



Voice of Jagadguru

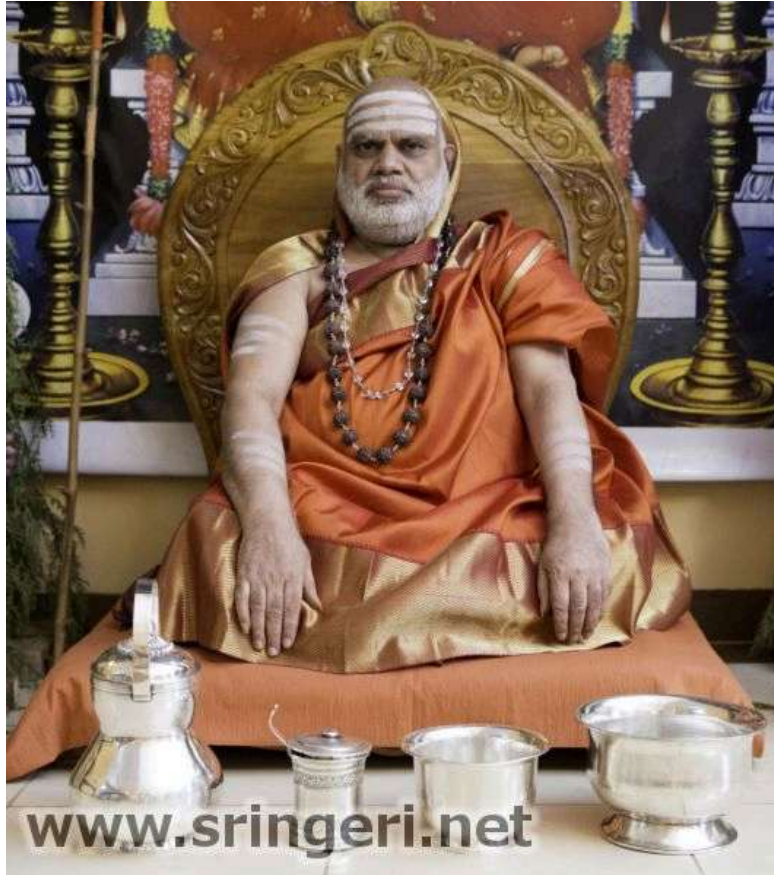
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THE 72ST VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



THE PREEMINENT YOGI

SPECIAL SOUVENIR

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. We submit our efforts at the lotus feet of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji.

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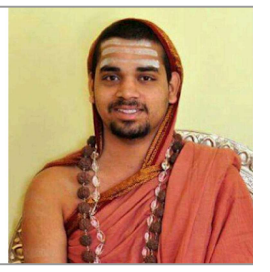


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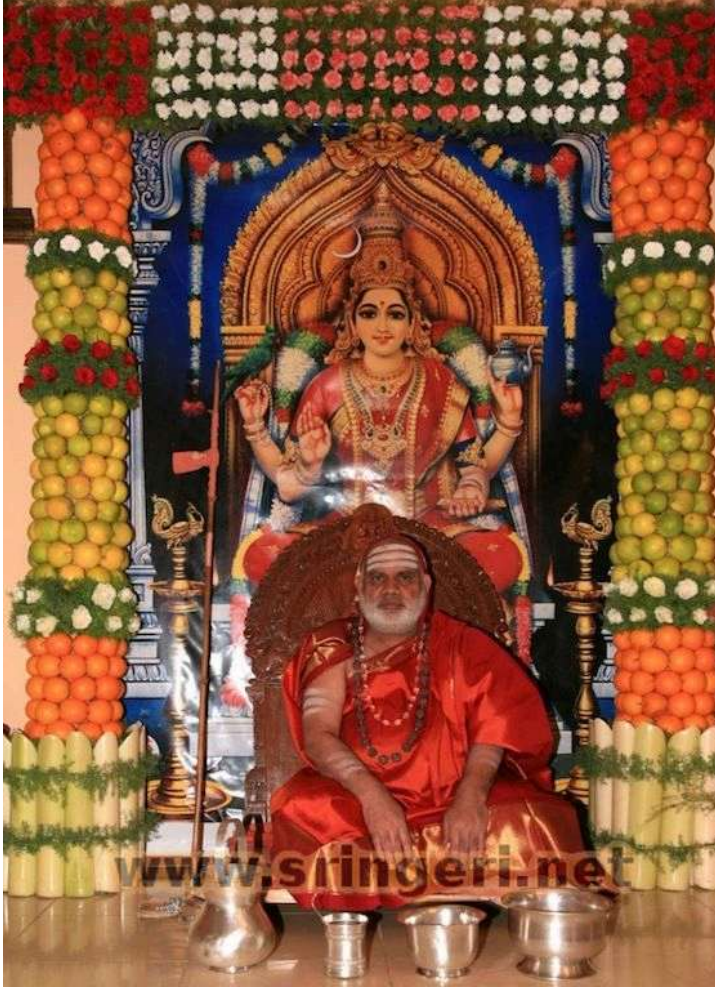
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ANUGRAHA BHASHANAM

