
Sri Brahmaavid Ashirvada Paddhati

ಶ್ರೀಬ್ರಹ್ಮವಿದಾಶೀರ್ವಾದಪದ್ಧತಿಃ

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ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಶ್ರೀವಿದ್ಯಾರಣ್ಯಮುನಿವಿರಚಿತ
.. ಶ್ರೀಬ್ರಹ್ಮವಿದಾಶೀರ್ವಾದಪದ್ಧತಿಃ..

Sri Brahmaavid Ashirvada Paddhati

of Sri Vidyaranya Swamigal

Translation from Tamil commentary by Sri. P.R.Kannan, Navi Mumbai

Placed at the Lotus feet of Jagadgurus Sankaracharya Swamijis of Sri Kanchi Kamakoti
Peetham

August 2016

Chapter 1. Sri Kanchi Moolamnaya Peetham Sri Kanchi Mahaswamigal and Sri
Vidyaranya by Pujya Sri Atmabodha Tirtha Swamigal (Sri Kumbakonam Swamigal)

Chapter 2. SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal

Translation from Tamil commentary by P.R.Kannan, Navi Mumbai

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Chapter 1. Sri Kanchi Kamakoti Moolamnaya Sarvagna Peetham

Sri Kanchi Mahaswamigal and Sri Vidyaranya

by Pujya Sri Atmabodha Tirtha Swamigal (Sri Kumbakonam Swamigal)

Sri Kanchi Mahaswamigal, while camping in Satara, Maharashtra during 1978-79, called Sri Annadurai Iyengar, Sandur Maharaja Sri Ghorpade, Hospet Industrialist Sri H.R.Ranganna Gowda, Mumbai Dilip magazine founder Sri R.V.Raghavan, Sri A.R.Rajagopal and Delhi Sri Srinivasa Iyer, and expressed his desire to establish Sri Vidyaranya Vidya Peetham in Hampi or nearby Hospet in memory of Sri Vidyaranya Swamigal, who has contributed immensely to our Vedas, Vedanta, Music, Vyakarana and other Bharatiya Vidyas. Accordingly these devotees of Kanchi Acharyas arranged to

commence the functioning of Sri Vidyananya Vidya Peetham Trust in a modest rented building in Hospet, Karnataka in 1979 on Vasantha Panchami day in the month of Thai (Thaisha or Pousha).

Sri Vidyananya Swamigal, who belonged to Bodhayana Sutram, has done yeoman service to our motherland by writing commentary for all the four Vedas. In order to enable Vedic students, who have completed Veda Samhita study in their respective Vedas, to pursue higher studies in Padam, Kramam, Jata, Ghanam and Lakshana and also Veda Bhashyam (commentary), Brahmasri Krishna Sarma of Tiruchi was appointed teacher for Krishna Yajurveda. Brahmasri Balakrishnapatti Subramania Ghanapathigal for teaching Rigveda, Brahmasri Sankaranarayana Srouthigal for Samaveda, and others also joined the institution. Nemmeli Brahmasri R.Balakrishna Sastrigal also taught Sastras for some 3- 4 years. Ten students of Bodhayana Sutra were chosen from Tamil Nadu and Karnataka for study of Krishna Yajurveda. Sri Mahaswamigal sent me from Satara to this Peetham for studying Samaveda Bhashyam during 1979 and blessed me with a copy of Brahmavidasirvadapaddathi, and instructed me to study it daily in my prayer; and I am reciting the same daily in front of Sri Acharyas.

Further in order that Sri Vidyananya's works on various Sastras are propagated throughout the world, a library called Sri Vidyananya Kosha Dhama was established there. For this purpose special Trusts were set up at Jamshedpur and Jabalpur, and Sri Vidyananya's works were collected from Pune, Kashi and other such places. Now an interesting development took place. Sri Mahaswamigal would unveil the next stage in the plan only after completion of the initial stage. After about ten thousand books were collected in the library, Sri Mahaswamigal asked for a certain announcement to be published in newspapers all over India. Those who wish to read the works of Sri Vidyananya Swamigal should apply to Sri Vidyananya Vidya Peetham at Hospet. One book at a time would be sent to them free of cost. The reader should study at least two books in a year and convey the essence through a writeup in Samskrit or Tamil. Many people participated in this unique scheme and submitted their theses. Sri Mahaswamigal went through them all and had them examined by a committee of scholars. The writers were all honoured in a special function with certificates, gold medals, shawls etc.

Mulgund Brahmasri Sripada Dikshitar, a great devotee of Sri Mahaswamigal, had his darshan during the camp at Hampi. Sri Mahaswamigal asked him to camp at Hospet

for 4 - 5 days and deliver lectures on Sri Vidyanarya's works in Kannada language. This instruction was implemented, with Sandur Maharaja arranging a vehicle every month for Sri Dikshitar's transport from Mulgund to Hospet and back. Sripada Dikshitar was also given suitable honorarium for each discourse. This way even ordinary Kannada people were introduced to Sri Vidyanarya's works and his greatness.

It was in Sri Virupaksha Mahalinga temple in Hampi that Sri Vidyanarya had performed severe penance. There Devi Sri Rajarajeswari used to give him direct darshan. The temple for Sri Vidyanarya is situated behind the Virupaksha temple on the banks of Tungabhadra river. It was the practice that the students and teachers of the Vidya Peetham would go to this temple and conduct Veda Parayanam and Vidvat Sadas every Thursday. Thus everyone had the good fortune of having darshan of Sri Vidyanarya. Sri Virupaksha temple on the banks of Tungabhadra river is very famous. Sri Mahaswamigal used to say that the Kishkindha area described in Srimad Ramayanam is indeed this land part.

The concise and wonderful book 'Brahmavid Asirvada Paddhati' by Sri Vidyanarya contains the essence of Prasthanas Traya (Upanishads, Brahma Sutras and Bhagavad Gita) and is in the form of a prayer. Sri Mahaswamigal arranged for rendering of this in mike every day; the broadcasting speaker was placed on the tip of the Gopuram.

Sri Mahaswamigal had special interest in archaeological research. He desired that all the stone inscriptions of Sri Vidyanarya Swamigal be collected and published. He set up Uttankita Vidyanarya Trust for this purpose with headquarters in Bengaluru. The trust succeeded in bringing out the first part of the collection of inscriptions within a span of one year. Sri Vidyanarya Vidya Peetham, which functioned from rented premises in Hospet Nehru colony at the beginning, is now operating on the Hospet-Sandur Road on the banks of a tributary of Tungabhadra river. The deep Guru bhakti which Sri Mahaswamigal had for Sri Vidyanarya Swamigal is evident from all this.

Sri Mahaswamigal set up Shashtiabdapoorthi Trust for spread of Veda Bhashyam and gave away honorarium to hundreds of scholars who studied Veda Bhashyam. The Trusts are all functioning very well, conducting Veda Bhashya Vidvat Sabhas and fulfilling the dreams of Sri Mahaswamigal.

Sri Mahaswamigal set up at Kumbakonam in 1965 the college of Veda Bhashyam for teaching the Veda Bhashyam of Sri Vidyanarya. Govindakudi Appakutty Aiyar Trust, Kumbakonam is running this college. Dr.V.R.Lakshmikantha Sarma was the Managing

Trustee for about 25 years. During that time, Melakkaveri Brahmasri S. Panchapagesa Sastrigal taught the three Veda Bhashyas and was also Principal. He taught for about 40 years to more than 100 students Vedas, Vedanta and Veda Bhashyas and made them experts in the field. Sri Panchapagesa Sastrigal took Apat (emergency) Sanyasa and attained Sidhi with the Diksha name of Sri Sri Sri Panchapagesa Brahmendra Saraswathi Swamigal, who taught me the Prasthan Traya Bhashyas (ten Upanishads, Bhagavadgita and Brahmasutram) of Sri Adi Sankara Bhagavadpada from 10.03.1999 to 13.03.2004 (Anusham, Sri Mahaswamigal Nakshatram day) as directed by Sri Kanchi Acharyas. The present Sri Kanchi Acharyas continue to encourage Veda Bhashyam studies. Every year students from all over India are taught respective Veda Bhashyams by Mahamahopadhyaya Dr.R. Krishnamurthy Sastrigal (Retd. Principal, Sanskrit College, Chennai-4); the students come out very successfully in our Srimatham examinations, and all of them are honoured with shawls and cash award of rupees one lakh each with title "Veda Bhashya Ratnam". Sri Kanchi Acharyas have said out of deep devotion that they are continuing with the great legacy left by Sri Vidyanarya Swamigal. Let us reap all benefits with the blessings of these great souls.

Chapter 2

.. ಶ್ರೀಃ ..

ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಶ್ರೀವಿದ್ಯಾರಣ್ಯಮುನಿವಿರಚಿತ

.. ಶ್ರೀಬ್ರಹ್ಮವಿದಾಶೀರ್ವಾದಪದ್ಧತಿಃ ..

