



Voice of Jagadguru

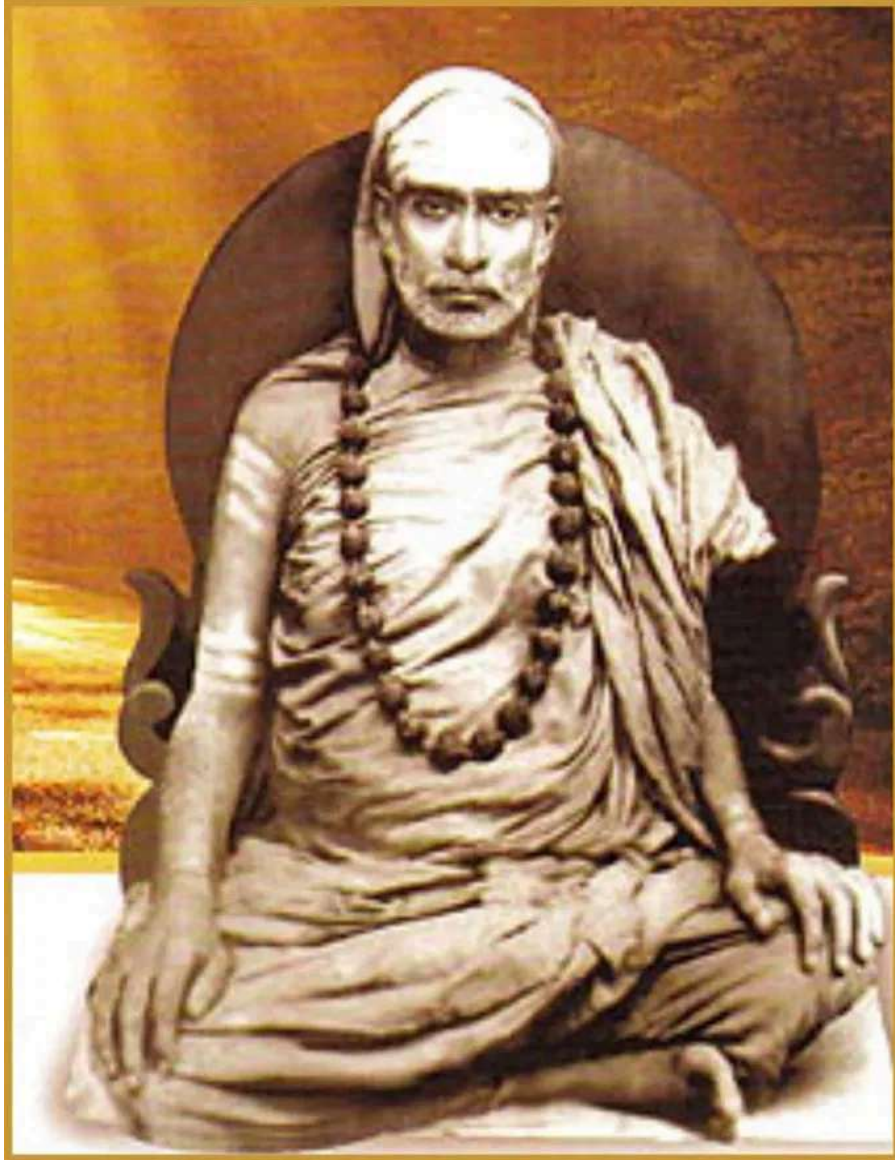
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66th Aradhana of 34th Peedathipathi of Śri Sringeri Sharada Peetham Jagadguru Śri Chandrashekara Bharati Mahāswāmiji (September 17th 2020)



34th Peedathipathi of Śri Sringeri Sharada Peetham His Holiness Jagadguru Śankarācārya Śri Chandrashekara Bharati Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



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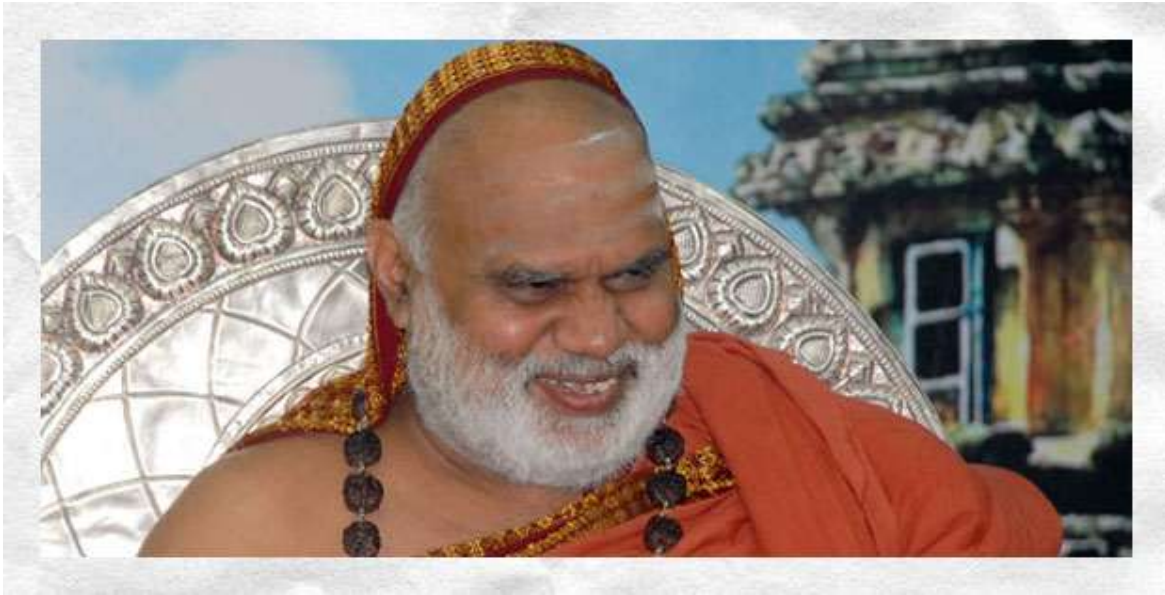