AVOID GREED, ATTAIN BLISS

Even from childhood, man develops an inclination to be good and lead a righteous life. It is a desirable objective to cultivate. It will also be accomplished through devotion to God.



However, as time passes, man develops numerous desires, not knowing what is good and what is bad. Soon there will be no end to desires. Uncontrolled desires turn into mindless greed, leading to downfall. Everyone has observed this in life.

It is such greed that made Duryodhana, Ravana and the like perish. The Mahabharata says that he alone attains bliss who overcomes desires, while senseless people who cannot give up insatiable desires even in their ripe old age will only hasten their own destruction.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।
योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः
सुखम् ॥

yā dustyajā durmatibhiryā na jīryati
jīryataḥ |

yo'sau prāṇāntiko rogastāṃ tṛṣṇāṃ
tyajataḥ sukham ||

Sri Shankara Bhagavatpada has equated a greedy mind to a ghost that has been possessed by the demon of greed.

चित्तं पिशाचमभवद्राक्षस्या तृष्णया व्याप्तम् ।

cittaṃ piśācamabhavadrākṣasyā tṛṣṇayā vyāptam |

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji's Anhika Darshanam on 63rd Vardhanti day 16th April 2013.at Sringeri)

In contrast, one who has the conviction that God will give him only that which he deserves, and is happy with his lot, will not give room to jealousy or fruitless desires. Therefore, one can attain everlasting happiness by giving up greed.

May all understand this, give no room for avarice, tread the right path as resolved in childhood and attain shreyas.

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



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Light on the Path to Enlightenment

Invocation

ममाद्यदेवो वटमूलवासी कृपविशेषात्कृतसन्निधानः ।
ओङ्काररूपामुपदिश्य विद्यामाविद्यकध्वान्तमपाकरोतु ॥
mamādyadevo vaṭamūlavāsī kṛpaviśeṣātkṛtasannidhānarḥ ।
oṅkārarūpāmupadiśya vidyāmavidyakadhvāntamapākarotu ॥



(Bhagavadpāda's Dakṣiṇāmūrti-stotra 5)

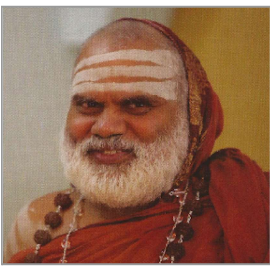
[Out of extreme compassion, the primeval God who dwells at the base of a fig tree (that is, Śiva in the form of Dakṣiṇāmūrti) has manifested before me. May He impart to me knowledge that is characterized by "O" and remove my darkness of ignorance.]

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji on Golden Jubilee of āsrama svikāra celebration at Chennai 1982)

The path of Emancipation

One should diligently perform the actions ordained for one by the scripture and acquire purity of the mind, then one should approach of a Guru, hear about the Truth, reflect upon It through reasoning, steadfastly focus on It and thereby, realize It and become emancipated; this is the settled view of the scripture. Several possible doubts that might arise in this regard have been briefly raised and resolved by Sage Vyāsa and dealt with in depth by Bhagavtpāda.

A Query on the Eligibility to Secure Knowledge

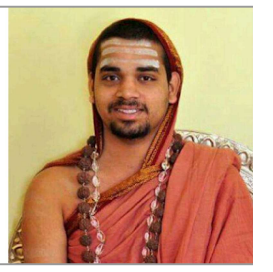


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The triad beginning with the hearing of the Truth is the immediate means to realization. One becomes fit to resort to it only after acquiring purity of mind; mental purity stems from the punctilious performance of one's duties, ordained by the scriptures. Such being the case, a question arises about those who are ineligible to perform the scriptural rites. Can they strive for and obtain enlightenment or not? This is enquired into and ascertained in the Brahma Sūtras. {अन्तरा वापि तु तदष्टे: - And those standing between two stages of life are also entitled to knowledge, as such cases are met with in the Upaniṣads (Brahmasūtra)} {अपि च स्मर्यते - Moreover, the smṛtis too mention such cases (Brahmasūtra)}

