
Sri Brahmavid Ashirvada Paddhati

శ్రీబ్రహ్మవిదాశీర్వాదపద్ధతిః

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శ్రీమత్పరమహంసపరీవ్రాజకాచార్య శ్రీవిద్యారణ్యమునివిరచిత
॥ శ్రీబ్రహ్మవిదాశీర్వాదపద్ధతిః ॥

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 Vidyaranya 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 Vidyaranya 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), Brahasri Krishna Sarma of Tiruchi was appointed teacher for Krishna Yajurveda. Brahasri Balakrishnapatti Subramania Ghanapathigal for teaching Rigveda, Brahasri Sankaranarayana Srouthigal for Samaveda, and others also joined the institution. Nemmeli Brahasri 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 Vidyaranya's works on various Sastras are propagated throughout the world, a library called Sri Vidyaranya Kosha Dhama was established there. For this purpose special Trusts were set up at Jamshedpur and Jabalpur, and Sri Vidyaranya'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 Vidyaranya Swamigal should apply to Sri Vidyaranya 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 Vidyanaraya'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 Vidyanaraya's works and his greatness.

It was in Sri Virupaksha Mahalinga temple in Hampi that Sri Vidyanaraya had performed severe penance. There Devi Sri Rajarajeswari used to give him direct darshan. The temple for Sri Vidyanaraya 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 Vidyanaraya. 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 Vidyanaraya 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 Vidyanaraya Swamigal be collected and published. He set up Uttankita Vidyanaraya 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 Vidyanaraya 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 Vidyanaraya 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 Vidyananya. 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 Vidyananya Swamigal. Let us reap all benefits with the blessings of these great souls.

Chapter 2

॥ శ్రీః ॥

శ్రీమత్పరమహంసపరివ్రాజకాచార్య శ్రీవిద్యారణ్యమునివిరచిత

॥ శ్రీబ్రహ్మవిదాశీర్వాదపద్ధతిః ॥

Sri Brahmaid Asirvada Paddhati
of Sri Vidyananya Swamigal

Dhyana Slokas:

జగత్కామకలాకారం నాభిస్థానం భువః పరమ్ ।

పదపద్మస్య కామాక్ష్యాః మహాపీఠముపాస్మహే ॥

వేదవేదాన్త సామ్రాజ్య ధర్మకామార్థ మోక్షదమ్ ।

విద్యారణ్యన్నుమః పుణ్యం యోఽవిద్యారణ్య-మచ్ఛినత్ ॥

" 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 Vidyaranya, 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)."

హిరణ్యగర్భాదిస్థావరాన్తేషు శరీరేషు యదేకం చైతన్యమస్తి తదేవాహమస్మీతి దృఢజ్ఞానం నిరన్తరం భూయాత్ ॥ ౧ ॥

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 ఇతి శ్రీచరణాః అనుగృహ్లాన్తు at the close of each of these passages while reciting this composition as prayer.)

నిర్వికల్పసమాధిప్రతిబంధక లయవిక్షేపకషాయరసాస్వాదేభ్యో రక్షితం మే చిత్తమవిఘ్నేన బ్రహ్మణి అవస్థితం భూయాత్ ॥ ౨ ॥

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. భారాపగమే సుఖీ సంవృత్తోఽహమ్ ||

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.

నిత్యనిర్వికారాసక్లాద్వితీయ పరిపూర్ణ సచ్చిదానంద స్వప్రకాశచిదేక-రసబ్రహ్మనుభవసిద్ధిర్భూయాత్ || 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.

అహమాది దృశ్యవిలక్షణాస్మత్ప్రత్యయాలమృనభూత ప్రత్యక్చిన్మాత్రస్వరూపాత్మానుభవ-సిద్ధిర్భూయాత్ || ౪ ||

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.

సజాతీయవిజాతీయస్వగతభేదరహితాఖణ్ణ సచ్చిదానందాద్వితీయ బ్రహ్మాత్మానుభవసిద్ధిర్భూయాత్ || ౫ ||

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.

నిత్యశుద్ధ బుద్ధముక్త సత్యపరమానందాద్వితీయ బ్రహ్మత్మానుభవసిద్ధిర్భూయాత్ || ౬ ||

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.

