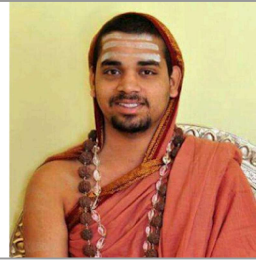


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Chaturmasya Vrata - Special Edition.



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 24th to 20th 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 by the Uma Maheshwara Vratam on September 20th 2021.



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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 पुनस्तत्र एव कृष्णव्यासभाष्यकाराणामेव समाचरेत् ।

व्यूहत्वं च तत्परिवारयोगात् ।

परिवारश्च पुराणादिषु दृष्टः ।

तत्र कृष्णस्य सनत्कुमारसनकसनन्दनसनत्सुजाताः ।

व्यासस्य सुमन्तुजैमिनिवैशंपायनपैलाः ।

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 dr̥ṣṭaḥ |

tatra kṛṣṇasya sanatkumārasanakasanandanasanatsujātāḥ |

vyāsasya sumantujaiminivaiśampāyanapailāḥ |

bhāṣyakārasya padmapādaviśvarūpatōṭakahastāmalakācāryāḥ |

tatra madhyē kṛṣṇapañcakam |

tasya dakṣiṇatō vyāsapañcakam |

vāmataṃ ācāryapañcakamiti |

n'yāyādācārācca guruparamaguruparamēṣṭhiguruparātparaguravōṅ'yē ca brahmavidācāryā yathāsannivēśaṃ 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 dṛśyatē

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) (viśālabud'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.

समागतैभ्योऽन्तेवसद्भ्यः औपनिषदं साङ्ख्यं प्रतिपादयन्तो वर्तमहे ॥

samāgatēbhyōntēvasadbhyaḥ aupaniṣadam saṅkhyam 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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द्विरात्रं न वसेद् ग्रामे भिक्षुर्यदि वसेत्तदा ।
 रागादयः प्रसज्येरँस्तेनासौ नारकी भवेत् ॥ (४-१४, १५)
 ग्रामान्ते निर्जने देशे नियतात्माऽनिकेतनः ।
 पर्यटित् कीटवद् भूमौ वर्षास्वेकत्र संवसेत् ॥
 ēkarātraṃ vasēd grāmē nagarē pañcarātrakam |
 varṣābhyōn'yatra varṣāsu māsānśca caturō vasēt ||
 dvirātraṃ na vasēd grāmē bhikṣuryadi vasēttadā |
 rāgādayaḥ prasajyēraṃstēnāsau nārakī bhavēt || (4-14, 15)
 grāmāntē nirjanē dēśē niyatātmānikētanaḥ |
 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.

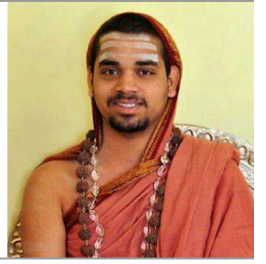


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Every follower of Sanatana Dharma may wholeheartedly perform this Parayana on the sacred period of Chaturmasya and obtain the blessings of the Guru.

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)





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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

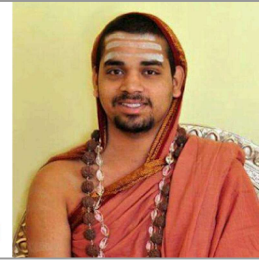


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Sri Shuka Acharya
Sri Gaudapada Acharya
Sri Govinda Bhagavatpada
Sri Shankara Bhagavatpada

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

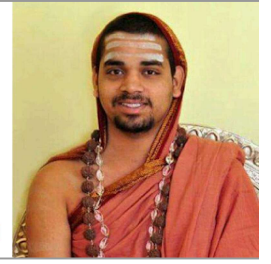


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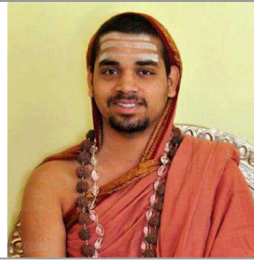


