



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**SRI SHANKARA JAYANTHI SPECIAL**

## Atma Vidya Vilasa

### आत्म विद्या विलासः

(Continuation of Vol 1)

आशावसनो भौनी नैराश्यलंकृत शान्तः ।  
करतलभिक्षापात्रस्तरुतलनिलयो मुनिर्जयति ॥३५॥  
āśāvasano bhaunī nairāśyalaṅkṛta śāntaḥ ।  
karatalabhiktāpātrastarutalanilayo munirjayati ॥35॥

The sage shines supreme, silent and placid, with the ground under the tree as his resting place



and with his palm as the begging bowl, wearing no m̄tothes, but only the jewel of non-attachment.  
(The Jagadguru performing Puja at the Samadhi of Sri Sadashiva Brahmendra at Nerur, June 6-8, 2012  
Vijaya Yatra at Karur)

विजननदी कुञ्जगृहे मञ्जुल पुलिनैक मञ्जुतरतल्पे ।  
शेते कोऽपि यतीन्द्रः समरससुख बोध वस्तुनिस्तन्द्रः ॥३६॥  
vijananadī kuñjagr̄he mañjula pulinaika mañjutaratalpe ।  
śete ko'pi yatīndraḥ samarasasukha bodha vastunistandraḥ ॥36॥

The great recluse, who has awakened to the state of the perfect Existence-Knowledge-Bliss,  
rests in his house, which is the deserted bush on the river bank, on the rare and very comfortable  
bed of soft sands.

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



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भूतल मृदुतर शय्यः शीतलवातैक चामर शान्तः ।  
 राकाहिमकर दीपो राजति यतिराजशेखरः कोऽपि ॥३७॥  
 bhūtaḷa mṛdutaṛa śayyaḥ śītalavātaika cāmara śāntaḥ |  
 rākāhimakara dīpo rājati yatirājaśekharaḥ ko'pi ||37||

The recluse shines, a king of kings, resting serenely on the soft bed of bare ground, with the cool breeze as his unique Chamara (royal whisk) and with the full moon as the lamp (of his royal chamber).



(The Jagadguru performing Puja at the Samadhi of Sri Sadashiva Brahmendra at Nerur, June 6-8, 2012 Vijaya Yatra at Karur)

विपुलशिलातलफलके विमल  
 सरिद्वारिपरिवृतोदारे ।  
 मन्दं मलयजपवने वाति  
 प्रस्वपिति कोऽपि यतिराजः  
 ॥३८॥  
 vipulaśīlātalaphalake  
 vimala  
 saridvāripārivṛtodāre |  
 mandam  
 malayajapavane vāti

prasvapiti ko'pi yatirājaḥ ||38||

The king of ascetics takes his sleep on a broad slab of stone, which is lovely, because on every side of it, the pure waters of the river are flowing, while the southern breeze blows gently.

आन्तरमेकं किञ्चित्सन्ततमनुसन्दधन्महामौनी ।  
 करपुटभिक्षामश्नन्नटति हि वीथ्यां जडाकृतिः कोऽपि ॥३९॥  
 āntaramekaṃ kincitsantatamanusandadhanmahāmaunī |  
 karapuṭabhiktāmaśnannaṭati hi vīthyāṃ jaḍākṛtiḥ ko'pi ||39||

Verily the silent sage, ever engaged in inward meditation, takes the alms placed in his hands, as food and wanders along the street like an idiot.

प्रविलाप्य जगदशेषं परिशिष्टाखण्डवस्तुपरतन्त्रः ।  
 प्राश्नाति कबलमास्ये प्राप्तं प्रारब्ध कर्मणा कोऽपि ॥४०॥  
 pravilāpya jagadaśeṣaṃ pariśiṣṭākhaṇḍavastuparatantraḥ |  
 prāśnāti kabalamāsyē prāptaṃ prārabdha karmaṇā ko'pi ||40||

Having dissolved the entire world (by right knowledge) and being under the power of the Perfect substance, that survives such dissolution, he puts into his mouth, by force of Prarabdha Karma (past actions, which have begun to bear fruit), the handful of food, which comes to him.

निन्दति किमपि न योगी नन्दति नैवापरं किमप्यन्तः ।



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चन्दनशीतलहृदय कन्दलितानन्दमन्थरः स्वास्ते ॥४१॥

nindati kimapi na yogī nandati naivāparam kimapyantaḥ |  
candanaśītalahr̥daya kandalitānandamantharaḥ svāste ||41||

The Yogin does not disregard any one thing; nor does he really regard any other thing. With this heart cool, as a sandal paste, he remains a mass of Bliss overflowing.