ANUGRAHA BHASHANAM

A RARE QUALITY IN NOBLE PERSONS

Many people are eager to be praised by others. If somebody does so, they will be immensely happy. In truth, they do not deserve such praise.

People hesitate to extol a virtueless and undeserving person but circumstances may force them to do so. The undeserving person however will shamelessly enjoy the praise he receives. Just because he receives praise, he cannot be deemed noble or great. In contrast, a Satpurusha



will display humility and even feel ashamed when praised, in spite of possessing many virtues and being truly praiseworthy. Once Dharmaraja told Lord Krishna:

लज्जते न गदितः प्रियं परो वक्तुरेव भवति त्रपाधिका ।

व्रीडमेति न तव प्रियं वदन् ह्रीमताऽत्र भवतैव भूयते ।

lajjate na gaditaḥ priyaṃ paro vaktureva bhavati trapādhikā |

vṛīḍameti na tava priyaṃ vadan hrīmatā'tra bhavataiva bhūyate |

- "Though people are shy of praising an ordinary person, he is not ashamed of it. But we have no hesitation in praising You, O Krishna, the repository of all good qualities. It is You who becomes shy upon hearing such praise." - This is the characteristic of satpurushas.

This quality has been mentioned in Srimad Bhagavad Gita by Lord Krishna. While describing daivi sampat (मार्दवं हीरचापलम्), the Lord uses the term ह्री. Commentators interpret this as आत्मगुणश्रवणादौ - implying that a satpurusha is shy of hearing his own qualities extolled.

Let all become such satpurushas.

--- Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Sṛī Bhārati Tirtha Mahaswamiiji



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THE PURIFICATION OF THE MIND

MISTAKEN PERCEPTION

Though, the Lord, the supreme fountain of limitless mercy, has clearly pointed out to us in the Vedas and through the Gurus the means to attain good in several ways, yet we do not care to pursue those means. We shall consider a little the reason for this. Through all living beings long for the getting of good and desire not the evil, the good longed for is rarely obtained and the evil not desired is incessantly happening. We have already said that if the means are properly pursued the result must necessarily ensue. But we see often that a kind of activity pursued for the attainment of a particular object does not sometimes lead to the result expected. It is seen therefore that, even for the enjoined actions yielding the promised result, it is necessary to get rid of the impediments which stand in the way of their hearing fruit. That is why many a person who engages himself in the study of the Vedanta does not attain knowledge.

Though study, cogitation, etc., are certainly the means of knowledge can actually dawn if the several defects which are impediments to the arising of knowledge are still present in the mind. On the other hand, those whose minds are pure and free from such defects engage themselves successfully in study, cogitation etc., known collectively as Nivrtti Dharma and attain knowledge and reach the Supreme Good known as Freedom from Bondage.

Those whose minds are not yet pure resort to the performance of the good deeds enjoined by the shastras and collectively known as Pravrtti Dharma and attain relative good and also purification of mind. If, however, the mind is obsessed by the desire for the fruits when performing the enjoined duties, the taste for such fruits only gets more intense and there is no change for the mind getting pure. Just as a stream cannot possibly dry up if the floods are coming on, there can be no end to phenomenal life if activities which maintain and intensify it are always persisted in.

The Self transcends space and as activity implies some motion in space, it is really impossible to postulate any activity of the Self. Activity can be seen only in an object which is limited in space and it cannot be an attribute of an entity which is beyond and encompasses all space. As air occupies only a portion of space, there can be movement in air but the spatial element, covering as it does all space, is incapable of any motion. Water in a pot filled with water does not move but , if the pot is not so full, there can be wave motions in the water. We can see from these examples that no movement is possible in an entity which is full. As the Self pervades the entire universe, there can possibly be no activity in the Self. It may be asked: If it is so, how does it happen that the Self is seen as related to activity and subjected to phenomenal imperfect life? The Great Master answers this question in his Vivekachudamani thus:

अज्ञानयोगात् परमात्मनस्तव ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निरज्ञानकार्यं प्रदहेत् समूलम् ॥

“You are the Supreme Self , but you have got into the bondage with non-Self out of ignorance and therefore bound. If the fire of knowledge caused by realizing the distinction between the self and the non-Self is generated, it will burn away all the effects of ignorance along with their root cause the ‘ignorance’