Sri Brahmaid Asirvada Paddhati

of Sri Vidyanarya Swamigal

Dhyana Slokas:

ಜಗತ್ಕಾಮಕಲಾಕಾರಂ ನಾಭಿಸ್ಥಾನಂ ಭುವಃ ಪರಂ .

ಪದಪದ್ಮಸ್ಯ ಕಾಮಾಕ್ಷ್ಯಾಃ ಮಹಾಪೀಠಮುಪಾಸ್ಮಹೇ ..

ವೇದವೇದಾಂತ ಸಾಮ್ರಾಜ್ಯ ಧರ್ಮಕಾರ್ತವ್ಯ ಮೋಕ್ಷದಂ .

ವಿದ್ಯಾರಣ್ಯನುಮಃ ಪುಣ್ಯಂ ಯೋಽವಿದ್ಯಾರಣ್ಯ-ಮಚ್ಛಿನತ್ ..

"We worship the Mahapitha of Devi Kamakshi's lotus feet, the originator of 'Kamakala' in the world, the supreme navel-spot of the earth.

"We worship Sri Vidyanarya, the holy personage, who destroyed the forest of Avidya (ignorance) and who is of the form of the empire of Vedas and Vedanta and bestows

Dharma, Kama, Artha and Moksha (the four Purusharthas)".

ಹಿರಣ್ಯಗರ್ಭಾದಿಸ್ಥಾವರಾಂತೇಷು ಶರೀರೇಷು ಯದೇಕಂ ಚೈತನ್ಯಮಸ್ತಿ,
ತದೇವಾಹಮಸ್ಮೀತಿ ದೃಢಜ್ಞಾನಂ ನಿರಂತರಂ ಭೂಯಾತ್ .. 1 ..

1. May I possess the constant and firm awareness that I am the same unique consciousness that exists in bodies from Hiranyagarbha to non-moving objects (like trees).

(Devotees of Sri Kanchi Kamakoti Peetham add the phrase ಇತಿ ಶ್ರೀಚರಣಾಃ ಅನುಗೃಹ್ಣಂತು at the close of each of these passages while reciting this composition as prayer.)

ನಿರ್ವಿಕಲ್ಪಸಮಾಧಿಪ್ರತಿಬಂಧಕ ಲಯವಿಕ್ಷೇಪಕಷಾಯರಸಾಸ್ವಾದೇಭ್ಯೋ ರಕ್ಷಿತಂ
ಮೇ ಚಿತ್ತಮವಿಘ್ನೇನ ಬ್ರಹ್ಮಣಿ ಅವಸ್ಥಿತಂ ಭೂಯಾತ್ .. 2 ..

2. May my mind remain steady in Brahman without any hindrance, protected from Laya, Vikshepa, Kashaya and Rasasvada, which are obstacles to Nirvikalpa Samadhi (steady abidance of mind in one single object).

Laya is the absence of mental mode (vritti) owing to laziness or drowsiness. At that time the mind is inactive and modes (vrittis) subside; that is why it is called Laya. The aspirant should awaken the mind and ensure continuous abidance of vritti in Brahman.

Vikshepa is the going out of the mind towards external objects even when the mind has been turned in towards the Atma Svarupa. This happens as the mind loses steadiness, Atman being extremely subtle.

Kashaya refers to defects like attachment and hate (Raga and Dvesha). A yogi, who has controlled his mind, will not have Raga and Dvesha. Though external experiences of Raga and Dvesha have ceased, their subtle impressions (vasanas) would sometimes pull the mind to outside objects. In this state one can bring the mind back to its inner poise, only if he ponders over the defects in outside objects.

RasasvadaH Pleasure is experienced by contact with external objects of the world. Sometimes, even in the absence of pleasure-giving object, the very disappearance of misery gives the impression of pleasure. One, who has been carrying a very heavy burden on his head, says he has attained pleasure once he has taken the load off his head. ಭಾರಾಪಗಮೇ ಸುಖೀ ಸಂವೃತ್ತೋಽಹಂ ..

Though there is no scope for him to experience pleasure in the absence of any new pleasure-giving object, he feels pleasure as the pain has gone away. In the same manner the mind, which has experienced pain in external objects, gets relieved of the pain when it is turned

inward. If the aspirant is satisfied with this 'pleasure', he will not put in further efforts to attain Brahmananda. Hence Rasasvada is also an obstacle to Samadhi.

ನಿತ್ಯನಿರ್ವಿಕಾರಾಸಂಗಾದ್ವಿದ್ಯತೀಯ ಪರಿಪೂರ್ಣ ಸಚ್ಚಿದಾನಂದ ಸ್ವಪ್ರಕಾಶಚಿದೇಕ-
ರಸಬ್ರಹ್ಮಾನುಭವಸಿದ್ಧಿಭೂಮಿಯಾತ್ .. 3 ..

3. May I attain the experience of Brahman, which is eternal, changeless, unattached, one without a second, complete, of the form of Sat-Chit-Ananda (Existence, Awareness, Bliss), with self-luminescent awareness as its only manifestation.

ಅಹಮಾದಿ ದೃಶ್ಯವಿಲಕ್ಷಣಾಸ್ತತ್ಪ್ರತ್ಯಯಾಲಂಬನಭೂತ ಪ್ರತ್ಯಕ್ಷಿನ್ಮಾತ್ರಸ್ವರೂಪಾತ್ಮಾನುಭವ-
ಸಿದ್ಧಿಭೂಮಿಯಾತ್ .. 4 ..

4. May I attain the Self-experience, distinct from cognizable entities like Ahankara (ego), and having the form of Awareness alone, seated inside and being the support of self-recognition.

ಸಜಾತೀಯವಿಜಾತೀಯಸ್ವಗತಭೇದರಹಿತಾಖಂಡ ಸಚ್ಚಿದಾನಂದಾದ್ವಿದ್ಯತೀಯ
ಬ್ರಹ್ಮಾತ್ಮಾನುಭವಸಿದ್ಧಿಭೂಮಿಯಾತ್ .. 5 ..

5. May I attain the experience of Atman as Brahman, which is free from distinctions of Sajatiya (same group), Vijatiya (different group) and Svagata (internal), and which is undivided, of the form of Sat-Chit-Ananda and one without a second.

Sajatiya: There are many mango trees in a garden. Though they are of the same group, each of them is distinct from the rest. This is Sajatiya bheda.

Vijatiya: The coconut and mango trees in the same garden are not of the same group; they fall in different groups. This is Vijatiya bheda.

Svagata: Even in the same tree, the root, stem, branch, leaf, flower and fruit are distinct from one another. This is Svagata bheda.

Brahman, which is of the form of Sat-Chit-Ananda, is unitary; there is no second one. Hence there is no Sajatiya distinction. Though the inert Prapancha (universe) is distinct from Brahman, which is of the form of Chaitanya (Awareness), belonging to a different group, there is no Vijatiya bheda, as the universe is Maya, not real. As Brahman of the form of Chaitanya does not have any internal division, Svagata bheda does not arise.

ನಿತ್ಯಶುದ್ಧ ಬುದ್ಧಮುಕ್ತ ಸತ್ಯಪರಮಾನಂದಾದ್ವಿದ್ಯತೀಯ ಬ್ರಹ್ಮಾತ್ಮಾನುಭವಸಿದ್ಧಿಭೂಮಿಯಾತ್
.. 6 ..

6. May I attain the experience of Atman as Brahman, which is everlasting, blemishless, of the form of Awareness, liberated, real, supreme bliss and one without a second.

ಸ್ವಗತಾದಿ-ಭೇದರಹಿತಾಖಂಡ- ಸಚ್ಚಿದಾನಂದಲಕ್ಷಣ- ಬ್ರಹ್ಮಾಭಿನ್ನಕೂಟಸ್ಥ- ಪ್ರತ್ಯಕ್ಷ ರೂಪಃ ಸರ್ವಸಾಕ್ಷೀತಿ ಚಿದ್ರೂಪಾನುಭವಸಿದ್ಧಿಭೂಯಾತ್ .. 7 ..

7. May I attain the experience of the Awareness, which is inside me, witness of all, non-different from Brahman, changeless, free from distinctions like internal (Svagata) etc., undivided, and of the form of Sat-Chit-Ananda.

The firm piece of iron of the shape of a long rail in the fireplace of the blacksmith is known as 'Kuta'. The blacksmith places small pieces of iron on top of it and beats them with a hammer. Though the upper iron pieces change their shapes, the bottom supporting iron does not undergo any change. Similarly, though the Jiva appears to undergo changes owing to association with mind, Atman, the substratum, the Witness, does not undergo any change; it is known as 'Kutastha'; that is Brahma Svarupa.

ಸ್ವಾತ್ಮನೋನ್ಯತ್ವೇನ ಪ್ರತಿಭಾತಂ ಸಕಲಂ ಸಾಕ್ಷ್ಯಂ ಜಗತ್ಸಾವಿದ್ಯಾವಿಲಸಿತತ್ವೇನ ಸ್ವಾನನ್ಯತ್ವಾತ್ ಸ್ವಾತ್ಮಮಾತ್ರಮಿತಿ, ಅದ್ವಿತೀಯಬ್ರಹ್ಮಾತ್ಮಾನುಭವಸಿದ್ಧಿಭೂಯಾತ್ .. 8 ..