सन्त्यज्य शास्त्रजालं  
संव्यवाहरं च  
सर्वतस्त्यक्त्वा ।  
आश्रित्य पूर्णपदवीमास्ते  
निष्कम्पदीपवद्योगी ॥४२॥  
santyaajya śāstrajālaṃ  
saṃvyavāharaṃ ca  
sarvatastyaktvā |  
āśritya  
pūrṇapadavīmāste  
niṣkampadīpavyogī  
||42||

The Yogin remains in a state of plenitude,

like an unruffled lamp, having cast all injunctions (of the Shastras) aside, and having completely rejected (even) acts of duty.

(The Jagadguru performing Puja at the Samadhi of Sri Sadashiva Brahmendra at Nerur, June 6-8, 2012 Vijaya Yatra at Karur)

तृण पङ्क वर्चिताङ्गस्तृणमिव विलोकयन्योगी ।  
विहरति रहसि वनान्ते विजनामरभूमि विश्रन्तः ॥४३॥  
tṛṇa paṅka varcitāṅgastr̥ṇamiva vilokayanyogī |  
viharati rahasi vanānte vijanaamarabhūmi viśrantaḥ ||43||

viharati rahasi vanānte vijanaamarabhūmi viśrantaḥ ||43||

Taking rest in the outskirts of the forest and regarding the entire universe as a mere blade of grass, the Yogin, his body smeared with mud and straw, enjoys secret Bliss in the regions beyond death and old age.

पस्यति किमपि न सूपं न शृनोति किञ्चिदपि वचनम् ।  
तिष्ठति भूमनि निष्ठामवलम्ब्य काष्ठद्योगी ॥४४॥  
pasyati kimapi na sūpaṃ na śṛnoti kincidapi vacanam |  
tiṣṭhati bhūmani niṣṭhāmaivalambya kāṣṭhadyogī ||44||

The Yogin sees nothing, nor does he speak; he does not hear any word that is spoken; He remains steadfast in the incomparable region of Bliss, immovable like a log of wood.



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जात्यभिमान विहीनो जन्तुषु सर्वत्र पूर्णतां पश्यन् ।

गूढं चरति यतीन्द्रो  
मूढवदकिलागम तत्वज्ञः ॥४५॥

(The Jagadguru performing  
Puja at the Samadhi of Sri  
Sadashiva Brahmendra at  
Nerur, June 6-8, 2012 Vijaya  
Yatra at Karur)

jātyabhimāna vihīno  
jantuṣu sarvatra pūrṇatām  
paśyan |  
gūḍhaṃ carati yatīndro  
mūḍhavadakilāgama  
tatvajñāḥ ||45||

The great Sannyasin,  
who knows the Truth of all  
the Vedas, wanders like an  
ignorant fool, unnoticed,  
devoid of all sense of  
difference, and seeing only  
perfection everywhere and  
in all creatures.



उपधाय बाहुमूलं परिधायाकाशमवनिमास्तीर्य ।  
प्रस्वपिति विरतिवनितां परिरभ्यानन्द परवशः कोऽपि ॥४६॥  
upadhāya bāhumūlaṃ paridhāyākāśamavanimāstīrya |  
prasvapiti virativanitām parirabhyānanda paravaśaḥ ko'pi ||46||

Embracing (Virati), the lady Equanimity and by Bliss overpowered, he sleeps with his hands for a pillow, with nothing for coverlet and with the bare ground for a bedding.

गत भेदवासनाभिः स्वप्रज्ञोदारवार नारीभिः ।  
रमते सह यतिराजस्त्रय्यतान्तः पुरे कोऽपि ॥४७॥  
gata bhedavāsanābhiḥ svaprajñōdāravāra nārībhiḥ |  
ramate saha yatirājastrayyatāntaḥ pure ko'pi ||47||

In the inner apartments of the Vedas, the king of ascetics delights in Self-illumination, as in the company of lovely courtesans, whose lingering vestige of difference is all gone.

