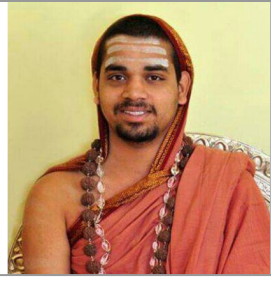


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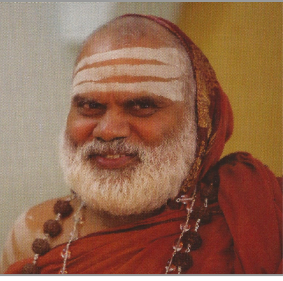
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## Chaturmasya Vrata - Special Edition.



Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam along with His Uttaradhikari Shishya Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam will observe this year's Chaturmasya Vrata at Narasimha Vanam in Sringeri from July 21st to 18th September. Commencing from the 'Ashadha Purnima' which is widely known as Guru-Purnima or Vyasa-Purnima with the Vyasa-Puja the Jagadguru will stay at Narasimhavanam at Sringeri for two months and conduct all special pujas like Sharavana Somavara, Krishna Janmashtami etc. at Guru Nivas. The Completion will be marked on September 18h 2024.

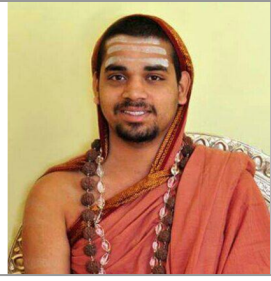


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## ABOUT VYASA-PURNIMA

In the course of this Puja, worship is offered to three groups of Acharyas, each group consisting of five Acharyas. These three groups are mentioned below separately. The “Yati Dharma Sangraha” of Visweshwara Saraswati, otherwise known as “Visweshwara Samhita” gives in detail the procedure to be adopted for the Puja.

व्यूहः पुनस्त्रय एव कृष्णव्यासभाष्यकाराणामेव समाचरेत् ।

व्यूहत्वं च तत्परिवारयोगात् ।

परिवारश्च पुराणादिषु दृष्टः ।

तत्र कृष्णस्य सनत्कुमारसनकसनन्दनसनत्सुजाताः ।

व्यासस्य सुमन्तुजैर्मिनिवैशंपायनपैलाः ।

भाष्यकारस्य पद्मपादविश्वरूपतोटकहस्तामलकाचार्याः ।

तत्र मध्ये कृष्णपञ्चकम् ।

तस्य दक्षिणतो व्यासपञ्चकम् ।

वामतं आचार्यपञ्चकमिति ।

न्यायादाचाराच्च गुरुपरमगुरुपरमेष्ठिगुरुपरात्परगुरवोऽन्ये च ब्रह्मविदाचार्या यथासंनिवेशं भगवतः पुरतः पूज्याः ।

vyūhaḥ punastraya ēva kṛṣṇavyāsabhāṣyakārāṇāmēva samācarēt |

vyūhatvaṃ ca tatparivārayōgāt |

parivāraśca purāṇādiṣu dṛṣṭaḥ |

tatra kṛṣṇasya sanatkumārasanakasanandanasanatsujātāḥ |

vyāsasya sumantujaiminivaiśampāyanapailāḥ |

bhāṣyakārasya padmapādaviśvarūpatōṭakahastāmalakācāryāḥ |

tatra madhyē kṛṣṇapañcakam |

tasya dakṣiṇatō vyāsapañcakam |

vāmatam ācāryapañcakamiti |

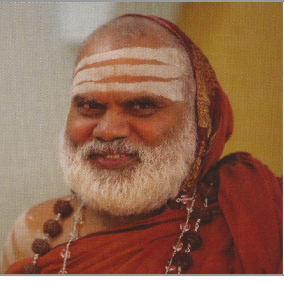
n'yāyādācārācca guruparamaguruparamēṣṭhiguruparātparaguravōn'yē ca brahmadevidācāryā yathāśannivēśam bhagavataḥ purataḥ pūjyāḥ |

## KRISHNA PANCHAKAM

Sri Krishna and four others, namely Sanatkumara, Sanaka, Sanandana and Sanatsujata consist of Krishna Panchakam. Sri Krishna is placed in the centre and others to the east, south, west and north of Lord Sri Krishna. The Lord is worshipped with Sri Krishna Asthottara Satanama Archana. For each Panchaka, after the Puja, Arati is waved after Special Naivedya.