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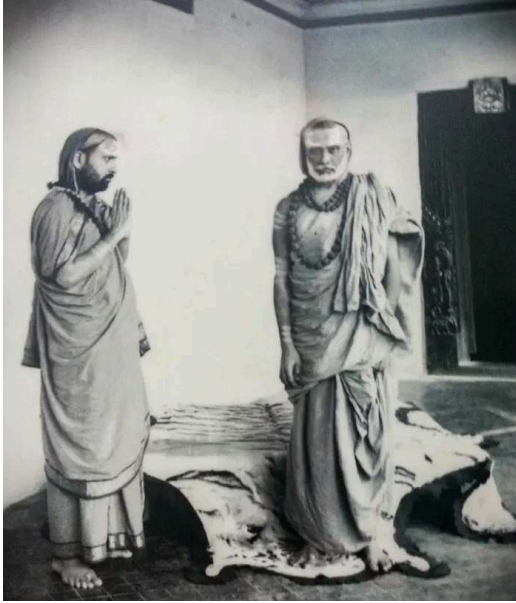
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The very same Self is said to be the cause of Akasa and its derivatives is mentioned as the Annarasamaya (made of the essence of food). This only means that the Self, supreme as he really is, mistakenly identifies himself with the body and other lower things. It may be asked, is it possible for a really higher being to identify himself with a lower entity ? But have we not heard of the emperor Nala becoming, by the dictates of fate, Bahuka, the charioteer ? Similarly, the Self identifies himself with the non-Self and thinks himself inert and so on. Similarly also, the body and other things which are really non-Self are taken as possessing the characteristic of consciousness and so on. Both are mistaken conceptions.



Of these two kinds of mistake, the mistake of taking the Self to be non-Self may not really be dangerous, but to take the non-Self as the Self and to attribute to the latter all the pain and pleasure that are really appurtenant to the former is certainly very dangerous. If one mistakes a rope for a snake, he may be afraid and his limbs begin to tremble but nothing worse will happen. If, however, he mistakes a snake for a rope and attempts to pick it up, it will certainly bite him and he may die in consequence. The Master therefore emphasizes on the greater need to free ourselves from the sense of the Self in the non-Self.

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्दे स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिक-

स्ततो योऽसद्ब्राह्मः स हि भवति बन्धः शृणु सखे ॥

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekhara Bhāratī Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji at Sringeri.)

There is only one way of getting rid of this mistaken identification. As it is the result of the want of realization of the true nature of the Self, it can be eradicated only by securing that realization. If we want the snake appearing however long we may beat it with sticks. It will not disappear however long we may beat it with sticks. It will not disappear whatever may be the kind of activity we engage ourselves in. It will disappear only if we get the true knowledge that it is but a rope.. Similarly, bondage being the result of ignorance can be removed only by knowledge and not by any kind of activity. Will the snake mistakenly seen in a garland cease to be if we resort to any number of prostrations, mantra exorcisms or administrations of medicines or some such things ?

आविद्यो ह्येष बन्धो विरमति न विना वेदनं कर्मजालैः ।

मालोद्भूताहिरस्तं व्रजति किमु नमस्कारमन्तौषधाद्यैः ॥

Ignorance therefore can be dispelled only by its opposite, knowledge. Even if any number of Karmas are performed, bondage can never be put an end to in the absence of the arising of knowledge.



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THE NEED OF KARMA

The innate laziness of the modern hearing this statement will at once lead them to conclude that, as no activity is potent to get rid of bondage, the performance of the activities of Dharma enjoined with reference to the varna, Asrama, etc., of each individual is superfluous and may be dispensed with. But such is not the teaching of the Shastras. It is only to avoid such hasty conclusions, that the Shastras prescribe that their teachings are open only to those who are qualified and that they are not to be given to those who will take a random word here and random



Sri Sri Chandra Sekhara Bharathi Mahaswamiji and Sri Abhinava Vidya Theertha Swamiji of Dakshinamnaya Sharada Peetham, Sringeri

word there and at once draw hasty conclusions as to the purport of the Shastras. If such teachings are given to them, they will never grasp right as they lack the capacity to do so and further they will lose their hold on the lesser ideals for which alone they are competent. The result will be that they cannot comprehend it and the lower because they have lost faith in it. The Shastras are emphatic in saying that he who preaches the highest truths to person who are incompetent to receive them pushes them want only into hell.

अज्ञस्यार्थप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।
महानिरयजालेषु तेनायं हि प्रवेशितः ॥

It is only because of this it is insisted that a Guru is necessary as a practical guide to the earnest aspirant. It is also laid down that the company of the great who have known well the purport of the Shastras and have realized it in actual experience must be sought after.

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekhara Bhārati Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji at Sringeri.)

When we said that Karma was incompetent to get rid of the mistaken identification, the result of ignorance, and to free us from bondage, we meant only that it could not serve as the immediate means. It is far from our intention to say that it was not even a mediate. On the other hand, knowledge is necessary to secure such purity of mind. Further, Karma cannot be given up when we like. It is said that it can be given up only in the method prescribed for giving it up.