The scriptures stipulate that only a gr̥hastha, a married man with a living wife, can perform yāgas, sacrifice; wealth and other pertinent resources too are needed. So, those who do not belong to any of the four āśramas {The four āśramas are i)brahmacarya-āśrama, the stage of a celibate, of one invested with the sacred thread and dwelling with an learning from a preceptor, ii) gr̥hastha-āśrama, the stage of a householder, iii)vānaprastha-āśrama, the stage of one who has retired to a forest and iv) sannyāsa-āśrama, the stage of a monk} stages of life, such as widowers, and even

householders, who are bereft of wealth and other resources cannot engage in Vedic sacrifices. Is it possible for such people too to attain liberation? Or are they completely unfit for the path of liberation? This is the issue.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Madurai Reception 1980)

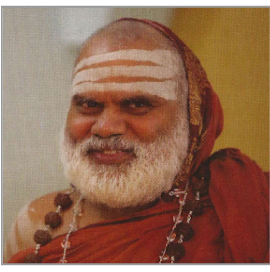
Alternative Means to Acquire Purity of the Mind

The opponent summarily rejects the eligibility of widowers and others who cannot perform Vedic sacrifices. However, Vyāsa and Bhagavatpāda have taken exception to this extreme position and categorically stated that despite their disqualification to engage in sacrifices, they too can definitely practise certain alternative means such as the repetition of a mantra, fasting and the worship of Išvara. As these means do confer mental purity and can be resorted to by all, it is untrue that the path to knowledge and emancipation is ruled out for those ineligible for Vedic sacrifices.

Productiveness of Repeating a Mantra

The scripture praise the productiveness of repeating a mantra:

जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः ।
कुर्यादन्यत्र वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

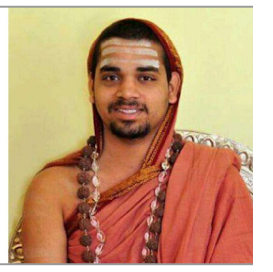


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japyenaiva tu saṃsidhyedbrāhmaṇo nātra saṃśayaḥ |
kuryādanyanna vā kuryānmaitro brāhmaṇa ucyate ||
(Manu-smṛti 2.87)



[A Brāhmaṇa attains perfection through the repetition of a mantra itself; there is no doubt about this. Let him engage in rites or let him not. He is said to be a friend of beings (as such repetition does not involve injuring any being)]

When one repeats a mantra with faith and steadfastness, one's mind becomes pure, regardless of whether one can and does engage in rites and such or not. Becoming pure-minded, such a person decidedly qualifies for taking up the means to knowledge, such as hearing about the Truth. Like the repetition of a mantra, fasts and worship of Íśvara too are purifiers of the mind and can be universally resorted to and everyone can

engage in them on one's own.

On the other hand, as noted , to engage in sacrifices, a person needs to have his spouse by his side. The rule is : स्त्रीपुंसयोः सहाधिकारः strīpuṃsayoḥ saḥādhikāraḥ: (Śābara-bhāṣya on Mīmāṃsā-sūtra 6.3.12)

[A man and his wife have joint eligibility for a sacrifice]

The implication is that a widower is unfit to perform Vedic sacrifices. Nevertheless, as there is no restriction on widowers and such others who do not belong to any of the four āśramas to repeat a mantra, fast or engage in the worship of Íśvara, they too can, through such means, acquire purity of the mind and qualify for the path of knowledge. The scripture does not shut the door upon them; on the contrary, in keeping with one's competence, it presents every one with spiritual practices by means of which one can clean one's mind and move ahead.

Wisdom of People Outside the Four Stages of Life

It can be discerned from the Upaniṣads that even some of those who did not belong to any of the four āśramas were knowers of Brahman.

For instance, according to the Bṛhadāraṇyaka Upaniṣad, when Sage Yājñavalkya was being tested in the court of King Janaka by savants on his knowledge of the Truth, a lady named Gārgī, the daughter Vacaknu, challenged, him with a pair of profound questions about Brahman; she told the assembled scholars that were he to be able to answer her queries, they would have to admit that none could best him in the exposition of Brahman. While he was able to convincingly answer her, what is pertinent here is that she was able to so quiz him about the Truth and that too in the assembly of those who were highly knowledgeable about scriptural matters. Obviously, she must have been rather conversant with Brahman to even dare to do so. Now Gārgī was a spinster; the Upaniṣad does not even hint that she had a husband. Accordingly, she did not belong to any of the four āśramas. Not being a member of any āśrama, she was ineligible to tread the path of scriptural rites and thereby acquire the purity of mind needed to pursue the path of knowledge. Yet, as she did have great scriptural wisdom, it may be presumed that she must have, through diligent recourse to some other means, become possessed of the mental purity needed for her to know



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Brahman. The case of Gārgī is an instance met within the scripture of a person outside the āśramas who, nonetheless, became knowledgeable about Brahman.