## VYASA PANCHAKAM

Veda Vyasa Bhagavan is placed in the centre. His four disciples namely Sumanthu, Jaimin, Vaisampayana and Paila are placed in the four quarters to the east, south, west and north of Vyasa respectively.

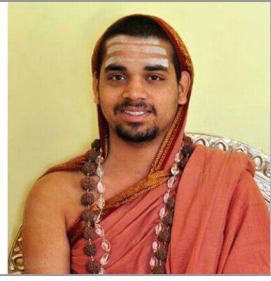


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## SHANKARACHARYA PANCHAKAM

Sri Shankara Bhagavatpada is placed in the middle and His four shishyas, namely, Padmapadacharya, Sureswaracharya, Totakacharya and Hastamalakacharya are placed in the four directions.

Separate Pujas and Arati are offered by His Holiness to the three sets of Panchakams mentioned above. After the Pujas, the Sringeri Jagadguru Parampara Stotra is recited and worship is offered to Sadasiva, Shankaracharya and to the illustrious Acharyas who gracefully adorned the Sringeri Sri Sharada Peetham up to Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji.

The Chaturmasya Sankalpa is then performed by the Acharya of the Peetham, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji.

प्रायेण प्रावृषि प्राणिसङ्कुलं वर्त्म दृश्यते  
अतस्तेषामहिंसार्थं पक्षा वै श्रुतिचोदनात् ।  
स्थास्यामश्चतुरो मासानत्रैवासति बाधके ॥

**prāyēṇa prāvṛṣi prāṇisaṅkulaṃ vartma dr̥śyatē**

**atastēṣāmahinsārthaṃ pakṣā vai śruticōdanāt |**

**sthāsyāmaścaturō māsānatraivāsati bādhakē ||**

Stating that according to the Vedic dictum “पक्षा वै मासाः” “pakṣā vai māsāḥ” the Vrata is observed for two months according to tradition (three months in case of Adhika maasa), staying at one place to avoid injury to moving insects during rainy season. To this, the disciples pray in chorus —

निवसन्तु सुखेनात्र गमिष्यामः कृतार्थताम् ।  
यथाविहितशुश्रूषां करिष्यामो वयं मुदा ॥

**nivasantu sukhēnātra gamiṣyāmaḥ kṛtārthatām |**

**yathāvihitaśuśrūṣāṃ kariṣyāmō vayaṃ mudā ||**

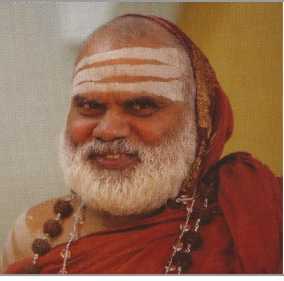
— promising the Guru, that to the best of their ability, they will serve the Guru and requesting Him to stay comfortably at the location of Chaturmasya. On their part, the disciples rest contented having accomplished the object, namely, the Jagadguru's Gracious Blessings.

## ABOUT CHATURMASYA VRATA

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो नमो गुरुभ्यः ।

**'om namō brahmādibhyō brahmavidyāsampradāyakartṛbhyō namō gurubhyaḥ |**

The Poornima (full moon day) in the month of Ashadha is called 'Guru Poornima'. On this sacred day, worship is offered to Brahma Vidyacharyas – the great luminaries of hoary antiquity, who through their Supreme grace, have handed over the knowledge of Brahman – Brahma Vidya – through a long, continuous and uninterrupted line of Acharyas, to the world of seekers of Self. Special pujas are performed to the hierarchy of Gurus, Parama Gurus, Parameshti Gurus, Parapara Gurus and all Brahma Vidya Acharyas, seeking their inestimable blessings to realise the Supreme Truth. This is also

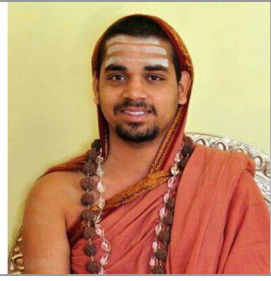


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called 'Vyasa Puja', for, Sri Vedavyasa stands foremost in the line of these preceptors. It was Vyasa who codified the Vedas into four divisions and integrated the messages of the Upanishads relating to Brahman, Jiva and the Universe in his great book, the Brahmasutras. He is rightly addressed as one of 'vast intellect' (विशालबुद्धे) (visālabud'dhē) 'the ancient sage' (पुराणमुनिः) (purāṇamuniḥ) by whom was lit the lamp of knowledge, feeding it with the oil of Mahabharata.