विधिना कर्मबन्धं विधूय ।

If we are free to give up Karma in any manner, there is no meaning in referring to the Vidhi "Prescription" in this passage. Giving up is the same, whether in the prescribed manner or otherwise; what does it matter how it is done? Such a question is really meaningless. There are rules which prescribe that if a person serves the Government for so many years he will be retired on such and such a pension. If he performs his duties properly during the full period of his service,



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he will earn the regard of the Government , retire honourably, get his pension and spend the rest of his life happily. No doubt he gives up his post, comes home and sits quiet.

If another person in actual service thinks that he can also leave his post and come away home and abandons his duties suddenly without obtaining the permission of the Government and leaves the things as they are , can he ever hope for the good graces of the Government or can he get any pension? On the other hand, he will earn the displeasure of the Government and will be punished for dereliction of duty. The reason is that his giving up of his post is not in the prescribed manner.

Similarly, Karma has to be scrupulously performed till the purification of the mind is secured and then only can Karma be given up to enable one to engage himself solely in pursuit of knowledge. If he gives up Karma earlier, he will be lost both in Karma and Knowledge , will not get the benefit of either and will have earned instead the displeasure of God.

Similarly, if the purification of the mind is once properly secured, Karma has to be given up and it is a mistake to stick on to it. It is necessary to prepare the ground for cultivation and for doing so the land has certainly to be ploughed; but once the land is ready for cultivation the plough must necessarily be set aside. It is absurd to carry the plough even at the time of transplantation of seedling or at the time of the harvest. If one insists upon sticking to Karma even after his mind has become pure, he is no better than the cultivator who is averse to keep the plough aside even when it is no longer desired or necessary.

THE CONQUEST OF DESIRE

All the Shastras, other than the one which deals directly with Knowledge , are helpful only in the acquisition of the purity of the mind. To purify the mind is really but to remove the impurities in it. The most important of such impurities is Desire. The ignorance of the true nature of the Self as one of boundless Bliss is beginningless and is known as Avidya and due to its influence, we mistakenly think that things outside us are capable of giving happiness to us and we long to get them. This longing is known as Kama, desire. If we want the blissful kingdom of the Self, it cannot be had by trying to get into our hands the things that are outside us or by trying to see that nobody else takes away what we have or what we acquire . any number of external enemies may have been defeated by a person but if he is not able to subdue this internal enemy known as Desire, he can have no claim to have attained Swarajya. This desire poses as a friend of ours but really pushes us into the slough of misery. /it makes us do many things which we often do not like to do and reap most undesired fruits. Arjuna asked Sri Krishna:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥

“O Lord, by whom is a person compelled to do evil deeds even against his wishes as if he were made to do so forcibly?”

Sri Krishna replies:

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

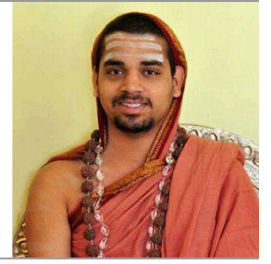


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“He is Kama, Desire. He is even Krodha, Anger. He is born of Rajoguna. He has an insatiable appetite. He is highly sinful. Know him here as the enemy.”

If anything stands in the way of our getting an object desired, the desire takes on the form of anger. Similarly, pride, envy, etc. are all results of desire and, in as much as all these are our enemies, they are known as Arised-varga, the group of six enemies. If we get rid of these enemies and make our minds free from desire, we shall have then secured purity of mind. To secure this purity of mind, the shastras have prescribed the performance of enjoined activities without any desire for their fruits.



His Holiness Jagadguru Sri Bharathi Theertha Mahaswamikal
at the Shrine of
His Holiness Jagadguru Sri Chandrasekhara Bharathi Mahaswamikal

As the mistaken identification with the body, etc., is bound to persist till the dawn of knowledge, it is not possible to be without any activity till that stage is reached. If the activity is in the one prescribed in the Shastra, we get good. If we perform that again without any desire for its fruit, it leads to a purification of the mind and thereby qualifies us for the path of Knowledge. The Shastras have accordingly prescribed that, till the mind gets purified, only the desire for the fruit of enjoyable activities must be given up and that, after the mind is purified, the activities themselves must be given up.

(Jagadguru Śankarācārya His Holiness Śrī Bhārati Tīrtha Mahāswāmiji at the Shire of Jagadguru Śankarācārya His Holiness Śrī Chandrashekhara Bhārati Mahāswāmiji)

Many people of these modern days do not care to know this distinction, do not attach any significance to the difference in the competence of each individual; they call every activity by the name of Dharma and begin to proclaim that there need be no distinction of castes, that all should behave in the same manner and that the good of the country

depends upon such “equality”. There are many others who repose confidence in the teachers of this school, embark on ways directly prohibited by the Shastras and make determined efforts to create confusion of castes and bring about the ascendance of Adharma in the world. The Lord has no doubt stated that He will incarnate whenever there is a decline in Dharma and a rise in Adharma. Evidently the promulgators of such teachings are helping in a way but quite unconsciously the early advent of the Lord once again in our midst.