స్వగతాది-భేదరహితాఖణ్ణ- సచ్చిదానందలక్షణ- బ్రహ్మోభిన్నకూటస్థ-ప్రత్యక్షస్వరూపః
సర్వసాక్షీతి చిద్ద్రూపానుభవసిద్ధిర్భూయాత్ || ౭ ||

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.

స్వాత్మనోఽన్యత్వేషన ప్రతిభాతం సకలం సాక్ష్యం జగత్స్వావిద్యావిలసితత్వేషన
స్వానన్యత్వాత్ స్వాత్మమాత్రమితి, అద్వితీయబ్రహ్మత్మానుభవసిద్ధిర్భూయాత్ || ౮ ||

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.

అసమ్భావనా-విపరీతభావనా-రహితత్వేన కరతలామలకవత్ అహం బ్రహ్మస్మీతి
అప్రతిబద్ధాపరోక్షబ్రహ్మసాక్షాత్కారోదృఢీభూయాత్ || ౯ ||

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.

యోబ్రహ్మాద్విస్తమ్భపర్యంతానాం సర్వైషాం ప్రాణీనాం దేహమధ్యే తత్తద్దేహసాక్షితస్స
భాసమానః, పరిపూర్ణాత్మాఽస్తి సోఽయం పరమాత్మా, క్షేవలం ముముక్షోః పురుషస్య

మే స్వరూపమ్ ఇత్యేవంరూపాత్మనాక్షాత్కారోద్భవోద్భూయాత్ || ౧౦ ||

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.

వాసనాక్షయ-మనోనాశ-తత్వజ్ఞానాభ్యాసవశాత్, జ్ఞానరక్షా, తపఃసిద్ధిః, సర్వసమత్వం, దుఃఖనివృత్తిః, సుఖావిరాభవః ఇత్యేతత్ పఞ్చప్రయోజనసిద్ధిర్భూయాత్ || ౧౧ ||

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.

మైత్రి-కరుణా-ముదితోపేక్షారూపసద్వాసనాపాటవేన రాగాదిదుర్వాసనాక్షయః సమ్యగ్భూయాత్ || ౧౨ ||

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:

మైత్రికరుణాముదితోపేక్షాణాం సుఖదుఃఖపుణ్యాపుణ్యవిషయేషు భావనాతః చిత్తప్రసాదః ||

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.

నిరస్తరస్వాత్మానుసన్ధానవశాత్ మనసోవృత్తిరూపపరిణామత్యాగేన, నిరుద్ధతాకారేణ ఆత్మపరిణామోద్భవోద్భూయాత్ || ౧౩ ||

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.

శమాదిపూర్వకశ్రవణమనన-నిదిధ్యాసనాభ్యాసబలాత్, విషయాసక్తిః, ప్రజ్ఞామాన్యం, విపర్యయః, దురాగ్రహశ్చేతి వర్తమానప్రతిబంధచతుష్టయనివృత్తిద్వారా, అప్రతిబంధాపరోక్షబ్రహ్మసాక్షాత్ || ౧౪ ||

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).

ఉపక్రమాదిషడ్విధలిఙ్గైః, అశేషవేదాంతానాం అద్వైతే బ్రహ్మణి తాత్పర్యావధారణం
దృఢీభూయాత్ || ౧౫ ||

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.

ఉపక్రమోపసంహారౌ అభ్యాసోఽపూర్వతా ఫలమ్ |
అర్థవాదోపపత్తి చ లిఙ్గం తాత్పర్యనిర్ణయే ||

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.

శ్రీగురుముఖాత్ శ్రుతాద్విత్తియవస్తునః, వేదాంతానుగుణయుక్తిభిః అనవరతమనుచిన్తనం
భూయాత్ || ౧౬ ||

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.

విజాతీయదేహోద్దిప్రత్యయానన్తరిత-సజాతీయసచ్చిదానన్దాత్మ ప్రత్యయప్రవాహోనిరన్తరం
భూయాత్ || ౧౭ ||

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.

అసంక్లోఽహం, చిదాత్మాహమితి ప్రత్యగాత్మని నివేశితే, వృత్తిరహితే సంస్కారశేషమాత్రతయా
సూక్ష్మరూపేణావస్థితే చిత్తే ఆత్మనః స్వరూపభూతపరమానన్దోనిరన్తరం సమ్యగావిర్భూయాత్
|| ౧౮ ||

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.