वैराग्य विपुल मार्गं विज्ञानोद्दामदीपीकोद्दीप्तम् ।  
आरुह्य तत्त्वहर्म्यं मुक्त्या सह मोदते यतिराट् ॥४८॥  
vairāgya vipula mārgaṃ vijñānoddāmadīpīkoddīptam |



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āruhya tattavahamryaṃ muktyā saha modate yatirāṭ ||48||



The king among ascetics enjoys the company of Mukti (Liberation) in the lofty mansions of Truth, which is reached by the broad way of Vairagya (Desirelessness) and which is lit by the excellent lamp of supreme Knowledge.

विजनतलोत्पल वनितावैतृष्य  
कल्पवल्ली ।

अपमानामृत गुटिकामात्मज्ञः  
कोऽपि गृह्णाति ॥४९॥

vijanatalotpala vanitāvaitṛṣṇya  
kalpavallīm |  
apamānāmṛta  
guṭikāmātmajñāḥ ko'pi gṛhṇāti  
||49||

(The Jagadguru performing Puja at the Samadhi of Sri Sadashiva Brahmendra at Nerur, June 6-8, 2012 Vijaya Yatra at Karur)

The man, who knows the Self accepts as a rosary, the rows of blue lily flowers in lonely places and as a divine healing herb (Kalpavalli), the absence of carnal desire and as magic pills of immortality, the absence of egoism.

न निषेधति दोषधिया गुण बुद्धया वा न किञ्चिदादत्ते ।  
आविद्यकमखिलमिति ज्ञात्वोदास्ते मुनिः कोऽपि ॥५०॥

na niṣedhati doṣadhiyā guṇa buddhayā vā na kiṃcidādatte |  
āvidyakamakhilamiti jñātvodāste munih ko'pi ||50||

The sage rejects nothing, considering it bad; nor does he accept anything, considering it good. Knowing that everything is the result of Adidya (Ignorance), he remains unattached to anything.

भूतं किमपि न मनुते भावि किञ्चिन्नचिन्तयन्तः ।  
पश्यति न पुशे वर्त्यपि वस्तु समस्तार्थ समरसः कोऽपि ॥५१॥

bhūtaṃ kimapi na manute bhāvi kiṃcinnacintayantaḥ  
paśyati na puśe vartyapi vastu samastārtha samarasaḥ ko'pi ||51||

He does not think at all of what is past, nor does he care in his mind about the future. He doesn't even care what is in front of him; (for) he is the One Perfect Bliss in everything.

निगृहीताखिल करणो निर्मृष्टाशेष बिषयेहः ।  
तृप्तिमनुत्तमसीमां प्राप्तः पर्यटति कोऽपि यतिवर्यः ॥५२॥

nigṛhītākhila karaṇo nirmṛṣṭāśeṣa biṣayehaḥ |  
tṛptimanuttamasīmāṃ prāptaḥ paryaṭati ko'pi yativarayaḥ ||52||



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The great ascetic roams about, having subdued all his organs and wiped out all trace of



attachment to sense-perceptions, and having attained to illimitable Bliss.

(The Jagadgurus offered Pushparchana to the chanting of Sri Sadashivendra Pancharatna Stotram and Sri Sadashivendra Stava and then performed Mahamanglarati)

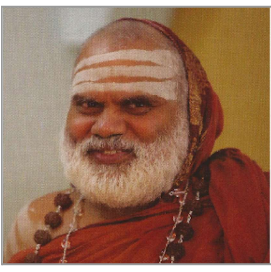
सन्त्यजति नोपपन्नं नासम्पन्नं च वाञ्छति क्वापि ।  
स्वस्थः शेते यतिराडान्तरमानन्दमनुभवेत्त्रेकः ॥५३॥

santyajati nopapannaṃ nāsampannaṃ ca vāñchati kvāpi |  
svasthaḥ śete yatirāḍāntaramānandamanubhavennekaḥ ||53||

The king of Sannyasins rests alone, rooted in Self and enjoying the inner Bliss; he rejects nothing that comes to him and never desires what does not come to him.

कामपि विमलां पदवीमासाद्यानन्दसंविदुन्निद्राम् ।  
आस्ते भिक्षुक एको विहरन्निर्मुक्तबन्धनः स्वैरम् ॥५४॥  
kāmapī vimalāṃ padavīmāsādyānandasamvidunnidrām |  
āste bhikṣuka eko viharannirmuktabandhanaḥ svairam ||54||

Alone, the mendicant is disporting himself as he pleases, free from all bondage, having reached the stage of perfection which is pure, full blown Knowledge Bliss.