8. May I attain the experience of Atman as Brahman, the one without a second, because the entire cognized universe, appearing as distinct from Atman, is indeed the manifestation of my Avidya (ignorance) and is non-different from Atman.

ಅಸಂಭಾವನಾ-ವಿಪರೀತಭಾವನಾ-ರಹಿತತ್ವೇನ ಕರತಲಾಮಲಕವತ್ ಅಹಂ ಬ್ರಹ್ಮಾಸ್ಮೀತಿ ಅಪ್ರತಿಬದ್ಧಾಪರೋಕ್ಷಬ್ರಹ್ಮಸಾಕ್ಷಾತ್ಕಾರೋದೃಢೀಭೂಯಾತ್.. 9..

9. May my direct and unobstructed vision of Brahman be strengthened with the experience of 'I am Brahman', like gooseberry on palm in the absence of doubt (Asambhavana) and thought of contrary objects (Viparita bhavana).

Asambhavana means doubt. This is of two kinds. One is doubt in Pramana (proof); the other is doubt in Prameya (object to be proved). The doubt in Pramana is on whether Upanishads, which are Pramana, instruct the unity of Jiva and Brahman or something else. By listening from Guru (Sravana) the purport of the Upanishads on the unitary form of Brahman, the doubt on Pramana is removed. In Brahma Sutra Bhashya, also called Brahma Mimamsa, in the Sutra tattv samanvaya (1-1-4), Sri Adi Sankaracharya establishes in general that all Upanishads support Advaita; he takes up various Upanishad passages in the subsequent four Padas and concludes that Upanishads unequivocally teach Advaita.

The doubt in Prameya is on whether the unity of Jiva and Brahman is real or the difference between them is real. This doubt is removed by considering Jiva-Brahman unity favourably

and opposing Jiva-Brahman difference in the mind by adopting various logical arguments, and reflecting (Manana) constantly on Jiva-Brahman unity.

Continuous meditation on Atma Svarupa without thinking of objects other than Atman (Anatma) in between is called Nididhyasana. This results in removal of Viparita bhavana from the thought that the appearance of universe is real and Jiva is different from Brahman. This is also considered in a different way. By listening (Sravana), the 'Samsaya bhavana' (doubtful thought) is removed; by Manana (reflection), the Asambhavana (impossibility) of how Advaita could be true when the real universe and Jiva-Brahma difference are clearly visible, will be eliminated; by Nididhyasana (deep and constant meditation), Viparita bhavana (thought of contrariness) is eradicated.

ಯೋಬ್ರಹ್ಮಾದಿಸ್ತಂಬಪರ್ಯಂತಾನಾಂ ಸರ್ವೇಷಾಂ ಪ್ರಾಣಿನಾಂ ದೇಹಮಧ್ಯೇ,
ತತ್ತದ್ಧೇಹಸಾಕ್ಷಿತ್ವ ಭಾಸಮಾನಃ, ಪರಿಪೂರ್ಣಾತ್ಮಾಽಸ್ಮಿ, ಸೋಽಯಂ ಪರಮಾತ್ಮಾ,
ಕೈವಲಂ ಮುಮುಕ್ಷೋಃ ಪುರುಷಸ್ಯ ಮೇ ಸ್ವರೂಪಂ ಇತ್ಯೇವಂರೂಪಾತ್ಮಸಾಕ್ಷಾತ್ಕಾರೋದೃಢಿ
.. 10 ..

10. May my vision of Atman be strengthened with the conviction that the real form of mine, who am passionate about Moksha, is indeed none other than that of Paramatma, who shines as Witness in the bodies of all creatures from Brahma to the little grass, and who is all-pervasive.

ವಾಸನಾಕ್ಷಯ-ಮನೋನಾಶ-ತತ್ತ್ವಜ್ಞಾನಾಭ್ಯಾಸವಶಾತ್, ಜ್ಞಾನರಕ್ಷಾ, ತಪಃಸಿದ್ಧಿಃ,
ಸರ್ವಸಮತ್ವಂ, ದುಃಖನಿವೃತ್ತಿಃ, ಸುಖಾವಿಭಾವಃ ಇತ್ಯೇತತ್ ಪಂಚಪ್ರಯೋಜನಸಿದ್ಧಿಭರ್ಷಂ
.. 11 ..

11. May I attain by eradication of past impressions (Vasana-kshaya), destruction of mind and practice of True knowledge, the five fruits viz. secure Gnana (knowledge), the abidance in penance (Tapas), equality of attitude, freedom from misery and rise of bliss.

ಮೈತ್ರೀಕರುಣಾ-ಮುದಿತೋಪೇಕ್ಷಾರೂಪಸದ್ವಾಸನಾಪಾಟವೇನ ರಾಗಾದಿದುರ್ವಾಸನಾಕ್ಷಯ
ಸಮ್ಯಗ್ಭಯಾತ್ .. 12 ..

12. May the eradication of evil vasanas (impressions) be accomplished well through the strength of good vasanas in the form of friendship, compassion, happiness and indifference.

Yogasutra states:

ಮೈತ್ರೀಕರುಣಾಮುದಿತೋಪೇಕ್ಷಾಣಾಂ ಸುಖದುಃಖಪುಣ್ಯಾಪುಣ್ಯವಿಷಯೇಷು
ಭಾವನಾತಃ ಚಿತ್ತಪ್ರಸಾದಃ ..

The mind will be clear with the exit of Raga and Dvesha if we lead our lives having friendship with happy people, compassion towards the suffering persons, cheer with people of religious merit and indifference towards sinners.

ನಿರಂತರಸ್ವಾತ್ಮಾನುಸಂಧಾನವಶಾತ್ ಮನಸೋವೃತ್ತಿರೂಪಪರಿಣಾಮತ್ಯಾಗ್ನೇನ,
ನಿರುದ್ಧತಾಕಾರೇಣ ಆತ್ಮಪರಿಣಾಮೋದೃಢೀಭೂಯಾತ್ .. 13 ..

13. May the conversion of mind into Atman be strengthened by constant meditation on Atma Svarupa, resulting in the cessation of vrittis (modes) in mind and complete restraint of mind.

ಶಮಾದಿಪೂರ್ವಕಶ್ರವಣಮನನ-ನಿದಿಧ್ಯಾಸನಾಭ್ಯಾಸಬಲಾತ್, ವಿಷಯಾಸಕ್ತಿಃ,
ಪ್ರಜ್ಞಾಮಾಂದ್ಯಂ, ವಿಪರ್ಯಯಃ, ದುರಾಗ್ರಹಶ್ಚೇತಿ ವರ್ತಮಾನಪ್ರತಿಬಂಧಚತುಷ್ಟಯನಿವೃತ್ತಿ
ಅಪ್ರತಿಬದ್ಧಾಪರೋಕ್ಷಬ್ರಹ್ಮಸಾಕ್ಷಾತ್ಕಾರೋದೃಢೀಭೂಯಾತ್ .. 14 ..

14. May the unobstructed and direct vision of Brahman be strengthened through the removal of the four existing obstacles, viz. attachment to objects, indolence in awareness, knowledge of contrary objects and obstinacy in evil thoughts, by the power of constant practice of mind control to begin with, followed by Sravana (listening), Manana (reflection) and Nididhyasana (meditation).

ಉಪಕ್ರಮಾದಿಷಡ್ವಿಧಲಿಂಗೈಃ, ಅಶೇಷವೇದಾಂತಾನಾಂ ಅದ್ವೈತೇ ಬ್ರಹ್ಮಣಿ
ತಾತ್ಪರ್ಯಾವಧಾರಣಂ ದೃಢೀಭೂಯಾತ್ .. 15 ..

15. May the concept that the purport of all Upanishads without exception is Brahman without a second, be strengthened through (appreciation of) the six signs like beginning etc.

Sastra prescribes six 'Lingas' (signs) to determine the purport.

ಉಪಕ್ರಮೋಪಸಂಹಾರೌ ಅಭ್ಯಾಸೋಽಪೂರ್ವತಾ ಫಲಂ .
ಅರ್ಥವಾದೋಪಪತ್ತೀ ಚ ಲಿಂಗಂ ತಾತ್ಪರ್ಯನಿರ್ಣಯೇ ..

The six signs are: statement of the same purport at the beginning and the end; repeating the same in the middle; the novelty of the subject; the statement of fruit; extolling the virtue of the subject; argument.

ಶ್ರೀಗುರುಮುಖಾತ್ ಶ್ರುತಾದ್ವಿತೀಯವಸ್ತುನಃ, ವೇದಾಂತಾನುಗುಣಯುಕ್ತಿಭಿಃ
ಅನವರತಮನುಚಿಂತನಂ ಭೂಯಾತ್ .. 16 ..

16. May there be constant and repeated reflection of Brahman without a second, as heard from the mouth of Sri Guru, through arguments in line with Upanishads.