As a matter of fact we see that the ordinary people of the land at present have lost the capacity to distinguish between what is authority and what is not, who are really great and who are not, and



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even as to who is their real friend and well-wisher and who is not. It is seen from the Puranas that the Lord has incarnated before in the previous ages to free the world from the clutches of evil-doers like Hiranyakasipu and Ravana. But it must be borne in mind that even they were far more preferable than we can ever claim to be. If they engaged themselves in nayy controversy, they took their stand on some definite means of Knowledge, be it Direct Perception or Inferential Reasoning or the authority of the Word. More than that, they are placed implicit faith in the teachings of the Lord as laid down in the Vedas and with equal faith and stubborn determination pursued the paths of penance prescribed therein and secured the fruits thereof. They no doubt hated God but they certainly believed His existence as a positive and incontrovertible truth. They obtained very extraordinary powers, thanks to the magnitude of their penances. We, on the other hand, poses only their evil propensities. We have not even a small fraction of their abilities or of their deep faith in the Vedas. We do not have to any extent their earnestness or enthusiasm and we lack miserably their spirit of endeavor. We have not, in short, any good quality that characterized them.

The Lord alone must give us proper sense and save us. Not many years ago, the Vana and Asrama Dharma of the land was fairly intact and do we not know that during that period our country far surpassed other countries even in worldly wealth? Did not the King of England, the son's son of Queen Victoria, dine along with the Kaiser of Germany, the daughter's son of the same Queen? They belonged to the same group and even to the same family and they could have and did have other relationships by marriage also. Did their relationship, their inter-dining and their inter-marriage stand in the way of them engaging themselves in a terrible war against each other? If we but pause to consider, we will easily realize that the distinction of castes, etc., has really nothing to do with and does not stand in the way of real amity. But who cares to pause and consider?

We said above that Karma is an aid to the attainment of Knowledge . We are taught poems and dramas in our younger days so that we might get a good knowledge of the Sanskrit literature. But if anybody thinks that the study of that literature is itself a goal of life and pursues it to the end of his life, we cannot say that he has spent his life to any useful purpose. It is in this sense that the prohibition.

काव्यालापांश्च वर्जयेत् ।

“Avoid literature” is meaningful. The rhetoricians have interpreted this prohibition as confined to undesirable literature. The prohibition really is quite general and applied only to a stage when a good grounding has been obtained in that language;after such a stage is reached, there is no meaning in or need for persisting in such studies. Mere knowledge of a language isn't enough; one must acquire also the capacity, the science of logic is taught to us. But it is a mistake to think that knowledge of logic is itself an end in life and to spend all our life-period in trying to master the intricacies of that science. We must resort to such kinds of learning only to the extent they are useful and leave them aside as soon as there is no further use for them. Similarly , for the purpose of purifying the mind, the Shastras mentioned above and the observance, without any tint of desire, of the activities prescribed therein are certainly necessary.



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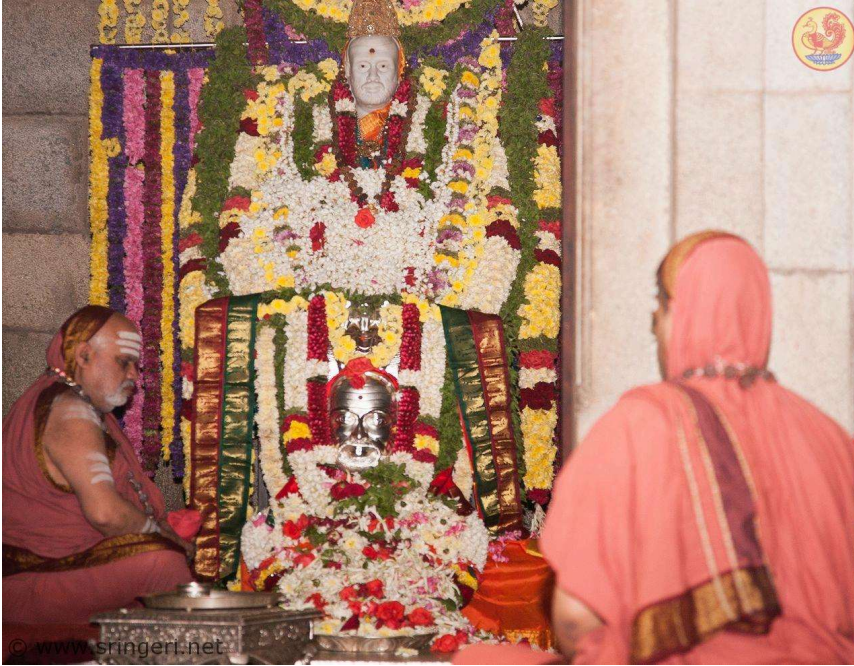


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STEADY THE MIND

If we wash or wipe off the dust on a mirror, no doubt it becomes pure and capable of reflecting well; but, if it is moving about, it cannot receive a definite or clear image. Similarly, though by the scrupulous performance of desireless action, the impurities of the mind may be eradicated, it is necessary to make it one-pointed to free it from the defect of vacillation. As it has been laid down that even during the time of performing desireless action it must be done with the spirit of dedication to God, it will certainly be easy to have the mind centered upon God Himself. The



