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# Sri Brahmaid Ashirvada Paddhati

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## श्रीब्रह्मविदाशीर्वादपद्धतिः

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Sri Brahmaavid Ashirvada Paddhati

श्रीब्रह्मविदाशीर्वादपद्धतिः

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श्रीमत्परमहंसपरिव्राजकाचार्य श्रीविद्यारण्यमुनिविरचित

॥ श्रीब्रह्मविदाशीर्वादपद्धतिः ॥

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), 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 Brahmaidasirvadapaddathi, 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 Prasthanas 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

॥ श्रीः ॥

श्रीमत्परमहंसपरिव्राजकाचार्य श्रीविद्यारण्यमुनिविरचित

॥ श्रीब्रह्मविदाशीर्वादपद्धतिः ॥

Sri Brahmaid Asirvada Paddhati

of Sri Vidyaranya Swamigal

Dhyana Slokas:

जगत्कामकलाकारं नाभिस्थानं भुवः परम् ।

पदपद्मस्य कामाक्ष्याः महापीठमुपास्महे ॥

वेदवेदान्त साम्राज्य धर्मकामार्थ मोक्षदम् ।

विद्यारण्यद्वयः पुण्यं योऽविद्यारण्य-मच्छिनत् ॥

" 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)."

हिरण्यगर्भादिस्थावरान्तेषु शरीरेषु यदेकं चैतन्यमस्ति, तदेवाहमस्मीति दृढज्ञानं निरन्तरं भूयात्  
॥ १ ॥

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 इति श्रीचरणाः अनुगृह्यन्तु at the close of each of these passages while reciting this composition as prayer.)

निर्विकल्पसमाधिप्रतिबन्धक लयविक्षेपकषायरसास्वादेभ्यो रक्षितं मे चित्तमविघ्नेन ब्रह्मणि  
अवस्थितं भूयात् ॥ २ ॥

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. भारापगमे सुखी संवृत्तोऽहम् ॥

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.

नित्यनिर्विकारासङ्गाद्वितीय परिपूर्ण सच्चिदानन्द स्वप्रकाशचिदेक-रसब्रह्मानुभवसिद्धिर्भूयात् ॥ ३ ॥

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.

अहमादि दृश्यविलक्षणास्मत्प्रत्ययालम्बनभूत प्रत्यकिन्मात्रस्वरूपात्मानुभव-सिद्धिर्भूयात् ॥ ४ ॥

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.

सजातीयविजातीयस्वगतभेदरहिताखण्ड सच्चिदानन्दाद्वितीय ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ५ ॥

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.

नित्यशुद्ध बुद्धमुक्त सत्यपरमानन्दद्वितीय ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ६ ॥

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.

स्वगतादि-भेदरहिताखण्ड- सच्चिदानन्दलक्षण- ब्रह्माभिन्नकूटस्थ-प्रत्यक्स्वरूपः सर्वसाक्षीति चिद्रूपानुभवसिद्धिर्भूयात् ॥ ७ ॥

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.

स्वात्मनोऽन्यत्त्वेन प्रतिभातं सकलं साक्ष्यं जगत्स्वाविद्याविलसितत्वेन स्वानन्यत्वात् स्वात्ममात्रमिति, अद्वितीयब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ८ ॥



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.

असम्भावना-विपरीतभावना-रहितत्वेन करतलामलकवत् अहं ब्रह्मास्मीति अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो  
९॥

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.

यो ब्रह्मादिस्तम्बपर्यन्तानां सर्वेषां प्राणिनां देहमध्ये, तत्तद्देहसाक्षित्त्र भासमानः,  
परिपूर्णात्माऽस्ति, सोऽयं परमात्मा, केवलं मुमुक्षोः पुरुषस्य मे स्वरूपम् इत्येवंरूपात्मसाक्षात्कारोद्विधीभूयात्

॥ १० ॥

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.

वासनाक्षय-मनोनाश-तत्त्वज्ञानाभ्यासवशात्, ज्ञानरक्षा, तपःसिद्धिः, सर्वसमत्वं, दुःखनिवृत्तिः, सुखाविर्भावः इत्येतत् पञ्चप्रयोजनसिद्धिर्भूयात् ॥ ११ ॥

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.

मैत्री-करुणा-मुदितोपेक्षारूपसद्वासनापाटवेन रागादिदुर्वासनाक्षयः सम्यग्भूयात् ॥ १२ ॥

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:

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयेषु भावनातः चित्तप्रसादः ॥

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.

निरन्तरस्वात्मानुसन्धानवशात् मनसोवृत्तिरूपपरिणामत्याग्नेन, निरुद्धताकारेण आत्मपरिणामोददीभूयात् ॥ १३ ॥

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.

