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### **Sri Gurubhyo Namaha.**

**This is the 2nd thread on the Jivanmukta, Jagadguru Sri Sri Sri Chandrasekhara Bharati Mahaswami of [@sringerimath](#). 4th thread in the series on Sringeri Guruparampara.**

Mahaswami on Vedanta Vichara and our lives:

Acharya often said - Vidya annihilates ignorance and bestows knowledge abt Atma. What does one gain by learning Geography, Chemistry etc?

Rather what does one lose by NOT learning these. Our Shastras sharpen our intellect.

What does one gain by reading magazines? If a story is left unfinished ppl get restless. Ppl want to learn abt everything EXCEPT knowing "I".

He illustrated this w/ example.

Once a man who was posted at various places during his career came to Sringeri for 1st time. He mentioned he wanted to come earlier but couldnt.

He was posted at Kadapa where ppl dissuaded him from visiting Sringeri since it was far.

Similarly whenever he wanted to visit Sringeri his friends and relatives dissuaded him saying Sringeri was a small hamlet amidst jungles. bathing in tunga would be bad for his health, lots of wild animals on the way etc. which put a fear in him about visiting Sringeri.

But after many years his desire to visit Sringeri and Acharya finally overtook every fear he had & he made this visit. He said once he firmly decided his path was cleared. everywhere on way ppl helped him & he did not get inconvenienced even a bit. He was happy he made choice

The Acharya asked, "The description of your experience has been enjoyable. However, did you notice the likeness?"

When the person couldn't get the connection..

The Acharya explained, "To our life! From our young days inexplicable longing to learn the Truth arises in us. At once we think of reading the Vedanta Shastra seriously."

"Gripped with fear and anxiety our relatives and friends would all, in one voice, caution us, 'oh, fool! This effort at a young age would prove disastrous. Many people, far advanced in age and wisdom, are still struggling;

it is sheer ignorance to turn your attention to these matters. The repercussions that you will have to face are inexplicable. Recall to your mind those who have taken a plunge into this and due to their ignorance lost everything and themselves.' Thus, they would create fear in us

Listening to these unwarranted advises our mind would lose its strength and we would give up our efforts. Nevertheless, if this longing is firm and continues to prompt us from within the good day would certainly dawn. Then we would be ready to take the plunge come what may.

If we take efforts resolutely, soon the path that we tread would be cleansed of all stones and thorns and the walk made enjoyable. Wherever we had anticipated dangerous pitfalls there would appear comfortable steps to move ahead.

Instead of wild animals and dacoits we would come across people who would offer help lovingly. As we tread this path we would begin to experience joy and elation not found in anything of the world.

And, as we grasp the Brahman that is the end of Vedanta we would find the extremely pure and blissful Brahman bestowing the supreme bliss on us.

There is only one difference in the description of what happened in your life and Vedanta vichara.

You said that you grieve as your holiday would soon end and you will have to return to your office. But holiday is never ending for the sadhak who has traveled on the path of Vedanta and comprehended the 'tattva'. Therefore, he need not return to his earlier bindings."

I am sure this is true for most of us here.

The Acharya, after becoming the Mutt head, left on his first tour in 1924-27.

On 22nd May 1931, the Acharya, initiated the young Srinivasa Shastri into sanyasa and gave him the name 'Abhinava Vidhyateertha' and made him His successor [uttra-adhikari]

An interesting incident occurred on this evening. Two palanquins, one made of gold and the other of silver were decorated and kept ready for carrying the Guru and the Sishya, respectively, around Sringeri Town.

After visiting Sri Saradamba Temple, the Guru Sri Chandrasekhara Bharati Mahaswami and the Sri Abhinava Vidhyateertha Swami walked together. As soon as they neared the silver palanquin, the Acharya quickly got into it

and with the gesture of his hand instructed the disciple to occupy the golden palanquin. The disciples and the devotees around were stunned beyond words. When Sri Chandrasekhara Bharati Mahaswami was requested to occupy the golden



He fully demonstrated in His life qualities of a sthita prajna as enunciated by Sri Krishna in the Gita.

Although externally engaged in worldly actions, His Holiness, whenever He returned to bahirmukha (the state of normal activity), had no attachment to any object whatsoever.

His conduct did not annoy anybody. He behaved like an ideal friend of all.

Enjoying the Supreme Bliss, He moved sometimes like an ignorant one, sometimes with royal magnificence, sometimes full of auspiciousness, sometimes unmoving like a python, sometimes evoking respect, sometimes getting derided and sometimes unknown to anybody.

When numerous disciples approached the Acharya for permission to celebrate the 60th anniversary of His birth which fell in October 1952, He sternly discouraged the idea.

When it was suggested that the funds collected would be spent in performing Atirudra and Sahasra Chandi homas He approved. The homas were conducted in April 1953.

A large concourse of people from distant places gathered to witness this unique function and to get the blessings of the Acharya.

Mahaswami had gone to Kalady twice. Once during His Vijaya Yatras during 1924-27.

When He reached Kalady He got down His pallaki and removed His padukas.

When asked He replied that Kalady's birthplace of Shankaracharya and He couldn't walk there with chappal on.

That was His devotion to Gurus. Next time was in 1954 when He went not as Jagadguru of Sringeri but as His personal visit. The Acharya came out of His retirement for a few weeks after the homas had concluded, resumed His normal routine and received disciples.

On August 24, 1954, President Rajendra Prasad paid a visit to Sringeri and was received by both the Senior and Junior Swamis with whom he spent some hours in intimate and soulful conversation.

The Rashtrapatis innate humility, piety, godliness, and respect for saints much pleased the two Gurus, who showered their blessings on him. That was Mahaswami's last few public darshans.

Mahaswami decided that time for Him to leave His body had come.

On Mahalaya Amavasya - Sept 21, 1954 He left His body. The day prior He did not sleep at all.

He was at His Guru's Adhistanam and did pradakshina many times all night long.

At Brahma time He went for bath in Tunga with His shishya. His shishya turned his head for a second and heard a thud sound.

He saw the Mahaswami seated and holding chinmudra and floating away on Tunga.

He jumped in and brought Him to shore but by then the light had merged into Atman.

Chinmudra denotes brahma-manusha aikya siddhi. It is very symbolic that Mahaswami Who was a Jeevanmukta to leave us telling this.

Spot where He left his Body.

If you ever run into a problem which, after multiple attempts, seems unsolvable, please do parayanam of this slokam.

Do it 11 or 27 or 54 or 108 times everyday for 21 or 42 days. trust me the problem WILL get solved.

That is Mahaswami's krupa.

Ending the series on Mahaswami with my minuscule tribute to Him and His Holiest Paadukas