20.	Sri Ramachandra Bharati	1517 – 1560
21.	Sri Nrisimha Bharati III	1560 – 1573
22.	Sri Nrisimha Bharati IV	1573 – 1576
23.	Sri Nrisimha Bharati V	1576 – 1600
24.	Sri Abhinava Nrisimha Bharati	1600 – 1623
25.	Sri Sacchidananda Bharati I	1623 – 1663
26.	Sri Nrisimha Bharati VI	1663 – 1706
27.	Sri Sacchidananda 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
36.	Sri Bharati Tirtha	1989 – Present
37.	Sri Vidhushekhara Bharati	Successor-Designate





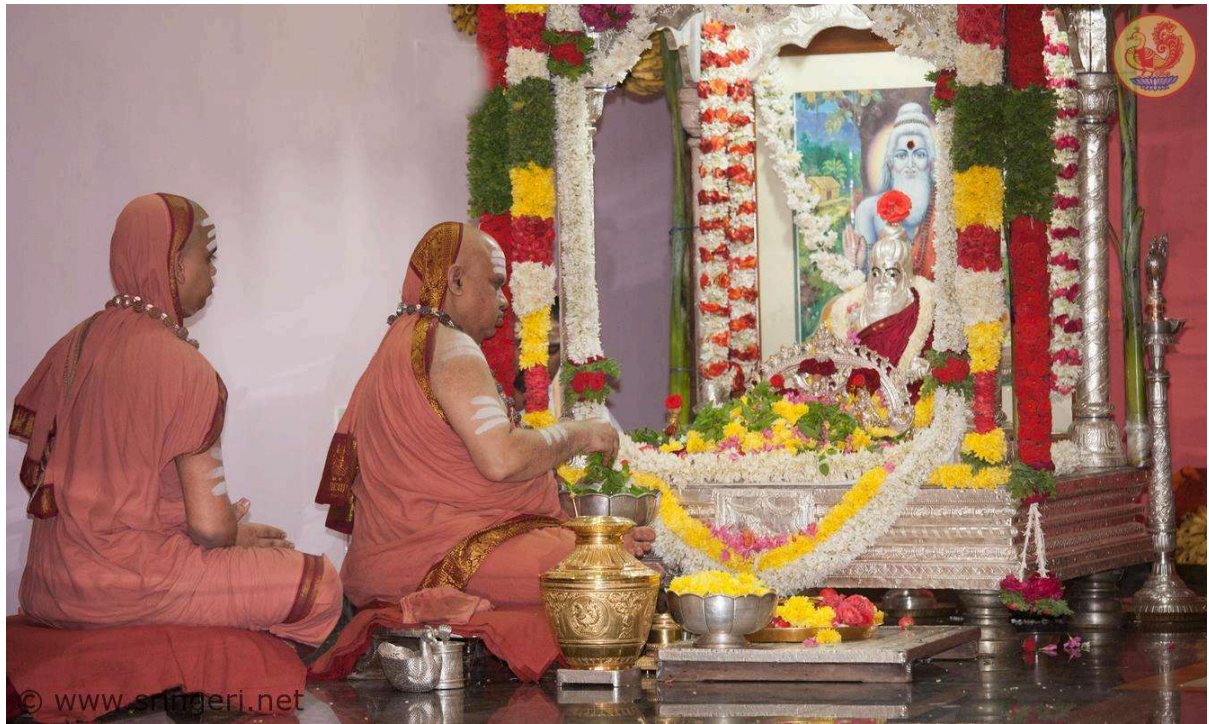
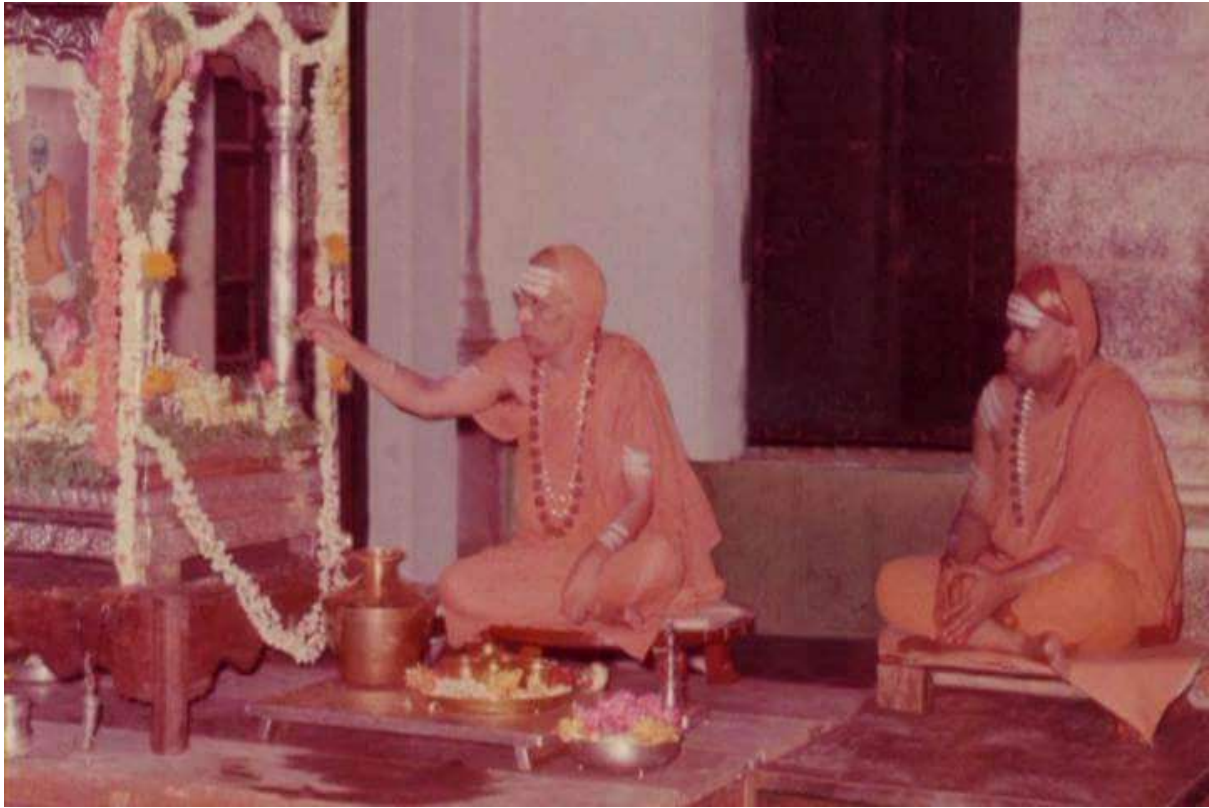
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ANUGRAHA BHASHANAM