అహమాత్మా సాక్షీ, కేవలః, చిన్మాత్రస్వరూపః నాజ్ఞానం, నాపి తత్కార్యః కిన్తు, నిత్యశుద్ధబుద్ధముక్తసత్యపరమానందాద్వయం బ్రహ్మైవాహమస్మితి అభేదేనావస్థానం సమాధిః తత్ర చ అన్తస్సమాధినా దృగ్దృశ్యవివేకే, బహిస్సమాధినా బ్రహ్మసర్గవివేకే చ దృఢే జాతే, తేన వివేకద్వయేనాయం గలితదేహాభిమానః విజ్ఞాతపరమాత్మతత్వశ్చ భూయాత్ || ౧౯ ||

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.

దేహాద్భహిః సకలనామరూపాత్మకేషు వస్తుష్యపి, సర్పధారాదిషు రజ్జురివ వ్యాప్తః, సచ్చిదానన్దలక్షణోయః పరమాత్మా, స ఏవ పరశబ్దేనోచ్యతే | అన్తః అహమాదిదృశ్యవిలక్షణః, అస్మత్ప్రృత్యయాలమ్బనభూతః, ప్రత్యక్ చిన్మాత్రస్వరూపః యః సాక్ష్యాఖ్యోజితాత్మా, స ఏవ అవరశబ్దేనోచ్యతే | పరశ్చాసౌ అవరశ్చేతి పరావరః ప్రత్యగభిన్నః పరమాత్మా | తస్మిన్ ఏవం అన్తర్భూతశ్చ పరరూపేణ అవరరూపేణ చ అవస్థితే, పరమార్థతః పరావరవిభాగరహితే ప్రత్యగభిన్నే పరావరే, బ్రహ్మణి త్వం వా అహమస్మి భగవోదేవతే అహం వై త్వమసి ఇతి శ్రుత్యనుసారేణ అహం బ్రహ్మస్మి, బ్రహ్మైవాహమస్మి ఇతి వ్యతిహారేణ, అఖణ్డైకరసత్వేన సాక్షాత్కృతే సతి, తేన పరావరబ్రహ్మసాక్షాత్కారేణ అస్య పరావరబ్రహ్మ సాక్షాత్కృతవతోమమ హృదయగ్రన్థిభేదసర్వసంశయనివృత్తి సర్వకర్మక్షయరూపపరమపురుషార్థః సమ్యగ్నావిర్భూయాత్ || ౨౦ ||

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.

భిద్యతే హృదయగ్రన్థిః ఛిద్యన్తే సర్వసంశయాః ।

క్షీయన్తే చాస్య కర్మాణి తస్మిన్ దృష్టే పరావరే ॥

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 Mundakopanishad 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.

అహంకారాత్మనోః ఏకత్వభ్రమనివృత్తిరూపోఽయం గ్రన్థిభేదః దృఢీభూయాత్ ॥ ౨౧ ॥

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

and Atman be strengthened.

ఆత్మా దేహోదివ్యతిరిక్తోవా న వా, వ్యతిరిక్తత్వేఽపి, కర్మత్వధర్మయోగీ వా న వా, అకర్మత్వేఽపి, తస్య బ్రహ్మణా భేదోఽస్తి వా న వా, అభేదేపి, తజ్ఞానం కర్మాదిసహితం వా ముక్తిసాధనం కేవలం వా, తథాపి, ఆత్మా సాక్షి వా కర్తా వా, సాక్షిత్వేపి అస్య బ్రహ్మత్వమస్తి వా న వా, బ్రహ్మత్వే సత్యపి, తద్బుద్ధయా వేదితుం శక్యతే వా న వా, శక్యత్వేఽపి, తద్వేదనమాత్రేణ ముక్తిరస్తి వా న వా, మమ పరమార్థతః బ్రహ్మత్వే సత్యపి తాదృగ్రూపం సాక్షాత్కృతం వా న వా, సాక్షాత్కృతేఽపి ఇతః పరం కర్తవ్యమస్తి వా న వా, కర్తవ్యాభావేఽపి, ఇదానీం మమ జీవన్ముక్తిరస్తి వా న వా, జీవన్ముక్తత్వేఽపి, వర్తమాన-దేహపాతానన్తరం విదేహముక్తిః భవిష్యతి వా న వా, తత్ప్రాప్తావపి, కాలాన్తరే పునర్జన్మ భవిష్యతి వా న వా, ఇత్యాదిసర్వసంశయనివృత్తిర్భూయాత్ || ౨౨ ||

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.