(Jagadguru Śankarācārya
His Holiness
Mahāsannidhānam Śrī Śrī
Śrī Bhāratī Tīrtha
Mahāswāmiji and Jagadguru
Śankarācārya His Holiness
Sannidhānam Śrī Śrī Śrī
Vidhuśekhara Bhāratī
Mahāswāmiji at Athistana
mandir of Jagadguru
Śankarācārya His Holiness
Śrī Chandrashekhara
Bhāratī Mahāswāmiji at
Sringeri on September 20,
2017 :File Photo)

Science of Yoga or Concentration has this object in view. The means by which the mind is made to concentrate upon God is given the name

Bhakti, Devotion. If thus by the pursuance of desireless action the mind gets free from its pursuance of Devotion, the mind gets free from vacillation, then only the mind can be said to be completely pure. Once such a purity is secured, the mind will have acquired the capacity to understand and realize the nature of the Self the moment it is taught. Thus to secure absolute happiness, the bliss of the self, Karma (Action) , Bhakti (Devotion) and Jnana (Knowledge) are all necessary. There is no other way that can lead us to the goal. The Lord therefore says that He has ordained all these as means of the absolute Good.

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।

ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥

Everyone therefore must, according to his own competency, pursue these means and reach the goal of Freedom from Bondage and of Bliss Infinite. Such is the intention of the Shastras.

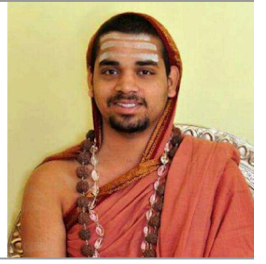


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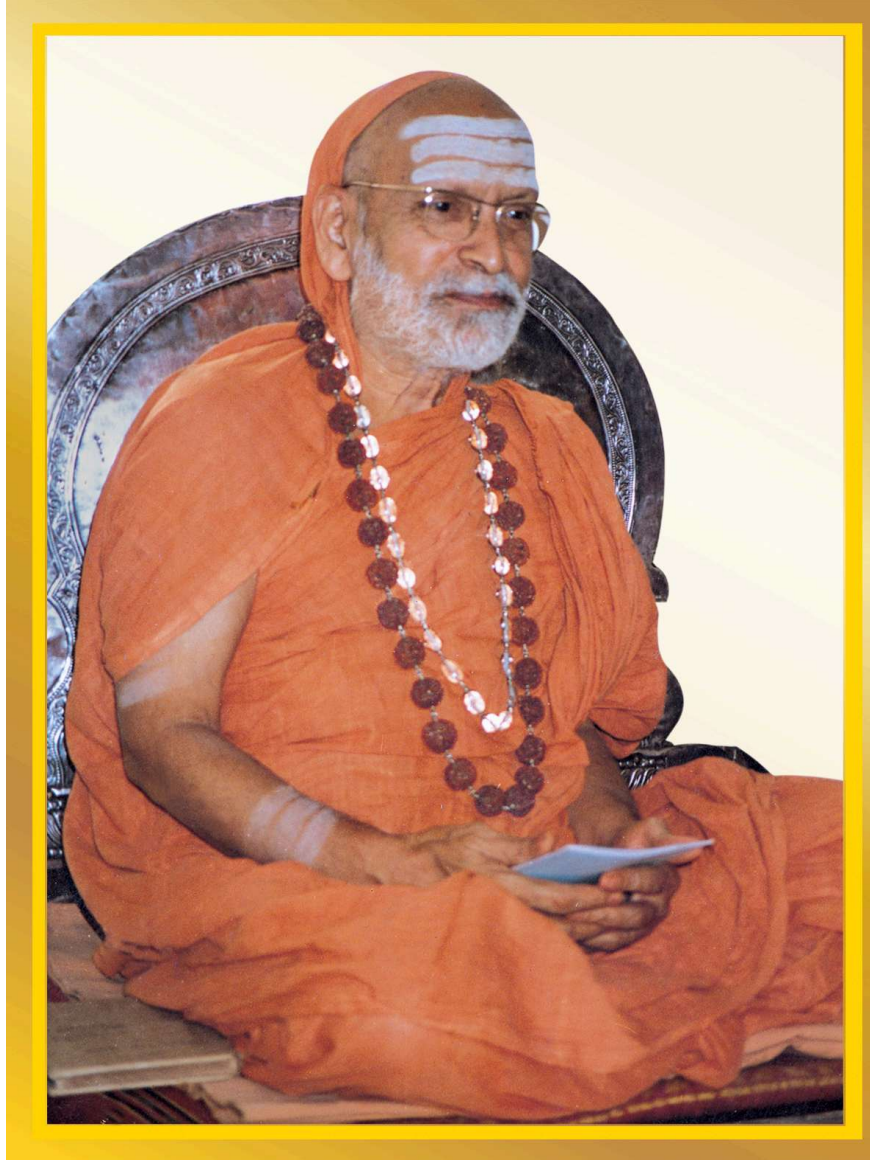
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30th Aradhana of of 35 th Peedathipathi of Śri Sringeri Sharada Peetham Jagadguru Śri Abhinava Vidyatirtha Mahāswāmiji (21st September 2019)



35 th Peedathipathi of Śri Sringeri Sharada Peetham His Holiness Jagadguru Śankarācārya Śri Abhinava Vidyatirtha Mahāswāmiji



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BRAHMACARYA

Devotee : Is it necessary for a man desirous only of mokṣa to observe brahmacharya throughout life?

