


Sri Brahmaavid Ashirvada Paddhati

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ஸ்ரீப்³ரஹ்மவிதா³ஸீர்வாத³பத்³த⁴தி:

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Sri Brahmavid Ashirvada Paddhati

ஸ்ரீப்ரஹ்மவிதா³ஸ்ரீர்வாத³பத்³த⁴தி:



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ஸ்ரீமத்பரமஹம்ஸபரிவ்ராஜகாசார்ய ஸ்ரீவித்³யாரண்யமுநிவிரசித

|| ஸ்ரீப்ரஹ்மவிதா³ஸ்ரீர்வாத³பத்³த⁴தி: ||

Sri Brahmavid 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), 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 Brahnavidasirvadapaddathi, 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 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 Prasthan 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 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

॥ ஸ்ரீ: ॥

ஸ்ரீமத்பரமஹம்ஸபரிவ்ராஜகாசார்ய ஸ்ரீவித்³யாரண்யமுநிவிரசித

॥ ஸ்ரீப்³ரஹ்மவிதா³ஸ்ரீர்வாத³பத்³த⁴தி: ॥

Sri Brahmaid Asirvada Paddhati
of Sri Vidyananya Swamigal

Dhyana Slokas:

ஐக³த்காமகலாகாரம் நாபி⁴ஸ்தா²நம் பு⁴வ: பரம் |

பத்³பத்³மஸ்ய காமாக்ஷயா: மஹாபீ²முபாஸ்மஹே ||

வேத³வேதா³ந்த ஸாம்ராஜ்ய த⁴ர்மகாமா²ர்த² மோக்ஷத³ம் |

வித்³யாரண்யந்ரும: புண்யம் யோ⁵வித்³யாரண்ய-மச்சி²ந்த ||

" 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)."

ஹிரண்யக³ர்பா⁴தி³ஸ்தா²வராந்தேஷு ஸரீரேஷு யதே³கம் சைதந்யமஸ்தி,
ததே³வாஹமஸ்தி த்³ரு⁴ஜ்ஞாநம் நிரந்தரம் பூ⁴யாத || 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 இதி ஸ்ரீசரண: அநுக்³ரு⁴ஹ்ணந்து at the close of each of these passages while reciting this composition as prayer.)

நிர்விகல்பஸமாதி⁴ப்ரதி³ந்த⁴க லயவிக்ஷேபகஷாயரஸாஸ்வாதே³ப்யோ ரக்ஷிதம் மே
சித்தமவிக்⁴நேந ப்³ரஹ்மணி அவஸ்தி²தம் பூ⁴யாத || 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. பா⁴ராபக³மே ஸுகீ² ஸம்வ்ரு³த்தோ⁵ஹம் ||

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.

நித்யநிர்விகாராஸங்கா³த்³விதீய பரிபூர்ண ஸச்சிதா³நந்த³ ஸ்வப்ரகாஸசிதே³க-
ரஸப்³ரஹ்மாநுப⁴வஸித்³தி⁴ர்பூ⁴யாத || 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.

அஹமாதி³ த்³ரு³ஸ்யவிலக்ஷணஸ்மத்ப்ரத்யயாலம்ப³நபூ⁴த ப்ரத்யக்³சிந்மாத்ரஸ்வரூபாத்மாநுப⁴வ-
ஸித்³தி⁴ர்பூ⁴யாத || 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.

ஸஜாதீயவிஜாதீயஸ்வக³தபே⁴த்³ரஹிதாக²ண்ட³ ஸச்சிதா³நந்தா³த்³விதீய ப்³ரஹ்மாத்மாநுப⁴வ-
|| 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.

நித்யஸூ³த⁴ பு³த்³த⁴மு³க்த ஸத்யபரமாநந்தா³த்³விதீய ப்³ரஹ்மாத்மாநுப⁴வஸித்³தி⁴ர்பூ⁴யாத்
|| 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.