CULTIVATE GOOD NATURE

Man must organise his life along the good path. Our ancestors have shown the means for that in the Shastras. For example, one must always wish for the welfare of all, and never wish for harm to befall anyone. One who aspires for good things for oneself should not entertain bad thoughts against others.

तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः ।

आत्मनः क्षेममन्विच्छन् द्रोग्धुर्वै परतो भयम् ॥

tasmānna kasyacid drohamācaret sa tathāvidhaḥ |

ātmanaḥ kṣemamanvicchan drogdhurvai parato bhayam ||

If one betrays somebody, he will always have to be afraid of the betrayed person. He cannot live in peace.

One must accept that temperamental changes are natural and live in mutual affection with all. If somebody is good, he must be appreciated. There should be no jealousy against him.

If somebody lacks good nature, he should not be disgraced as a man of bad qualities. On the other hand, one must have sympathy and make him cultivate good qualities.

The substance of it is that we must understand what good nature is and bring it into practice. One who does so will be happy and make others also happy. He will not be inflicted with misery.

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।

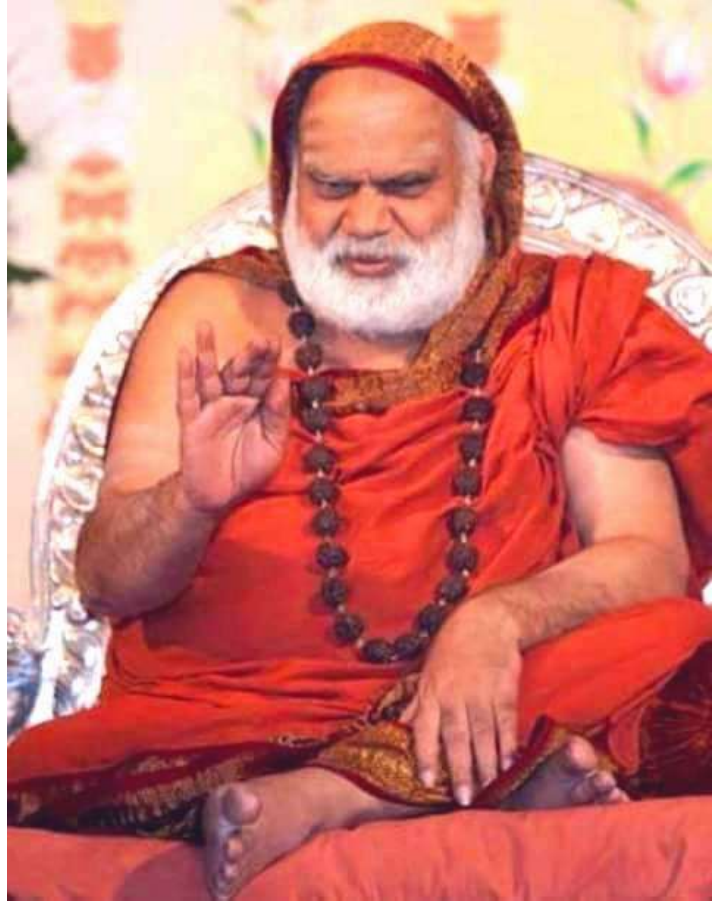
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥

guṇādhikānmudaṃ lipsedanukrośaṃ guṇādhamāt |

maitrīṃ samānādanvicchenna tāpairabhibhūyate ||

We bless that all people, in all circumstances, cultivate the noble qualities mentioned in the Shastras.

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





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ETERNAL CONVERSES

(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyatirtha Mahāswāmiji's dialouge with a Devotee)

Nirvikalpa-Samādhi

Devotee : Will one's breathing completely stop when one attains nirvikalpa-samādhi ?

Acharyal : No, breathing persists to a small extent.

Devotee : What is the characteristic of nirvikalpa-samādhi?



Acharyal : The absence of awareness of the distinction of the seer, the seen and the act of seeing is indeed its special characteristic. The Ātman is clearly perceived. Further, supreme bliss is experienced.

Devotee : Will there actually be a positive experience of supreme bliss in nirvikalpa-samādhi or is there merely the absence of sorrow ?

Acharyal : There is not only the absence of sorrow but also the attainment of supreme bliss. Even in jaḍa-samādhi the bliss of the Ātman is experienced but to a much lower degree.

Devotee : I heard that akhaṇḍākāra-vṛtti is present in nirvikalpa-samādhi. Acharyal said that there is no awareness of the distinctness of the seer, the scene and the act of seeing in nirvikalpa-samādhi. If so, will the knowledge of akhaṇḍākāra-vṛtti be there in samādhi?

(Akhaṇḍākāra-vṛtti is a plenary mental activity having the Ātman for the object)

Acharyal : No, When one is in the state of nirvikalpa-samādhi, one will not be aware of the presence of the akhaṇḍākāra-vṛtti.

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

Devotee : If so, how can it be said that the akhaṇḍākāra-vṛtti existed during nirvikalpa-samādhi?

Acharyal : One can know that by means of inference and scriptural statements. If recollection is to arise, there should have been a preceding experience. When the mind comes down from nirvikalpa-samādhi, there is a memory to the effect that supreme bliss was experienced earlier. For the memory to be present, there should have been an experience. If there is to be an experience

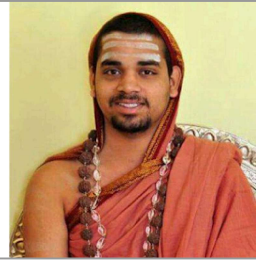


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connected with the mind, there should have been a thought. That mental vṛtti is called akhaṇḍākāra-vṛtti.