ವಿಜಾತೀಯದೇಹಾದಿಪ್ರತ್ಯಯಾನಂತರಿತ-ಸಜಾತೀಯಸಚ್ಚಿದಾನಂದಾತ್ಮಪ್ರತ್ಯಯಪ್ರವಾಹೋ ಭೂಯಾತ್ .. 17 ..

17. May there be constant flow of the unitary (Sajatiya – of the same group) concept of Atman of the form of Sat-Chit-Ananda, not broken by thoughts of other groups (Vijatiya) like body etc.

ಅಸಂಂಗೋಽಹಂ, ಚಿದಾತ್ಮಾಹಮಿತಿ ಪ್ರತ್ಯಗಾತ್ಮನಿ ನಿವೇಶಿತೇ, ವೃತ್ತಿರಹಿತೇ ಸಂಸ್ಕಾರಶೇಷಮಾತ್ರತಯಾ ಸೂಕ್ಷ್ಮರೂಪೇಣಾವಸ್ಥಿತೇ ಚಿತ್ತೇ ಆತ್ಮನಃ ಸ್ವರೂಪಭೂತಪರಮ ಸಮ್ಯಗಾವಿಭೂಯಾತ್ .. 18 ..

18. May I experience well and continuously the supreme bliss, the very form of Atman, when the mind, remaining subtle, with vasanas (impressions) alone, with no vrittis (modes), is established in the internal Atman with the conviction that I am unattached and I am of the form of Awareness.

ಅಹಮಾತ್ಮಾ ಸಾಕ್ಷೀ, ಕೇವಲಃ, ಚಿನ್ಮಾತ್ರಸ್ವರೂಪಃ ನಾಜ್ಞಾನಂ, ನಾಪಿ ತತ್ಕಾರ್ಯಃ ಕಿಂತು, ನಿತ್ಯಶುದ್ಧಬುದ್ಧಮುಕ್ತಸತ್ಯಪರಮಾನಂದಾದ್ವಯಂ ಬ್ರಹ್ಮವಾಹಮಸ್ಮೀತಿ ಅಭೇದೇನಾವಸ್ಥಾನಂ ಸಮಾಧಿಃ ತತ್ರ ಚ ಅಂತಸ್ಸಮಾಧಿನಾ ದೃಗ್ವಶ್ಯವಿವೇಕೇ, ಬಹಿಸ್ಸಮಾಧಿನಾ ಬ್ರಹ್ಮಸರ್ಗವಿವೇಕೇ ಚ ದೃಢೇ ಜಾತೇ, ತೇನ ವಿವೇಕದ್ವಯೇನಾಯಂ ಗಲಿತದೇಹಾಭಿಮಾನಃ ವಿಜ್ಞಾತಪರಮಾತ್ಮತತ್ವಶ್ಚ ಭೂಯಾತ್ .. 19 ..

19. Samadhi is the state when I am firmly established in the non-different Brahman in the spirit of 'I am Atman, Witness, alone, of the true form of only Awareness, not ignorance or its effect, but I am eternal, pure, aware, liberated, real and supreme bliss incarnate, one without a second'. With the discrimination with respect to the seer and the seen gained during internal Samadhi, and with respect to the creation of Brahma gained during external Samadhi, the attachment to the body should get dissolved with these two types of discrimination. May I attain this knowledge of the Supreme Principle.

ದೇಹಾದ್ಭಹಿಃ ಸಕಲನಾಮರೂಪಾತ್ಮಕೇಷು ವಸ್ತುಷ್ಠಪಿ, ಸರ್ಪಧಾರಾದಿಷು ರಜ್ಜುರಿವ ವ್ಯಾಪ್ತಃ, ಸಚ್ಚಿದಾನಂದಲಕ್ಷಣೋಯಃ ಪರಮಾತ್ಮಾ ಸ ಏವ ಪರಶಬ್ದೇನೋಚ್ಯತೇ . ಅಂತಃ ಅಹಮಾದಿದೃಶ್ಯವಿಲಕ್ಷಣಃ, ಅಸ್ಮತ್ಪ್ರತ್ಯಯಾಲಂಬನಭೂತಃ, ಪ್ರತ್ಯಕ್ ಚಿನ್ಮಾತ್ರಸ್ವರೂಪಃ ಯಃ ಸಾಕ್ಷ್ಯಾಖ್ಯೋಜೀವಾತ್ಮಾ, ಸ ಏವ ಅವರಶಬ್ದೇನೋಚ್ಯತೇ . ಪರಶ್ಚಾಸೌ ಅವರಶ್ಚೇತಿ ಪರಾವರಃ ಪ್ರತ್ಯಗಭಿನ್ನಃ ಪರಮಾತ್ಮಾ . ತಸ್ಮಿನ್ ಏವಂ ಅಂತರ್ಬಹಿಶ್ಚ ಪರರೂಪೇಣ ಅವರರೂಪೇಣ ಚ ಅವಸ್ಥಿತೇ, ಪರಮಾರ್ಥತಃ ಪರಾವರವಿಭಾಗರಹಿತೇ ಪ್ರತ್ಯಗಭಿನ್ನೇ ಪರಾವರೇ, ಬ್ರಹ್ಮಣಿ ತ್ವಂ ವಾ ಅಹಮಸ್ಮಿ ಭಗವೋದೇವತೇ ಅಹಂ ವೈ ತ್ವಮಸಿ ಇತಿ ಶ್ರುತ್ಯನುಸಾರೇಣ ಅಹಂ ಬ್ರಹ್ಮಾಸ್ಮಿ

ಬ್ರಹ್ಮೈವಾಹಮಸ್ಮಿ ಇತಿ ವ್ಯತಿಹಾರೇಣ, ಅಖಂಡೈಕರಸತ್ವೇನ ಸಾಕ್ಷಾತ್ಕೃತೇ ಸತಿ, ತೇನ ಪರಾವರಬ್ರಹ್ಮಸಾಕ್ಷಾತ್ಕಾರೇಣ ಅಸ್ಯ ಪರಾವರಬ್ರಹ್ಮ ಸಾಕ್ಷಾತ್ಕೃತವತೋಮಮ ಹೃದಯಗ್ರಂಥಿಭೇದಸರ್ವಸಂಶಯನಿವೃತ್ತಿ ಸರ್ವಕರ್ಮಕ್ಷಯರೂಪಪರಮಪುರುಷಾರ್ಥಃ ಸಮ್ಯಗಾವಿಭೂಯಾತ್ .. 20 ..

20. Paramatma is the form of Sat-Chit-Ananda pervading all objects with name and form present outside the body, like rope in serpent, water current etc. and is known by the term 'Para'. Inside the body, the Jivatma, who is called Witness, who is different from cognizable objects like Ahankara (ego) etc., and who is the substratum for the cognition of 'I' and is of the form of Awareness alone, is known by the term 'Avara'. Paravara, who is Para and Avara, is indeed Paramatma, non-different from the personal Atman. This Paramatma, who is thus 'Para' outside and 'Avara' inside, has no such real distinction of 'Para' and 'Avara' and is indeed Brahman, non-different from the personal Atman. With the direct vision of this Brahman, who is 'Para' and 'Avara', Brahman is experienced as 'I am Brahman' and 'Brahman alone is myself', and thus as one unbroken Svarupa, in accordance with the Vedic passage, 'O Bhagavan, Devata, you alone are in my form, I am you alone'. To me, who has had the direct vision of Brahman, who is 'Para' and 'Avara', may the supreme attainment of the breaking of the knots in the heart, dissolution of all doubts and destruction of all karmas, be accomplished.

ಭಿದ್ಯತೇ ಹೃದಯಗ್ರಂಥಿಃ ಭಿದ್ಯಂತೇ ಸರ್ವಸಂಶಯಾಃ .
ಕ್ಷೀಯಂತೇ ಚಾಸ್ಯ ಕರ್ಮಾಣಿ ತಸ್ಮಿನ್ ದೃಷ್ಟೇ ಪರಾವರೇ ..

This is the 9th Mantra in 2nd Kanda in 2nd Mundaka in Mundakopanishad. The mantra means: Once Brahman, who is 'Para' as well as 'Avara', is directly perceived, the knot in the heart (the false notion that the body and Atman are the same) gets broken; all doubts dissolve; all karmas are destroyed. This is described by the author in the four passages from 20 to 23.

In the 20th passage, he explains the meaning of the term 'Paravara' occurring in the Mundakopanishad mantra. Brahman, which is 'Para', and Jiva, which is 'Avara' are indeed one and the same. It is only the Upadhis (adjuncts), which make the two appear different as 'Para' (superior) and 'Avara' (inferior). If we look at them after removing the Upadhis, the real form of Brahman and Jiva are found to be the same Sat-Chit-Ananda; hence Para is indeed Avara, and Avara is indeed Para.

In the 21st passage, the destruction of the knot in the heart mentioned in the

Mundakopaniṣhad mantra is explained; in the 22nd passage, the dissolution of doubts of the aspirant for Liberation; in the 23rd passage, the eradication of all karmas except Prarabdha karma.