ஸ்வக³தாதி³-பே⁴த³ரஹிதா³க²ண்ட³- ஸச்சிதா³நந்த³லக்ஷண- ப்³ரஹ்மாபி⁴ந்நகூடஸ்த²-
ப்ரத்யக்ஸ்வரூப: ஸர்வஸாக்ஷி³தி சித்³ரூபாநுப⁴வஸித்³தி⁴ர்பூ⁴யாத் || 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.

ஸ்வாத்மநோ⁵ந்யத்வவேந ப்ரதிபா⁴தம் ஸகலம் ஸாக்ஷயம் ஜக³த்ஸ்வாவித்³யாவிலஸிதத்வேந
ஸ்வாந்யத்வாத் ஸ்வாத்மமாத்ரமிதி, அத்³விதீயப்³ரஹ்மாத்மாநுப⁴வஸித்³தி⁴ர்பூ⁴யாத்
॥ 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.

அஸம்பா⁴வநா-விபீ⁴தபா⁴வநா-ரஹிதத்வேந கரதலாமலகவத் அஹம் ப்³ரஹ்மாஸ்மீதி
அப்ரதிப³த்³தா⁴பரோக்ஷப்³ரஹ்மஸாக்ஷாத்காரோத்³ரு⁴பூ⁴யாத் ॥ 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.

யோப்³ரஹ்மாதி³ஸ்தம்ப³பர்யந்தாநாம் ஸர்வ்வேஷாம் ப்ராணிநாம் தே³ஹமத்⁴யே, தத்த³தே³ஹஸாக்ஷித்வந பா⁴ஸமாந:, பரிபூர்ணத்தமா⁵ஸ்தி, ஸோ⁵யம் பரமாத்மா, க்வேலம் முமுக்ஷா: புருஷஸ்ய மே ஸ்வரூபம் இத்யேவம்ரூபாத்மஸாக்ஷாத்காரோத்³ரு⁴பூ⁴ய

|| 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.

வாஸநாக்ஷய-மநோநாஸ-தத்வஜ்ஞாநாப்⁴யாஸவஸாத், ஜ்ஞாநாக்ஷா, தப:ஸித்³தி:⁴, ஸர்வஸமத்வம், து:³க²நிவ்ரு³த்தி:, ஸுகா²விர்பா⁴வ: இத்யேதத் பஞ்சப்ரயோஜநஸித்³தி⁴ர்பூ⁴யாத்

|| 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.

மைத்ரீ-கருணா-முதி³தோபேக்ஷாரூபஸத்³வாஸநாபாடவேந ராகா³தி³து³ர்வாஸநாக்ஷய: ஸம்யக்³பூ⁴யாத் || 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:

மைத்ரீகருணாமுதி³தோபேக்ஷாணம் ஸுக²து:³க²புண்யாபுண்யவிஷயேஷு பா⁴வநாத: சித்தப்ரஸாத:³ ||

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.

நிரந்தரஸ்வாத்மாநுஸந்தா⁴நவஸாத் மநஸோவ்ரு³த்திரூபபரிணாமத்யாக்³கே³ந, நிருத்³த⁴தாகாரேண ஆத்மபரிணாமோத்³ரு⁴பூ⁴யாத் || 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.

ஸமாதி³பூர்வகஸ்ரவணமநந-நிதி³த⁴யாஸநாப்⁴யாஸப³லாத், விஷயாஸக்தி:,
ப்ரஜ்ஞாமாந்த³யம், விபர்யய:, து³ராக்³ரஹஸ்சேதி வர்தமாநப்ரதிப³ந்த⁴சதுஷ்டயநிவ்ரு³த்தித்³வா
அப்ரதிப³த்³தா⁴ப்ரோக்ஷப்³ரஹ்மஸாக்ஷாத்காரோத்³ரு³டீ⁴பூ⁴யாத் || 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).

