawali (with explanation)" written by Swamiji himself was published in July 1983. I and Sh. Surjit Vasudeva who is employed in Bank of Baroda, Ambala City took fifteen copies of that book and set out on scooter for Jagadhri for the release of the book by Swamiji himself. At that time Swamiji was staying at the cottage of Lala Sewa Ram at Jagadhri, (Haryana) to spend the four month period. Both of us were so excited for the release of that book that we wanted to reach Jagadhri at the earliest and to present the book to Swamiji as the book had been written by Swamiji in his own hand. This book of verses contains the essence of Vedas, Upanishdas and other holy scriptures. When we were going to

Jagadhri, some diesel was spilt on the road near village Mullana. When we passed that point, our scooter skidded and both of us fell on the road with such a thud that those who were watching the scene had no hope of our survival. Our books fell on the other side. I, not caring for my own injuries, rushed to pick up the books. Scooter though fallen was on, and Surjit in the meanwhile also got up and both of us picked up our scooter and Surjit with the books sat on the rear seat. Many persons had gathered there and asked whether we were injured but we raced our scooter and stopped only near the police check post at Jagadhri. We washed our hands and face which was smeared with dust and diesel. Our clothes and body had turned black because of being smeared with diesel. From there we went to the cottage of Lala Sewa Ram. Swamiji even before we had entered the cottage had observed that a terrible accident had been averted and said, "Whenever people accomplish some noble task, they hang some black sign to escape from evil effects. You have avoided the trouble by turning yourself black and that is how both of you have escaped a terrible accident". Swamiji thus showered his blessings on his devotees and even protected them from time to time.

(vi) Once Swamiji was spending a four month period (Chaumasa) of rainy season at Jagadhri in Lala Sewa Ram's cottage. At that time, a large gathering was being organized for saints who were going to Ayodhya for rebuilding of Lord Rama's temple. The organizing saint of that gathering was an old friend of Swamiji. For quite a while, he had been engaged in the movement of rebuilding the Rama Temple at Ayodhya. When he learnt that Swamiji was staying at Jagadhri, he came to meet him, and insisted that Swamiji must address the gathering as it

would be a large gathering of great saints coming from far and wide. At first Swamiji firmly refused and said, "Narayan! I never go to such gatherings nor have I ever addressed such a gathering. But on the repeated insistence of that organizing saint, Swamiji agreed and said, "Narayan! Whatever I speak shall be my inmost thoughts and if it is not palatable to those saints, it would be difficult for you to handle the situation." That organizing saint said, "You may speak whatever you like. No one will interrupt you." Swamiji then said that he would reach the venue himself. Swamiji reached that venue at the fixed time and sat at the back of the stage. That organizing saint saw Swamiji and requested Swamiji to address the gathering. Swamiji said, "Narayan! Rama Temple must be rebuilt. No one can object to it. Everybody wishes that Rama Temple should be rebuilt but will you be able to rebuild the temple in the manner in which you propose to? You saints are unarmed. Government has all the power. If you create disturbance, the poor, unarmed saints would lose their lives as the government won't let you in. Of course, if some saint amongst you raises so much of spiritual power that he sits in meditation near the site of the temple with the pledge that those who are in favour of building the temple can go in and those who oppose and obstruct the temple building would lose their life if they dare go inside the site of the temple. This will surely lead to the building of the temple. No power on earth would then be able to stop the building of the temple." In this context, he narrated the instance of Sri Sidha Baba Shyam Giri Swai during the reign of Aurangzeb. His grave is still situated on the bank of the Yamuna at East Delhi-53. Aurangzeb had ordained that if any saint in his state wearing saffron robe was found begging, he must be immediately put behind bars and

made to grind wheat on the hand-driven flour mill. Hundreds of saints were thus arrested and forced to do hard labour of running the mills. Some saints among them took courage and told the king that if he persuades Baba Shyam 'Giriji' staying in a cottage at the bank of Yamuna in East Delhi to issue an edict that no saint would beg nor wear saffron robe, it would solve the whole problem as all saints follow Baba Shyam Giri. The king agreed and at once ordered that Baba Shyam Giri Swai be immediately put behind bars and made to work on the manual flour mill. Babaji was accordingly arrested and ordered to run the mill. Inside the jail, Babaji with his spiritual power commanded all the mills to run at full speed in the reverse direction. Instantly, all the mills started working, and within no time all the grain in the government store was ground. Babaji asked the government officials to bring more grains and threatened that otherwise the whole kingdom would burn into ashes. The news reached the king that the Baba who was arrested was indeed a great realized soul. On learning this, the king barefooted rushed to Baba Shyam Giri, fell at his feet, apologized and said that he would never indulge in such brutality in future. All the saints in the jail were set free. After narrating this incident, Swamiji left the meeting. **(This incident was narrated by Swamiji to me and my friends when we visited Swamiji during his stay at Lala Sewa Ram's cottage at Jagadhri.)**

(vii) Devotion to the Guru: One day Swami Dayananad Giriji as usual had gone to the bank of Ganga for a stroll in the company of his guru Sh. Vishnudevanand Giriji, who was a spiritual scholar of the highest order and always went out for a stroll accompanied by his most favourite and intelligent disciple Swami Dayanand Giriji. After using toilet, when

Mahamandleshwar Swami Vishnudevanand Giri was washing his hands in the Ganga, suddenly the lid of his Kamandal (water bowl) fell in the strong current of the Ganga. Swami Dayanand was sitting slightly ahead on the bank of the Ganga and his whole attention was fixed on his Guru. When he saw that the lid of his Guru was flowing in the strong current of the Ganga, he quickly and carefully picked up the lid and handed it over to the Guru. At this Mahamandleshwar felt very pleased and observed that none else could do that act except Dayanand who is always so vigilant about his Guru. He further observed that Dayanand was indeed very intelligent and endowed with all the attributes of a true sanayasi (renunciator). This was the view of Mahamandleshwar about Swami Dayanand. Swami Dayanand Giri generally advised all devotees to devote all their attention to the task in hand. **This incident was narrated by Swamiji himself to me and one or two other of his devotees.** Another incident is relevant here. When Swamiji after completing his education at Kashi was about to return, his guru Revered Swami Chetan Bhartiji came outside the Raj Rajeshwari Math to see him off. At that occasion, Swamiji told his guru that from that day onwards he would never touch money and fulfil the physical needs through begging and would travel only on foot throughout his life. On hearing this, Swamiji's Guru Swami Chetan Bharatiji observed that the path adopted by Dayanand was indeed the path that he himself wished to adopt. Swami Dayanand at once remarked that the Guru could still adopt that path. Nothing could stop him. Further swamiji requested his Guru to accompany him. He would carry his luggage and would also beg bhiksha for him along with his bhiksha. The Guru was immensely pleased, blessed Swamiji and remarked that he could

no more adopt the path and he was quite content with his present position.

(viii) Spiritual meeting of two friendly saints : Once Swami Dayanand Giri was staying at Lala Sewa Ram's cottage at Jagadhri. The mother of the owner of Yamuna Gases at Jagadhri (Haryana), who was a devotee of Swamiji, brought a message of her guru Swami Ganeshanandji, Mahamandleshwar of Sadhna Sadan Haridwar that he wanted to see Swamiji at Jagadhri and wished to know when he should come to see him. At this Swamiji said, "Narayan! I am a wandering friar and nobody needs an appointment to meet me. Anyone may come to me at any time. One has to seek appointment from Mahamandleshwars as they are busy in the programmes of their Ashrams." Swamiji asked that lady to tell Swami Ganeshanand Ji that he could come at any time convenient to him. It is pertinent here to point out that Swami Ganeshanand was a fellow Mahatma since the days of his study of scriptures and they were friends since then. As desired by Swamiji, that old lady informed Swami Ganeshanand accordingly. Swami Ganeshanand along with many of his disciples arrived in a large vehicle at the cottage in Jagadhri. Swami Dayanand paid great regards and respect to him. Both the saints were very pleased to meet each other. Both the saints had heart-to-heart talks. All other saints accompanying Swami Ganeshanand paid great regards to Swamiji. The meeting between the two saints was indeed a wonderful happening.

Swami Ganeshanand had brought fruits and other eatables in large quantity for all the saints and Swamiji. All the saints sat in a line to partake the food and Swami Ganeshanand

requested Swamiji to join them in partaking the food. Swamiji picked up his bowl hanging in the cottage. That khappar (food bowl) contained food that Swamiji had got that day as alms and sat in the line beside Swami Ganeshanand. When food was about to be distributed, Swamiji showed his begging bowl to Swami Ganeshanand that already contained the begged food. He told Swami Ganeshanand that he would take only the food begged from his devotees and he (Swami Ganeshanand) could partake his own food. Still, at the insistence of Swami Ganeshanand, Swamiji took one or two spoonful of vegetables and a piece of chapatti (bread) and some fruit and put it in his begging bowl (Khappar). This is an instance of unparalleled renunciation of Swamiji. After this, the two saints had one to one meeting in private which was obviously spiritual in nature. Swami Ganeshanand then sought Swamiji's leave and Swami Dayanand Giri bid an affectionate farewell to Swami Ganeshanand and his disciple saints.

(Swamiji himself narrated this incident to Sh. Gian Chand Garg and other devotees.)

(ix) Knowledge is a Brahmin's wealth: As usual, I went on a Thursday with tea for Swamiji and after my humble obeisance, sat at Swamiji's feet in accordance with his direction. After taking my seat, I told Swamiji that a devotee had sent a letter mentioning that the knowledge imparted by Swamiji through his books is invaluable and on reading his books, his pearl-like scattered thoughts have been consolidated. On hearing this Swamiji said, "Narayan! Whatever is written in these books is not my words. The divine words the Supreme Creator uttered at the time of creating this universe pervade the universe in their original form. The words uttered by the Supreme Creator are not in the modern language but in Sanskrit of Vedic times. Our seers and sages who were wise, thoughtful and realizers of truth through meditation listened to those words in their original form during meditation, experienced them and after hearing them, wrote them down on leaves, ground or walls as there was no other material to write down. What I have done is only to write those words written in Vedic Sanskrit by ancient sages, in the modern language of the common man so that common people can study them, realize their truth and imbibe them in their lives. Of course, one reality is that God gave this knowledge first to a Brahmin as all our ancient sages were Brahmins. Brahmin here means one who has realized Brahman, the universe, and after that Swamiji spoke a Sanskrit verse and then translated it for our benefit:

- **Vidya Dhanam Brahmanasya** – Knowledge is a Brahmin's wealth.
- **Brahmanmajgam** – That knowledge came to a Brahmin.
- **Gopyati Mam** – It says: "Protect me."
- **Ka Te Guptiriti** - What constitutes your protection?
- Na mam atpaskayamedhavine ashishya yaputraya –
Dadyat – Knowledge says:

Don't impart knowledge to those who are not renunciators, not intelligent, not worthy students and not worthy children. This indeed constitutes my protection.

Explanation: This right knowledge shouldn't be imparted to four types of persons – (i) who can't endure pain. (ii) who is not intelligent or cannot use his knowledge, who can't remember things told to him even moments before and can't recall things when required. (iii) one who has no desire to learn, who is not curious or doesn't have the skill to learn, and isn't willing to adapt his life to his knowledge. (iv) undeserving son, "*Pun Nam Narkat Trayatey Tasmata Iti Putra.*" (पुनाम नरकात् त्रायते तस्मता इतिपुत्र). Undeserving son is one who doesn't redeem his father from hell, who doesn't make efforts lovingly, who doesn't follow instructions and who is not obedient. Such people must not be imparted knowledge. Only deserving, right person should be imparted knowledge. This is the protection of knowledge.

After speaking and explaining this verse, Swamiji went into a trance and tears welled up in his eyes. It was a sight worth seeing. It appeared as if Swamiji was overwhelmed with the Almighty God. After sometime Swamiji on his own remarked, "Narayan! Leave it! It is enough. It appears as if a fifty or sixty years old video tape has started and it is beyond expression". It was perfect silence in the room as if God Himself had come down into that cottage. I was astounded on seeing all this miracle and continued seeing this miracle silently. I had no words to utter. I only muttered within: "Swamiji! You are indeed great that you are showing me such a miraculous scene keeping this humble devotee in your company". After a while, Swamiji asked if I had brought tea. I replied in the affirmative. Swamiji took a little tea and then I respectfully bowed before him and returned home. His Holiness Swami Dayanand Giriji had all the miraculous powers but he never made a show of it.

Swamiji : A citadel of spirituality :

I have been a student of science and research for more than fifty years. My mind was chiselled by western Psychology, Philosophy, Art, Medical Science and Literature. From my early youth, I had keen interest in undertaking an objective, comparative study of both occidental and oriental religions. That is why I am least dogmatic, ritualistic or biased by temperament. But present-day stampede of religious discourses and sermons on TV and in print-media appear to me a poor commercialisation of Hindu religious thought to garner both material wealth and personal name/fame. I counted on my finger-tips more than fifteen self-proclaimed gurus who claim better-than-thou mass of devotees. I donot mean any injury and insult to anyone, and have malice towards none. With this mental make-up, I decided to make first an objective and critical study of Swamiji's published books (Spiritual Discourses and Spiritual Verses in Hindi language), before personally meeting him.

When I met Swamiji, I found him very unassuming, polite, simple, natural and forth-right, but very learned, spiritually rich, with a focussed and penetrating insight and far-sight.

I was informed that the English-speaking devotees of Swamiji keenly wanted English version of Swamiji's Hindi books. I most humbly offered my services and kind Swamiji blessed me to take up this venture. He personally guided me as how to translate from Hindi to English language the first volume of Spiritual Discourses.

I must openly confess that this book is a treasure-trove of celestial knowledge and wisdom and describes, discusses and delineates in convincing modern scientific terms the various aspects of Hindu religion, ethos, traditional rituals of worship and their scientific explanation, Atma, Paramatma and their inalienable relation, Maya and divine dyanmism, Human Nature and Universal nature, genesis of creation, spiritual evolution of human species and sentient beings, spiritual fetters and how to shatter them, human vices and weaknesses, divine qualities of Bhagwan, factors affecting human welfare and well-being, concept of Death, Trans-migration and life after death, the effect of cumulated Sanskars, cardinal objectives of human existence and many other similar subjects.

One must not forget that Swamiji delivered the Spiritual Discourses to rural people who had just a smattering of literacy and otherwise were not formally educated and were not so-called "sophisticated". But these simple, innocent, rural peasantry quickly grasped and understood the subtle spiritual topics, because Swamiji convincingly explained and elaborated with examples from rural life, these spiritual topics, at the intellectual level and mental grasp of the listeners and devotees. ***Swamiji himself was the living example, who actually practised in toto what he preached and prescribed for others.***

The Spiritual Discourses and the Spiritual Verses written by Swamiji can be summed up as the epitome of spiritual knowledge as given in the Vedas, the Upanishadas, the Hindu Shastras, the Bhagwat Mahapuram, the Ramayana, the Gita and other classical spiritual scriptures and writings and commentaries of Rishis and religious scholars. Swamiji had

devoted many formative and creative years of his youth in getting and mastering spiritual and religious education and training at Rishikesh, Benaras and intense practice and self-discipline at Badrinath in complete isolation. His grasp of many languages, such as Sanskrit, Hindi, Pali, Panjabi, Urdu and English was par excellence. ***His pilgrimages (on foot) and his sojourns across Indian sub-continent and Himalayan heights, his intense study of occult sciences, his mastery of Yoga, Pranayam and Meditation, his personal encounters with realised saints, his experiences with the natural and the super-natural, with the normal and the super-normal, made him a true and spiritually-awakened Sanyasi. But Swamiji never acclaimed his great spiritualistic acumen, nor he ever adopted a disciple, nor set-up any ashram or akhara. He was a renunciater of the highest order.***

For me personally, he proved a sincere friend, philosopher, guide and guru, both during his worldly existence and now in his ethereal form. It was only his benevolence and blessings that helped me to complete the translation of the first volume of Spiritual Discourses and literally snatched my life from the life-threatening, serious illness. such words as Paramahansa, Veetraga, Shrotriya, Brahmnishtha, cannot depict and describe his true spiritual stature. How true the following verses of Tennyson, an English poet, represent Swamiji's person :

***"Lives of great men, all remind us,
We can make our lives sublime ;
And parting, leave behind us,
Foot-prints on the sands of time."***

(Tennyson)

With dedicated prostration at the lotus feet of Revered Swamiji.

A.C. Moudgil

Retd. Additional Professor
(Clinical Psychology) P.G.I.
Chandigarh

(Publishers' Note : Dr. A.C. Moudgill is Retd. Addl. Professor of Clinical Psychology P.G.I. Chandigarh. He met Swamiji only once and was so much impressed with his profound spiritual wisdom and saintly simple way of living that he willingly offered his services to Swamiji for translating his discourses published in Hindi into English. He had accomplished this task creditably. All the seekers who are reading Swamiji's discourses rendered into English by Prof. Moudgil feel indebted to him.

While reading this short essay written by Prof Moudgil, the reader will be delighted to know what a professor of modern Psychology feels about spiritual wisdom of our ancient sages made available to modern man by Swamiji in simple language.)