Similarly, the Chāndogya Upaniṣad speaks of a sage named Raikva who taught the samvarga-vidyā (a specific meditation on two places of merger) to King Jānaśruti. Raikva (who was associated with a cart) did not belong to any āśrama; he was not a celibate pupil learning from a preceptor or a householder or one retired to the forest or a monk. Nonetheless, he was a knower of the Truth and it may be presumed that he must have earlier resorted to means other than sacrifices and the like for which he was ineligible.



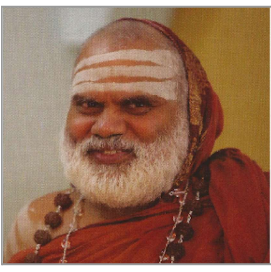
To sum up, a question was taken up in the Brahma-sūtras as to whether those who are not affiliated to any of the four āśramas specified by the scripture are eligible to engage in spiritual practices for securing enlightenment. The prime facie view was that they are not eligible, while the final position was that they are. The conclusion relied upon instances encountered in the scripture of some persons who did not belong to any āśrama but were, nevertheless, knowers of Brahman and upon the scripture having prescribed means such as the repetition of a mantra which purify the mind and are widely accessible.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Sṛī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji, climbing the Sabarimala In 1980)

Prohibition of Reversion to an Earlier Āśrama

Another issue pertaining to the stages of the life is taken up in a subsequent section of the Brahma-sūtras {तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमातद्रूपाभावेभ्यः - But for one who has become a monk, there can be no reversion to an earlier stage of life on account of restriction, the absence of sanction by a scriptural text and the absence of good precedents. This is the view (of not only Bādarāyaṇa but of) Jaimini also (Brahma-sūtra 3.4.40)}. A spiritual aspirant takes to sannyāsa to dedicatedly hear the Truth, reflect upon it through reasoning and steadfastly focus upon It and thereby, become enlightened. After all, it is only a sannyāsain who can invest the maximum time and effort in the pursuit of knowledge, unlike a gṛhastha who has many ordained rites to perform and familial responsibilities to fulfill. Thus, a scriptural prescription is संस्यस्य श्रवणं कुर्यात् (Cited in works such as the Yatidharma-prakāśa; source not extant) [Having renounced, one should resort to hearing the Truth].

Apparently, a certain person took to Sannyāsa in pursuit of enlightenment. Unfortunately, however, he developed second thoughts about his new stage of life. He mused, “I could not perform all the sacrifices that I wished to when I was a gṛhastha. So let me revert to being a householder to punctiliously perform more Vedic rites.” Another man who became a sannyāsain

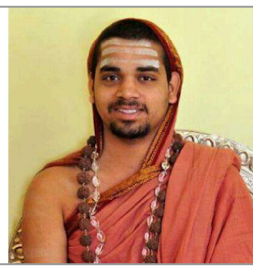


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contemplated on backtracking to the stage of a householder as he missed worldly enjoyments. In the Brahma-sūtras, it is considered whether a monk has the option to revert to the stage of a householder. Vyāsa and Bhagavatpāda spell out that there is no such choice available to a sannyāsin.

scripture does not permit a sannyāsin to become a gr̥hastha again, be it because he desires to perform rites or due to his longing for worldly pleasures. Its instruction is : ब्रह्मचर्यं (परि) समाप्य गृही भवेत् गृही भूत्वा वनी भवेत् वनी भूत्वा प्रव्रजेत् । (Jābāla Upaniṣad 4) [Completing the stage of celibacy, he should become a householder. Having been a householder, he should take to the stage of a forest-dweller. Having lived as a forest-dweller, he should renounce (and live as a monk.)]

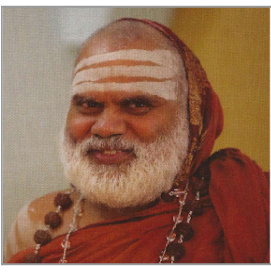
First , one should become a brahmācārin, then a gr̥hastha, then a vānaprastha (one who has retired to the forest) and lastly, take sannyāsa. While the scripture clearly sanctions, as in the passage cited, ascension to the next stage of life, it never permits reversion to an earlier stage, such as from that of a sannyāsin to that of a householder. Even the conduct of noble persons of



the past is not at all in favor of one turning back to an earlier āśrama.

(Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Srī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji at Salem Vijaya Yatra 1979)

What is prescribed by the scripture constitutes one's dharma and not what merely appeals to one. Here is a worldly example. Three students who were studying in classes two, seven and nine

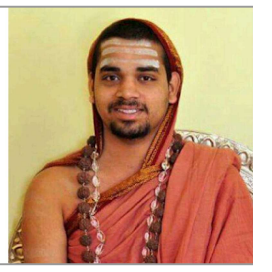


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appeared for an examination conducted in a school. At the examination hall, all the three were given their respective question papers. The ninth-standard lad found his paper difficult to answer. So, he took the question paper from the seventh-standard student and answered all the questions extremely well. When the results were announced, the ninth-standard boy was shocked to find that he had failed. Disappointed, he lamented to his parents, teachers and others, "How unfair! I answered all the questions very well and yet, the examiner has failed me." All were perplexed as to why a student who supposedly answered all the questions correctly did not pass. An enquiry was conducted and it came to light that while the boy had indeed answered all the questions well, what he had answered were not those from his own question paper but from the one given to the student of the seventh standard and that is why he had been assigned zero marks and failed. The student was strictly told that he cannot pick up any question paper at will and answer it because he is comfortable with it; he must answer only the question paper meant for him.

Similarly, a person in any stage of life will stand to gain only if he adheres to what is prescribed for him in the scripture; he cannot backpedal from his current āśramato an earlier one on a whim. The Íśvara has declared : श्रेयास्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । (Bhagavadgītā 3.35) [One's own duty, though in merit, is superior to the well-discharged duty of another.]

Even though you may not be able to follow to the last letter what is prescribed for you by the scripture, you will do well to perform your own dharma, to the extent possible. Performing the



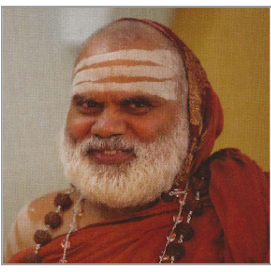
dharma of another even superbly will do you no good. The scripture is the ultimate authority for us when it comes to deciding what is righteous and what is not. By doing what one is not entitled to do, one would not only not profit, one would incur sin. By quitting the sannyāsa-āśrama for domestic life, one would acquire only demerit.

To recapitulate, Vyāsa has stated and Bhagavatpāda has explicated that a sannyāsin cannot defect from monasticism

and revert to the gr̥hastha-āśrama even out of a desire to perform Vedic tites; this is because what the scripture prescribes is forward movement among the four āśramas, it has nowhere permitted a change from an āśrama to an earlier one and the conduct of the noble ones of the past is also not of this kind.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Srī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji with Sri Shantananda Swamiji at Salem in !979)