உபக்ரமாதி³ஷ்ட³வித⁴லிங்கை:³, அஸேஷவேதா³ந்தாநாம் அத³வைதே ப்³ரஹ்மணி
தாத்பர்யாவதா⁴ரணம் த³ரு³டீ⁴பூ⁴யாத் || 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.

உபக்ரமோபஸம்ஹாரௌ அப்⁴யாஸோSபூர்வதா ப²லம் |
அர்த²வாதோ³பபத்தீ ச லிங்க³ம் தாத்பர்யநிர்ணயே ||

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.

ஸ்ரீகு³ருமுகா²த் ஸ்ருதாத³விதீயவஸ்துந:, வேதா³ந்தாநுகு³ணயுக்திபி:⁴ அநவரதமநுசிந்தநம்
பூ⁴யாத் || 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.

விஜாதீயதே³ஹாதி³ப்ரத்யயாநந்தரித-ஸஜாதீயஸச்சிதா³நந்தா³தம் ப்ரத்யயப்ரவாஹோநிரந்தரம்
பூ⁴யாத் || 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.

அஹமா³தமா³ஸாக்ஷீ, கேவல:, சிந்மா³த்ரஸ்வரூப: நாஜ்ஞா³நம், நாபி தத்கார்ய: கிந்து, நித்யஸூ³த்⁴பு³த்⁴மு³க்தஸத்யபரமா³நந்தா³த்³வயம் ப்³ரஹ்மைவா³ஹமஸ்மீதி அபே⁴தே³நாவஸ்தா²நம் ஸமாதி:⁴ தத்ர ச அந்தஸ்ஸமாதி⁴நா த்³ரு³க்³த்³ரு³ஸ்யவிவேகே, ப்³ஹிஸ்ஸமாதி⁴நா ப்³ரஹ்மஸர்க்³விவேகே ச த்³ரு³டே⁴ ஜாதே, தேந விவேகத்³வயேநாயம் க்³விதே³ஹாபி⁴மாந: விஜ்ஞாதபரமாத்மதத்வஸ்ச பூ⁴யாத் || 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.

அஹமா³தமா³ஸாக்ஷீ, கேவல:, சிந்மா³த்ரஸ்வரூப: நாஜ்ஞா³நம், நாபி தத்கார்ய: கிந்து, நித்யஸூ³த்⁴பு³த்⁴மு³க்தஸத்யபரமா³நந்தா³த்³வயம் ப்³ரஹ்மைவா³ஹமஸ்மீதி அபே⁴தே³நாவஸ்தா²நம் ஸமாதி:⁴ தத்ர ச அந்தஸ்ஸமாதி⁴நா த்³ரு³க்³த்³ரு³ஸ்யவிவேகே, ப்³ஹிஸ்ஸமாதி⁴நா ப்³ரஹ்மஸர்க்³விவேகே ச த்³ரு³டே⁴ ஜாதே, தேந விவேகத்³வயேநாயம் க்³விதே³ஹாபி⁴மாந: விஜ்ஞாதபரமாத்மதத்வஸ்ச பூ⁴யாத் || 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.

தே³ஹாத்³பு³ஹி: ஸகலநாமரூபாத்மகேஷு வஸ்துஷ்வபி, ஸர்பதா⁴ராதி³ஷு ரஜ்ஜூ³ரிவ வ்யாப்த:, ஸச்சிதா³நந்த³லக்ஷணேய: பரமாத்மா, ஸ ஏவ பரஸப்³தே³நோச்யதே | அந்த: அஹமாதி³த்³ரு³ஸ்யவிவக்ஷண:, அஸ்மத்ப்ரத்யயாலம்ப்³நபூ⁴த:, ப்ரத்யக் சிந்மா³த்ரஸ்வரூப: ய: ஸாக்ஷயாக்²யோஜீவாத்மா, ஸ ஏவ அவரஸப்³தே³நோச்யதே | பரஸ்சாஸௌ அவரஸ்சேதி பராவர: ப்ரத்யக்³பி⁴ந்ந: பரமாத்மா | தஸ்மிந் ஏவம் அந்தர்ப்³ஹிஸ்ச பரரூபேண அவரரூபேண ச அவஸ்தி²தே, பரமார்த்²த: பராவரவிபா⁴க்³ரஹிதே ப்ரத்யக்³பி⁴ந்நே பராவரே, ப்³ரஹ்மணி த்வம் வா அஹமஸ்மி ப⁴க்³வோதே³வதே அஹம் வை த்வமஸி இதி ஸ்ருத்யநுஸாரேண அஹம்