Acharyal : It is necessary for one who has vairāgya and longs for mokṣa alone. In fact, married life is a big bondage. He who wishes to lead the life of a brahmacārin can devote himself fully to realise the Supreme Being. The path is more difficult for the grhastha-s (householders) as they have many responsibilities. Further, married life itself does harm by not allowing one to perform spiritual practices all the time.

Devotee : If such is the case, why do the śāstra-s permit married life ?



Acharyal : Not all people desire mokṣa. Further, only a handful of persons are competent to observe brahmacharya throughout their life. Therefore, to enable others to attain the Supreme by leading a good life, the śāstra-s permit marriage. Many regulations are set by the śāstra-s for householders. So, we should remember that the śāstra-s have permitted only a regulated married life.

Devotee : It has been mentioned in many places in the śāstra-s that progeny is necessary for a person. Will Acharyal kindly give reason for this ?

Acharyal : One studying the śāstra-s can realise that such statements are meant only for people who do not have intense desire for mokṣa and whose minds are not free from lust. We learn from śāstra-s that a person with intense vairāgya need not lead a married life. The Upaniṣad-s says:

(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrtha Mahāswāmiji)

यदहरेव विरजेत् तसहरेव प्ररजेत् (JU 4)

(On the very day one gets intense vairāgya, one should renounce.)

ब्रह्मचर्यदेव प्ररजेत् गृहाद्वा वनाद्वा (JU.4)

(Let him take to sannyāsa from the stage of a brahmacārin or householder or vānaprastha (he who has retired to a forest)

किं प्रजया करिष्यामः ।

(What shall we do with progeny?)

Devotee : Some people raise objections by asking how society can function if all observe brahmacharya. What is Acharyal's view in this regard ?

Acharyal : From among a thousand, one person intensely desires mokṣa. Even among those striving for it, only a few feel that brahmacharya should be practised. Hence, the issue does not arise.

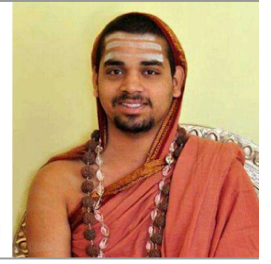


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Devotee : Can even a non-Brahmin decide to be a lifelong celibate ?

Acharyal : Certainly.



Devotee : Does Acharyal consider it wrong if women remain as unmarried women on account of their urge to practise spiritual disciplines ?

Acharyal : Women can also remain unmarried , provided they have intense vairāgya. Mind control and taking care to see that the circumstances are all right are essential.

(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Bhāratī Tīrtha Mahāswāmiji)

Devotee : Does

Acharyal opine that householders cannot get jñāna and attain mokṣa ?

Acharyal : No. They can definitely attain mokṣa. However, their path is more difficult. One desiring mokṣa alone can take sannyāsa and lead a life just for that purpose. But for householders, freedom from distracting influences is difficult. Nevertheless, it is improper to say that they cannot secure jñāna. Janaka and such others were jñānin-s though they were householders. It is, however, wrong to quote this and say that the life of brahmacharya is not necessary for any one.

Devotee : We read about ṛṣi-s in the Itihāsa-s and the Purāṇa-s and also learn that they were householders. Does it not mean that even among the householders, there were many jñānin-s ?

Acharyal : It cannot be said that the word ṛṣi means a jñānin. We cannot also assert that all the ṛṣi-s were jñānin-s. Moreover, could not the married ṛṣi-s have realised the Supreme even prior to their marriage, while they were brahmacārin-s? This apart, it is highly erroneous to say that all ṛṣi-s were householders. We all accept that Śuka, Sanaka, etc., were great ṛṣi-s. There is no doubt at all that they were all jñānin-s and were also celibates.

Devotee : If one wants to live as a naiṣṭhika-brahmacārin (lifelong celibate) is it good to take a suitable vrata ?