येन त्वया भारततैलपूर्णः

प्रज्वालितो ज्ञानमयः प्रदीपः

yēna tvayā bhāratatailapūrṇaḥ

prajvālītō jñānamayaḥ pradīpaḥ

Suka, Gaudapada and Govindabhagavatpada kept this light burning; then came the Great Master Sri Sankaracharya, who carried it far and wide throughout Bharata Varsha.

A popular verse compendiously expresses the many dimensioned greatness of Veda Vyasa and Sri Sankaracharya and offers obeisance to them:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaraṃ śaṅkarācāryaṃ kēśavaṃ bādarāyaṇam |

sūtrabhāṣyakṛtau vandē bhagavantau punaḥ punaḥ ||

The term Chaturmasya means four months. The term Chaturmasya Vrata is a Vrata to be observed for a period of four months. But according to the Vedic dictum पक्षा वै मासाः one 'paksha' or a fortnight is taken as one month, and traditionally the Vrata is observed only for two months. During the rainy season, Sannyasins observe Chaturmasya and stay at one place to meditate on the Absolute Reality and instruct their disciples in the spiritual lore.

समागतैर्भ्योऽन्तेवसद्भ्यः औपनिषदं साङ्ख्यं प्रतिपादयन्तो वर्तमानहे ॥

samāgatēbhyō'ntēvasadbhyaḥ aupaniṣadam sāṅkhyam pratipādayantō vartāmahē |

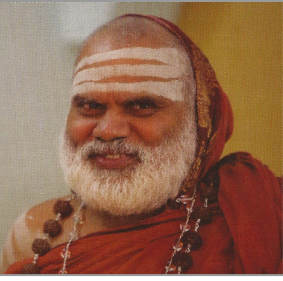
so expresses the Srimukha issued by the Acharyas of Sringeri Math.

Before observing the Chaturmasya Sankalpa, they perform Vyasa Puja and pay homage to Dakshinamurti, Sadasiva and to the Acharyas who came after him, to the framers of the canons of Brahma Vidya – the knowledge of Brahman – to the great seers of the parampara and to the preceptors. The Narada Parivrajakopanishad which codifies the conduct of the Sannyasins in detail, lays down that Sannyasins must be moving from place to place, to avoid getting entangled with the dealings and habits of the people of the village or town. But during the rainy season, they must halt at one place for a period of four months and observe the Chaturmasya Vrata.

एकरात्रं वसेद् ग्रामे नगरे पञ्चरात्रकम् ।

वर्षाभ्योऽन्यत्र वर्षासु मासांश्च चतुरो वसेत् ॥

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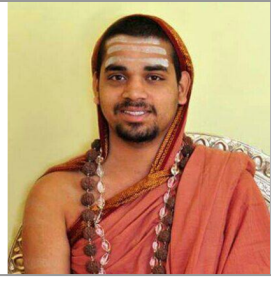


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द्विरात्रं न वसेद् ग्रामे भिक्षुर्यदि वसेत्तदा ।  
 रागादयः प्रसज्येरँस्तेनासौ नारकी भवेत् ॥ (४-१४, १५)  
 ग्रामान्ते निर्जने देशे नियतात्माऽनिकेतनः ।  
 पर्यटेत् कीटवद् भूमौ वर्षास्वेकत्र संवसेत् ॥  
 ēkarātram vasēd grāmē nagarē pañcarātrakam |  
 varṣābhyōn'yatra varṣāsu māsānsca caturō vasēt ||  
 dvirātram na vasēd grāmē bhikṣuryadi vasēttadā |  
 rāgādayaḥ prasajyēraṁstēnāsau nārakī bhavēt || (4-14, 15)  
 grāmāntē nirjanē dēśē niyatātmānikētanāḥ |  
 paryaṭēt kīṭavad bhūmau varṣāsvēkatra sanvasēt ||

The mendicant monk, except in the rainy season, may stay one night in a village and five nights in a city; during the rains, he may stay four months in a village or town. He shall not stay for two nights in a village; if he stays, affection, lust, etc., may find scope to deflect him and thereby he may go to hell. In the outskirts of a village, in a secluded spot, he may pitch his camp and go about for alms like a worm on the ground; during the rains, he shall stay at one place.

If, during the rainy season, the Sannyasins move from one place to another, they may cause injury to many insects and worms that breed and move about on the ground during the season. But as the Sannyasins have taken the vow of non-injury to all creatures (Ahimsa and Abhaya), they should refrain from causing harm to any living being. Moreover, constant travel will also come in the way of Sannyasins having any time for 'Brahma-vichara' or for continued profound meditation; (निदिध्यासन) (nididhyāsana). So, they halt at one place once in a year for four months and engage themselves in the meditation of the Supreme Brahman, in the company of their Gurus and other Sannyasins, clearing their doubts on complex metaphysical problems.