ப்ரஹ்மாஸ்மி, ப்ரஹ்மைவாஹ்மஸ்மி இதி வ்யதிஹாரேண, அக²ண்டை³கரஸத்வேந
ஸாக்ஷாத்க்ரு³தே ஸதி, தேந பராவரப்ரஹ்மஸாக்ஷாத்காரேண அஸ்ய பராவரப்ரஹ்ம
ஸாக்ஷாத்க்ரு³தவதோமம ஹ்ரு³த³யக்³ரந்தி²பே⁴த³ஸர்வஸம்ஸயநிவ்ரு³த்தி ஸர்வகர்மக்ஷயரூப
ஸம்யகா³விர்பூ⁴யாத் || 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.

பி⁴த³யதே ஹ்ரு³த³யக்³ரந்தி:² சி²த³யந்தே ஸர்வஸம்ஸயா: |

க்ஷயந்தே சாஸ்ய கர்மாணி தஸ்மிந் த்³ரு³ஷ்டே பராவரே ||

This is the 9th Mantra in 2nd Kanda in 2nd Mundaka in Mundakopnishad. 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 Mundakopnishad 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.

அஹங்காராத்மநோ: ஏகதவப்⁴ரமநிவ்ரு⁴த்திரூபோ⁵யம் க³ரந்தி²பே⁴த:³ த்³ரு⁴பு⁴யாத்
॥ 21 ॥

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

ஆத்மா தே³ஹாதி³வ்யதிரிக்தோவா ந வா, வ்யதிரிக்தத்வே⁵பி, கர்த்ரு⁴த்வத⁴ர்மயோக்³
வா ந வா, அகர்த்ரு⁴த்வே⁵பி, தஸ்ய ப்³ரஹ்மணோ பே⁴தோ³ஸ்தி வா ந வா, அபே⁴தே³பி,
தஜ்ஜ்ஞாநம் கர்மாதி³ஸஹிதம் வா முக்திஸாத⁴நம் கேவலம் வா, ததா²பி, ஆத்மா
ஸாக்ஷீ வா கர்தா வா, ஸாக்ஷித்வேபி அஸ்ய ப்³ரஹ்மத்வமஸ்தி வா ந வா,
ப்³ரஹ்மத்வே ஸத்யபி, தத்³பு³த்³த⁴யா வேதி³தும் ஸக்யதே வா ந வா, ஸக்யத்வே⁵பி,
தத்³வேத³நமாத்ரேண முக்திரஸ்தி வா ந வா, மம பரமார்த²த: ப்³ரஹ்மத்வே ஸத்யபி
தாத்³ரு⁴க்³ரூபம் ஸாக்ஷாத்³ரு⁴த்ம் வா ந வா, ஸாக்ஷாத்³ரு⁴தே⁵பி இத: பரம்
கர்தவ்யமஸ்தி வா ந வா, கர்தவ்யாபா⁴வே⁵பி, இதா³நீம் மம ஜீவந்முக்திரஸ்தி
வா ந வா, ஜீவந்முக்தத்வே⁵பி, வர்தமாந-தே³ஹபாதாநந்தரம் விதே³ஹமுக்தி:
ப⁴விஷ்யதி வா ந வா, தத்³ப்ராப்தாவபி, காலாந்தரே புநர்ஜநம் ப⁴விஷ்யதி வா ந
வா, இத்யாதி³ஸர்வஸம்ஸயநிவ்ரு⁴த்திர்பு⁴யாத் ॥ 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.