Assimilation of Spiritual Wisdom and philosophy

Making obeisance to Veetrage, Paramahansa, Brahmnistha Swami Dayanand Giriji Maharaj I meditate on him and contemplate his divine qualities and spiritual wisdom.

It was in 1980 when I had Swamiji's first darshan at the western bank of the holy tank—Brahmasarovara in Kurukshetra. Now I can visualize him sitting in perfect lotus posture on a wooden chauki covered with a piece of saffron cloth, and delivering his spiritual discourse like Buddha to a small group of university teachers, university officials and a few citizens of

Kurukshetra. He spoke in very simple Hindi drawing illustrations from every one's day-to-day life. It was a matter of great delight to know later that Swamiji was also a master of Sanskrit, and English and could converse in these languages fluently and that he possessed the wisdom of the ancient Indian sages and the great masters of spirituality like the Buddha. Swamiji had acquired and assimilated the ancient Indian wisdom of spirituality by having deep study of the Vedas, the Upanishads, the Bhagavad Gita and the great works of Buddhism, Vedanta and other systems of Indian philosophy and by reflecting over them. *But the more significant characteristic aspect of Swamiji is that he himself was a seer of the spiritual truths, and what he spoke had the testimony of his personal spiritual experiences besides the testimony of the scriptures and the works of ancient sages for whom he had expressed his gratefulness and indebtedness many a time.*

In the modern times when people have made their life miserable by their insatiable craving for material gains and comforts, a beam of spirituality emanating from the life and discourses of a saint like Swamiji is also there to illuminate our lives and sustain our hope for attaining physical, mental and spiritual well-being. It is a matter of great satisfaction that such saints do come into this world for showing mankind the path of salvation.

Swamiji has served the cause of spirituality in two ways: First, he has made the ancient wisdom of spirituality accessible to modern man by expressing it in the simplest Hindi and in the rational and convincing way. Even a staunch sceptic will find it difficult to doubt the veracity and the value of what he had said.

By the efforts of Swamiji's devotees, Swamiji's wisdom has been preserved in the form of books which are distributed free of cost to genuine seekers of spiritual truths.

Secondly and more significantly, he has shown to the people by his own way of living a perfect example of spiritual life. There was no duality between his life and his sayings. He has described in his books a perfectly spiritual life as the life free from all the mental or psychic fetters such as *Raaga*, *Dwesh*, *Moha*, *Maana* etc. and as the life of such divine qualities as *Maitri*, *Karuna*, *Mudita*, *Upeksha*, *Kshama* etc. and a life of peace and bliss. One could see in Swamiji all these divine qualities and could not find a trace of the worldly or mental fetters in him.

Swamiji was a self-realized Mahatma. He possessed all the qualities of a *sthitiprajna* (man of steadfast wisdom), a *jnani-bhakta*, and a sanyas-yogi as described by Lord Krishna in the *Bhagavad Gita*.

Swamiji rarely gave a hint of his spiritual powers and never wanted to impress upon others his intellectual learning and spiritual stature as he had no aspiration for worldly honour and recognition. Having no possession and no worldly affiliations but seeing the Lord, the universal Self (*paramatma*) in every person rather in every being, he travelled alone as a *bhikchuka* from place to place for the moral and spiritual upliftment of the people. People of all walks of life and of all social status and standard of education could see him and get their doubts regarding religious way of living cleared. In the modern times to find a saint like him is very difficult. About such a saint Lord Krishna says in the *Bhagavad Gita* ;

“Accumulating the impressions of spiritual knowledge

and dispassion (*jnana-vairagya*) of many previous births, the man of perfect spiritual wisdom in the present birth, attains the supreme universal consciousness pervading in all. Such a man who sees ME, the Self of all, as his own self is really a saint, a great soul (Mahatma) and there is no person similar to him and higher than him. It is, therefore, said that such a man is rare (*Shankara-bhashya on Gita : 7-19*)". Should we not say that Swamiji belonged to this class of rare God-realised Saints ?

The persons having interest in spirituality and also a will to live truly religious life can have the satisfaction of having a glimpse of Swamiji's life in Swamiji's *Jeevana Charita* and also in his books.

A person like me who is struggling hard to pull himself out of the marsh of worldly cravings and who is making efforts for cleansing his mind of its natural impurities can find a support in Swamiji's life and in his teachings for sustaining these efforts. His books are now the constant companion of my life.

I am grateful to Shri G.C. Garg for providing me an opportunity of editing Swamiji's bio-graphy (*Jeevana-charita*) and one of his books and thereby drawing me nearer to Swamiji. I pray; "Swamiji ! Keep on bestowing your benign blessings on us so that we can continue to endeavour to live a truly religious life in our present birth and the births to come."

With reverence at the Lotus-feet of Swamiji.

November 9, 2011

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AUM

I had the good fortune of having darshan of Param Pujya Swamiji in 1971 when I was posted at Hoshiarpur. The blessings continued even after I joined Kurukshetra University. Towards the close of 2002 once while going to Ambala City on a Sunday afternoon my mind was full of anxiety at the thought that the body of Pujya Swamiji might not last very long and how will I sustain myself after that. When I reached at the Kutia I found Pujya Swamiji seated in the compound amidst a number of devotees. During the course of satsang Pujya Swamiji narrated an incident. When Gautam the Buddha went to see his mother she said in an anguished tone, "Gautam you are going and my body will not be there for long. How shall I get emancipated without your guidance?" Buddha smiled and said, "O mother! what is going and where are we going? The perishing of this body is rather the removal of an impediment. Communication after that will be even more efficient."

My doubts were completely dispelled. I bowed my head and returned home delighted. Two weeks later when I again went to have darshan I thanked Pujya Swamiji and said that on that particular day the entire satsanga was for me. Pujya Swamiji smiled and said, "O! when did you come?"

The divine light in the form of Pujya Swamiji is ever present. All that is needed, we connect to it.

December 9, 2011

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AUM

Prayer to Swamiji - gains from meditation

I, Mohan Singh, got the first opportunity to pay obeisance to the respected Swamiji at Kurukshetra in 1980. Whenever Swamiji visited Kurukshetra, I had been getting a great affection and blessing of this great soul. It happened in 1997. There was a written test of my son Rajesh Kumar for the post of S.D.O. in Punjab State Electricity Board. Selection was to be made on the basis of the merit of this test. A friend of my son made a telephonic call to me at 1.00 a.m. and informed me about the selection of Rajesh. Next day when my son arrived at home I enquired about his test. He said to me, "Papa! A miracle had happened. I had been feeling uneasy and desperate during the test. Suddenly an image of Swamiji flashed in my mind and I bowed my head in reverence. Then I read my question paper again, all my problems seemed to be solved and my happiness knew no bounds. It is the result of the boundless grace of Swamiji".

December 9, 2011

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REMINISCENCES OF A RARE SAINT

Man is born with a divine spark and this is his true blissful nature, but as we grow, we gradually get attached to material things, worldly ambitions, friends and relatives. All these may initially give some satisfaction but ultimately lead to grief.

'Nanak dukhia sab sansar' (नानक दुखिया सब संसार) is a well-known quote and I was no exception to it. Having struggled a lot against adverse circumstances for a period of over twenty-five years from a very young age for the uplift of my kith and kin and having achieved remarkable success in my goal, I was not at peace at the end. There was chaos and confusion in my mind and I was looking for some guidance to find solace. A close friend of mine, Shri O.P. Sehgal who was in constant contact with Revered Swami Dayanand Giri Ji advised me to attend a discourse of Swamiji who happened to be in Ambala City in 1979 for a brief stay. Being a student of science and later a lecturer and H.O.D. of Chemistry in S.A. Jain College, Ambala City for about thirty years, I had no faith in religious dogmas and rituals, common in the sermons of so-called god-men who seemed to me just like other professionals. I was reluctant to follow the advice of my friend who repeatedly insisted on it. Ultimately one day I agreed to be a part of 4 o'clock gathering at Swamiji's cottage (kutia). Exactly at the appointed time, a serene, tall, Buddha-like figure, clad in saffron cloth and a radiant personality emerged from his room and acknowledging the greetings of the audience, took his place on the platform meant for the purpose. After contemplation for a few moments, he recalled the topic of the last day viz. 'Why does mind remain disturbed?'. Continuing the topic, the learned Swamiji quoted a number of examples

from our daily routine life when we lose our patience and get disturbed, simply because some or the other desire of ours had not been satisfied, or some one had said some unpleasant words about us. Swamiji had a masterly grip on the working of human mind and his analysis was so clear that every word uttered by him went straight into our hearts. It was just as truth had been laid bare psychologically.

Deeply impressed by what I had experienced, I decided to attend 4 o'clock assembly again the next day and my wife Smt. Santosh Kalia, who was the head of a senior secondary school in Ambala City those days, decided to accompany me. Respected Swamiji continued with the topic already being discussed. To our complete astonishment, Swamiji, one by one, dealt with all the problems which were troubling our minds for the last 4-5 years and that too, without our mentioning the same. It appeared as if our wrongful attitudes, which we gathered in our thinking, were melting away one by one giving place to peace of mind as if the dust on the mirror was being wiped off. The whole approach was based on simple truths and on principles, easy to understand, without any reference to holy books or scriptures.

My two contacts with the esteemed Swamiji had convinced me that I had come across a person with a rare truth-bearing knowledge, one who was a class apart from the ordinary god-men or spiritual teachers. His purity of heart and down-to-earth simplicity were evident from the radiance on his face. I felt as it was a God-given chance for me to get from him some clarification on complicated metaphysical topics. So after the dispersal of the devotees, I requested him to throw some light

on the existence of God, Heaven and Hell. “Do they really exist or have been created to instil a fear into the minds of the common-folk for leading them to good conduct ?” was my problem. Respected Swamiji paused for a few moments and said, “Religion is nothing except the Science of mind.” Though this was not a direct answer to what I had asked for, I, nevertheless, felt satisfied. Swamiji promised to discuss the matter in detail some other time.

I now understand the dilemma before Swamiji at that time. You cannot explain the working of a TV set to a primary class student. Understanding ‘Cosmic Consciousness’ and ‘spiritual attainments of the human mind’ can only be experienced by one pointed, persistent, life-long struggle and not by simple talks with laymen. Intellectual understanding is no substitute for experiencing the self as ‘Truth-Knowledge-Bliss’, just as Hell and Heaven do not depict any geographical entities. I now firmly believe that a true teacher of spirituality does have a radiant personality or an aura around him. It is the radiations or the mental vibrations of the liberated soul, as Respected Swamiji was, which affect the minds of the devotees. Some power or energy, real or tangible, goes from the teacher and begins to grow in the minds of taught. It is a case of transference of energy and not a case of sharpening the intellectual potential of a person, as is the case in academic subjects. In this connection I cannot miss to recall another personal incident. Once sitting at the lotus feet of Revered Swamiji, there was a mention of meditation and I told Swamiji that I knew nothing about it—how to sit and how to do it. Respected Swamiji, looking at me, said emphatically, “Yes, you can do it.” These few words of

Swamiji were prophetic and thereafter I started sitting in solitude regularly for contemplation and experience inner joy.

A unique feature of Revered Swamiji's discourses was his repeated emphasis on inner transformation which he considered a prelude to any journey towards spiritual advancement. He wanted his audience to undergo self-purification through self-introspection of their thoughts and deeds. He invariably pointed out that human mind is a great wanderer, a free lancer roaming about recklessly and aimlessly in all directions without realising its consequences and to rein it in, through self-control and auto-suggestion, all the time is the real meditation. Though the task is difficult and requires persistent efforts, it can alone help to get rid of the waves of negative thoughts about others. Ultimately it leads to self-realisation and a blissful state of mind i.e. 'moksh' here and now. In this connection I recall another incident. One morning an elderly person who had come for Swamiji's darshan complained of his enigma that no member of his family was happy to see his face, though he had struggled for them all his life. Swamiji listened to him patiently and enquired who comprised his family now. He replied that the family consisted of his sons, their wives and young grand-children. Swamiji told him that he had played his part in raising his family and now other members of the family were doing the same. So his ego was troubling him and he should get over it. Swamiji then put him a question. "How many times did you use the mirror to see your face when you were young" ?

"Many times, sometimes many times a day", was the reply.

“What is the position now ?” asked Respected Swamiji.

“Rarely, there is nothing to see now,” came the reply.

“Now, if you yourself do not like to see your face, why grumble about others. You also know that nothing is permanent in this world and everything is changing every moment. A little introspection will inculcate in you forgiveness and make you happy. Relax and enjoy,” said the Revered Swamiji.

The complainant had nothing to say further.

To my mind, the Revered Swamiji was God-incarnate—an embodiment of Sat-Chit-Anand i.e. Truth-Knowledge-Bliss. His reluctance to accept the worldly comforts in a well-to-do parental family and to adopt an unknown path as seeker of reality can only be ascribed to the progress attained by him in earlier births. Having experienced various spiritual states through intense meditation, he spent the remaining part of his life in guiding the masses to rekindle the divine spark in them which had been defiled due to sense objects. For this he moved from place to place, never staying at one place, had no desire to collect crowds, but never disappointed anyone who came to seek his guidance. People flocked him in large numbers to listen to his discourses and to have ‘darshan’ of a saint of unique attainments. Though I have passed eighty-three years of my life, I have still to meet another one of his stature.

Though respected Swamiji is no more with us, his teachings will remain a perennial source of inspiration to enlighten our lives in future too.

October 15, 2011

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A RARE SPIRITUAL GUIDE

Guidance to the devotees: In 1972, Swami Dayanand Giri was staying at an old cottage at Dukh Bhanjani Temple, near Labbhu Talab S. A. Jain College Road, Ambala City. Sh. Surjit Nagpal, in order to have darshan (audience) with Swamiji, reached that cottage at 4:00 pm. when Swamiji was delivering a spiritual discourse. This was Sh. Surjit Nagpal's first audience with Swamiji. Swamiji was spending the mandatory four month period at that place. Since every Sunday was a holiday, Sh. Nagpal had the good fortune to listen to Swamiji's discourses and his faith in Swamiji grew as he saw that Swamiji's words and actions were in harmony with each other.

One day Mr. Nagpal met Swamiji in his room after the spiritual discourse. He with all humility requested Swamiji to visit his place some day for Bhiksha. (Alms). Swamiji accepted his request and fixed a Sunday for the same. On the appointed day, Swamiji arrived at Sh. Nagpal's residence at Nai Basti, Ambala City. It was indeed a great day for the whole family as God manifested as Swamiji had visited their place. The head of Sh. Anant Prem Mandir (Temple), Bahen Sheelji Maharaj with her followers was already there at Sh. Nagpal's place. It was Sheelji's Maharaj first meeting with Swamiji. When Swamiji arrived, Bahen Sheelji and her followers sat before Swamiji after paying him regards. After taking his seat, Swamiji said to Bahen Sheelji, "Narayan! If you have any query regarding religious matters, you may raise it." Sheelji Maharaj with folded hands humbly requested Swamiji to bless them with whatever is beneficial for us.

Swamiji elaborated the five factors of liberation or salvation:

Right religious confidence, Energy, Mindfulness

Presence of Mind, Absorbed Meditation with serenity and Truth-bearing knowledge. He observed that a person should raise his level of awareness to a point where he is able to overcome the passions and adopt the above mentioned five factors of liberation in the interest of his soul and attain eternal peace. After receiving his Bhiksha, Swamiji started back for his cottage. He also accepted the request of Behan Sheelji and on a fixed day visited Shri Anant Prem Mandir, Ambala City for Bhiksha. At the insistence of the devotees of Prem Mandir, Swamiji stepped into the Mandir and took his seat. Revered Sheelji requested Swamiji to guide them how to conduct one's life. Swamiji accepted the request of Revered Sheelji and threw light on the ten great powers of liberation like; friendly attitude, compassion, praiseworthy attitude towards the good qualities of others, Affecting ignorance towards bad qualities of others, Forgiveness, Right Conduct, Spirit of Renunciation, Right Efforts, Absorbed Meditation and Truth-bearing knowledge. He opined that it was essential to strengthen various aspects of spiritual striving and the above-mentioned ten great powers of liberation because human beings by nature are confined to the worldly life, and devote life to secure the physical comforts and therefore one must not depend much on these physical comforts and instead must adopt the path of spiritual striving with confidence in right faith.

Thereafter, Swamiji received the Bhiksha (food) in the begging bowl and said, "Narayan! Now I must take leave of you." After this, whenever Swamiji visited Ambala City Revered Sheelji along with her followers used to come to cottage for darshan (obeisance) and request Swamiji to visit Anant Prem Mandir to beg for Bhiksha (food) so that all her devotees would

have the opportunity to have darshan of Swamiji. Whenever Revered Sheelji came to Swamiji's cottage, she would request Swamiji to describe the right pronunciation of some of the important verses of Bhagavad Gita and to elaborate their meaning. Swamiji was very happy to see their faith in Bhagavad Gita and teach them the right pronunciation of its verses and elaborate their meaning in detail which overwhelmed them and they would observe that they hadn't heard such right pronunciation and elaborate meaning of the verses of Bhagavad Gita earlier and so they regarded Swamiji as incarnation of God.