During the Chaturmasya Vrata, His Holiness observes various Vratas as listed below.

Shravana Somavara Vrata

Vara Mahalakshmi Vrata

Gokulashtami Vrata

Vamana Jayanti

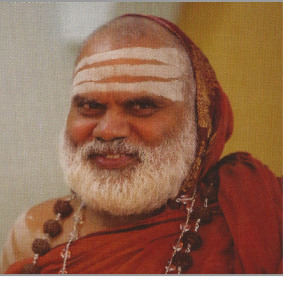
Ananta Padmanabha Vrata and lastly

Uma Maheshwara Vrata, marking the conclusion of Chaturmasya Vrata.

## GURU PURNIMA PARAYANA

With the blessings and guidance of Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam, a programme has been conceived to conduct Parayana on the occasion of this very auspicious Guru Purnima to obtain the compassionate grace of the Acharyas.

This small compendium published by the Peetham, contains shlokas for Parayana, and the Ashtottara Shatanamavalis. It is titled Guru-Saparyaa, meaning worship of the Guru.

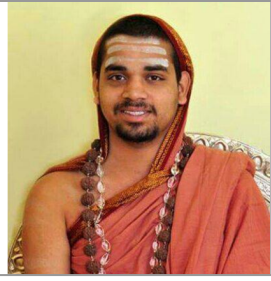


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Every follower of Sanatana Dharma may wholeheartedly perform this Parayana on the sacred period of Chaturmasya and obtain the blessings of the Guru.

To enable the devotees from different states and region to involve themselves and chant this Parayanam the Stotras and Ashtottara Shata Namavalis are given in Kannada, Tamil, Telugu and Devanagari scripts. This is available in Mobile, Tablet and Computer Viewable versions and Printable version in 1/8 demmy size.

[Link for Tamil version](#)

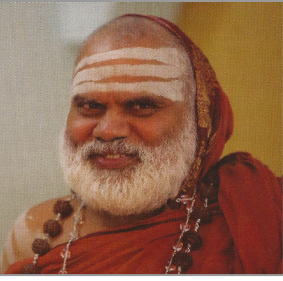
[Link for Telugu version.](#)

[Link for Devanagari version](#)

[Link for Kannada version](#)

(Courtesy : [www.sringeri.net](http://www.sringeri.net))



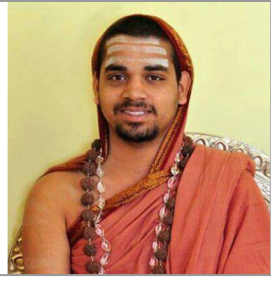


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सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्पराम् ॥

**sadāśivasamārambhāṃ śaṅkarācāryamadhyamām |**

**asmadācārya paryantāṃ vandē guruparamparām ||**

Obeisance unto the hoary Guru Parampara, beginning from Lord Sri Sadashiva upto the present Acharya with Sri Shankaracharya in the middle.

In our Indian tradition, a very high position has been accorded to the Guru. Without the grace of the Guru, no one can attain fulfilment of the purpose of life. We all desire Moksha, and the sole means to its attainment is Jnana (knowledge). The Veda says: "It is only by knowing the Supreme Brahman that one attains immortality. There is no other path".

How can that knowledge be obtained by us? Can it be got by perusal of texts? No, this knowledge can be procured only from a Guru. In the Upanishads, we hear of holy ones going to Gurus who are well versed in the scriptures and established in the Supreme and making a request of the form, "O Guru! Please impart knowledge to me". Even though the Rishis seeking knowledge may have been scholarly, it is certain that their acquisition of knowledge was solely dependent on their seeking it from a Guru. Only that knowledge which is obtained from the lotus mouth of the Guru is potent. Sans a Guru, no matter how many texts we may delve into, we cannot attain that knowledge. There is a hoary tradition everywhere which can be learnt only from the Guru.