அநாரப்³தா⁴நாம் ஆகா³மிஜந்மஹேதூநாம் அநேககோடிஜந்மார்ஜிதாநாம் ப்ராரப்³த⁴வ்யதிரிக்தா
ஸஞ்சிதகர்மாணம் நிவ்ரு³த்திரூப: பரமபுருஷார்த:² ஸம்யகா³விர்பூ⁴யாத் || 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.

ய: பூர்ணநந்தே³கபோ³த:⁴ தத்³பீரஹ்மாஹமஸ்மீதி பீரஹ்மாத்தமாநுப⁴வமாத்ரபர்யவஸானே
பு³த்தீ⁴ர்நிரந்தரம் பூ⁴யாத் || 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.

யஸ்மிந் காலே த்³வைதபா⁴நம் நஸ்தி, நித்³ரா⁵பி நாக³ச்ச²தி, தஸ்மிந் காலே
உபலப்⁴யமாநம் யத்ஸுக²மஸ்தி ஸ பீரஹ்மாநந்த³ இதி பீரஹ்மாத்தமாநுப⁴வஸித்³தி:⁴
நிரந்தரம் பூ⁴யாத் || 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.

மநோவ்யாபாராபா⁴வஸமயே யத்ஸுக²ம் பா⁴ஸதே, தத் ஸுக²மாத்தமஸ்வரூபமிதி
ஆத்மநிர்ஸய: ஸம்யக்³பூ⁴யாத் || 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.

ஸ்வப்ந: ஸ்வாதிரேகேண யதா² நாஸ்தி, ததை²வ ஸ்வஜாக்³ரத³பி ஸ்வாதிரேகேண நாஸ்தி, தேந அத்³வீதீயாத்மாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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.

வாஸநாக்ஷயமநோநாஸாப்⁴யாம் நிர்வாஸநே வ்ரு³த்திஸூந்யே சித்த்தே ஸம்ஸயவிபர்யயதோ³ஷ உத்பந்நம் ப்³ரஹ்மஜ்ஞாநம் அபா³தி⁴தத்வேந ஸுரக்ஷிதம் பூ⁴யாத் || 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.

பஞ்சம்யாதி³பூ⁴மிகாத்ரயரூபாயாம் ஜீவந்முக்ஞேள ஸம்பாத்³யமாநாயாம் த்³வைதபா⁴நாபா⁴வேந ஸம்ஸயவிபர்யயபர்ஸங்கா³பா⁴வாத் உத்பந்நம் தத்த்வஜ்ஞாநம் அபா³தி⁴தத்வேந ஸுரக்ஷிதம் பூ⁴யாத் || 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 Brahmavit. 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 Brahmavidvarishtha. 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. ||

ஸ்வப்நே ஸ்தூ²ஸஸீரீரபா⁴வே⁵பி, ஸுஷுப்தௌ ஸலக்ஷமஸீரீரபா⁴வே⁵பி, ஸமாதௌ⁴ காரணஸீரீரபா⁴வே⁵பி, ஜாக்³ரதா³த்³யவஸ்தா²சதுஷ்டயே⁵பி ய: சித்³ரூபாத்மா மணிஷு ஸுத்திரமிவ அநுஸ்யுததயா நிரந்தரம் பா⁴ஸதே, ஸ சித்³ரூபாத்மைவ அஹமஸீதி அந்வயவ்யதிரேகா⁴யாம் ஸீரீர்த்ரயவ்யா⁴வ்ரு³த்திம் தத்ஸாக்ஷி-சைதந்யஸ்யாநு⁴வ்ரு³த்திம் ச பஸ்யதோமம ஸீரீர்த்ரயவ்யதிரிக்தாத்மாநு⁴ப⁴வ: ஸம்யக்³பூ⁴யாத் || 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.