అనారభానాం ఆగామిజన్మహేతూనాం అనేకకోటిజన్మార్జితానాం ప్రారబ్ధవ్యతిరిక్తానాం సఞ్చితకర్మాణాం నివృత్తిరూపః పరమపురుషార్థః సమ్యగ్భావిర్భూయాత్ || ౨౩ ||

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.

యః పూర్ణానన్దకబోధః తద్బ్రహ్మహామస్మీతి బ్రహ్మత్మానుభవమాత్రపర్యవసానే బుద్ధిర్నిరన్తరం భూయాత్ || ౨౪ ||

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.

యస్మిన్ కాలే ద్వైతభానం నస్తి నిద్రాపి నాగచ్ఛతి, తస్మిన్ కాలే ఉపలభ్యమానం
యత్సుఖమస్తి స బ్రహ్మానంద ఇతి బ్రహ్మత్మానుభవసిద్ధిః నిరంతరం భూయాత్ || ౨౫ ||

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.

మనోవ్యాపారాభావసమయే యత్సుఖం భాసతే, తత్ సుఖమాత్మస్వరూపమితి
ఆత్మనిశ్చయః సమ్యగ్భూయాత్ || ౨౬ ||

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.

స్వప్నః స్వాతిరేకేణ యథా నాస్తి తథైవ స్వజాగ్రదపి స్వాతిరేకేణ నాస్తి తేన
అద్వితీయాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || ౨౭ ||

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.

వాసనాక్షయమనోనాశాభ్యాం నిర్వాసనే వృత్తిశూన్యే చిత్తే సంశయవిపర్యయదోషద్వయాభావేన ఉత్పన్నం బ్రహ్మజ్ఞానం అబాధితత్వేన సురక్షితం భూయాత్ || ౨౮ ||

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.

పంచమ్యాదిభూమికాశ్రయరూపాయాం జీవన్ముక్తై సమ్పాద్యమానాయాం ద్వైతభానాభావేన సంశయవిపర్యయప్రసక్తాభావాత్ ఉత్పన్నం తత్త్వజ్ఞానం అబాధితత్వేన సురక్షితం భూయాత్ || ౨౯ ||

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 Brahmavidvara.

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 Brahmavidvariya. 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 Brahmavidvarishta. 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. ||

స్వప్నే స్థూలశరీరాభావేఽపి, సుషుప్తౌ సూక్ష్మశరీరాభావేఽపి, సమాధౌ కారణశరీరాభావేఽపి,
జాగ్రద్రాద్యవస్థావత్సుప్తయేఽపి యః చిద్రూపాత్మా మణిషు సూత్రమివ అనుస్యూతతయా

నిరస్తరం భాసతే, స చిద్రూపాత్మైవ అహమస్మితి అన్వయవ్యతిరేకాభ్యాం శరీరత్రయవ్యావృత్తిం తస్మాక్షి-చైతన్యస్యానువృత్తిం చ పశ్యతోమమ శరీరత్రయవ్యతిరిక్తాత్మానుభవః సమ్యగ్భూయాత్ || 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.

భగవంతం పరమేశ్వరం ప్రీతిపూర్వకం భజతో మమోపరి అనుగ్రహార్థం భగవాన్ వాసుదేవః ఆత్మభావస్థః సన్ వివేకప్రత్యయరూపేణ, భక్తిప్రసాదస్నేహాయుక్తేన, తద్భావనాభినివేశవారేతేన, బ్రహ్మచర్యాదిసాధన-సంస్కారవత్ప్రజ్ఞావర్తినా, విరక్తాన్తఃకరణాధారేణ విషయవ్యావృత్తరాగద్వేషాకలుషిత చిత్తనివాతాపవరకస్థేన, నిత్యప్రవృత్తైకాగ్ర్యధ్యానజనిత-సమ్యగ్దర్శనభాస్వతా జ్ఞానదీపేన అజ్ఞానజం అవివేకతోజాతం మిథ్యాప్రత్యయరూపం మోహాన్ధకారం తమోనాశయత్విత్యాశీః నిరస్తరం భూయాత్ || 30 ||

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.