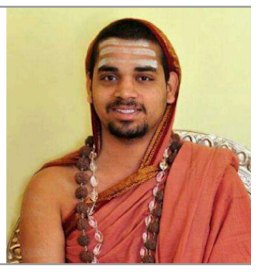


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(The Jagadgurus offered Pushparchana to the chanting of Sri Sadashivendra Pancharatna Stotram and Sri Sadashivendra Stava and then performed Mahamanglarati at Nerur May 6-7, 2017 Vijaya Yatra)

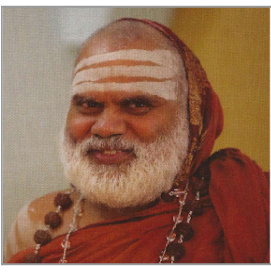
वस्तुन्यस्तामिताखिलविश्वविहारे विलीनमनाः ।  
राजति परानापेक्तो राजाऽखिल वीतरागानाम् ॥५५॥  
vastunyastāmitākḥilaviśvavihāre vilīnamanāḥ ।  
rājati parānāpekto rājā'khila vītarāgānām ॥55॥

The king of all those who are free from Desire shines supreme, depending on none, and with his mind lost in That which is beyond the entire universe of Lila(Vihara).

आचार्य पङ्कट्टशा समवाप्तारसंविदाकारः ।  
प्रशमित कल विभेदः परहंस कश्चिदाभाति ॥५६॥  
ācārya paṅgaḍṛśā samavāptārasaṁvidākāraḥ ।  
praśamita kala vibhedaḥ parahaṁsa kaśicadābhāti ॥56॥

He shines, by the least glance of his Guru, a Parama Hamsa, having reached the form of endless Knowledge and having lost all sense of difference.

वर्णाश्रम व्यवस्ताथमुत्तीर्य विधूय विध्यादीन् ।  
परिशिष्यते यतीन्द्रः परिपूर्णानन्द बोध मात्रेणः ॥५७॥  
varṇāśrama vyavastāthamuttīrya vidhūya vidhyādīn ।

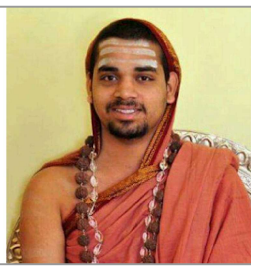


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pariśiṣyate yatīndra: paripūrṇānanda bodha mātrenaḥ ||57||

The great ascetic transcends the rules of Varna and Sarama (caste and status), shaking off from him the injunctions and prohibitions (of the Sastras); and he remains merely the perfect Knowledge-Bliss.



क्षुयमुपनीय समस्तं कर्म प्रारब्धमुपभुज्य ।  
प्रविगलित देह बन्धः प्राज्ञो ब्रह्मैव केवलं  
भवति ॥५८॥

kṣuyamupaniya samastam karma  
prārabdhamupabhujya |  
pravigalita deha bandhaḥ prājño  
brahmaiva kevalam bhavati ||58||

Enjoying the fruit of the Prarabdha Karma (past deeds which have begun to bear fruit), the wise man destroys all Karma (results of past action) and having slipped off the bonds which bind him to his body, he becomes truly the absolute Brahman.

(The Adhishtanam of Sri Sadashiva Brahmendra at Nerur)

स्तिमितमनन्तमनाद्यं सन्ततमानन्दबोधघनम् ।  
अविकल्पमाद्यमेकं सन्मात्रं विद्यते किमपि ॥५९॥

stimitamanantamanādyam santatamānandabodhaghanam |  
avikalpamādyamekam sanmātram vidyate kimapi ||59||

That absolute Existence is shorn of fickleness steadfast with neither beginning nor end perennial with bliss and wisdom, unique and the source of all with no modification.

अक्षरमजरममजातं सूक्ष्मतर पूर्वशुद्ध विज्ञानम् ।  
प्रगलित सर्वक्लेशं परतत्त्वं वर्तते किमपि ॥६०॥

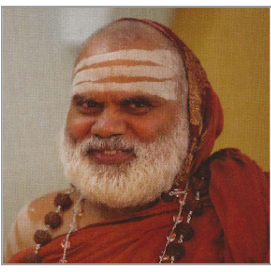
akṣaramajaramamajātam sūkṣmatara pūrvaśuddha vijñānam |  
pragalita sarvakleśam paratatvam vartate kimapi ||60||

The one Ultimate Truth exists, unborn, unageing and ever-lasting, ever existent, most subtle and devoid of all distress, as pure and perfect Knowledge.