ப⁴க³வந்தம் பரமேஸ்வரம் ப்ரீதியூர்வகம் ப⁴ஜதோ மமோபரி அநுக்³ரஹார்த²ம் ப⁴க³வாந வாஸுதே³வ: ஆத்மபா⁴வஸ்த:² ஸந விவேகப்ரத்யயரூபேண, ப⁴க்திப்ரஸாத³ஸ்நேஹயுக்தேந, தத்³பா⁴வநாபி⁴நிவேஸவாதேரிதேந, ப்³ரஹ்மசர்யாதி³ஸாத⁴ந- ஸம்ஸ்காரவத்ப்ரஜ்ஞாவர்திநா,

விரக்தாந்த:கரணதா⁴ரேண விஷயவ்யாவ்ரு³த்தரா³க³த்³வேஷாகலுஷித சித்தநிவாதாபவரகஸ்தே,
 நித்யப்ரவ்ரு³த்தைகாக்³ர்யத⁴யாநஜநித-ஸம்யக்³த்³ர்ஸநபா⁴ஸ்வதா ஜ்ஞாநத்³பேந
 அஜ்ஞாநஜம் அவிவேகதோஜாதம் மித்²யாப்ரத்யயரூபம் மோஹாந்த⁴காரம்
 தமோநாஸயத்வித்யாஸீ: நிரந்தரம் பூ⁴யாத் || 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.

பரமேஸ்வரம் ப்ரீதியூர்வகம் ப⁴ஜந்தோப⁴க்தா யேநாநந்யபு³த்³தி⁴யோகே³ந ஸம்யக்³த்³ர்ஸநலக்ஷணே
 ப⁴க³வந்தம் பரமேஸ்வரம் ஆத்மத்வேந உபயாந்தி ப்ரதிபத்³யந்தே, தம் பு³த்³தி⁴யோக³ம்
 ப⁴க³வாந் வாஸுதே³வ: மே த³தா³து இதி ஆஸீர்நிரந்தரம் பூ⁴யாத் || 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.

விகாரமந்தரேண ஸ்வாத்⁴யஸ்தம் ஸர்வம் ஸாக்ஷாத்³வ்யவதா⁴நேந ஸ்வரூபபோ³தே⁴ந
 ஈக்ஷதே பஸ்யதீதி ஸாக்ஷயரூப⁴வஸித்³தி: ஸம்யக்³பூ⁴யாத் || 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.

தே³ஹேந்த்³ரியாதி³ஸகலஜடா³வபா⁴ஸகத்வேந ஆத்மா சித்³ரூப இதி சிதா³த்மாரு⁴வஸித்³தி:
 ஸம்யக்³பூ⁴யாத்

|| 34 ||

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

ஆத்மநி கதா³சித³பி அப்ரியாபா⁴வேந, பரமப்ரோமஸ்பத³த்வேந ச, ஆத்மா பரமாநந்த³ரூப இதி, ஆநந்தா³த்மாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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.

அபா⁴ரூபஸ்ய விஸ்வஸ்ய பா⁴நம் பா⁴ஸுகஸந்நிதி⁴ம் விநா கதா³சித³பி ந ஸம்ப⁴வதீதி, பா⁴ரூபாத்மா ஸர்வக³த இதி ஸர்வக³தாத்மாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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.

அஸஜ்ஜு³து:³கா²த்மகாஹங்காராதி³ப்⁴யோவிலக்ஷணதயா, ப்ராதிகூல்யேந ஸத்யஜ்ஞாநாநந்த³ரூபேண அஞ்சதி ப்ரகாஸத இதி, ப்ரத்யகா³த்மாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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-n a nchati-pratyak - shines just opposite.

பஸ்சாத்³பா⁴ஸமாநஸ்ய ஜு³ஸ்ய, ப்ரத²மதோபா⁴ஸமாநம் சைதந்யம்மேவ வாஸ்தவம் ஸ்வரூபமிதி நிஸ்சித்ய, ஜு³முபேக்ஷ்ய, சிந்மாத்ரமேவ சித்தம் நிரந்தரம் ஸம்யக்³பூ⁴யாத் || 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.