(ii) Demonstration of Khechri Pose: In 1996, Swamiji was staying at Rai Sahib's cottage at Ambala City. He used to deliver spiritual discourses from 4 pm to 5 pm. Some devotees would come to his cottage to benefit from his discourses.

One day at around 9:00 am I took milk, tea, etc to Swamiji's cottage so that he might take his herbs and indigenous medicines. I respectfully bowed before Swamiji and sat at his feet. Swamiji took some milk as per need in his bowl.

After sometime, a person with his wife came to seek Swamiji's blessings. Swamiji said, "Narayan! What brings you here? If you have some query about religion, you may raise it." At this, that lady said, "I have heard a lot about Khechri mudra (pose). Kindly tell us about it." Swamiji was sitting in a cheerful mood. He said, "Why just tell? I will just demonstrate the Khechri pose." Swamiji then cheerfully said, "Narayan! Stand up if you wish to see the Khechri pose." At this all of us stood up. Swamiji opened his mouth and drew the whole tongue inward. We saw that Swamiji's mouth was completely empty and the tongue

wasn't visible at all. After sometime, Swamiji drew the tongue out, turned it and touched his hard palate with the tongue and thus demonstrated the Khechri pose. On seeing this we were overwhelmed and felt that Swamiji was indeed an incarnation of God. Once earlier also Swamiji had told me and some other devotees that Khechri pose is a process of yoga by which a yogi can keep himself alive for years without taking any food or water. In this process, the yogi turns his tongue and sticks it to the hard palate like the infant in the womb sucks food from his mother from the food pipe. In this pose, a yogi can keep himself alive without food or water for as long as he likes. After this incident, our faith in Swamiji was further strengthened. In those days I had the good opportunity to bring food (Bhiksha) to Swamiji only on Tuesdays and Sundays, reach his cottage and sit at his lotus feet. Whenever he was in a cheerful mood, he would narrate some experiences to this humble devotee.

After this, in accordance with the direction of Swamiji, I would put the food in his begging bowl and he would partake it when alone. Swamiji would allow me to put only limited food in the begging bowl that he would eat. After partaking food, he would himself clean that begging bowl and wouldn't allow anyone else to do it. After that I would respectfully bow before Swamiji and return home. When Swamiji was not keeping well, I sought his permission to warm up the food in the cottage so that he would keep well. After my repeated insistence, Swamiji permitted me to do so and I would daily warm the food brought by devotees, put in the begging bowl and then Swamiji would partake it and I would return home after respectfully bowing before him. Such was the simple life of Swamiji.

(iii) Granting Audience to a Devotee: Once in 1999, I had to go to Hyderabad to see my younger sister. I stayed there from 3 July to 12 July 1999. On 11 July, 1999, Swamiji appeared before me in a dream before dawn and said, “Surjit! Don’t you like to return to Ambala?” At this, I started the same day and on 12 July 1999, I returned to Ambala. The same day Swamiji started from Village Karala, (Delhi-8) in the morning and arrived at Rai Sahib’s cottage at Ambala City in the evening. In the late evening, when I reached Rai Sahib’s cottage for an audience with Swamiji, he said, “Narayan! When did you return from Hyderabad?” I humbly replied, “Your holiness! With your grace, I have returned to Ambala only this evening.” This shows when God’s grace is there, he would himself grant an audience (Darshan).

(iv) Restoration of Wife’s Health: On 12-2-2002, my wife suddenly suffered from unbearable pain due to Hernia. The local doctor Sant Ram Arora examined her and finding her in a critical state advised us to take her to Medical College Hospital, Sector 32, Chandigarh for treatment. Before going there, I took my wife to Swamiji for an audience. On being acquainted with the whole situation, Swamiji directed me to look after my wife with devotion and told me that she would be all right. On being examined at Medical College Hospital, Chandigarh, it was felt that due to high sugar level and bunching together of veins, she had only 20% chances of survival. The treatment started, she had to stay in the ICU for many days and was operated upon and started moving about with the help of a walker. All this has been made possible due to the grace and blessings of Swami Dayanand Giriji Maharaj, and his disciple Bahan Sheelji Maharaj. I bow in gratitude at being blessed with such affection and grace of these liberated souls.

**Reminiscences of Sh. Surjit Nagpal,
an ardent devotee of Swamiji**

Swamiji : A Combination of Simplicity, Austerity & Spirituality

(i) Swamiji sometimes overwhelmed with affection for his devotees and spiritual strivers would narrate his experiences to inspire and guide them on spiritual path. Swamiji once told that in 1945-46, he was absorbed in meditation in the hilly region of Badrinath. That year the wheat yield in India was quite low. It was difficult to obtain wheat. In this situation who would give chapatti (bread) to a sadhu in alms. He lived on grass and leaves for almost 28 days. He had no fear of wild animals like bears and tigers. He was so absorbed in his meditation that he was not aware of wild animals' presence. In 1947, he came down in the populated area and learnt that the country had been partitioned. From that time on till the age of 80, he continued travelling on foot throughout India. He didn't use any transport or vehicle. He moved on foot whether it was summer, winter or rainy season. During this period, he would stay for the night outside some village or locality, in some temple or its ramp or some deserted, dilapidated structure. If even such a place was not available, he would spend the night under some tree on the road side. His life had become so simple, spartan, spotless and spontaneous that it was a model for others. His daily routine was so pure that no one could raise even a finger against him. During meditation, like earlier sages, Swamiji understood the significance of earlier incarnations of God, overcame the limitations of a life of nature, gave up comforts, endured pain and thus enjoyed the divine peace and bliss and taught the same method to others for the development of spiritual life. I would like to mention a few things related to the writing of holy books by Revered Swamiji Maharaj. It

happened in 1975. Swamiji was staying at Lala Sewa Ram's cottage at Jagadhri. My elder brother was with me on that particular day. When we went to Swamiji in the evening, we saw that the cottage wall was full of hand-written English Verses as there was no paper with Swamiji. He didn't like to beg from anyone for paper. The fountain of true knowledge had welled up within. So he used the wall as paper. The writing was in black pencil. We saw it ourselves.

Another significant thing was that as long as Swamiji travelled on foot till the age of 80, he used to manage with the light of a candle or an earthen lamp during the night. He wouldn't use the electric light. So the above-mentioned manuscripts of spiritual books were written in the light of a candle or an earthen lamp. What a simple life of minimum requirements? A bag to contain common necessities; one or two sheets, a blanket for cold, a begging bowl, a water bowl (Kamandal) and nothing else. This constituted all his belongings. Throughout his life, Swamiji didn't have his own house or cottage. He would often say during the final phase of his life that he had no attachment with any particular place nor had any fear how he would manage some place to live in the old age because he had already faced and experienced most difficult situations.

Some Features of Swamiji's Life: Whosoever visited Swamiji found him sitting in the lotus position. Perhaps no one ever saw him lying down. He would often say: "*Pradheen Supnahu Sukh Nanhi*" i.e. one who is dependent on others can never even dream of happiness. He was never dependent on anyone for minor chores like sweeping the floor,

filling the pail with water, etc. Till the last day of his life, he never let anyone wash his begging bowl (Khappar). He would even wash his clothes himself. He was a great *karmyogi* (believer in action) despite being a *dhyanyogi* (a meditator) and *Gyanyogi* (a true knowledge-seeker). The way he did everything with mindfulness surprised every one. Observing that he did everything with mindfulness, some people would observe: "Swamiji! When you go out for Bhiksha and pass through the markets, you never look left or right. You are totally absorbed in your movement." At this Swamiji would remark: "If you appreciate my doing so, you should also do all actions with mindfulness." He was so restrained in his eating, conversation and way of life that a common person can't even imagine. He knew exactly how much food he required at a particular occasion and a particular place. He would always ask the visiting devotees, "Narayan! What brings you here? If you have any query regarding religion or spirituality, you may raise it." He would resolve all doubts of devotees regarding religion or spirituality to their entire satisfaction. He was never worried even if it took a long time or if even his partaking of food was delayed. The quality of renouncing one's comforts and pleasures for the happiness of others and a feeling of compassion and blessing for those in distress was manifested in him till the last day of his life. He would often observe that everybody is full of compassion at the sufferings of his acquaintances and friends but God is happy in the happiness of others and is full of compassion for those in distress. There are many incidents in the life of Swamiji when he spontaneously averted the pain of his devotees and spiritual strivers and guided them to the path of right faith. He would never while

away his time. If devotees told him that they had come just to see him, he would say, “Now that you have seen me, you must return. The one worthy of seeing (God) dwells within you. What is there to see in this body of bones and flesh?” Still, seeing their faith in him, he would spare some time for them. He would often observe that if a person can experience bliss in solitude, he would never prefer the company of others. He would stay in the company of others only for their happiness or to resolve their doubts regarding right faith and spirituality. He would never put up any demand or expect something from others. He would always occupy his seat in lotus position in solitude. The glow of complete contentment and full spiritual glory was visible on his visage. A strange thing to be seen in his personality. Though he was full of compassion, he was very strict with the devotee spiritual strivers if they betrayed any laxity on the spiritual path. In such a situation, the devotee spiritual striver had to muster up great courage even to see Swamiji. But he was indeed very compassionate. Whenever he would see a devotee spiritual striver moving steadily on the spiritual path, his compassionate look alone was enough to inspire the devotee. He had a great regard for women. But in accordance with the tradition of his ancestors, no woman without the company of a close relative could get access to him. This tradition he maintained to the last day of his life. The incarnation of such a divine being on earth is indeed very rare. He was a great scholar of astrology, geography, space science and Ayurveda (ancient Hindu system of medicine) but he would never make a show of it. He would never project that he was indeed the incarnation of God.

(iii) A Lion turns Non-Violent: Swamiji was once going to Nepal on foot. When he was passing through a thick forest, he saw a lion coming from the opposite direction. A square was nearby. On seeing the lion, Swamiji stood still on one side of the square. The lion also moved forward and stood on the other side of the square. The lion shook his neck and looked around and then looked at Swamiji carefully. After watching thus, for a while, the lion moved straight on a pathway like an emperor. After departure of the lion, Swamiji marched straight towards Nepal. This shows the spiritual strength of Swamiji that forced the lion to move away silently on seeing Swamiji.

**(Reminiscences of Sh. Ashwini Kumar, alias
Sudhanand Mahatama—an ardent devotee)**

Importance and Form of Prayer :

Spiritual striver Gurupriya Puri of Satyam Shivam Sundram Temple, Delhi-110051 was in the Sadhna Sadan Ashram, Haridwar and was enjoying the community worship in the sacred company of the great renunciator Swami Ganeshanandji when the news arrived that His Holiness most respected renunciator and manifestation of the universe Sri. Sri. 108 Swami Dayanand Giriji would be available only on that day in his cottage at Jagadhri. A great spiritual bond and close friendship existed between the great renunciator Swami Ganeshanand ji and Swami Dayanand Giriji. Swami Ganeshanadji started for Jagadhri and benevolently took some of his saints and the spiritual striver Gurupria Puri too in his vehicle. Within three hours, they reached Jagadhri where Swami Dayanand Giri was present in

his cottage. At that time one or two devotees had brought food from their homes for Swamiji.

Both Swami Dayanandji and Swami Ganeshananji discussed spiritual matters for sometime and then gracefully asked Gurupria Puri if she had any spiritual queries. She then respectfully submitted, “O Lord! A soul attains bliss by just seeing you and enjoying your company. You are indeed the manifestation of the whole universe. You dispel the darkness in the hearts and minds of your devotees through your discourse and provide eternal spiritual light. Kindly tell us in a simple language how we can enjoy the company of almighty, blissful God and thus make our life meaningful. Please tell us how to experience the Divine presence.”

At this humble prayer of the spiritual striver, the compassionate sage was moved and delivered the following words. Swamiji observed, “O spiritual striver child! The easiest and most effective method of experiencing the divine presence is the praise and prayer to the Lord with a pure heart.”

Significance of Prayer: “O Striver (Sadhak)”! Prayer is a pledge for truth. It is complete surrender to the will of God. It is a means to strike a bond with the Almighty. Support by ego or all other supports are much weaker than the method of prayer. True prayer never goes waste. Prayer averts all problems and crisis. Right intellect and self-restraint may be obtained only through the prayer to the Almighty. It is a unique method to dispel immediate obstruction and to obtain divine blessing”.

Procedure: “Pray to God daily immediately before going to bed and after getting up. First visualize the form of God, thereafter utter each divine command in all seriousness

and then observe silence for a few minutes. Devote at least 15 minutes each time to the following prayer. The development of firm faith in the form of God described in the prayer and the fulfilment of the request in the prayer is a sign that prayer is being rightly offered.”

Praise and meditation on the form of God: “O Creator of all, providing happiness to all and granting liberation to all after absorbing them in yourself! You are indeed unchangeable and constant. You are the Universal Soul! You are unique and manifestation of bliss. You are omnipotent and omnipresent. Everything is under your control.”

Prayer:

- (a) “O God! You are manifestation of bliss and omnipresent like sky. You are the greatest well-wisher. You are our dearest. We pray for complete submission through renunciation of ego. O God! Rescue me from worldly passions, false ego, wrong influence of people, fear of pain and temptation of immediate worldly pleasures. Grant me right intellect, confidence in faith and self-restraint. I may be settled in bliss”.
- (b) “O Infinite God! May I lead my life contentedly in accordance with the directions of my guru! May I renounce all that without which I can survive and be eternally vigilant! May I not pay any attention to what I seek to renounce and be focused on what I wish to adopt! May I not forget you anywhere and in any of your manifestations! May my conduct be in accordance with your manifestation” !
- (c) “O Immortal! May there be no obstruction in my attainment of right knowledge with full awareness! May

I pay equal regard to all in the universe through mindful respiration” !

(d) “O Manifestation of Right Spiritual knowledge! May all my communication be only with you! May I experience utmost bliss. May there be indelible influence of the manifestation of true happiness upon me! May I attain kinds of Yogakshem ! May all my body, mind and ego be completely surrendered to you because nothing is ever existent.”

-Sadhvi Gurupriya Puri Delhi-51

Affection for Devotees:

In 1995, my wife and I went to village Dhalwadi near Chintpurni for darshan of Swamiji. We had gone to this place for the first time. We didn't know even the whereabouts of Swamiji's cottage. We addressed Swamiji in our heart and lo! Swamiji was there before us outside his cottage. Outside his room, holy fire was burning. Swamiji gave us prasadam of tea. We were three persons in all. Soon after more devotees of Swamiji came from Nangal. Tea was being poured out from the little bowl of Swamiji. Seven or eight persons were given tea from that little bowl. This was only a miracle of Swamiji. Such was the spiritual power of Swami Dayanand Girji. We'll be indebted to him forever.

**(A reminiscence of Sh. Harish Chander Madan,
Inder Nagar, Ambala City)**

Complete Fulfilment of Spiritual Yearning.

I don't know where to begin. I am overwhelmed with hesitation. I had been working as a head clerk in army and

retired in 1991. During my army service, I had the opportunity to visit many religious places and I had always been keen to meet saints and sages.

It is said that one experiences the company of saints and great sages as a reward for one's noble deeds. I would like to narrate an incident in this regard. It was in June 1992 when I had the good fortune to accompany my uncle Sh. Hem Raj Anand to Rai Sahib's cottage at Ambala City to listen to the spiritual discourse of Swamiji. Those days Swamiji used to stay only in Rai Sahib's cottage. During his discourses, Swamiji very clearly would resolve the spiritual doubts of his devotees. His words full of right knowledge touched my innocent mind in a manner that I would occasionally go to Swamiji's cottage and listen to him. This system continued for a long time.

I am not sure but probably it was in June 1995 that Late Sh. Hem Raj Anand came to me around 8.30 a.m. on the last Sunday of the month and proposed that we should go to Swamiji's cottage if I was free. After some time we proceeded to the cottage which was undergoing repairs. We told the devotee who was on duty there that we wanted to see Swamiji. He told us that we couldn't see him at this time because he was busy in discussion with some out-station devotees. We don't know how Swamiji came to know of it but he instructed from within that we might be allowed in.

We were indeed overjoyed at this blessing from Swamiji. We went in, respectfully bowed and spiritual conversation resumed. I wondered when I should request Swamiji to accept our Bhiksha that day. I requested him with folded hands. He turned his eyes toward me and said that he would come to our home for food on Wednesday. I was overjoyed at this and wanted to rush home to give the happy news to everybody. Somehow I respectfully bade farewell to

Swamiji and gave the happy news to my wife Kanta and my children. Around 9:30 a.m. on the fixed day, I along with my friends proceeded to accompany Swamiji. We had hardly moved a furlong when we saw Swamiji coming in our direction and after about 15 minutes we reached home.

I had invited only about a dozen persons for that occasion so that I could look after them properly but in no time about 50 to 60 persons arrived. It took Swamiji about 2 hours to resolve the spiritual doubts and queries of the devotees. Some women got up to leave during that period but Swamiji signaled them to keep sitting but in vain. However, Swamiji continued resolving the doubts and queries of devotees when suddenly the sunny weather turned into a cloudy one and lightning flashed accompanied by thunder. It became dark and rain started. Swamiji smiled and said that those who wanted to leave could do so. All sat silently.