Devotee : An object is required for a thought to arise in the mind. What is the object of the akhaṇḍākāra-vṛtti?

Acharyal : The Ātman.

Devotee : When an object is perceived, the mind assumes its form. Only then does knowledge of the object arise. In dreams too, the mind assumes the form of what is seen, with the difference that the senses do not play a role. So, in both waking and dream states the vṛtti assumes the form of an object. Acharyal said that Ātman alone is grasped by akhaṇḍākāra-vṛtti. How can Ātman become an object of the vṛtti as It does not have a form at all?

Acharyal : When it is said that the akhaṇḍākāra-vṛtti's object is the Ātman, what is implied is that the mind is so extremely pure at that time that it just cannot be discerned distinctly from Brahman. The mind is then like a pure crystal. The effulgent Ātman manifests in it clearly. Just as a crystal, when placed, in the vicinity of a red flower appears red, so also the nature of the Ātman assumed by the mind. This akhaṇḍākāra-vṛtti is the one that destroys ignorance.

Devotee : Will a single experience of nirvikalpa-samādhi be sufficient to attain brahma-jñāna ?

Acharyal : Normally, it is not sufficient. During nirvikalpa-samādhi the Ātman is experienced. After emergence from that state, the experience gradually begins to fade. However, just after coming down from it, everything is perceived as Ātman. Nothing distinct from the Ātman is discerned. To cite an example, one feels, "I am a big ocean. It is in me that the bubbles constituted by the world are produced." The experience of nirvikalpa-samādhi must be understood. Verbal descriptions are woefully inadequate . If one gets the experience of nirvikalpa-samādhi repeatedly, one's jñāna becomes stable, the mind is destroyed and one becomes a jīvanmukta.

Devotee : why should one descend from nirvikalpa-samādhi ?

Acharyal : If prārabdha is not exhausted one is obliged to emerge even from nirvikalpa-samādhi. We can find different illustrations for this in the Yoga-Vāsiṣṭha.

Devotee : Can one attain jñāna without experiencing nirvikalpa-samādhi ?

Acharyal : Jñāna is nothing but the knowledge of one's True nature. Technically, it can be obtained even though just vicāra (enquiry). Nirvikalpa-samādhi is a wonderful means but it is improper to say that it is the only means.

Devotee : During nirvikalpa-samādhi will there be an awareness of oneself and the surroundings?

Acharyal : No

Devotee : Can one be awakened from nirvikalpa-samādhi ?

Acharyal : In most cases, it can be done with some difficulty. Sometimes, it becomes almost impossible to wake one up. All this depends on the depth of the samādhi.

Devotee : Can one predetermine the duration of one's stay in nirvikalpa-samādhi?

Acharyal : Yes, if there is sufficient practice. If a suitable resolve is made, before going into samādhi, one can descend from the exalted condition at the predetermined time. For example, if

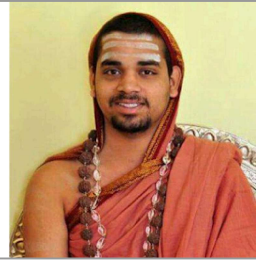


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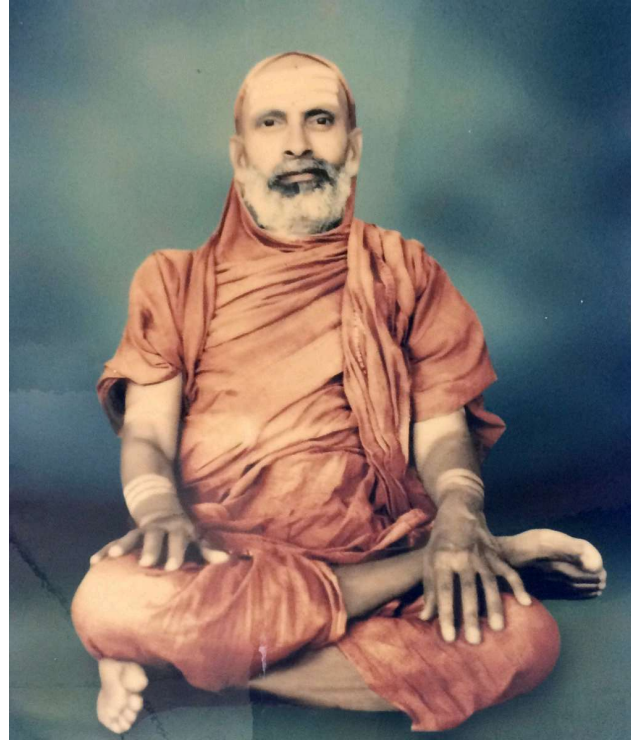
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one thinks, "I will do pūjā in an hour." and goes into samādhi, then one can come down from samādhi after being in that state for exactly one hour.