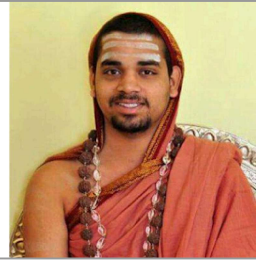


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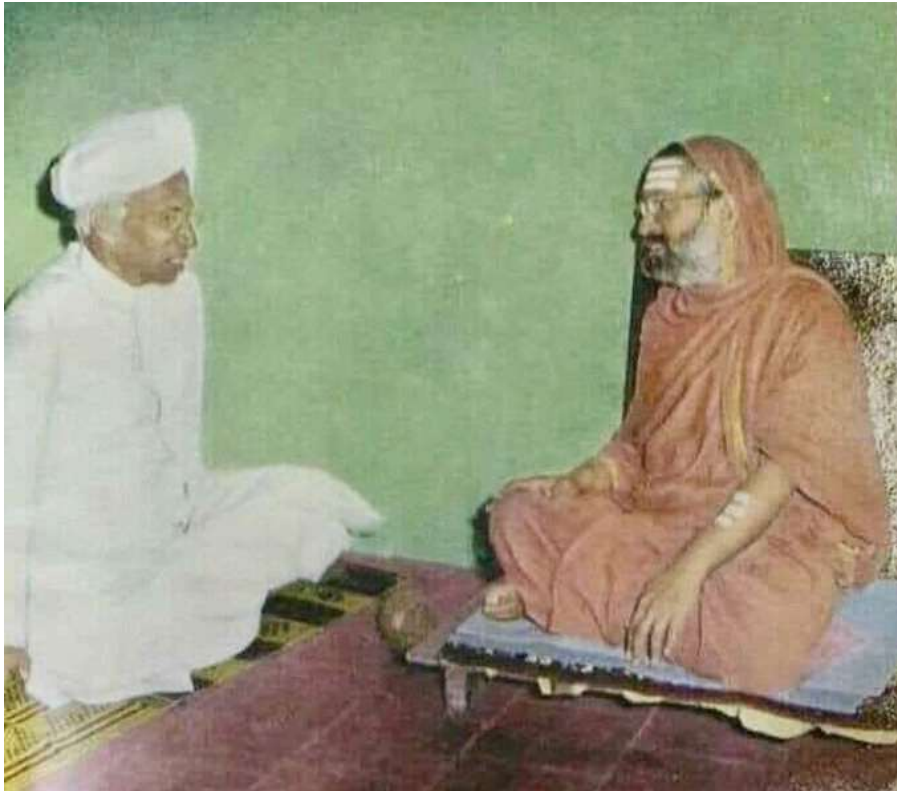


Acharyal : An aspirant can take such a vrata if he is firm in his decision, has vairāgya and is devoid of lust. The vrata taken wil give him strength. However, he should be careful before taking such vrata, since great sin will accrue if there is any break of naiṣṭhika-brahmacharya.

Devotee : Does Acharyal feel that evil thoughts occurring in the mind of a brahmacārin will harm his brahmacharya ?

Acharyal : Certainly. Even if any evil though occurs without one's deliberate will, it is not a good sign. However, if one gives place to evil thoughts deliberately, it has to be considered as a violation

of brahmacharya. Next, it cannot be said that bad dreams will harm directly, but if one gives room to evil thoughts consciously, the situation is entirely different.



President of India Dr Sarvapalli

Radhakrishnan had Darshan of Sri Sri Abhinava

Vidyatheertha Jyeshtha Mahasannidhanam

Devotee : Some people desire yoga very much but they are not devoid of desires. Can such people also choose to live as lifelong

celibates ?

Acharyal : They can, if they have firm conviction and confidence. They can get initiation and guidance from a Guru and further, practise austerities. However, if there is a break in the vow of lifelong celibacy, it is a great sin.

Devotee : What prevents one from being an ūrdhavaretas?

(He is called an ūrdhavaretas whose vīrya or semen does not leave his body and whose sexual energy is sublimated into spiritual splendour.)

Acharyal : Evil though, evil speech, evil company, cinema, bad books etc., may prevent one from becoming an ūrdhavaretas So, these should definitely be avoided. Excess heat in the body may indirectly act as an impediment. If there is a problem due to this, one could take boiled barley water to reduce the heat. Physical exercise is beneficial. If a bad thought appears in a dream, it

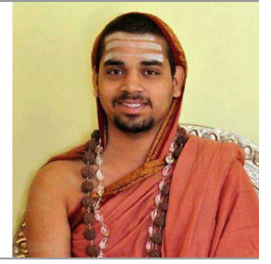


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indicates the bad state of one's mind. If evil thoughts arise even in the wakings state, it has to be considered as foul. One should impress on the mind that brahmacharya is very important and that one cannot get happiness from the objects of the world. The food that we take has the capacity to change our mental state. Those interested in brahmacharya should avoid the food prohibited for them. It is not proper to take onion, garlic, salty and spicy food, meat wine, coffee, tea, etc.

Āsana-s such as sarvāṅgāsana and śīrṣāsana are helpful to a brahmacārin who desire to be an ūrdhavaretas.



*Four Jagadgurus of the Sankara Muts of India
(Phot at Sringeri in 1979)*

*[From L to R: Sri Swaruparanda Sarasvati (Jyotirmath), Sri
Abhinava Vidya Tirtha (Sringeri), Sri Niranjana Deva Tirtha (Puri),
Sri Abhinava Sacchidananda Tirtha (Dwaraka)]*

- Posted by N Jambhavanthar Iyer, Chennai Tamil Nadu India

Devotee : Is there any use in being an ūrdhavaretas ?

Acharyal : When one becomes an ūrdhavaretas, one can attain good meditation and also rapidly advance in spiritual path.

Devotee : Do those with vairāgya, who are without lust and who

wish to live as naiṣṭhika-brahmacārin-s, have the blessings of Acharyal ?

Acharyal : My blessings are always there for such persons. It is My opinion that it would be highly laudable if many people were like that.

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