(Given above the Excerpts from the English translation of Jagadguru Sri Sri Bharati Tirtha Mahaswamiji Anugraha Bhashanam )

**The Hoary Guru-Shishya Parampara, avichchinna (unbroken) Guruparampara of Dakshinamnaya Sringeri Sharada Peetham is given below.**

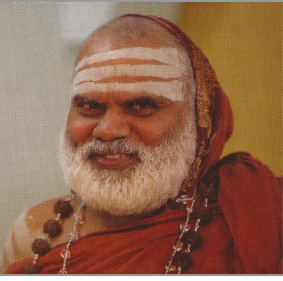
## Lineage of Gurus

### Divine Group

|                |
|----------------|
| Lord Sadashiva |
| Lord Narayana  |
| Lord Brahma    |

### Semi-Divine Group

|                     |
|---------------------|
| Vasishta Maharishi  |
| Shakti Maharishi    |
| Parashara Maharishi |
| Veda Vyasa          |

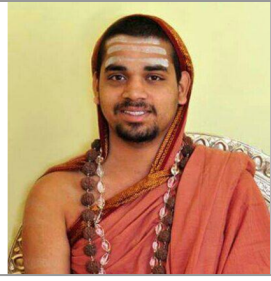


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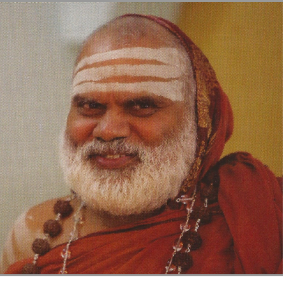


|                           |
|---------------------------|
| Sri Shuka Acharya         |
| Sri Gaudapada Acharya     |
| Sri Govinda Bhagavatpada  |
| Sri Shankara Bhagavatpada |

## Jagadgurus of the Sringeri Sharada Peetham

## Period of Reign (CE)

|     |                               |                    |
|-----|-------------------------------|--------------------|
| 1.  | Sri Shankara Bhagavatpada     | 820 (videha-mukti) |
| 2.  | Sri Sureshwaracharya          | 820 – 834          |
| 3.  | Sri Nityabodaghana            | 834-848            |
| 4.  | Sri Jnanaghana                | 848 – 910          |
| 5.  | Sri Jnanottama                | 910 – 954          |
| 6.  | Sri Jnanagiri                 | 954 – 1038         |
| 7.  | Sri Simhagiri                 | 1038 – 1098        |
| 8.  | Sri Ishwara Tirtha            | 1098 – 1146        |
| 9.  | Sri Nrisimha Tirtha           | 1146 – 1229        |
| 10. | Sri Vidya Tirtha              | 1229 – 1333        |
| 11. | Sri Bharati Tirtha            | 1333 – 1380        |
| 12. | Sri Vidyaranya                | 1380 – 1386        |
| 13. | Sri Chandrasekhara Bharati I  | 1386 – 1389        |
| 14. | Sri Nrisimha Bharati I        | 1389 – 1408        |
| 15. | Sri Puroshottama Bharati I    | 1408 – 1448        |
| 16. | Sri Shankara Bharati          | 1448 – 1455        |
| 17. | Sri Chandrasekhara Bharati II | 1455 – 1464        |
| 18. | Sri Nrisimha Bharati II       | 1464 – 1479        |
| 19. | Sri Puroshottama Bharati II   | 1479 – 1517        |

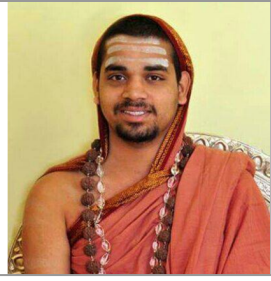


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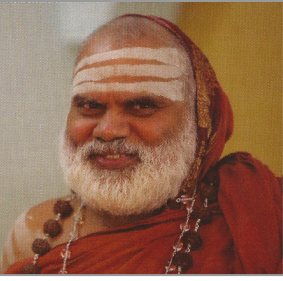