Thereafter, I requested Swamiji to permit serving of food. He instructed me to serve food to everyone. We had prepared food only for a dozen or so persons but with Swamiji's blessings the same was distributed among all present and the whole programme was successful. There is no fear if there is a blessing of saints. The reminiscence of such a blessing from Swamiji overwhelms me even today. God indeed can't be far from one whose feelings are spontaneous, service is selfless and who seeks the support of a great saint. I may therefore, conclude that when God's grace is there, humble prayer comes out itself:

Thou art our Father and we all children;

Thou art the Master and we all servants;

Thou art God and we the priests;

O God! Have compassion for us;

Dispel all our miseries;

And have compassion toward us.

(Reminiscence of Sh. Amarjit Rishi, a devotee)

Direct Experience of Distant Incidents through Spiritual Insight : A yogi without using his five senses can visualize distant incidents. It is a yogic and a spiritual power. Following are some incidents showing the same yogic and spiritual power of Swamiji.

During his sojourns on foot, Swamiji often stayed at Karala, Majri villages near Delhi. Many devotees of Swamiji in these villages like Chaudhri Ishwar Pradhan, Chaudhr Attar Singh, Sh. Duli Chand, Chaudhry Giani Ram, Sh. Surjan Bhagat, Sh. Rasal Bhagat, Sh. Jai Prakash, Sh. Balwant Mathur, Master Ram Kumar, Sh. Balram etc believe that Swamiji was a manifestation of God. All the devotees in those villages have contributed in the publication of Swamiji's spiritual discourses. These devotees have numerous experiences that reveal Swamiji as an omniscient yogi.

(i) It was in 1960 that an old devotee from Karala Village would daily come to Swamiji's cottage and say, "Swamiji ! One day I wish to bring some milk for you." Every time Swamiji would put him off and say that he didn't need so much of milk. One day that devotee insisted on bringing milk that evening. Swamiji again said that there was no need for it. On returning home, that devotee told his wife that he would take milk for Swamiji that evening. The wife told him that their buffalo hadn't given milk that day and there wasn't much milk in the house. Whatever little milk was there was one day old. Both started quarrelling over the issue. That devotee went to a neighbor to borrow milk. That neighbor reluctantly gave some milk. When that devotee, with that milk, reached the cottage, Swamiji that evening was seated outside his cottage and some devotees from the village were sitting near him. Swamiji smiled when he saw

that devotee coming with milk. The devotees sitting there asked Swamiji what the matter was. Swamiji said, "Look! That devotee is bringing milk for me. His buffalo didn't give milk that day and there had been a quarrel over this issue at home. He has borrowed milk for me from a neighbor after great insistence". In the meanwhile that devotee reached there with the milk and requested Swamiji to accept the milk. Swamiji said, "Narain! I don't need milk. What was the need to borrow the milk from a neighbor?" That devotee said that the milk was indeed given by his own buffalo. Swamiji asked whether he was speaking the truth. The devotee then replied that it was indeed true that his buffalo hadn't given milk that day. Swamiji addressed him as Narain and said that he had already told him that he didn't need milk. Swamiji told that he was a begging renunciator who had to remain hungry many times during his travels. He didn't get milk everywhere. Swamiji advised him to be easy and not to worry about milk. What was required was only the true feelings of a devotee.

Saving a devotee from accident: Once in winter Swamiji was staying in a cottage at Karala village. With God's grace, it had rained well that year and all the farmers had a good harvest. At that time, I was also a farmer. At 5 in the morning, I went to Swamiji with some milk. Swamiji said that I shouldn't come in the early morning in such bitter cold. It was not right. This was indeed the time for meditation and holy recitation. Still Swamiji was graceful and took some milk and then asked me to return. As I was getting up, Swamiji asked me to remain sitting and said that he would narrate an incident. He narrated an incident which was indeed very useful for life and then

permitted me to leave. I started for home. When I reached the main road, I saw that an empty truck was coming from East Delhi side and another truck loaded with bricks was coming from the opposite direction. The nuts of the front wheel of the truck coming from West struck against the rear wheel of the truck coming from the East Delhi side and the driver of the loaded truck lost control of his steering and his truck fell into a ditch. The driver and four labourers were sitting in that truck. They all fell outside and the truck was damaged. I and many other people rushed and saw that no one had received even a scratch. Thereafter I returned home. After two days, I again went to Swamiji. He asked me what was that very loud sound when he returned home two days back. I replied that two trucks had collided. Swamiji expressed the hope that no one was injured and smiled. I replied that indeed no one was injured and then I realized that if Swamiji had not detained me that day for narration of an incident, I might have been caught up in that accident. I expressed my feeling to Swamiji. Swamiji said that God is great protector of all. Swamiji never took credit for himself. But he was indeed very compassionate and kind-hearted and from time to time he protected his devotees.

(iii) Saving the life of a Devotee: Once, we three persons, Balram Bhagat, my brother Balwant and I started from Majri Village near Delhi and reached Rai Sahib's cottage at Ambala city to see Swamiji. Hardly had we sat in the cottage when God knows what happened to Balram Bhagat and he went outside the cottage and fell on the floor with a thud. We couldn't know why did he fall, or whether he had such a trouble even before. We all rushed out and saw that he was lying almost lifeless and had turned pale and his body seemed without any energy. Swamiji also came out and touched Balram. Shortly

afterwards, Balram started recovering without taking any medicine or even water. Then Swamiji said that Balram had fully recovered and we could get him examined by a doctor if we so desired. We took him to a doctor where he was thoroughly checked and some tests including E.C.G. were done and he was found perfectly normal. This is how Swamiji saved the life of a devotee. When we returned, Swamiji only said that, with God's grace, everything will be all right and never took credit for himself.

**Reminiscences of Ch. Jai Parkash, an ardent devotee,
Vill Majri, P.O. Karala, Delhi-81**

Gratitude for receiving shoes from a poor person:

There are certain incidents that happen in one's life and create a deep impression in one's mind. We won't forget the day when Prof. Balkrishan Kalia, the then Head, Dept. of English, Kurukshetra University, Kurukshetra invited us and provided us an opportunity to have an audience with most respected and a perfect renunciator and a true scholar of right spiritual knowledge Swami Dayanand Girji. What a wonderful personality! Swamiji, a true manifestation of renunciation and endurance, often visited Ambala city. His belongings were just a blanket, a loin's cloth, a begging bowl, a water bowl and he would mostly sit in meditation in the lotus position in some dilapidated place. One would feel like being in bliss, listening to the spiritual discourse of Swamiji while sitting on the floor near him. He would beg for food and eat it only once in 24 hours. Moved by an intense desire to see him, we would often be drawn to his feet and sometimes would also carry food for him.

We can never forget the incident when a devotee brought a new pair of shoes for Swamiji. Swamiji refused to accept the

shoes even though his canvas shoes were quite old. Swamiji told that devotee that the shoes he was wearing were donated by a poor labourer and that he would continue to wear them as long as they would last with necessary repairs. It is impossible to find another such example of renunciation. It is a great fortune to have the company of such a renunciator saint who was indeed one with the universe. His words of blessing and his meaningful guidance will always be a source of inspiration for us. The arrival of such a wonderful saint, who was indeed a manifestation of God, is indeed a great happening. The scene of his final merger with God, of his last sojourn, will always remain before our eyes. We offer him our respectful regards and his memory will always fill us with gratitude.

Seth Panna Lal (OSAW)

An ardent devotee, Ambala Cantt

Regard for a poor woman during Bhandara (Free Community Meal): Once, devotees had organized a Bhandara, a free community meal, at Shivratri, in the august presence of Swamiji. Occupying his seat, Swamiji was delivering a spiritual discourse when he saw a poor old woman was arguing with the organizers who were trying to push her out. Swamiji told a person to call that woman. When that woman came to Swamiji, she requested Swamiji with folded hands to use her donation of two rupees in the Bhandara as the organizers had refused to accept her donation. Swamiji was so kind-hearted and compassionate that he directed a devotee to fetch salt worth two rupees donated by that poor old woman and put in the Bhandara (free community meal) so that all would partake it.

The poor old woman was indeed overwhelmed at this gesture of compassion.

Yog Raj Garg

An ardent devotee, Ambala City

Direct Experience of distant incidents through Spiritual Insight: When once I along with my brother went to see Swamiji at his cottage at Ambala city, he had gone out to beg for food. We waited for him for two hours outside his cottage. A few minutes after Swamiji returned, we went inside, and respectfully bowed before him. Swamiji asked if we had any query. He then asked me where my husband was. I told him that he was at home and was not keeping well. Swamiji at once said that we were constructing our house and he must be worried about it. On hearing this, I wondered how Swamiji knew that we were building our house. We had never talked to him about it. With his blessing, our house turned out to be much better than we anticipated. Therefore we believe that Swamiji always blessed all those who remembered him with a pure heart.

Similarly one day when myself and my husband went to meet Swamiji at his cottage at Ambala city, and were about to sit, Swamiji looked at us and said, "Narain! Today the weather is very bad. You return home. My blessings are with you". We said that weather outside was quite normal. But Swamiji repeated his words. On our return, we stayed at some place for a while. Then suddenly, we remembered Swamiji's words and immediately rushed home.

On reaching our home, we saw that our home had been burgled. It was our mistake not to follow Swamiji's direction

immediately. If we had returned immediately and directly, our home probably wouldn't have been burgled.

**Reminiscences of Shashi Kohli, a devotee,
Ambala Cantt.**

A Wonderful Blessing: I am a teacher of science. My mother daily used to go to the temple. Though she was illiterate, she was a faithful and devoted worshipper of God. She was always absorbed in keeping fasts and in the worship of God. My father was away from all type of religious activities. His values of life were quite contrary to those of my mother. Suddenly I was enmeshed in hostile conditions. Worldly happenings were causing me great misery. I was exhausted after consulting astrologers and visiting temples, mosques and gurudwaras (sikh temples). No solution to my problems was visible. I tried to console myself in many different ways but to no avail. My mental condition was such that my friends and relatives couldn't do much. Psychiatrists also couldn't help much. Suddenly, one of my teachers advised me to meet Swamiji. I, along with a friend, went to meet him for the first time in October 1983. I was weeping bitterly and lay my head in his lap. He held my head like a father and said, "Have you come due to the fear of worldly sufferings?" I felt as if he knew me well and knew everything about me. I said to him, "Swamiji! I want death. Can you grant it?" Swamiji said, "You want mental death because physical death would occur only at the appointed hour. I can give you mental death. Look! I am a beggar. I have neither mother nor father with me nor any friend or companion. I live alone in the wilderness. Am I not happy? Why are you weeping? If I can live without all worldly objects and persons, why can't you? Make

an effort and I'll show you the way." This provided me a wonderful relief and I felt much relieved when I saw him sitting alone in that manner. He resolved all my queries in a rational and scientific manner. He sat with me for hours and resolved all my doubts. I believe him to be my god-father. The love and affection I got from him is beyond expression. I would sit at his feet even on festival days like Dussehra or Diwali. I had met the kind of saint I had always been looking for.

A few days before Swamiji breathed his last, I happened to go towards S.A. Jain College, Ambala city. I didn't know that it would be my last meeting with Swamiji. After respectfully bowing before him, when I was about to return, Swamiji said, "Look! Prof. Mohan Lal, bulbs are of different shapes and different colours but same electricity is flowing through them." The day he left for heavenly abode, I wept as a person would weep at the death of his parents. That night Swamiji appeared before me in my dreams and said, "Why are you weeping? I have told you everything and have written everything in my books. Go on doing your duty."

(Reminiscences of Prof. Mohan Lal, Ambala City)

(i) Renounce the World Immediately: I feel happy and proud in recording my reminiscence of a great saint. Though at the age of 94, I regard myself as unable to be a writer, yet due to my unshakable faith and devotion to him, I feel great happiness in narrating this reminiscence.

About 40 years ago, Swamiji used to stay in the porch near Labhu Ram Talab without informing anybody when I had the good fortune to meet him for the first time. I have till now never come across another such saint who is a complete

renunciator, and has achieved perfection in austerity and Yoga, divine devotion and spiritual knowledge and moves spontaneously into meditation. Whatever we may say in his praise would be much less than he deserves. He would sometimes call himself a poor beggar. He would never make a show of his spiritual powers. His life was a perfect illustration of what he preached. Swamiji then would visit Ambala City once in two or three years.

After some years before visiting Ambala City he had come to know that a college was planned on the land near Labhu Ram Talab. So instead of going there, he stayed in a dilapidated room in Rai Sahib's garden. When I learnt of Swamiji's arrival, I kept going almost daily to meet him. One day I wished to ask something that was often rankling my mind. With this in mind, I reached Rai Sahib's cottage at 8.30 in the morning and decided that I would raise my query when Swamiji was alone. After about half an hour, Swamiji himself called me in. I respectfully bowed before Swamiji and sat at his feet. At Swamiji's direction, I told my inmost feeling and told Swamiji that with God's grace I possessed all means of worldly pleasures like a bungalow, wealth, social reputation, car and obedient children. It occurs to me that now that I possess all means of worldly pleasures, I should renounce this world. I don't know why such a thought occurs to me. In reply, Swamiji said, "Narain! You should think that whatever earthly possessions like wealth and other worldly objects you have accumulated, you have gathered them from this world only and one day will remain behind you in this world alone. You must not worry if these possessions desert you today instead of deserting you tomorrow. You must develop such feelings in your mind. Then the feeling

of renouncing this world would be dispelled.” Swamiji’s words granted me great peace of mind and I realized that whatever Swamiji had observed was right. I was greatly blessed by such preaching by Swamiji and it changed my life a lot and now that I am 94 years old, I, with Swamiji’s blessings, am leading a happy life.

(ii) Blessing my Daughter with good health and divine devotion: Once Swamiji was staying at Rai Sahib’s cottage on S.A. Jain College Road, Ambala City. I went to meet him when I learnt of it. After meeting him I humbly requested Swamiji to visit our home for food. Swamiji accepted my request and fixed a day for it. On the fixed day, Swamiji arrived at our residence in Sector 7, Urban Estate, Ambala City. We believe that that day was very lucky for us. At our insistence, Swamiji agreed to step in and occupied the seat prepared for him. Near his seat, on the ground, we lay my daughter who had been bed-ridden for the last 35 years and couldn’t even sit or stand or eat solid food. We reported her condition to Swamiji and told him that she had been in this condition since the age of 13 and that then she was 48 years old. We told him that she was unable to get up or eat anything. We feed her a few spoonfuls of tea or milk everyday. Swamiji looked at her but didn’t utter a single word. He simply accepted the food and left. After about 15 days a miracle happened. My daughter started taking light food. We were filled with wonder at this miracle. After a few days, Swamiji left Ambala City and moved to Karala village near Delhi.

After three or four months, Lala Mangat Ram, bangle merchant, whose family is a devotee of Swamiji, went to Karala village to meet Swamiji. Swamiji asked him about the condition of my daughter. Lala Mangat Ram told Swamiji that he had learnt

that my daughter had started taking light food. Lala Mangat Ram on his return told me about this conversation with Swamiji. This filled me with gratitude towards Swamiji and in my heart I paid regard to him and thanked him for his blessings to his devotees.

After two years, when Swamiji again visited Ambala City and stayed in Rai Sahib's cottage near cremation grounds, my daughter had started sitting with her back supported by some wall. We had also started light massage of her body and she started walking a little with support. At our humble request, Swamiji again visited our house for food. Swamiji looked at my daughter who was then 60 years old. Swamiji told my daughter to be absorbed in holy recitation and said, "God has created you in a manner that you don't have to do domestic chores. God has indeed been very kind to you." Swamiji thus blessed my daughter and observed that she was a renunciator even while living with her family and that she was quite grown-up in age, she was free from worldly traps. He advised her to remain absorbed in meditation and holy recitation. My daughter with right faith followed Swamiji's advice, got a room reserved for worship, put up there a photograph of Swamiji and started holy recitation with great devotion. Whenever Swamiji at intervals of about 2 years would visit Ambala City, my daughter along with me and my wife would carry food for Swamiji which he would accept quite affectionately. With Swamiji's blessing, she is now fully cured. She remains absorbed in meditation and holy recitations besides looking after me and wife and some guests that may visit. My daughter Kanta Rani believes that Swamiji is a manifestation of God and is contented with his blessings. Swamiji blessed our daughter with a new life without any formal request for which our family shall always be indebted to him.

**(Reminiscences of Pandit Mohan Lal Financer,
Ambala City)**

Blessings of Swamiji : Whenever Swamiji would come to the cottage at village Moosa in district Mansa (Punjab), I brought cow's milk every morning for him. Swamiji always would forbid me and say he didn't need any milk. Give it to your children who have to study or perform other duties. But I continued bringing milk even against Swamiji's wish. Whenever I would go to Swamiji, I would always find him seated in the lotus position. When I didn't stop bringing cow's milk, one day Swamiji in a cheerful mood said that I had fed him milk for so many days and therefore there would be never a shortage of cow's milk in my home. As a result, since then there has never been a shortage of cow's milk in my home due to Swamiji's blessings though we of our own will may not milk our cows for a few days when they have delivered a calf.