A knower's Childlike State

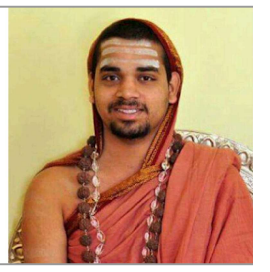


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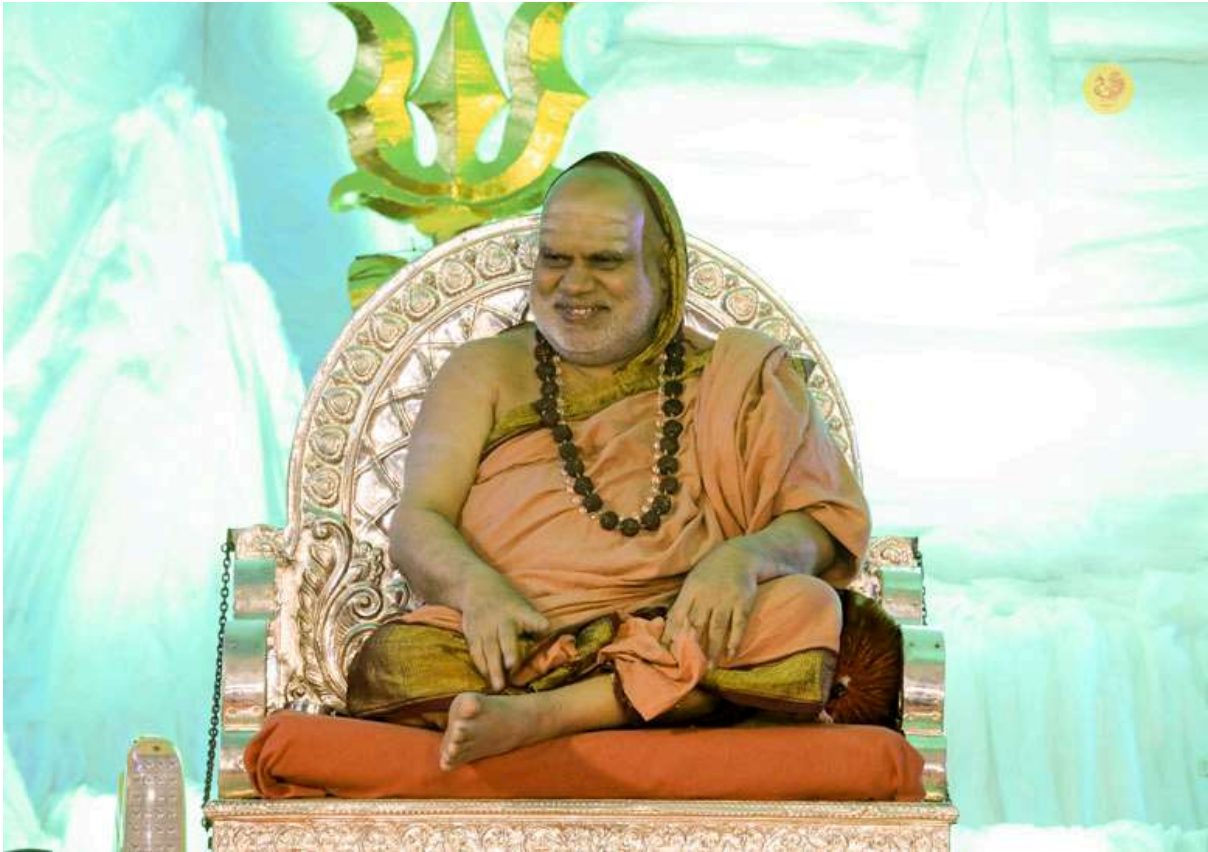


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The Brahmasūtras clarify how a person who has learnt the Truth well from his Guru and the scripture should conduct himself. The Bṛhadāraṇyaka Upaniṣad says: तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । (Bṛhadāraṇyaka Upaniṣad 3.5.1) [Therefore, he who has known about the Truth from the scripture and the Guru should, having mastered scholarship (about the Self), seek to remain like a child.

The instruction of the Upaniṣad here is that after hearing the truth repeatedly and comprehending the essence of Vedānta clearly, one should remain like a child. A babe partakes of anything that attracts its attention and answers the calls of nature anywhere and whenever it feels an urge to do so. It is unconcerned with and unfettered by any regulation about what to eat and what not to and about urinating and defecating. When the Upaniṣad says that a knower should be



like a child, does it mean that he should, like a child, does it mean that he should, like a child, behave in an unrestrained manner? “Yes”, is the prima facie view considered by Vyāsa and Bhagavatpāda. Its crux is that the word ‘bālya (the state of a child)’ employed by the Bṛhadāraṇyaka Upaniṣad suggests unregulated conduct.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Salem in 2017, Vijaya Yatra)

A pseudo-vendāntin may say “Injunctions and prohibitions are only for the ignorant. Having repeatedly heard the Truth, I know it and so, am beyond them. The scripture itself has aid down



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that that aknower should be akin to a child and so, I ought to behave like a baby, with no care about any regulation.”

The Ísvara has said in the Bhagavadgītā :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ (Bhagavadgītā 2.69)

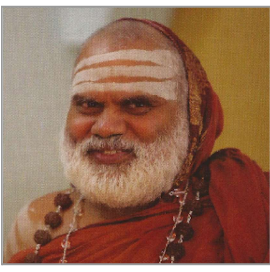
[That which is night to all beings, therein the self-restrained one is awake. That wherein beings are



awake is night to the sage who sees.]