“ஸர்வாண்யேவைதாநி ப்ரஜ்ஞாநஸ்ய நாமதே⁴யாநி ப⁴வந்தி” இதி வாக்யேந தே³வேநத்³ரியாதி³ஸாக்ஷிரூபம் யத் ப்ரஜ்ஞாநம் த்வம்பதா³ர²ரூபம் நிர்ணீதம், ததே³வ “ஏஷ ப்ரஹ்ம” இத்யாதி³வாக்யேந ஜக³த்காரணதயா நிர்ணீதம் பரம் ப்ரஹ்ம,

ந சாநயோ³ஷத³பி பே⁴தோ³ஸ்தி இதி, ஐதரேயமஹாவாக்யஜ்ஞாநஸித்³தி:⁴ நிரந்தரம்
பூ⁴யாத் || 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.

யத: ஸர்வத்ராவஸ்தி²தம் ப்ரஜ்ஞாநம் ப்³ரஹ்ம, அதோமயி அவஸ்தி²தம்
ப்ரஜ்ஞாநம் ப்³ரஹ்ம, ப்ரஜ்ஞாநத்வாவிஸேஷாத் இதி ஐதரேயமஹாவாக்யோத்தி²த-
ஜீவப்³ரஹ்மைக்யஜ்ஞாநஸித்³தி:⁴ நிரந்தரம் பூ⁴யாத் || 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.

ஆத்மஸந்நிதௌ⁴ வித்³யமாநத்வேந, ஜட³ரூபஸ்யாபி தே³ஹேந்த³ரியாதே:³
சேதநத்வேந பா⁴ஸமாநத்வாத், ஆத்மா சித்³ரூப இதி சிதா³த்மாநூப⁴ஸித்³தி:⁴
ஸம்யக்³பூ⁴யாத் || 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.

ஆத்மஸஹிதத்வேந, து:³கா²த்மகஸ்ய தே³ஹாதே³ரபி ப்ரியதமத்வாத், ஆத்மா
பரமாநந்த³ரூப இதி, ஆநந்தா³த்மாநூப⁴ஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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.

தே³ஸத:, காலத:, வஸ்துத:,பரிச்சே²த³ரஹிதாத்³விதீயாத்மாநூப⁴ஸித்³தி:⁴
ஸம்யக்³பூ⁴யாத் || 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'.

பூர்வாபரபராமர்ஸமந்தரேண ஸஹஸோத்பத்³யமாநஸ்ய க்ரோதா⁴தி³வ்ரு³த்திவிஸ்ஸேஷஸ்ய
ஹேதோ: சித்தஸம்ஸ்காரஸ்ய,

விவேகஜந்யாயாம் கூடாந்த்யாதி³வாஸநாயாம் த்³ரு³டா⁴யாம் ஸத்யாம் விநாஸாத்,
பா³ஹ்யநிமித்தாபா⁴வேந க்ரோதா⁴த்³யநுத்பத்தி: ஸம்யக்³பூ⁴யாத் || 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.

யஸ்ய ப்ரஸாதா³த்³ஹமேவ விஷ்ணு:, மய்யேவ ஸர்வம் பரிகல்பிதம் ச இதி,
ஆத்மஸ்வரூபம் விஜாநாமி, தஸ்ய பாதா³ரவிந்த³யோ: அசஞ்சலா ப⁴க்தி: நிரந்தரம்
ஸம்யக்³பூ⁴யாத் || 45 ||

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

அசித்³ரூபஸ்ய ஜக³த: சித்ஸந்நிதே⁴ர்வித்³யமாநத்வாத், சித்³ரூபாத்மா ஸர்வக³த இதி ஸர்வக³தாத்மாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 46 ||

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

ஸர்வார்த²ஸாத⁴கத்வஹேதுநா, ஸர்வஸம்ப³ந்தே⁴ந ச ஆத்மா பரிபூர்ண இதி பரிபூர்ணாத்மாநுப⁴வ: ஸம்யக்³பூ⁴யாத்

|| 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.