सुखतरमरमदूरं सारं संसार वारिधेः तीरम् ।  
समरसमभयमपारं तत्किञ्चन विद्यते तत्त्वं ॥६१॥

sukhataramaramadūram sāram saṁsāra vāridheḥ tīram |  
samarasamabhayamapāram tatkiñcana vidyate tatvam ||61||

That (TAT) exists, the one Truth (Thathva), which is surpassing Bliss, imperishable and ever near, the Ultimate shore of the ocean of Samsara, as the one Quintessence illimitable and unafraid.

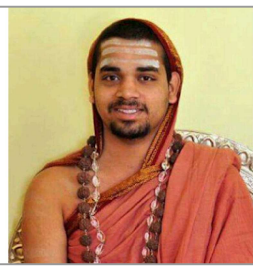


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अरसमगन्धमरूपं विरजस्कमसत्त्वमतमस्कं ।

निरुपम निर्भयतत्त्वं तत्किमपि द्योतते नित्यम् ॥६२॥

arasamagandhamarūpaṃ virajaskamasattvamamatamaskaṃ |

nirupama nirbhayatattvaṃ tatkimapi dyotate nityam ||62||

The eternal That (Tat) shines, unperceived by the eye, the nose and the tongue, free from the



Gunas (qualities) of Sattva, Rajas and Thamas, the one Truth, peerless and unafraid.

(The Jagadgurus offered Pushparchana to the chanting of Sri Sadashivendra Pancharatna Stotram and Sri Sadashivendra Stava and then performed Mahamanglarati at Nerur, May 6-7,2017 VijayaYatra)

इति गुरु करुणापाङ्गादार्याभिद्वयधिकषष्टि संख्याभिः ।

निरवद्याभिः अवोचं निगमशिरस्तन्त्र सार भूतार्थम् ॥६३॥

iti guru karuṇāpāṅgādāryābhidvayadhikaṣaṣṭi saṁkhyābhiḥ |

niravadyābhiḥ avocaṃ nigamaśirastantra sāra bhūtārtham ||63||

Thus, inspired by the gracious glance of my Guru, I have spoken of the inner meaning of the Tantra Upasanas of the Upanishads in sixty-two flawless Aryan verses.

गदितमिमाअत्मविद्यावलासमनुवासरं स्मरन्विबुधः ।

परिणतपरात्मविद्यः प्रपद्यते सपदि परमर्थम् ॥६४॥

gaditamimāatmavidyāvalāsamanuvāsaraṃ smaranvibudhaḥ |

pariṇataparātmavidyaḥ prapadyate sapadi paramarthaṃ ||64||



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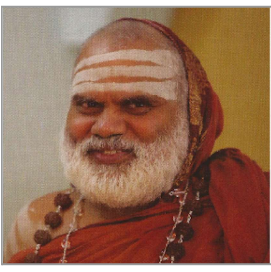
The wise man, contemplating daily on this work Atma Vidya Vilasa on the splendour of Atma-Vidya described here, will grow ripe in the wisdom of the supreme soul and reach at once, the Ultimate Truth.

परमेशिवेन्द्र गुरु शिष्येणेत्यं सदाशिवेन्द्रेण ।  
सचितेयमात्मविद्याविलासनाम्निः कृतिः पूर्णा ॥६५॥  
parameśivendra guru śiṣyēṇetthaṃ sadāśivendreṇa |  
saciteyamātmavidyāvīlāsanāmiḥ kṛtiḥ pūrṇā ||65||

Thus, he completed this work named "Atma Vidya Vilasa "; composed by Sadasivendra, the



disciple of the gracious Param Sivendra.

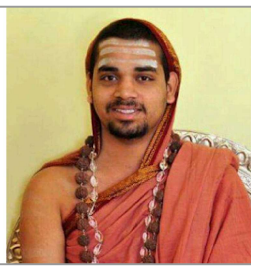


# Voice of Jagadguru

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इति सदाशिवेन्द्रेण रचितम् आत्मनिद्याविलासः संपूर्णः ॥iti sadāśivendreṇa racitam ātmanidyāvīlāsaḥ sampūrṇaḥ ॥(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji at Sri Samadhi Shrine of Sadashiva Brahmendral in Nerur at May 6-7, 2017 Vijaya Yatra)

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