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|            |                                                 |                       |
|------------|-------------------------------------------------|-----------------------|
| 20.        | Sri Ramachandra Bharati                         | 1517 – 1560           |
| 21.        | Sri Nrisimha Bharati III                        | 1560 – 1573           |
| 22.        | Sri Nrisimha Bharati IV                         | 1573 – 1576           |
| 23.        | Sri Nrisimha Bharati V                          | 1576 – 1600           |
| 24.        | Sri Abhinava Nrisimha Bharati                   | 1600 – 1623           |
| 25.        | Sri Sacchidananda Bharati I                     | 1623 – 1663           |
| 26.        | Sri Nrisimha Bharati VI                         | 1663 – 1706           |
| 27.        | Sri Sacchidananda Bharati II                    | 1706 – 1741           |
| 28.        | Sri Abhinava Sacchidananda Bharati I            | 1741 – 1767           |
| 29.        | Sri Nrisimha Bharati VII                        | 1767 – 1770           |
| 30.        | Sri Sacchidananda Bharati III                   | 1770 – 1814           |
| 31.        | Sri Abhinava Sacchidananda Bharati II           | 1814 – 1817           |
| 32.        | Sri Nrisimha Bharati VIII                       | 1817 – 1879           |
| 33.        | Sri Sacchidananda Shivabhinava Nrisimha Bharati | 1879 – 1912           |
| 34.        | Sri Chandrasekhara Bharati III                  | 1912 – 1954           |
| 35.        | Sri Abhinava Vidyatirtha                        | 1954 – 1989           |
| <b>36.</b> | <b>Sri Bharati Tirtha</b>                       | <b>1989 – Present</b> |
| 37.        | Sri Vidhushekhara Bharati                       | Successor-Designate   |



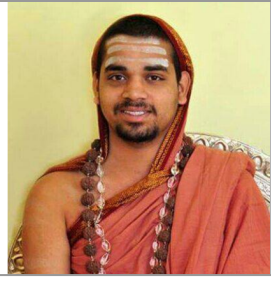


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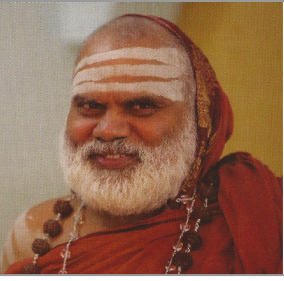
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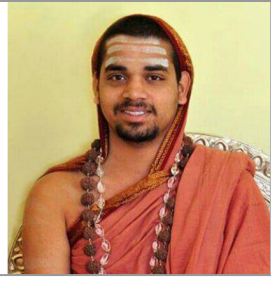


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## ANUGRAHA BHASHANAM

### SATTVIC LIFE ALONE LEADS TO HAPPINESS

Man cannot remain without any action. Impelled by nature, he will always be engaged in some activity or other. If his actions are of a sattvic (good or conducive) nature, happiness will accrue to him both in this world and the next.



The first step then, is for him to keep the mind and senses under control. Without such control, he cannot properly understand any situation. He will misjudge good things as bad and bad this as good.

Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahasannidhanam of Dakshinamnaya Sri Sharada Peetham performed Vyasapuja and undertook Chaturmasya Sankalpa on July 13, 2022 along with His successor-designate,

Jagadguru Sri Sri Sri Vidhushekhara Bharati Sannidhanam, at Guru Nivas, Narasimha Vanam in Sringeri.

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।

इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥

He who is ignorant of his dharma and is led by his uncontrolled senses, may be forced into a situation in which he will have to lose his wealth, wife or even his life.

धर्मार्थो यः परित्यज्य स्यादिन्द्रियवशानुगः ।

श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥

Therefore, his actions should be guided only by dharma. For this, a sattvic disposition is indispensable. And this entails performing actions in tune with the Shastras.

Such a person also can understand what should, and should not, be done; what entails bondage and what leads to moksha. He is indeed a viveki or a man with discrimination.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

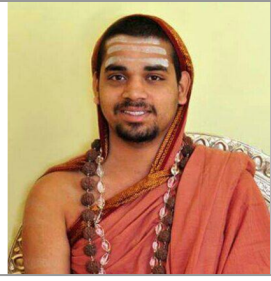
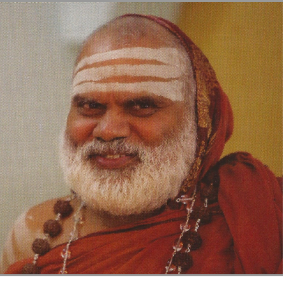
बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥

We bless all to grasp these aspects and adopt a sattvic way of life.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

Kind Courtesy: M/s Tattvaloka Publications ([www.tattvaloka.com](http://www.tattvaloka.com))

Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka



## CONTROLLING THE MIND

Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya  
Tirtha Mahāswāmiji

**Devotee** : Many people find it difficult to do dhyāna as their mind wanders in many directions. What advice would Your Holiness give to enable such people to practise dhyāna well?

**Acharyal** : Actually, dhyāna is a secret. The Guru instructs only after keeping in mind the competence of the disciple. As for mind-control, though it is difficult it is quite possible.