ಅಹಂಕಾರಾತ್ಮನೋಃ ಏಕತ್ವಭ್ರಮನಿವೃತ್ತಿರೂಪೋಽಯಂ ಗ್ರಂಥಿಭೇದಃ ದೃಢೀಭೂಯಾತ್
.. 21 ..

21. May the destruction of the knot, viz. removal of the delusion of unity of Ahankara (ego) and Atman be strengthened.

ಆತ್ಮಾ ದೇಹಾದಿವ್ಯತಿರಿಕ್ತೋವಾ ನ ವಾ, ವ್ಯತಿರಿಕ್ತತ್ವೇಽಪಿ, ಕರ್ತೃತ್ವಧರ್ಮಯೋಗೀ
ವಾ ನ ವಾ, ಅಕರ್ತೃತ್ವೇಽಪಿ, ತಸ್ಯ ಬ್ರಹ್ಮಣಾ ಭೇದೋಽಸ್ತಿ ವಾ ನ ವಾ, ಅಭೇದೇಽಪಿ,
ತಜ್ಞಾನಂ ಕರ್ಮಾದಿಸಹಿತಂ ವಾ ಮುಕ್ತಿಸಾಧನಂ ಕೇವಲಂ ವಾ, ತಥಾಪಿ, ಆತ್ಮಾ
ಸಾಕ್ಷೀ ವಾ ಕರ್ತಾ ವಾ, ಸಾಕ್ಷಿತ್ವೇಽಪಿ ಅಸ್ಯ ಬ್ರಹ್ಮತ್ವಮಸ್ತಿ ವಾ ನ ವಾ, ಬ್ರಹ್ಮತ್ವೇ ಸತ್ಯಪಿ,
ತದ್ಬುದ್ಧಯಾ ವೇದಿತುಂ ಶಕ್ಯತೇ ವಾ ನ ವಾ, ಶಕ್ಯತ್ವೇಽಪಿ, ತದ್ವೇದನಮಾತ್ರೇಣ
ಮುಕ್ತಿರಸ್ತಿ ವಾ ನ ವಾ, ಮಮ ಪರಮಾರ್ಥತಃ ಬ್ರಹ್ಮತ್ವೇ ಸತ್ಯಪಿ ತಾದೃಗ್ರೂಪಂ
ಸಾಕ್ಷಾತ್ಕೃತಂ ವಾ ನ ವಾ, ಸಾಕ್ಷಾತ್ಕೃತೇಽಪಿ ಇತಃ ಪರಂ ಕರ್ತವ್ಯಮಸ್ತಿ ವಾ
ನ ವಾ, ಕರ್ತವ್ಯಾಭಾವೇಽಪಿ, ಇದಾನೀಂ ಮಮ ಜೀವನ್ಮುಕ್ತಿರಸ್ತಿ ವಾ ನ ವಾ,
ಜೀವನ್ಮುಕ್ತೇಽಪಿ, ವರ್ತಮಾನ-ದೇಹಪಾತಾನಂತರಂ ವಿದೇಹಮುಕ್ತಿಃ ಭವಿಷ್ಯತಿ
ವಾ ನ ವಾ, ತತ್ಪ್ರಾಪ್ತಾವಪಿ, ಕಾಲಾಂತರೇ ಪುನರ್ಜನ್ಮ ಭವಿಷ್ಯತಿ ವಾ ನ ವಾ,
ಇತ್ಯಾದಿಸರ್ವಸಂಶಯನಿವೃತ್ತಿಭೂಯಾತ್ .. 22 ..

22. May all doubts be dispelled thoroughly – the doubts such as: is Atman distinct from body etc. or not; even if distinct, is Atman united with acts like doership of karmas or not; even if doership is not there, is Atman different from Brahman or not; even if non-different, is its knowledge in conjunction with Karma the means of Mukti or is it alone; even then, is Atman the Witness or doer; even if Witness, is it Brahman or not; even if it has the characteristic of Brahman, is it capable of being grasped through intellect or not; even if grasped, does that state become Mukti or not; even if I have real characteristic of Brahman, have I directly perceived its form or not; even if perceived, is there duty to be performed hereafter or not; even if there is no compulsory duty, is there Jivanmukti (Liberation while in body) now for me or not; even if Jivanmukti is there, will there be Videhamukti (Liberation after death of body) after the present body falls or not; even if Videhamukti is attained, will there be rebirth in due course or not.

ಅನಾರಬ್ಧಾನಾಂ ಆಗಾಮಿಜನ್ಮಹೇತೂನಾಂ ಅನೇಕಕೋಟಿಜನ್ಮಾರ್ಜಿತಾನಾಂ
ಪ್ರಾರಬ್ಧವ್ಯತಿರಿಕ್ತಾನಾಂ ಸಂಚಿತಕರ್ಮಾಣಾಂ ನಿವೃತ್ತಿರೂಪಃ ಪರಮಪುರುಷಾರ್ಥಃ

ಸಮ್ಯಗಾವಿಭೂಯಾತ್ .. 23 ..

23. May the supreme goal of removal of Sanchita karmas, other than Prarabdha karma, accumulated over many crores of births, which are the cause of future births and whose fruits have not yet materialized, be well attained.

ಯಃ ಪೂರ್ಣಾನಂದೇಕಬೋಧಃ ತದ್ಬ್ರಹ್ಮಹಮಸ್ಮೀತಿ ಬ್ರಹ್ಮಾತ್ಮಾನುಭವಮಾತ್ರಪರ್ಯವಸಾ
ಬುದ್ಧಿರ್ನಿರಂತರಂ ಭೂಯಾತ್ .. 24 ..

24. May the intellect dwell constantly on the ultimate experience of Atman as Brahman, that is, I am that Brahman, which is complete bliss and unique Awareness.

ಯಸ್ಮಿನ್ ಕಾಲೇ ದ್ವೈತಭಾನಂ ನಸ್ತಿ, ನಿದ್ರಾಽಪಿ ನಾಗಚ್ಛತಿ, ತಸ್ಮಿನ್ ಕಾಲೇ
ಉಪಲಭ್ಯಮಾನಂ ಯತ್ಸುಖಮಸ್ತಿ ಸ ಬ್ರಹ್ಮಾನಂದ ಇತಿ ಬ್ರಹ್ಮಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ
ನಿರಂತರಂ ಭೂಯಾತ್ .. 25 ..

25. May my experience of Brahman as bliss, the joy felt at the time when the sense of duality is absent and there is no sleep either, be continuous.

Jivas experience three states – Jagaram (being awake), Svapna (dream) and Sushupti (deep sleep). While awake, Jiva is known as Visva; while dreaming, he is Taijasa; and while in deep sleep, he is Pragna. As there is Agnana (ignorance) in all these three states, there is no true knowledge. In wakeful and dream states, there is appearance of duality of contrary objects in addition to basic ignorance. In deep sleep, there is only ignorance; no sense of contrary duality. In Turiya (fourth) state, which is beyond the three states, there is neither Agnana, nor appearance of duality. There is only the brilliance and bliss of Brahman. This is Samadhi state. In this passage the author conveys the shine of the bliss of Brahman during the Turiya state, which is beyond the three states; in that state as there is no appearance of duality, the wakeful and dream states are eliminated; as there is no sleep, Sushupti is also transcended.

ಮನೋವ್ಯಾಪಾರಾಭಾವಸಮಯೇ ಯತ್ಸುಖಂ ಭಾಸತೇ, ತತ್ ಸುಖಮಾತ್ಮಸ್ವರೂಪಮಿತಿ
ಆತ್ಮನಿಶ್ಚಯಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 26 ..

26. May there be conviction that the happiness shining at the time when there is no mental activity is indeed the real form of Atman.

ಸ್ವಪ್ನಃ ಸ್ವಾತಿರೇಕೇಣ ಯಥಾ ನಾಸ್ತಿ, ತಥೈವ ಸ್ವಜಾಗ್ರದಪಿ ಸ್ವಾತಿರೇಕೇಣ ನಾಸ್ತಿ, ತೇನ
ಅದ್ವೀತೀಯಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 27 ..

27. May I well experience the Atman, one without a second, through realization that just as dream does not concern anyone other than myself, wakeful state also does not admit the

presence of anyone else.

The objects seen in dream are nothing but the projection of the mind; they are false, not real. Atman alone exists there; the objects we see are not there; they cannot be there. The person sees the objects in dream in his own mind. In the small place in the mind, how can a large elephant exist? There is no scope for the elephant to get inside. Further, in one night's sleep he sees many years rolling by. This also cannot be true. Similarly while he is seeing Acharya's Puja at his camp, he wakes up suddenly. He finds himself in his house and not at Acharya's camp. On waking up, the objects observed in dream vanish. Objects which were not there before nor after the dream, but were observed only in dream, are not real. In the same way, objects seen while awake are also not real. These objects arise in Maya. On the rise of awakening of Brahmagnana, these objects vanish. The eternal Atman alone is the real substance.