పరమేశ్వరం ప్రీతిపూర్వకం భజన్తోభక్తా యేనానన్యబుద్ధియోగేన సమ్యగ్దర్శనలక్షణేన
భగవంతం పరమేశ్వరం ఆత్మత్వేన ఉపయాన్తి ప్రతిపద్యన్తే తం బుద్ధియోగం భగవాన్
వాసుదేవః మే దదాతు ఇతి ఆశీర్పిరన్తరం భూయాత్ || 3౨ ||

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.

వికారమన్తరేణ స్వాధ్యస్తం సర్వం సాక్షాదవ్యవధానేన స్వరూపబోధేన ఈక్షతే పశ్యతీతి
సాక్ష్యనుభవసిద్ధిః సమ్యగ్భూయాత్ || 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.

దేహేన్ద్రియాదిసకలజడావభాసకత్వేన ఆత్మా చిద్ద్రూప ఇతి చిదాత్మానుభవసిద్ధిః
సమ్యగ్భూయాత్
|| 3౪ ||

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

ఆత్మని కదాచిదపి అప్రియాభావేన, పరమప్రేమాస్పదత్వేన చ, ఆత్మా పరమానందరూప
ఇతి, ఆనందాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || 3౫ ||

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.

అభారూపస్య విశ్వస్య భానం భాసకసన్నిధిం వినా కదాచిదపి న సమ్భవతీతి,
భారూపాత్మా సర్వగత ఇతి సర్వగతాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || 3౬ ||

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.

అసంజ్ఞడదుఃఖాత్మకాహంకారాదిభ్యోవిలక్షణతయా, ప్రాతికూల్యేన సత్యజ్ఞానానందరూపేణ అఞ్చితి ప్రకాశత ఇతి, ప్రత్యగాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || 3౬ ||

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.

పశ్చాద్భాసమానస్య జడస్య, ప్రథమతోభాసమానం చైతన్యమేవ వాస్తవం స్వరూపమితి నిచ్చిత్స్య, జడముపేక్ష్య, చిన్మాత్రమేవ చిత్తం నిరస్తరం సమ్యగ్భూయాత్ || ౩౭ ||

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.

“సర్వాణ్యేవైతాని ప్రజ్ఞానస్య నామధేయాని భవన్తి” ఇతి వాక్యేన దేహేన్ద్రియాదిసాక్షిరూపం యత్ ప్రజ్ఞానం త్వమ్పదార్థరూపం నిర్ణీతం, తదేవ “ఏష బ్రహ్మ” ఇత్యాదివాక్యేన జగత్కారణతయా నిర్ణీతం పరం బ్రహ్మ, న చానయోరీషదపి భేదోఽస్తి ఇతి, ఐతరేయమహావాక్యజ్ఞానసిద్ధిః నిరస్తరం భూయాత్ || ౩౮ ||

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.

యతః సర్వత్రావస్థితం ప్రజ్ఞానం బ్రహ్మ, అతోమయి అవస్థితం ప్రజ్ఞానం బ్రహ్మ, ప్రజ్ఞానత్వావిశేషాత్ ఇతి ఐతరేయమహావాక్యోత్థిత- జీవబ్రహ్మైక్యజ్ఞానసిద్ధిః నిరస్తరం భూయాత్ || ౪౦ ||

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.

ఆత్మసన్నిధౌ విద్యమానత్వేన, జడరూపస్యాపి దేహేన్ద్రియాదేః చేతనత్వేన
భాసమానత్వాత్, ఆత్మా చిద్రూప ఇతి చిదాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || ౪౦
||

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.

ఆత్మసహితత్వేన, దుఃఖాత్మకస్య దేహాదేరపి ప్రియతమత్వాత్, ఆత్మా పరమానందరూప
ఇతి, ఆనందాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || ౪౧ ||

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.

దేశతః, కాలతః, వస్తుతః, పరిచ్ఛేదరహితాద్విత్తీయాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ ||
౪౨ ||

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'.