**Devotee** : Some people say that it is just impossible for them to control the mind. What about them?

**Acharyal** : Give a bundle of hundred rupee notes to the person who says that it is just impossible to control his mind. Ask him to count the notes without making mistakes. After he finishes this task, ask him if his mind wandered while he was counting. You will indeed get the reply, "It did not." The mind does not wander while a person is counting his salary. What is the reason for this? It is only the feeling that there should not be any error. Why will the mind wander if such a feeling is had while practising dhyāna also?

Arjuna says:

O Kṛṣṇa! The mind is restless, turbulent, strong and obstinate. I think controlling it is more difficult than restraining the wind.'

Lord Kṛṣṇa responds:

O son of Kunti! No doubt it is difficult to control the mind. Yet, by practice and dispassion, it can be controlled."

**Devotee** : What is abhyāsa (practice)?

**Acharyal** : Abhyāsa is an effort to keep the mind focussed. It involves constantly repeating in the mind the thought of one's object of concentration.

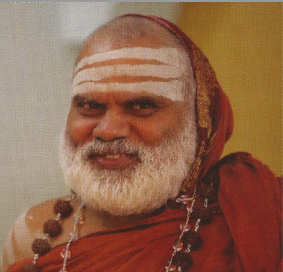
**Devotee** : In what sense is the word vairāgya (dispassion) used here?

**Acharyal** : Indifference to worldly and heavenly pleasures is vairāgya. It is the foundation for spiritual life.

**Devotee** : How should dispassion be cultivated?

**Acharyal** : Vairāgya can appear in many ways. When one's close relative dies, one may not want anything in this world. Such dispassion is temporary and is not spiritually significant. Steady dispassion is born of viveka (discrimination). For instance, we discriminate between sat (that which is ever existent, the reality) and what is other than sat. The vairāgya that is produced by such analysis remains steady. An easier analysis is, "No sense-object is actually a cause of joy." This is a lower grade of viveka. One can develop vairāgya even through such viveka.

**Devotee** : How can it be said that happiness is not at all derived from objects? When something desired is eaten or when some other enjoyment is had, happiness does arise.

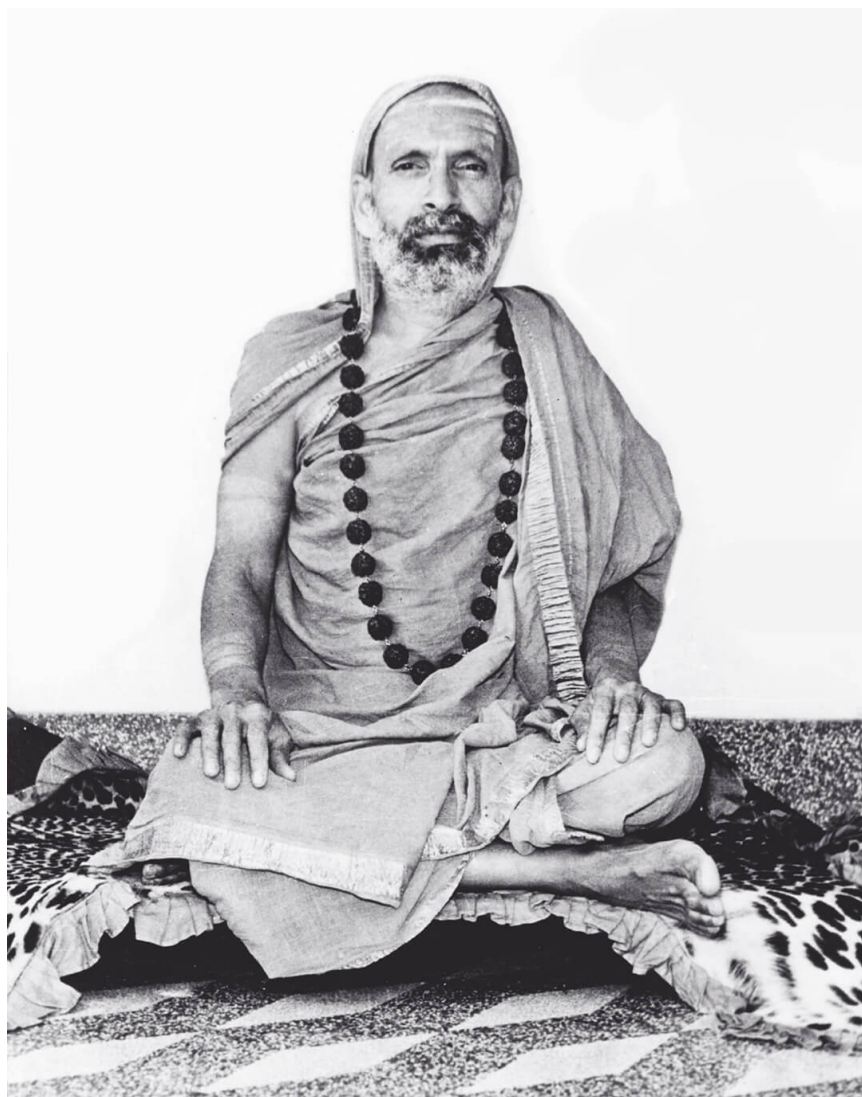
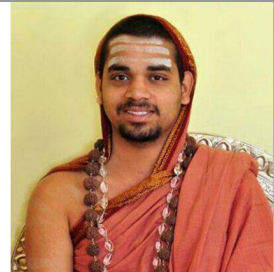