On another day Swamiji directed me not to drink wine etc. Since then I have not taken any meat, eggs or alcoholic drinks. Since then with his blessings our family is living in peace and happiness. Many times Swamiji would visit our house to beg for food. I have never come across such a perfect renunciator.

Kutisar Gurudwara: It so happened in August 1979 that Swamiji left the cottage in our village at 6 a.m. in the morning and never returned thereafter. When he left the cottage, many persons were sitting there to organize a Bhandara but the wonder is that no one noticed his departure. The reason for Swamiji leaving his cottage was that some people of the village on their own wanted to organize Bhandara on the mound where Swamiji's cottage was situated to pray for rainfall but Swamiji didn't like it. There is always a lot of noise at the Bhandara site and many women of the village also come there. Swamiji wanted

that people, if they wanted, might organize a Bhandara inside the village but the village people didn't agree. So swamiji said to those people, "Narain! You may organize a Bhandara here but I am leaving this place." And so he left in August 1979 and while leaving he proclaimed that there would be many such gatherings on that mound and many Bhandaras would be organized there but renunciater saints like him would never come there. And that is what happened. After the departure of Swamiji no renouncing saint ever stayed in that cottage. Many Bhandaras and fairs are organized on that mound which the villagers believe to be a blessing of Swamiji. Now the villagers have built a gurudwara there and have named it as Kutisar gurudwara.

After leaving the cottage at Moosa village, Swamiji stayed for a few days in the nearby villages Naggal and Dalel Singh Wala and thereafter he left for Delhi. The villagers went to these two villages, apologized and tried to persuade Swamiji to return to their village Moosa but Swamiji refused and said that he never returned to a place that he had once decided to leave. People of Moosa village indeed had great faith in Swamiji and believed him to be a manifestation of God irrespective of the fact whether he would stay in their village or not.

**(Reminiscences of Hardev Singh alias Mithu Singh
of Moosa Village in district Mansa, Punjab)**

Om !

Blessings of a Real Saint

Swamiji was a real and the greatest saint I have ever met in my life. In 1975, I met him for the first time. I went to see Swamiji at 8.00 a.m., along with my friend. After our introduction, he explained about meditation on our asking.

He explained in a very simple language regarding meditation and also how to overcome the problems which we face during meditation. In the mean time, some other devotees came. We came out. I saw my watch, it was 10.00 a.m. I told my friend that it was about two hours, we were with Swamiji, and I was feeling that I was with him only for about twenty minutes. My friend also felt the same way. After this first experience with Swamiji, I thanked God that I have met a real saint. After that whenever Swamiji was at Ambala City, I used to visit him once or twice in a week, to get his blessings and gain spiritual knowledge.

Once I was at my brother's house, as he was not well. My brother was very much uncomfortable and due to that I was quite depressed. I went to Swamiji to get some peace. Swamiji asked me why I am so depressed. I told him about my brother's condition. Swamiji asked me why I am so much attached with my brother. After that he started talking about spiritualism. I forgot about my brother and was absolutely at peace. Next day I went to see my brother in the morning and my sister-in-law told me that my brother became absolutely normal within a few minutes after I left the previous day. I could understand that it was due to blessings of Swamiji. Swamiji used to help his devotees, but would never show that he had done anything.

Swamiji used to give spiritual discourses between 4.00 to 5.00 p.m. everyday. My institution used to close at 4.10 p.m. and I could reach only at 4.15 p.m. One day on my way, I was thinking if Swamiji could give discourse from 4.15 p.m. to 5.15 p.m., then I could attend the complete discourse. That day after completing the discourse, he told the devotees that from tomorrow onwards, the discourse would start at 4.15 p.m. This just shows Swamiji was everywhere and he knew

every thing.

Once along with my family I went to meet Swamiji at Naraingarh. That time there had been strike in our institution for the last about two days. Swamiji asked me about the strike. On my saying that strike might be over within two to three days, Swamiji told me that it would continue for a very long time, but I should not worry about it. The strike continued for 52 days. It just showed that Swamiji knew about the present, past and the future.

One Friday, I asked Swamiji if I could bring 'Bhiksha' on Tuesday. He smiled and said, "If I am here you can bring "Bhiksha" on Tuesday." I enquired if he was going out, he replied in negative. But on Monday, I came to know that Swamiji had been taken to PGI, where he left this materialistic world. So it is understood that Swamiji knew everything.

There were many such incidents. I can say after coming in contact with Swamiji, due to his blessings, I got very clear concept about spiritualism, for that I am extremely thankful to the Almighty God.

December 12, 2011

Ramesh Kumar

B.Tech. (Hons)

Ex. Principal Govt. Polytechnic,

Ambala City

Namo Narayan!

A very short Summary of Swamiji's life, journey and his spiritual thoughts, derived through deep study of all the Hindu religious books i.e. Vedas and Upnishads, Bhagawad Mahapuran, Bhagavad Gita as well as his intense personal spiritual experiences during travel and pilgrimages on 'foot' upto the end of 20th century with a small 'kit' on his back all over

Indian, subcontinent without disclosing his identity for spreading the gratitude of “Divine Power” and his blessing for humanity. Swamiji led a very simple, religious and pious life. He had no attraction for money which he considered an evil for pious life.

I bow my head in gratitude before Revered Swamiji Maharaj whose invisible spirit came to help, and guide the devotees, whenever, there arose any problem or otherwise in their way of life.

Future generations would find it hard to believe that a saintly and spiritual Guru like Swamiji Maharaj treaded on Indian soil in the second half of 20th century. His teachings through his discourses and books will continue to guide us through turbulent times ahead.

Again I bow my head to the great saint who was a sathit pargya as proclaimed by Lord Krishna in Gita 2/56.

Jagdish Chander Dheer,

Ex. Railway Accounts,

Model Town,

Yamuna Nagar-135001 (Haryana)

AUM

Blessings of Revered Swamiji's Maharaj

(Swami Vasudevanand Saraswati)

A spiritual striver learns only through spiritual striving:

About 19 years ago, I had the good fortune to study two volumes of spiritual discourses of Swamiji. This created in me an intense desire to meet Swamiji. I had the good fortune to meet Swamiji in a cottage near S.A. Jain College, Ambala City through Sh. Gian Chand Garg who enjoys Swamiji's grace. The mere meeting this true saint gave me great happiness and I learnt what should be the life style of a perfect renunciaing saint with

right spiritual knowledge. What I had found preached in the Spiritual Discourses was actually practised by Swamiji himself. Thereafter, whenever I had the opportunity to meet Swamiji, I received noble teaching from him and this became an important part of my wife.

One main teaching of Swamiji was to be '*Alpeshu Bano*' (Have minimum desires). One must have least desire for worldly objects. Swamiji was very careful about meeting people and would often advise to be careful in meeting people, i.e., one must meet only a few persons because much interaction with worldly persons is not proper for a spiritual striver.

Once I asked whether gods and goddesses really existed? Swamiji said – “Yes, they do exist. They are all manifestations of complete spiritual awareness.” Whenever Swamiji resolved a spiritual query or made a spiritual statement, he would do it authoritatively on listening to which one would realize that he spoke from his personal experiences which he had undergone in his own life. His words had always deep meaning and yet were spontaneous.

Once I asked whether Meera Bai had genuinely seen the manifestation of God. Was it possible? At this, Swamiji spontaneously said, “Yes, it is possible. When a spiritual striver is fully liberated from attachment and aversion, all his spiritual aspirations are fulfilled.” I further asked whether it was possible to have conversation with God. Swamiji said, “It is certainly possible but this is another kind of spiritual knowledge.”

Swamiji observed that if a spiritual striver is firm in his efforts, he would certainly realize the spiritual truth within him. Before realizing that spiritual truth, he attains the knowledge of many spiritual mysteries. This encourages the spiritual striver to

move forward on the spiritual path. Spiritual striving alone is indeed the teacher of a spiritual striver. Just as wealth leads to more wealth and knowledge leads to greater knowledge, similarly a spiritual striver moves forward through his spiritual striving. But today a spiritual striver despite having studied spiritual scriptures falls a victim to Pramad in moving on the spiritual path prescribed by the spiritual scriptures and consequently remains far away from spiritual peace and bliss despite his vast knowledge. Fetters of attachment, aversion and passion for worldly objects disturb his mind.

(2) The path of spiritual striving has been outlined by our ancient sages and saints who have themselves travelled that path. Anybody may attain spiritual peace and bliss – life's greatest achievement by determinedly moving on this path of spiritual striving. This path has not been outlined by any single individual.

Swamiji was always far away from taking credit for himself. He would often narrate his personal experiences by attributing them to some other saint. It was indeed a divine quality in him. Whenever I went to meet Swamiji, I always found him sitting in a lotus position. His face always glowed with a spontaneous happiness. He would resolve every spiritual query clearly so that no doubt was left. His mere company filled one with immense joy.

Once Swamiji was staying at his cottage in Tejli village in Yamunanagar. I was staying nearby in Bhagwan Ashram. It was the time for Swamiji to take rest. Swamiji asked me the cause of coming at that odd hour. I was about to return after respectful bowing when Swamiji said, "Narayan! Be seated. Don't mind." I reluctantly sat at his feet. That day Swamiji on his own gave

me many tips of spiritual striving that are very important for leading a spiritual life.

That day I expressed my skepticism about miracles and asked if miracles really happened. Swamiji said in his reply, "Yes, Narayan! They are all true." Thereafter Swamiji told me an incident from the life of Mahatma Buddha. Once the disciples of a saint taunted the disciples of Mahatma Buddha by saying that he (Buddha) could display no miracles. On the insistent prayer of the disciples, Lord Buddha told them that he would display a miracle on such and such day at such and such place under a particular mango tree. Those who wanted to ridicule Buddha uprooted and removed that mango tree. On the fixed day, Lord Buddha reached there with his disciples. Others who wanted to ridicule Buddha were also there. Lord Buddha saw that the mango tree was missing. He asked one disciple to bring a mango seed and buried it in the ground. As soon as he pointed towards that seed, it grew into a huge mango tree in no time. Everybody saw that there was a golden throne. A fountain of water gushed out from one side of the throne and a flame of fire erupted from the other. Then on both sides, the flame of fire and fountain of water came out together. Thereafter everybody saw that there was no tree, no throne nor even Lord Buddha. Everybody was dumb-founded at this miracle. Then Swamiji briefly told me many other things about miracles.

Swamiji was not in favour of a display of miracles but he never rejected their possibility. He would always advise not to meet people unnecessarily. He would encourage devotees to be absorbed in spiritual striving. He would often say, "Narayan! What is there in multiple activities. Confine yourself to only a few spiritual activities." His whole life was full of detachment.

He would take nothing else but the begged food (Bhiksha). He didn't build any ashram of his own. He would stay only in some deserted cottage. He would often tell his devotees that none but the divine merits would accompany a person on his last journey.

I have come across only a few perfect great persons throughout India and he is one of them. It is indeed true that to speak about Swamiji's qualities is like showing a lamp to the sun. I am only trying to express my heart-felt feelings. I regret I couldn't make full advantage of his august company when he was there in this world. I offer my utmost humble regards to him.

**Swami Brahmanand Saraswati,
Muni Ki Reti, Rishikesh (Uttarakhand)**

Most Reverend his holiness Sh. 108 Swami Dayanand Giri was a jewel among saints, a supreme renunciator, one who had identified himself completely with the universe. He had no interest in gathering worldly possessions for himself. He didn't get any monastery or temple or ashram built for himself. He would always live in a small cottage and remain absorbed in uniting his individual soul with the universal soul. He had absorbed in himself the spiritual knowledge of the philosophy of Vedas. His spiritual discourses were based on his personal experiences and not only on the basis of holy scriptures. He had adapted the spiritual knowledge to his personal life. His devotees and followers benefitted not only from his spiritual association but also from his life of complete renunciation and austerity. Whatever he preached had already been practised by him. Such renunciating saints, free from worldly longings, are indeed very rare. All those people who enjoyed spiritual association with him are indeed very fortunate. Those who had

the opportunity to serve him, to worship him, and to listen to his spiritual discourses are truly fit for attaining liberation. He laid great emphasis on spiritual striving. He would tell that one who has grown mature in spiritual striving would attain all that needs to be attained. About 35 years ago, I was told about Swamiji by Swami Giananad Ji of Hoshiarpur (Punjab). I have been there in Rishikesh for about 42 years. I have enjoyed spiritual association of only a few such saints who like him could realize their true self through meditation.

I have carefully gone through Swamiji's books sent to me by Sh. G.C. Garg. I learnt about the faith and realization of Swamiji from these books. He was certainly a unique renunciator and a saint having right faith. Those people who study Swamiji's books with a spiritual quest would certainly attain the path to salvation.

What more to say about such a saint with a universal soul? He was indeed an apostle of the universal soul. He manifested the greatness of a saint through his conduct. Spiritual strivers are always looking for such saints. Who can fully realize and express the true greatness of such a saint? He was indeed an ideal saint. I would bow before him again and again. It is all a divine blessing and grace.

Paramhans Swami Dayanand Giriji Maharaj :
As I knew His Holiness ...

Paramhans Swami Dayanand Giriji Maharaj was an incarnation of renunciation, simplicity, divine knowledge and spiritual wisdom. Swamiji used to visit Ambala City off and on and stay in the Bagichi of Rai Sahib, Near S.A. Jain College, Ambala City. Whenever Swamiji reached Ambala City, a large number

of his devotees used to visit him to have an audience of Revered Swamiji. During one of such visits in the winter season, I went to have a darshan of Swamiji accompanied by Prof. K.L. Gogia an ardent devotee of Swamiji. I was greatly impressed by Swamiji's magnetic personality and his vast knowledge of the Vedas, the Purans and the Bhagavad Geeta. This made me a regular visitor to the Bagichi, and during that winter I attended Swamiji's discourses which were held in the open sunshine in the afternoon from 4.00 p.m. to 5.00 p.m. These discourses were in very simple language laced with simple examples and very inspiring to provide spiritual and moral strength to change the outlook in the day to day life.

Swamiji had nothing which could be called belongings. He did not touch money, nor did he accept any offerings. He used to sit for long hours in Padamasan and explains the spiritual queries of the devotees who came to Swamiji.

Swamiji used to visit Nalagarh, Una, Chintpoorni, areas also. He always travelled on foot making small stop overs on the way. During such visits he made a brief stopover at *Ram Kundi Ashram* at Village Raipur Rani (Distt. Panchkula) which is the abode of my revered guruji Baba Bhagwat Dass Ji Maharaj. Twice I had the opportunity to have the darshan of the two different great saints together.

I was lucky twice when Swamiji set feet at my humble home for his Bhiksha visit.

I am yet to see such a "tyag murti" sanysasi like him in this materialstic world. I pray, May Revered Swamiji bless all of us to move toward God.

Shyam Lal Singla

109, Jail Land, Ambala City

Retd. Head, Deptt. of English ,

S.D. College (Lahore) Ambala Cantt (Haryana)

Impressions and Observations conveyed by some of the prominent learned persons who have not met Swamiji in person but earnestly studied the unique Spiritual Books written by Revered Swami Dayanand 'Giri' Ji Maharaj



A.P.J Abdul Kalam

Rashtrapati Bhawan
New Delhi - 110004
January 16, 2004

Dear Shri Garg,

Thank you for your letter sending therewith the book "Verses of the Divine Spiritual Life." I have gone through the book particularly I liked the chapter on 'Consciousness'. My greetings and best wishes to you.

Sd/-

A.P.J. Abdul Kalam

TN Chaturvedi



Former Governor of Karnataka
Former Member of Parliament (R.S.)
Former Comptroller & Auditor General of India

I did not have any opportunity to either see or hear Revered Swami Dayanand 'Giri' Ji Maharaj. It was only after the two books of Swamiji's teachings that you were good enough to send me that I became aware of them. I wrote to you as I saw a reference to them in two spiritual magazines. I found that Swamiji's lectures embody the essence of spirituality, expressed lucidly in very simple language which can be understood by everybody. Sublime truths are conveyed in easily comprehensible words and touch the mind and heart. I have no doubt that Swamiji's biography will indeed be inspirational and enlightening to all of us. I wish you all success in your endeavours. I convey my humble homage to his hallowed memory.

October 24, 2011

TN Chaturvedi

AUM

In this holy land of ours, called Bharat, several saints and sages incarnated from time to time. In this chain Paramhans Veetrag Swami Dayanand Giriji Maharaj, ascended on this planet. He was an incarnation of Supreme Spiritual Wisdom. I bow my head at His Holy feet before narrating how Swamiji came into my life, my experiences and feelings for that Divine Entity, although I didn't have the privilege of meeting His Holiness in person. Then, I salute the persistent efforts of Garg Sahib and Swamiji's other devotees and admirers, to publish Swamiji's publications (both in original and translated versions) as also distributing them free of cost to seekers in every nook and corner of the world.

Later I grew into an agricultural scientist viewing microscopic organisms under the binocular, exposed to the prestigious education of the west as I lived in the Netherlands for my postgraduation in my professional subject (1965-66) and that fashioned me to develop an analytical mind. Providence provided me short trips to neighbouring countries (Belgium, France, Germany, Monaco and U.K.) during that period, and later to Canada and USA (1984) and to Syria (1993), either to participate in a conference or to visit reputed establishments as a visiting scientist. As I could also visit the various places of worship of Diverse religions during these trips, my vision broadened to accept the concept of Universal Brotherhood and respect for other religions.