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyātītha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Puja for Sri Sharadamba in 1976 at Chikmagalur Vijaya Yatra)

A person mistakenly understood the import of this verse as, “A knower must sleep when others are wide awake and be awake when others are asleep” {The correct import of the verse: The self-restrained man is awake in the Truth, which, being beyond the range of vision of those who are devoid of wisdom, appears to be night, as it were, to the unenlightened ones. That night of ignorance, in which the creatures are awake, like in a dream, is night to the sage who perceives the Truth, because that night is ignorance by nature.} and decided, “Engaged as I am in assimilating the knowledge of the Truth, I will, henceforth, sleep during the day, for that is when others are awake.” What can we say about such a misinterpretation and conclusion? Even a dog keeps vigil during the night and rests during the day. Surely, the Ísvara is not advocating that a wise man should be like it. The prima facie view mentioned earlier, and illustrated here through the

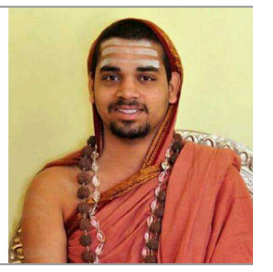


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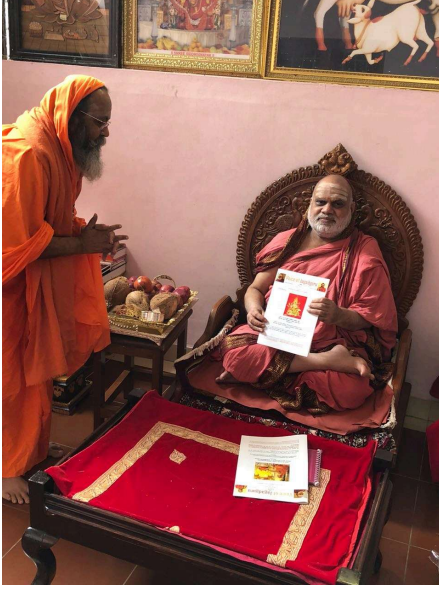
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words of a pseudo-Vedāntin, is a gross misinterpretation of the teaching of the Upaniṣad, much like the misinterpretation of the teaching of the Iśhvara just considered.



Bhagavatpādahas, in the Brahmasūtra-bhāṣya, confuted the erroneous view that the instruction, “bāālyena tiṣṭhāset, he should seek to remain in a childlike state” prescribes childlike, unregulated conduct. He has also spelt out, in consonance with the words of Vyāsa, its correct import. A baby is free from ostentation and pride. The knower too should not give room to ostentation and pride; he should not flaunt his wisdom and virtuousness. It is said: जानन्नपि च मेधावी जडवल्लोक आचरेत् ॥ (Padma-Purāna 5.110)

[Though knowledgeable, the wise man should conduct himself like one who is dimwitted.]

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni at Chodanaa e magazine release at Sringeri)

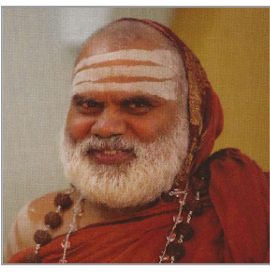
Even by taking a cue from this verse, none of us should boast about our learning. There is so much more to be learnt by us and Iśvara alone is all-knowing. What then should we show off our knowledge, which is but little?

Reverting to the topic at hand, an infant is not smitten by lust nor does he harbor ill towards anyone; a man on the path to enlightenment too should be like that. Conceit is absent in a child and, it being detrimental, he should eschew it. Though truly knowledgeable, he should be unassuming. This is what is indicated by the Upaniṣad Bhagavatpāda has, after setting aside the erroneous view, established the true import of the text and buttressed the final position by referencing several supportive, scriptural passages.

Would Liberating Knowledge Arise in This Life itself?

A query that has been addressed in the Brahmasūtras {ऐहिकमप्यप्रस्तुतप्रतिबन्धे तदर्शनात् - The dawn of enlightenment occurs in this life itself if there is no obstruction to mean adopted, because it is so seen from the scripture (Brahmasūtra 3.4.51) is about the time of fruition of the means to knowledge. Hearing the Truth, reflecting upon It through reasoning and steadfastly focusing upon it culminates in the dawn of enlightenment. The question referred to is whether knowledge would arise in the present life in which these means are properly taken up or only later.

The prima facie answer is that they must do so in the present life itself. After all, it is only to gain liberating knowledge now that anyone resorts to its means. No one does so with the aim, “May knowledge arise in some future birth of mine.” a white umbrella is deemed to be an insignia of an emperor. No one who aspires to become a monarch in some future life would acquire the said umbrella now itself.” Similarly, none would resort to the means to knowledge in this birth future life. So, it must be admitted that enlightened dawns in the very life in which the proximate means to it are practiced.