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**Acharyal :** No. If carefully analysed, it will be perceived that happiness is not obtained from objects. If a certain thing is to be the cause of another, the rules of anvaya and vyatireka (concordance and discordance) should be satisfied. The existence of the effect when the cause is present is anvaya (concordance). The absence of the effect in the absence of the cause is vyatireka (discordance). Consider an example. Mud is the cause of a pot. Only if mud exists can the pot exist. This is anvaya. When there is no mud, there is no pot. This is vyatireka. For a cause-effect relationship to exist, anvaya and vyatireka should be satisfied. If an object is to be the cause and happiness the effect, the said rule must be satisfied between the two. However, it is not. Hence, objects cannot be the cause

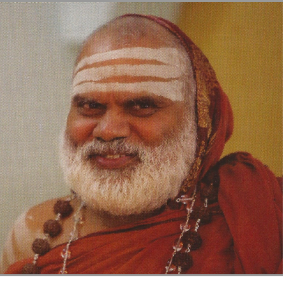
of happiness.

**Devotee :** Will Your Holiness kindly explain this with an illustration?

**Acharyal :** Suppose that a boy is eating a sweet. Let us now analyse whether that dish is the cause of happiness. If the boy is given the sweet when he is ill, it does not make him happy. Thus, no happiness is derived though the eatable is present. Further, even in the absence of the sweet, the boy can be happy, in the company of friends. Therefore, the sweet dish cannot be the cause of happiness.

**Devotee :** When one object is absent, we get happiness through another object. Hence, even if an isolated object cannot be the cause, why cannot objects collectively become the cause of happiness?

**Acharyal :** Even this assumption does not hold good. Everyone experiences happiness during deep sleep. On waking up we say, "I slept happily. I was aware of nothing." During deep sleep, no

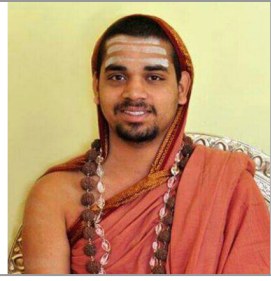


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object whatsoever is present. Nevertheless, we do enjoy sleep. So it cannot also be said that a collection of objects is the cause of happiness. It cannot also be asserted that even if one object is absent, some other object is always present to give happiness.

**Devotee** : If objects do not cause happiness, how does a person get happiness when a desired object is obtained?

**Acharyal** : It is only because of mental peace. When a person desires an object, his mind is restless because of longing. Hence, during that period, there is no happiness. When the object is secured, the desire for it subsides. Hence, the mind becomes peaceful, and one enjoys happiness. Subsequently, a desire for something else arises and mental quietude is lost. Consequently, happiness disappears. When that desire is consummated, there is peace again and, hence, happiness.

Normally, a person does not perceive that there is a gap separating two thoughts and does not realise that the happiness is due to mental peace. Further, one also falls prey to the wrong notion that an object is what is responsible for happiness.

**Devotee** : If one recognises that mental peace gives happiness and not objects, can one thereby get vairāgya?

**Acharyal** : Yes. If one repeatedly notes that happiness does not stem from objects and that they are worthless, one becomes dispassionate. For example, one wanting to neutralise the desire for wealth could think, "I have to work hard to earn money. Even preserving the earned money is difficult. There is pain when it is lost or becomes spent. Wealth thus causes not happiness but unhappiness." To tackle desire for women, a person can reflect, "Her body is full of blood and flesh." By repeatedly thinking in this fashion, desires can be neutralised. Dispassion makes the mind unwavering, peaceful and fit for dhyana. A dispassionate person can attain the Supreme state. ----- Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tirtha Mahāswāmiji

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