தே³ஸகாலாவ்யவஹிதத்வேந பரோக்ஷஹேதோரபா⁴வாத், ஸாத⁴நாந்தரநிரபேக்ஷதயா ஸ்வயம்ப்ரகாஸமாந: சிதா³த்மா ஸர்வதா³ ஸ்வதஸ்ஸித்³தா⁴பரோக்ஷ இதி அபரோக்ஷாநுப⁴வஸித்³தி:⁴ ஸம்யக்³பூ⁴யாத் || 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.

யத்ர யத்³வஸ்து அஸ்தீதி ஈக்ஷதே தேந வஸ்துநா அந்யத்ர அநந்வாக³தத்வேந ஆத்மா அஸங்க³ இதி, அஸம்ஸர்கா³த்மாநுப⁴வ: ஸம்யக்³பூ⁴யாத் || 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).

நிரவயவத்வேந அஸங்க³த்வேந ச, ஆத்மந: கேநாபி ஸம்ப³ந்தா⁴பா⁴வாத், ஆத்மா நித்யமுக்த இதி, நித்யமுக்தஸ்வரூபாத்மாநுப⁴வ: ஸம்யக்³பூ⁴யாத் || 50 ||

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

அவேத்³யத்வே ஸதி அபரோக்ஷவ்யவஹாரயோக்³யத்வாத், ஆத்மா ஸ்வயம்ப்ரகாஸ இதி ஸ்வயம்ப்ரகாஸாத்மாநுப⁴வ: ஸம்யக்³பூ⁴யாத் || 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.

ஸாத⁴நாந்தரநிரபேக்ஷதயா ஸ்வயமேவ பா⁴ஸமாநத்வாத், ஆத்மா ஸ்வயம்ப்ரகாஸ
இதி ஸ்வயம்ப்ரகாஸாத்மாநுப⁴வ: ஸம்யக்³பூ⁴யாத் || 52 ||

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

இத³ம் ஸர்வம் ஆத்மநி ப்ரதீயமாநம் யத் ரூபரஸாதி³கம் ஜக³த் மாயாமயம், ந த்வேதத்
வஸ்துதோ⁵ஸதீதி தத்வநிஸ்சயோத்³ரு³டீ⁴பூ⁴யாத் || 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.

அயம் ஆத்மா ஸ்தூ²லதே³ஹரூபோ வா ஸலிக்ஷமதே³ஹரூபோ வா தாப்⁴யாமதிரிக்தோ
வா அதிரிக்தத்வே⁵பி அணுபரிமாணே வா மத்⁴யமபரிமாணே வா ஸர்வக³தோ வா
ஜடோ³ வா த்³ரவ்யபோ³தா⁴த்மகோ வா சித்³ரூபோ வா ஈஸ்வராத்³ந்யோ வா ஈஸ்வர ஏவ
வா ப்ரபஞ்ச: ஸத்யோ வா மித்²யா வா மோக்ஷஸாத⁴நம் கர்மாணி வா ஜ்ஞாநம் வா
இத்யாதி³காநாம் ஸம்ஸயாநாம் நிவ்ரு³த்திர்³பூ⁴யாத் || 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.

இதி ஸ்ரீமத்பரமஹம்ஸபரிவ்ராஜக ஸ்ரீவித்³யாரண்யமுநிவிரசிதா ப்³ரஹ்மவிதா³ஸீர்வாத³பத்³த⁴தி
ஸம்பூர்ண ||

Thus ends SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal.

|| ஓ தத் ஸத் ப்³ரஹ்மார்பணமஸ்து ||

Translated and prepared by P. R. Kannan

Please send corrections to sanskrit@cheerful.com