With every scientist, there is an initial barrage of his analytical mind, which does not accept the sermons of the wise persons, only on faith, because of the limitations of his

apprehension. Being an avid reader I would snatch maximum possible time from my schedule to look for answers to baffling questions on the purpose of life, our identity if any, and how to attain liberation, in one word Self-Realisation. I got fascinated by the saints like Kabir, Raidas, Nanak, Ramakrishna, Raman Maharishi, Shirdi Sai and some Sufi saints etc. who lived a spartan life in accordance with their preachings (Mansa Vaacha Karmana).

One may call it a coincidence or Swamiji's covert "magnetic pull" that I chanced to read some excellent reviews on some books written by Swamiji, in a few spiritual periodicals I contribute. I immediately wrote to Garg Sahib, the main hub pushing the whole programme for the supply of these books which were promptly delivered. Again Swamiji inspired Garg Sahib to associate me in a peripheral way of proof-reading and making a few pertinent suggestions, in the two excellent books of Swamiji translated by advanced seekers on the path; Prof. A.S. Mahajan, Dr. Uma Sangameswaran and Smt. Girija Sastri (Vol II (A) and Dr. A.C. Moudgil (Vol. II B). I do not know how much I could help in the assignment, but it provided me a chance to go through these pages and only then I realised the immense import of His words. Later on I read nearly all His books covering over a few thousand pages. I was greatly impressed by His teachings culled from Sruti, Smriti, Purana, Vedas, Valmiki Ramayan all in Sanskrit, which were presented in very simple understandable words, to his devotees and seekers of truth. Also, His approach appealed to me because He used to divert the mind of seekers on the right path through

right knowledge and in a scientific logical manner. Apart from His Spiritual Wisdom I was greatly impressed by His saintly and simple way of living, devoid of all physical comforts.

While I was reading the proof's of these manuscripts, Swamiji inspired me to compile a book of Daily Meditation for seekers who had genuine spiritual inclinations, but were either hard pressed for time or were even afraid to read the large treasure trove of Swamiji's writings, spread over in several books each of a few hundred pages to assimilate the knowledge contained therein. My immediate response was to communicate this recurring feeling to Garg Sahib to undertake this task as he has an understanding of Swamiji's philosophy and his over-all mission.

Garg Sahib endorsed and appreciated the idea, to take up the task seeking Swamiji's blessings and promised me to go through each and every word of it critically to bring it upto the level of other beautiful publications.

As I was quite apprehensive about my capability, I submitted myself to Swamiji's care, and Lo! He started writing through my hand unbelievable but true and this continued until the task was completed. Verily, He is the compiler and the book is in His own words. He himself has selected the lines and passages from the excellent translations available for inclusion in the book of Daily Meditation, like beads in a rosary, apart but strung together through a common thread to main continuity. It was a blissful experience for me, to say the least.

Is all this not proof enough of Swamiji's existence now and performing miracles. As I have always maintained that these Divine saints are always present, even without their physical

sheath or form, to guide and help the people who surrender themselves to them and solicit their blessings in their pursuits.

December 9, 2011

Dr. B.N. Mathur

Professor and Head (Retd.)

Department of Nematology

Rajasthan Agricultural University Campus

Durgapura, Jaipur (Now at Pune-13)

Om Namo Narayan !

It is beyond my capacity to express my views in few lines regarding Param puja Sri Swami Dayananad 'Giri' ji Maharaj. I recollect that about 120 years back Sri Swami Vivekanandaji said that India was the spiritual (adhyatmic) Guru of the world in the past, at present and will remain in future too. After reading Sri Swamiji Maharaj's Jivan Charit, I feel that the statement of Sri Swami Vivekanandaji is quite true. I am proud that even today in India, there are great yogis, great tapasvis, mahan tyagi, mahan gyani still totally virakt sanyasi, egoless yogi like Sri Swami Dayananad 'Giri' ji Maharaj. In one word I can describe the life sketch of Sri Swamiji Maharaj as miraculous (adbhut). Such yogis even though not present bodily, guide the devotees through their sukshma and the spiritual treasure they leave behind for the benefit of the human beings.

I have gone through the books viz. Sri Swamiji's Jivan Charit and Adhyatmic Pravachan Sangrah part 1 and 2, thoroughly with very calm mind, I find the wisdom of Veda, the Bhagavad Gita, the Upanishad, the Bhagvat Puran, the Ramayan and of Hindu Shastras as well as the wisdom of all religions in very precise way. The language of Sri Swamiji is very simple, very clear and lucid. No difficult words and complicated statements at all. Sri Swamiji gave examples from day today life

to make the subject clear even to a lay man. While reading I feel that Sri Swamiji is sitting in front of me and discussing and I am listening. Such a simple way of his teaching like great ancient Rishis.

After going through the books, my heart was filled with great joy, full of new spirit to do something. I understand the teaching of Sri Swamiji that one must free his mind from Rag, Dwesh, Ego, Lobha etc. and try to concentrate the mind inwardly rather than letting it going outwardly to get the grace of God. One must start meditating sincerely in the core of heart where the God (antaryami / atma) is situated forgetting outside world. So I started my sadhana accordingly with calm and cool mind as directed by Sri Swamiji which gives me great satisfaction and peace of mind. Second benefit I derived from the reading is that now I do not get agitated or angry if something does not happen as per my will. I take it as the wish of God and as my prarabdha and leave it to God.

I feel myself very lucky to have the grace of Sri Swamiji Maharaj through Sri Gyanchand Gargji. These books will be of great help to me in my spiritual path. This has lighted a spiritual lamp in my heart forever. I thank Sri Gyanchandaji and all for such a noble work.

June 13, 2011

Retd. Prof. Dr. Ramesh E. Zope,
15/1, Bhushan Colony
Jalgaon-425002, (Maharashtra)

Grateful to Swamiji

In the words of Swamiji, the main purpose and goal of all and every spiritual discourse is two fold, "(i) to explain and expound as to what constitutes religious and spiritual life,

(ii) after understanding the true and inherent meanings of religious and spiritual life, how to live and lead one's own life accordingly". In the following words, I wish to record how far I have understood his teachings and how I feel inspired to enjoy the real peace and happiness by following his general advice. In the process, I recall his words very liberally on a few selected subjects for my own guidance and for the benefit of everybody.

1) Human Mind : Swamiji points out in unmistakable terms the importance of understanding our mind, when he identifies the two insatiable passions (entanglements) to it. (i) external world and urge to sleep after exhaustion. This in my view has a direct effect on the aspirant to become "mentally alert and cautious" so as to achieve introspection, self examination, self-study and self assessment. He also warns that "when the mind starts functioning without Buddhi, it can easily fall prey to material and impulsive tendencies". There is a beautiful expression on the nature of the mind when he says, "in the deep darkness of night, the sun god is not there but the mind is attached to the sun god (worldly self-interest roaming among all and retaining all old tendencies." Again he identifies four obstacles (i) wrong view , (ii) doubt, (iii) desire and (iv) anger as so prevailing in the human mind that they do not allow peace of mind to anyone. While dealing with the habit, Swamiji stresses that "when the mind is disturbed, the sick mind will advise him to follow the path of habit and he will do only that". However, "it is only through practice that tendency and power are formed and developed in your mind, they save you from facing any problem in the outer material world". A simple solution to keep our mind active and alert is found when he says that "the only requirement is to develop the habit of performing all your deeds attentively and devotedly with a concentrated mind". He advises further that "a person should

never let his mind remain idle, unemployed, and vacant and indulge in self condemnation”. Swamiji assures that “if you inculcate in your mind positive and affectionate feelings, you will surely realize inner peace and contentment.”

2) Nature : I find that Swamiji’s discourse on nature is a simple, direct, sincere and interesting exposition of a difficult subject to an ordinary mind. It includes the universe created by nature, pleasure and pain, the impulse that moves the universe, its directions, wisdom and manifestation. According to him, pleasure and pain are the force of habits giving rise to various tendencies, distracting human wisdom like a storm. Dwelling in each creature, it moves that creature in its own way. Further the path which it is leading you to or prompting you to traverse will invariably cause disease, sorrow and miseries. Swamiji invites our attention to the sleep that appears pleasant and warns us that the sleep carries away all the seven manifestations of nature (five sense organs, mind and intellect) and the eighth the nature (manifested in darkness). He asks us to ponder as to “from where shall we get thoughtful wisdom?” It is very interesting to see Swamiji pointing out that nature means the formation of habits. His illustration of a piece of paper, if folded, becoming cylindrical and never capable of being restored to original straight position is easily understood by all for guidance. Similarly he adds that nature pushes man and creature into action by developing within worldly knowledge and by making them experience it. In the face of some opposing object or situation it produces doubt and fear which are its instruments. The advice reaches its zenith when Swamiji says that it is not nature’s function to think before acting. However there is a positive statement that nature does not always remain the same. If one endures the suffering patiently, it will be transformed into happiness in course of time.

3) Old age : Swamiji has dealt with, in detail, about the problems of old people and has in his own way not only identified the real causes for the pains in the old age but also suggested easy remedies if only they would care for their interests. He makes it clear that “old age is the stage of helpless and forced stage of dependence”. The pity is that the old person has not “learnt how to live and lead his life all alone in solitude”. He wants us to remember that “nobody wants to become old and aged but every person will get old and aged.” Hence every person “will have to tolerate old age”. How to face the old age and related problems? Here is the solution from the Swamiji. “On not getting the pleasures you derived from the respect you got in youth, you must awaken your thoughts and restrain your distracted mind”. This indeed is called wisdom. He adds that there is “no other support in the old age” except one’s soul. In order to seek it “there is no need of great physical strength”. “Every person till his death retains the power and ability to think and understand. If this power persists, it will not then be difficult to move on the part of “right faith”. He insists that “man will have to observe certain rules of conduct and enhance his power of tolerance”. If he does not do so he will not be comfortable in his old age and he will “spend the life weeping”. He warns that “when a person becomes old and aged, he also becomes alone and lonely. At that time, other persons and even his own children do not have affectionate attachment. He is very kind when he says : “You cannot avoid many things in the world. Similarly, you will not be able to avoid the occurrence of certain happenings. Do not bother if you cannot control the occurrence of those happenings”. Whatever situation may arise, “you should face and tolerate it with calm and poised mind”. He disapproves the old person criticizing and condemning his family and friends for the negligence and deprivation. He calls this negative attitude

of old person as “both improper, incorrect and uncalled for”. He repeats that the old person is not accepting the actual reality of old age. When the old person still insists and persists to indulge in the energetic activities of by gone stages, “he will reap only pains and sufferings and he will jeopardise” even the special privileges “associated with old age”. He calls it “neither prudent nor proper that an old aged person should seek refuge in religious and spiritual activities because he is not welcomed by his previous associates and young adults”. On the other hand, he is promising that “only that person can successfully and sincerely undertake religious and spiritual actions who effortlessly and intentionally withdraws his mind from the hassles of the external world and its material pursuits”.

I feel that the best way of being grateful to Revered Swamiji is to recall his golden words always and everywhere. I am also grateful to the sincere devotees of Swamiji with whose help people like me in far away places (Chennai) could reap the benefits of Swamiji’s discourses in English.

October 10, 2011

S. Nagarajan

21, Kalyana Sundaram st.,

Chitlapakkam, Selaiyur Post - Chennai - 600073

Swamiji's Significance

After sending me the final draft for proof correction, Sri. G.C. Garg requested me to write about the impressions and experiences I had while translating and editing the *Spiritual Discourses* of Reverend Swami Dayanand Giriji Maharaj. Hence this article. At the outset, I wish to place on record my sincere appreciation for Sri Garg for his unflinching faith in Swamiji. Garg Bhai's sense of commitment, service-mindedness and conscientiousness

are indeed commendable. I appreciate the painstaking efforts of Prof. Mahajan in translating many of the *Discourses*. I am profoundly impressed by the loyalty and large-heartedness of several devotees of Swamiji living in Ambala, Delhi and other places for their generous contributions in this venture. By distributing such valuable books of Swamiji free of cost to everyone who wishes to study them, Garg Bhai and the various devotees are rendering the greatest service to the Guru, namely, the dissemination of his teachings all over the world.

I consider it my good fortune that I have been able to participate in this noble venture as translator cum editor. Unfortunately, I never had an opportunity to meet or even see Swamiji. But he is a living Guru in my heart through his writings. The *guru-sishya* bond is extremely subtle and sublime; the unconditional love of a tender hearted mother, the strict disciplining of a morally upright father and, above all, the bountiful grace of the Divine. I am immensely struck by the clarity of thought, deep penetrating insight and lucid, crystal clear style that characterise all Swamiji's utterances. Swami Chinmayananda writes : "Real service to the Teacher is to try to understand his words, his ideas, to reflect upon them and strive our best to live upon them." I consider it a token of Divine Grace and Swamiji's *ashirwad* (blessings) that I have been able to render, in a humble way, such an act of service. This noble task has benefitted me very much. It is helping me to fathom the great mind of Swamiji's, especially his thorough grasp of the most subtle metaphysical truths, the child like

simplicity of his character and above all, his earnest desire to guide humanity toward God realisation.

Swamiji is a prolific writer. His discourses are characterised by repetition and emphasis of certain truths. His cardinal teachings are based on the Upanishads, and the Gita in particular. He distils the quintessence of *Sanatana dharma* in his discourses. The gist of all his utterances is that the goal of human birth is ultimate liberation from the endless clutches of material existence. Swamiji can be aptly described as a spiritual psychologist like Sri Aurobindo, Yogananda Paramahansa, Jiddu Krishnamurthy etc. He is more interested in the internal transformation, rather than in mechanical religious rituals. He does not prescribe dogmatic theories, difficult postures or mysterious formulas. He talks and writes in a manner that may be understood even by a very ordinary, or uneducated person. It is like the mind speaking to the mind, or the soul addressing the soul.

Though he elaborates on *Karmayoga*, *Bhaktiyoga* and *Gnanayoga*, Swamiji shows a preference for the last one. He advocates meditation as a means to attain emancipation from temporal existence. In fact, the numbered paragraphs of his discourses serve as effective passages for Guided Meditation. It is to illustrate that constant practice is a pre-requisite for steady meditation. Swamiji cautions the *sadhak* to eliminate the various spiritual fetters like anger, lust, greed etc. through cool reflection upon their ill effects on the mind. In other words, he advises man to reject all kinds of negativities. The slow cleansing of the mind can thus be achieved.

It is a pre-requisite for effective meditation. Sri Aurobindo also emphasises the need for continual rejection of all one's negative aspects.

In order to develop concentration, Swamiji advises us to do, with full consciousness, every act, even if it is a most insignificant one such as brushing one's teeth. This point is stressed repeatedly by Sri Aurobindo and his spiritual collaborator, the Mother. Similarly, Swamiji advises people to eliminate all kinds of waste-thoughts from the mind through cool reasoning and constant practice. What he calls thoughtless awareness corresponds to what Jiddu Krishnamurthy terms "choiceless awareness". He is down-to-earth and practical when he thus instructs people, especially when he encourages them to put up with the pain and discomfort of sitting for meditation, by reflecting that this pain is nothing compared to the pain of disease and so on. Swamiji teaches us to convert the darkness of loneliness into the enlightenment and luminosity of solitude through effective meditation. All this is *Rajayoga*.

A noteworthy fact about Swamiji's discourses is that they do not contain anything 'new'. This is to say, Swamiji is only presenting before us the age-old wisdom of our ancient seers and sages. Hence there is a clear tone of authenticity and truth in all his utterances. Sri Aurobindo likewise admitted that his Integral Yoga was not radically new. In fact, like Sri Aurobindo, Swamiji too has succeeded in amalgamating various principles and thoughts that he actually experienced. This is indeed a valid point, for today we have many so called god-men, god-women and 'gurus', each of whom claims to

teach something new, something unique. Swamiji has gone beyond all such theorisings and poses, and is thoroughly simple and unassuming. Hence his greatness and significance.

Perhaps the most outstanding feature of Swamiji's utterances is that they are transparent, uncomplicated and therefore intelligible. His technique of conscious breathing is a wonderful contribution to the present generation, which is chafing under stress and tension. Accordingly, while breathing, one has to be conscious of every part of the body for a short while in turn, followed by the conscious awareness of the mind. Two things that struck me about this are:

- (i) Swamiji's technique of conscious breathing or *pranayama* is basic, risk-free and easy to follow.
- (ii) It is taught to humanity absolutely free.

We realise the full significance of Swamiji's contribution only when we consider how many meditation courses and camps and workshops and what not mushroom in all parts of the world every day where the founder proposes to teach something 'new' and charges heavy fees too. To adapt a quotation from Tagore's *Gitanjali*: Swamiji's discourses and teachings lead us into a "heaven of freedom" "where knowledge is free!" Those who wish to benefit and evolve are free to avail themselves of Swamiji's simple but effective teachings.