పూర్వాపరపరామర్శమన్తరేణ సహసోత్పద్యమానస్య క్రోధాదివృత్తివిశ్లేషస్య హేతోః
చిత్తసంస్కారస్య,

వివేకజన్యాయాం జ్ఞాన్త్యాదివాసనాయాం దృఢాయాం సత్యాం వినాశాత్, బాహ్యనిమిత్తాభావేన
క్రోధాద్యనుత్పత్తిః సమ్యగ్భూయాత్ || ౪౪ ||

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.

యస్య ప్రసాదాదహమేవ విష్ణుః, మయ్యేవ సర్వం పరికల్పితం చ ఇతి, ఆత్మస్వరూపం
విజానామి, తస్య పాదారవింద్యోః అచచ్ఛలా భక్తిః నిరన్తరం సమ్యగ్భూయాత్ || ౪౫ ||

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

అచిద్రూపస్య జగతః చిత్సన్నిధేర్విద్యమానత్వాత్, చిద్రూపాత్మా సర్వగత ఇతి
సర్వగతాత్మానుభవసిద్ధిః సమ్యగ్భూయాత్ || ౪౬ ||

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

సర్వార్థసాధకత్వహేతునా, సర్వసంబద్ధేన చ ఆత్మా పరిపూర్ణ ఇతి పరిపూర్ణాత్మానుభవః
సమ్యగ్భూయాత్
|| ౪౭ ||

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.

దేశకాలావ్యవహితత్వేన పరోక్షహేతోరభావాత్, సాధనాన్తరనిరపేక్షతయా స్వయంప్రకాశమానః
చిదాత్మా సర్వదా స్వతస్సిద్ధాపరోక్ష ఇతి అపరోక్షానుభవసిద్ధిః సమ్యగ్భూయాత్ || ౪౮ ||

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.

యత్ర యద్వస్తు అస్తీతి ఈక్షతే తేన వస్తునా అన్యత్ర అనన్వాగతత్వేన ఆత్మా అసంకల ఇతి, అసంసర్గాత్మానుభవః సమ్యగ్భూయాత్ || ౪౯ ||

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).

నిరవయవత్వేన అసంకల్యేన చ, ఆత్మనః కేనాపి సమ్బంధాభావాత్, ఆత్మా నిత్యముక్త ఇతి, నిత్యముక్తస్వరూపాత్మానుభవః సమ్యగ్భూయాత్ || ౫౦ ||

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

అవేద్యత్వే సతి అపరోక్షవ్యవహారయోగ్యత్వాత్, ఆత్మా స్వయంప్రకాశ ఇతి స్వయంప్రకాశాత్మానుభవః సమ్యగ్భూయాత్ || ౫౧ ||

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.

సాధనాన్తరనిరపేక్షతయా స్వయమేవ భాసమానత్వాత్, ఆత్మా స్వయంప్రకాశ ఇతి స్వయంప్రకాశాత్మానుభవః సమ్యగ్భూయాత్ || ౫౨ ||

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

ఇదం సర్వమ్ ఆత్మని ప్రతీయమానం యత్ రూపరసాదికం జగత్ మాయామయమ్, న త్వేతత్ వస్తుతోఽస్తీతి తత్త్వనిశ్చయోద్భ్రాంభూయాత్ || ౫౩ ||

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.

అయమ్ ఆత్మా స్థూలదేహరూపో వా సూక్ష్మదేహరూపో వా తాభ్యామతిరిక్తో వా అతిరిక్తత్వేఽపి అణుపరిమాణో వా మధ్యమపరిమాణో వా సర్వగతో వా జడో వా ద్రవ్యబోధాత్మకో వా చిద్రూపో వా ఈశ్వరాదన్యో వా ఈశ్వర ఏవ వా ప్రపంచః సతోఽస్య వా మిథ్యా వా మోక్షసాధనం కర్మాణి వా జ్ఞానం వా ఇత్యాదికానాం సంశయానాం నివృత్తిర్భూయాత్ || ౫౪ ||


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.

ఇతి శ్రీమత్పరమహంసపరివ్రాజక శ్రీవిద్యారణ్యమునివిరచితా బ్రహ్మవిదాశీర్వాదపద్ధతిః
సంపూర్ణా ॥

Thus ends SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal.

॥ ఓం తత్ సత్ బ్రహ్మర్పణమస్తు ॥

Translated and prepared by P. R. Kannan

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Sri Brahmaid Ashirvada Paddhati
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Please send corrections to sanskrit@cheerful.com