Devotee : Will Acharyal kindly explain the experiences that precede the onset of nirvikalpa-samādhi?

Acharyal : It is impossible to give a precise description and the steps preceding nirvikalpa-samādhi are not unique. However, I will give a rough account of what can happen. First, awareness of the body and the surroundings gradually vanishes. Then, only the thoughts of the mind are perceived. As meditation proceeds further, mental activity subsides. One feels, "I have become infinite like the sky." Then comes a great blissful experience. After this, there is a sudden change and awareness of the differentiation of the seer, the seen and the act of seeing ceases. That experience is completely beyond words.



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Devotee : What is the procedure to be adopted to attain nirvikalpa-samādhi?

Acharyal : Usually, nirvikalpa-samādhi can be attained if one repeatedly gets savikalpa-samādhi.

Devotee : Will the awareness of the distinction of the seer, the seen and the act of seeing cease in the savikalpa-samādhi also?

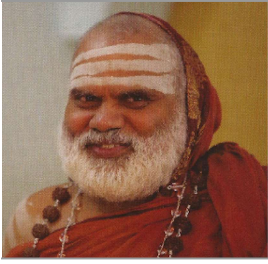
Acharyal : No. It ceases only in nirvikalpa-samādhi. The term savikalpa-samādhi itself shows that this is a samādhi with the distinction of the seer, seen and seeing present.

Devotee : Will the joy of savikalpa-samādhi be the same as that in nirvikalpa-samādhi?

Acharyal : No. The joy of nirvikalpa-samādhi is unparalleled. But it can be said that the happiness obtained in savikalpa-samādhi is very great when compared to the joy derived from sense-objects.

Devotee : Can it be said that liberation will definitely be had by one who arranges for his death in nirvikalpa-samādhi?

Acharyal : It cannot be said so. Mokṣa can be attained when jñāna becomes thoroughly unobstructed and fructifies. If prārabdha remains and one arranges to have oneself killed in samādhi, rebirth can occur.

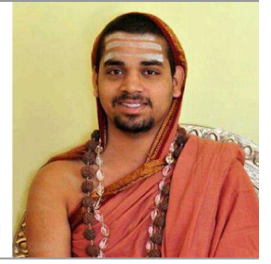


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Devotee : Can it be said that if one dies while in nirvikalpa-samādhi , one can attain jñāna easily in one's next birth?

Acharyal : Yes. It may be said thus.

Devotee : Is there a possibility for one to fall from spiritual life even after attaining nirvikalpa-samādhi.

Acharyal : Yes, there is a possibility of a fall, until complete, firm realisation of the Truth arises. I have come across persons who have slipped after nirvikalpa-samādhi.

Devotee : Can nirvikalpa-samādhi be obtained by means of drugs, self-hypnosis, etc.?

Acharyal : No.

Devotee : Is it possible to feel thirst, hunger etc., immediately after the mind comes down from prolonged nirvikalpa-samādhi ?

Acharyal : These are normally not felt. RAREly, a little body ache may be felt because of the body having remained erect and motionless for long.

Devotee : Will Acharyal say something about nirvikalpa-samādhi from personal experience?

Acharyal : (Smiling) Do you think that all the while I was merely repeating like a parrot what is contained in the śāstra-s?



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