One can experience the Guru's grace or blessings intuitively. Through the months of concentrated efforts to study and translate these discourses I have been able to experience Swamiji as a living presence. He graces

me through *adesh* or silence, voiceless instructions and replies to my doubts and questions. Once, I felt Swamiji was exhorting me to execute the task of editing and correction with the attitude of doing *tapas* - austerity - just as Dhruva did, or Prahlad did ! In fact, I have gone about the work of translating the *Spiritual Discourses* as an act of austerity, as a humble act of consecration to the Divine. Even the choicest blessings of the world are reduced to nothing before the infinite grace of the Guru, for it is the Guru or preceptor who leads us toward God-realisation. I conclude by expressing my staunch belief that one needs Guru's *ashirwad* to be called to execute such a task successfully. I pray for Divine blessings for all. May Swamiji continue to shower his *ashirwad* on all of us and lead us on the path of Truth and Dharma, so that we may evolve from self-consciousness to cosmic consciousness and ultimately attain the bliss of God-realisation.

Dr. Uma Sangameswaran

M.A. M.Phil, Ph.D.

Retd., Head of the Deptt. of English

Mercy College, Palakkad,

Vill. Tatamangalam, (Kerala)

Attainment of Inner Bliss

Revered Swami Dayanand 'Giri' Ji Maharaj has delivered spiritual discourses which are the essence of Vedas and Sastras. He has said that, in case the mind having forgotten the outside world seeks inner happiness and succeeds in getting it, it will then continue to stick

to that, enjoying the inner 'Bliss'. Just as we sleep off coolly while sleeping alone, we can attain 'Bliss', only in solitude. That itself is the state of oneness with the divine.

Sitting in solitude, we should picturise the clear Sachidananda Roopa of Anandamaya Chetana, which is itself Bhagawan and keep on meditating till we attain Ananda. We cannot understand the reality till we attain Ananda. Once it is attained, we are no longer slaves of anything, we need not be scared of anything and nothing else remains to be done also.

Swamiji has given lots of examples and methods for us to achieve the ultimate goal. We are indeed very grateful to Swamiji for all the troubles he has taken to make us real devotees of Lord and thereby attain peace through meditation, which ultimately mingles us with the Lord Supreme. We should be grateful to Revered Swamiji

Girija Sastry

R.R. Nagar, Bangalore (Karnatka)

Effective Life Management

These books give me a vivid idea about effective life management. I have got an experience while studying spiritual discourses Vol.I (B). One of my friends came to me and desired to read the book. I gave him the book. He was very much impressed with that book. Previously he always tried to find faults with others and also he used to quarrel with his wife and sons saying that they are not showing any kind of gratitude towards him. The study of these books, Spiritual Discourses Vol.I (A) and Vol.1 (B) changed his attitude, he realised himself and used to spend all his liesure time in giving help to patients at general

hospital. I think that this change occurred due to grace of Swamiji. Swamiji himself care of him and showed the right way to him.

I felt very happy while going through sayings of Swamiji.

The saying of H.H. Swamiji are very useful in all walks of life to develop their workmanship and awakening the responsibility towards country and society.

What I grasp with my petty knowledge from the sayings of H.H. Swamiji : the moulding of our character and behaviour is completely laid upon our attitude only. So we have to develop our attitude properly (positively).

August 8, 2011

J. Umamaheswaran

Kurmawada, Jangaon-506167

Distt. Warangal (A.P.)

AUM NAMAH SHIVAYAH

I am one of the fortunate persons to receive the book “A Collection of Spiritual Discourses” four in number from your hands on 25-06-07 free of cost including the postal charges for which I am ever grateful to you. I remember that I had phoned to you immediately.

After receiving the books, I occasionally read the book and found much spiritual satisfaction from the teachings of the Swamiji who is no other than a “Jnana Avtar and Avadhoota of modern India”.

Even after reading his teachings that are enshrined in the books, we continue to bow our heads before the pious feet of Swami Dayanandji Maharaj till the last breath. That is my humble view and it is a memorable experience.

Yesterday, when I was reading some portions of the book,

I had the opportunity of reading the brief life sketch of Revered Swami Dayananda Giri Ji Maharaj and found many instances of his knowledge of religion and found him a practical Maha Yogi from top to the end of his life. He even refused to take the kingdom of the Kailash Ashram and left the place without informing anyone. That shows his Thyga Niati and absolute renunciation of the surrounding world.

When I was reading the life history of Swamiji, a flash of thought come to my mind. Why do not we raise a permanent structure in his name either at Hoshiarpur or any other place where the late Swamiji usually lived and also by installing a life size statue of the Swamiji to commemorate his presence. This can be done by the followers and admirers of Revered Swamiji.

May 5, 2010

Ch. Venkateswara Rao

Advocate

Narasaraopet-522601, (Andhra Pradesh)

Namo Narayan !

I read the brief life sketch of Revered Swami Dayanand 'Giri' Ji and remembered the life of Swami Ramdas, a Saint from Maharashtra. We are really fortunate that we are born in 'Punya Bhumi Bharat' which is the only land of Divine grace and salvation.

Swamiji's life is really a miracle and challenging in the present circumstances of material and wordly life. Swami Vivekanand used to impress upon our younger generation to study the great and spiritual lives of such Divine Souls to get the inspiration. You are really doing the Divine work by spreading such thoughtful and valuable knowledge of his unmatched teachings through his spiritual books. God and Swamiji may

bless you for this divine work.

March 03, 2010

P.S. Dorle
Pune (Maharashtra)

Karmayoga leads to Chitta Shuddhi

Om!

On the third day of my stay at Shivanand Ashram, Utrakashi I chanced upon the first volume of “Adhyatmik Pravachan Sangraha” in its library and was deeply impressed by the gems of words scattered in this elegantly published book. While I opened the compilation, I had a first look at the Pravachan No. 18. I was not aware when I started reading it and as I went deeper into the lecture, I felt to have got what I needed. It also dawned on me that most revered Swamiji must have lived what he had said. Anybody could feel the strength of conviction and the truth of what he had been saying in his Pravachan. You and your companions were blessed few to have directly heard him. It's obvious that to listen to him was not just an intellectual delight but a spiritual experience.

In the Pravachan no. 18, Anant Sri Swamiji vividly describes how nature spreads its tentacles and gets man bound, assisted by body, mind, chitta and bedana. It casts a spell on him and saps his energy.

Pujya Swamiji reiterates that mindfulness is a sure step to Karmayoga and leads to ‘Chitta-Shuddhi’ — purity of mind. While doing Karma, one needs to be alert to whether third step of Prakriti i.e. Chitta's Chintan like “Ghar Jagar Chay Pini hay’ or ‘Kular Ke Pash baythenge aur sital pan karenge” is rising. We must be completely focussed on our walk and not on the feelings

of “Thanda” or “Garam”.

Next, he elaborately, explains the basics of kriya-yoga. It has been presented in such a simple and conversational style that everybody will feel encouraged to practise it. He assures that awareness of one’s breathing as it comes in and goes out will work wonder. However, time and again, he alerts us against the workings of Prakriti. He cautions that if one allows them to continue then Prakriti will grow stronger. So, he repeatedly tells; continue your breathing-awareness. He wants us not to worry much if we fail in our attempt but we must try again and again and success is sure to come.

However, he hastens to sound a timely warning to a sadhak not to be too much obsessed with himself and thus indulging in selfishness and ‘holier than thou’ attitude.

I am blessed to read the Pravachan and hope to go through the rest of the Pravachans at opportune moments.

Buddha Purnima, 10 **Sakti Prasad Mishra**
Uttarkashi Rama Krishna Mission Vidyapith
P.O. Vivekanadanagar, Distt. Purulia-723147

Prana & Apana — Breath Watching

Received all the 6 Spiritual books by Swami Dayanand Giriji, all of them are very good translations; Vol. II (B) and Disctionary/Panorama of spiritual science - Adhatma Vidya, both of them are gems with very good translation - actually really inspired ones.

I am very happy to share my thoughts about Swamiji’s influenes on me.

As we follow the guidance of pujya Swamiji about watching the ‘Prana’ & ‘Apana’ with concentration we can keep

away all the thoughts. Also, we understand the process of inhaling and exhaling on its own including the sleep. That is, we are now doing; it is happening. In same way, the thoughts are also coming on their own. We are only the knowledge or witness. It is a good experience to concentrate on the breathing. It has helped me to keep away from all thoughts.

Finding no fault - I understand, many instances are quoted from his life only. Swamiji's tolerance is really wonderful; very difficult to attain his level. But, we should attempt and will succeed with His Blessings.

Of course, Swamiji is ever available in the subtle form. He has blessed us by way of his Discourses. Let us read repeatedly till it has penetrated into our marrow.

Swamiji has explained about the breath watching in great detail in many places. So, I started practising with great enthusiasm. It paid rich dividend immediately in the form of deep concentration. I have 'consciousness' part somewhat under my control. And, controlling with prana will lead to deep meditation, which I know from the various masters' advice. Earlier, for so many years, I have practised to control the consciousness or feeling part by touching the torque on the palate. After going through the Swamiji's long exposition which made my mind curious about the efficacy of the same. Without controlling but attentive watching has had its own effect. Slowly, mind started to obey my command to a certain amount. By holding the same, I have come a long way in a very short time. Swamiji's books were really a great treasure which helped me to mount in the spiritual path. Then, I started informing my close spiritual friends about the same and I could find more than 10 or 12 aspirants to take inspiration from Swamiji's counselling through his discourses in the form of various books.

Swamiji has explained in very detail about the humility.

I took the decision to practise all the time. Fortunately, we are coming over many situations for that; but we rarely notice them. After the decision to put into practice the same.

Nov. 9, 2011

S. Kalyanasundaram
Sri Ramkrishna Ashrama
Kayamkulam (Kerala)

Treatise of Profound Wisdom

I am extremely grateful by receiving the three precious Volumes of “A Collection of Spiritual Discourses by Paramhansa Swami Dayanand Giri Ji Maharaj”. They are treatises of Profound Wisdom and have to be read again and again to understand the depth of religious fervour and philosophical truth embedded in these three volumes.

Swamiji had taken great pains to explain the great significance of our Vedas in a simple language to be understood by lay men.

These scholarly books have to be treasured in the libraries of every school and college to enable our students to study them and imbibe the cardinal doctrines of our immortal religion.

March 3, 2010

N.R. Krishnaswami
Financial Controller (Retd.)
MAC-ACM Group of Charities
Chennai (T.N.)

“Sarve Sukhina Bhabantu”

Talk during satsang at Vasant Kunj Kali Mandir, New Delhi-70.

Swamiji's Life and His teachings will inspire a person to reduce (try to get rid of) ego and proceed towards God. His life convinces a person that if one completely surrenders to God he/she can get rid of / tolerate all hardships in life and experience happiness of higher order.

He teaches, "Renounce all your self-pride, your ego, Your 'I', at the feet of God, "O, God, whatever you have blessed me with, I am only that much. I have nothing of my own". It is very difficult to practise. However reading such things again and again will have an effect on the mind. I feel happy to enlighten others (like minded people) about Swamiji.

There are many saints who have reached the elevated state right before us. There is another thrilling example that Revered Swami Dayanand Giri ji Maharaj also practised the proverbs "Grass is thy bed and sky is thy roof" in the 20th/21st Century and gave his teachings to people right in Delhi (Vill. Karala Delhi-81). Swamiji used to have meals only once a day after taking Bhiksha from five houses.

I pray, May Swamiji bless all of us to proceed towards God.

Jan. 1, 2010

T.P. Ghosh

B-5&6/4076, Vasant Kunj
New Delhi.-110070

Om!

Parvachans and Verses from Adhiatmik Jeevan Padyawali with Vyakhya Vol. I & II from His Holiness Swami Dayanand 'Giri' ji Maharaj are a great source of Spiritual upliftment. The simple language of everyday use percolates deep down the memory lane. They have a direct bearing on our minds. May the Blessings of Swamiji Maharaj always shower on all the

followers of His Holiness.

Sir, all of us have unanimously resolved to praise the yeoman service that you have undertaken in association with your colleagues. May the Lord Bless you all for this “Nishkam Seva.”

Thanking you once again, we are, in the name of the Lord.

R.C. Malhotra

A-1/2, Krishan Nagar, Delhi

Gems of Spiritual Literature

I have gone through the book and find it very illuminating. Unbdoubtedly the book is a valuable addition to the spiritual literature, which contains many small-small gems for inspiring to live spiritual way of life. Indeed it is highly recommended to all readers for its insightful universal presentation and its sublime subject matter. The author presents a philosophy in a very lucid manner to successful living. This will certainly inspire the readers to strive for the best and find fullfilment through selfless service of fellowmen. Indeed very facinating book ! I congratulate you for propagating this noble cause. May God Bless you.

Shri M. Prangwani

73/9, Ulhasnagar-421001 (M.S.)

Divine Light House

After all such books are just like divine light house in the dark and difficult pathway of spiritual voyage. The treasurous books are always in demand by true devotee at certain stage of

his/her spiritual practice. Such books are never to be seen as mere bundle of pages, but they are actually the extract of spiritual experience expressed into words with caution and devotion.

R.B. Prajapati
(for Swamiji Sh. Madhavtirthji)

Madhavtirth Cheritable Trust
Lambhavel Road, Anand - 388001 (Gujarat)

Mindfulness - Karmayoga is Spiritual Sadhna

Thank you very much for sending me the precious books. I first received Vol. II A and Vol.II B. Now I received, other 4-volumes of books.

I am reading the volume II A. It is very inspiring and useful. It is very practical also. I am reading the same chapters again and again to assimilate the core meaning of Swamiji's teachings.

I am trying to follow the Karma Yoga which revered Swamiji is quoting again and again. I am trying to do even the small things whole heartedly without any complaint in my mind. I am doing things happily, chanting my mantra, and trying to do with mindfulness. But while doing this, my mind started wandering after some time. When I come to remember that my mind is wandering, I am again trying to do things with mindfulness.

Doing things wholeheartedly and with mindfulness is the most simple method which is very appealing to me. But it seems simple to do things mindfully. But while practising this, it is very very difficult. But in spiritual sadhana, this is the most simple and easy method to improve, I felt.

Revered Swamiji has given every thing possible in a very

simple way which is very easy to follow. The book is written in simple language, so that people like me also understand and follow. He is giving much emphasis on the point—endure the pain and renounce the pleasure. By enduring the pain, he not only mentions about the physical pain, but he tells about the mental pain, pain caused by ego etc.

To me Poojya Swamiji was personification of simplicity. Due to his simplicity he was full of joy. He never expected anything from anybody. And his needs were very-very limited. This gives me a lot of inspiration and I try to be simple as far as possible.

I am always following Swamiji's stress on the practice of watching the breath. Watching the breath improves the concentration. As soon as I start doing Japa, (not meditation as I am still in the level of doing japa only) I start watching the breath. Immediately the breath will become shallow and the thought will almost stop and I will be watching the breath. This helps me lot.

I start doing things slowly and particularly very carefully. I give importance to perfection than doing things fastly.

Swamiji advised to watch the mosquito biting, without hitting it immediately. Often I used to be bitten by ants whenever I go to my garden. After reading Swamiji's advice, I just removed the biting ant without crushing it. Then I was watching the place which was giving me pain. After a few minutes the pain vanished. I admired the miracle. Usually I used to scratch it and it will give me more pain for a long time. But by following the method of Swamiji, the pain vanished within few minutes. This method actually improves our patience.

Whenever I feel like eating titbits, I immediately think of

Swamiji's advice of bringing courage. I will tell myself that I will not eat this. By this I avoid eating unwanted items.

These are the main advices which are very useful in my day to day life.

July 26, 2011

S. Gowri
Chennai-88

Apara Vidya—Para Vidya Something Strikingly Different

I am extremely grateful to you for the 'invaluable treasure' in the form of the books you personally delivered to me during my last visit to Ambala Cantt.

I came to USA forty years ago as a post graduate student in engineering. I have since become US Citizen. After my retirement, I have become a student once again—but a different kind of student. Whatever I learnt during my university days was lower knowledge, materialistic worldly knowledge, *apara vidya*. Now I have started to learn higher superior knowledge, *para vidhya*, *brahmvidhya*, *adhyatmik vidhya*. This knowledge is not available through sensory perceptions (five *gyan indriyas*). Vedanta is the only means (*parmana*) for this knowledge—coming from a *Brahmnishtha Guru* like Swami Dayanand Giri Ji Maharaj. My words fail to express the benefits I have been deriving from the study of Swami Maharaj's *pravachans* and explanation of the divine verses. Swamiji Maharaj has given very practical advice in his *pravachans* as to how one can lead life as *Jivan Mukta*.

It is difficult to comprehend teachings of the *Bhagavad Gita* without a proper *Guru*. Now I regard Swamiji Maharaj as one of my *Gurus* for giving me practical advice as how to assimilate the teachings of the *Bhagavd Gita* and the *Upanishads*.

Respected Dr. A.C. Moudgil Ji has done superb job in translating Swamiji Maharaj's Parvachans in clear and understandable English language. Swamiji had expressed his concerns in effective translation of books of a spiritual nature, English language has its several limitations, because English equivalents have been coined by the English speaking people who do not have deeper insight of the Sanskrit words.