ವಾಸನಾಕ್ಷಯಮನೋನಾಶಾಭ್ಯಾಂ ನಿರ್ವಾಸನೇ ವೃತ್ತಿಶೂನ್ಯೇ ಚಿತ್ತೇ ಸಂಶಯವಿಪರ್ಯಯ
ಉತ್ಪನ್ನಂ ಬ್ರಹ್ಮಜ್ಞಾನಂ ಅಬಾಧಿತತ್ವೇನ ಸುರಕ್ಷಿತಂ ಭೂಯಾತ್ .. 28 ..

28. May Brahmagnana be secure in unobstructed manner in the absence of the two defects, viz. doubt and contrary knowledge in mind, as Vasanas (impressions) and Vrittis (modes) have been destroyed.

ಪಂಚಮ್ಯಾದಿಭೂಮಿಕಾತ್ರಯರೂಪಾಯಾಂ ಜೀವನ್ಮುಕ್ತೌ ಸಂಪಾದ್ಯಮಾನಾಯಾಂ
ದ್ವೈತಭಾನಾಭಾವೇನ ಸಂಶಯವಿಪರ್ಯಯಪ್ರಸಂಗಾಭಾವಾತ್ ಉತ್ಪನ್ನಂ
ತತ್ತ್ವಜ್ಞಾನಂ ಅಬಾಧಿತತ್ವೇನ ಸುರಕ್ಷಿತಂ ಭೂಯಾತ್ .. 29 ..

29. May Gnana of the True Principle be secure in unobstructed manner, having earned Jivanmukti, which is covered in the three Bhumikas starting from the fifth (i.e. 5th, 6th and 7th), and in the absence of doubt and contrary knowledge, which have gone away along with duality.

Pravritti Marga (path of indulgence) consists in engaging in Vedic and worldly karmas with desire for enjoying the objects in this world and the next, and actually enjoying their fruits. Owing to the company of the wise, one chooses to desist from this path. He discards desire, does not look for fruit and performs karmas solely for pleasure of Iswara. With his mind purified thus, he proceeds on Nivritti Marga (path of abstinence) for attaining Moksha. Yoga Vaasishtam mentions seven Bhumikas (stages) for such an aspirant on the way to Moksha. They are Subhechcha, Vicharana, Tanumanasa, Satvapatti, Asamsakti, Padarthaapavani and Turiya.

Subhechcha is the auspicious and intense desire for attaining Moksha and adopting the means of Nitya-Anitya Viveka (discrimination of permanent and transient), Vairagya (dispassion) and Samaadi Shatka (six qualities starting with Sama, mind control).

Vicharana consists in approaching the Sadguru, listening to his teachings of Upanishads (Sravana) and reflecting on them with proper arguments (Manana).

Tanumanasa is Nididhyasana, complete absorption of the mind in Brahma Svarupa with no other thought. As the mind becomes subtle for knowing the very subtle Brahman, it is called Tanumanasa. These first three Bhumikas are stages of means. The next four Bhumikas are stages of fruit.

Satvapatti is direct vision of Brahman. One who has attained this state is called Brahnavit. The following three Bhumikas are stages of a Jivanmukta; there are subtle differences among them.

Asamsakti is the state when the mind, though controlled in Samadhi and gets absorbed in Brahman, comes out of Samadhi towards the outer world after some time automatically, just as a block of wood, placed under water in a pond, comes up on its own. One who is in this state is known as Brahnavidvara.

Padarthaapavani is the state when the aspirant repeatedly practices in guiding the mind to Brahman inside and steadies it there. One who is in this state is called Brahnavidvariya. For him Samadhi may get disturbed not automatically, but due to others. A stone left in the bottom of the pond does not come up automatically, but it can be brought up by a person by diving. For persons in these Bhumikas, the world does appear false.

Turiya is the seventh Bhumika in which the mind, through further practice, is permanently absorbed in Brahma Svarupa in Nirvikalpa Samadhi like salt dissolved in water, without ever emerging into the outside world on its own or through others' efforts. One who has attained this highest state is known as Brahnavidvarishta. As his mind never comes out into the outside world, his Prana abides in the body without his effort through the strength of Prarabdha karma, the will of Iswara and others' efforts. Gita refers to him in the sloka: yasmin sthitona duHkhhena guruNApi vichAlyate ..

"However great may be the misery suffered by the body, his Samadhi will not get disturbed." ಸ್ವಪ್ನೇ ಸ್ಥೂಲಶರೀರಾಭಾವೇಽಪಿ, ಸುಷುಪ್ತೌ ಸೂಕ್ಷ್ಮಶರೀರಾಭಾವೇಽಪಿ, ಸಮಾಧೌ ಕಾರಣಶರೀರಾಭಾವೇಽಪಿ, ಜಾಗ್ರದಾದ್ಯವಸ್ಥಾಚತುಷ್ಟಯೇಽಪಿ ಯಃ ಚಿದ್ರೂಪಾತ್ಮಾ ಮಣಿಷು ಸೂತ್ರಮಿವ ಅನುಸ್ಯೂತತಯಾ ನಿರಂತರಂ ಭಾಸತೇ, ಸ ಚಿದ್ರೂಪಾತ್ಮೈವ

ಅಹಮಸ್ಮೀತಿ ಅನ್ವಯವ್ಯತಿರೇಕಾಭ್ಯಾಂ ಶರೀರತ್ರಯವ್ಯಾವೃತ್ತಿಂ ತತ್ಸಾಕ್ಷಿ-
ಚೈತನ್ಯಸ್ಯಾನುವೃತ್ತಿಂ ಚ ಪಶ್ಯತೋಮಮ ಶರೀರತ್ರಯವ್ಯತಿರೀಕಾತ್ಮಾನುಭವಃ
ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 30 ..

30. Though gross body is absent in dream state, subtle body is absent in deep sleep and causal body is absent in Samadhi, Atman of the form of Awareness continues to shine uninterruptedly in all the four states of wakefulness etc. like thread in gems strung together. I experience through Anvaya (logical continuity) and Vyatireka (contrast), viz. continuity of Awareness and contrast of the three bodies, that I am that Atman. May I well attain the experience of Atman, distinct from the three bodies.

We notice in the world that the thing which continues is distinct from the thing which changes. In a necklace of gems, though gems occur alternately, the connecting wire continues uninterruptedly. The wire is certainly distinct from the gems. Similarly in dream state, there is no gross body, but cognition is there. Though subtle body is absent in deep sleep and causal body in Samadhi, cognition is there. Hence it can be concluded that Atman of the form of Awareness is distinct from the three bodies and the three states, as Atman is continuously present though the three bodies and states undergo change.

ಭಗವಂತಂ ಪರಮೇಶ್ವರಂ ಪ್ರೀತಿಪೂರ್ವಕಂ ಭಜತೋ ಮಮೋಪರಿ ಅನುಗ್ರಹಾರ್ಥಂ
ಭಗವಾನ್ ವಾಸುದೇವಃ ಆತ್ಮಭಾವಸ್ಥಃ ಸನ್ ವಿವೇಕಪ್ರತ್ಯಯರೂಪೇಣ,
ಭಕ್ತಿಪ್ರಸಾದಸ್ವೇಹಯುಕ್ತೇನ, ತದ್ಭಾವನಾಭಿನಿವೇಶವಾತೇರಿತೇನ, ಬ್ರಹ್ಮಚರ್ಯಾದಿಸಾಧನ-
ಸಂಸ್ಕಾರವತ್ಪ್ರಜ್ಞಾವರ್ತಿನಾ, ವಿರಕ್ತಾಂತಃಕರಣಾಧಾರೇಣ ವಿಷಯವ್ಯಾವೃತ್ತರಾಗದ್ವೇಷಾಕಲು-
ಚಿತ್ತನಿವಾತಾಪವರಕಸ್ಥೇನ, ನಿತ್ಯಪ್ರವೃತ್ತೈಕಾಗ್ರ್ಯಧ್ಯಾನಜನಿತ-ಸಮ್ಯಗ್ಗರ್ಹನಭಾಸ್ವತಾ
ಜ್ಞಾನದೀಪೇನ ಅಜ್ಞಾನಜಂ ಅವಿವೇಕತೋಜಾತಂ ಮಿಥ್ಯಾಪ್ರತ್ಯಯರೂಪಂ
ಮೋಹಾಂಧಕಾರಂ ತಮೋನಾಶಯತ್ವಿತ್ಯಾಶೀಃ ನಿರಂತರಂ ಭೂಯಾತ್ .. 31 ..

31. I worship Bhagavan Parameswara with love; for blessing me, Bhagavan Vasudeva, abiding in the spirit of Atman in me, kindles the lamp of Gnana in me. That lamp has the oil of blessing following devotion, kindled by the breeze of constant thought of him, has the wick of intelligence purified by means like Brahmacharya, is ensconced in dispassionate inner equipment, and is placed in the mind not stained by gusts of attachment and hate, and has the flame of Gnana with brilliance of true knowledge arising out of constant and one-pointed meditation. May that flame of knowledge dispel the darkness of delusion of false cognition arising from lack of discrimination born of ignorance. May the desire for this be constant in me.

In this passage and the next, the author has cited verbatim from Sri Adi Sankaracharya's commentary on Sri Bhagavad Gita, verses 11 and 10 in chapter 10.