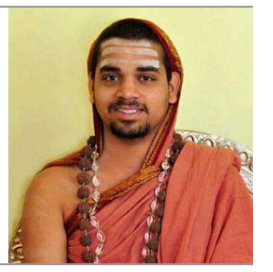


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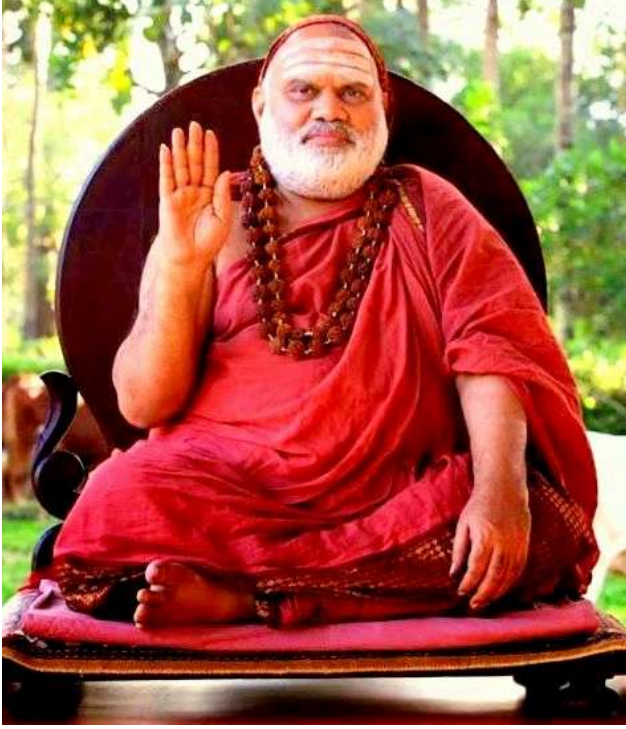
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The response in the Brahmasūtras to this objection is, “If there are no impediments, a practitioner of the means to liberating knowledge will attain it in this birth itself; else. He will do so for a subsequent birth only.” How are we to know if there are impediments to the dawn of



realization? If a person attains enlightenment in this birth, it can be understood that the fruition of the means was not blocked by obstacles; if knowledge does not arise, then it can be discerned that there were impediments that precluded the means from fructifying.

There is no hard and fast rule that the dawn of knowledge must occur in this life itself because one strives for it now. This is clear from the Īsvara’s words:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥
(Bhagavadgītā 6.45)

[Perfected in the course of many lives, he attains the supreme goal.]

Jagadguru Śankaracārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha
Mahāswāmiji (file photo)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
(Bhagavadgītā 7.19)

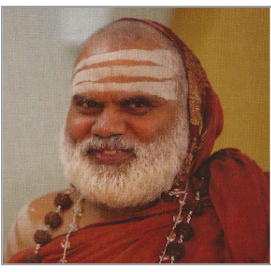
[At the end of many lives, the man of matured knowledge attains Me.]

Though the example that none would procure a white umbrella now itself in anticipation of one’s becoming an emperor in a later life is valid, it does not fit the context. It cannot be said that one will never practise the means like hearing about the Truth now as liberating knowledge may arise only in a future birth, for it would dawn in this very life if it were not formidably obstructed and one does not know beforehand whether there are such impediments or not. Therefore, we should commence practicing the required means now itself and should never postpone doing so.

To sum up, Vyāsa’s and Bhagavatpāda’s answer to the query whether knowledge emerges in this very life in which its means are resorted to or whether it would do so in later life is, “Knowledge would arise in the present life, or in a subsequent one depending upon the presence or absence of obstructions to its dawn.”

Conclusion

Thus, in the Brahmasūtras and the Brahmasūtra-bhāṣya, Vyāsa and Bhagavatpāda have kindly thrown light on various matters bearing on the path to enlightenment and the dawn of knowledge. Attaining emancipation by realizing Brahman should be our ultimate goal and, for this, we should practice, without laxity, the disciplines that are appropriate to each of us. It is to enable us to finally reach the goal that Bhagavatpāda has blessed us with His bhāṣyas and resolved the possible

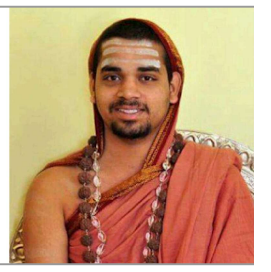


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doubts that might arise and answered the various objections that have been raised. We should familiarize ourselves with his expositions, assiduously adhere to our spiritual disciplines and make our lives meaningful.



The Jagadgurus of Sringeri Sharada Peetham blessing the Kashmir Sharada Sarvajna Peeth Yatra Committee

हर नमः पार्वतीपतये हर हर महादेव

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji with teh Kashmir Sarada Sarvajna Peeth Yatra Committee

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