January 15, 2008

Purshottam Ghai

6134 Fugazzotto Drive
Allentown, PA 18104, USA

Variegated Relevance of Swamiji's Discourses

I studied with great attention and deep delight the wonderful three books namely (i) A Collection of Spiritual Discourses Vol. I (A) (ii) Vol. 1 (B) & (iii) Verses of the Divine Spiritual Life (With explanation) by Paramahansa Veetrage Swami Dayanand Giriji Maharaj.

These books are educationally useful, culturally relevant, academically sound, socially acceptable, psychologically meaningful, pedagogically helpful, philosophically admirable and above these are impressive, interesting, informative, inspiring, appealing and above all thought provoking.

Above three books are very useful for our Research Foundation Library. I wish your noble task a grand and glorious success.

(Mrs. Radha Ganesh)

Executive Director

Prof. V. Perumal Research Foundation
"Panpagam", 11th Cross, 1095, Swarna Nagar,
Robertsonpet, K.G.F. - 563 122. (Karnataka), India.

Meditation—Search of Truth

Before I write about these volumes of His Holiness Paramhansa Veetruga Satguru Swami Dayanand Giriji Maharaj's Spiritual books I wish to bow before His Holiness (with eyes closed in reverence to Him) and touch His holy feet. Even the preface written by you so meticulously and faultlessly brings tranquility to my mind. Your preface sums up Swamiji's thoughts in an illuminating way.

Truly, happiness can never be found outside the soul because every object is a manifestation of imperfection. Only the soul, a part of the Divine, is perfect. Therefore, happiness should be searched inside through daily meditation that will bring tranquility to mind and this tranquility will control the endless wanderings of the mind, preparing the self to calm meditation. This is the truth and the only truth.

Swamiji has further advised his disciples to “quit jealousy, lose ill-will, vast bliss will be your prize.”

To escape from the miseries and sorrows of life, Swamiji has constantly advised us to go for meditation in search of truth inside our soul. God-realization is indeed the ultimate goal of life.

The gems of wisdom contained in these volumes will forever be my guide in the Journey of my life. You have done a great favour to me by making these six volumes available to me.

Swamiji's discourses will guide me in my difficulties and bring solace to me. The recitation of his verses will reinforce the tranquility of my mind. His immortal thoughts will forever echo into my mind. Let me thank you again for kindling my soul with Swamiji's profound wisdom.

With warm regards,

Aug. 27, 2011

Jagdish Gandhi
Founder - Manager
City Montessori School,
Lucknow (U.P.)

Attainment of Self Realisation

I have gone through the books sent by you which are very instructive and inspiring the zeal to go into the depths of spirituality.

The books provide rare glimpses of Rev Swamiji's inner journey, His soulful experiences, His spiritual intoxication and His ultimate self-realisation.

Great was His spiritual power; profound was His intellectual prowess; rich, His knowledge, wisdom and insight into life and the deeper values of life.

In fact, after studying the discourses of Rev. Swamiji, I am putting into practice, His teachings and I hope I will be benefitted with the ardent desire of mine which is to get self-realisation.

Thank you, Sir,
Very Reverentially Yours,

Aug. 27, 2011

V.L. Narasimham
Jawaharnagar
Chennai-600082 (T.N.)

“Om Namō Narayanaya”

Indeed the book “Verses of the Divine Spiritual Life” by Paramhansa Veetruga Shree Swami Dayanand Giriji Maharaj is ocean of spiritual knowledge. Shree Swamiji has poured his heart in this book. He has not left a single stone

untuned in analysing the Secrets of Vedant. The comprehensive explanation of each Verse provides most useful guidance to the aspirants and illuminates the path of realisation.

I offer my prostration in lotus feet of Swamiji and earnestly thank you for your benevolence for making us fortunate to enjoy Divine Nectar.

With regards !

In service of Gurudev,
Dr. H.G. Tanna



My books are there even if I am not :

Yesterday after studying the book by Swamiji, I kept it near my pillow and at night, in my dream, I heard a verse from Bhagwad Gita:

“Yada yada hi dharmasya glanirbhavti Bharta;
Abhyuthanamdharnasya Tadatmanam Srijamyaham.”

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

“O Arjuana! Whenever right faith diminishes and sins enhance, I always at each such occasion manifest myself, to massacre the evil persons and to protect the noble ones.

To redeem the right faith, I manifest in every age.”

Therefore if Swamiji has left for his heavenly abode, it doesn't imply that the souls of this world would not be redeemed any further. In this context Swamiji has himself observed, “My books are there even if I ain't.” For instance, I never had the opportunity to enjoy the spiritual association with Swamiji but his books are a great source of inspiration for me. When a divine force is thus manifested for the welfare of the people, accomplishment of its task doesn't cease so easily. Books published by M/s Gita Press, Gorakhpur are performing to a

great extent the task of the welfare of the people. After studying Swamiji's books, I wish everybody should have access to these books. Many people don't even know about him. Even I didn't know about him till I didn't come across his devotee saints. But then it occurs to me that these books would reach only those who enjoy divine grace. These books are very useful for spiritual strivers in particular. I am myself a spiritual striver and have been absorbed in this spiritual journey for years. I have studied the books of many self-realized saints but the spiritual discourses of Swami Dayanand Giri are indeed unparalleled. Even if an atheist studies these books, he would know how to attain liberation from worldly fetters by consolidating one's spiritual power that is scattered all around the worldly objects. The influence of the realization of spiritual truth by a pursue saint of spiritual truth can never have but a deep impact. Even though I received these books long after I started my spiritual pursuit, these books would forcefully propel me on the spiritual path. It is like a person travelling in a bullock cart gets a lift in a rocket. It is therefore my humble request that if you have more such books by Swamiji, please do send them at the earliest.

Praying for divine grace.

**(Shyam Sunder Girnara, Nathdwara, Rajasamand
(Rajasthan), has thus recorded the influence of Swamiji
through his books)**

**Book Review in The Vedanta Kesari
Sri Ramakrishna Math Chennai-600004**

A Collection of Spiritual Discourses Vol-II (B)

By Swami Dayananda Giri.

(Annotated Version by Dr. A.C. Moudgil.)

The book is compilation of Swami Dayanand Giriji's spiritual discourses in Hindi. While many listened to those discourses in Hindi, some of them undertook the delicate task of translating them into English, taking care to retain the spirit of the original. A reading of this volume will reveal the dedication and hard work put in by the able translator in completing this assignment.

The book under review contains the texts of eight discourses the Swamiji gave during 1993-94, published in Hindi as Aadhyatmic Pravachan Sangrah Part-2 and translated as "A Collection of Spiritual Discourses Vol. II (B)" As in the case of earlier volumes, the speaker has drawn on commonplace occurrences to illustrate his lessons. For instance, how the joy shared by a small group of close relatives gets disturbed and their mood spoiled at the arrival of an unexpected guest, revealing intolerant attitudes of people. Attachment and selfish nature need to be given up, says the author. Similarly, inability to bear the prosperity of neighbours or a habit of rejoicing at their misfortunes is typical of selfishness.

The discourses often focus on the importance of disciplining the mind, a holistic life-style and developing a spiritual attitude. The ideal is to forgive and forget regardless of provocation, by controlling anger. This would put an end to strained interpersonal relationships, whether between parents

and children, students and teachers, or between seniors or subordinates. Resorting to *upavas* or fasting on festivals such as Shivaratri helps to restrain senses and passions.

One should understand the purpose of life. The world needs to be treated as a 'transit camp' as death does not terminate our existence. There is sagely advice to the elderly to age with grace and dignity, not to be weighed down by anxieties or negative thoughts, and manage their personal, social and emotional needs.

The translator deserves appreciation for the clarity with which he has conveyed Giriji's ideas. Although the eight discourses are treated as eight chapters, they are not on specific topics but cover a wide range. As a result ideas get repeated, sometimes viewed from different angles. This may be unavoidable.

The purpose of the discourses is to learn how to enjoy life and avoid mental and psychological ills. Several incidents dealt with are of down-to-earth nature. This book will be a good guide to persons seeking a spiritual way of life.

Verses of The Divine Spiritual Life

By Swami Dayananda Giri.

Edited by Dr. Uma Sangameswaran.

The book is a 'mix' of spirituality, divinity, psychology, epistemology and practical guidance for human beings for spirituality', says the Foreword. This is presented through 157 'verses' based on the author's personal experiences and covering every aspect of spiritual life. They analyse human nature in its entirety—good, bad and indifferent, about life and death, life beyond death, law of karma, depression, frustration, greed, anger, etc.

Desires are dangerous, warns the Swamiji, uncontrolled craving 'grown too much becomes insatiable..' resulting in sorrows. 'If they are satisfied to the extreme, it may produce complex diseases, etc.' One should realize that 'The real source of pain is pleasure'. He laments that while man's hands are full his heart and soul remain empty. Human beings have to elevate themselves from the animal level to human and then reach the divine state.

Having listed ten 'spiritual fetters' that lead to misery, a set of antidotes plus five additional factors 'for the development of salvation' are recommended in these 'verses'.

A Dictionary/Panorama of Spiritual Science- Adhyatma Vidya

by Swami Dayananda Giri,

translated by

Prof. A.S. Mahajan, Edited by : Dr. B.L. Sharma

This is a reference book of terms used for understanding and following spiritual life as explained by Swami Dayananda Giri. It was initially published in Hindi and now translated into English. The topics are 42 in number and include 'God', 'Soul' (Atma) 'Jeevatma', 'Ignorance', 'Meditation', 'Karma', etc.

In understanding spiritual life, an acquaintance with the terms used to summarise an idea or practice or concept is of great help. The book under review does this in good measure. In this book, Swami Dayanand 'Giri' elaborately explains the mental attitudes and orientations, how people react to common incidents in daily life, and highlights them, with examples.

The book forms a part of series of volumes of teachings of Swami Dayananda Giri, translated from Hindi. It will interest and help all those who are seriously interested in spiritual pursuits

and are keenly looking for guidance.

**Book Review in Dilip Published by Sudakshina
Trust (Regd.) Mumbai-400025
Verses of the Divine Spiritual Life**

By : Swami Dayanand Giri. Published by : G.C. Garg, 99, Preet
Nagar, Ambala City - 134003, Haryana

Anyone who has read Swami Rama's 'Living with the Himalayan Masters' and Pandit Rajmani Tigunait's 'The Tradition of the Himalayan Masters' will have no difficulty in identifying Swami Dayanand Giri as one of those spiritual adepts of Himalayas. Maharaj, as the Swamiji's disciples and followers reverentially call him, had spent more than six decades of his 85 years of his earthly life, as sanyasin, speaking and writing on the merits of spiritual way of life.

Born on March 19, 1919, at Hoshiarpur (Punjab), Maharaj got out of his home in search of the Eternal. He came under the influence of Maha-mandaleshwar Swami Vishnu Devanand Giri of the Kailash Ashram at Rishikesh, wellknown to pilgrims. He studied the scriptures both at Rishikesh and Varanasi for several years before he emerged from the chrysalis state of avidya to the butterfly state of vidya — a deep scholar-recluse with knowledge of Sanskrit, Hindi and English. When the Swamiji's mentor wanted him to be the head of the prestigious Ashram, the butterfly flew out into the vast open space of the world. He practised dhyan Samadhi' for about eight months in a cave close to the Badrinath temple. Living on bhiksha' Swamiji went round the country and visited Nepal and Pakistan. Willing his own death, Maharaj attained samadhi at Mukti Dham on Nov. 24, 2004.

Swamiji delivered discourses and wrote books on spiritual life. Swamiji's discourses in Hindi are collected in two volumes and have been translated into English. The present work 'Verses of the Divine Spiritual Life' contains 157 verses in English composed by the Swamiji himself and a commentary on each.

He defines spiritual life as one 'as lived in one's own soul' (Atma), which means 'going deeper into one's own self'. He identifies five 'factors of salvation' such as wise faith, energy, 'mindfulness', 'meditation' and 'saviour truth' (or insight or right knowledge). He says that one needs to develop four powers through meditation viz. loving kindness, compassion, inclination to praise the goodness in others and turning a blind eye to others' faults and foibles. He deals elaborately with the 'fetters' that shackle spiritual life, suggests renunciation of eight 'wrongs' (wrong feeling, aspiration etc.), cultivation of the ten 'powers of liberation' and seven 'qualites' that facilitate enlightenment.

Swamiji's verses are terse and require a little effort to get at the substance. The commentary is intelligible. Dr. Uma Sangameswaran, a former head of the Deptt. of English, Mercy College, Palakkad who is devoted to the Swamiji, explains lucidly in a brief essay Swamiji's main teachings. There is an informative note on Pranapan Samriti or 'Mindful Respiration.'

**Book Review in Prabuddha Bharata or Awakened India,
Kolkatta - 700014 (India)**

**Verses of the Divine Spiritual Life
(Swami Dayananda Giriji Maharaj)**

Swami Dayananda Giriji Maharaj was a remarkable monk who attained a very high level of spirituality. The devotees who flocked to him have published this book to enable his simple

teachings to be known to a wider circle of spiritual aspirants.

**A Dictionary/Panorama of Spiritual Science —
Adhyatma Vidya
(Swami Dayananda Giri Ji Maharaj)**

Some of the basic concepts of spirituality are dwelt upon in this volume. A companion volume to the one mentioned above.

**Book Reiviews in East & West Series, Pune-411001)
Mrs. Sheela Bhojwani**

Adhyatma Vidya/A Dictionary/Panorama of Spiritual Science (Companion of Adhyatmic Jeevan Padyawali) - By Paramhansa, Veetrage, Brahmanishtha Swami Dayanand Giriji Maharaj.

This book is an English translation of the Hindi version of Swami Dayanand Maharaj's teachings in a condensed form.

Swamiji had no ashram or any fixed place, never touched any wealth, yet his comprehensive and all- encompassing teachings have bound together seekers of truth and devotees all over the globe.

Topics like 'Brahma', 'Soul' (Atma), 'Maya' 'Prakriti', 'Dharma', 'Trishna', 'Avidya', 'Gyan', 'Mukti', and many others have been discussed in rich detail, yet Swamiji had exhorted the readers and listeners that they cannot get release or 'Mukti' from worldly fetters, without first comprehending them closely and then developing the will and energy to get rid of these fetters.

Verses of the Divine Spiritual Life (With Explanation)—
By Paramhansa, Veetrage, Brahmanishtha Swami Dayanand Giriji Maharaj.

This book containing 157 verses (with Explanation) has been written by Rev. Swamiji Maharaj in English himself. These verses on 'Divine Spiritual Life' present realisation of Truth through insight, meditation and oneness of the individual consciousness with the Supreme Reality.

Along with spirituality and divinity, use has been made of psychology and practical guidelines as well.

Swamiji's simple and lucid style, while explaining the philosophy of spirituality, appeals, simultaneously, to our hearts and our intellect. Techniques are formulated to awaken the Divine Consciousness in man, giving rise to the awareness within each one, of a state of permanent happiness, eternal bliss and everlasting peace.

A Collection of Spiritual Discourses - Vol. II (B)
By Paramhansa, Veetraga, Shrotriya, Brahmanishtha,
(Annotated Version by Dr. A.C. Moudgil.)

This book contains the English version of eight spiritual discourses in Hindi delivered by Swamiji at Ambala City. It is a continuation of the previous Volume II (A), of his discourses.

Through these discourses, structured and easy understanding is possible, of the difficult texts of the Vedas and other holy scriptures.

These Spiritual Discourses highlight 'Ten Noble Qualities', such as, 'Maitri Bhav', 'Karuna Bhav' 'Kshama Bhav', 'Dhyan /Samadhi' and so on. These purify the Inner Self, leading towards spiritual liberation or Moksha

Awareness or Knowledge of the actual Reality, and implementation of this Knowledge are imperative for the attainment of one's well-being and welfare. Then one sustains real and true happiness which originates from one's Inner Self.

**Review of A Dictionary/Panorama of Spiritual
Science - Adyatma Vidya in 'DILLIP'**

**By : Swami Dayanad Giriji Maharaj (Translated from
Hindi by Prof. A.S. Mahajan. Published by : G.C.Garg,
99, Preet Nagar, Ambala City-134003, Haryana.
Ph. 0171-2552761 Pages : 306
Price : Distributed Free**

This is a companion volume of Swami Dayanand Giriji Maharaj's 'Verses of the Divine Spiritual Life'. This book contains Maharaj's reflections on the varied topics which have a bearing on our religious/spiritual life. They are crisp and to the point. For example : 'Papa or sin is that inclination of mind that in a subtle or invisible form dwells in the mind and causes pain to a person.' On Karma : 'A deed is a form of action but actions which are done with a purpose, with self-interest, in mind are in fact deeds.' On Viveka : 'Viveka means understanding and recognising an object as it is.' On Vairagya : 'Dispassion means turning away from whatever worldly pleasure is visible or is acquired through sense organs by association with worldly persons and objects'. A very useful book.

-V.S.R.K.



Guru Brahma * *

*** * Guru Vishnu * ***

*** * Guru devo Maheshwara * ***

*** * Guru sakshat para Brahma * ***

*** * Tasmai shri guruve nama :**



Dedicated to :

**Paramhansa Veetrage Revered
Swami Dayanand Giri Ji Maharaj —
the satguru who dwells in our hearts.**

— Devotees