ಪರಮೇಶ್ವರಂ ಪ್ರೀತಿಪೂರ್ವಕಂ ಭಜಂತೋಭಕ್ತಾ ಯೇನಾನನ್ಯಬುದ್ಧಿಯೋಗೇನ
ಸಮ್ಯಗ್ದರ್ಶನಲಕ್ಷಣೇನ ಭಗವಂತಂ ಪರಮೇಶ್ವರಂ ಆತ್ಮತ್ವೇನ ಉಪಯಾಂತಿ
ಪ್ರತಿಪದ್ಯಂತೇ, ತಂ ಬುದ್ಧಿಯೋಗಂ ಭಗವಾನ್ ವಾಸುದೇವಃ ಮೇ ದದಾತು ಇತಿ
ಆಶೀರ್ವರಂತರಂ ಭೂಯಾತ್ .. 32 ..

32. Devotees who worship Parameswara with love attain Bhagavan Parameswara through undifferentiated Gnanayoga characterized by true knowledge and cognize him as their Atma Svarupa. May I have constant desire that Bhagavan Vasudeva may bless me with that constant presence of true knowledge.

ವಿಕಾರಮಂತರೇಣ ಸ್ವಾಧ್ಯಸ್ತಂ ಸರ್ವಂ ಸಾಕ್ಷಾದವ್ಯವಧಾನೇನ ಸ್ವರೂಪಬೋಧೇನ
ಈಕ್ಷತೇ ಪಶ್ಯತೀತಿ ಸಾಕ್ಷ್ಯನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 33 ..

33. May I experience well the state of Witness, who perceives everything superimposed on me without change directly without a misleading veil with my knowledge of true svarupa.

ದೇಹೇಂದ್ರಿಯಾದಿಸಕಲಜಡಾವಭಾಸಕತ್ವೇನ ಆತ್ಮಾ ಚಿದ್ರೂಪ ಇತಿ ಚಿದಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ
ಸಮ್ಯಗ್ಭೂಯಾತ್

.. 34 ..

34. May I experience well the Atman of Awareness, as it illumines all inert objects like body, sense organs etc.

ಆತ್ಮನಿ ಕದಾಚಿದಪಿ ಅಪ್ರಿಯಾಭಾವೇನ, ಪರಮಪ್ರೇಮಾಸ್ವದತ್ವೇನ ಚ, ಆತ್ಮಾ
ಪರಮಾನಂದರೂಪ ಇತಿ, ಆನಂದಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 35 ..

35. May I experience well the Atman of Bliss, as Atman is indeed of the form of supreme bliss, there being never absence of love for Atman, and Atman being the seat of supreme love.

ಅಭಾರೂಪಸ್ಯ ವಿಶ್ವಸ್ಯ ಭಾನಂ ಭಾಸಕಸನ್ನಿಧಿಂ ವಿನಾ ಕದಾಚಿದಪಿ ನ ಸಂಭವತೀತಿ,
ಭಾರೂಪಾತ್ಮಾ ಸರ್ವಗತ ಇತಿ ಸರ್ವಗತಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 36 ..

..

36. May I experience well the omnipresence of Atman of the form of light, because the illumining of the dark inert universe is never possible without the presence of the Light of Atman.

ಅಸಜ್ಜಡದುಃಖಾತ್ಮಕಾಹಂಕಾರಾದಿಭ್ಯೋವಿಲಕ್ಷಣತಯಾ, ಪ್ರಾತಿಕೂಲ್ಯೇನ
ಸತ್ಯಜ್ಞಾನಾನಂದರೂಪೇಣ ಅಂಚತಿ ಪ್ರಕಾಶತ ಇತಿ, ಪ್ರತ್ಯಗಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ

ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 37 ..

37. May I experience well the Inner Atman (Pratyagatman), shining as Existence-Awareness-Bliss, just opposite of the contrary characteristics like Ahankara (ego) etc., which are not real, are inert and have misery as their form.

The author explains the term 'Pratyagatman' as prati-a nchati-pratyak - shines just opposite.

ಪಶ್ಚಾದ್ಭಾಸಮಾನಸ್ಯ ಜಡಸ್ಯ, ಪ್ರಥಮತೋಭಾಸಮಾನಂ ಚೈತನ್ಯಮೈವ ವಾಸ್ತವಂ ಸ್ವರೂಪಮಿತಿ ನಿಶ್ಚಿತ್ಯ, ಜಡಮುಪೇಕ್ಷ್ಯ, ಚಿನ್ಮಾತ್ರಮೇವ ಚಿತ್ತಂ ನಿರಂತರಂ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 38 ..

38. May the mind become completely and continuously of the form of Awareness, having determined that the Awareness shining first is indeed the true form of the inert objects shining later, and ignoring the inert objects consequently.

“ಸರ್ವಾಣ್ಯೇವೈತಾನಿ ಪ್ರಜ್ಞಾನಸ್ಯ ನಾಮಧೇಯಾನಿ ಭವಂತಿ” ಇತಿ ವಾಕ್ಯೇನ ದೇಹೇಂದ್ರಿಯಾದಿಸಾಕ್ಷಿರೂಪಂ ಯತ್ ಪ್ರಜ್ಞಾನಂ ತ್ವಂಪದಾರ್ಥರೂಪಂ ನಿರ್ಣೇತಂ, ತದೇವ “ಏಷ ಬ್ರಹ್ಮ” ಇತ್ಯಾದಿವಾಕ್ಯೇನ ಜಗತ್ಕಾರಣತಯಾ ನಿರ್ಣೇತಂ ಪರಂ ಬ್ರಹ್ಮ ನ ಚಾನಯೋರೀಷದಪಿ ಭೇದೋಽಸ್ತಿ ಇತಿ, ಐತರೇಯಮಹಾವಾಕ್ಯಜ್ಞಾನಸಿದ್ಧಿಃ ನಿರಂತರಂ ಭೂಯಾತ್ .. 39 ..

39. The Mahavakya (great proposition) of Aitareya Upanishad states: The import of the term 'Tvam' is determined as the Supreme Awareness, acting as Witness of body, sense organs etc. through the statement 'These are all the names of Pragnana, Supreme Awareness'. The same Awareness is Parabrahman, determined as the cause of the universe through the statement 'This is Brahman'. There is absolutely not the slightest difference between these two. May the awareness of this Mahavakya be with me always.

ಯತಃ ಸರ್ವತ್ರಾವಸ್ಥಿತಂ ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ, ಅತೋಮಯಿ ಅವಸ್ಥಿತಂ ಪ್ರಜ್ಞಾನಂ ಬ್ರಹ್ಮ, ಪ್ರಜ್ಞಾನತ್ವಾವಿಶೇಷಾತ್ ಇತಿ ಐತರೇಯಮಹಾವಾಕ್ಯೋತ್ಥಿತ-ಜೀವಬ್ರಹ್ಮೈಕ್ಯಜ್ಞಾನಸಿದ್ಧಿಃ ನಿರಂತರಂ ಭೂಯಾತ್ .. 40 ..

40. The Mahavakya (great proposition) of Aitareya Upanishad states: By the criterion of the Awareness present everywhere being Brahman, the Awareness present in me is also Brahman, as there is no difference in the characteristic of Awareness. May the awareness of the unity of Jiva and Brahman be with me always.

ಆತ್ಮಸನ್ನಿಧೌ ವಿದ್ಯಮಾನತ್ವೇನ, ಜಡರೂಪಸ್ಯಾಪಿ ದೇಹೇಂದ್ರಿಯಾದೇಃ ಚೇತನತ್ವೇನ ಭಾಸಮಾನತ್ವಾತ್, ಆತ್ಮ ಚಿದ್ರೂಪ ಇತಿ ಚಿದಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ ..

41 ..

41. May I experience well Atman as Awareness, because even inert objects like body, sense organs etc. shine with awareness as their presence is close to the Atman.

ಆತ್ಮಸಹಿತತ್ವೇನ, ದುಃಖಾತ್ಮಕಸ್ಯ ದೇಹಾದೇರಪಿ ಪ್ರಿಯತಮತ್ವಾತ್, ಆತ್ಮಾ ಪರಮಾನಂದರೂಪ ಇತಿ, ಆನಂದಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 42

..

42. May I experience well Atman as Bliss, because body etc. even with misery as their very core are indeed most desirable as they are united with Atman.

ದೇಶತಃ, ಕಾಲತಃ, ವಸ್ತುತಃ, ಪರಿಚ್ಛೇದರಹಿತಾದ್ವಿತೀಯಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 43 ..

43. May I experience well Atman as devoid of separation due to space, time and object, and as one without a second.

The author refers to the purport of the term ananta in Taittiriya Upanishad. 'Anta' means end, limited by boundary. This is of three types: limit of space, time and object. An object inside a house is not present outside; an object present at a particular place is not present anywhere else. This is limitation of space. Atman is omnipresent; there is no place where it is not present. Hence Atman is not limited by space.

An object present long ago is not present now. As an object present at a particular time is not present at other times, it is limited by time. As Atman is eternal, present at all times, it has no limitation of time.

Man remains man, not animal. An object is thus limited by its nature. As Atman is indeed in all forms of objects, object is no limitation for Atman.

All objects other than Atman are limited by space, time and object. They are not present everywhere, nor at all times, and nor in all objects. As Atman is Vibhu (all pervasive), present at all times and present as all objects (in fact there is no object other than Atman), Atman is not limited by the three limitations; it is 'Ananta'; 'Aparichchinna'.

ಪೂರ್ವಾಪರಪರಾಮರ್ಶಮಂತರೇಣ ಸಹಸೋತ್ಪದ್ಯಮಾನಸ್ಯ ಕ್ರೋಧಾದಿವೃತ್ತಿವಿಶ್ಲೇಷಸ್ಯ ಹೇತೋಃ ಚಿತ್ತಸಂಸ್ಕಾರಸ್ಯ,

ವಿವೇಕಜನ್ಯಾಯಾಂ ಕ್ಷಾಂತ್ಯಾದಿವಾಸನಾಯಾಂ ದೃಢಾಯಾಂ ಸತ್ಯಾಂ ವಿನಾಶಾತ್, ಬಾಹ್ಯನಿಮಿತ್ತಾಭಾವೇನ ಕ್ರೋಧಾದ್ಯನುತ್ಪತ್ತಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 44 ..

44. The impressions in mind, which cause mental modes like anger, suddenly arising without considering the previous and later aspects (cause and fruit), get destroyed by the

characteristics like forbearance arising from discrimination (of Atman and Anatman). May rise of anger etc. be well curbed even in the presence of external cause.

ಯಸ್ಯ ಪ್ರಸಾದಾದಹಮೇವ ವಿಷ್ಣುಃ, ಮಯ್ಯೇವ ಸರ್ವಂ ಪರಿಕಲ್ಪಿತಂ ಚ ಇತಿ, ಆತ್ಮಸ್ವರೂಪಂ ವಿಜಾನಾಮಿ, ತಸ್ಯ ಪಾದಾರವಿಂದಯೋಃ ಅಚಂಚಲಾ ಭಕ್ತಿಃ ನಿರಂತರಂ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 45 ..

45. May I have continuous and unwavering devotion at the lotus feet of that Brahmaidya Guru, with whose blessing I realize that I am myself Vishnu and that everything is superimposed on me alone and I recognize Atmasvarupa.

ಅಚಿದ್ರೂಪಸ್ಯ ಜಗತಃ ಚಿತ್ಸನ್ನಿಧೇವಿದ್ಯಮಾನತ್ವಾತ್, ಚಿದ್ರೂಪಾತ್ಮಾ ಸರ್ವಗತ ಇತಿ ಸರ್ವಗತಾತ್ಮಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 46 ..

46. May I well experience Atman, the all-pervasive Awareness, as its presence is marked in the inert universe.

ಸರ್ವಾರ್ಥಸಾಧಕತ್ವಹೇತುನಾ, ಸರ್ವಸಂಬಂಧೇನ ಚ ಆತ್ಮಾ ಪರಿಪೂರ್ಣ ಇತಿ ಪರಿಪೂರ್ಣಾತ್ಮಾನುಭವಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 47 ..

47. May I well experience Atman, the Awareness fully present everywhere, as it illumines all objects and also it is related to all of them.

ದೇಶಕಾಲಾವ್ಯವಹಿತತ್ವೇನ ಪರೋಕ್ಷಹೇತೋರಭಾವಾತ್, ಸಾಧನಾಂತರನಿರಪೇಕ್ಷತಯಾ ಸ್ವಯಂಪ್ರಕಾಶಮಾನಃ ಚಿದಾತ್ಮಾ ಸರ್ವದಾ ಸ್ವತಸ್ಸಿದ್ಧಾಪರೋಕ್ಷ ಇತಿ ಅಪರೋಕ್ಷಾನುಭವಸಿದ್ಧಿಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 48 ..

48. May I well experience Atman directly as Awareness, the ever self-luminous one, not dependent on other means, as it is not the subject of indirect knowledge, it never being concealed by space and time.

ಯತ್ರ ಯದ್ವಸ್ತು ಅಸ್ತಿತಿ ಈಕ್ಷತೇ ತೇನ ವಸ್ತುನಾ ಅನ್ಯತ್ರ ಅನನ್ವಾಗತತ್ವೇನ ಆತ್ಮಾ ಅಸಂಗ ಇತಿ, ಅಸಂಸರ್ಗಾತ್ಮಾನುಭವಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 49 ..

49. May I well experience Atman as unattached, as whichever object is seen in any place, it is unconnected with all other places (Atman being omnipresent).

ನಿರವಯವತ್ವೇನ ಅಸಂಗತ್ವೇನ ಚ, ಆತ್ಮನಃ ಕೇನಾಪಿ ಸಂಬಂಧಾಭಾವಾತ್, ಆತ್ಮಾ ನಿತ್ಯಮುಕ್ತ ಇತಿ, ನಿತ್ಯಮುಕ್ತಸ್ವರೂಪಾತ್ಮಾನುಭವಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 50 ..

50. May I well experience Atman as ever free, as it has no parts, no attachment and is not connected with any object.

ಅವೇದ್ಯತ್ವೇ ಸತಿ ಅಪರೋಕ್ಷವ್ಯವಹಾರಯೋಗ್ಯತ್ವಾತ್, ಆತ್ಮಾ ಸ್ವಯಂಪ್ರಕಾಶ ಇತಿ ಸ್ವಯಂಪ್ರಕಾಶಾತ್ಮಾನುಭವಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 51 ..

51. May I well experience Atman as self-luminous, as it is not known by any other object and it is capable of being known directly.

ಸಾಧನಾಂತರನಿರಪೇಕ್ಷತಯಾ ಸ್ವಯಮೇವ ಭಾಸಮಾನತ್ವಾತ್, ಆತ್ಮಾ ಸ್ವಯಂಪ್ರಕಾಶ ಇತಿ ಸ್ವಯಂಪ್ರಕಾಶಾತ್ಮಾನುಭವಃ ಸಮ್ಯಗ್ಭೂಯಾತ್ .. 52 ..

52. May I well experience Atman as self-luminous, as it shines on its own without depending on other means.

ಇದಂ ಸರ್ವಂ ಆತ್ಮನಿ ಪ್ರತೀಯಮಾನಂ ಯತ್ ರೂಪರಸಾದಿಕಂ ಜಗತ್ ಮಾಯಾಮಯಂ, ನ ತ್ವೇತತ್ ವಸ್ತುತೋಽಸ್ತೀತಿ ತತ್ತ್ವನಿಶ್ಚಯೋದೃಢೀಭೂಯಾತ್ .. 53 ..

53. May the resolve of principle be firm that this universe of form, taste etc., visible in Atman, is all just Maya (illusion), not existing in reality.

ಅಯಂ ಆತ್ಮಾ ಸ್ಥೂಲದೇಹರೂಪೋ ವಾ ಸೂಕ್ಷ್ಮದೇಹರೂಪೋ ವಾ ತಾಭ್ಯಾಮತಿರಿಕ್ತೋ ವಾ ಅತಿರಿಕ್ತತ್ವೇಽಪಿ ಅಣುಪರಿಮಾಣೋ ವಾ ಮಧ್ಯಮಪರಿಮಾಣೋ ವಾ ಸರ್ವಗತೋ ವಾ ಜಡೋ ವಾ ದ್ರವ್ಯಬೋಧಾತ್ಮಕೋ ವಾ ಚಿದ್ರೂಪೋ ವಾ ಈಶ್ವರಾದನ್ಯೋ ವಾ ಈಶ್ವರ ಏವ ವಾ ಪ್ರಪಂಚಃ ಸತ್ಯೋ ವಾ ಮಿಥ್ಯಾ ವಾ ಮೋಕ್ಷಸಾಧನಂ ಕರ್ಮಾಣಿ ವಾ ಜ್ಞಾನಂ ವಾ ಇತ್ಯಾದಿಕಾನಾಂ ಸಂಶಯಾನಾಂ ನಿವೃತ್ತಿಭೂಯಾತ್ .. 54 ..

54. May doubts such as: this Atman is of the form of gross body or subtle body or different from them; Atman is of the size of atom or middle level or all-pervasive; Atman is inert or indicative of matter or pure consciousness; Atman is different from Iswara or Iswara himself; universe is real or false; the means for Moksha is Karmas or Gnana (knowledge) – be destroyed.

ಇತಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕ ಶ್ರೀವಿದ್ಯಾರಣ್ಯಮುನಿವಿರಚಿತಾ ಬ್ರಹ್ಮವಿದಾಶೀರ್ವಾದಪದ್ಧತಿ ಸಂಪೂರ್ಣಾ ..

Thus ends SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal.

.. ಓಂ ತತ್ ಸತ್ ಬ್ರಹ್ಮಾರ್ಪಣಮಸ್ತು ..

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Sri Brahmaid Ashirvada Paddhati

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Please send corrections to sanskrit@cheerful.com