शमादिपूर्वकश्रवणमनन-निदिध्यासनाभ्यासबलात्, विषयासक्तिः, प्रज्ञामान्द्यं, विपर्ययः, दुराग्रहश्चेति वर्तमानप्रतिबन्धचतुष्टयनिवृत्तिद्वारा, अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारोददीभूयात् ॥ १४ ॥

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).

उपक्रमादिषड्विधलिङ्गैः, अशेषवेदान्तानां अद्वैते ब्रह्मणि तात्पर्यावधारणं दृढीभूयात् ॥ १५ ॥

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.

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

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.

श्रीगुरुमुखात् श्रुताद्वितीयवस्तुनः, वेदान्तानुगुणयुक्तिभिः अनवरतमनुचिन्तनं भूयात् ॥ १६ ॥

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.

विजातीयदेहादिप्रत्ययानन्तरित-सजातीयसच्चिदानन्दात्म प्रत्ययप्रवाहोनिरन्तरं भूयात् ॥ १७ ॥

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.

असंज्ञोऽहं, चिदात्माहमिति प्रत्यगात्मनि निवेशिते, वृत्तिरहिते संस्कारशेषमात्रतया सूक्ष्मरूपेणावस्थिते चित्ते आत्मनः स्वरूपभूतपरमानन्दोनिरन्तरं सम्यगाविर्भूयात् ॥ १८ ॥

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.

अहमात्मा साक्षी, केवलः, चिन्मात्रस्वरूपः नाज्ञानं, नापि तत्कार्यः किन्तु, नित्यशुद्धबुद्धमुक्तसत्यपरमानन्द-ब्रह्मैवाहमस्मीति अभेदेनावस्थानं समाधिः तत्र च अन्तस्समाधिना दृग्दृश्यविवेके,

बहिस्समाधिना ब्रह्मसर्गविवेके च दृढे जाते, तेन विवेकद्वयेनायं गलितदेहाभिमानः विज्ञातपरमात्मतत्त्वश्च भूयात् ॥ १९ ॥

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.

देहाद्वहिः सकलनामरूपात्मकेषु वस्तुष्वपि, सर्पधारादिषु रज्जुरिव व्याप्तः, सच्चिदानन्दलक्षणोयः परमात्मा, स एव परशब्देनोच्यते । अन्तः अहमादिदृश्यविलक्षणः, अस्मत्प्रत्ययालम्बनभूतः, प्रत्यक् चिन्मात्रस्वरूपः यः साक्ष्याख्योजीवात्मा, स एव अवरशब्देनोच्यते । परश्चासौ अवरश्चेति परावरः प्रत्यगभिन्नः परमात्मा । तस्मिन् एवं अन्तर्बहिश्च पररूपेण अवररूपेण च अवस्थिते, परमार्थतः परावरविभागरहिते प्रत्यगभिन्ने परावरे, ब्रह्मणि त्वं वा अहमस्मि भगवोदेवते अहं वै त्वमसि इति श्रुत्यनुसारेण अहं ब्रह्मास्मि, ब्रह्मैवाहमस्मि इति व्यतिहारेण, अखण्डैकरसत्वेन साक्षात्कृते सति, तेन परावरब्रह्मसाक्षात्कारेण अस्य परावरब्रह्म साक्षात्कृतवतोमम हृदयग्रन्थिभेदसर्वसंशयनिवृत्ति सर्वकर्मक्षयरूपपरमपुरुषार्थः सम्यगाविर्भूयात् ॥ २० ॥

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.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

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

अहङ्कारात्मनोः एकत्वभ्रमनिवृत्तिरूपोऽयं ग्रन्थिभेदः दृढीभूयात् ॥ २१ ॥

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

आत्मा देहादिव्यतिरिक्तोवा न वा, व्यतिरिक्तत्वेऽपि, कर्तृत्वधर्मयोगी वा न वा, अकर्तृत्वेऽपि, तस्य ब्रह्मणा भेदोऽस्ति वा न वा, अभेदेऽपि, तज्ज्ञानं कर्मादिसहितं वा मुक्तिसाधनं केवलं वा, तथापि, आत्मा साक्षी वा कर्ता वा, साक्षित्वेऽपि अस्य ब्रह्मत्वमस्ति वा न वा, ब्रह्मत्वे सत्यपि, तद्बुद्ध्या वेदितुं शक्यते वा न वा, शक्यत्वेऽपि, तद्वेदनमात्रेण मुक्तिरस्ति वा न वा, मम परमार्थतः ब्रह्मत्वे सत्यपि तादृग्रूपं साक्षात्कृतं वा न वा, साक्षात्कृतेऽपि इतः परं कर्तव्यमस्ति वा न वा, कर्तव्याभावेऽपि, इदानीं मम जीवन्मुक्तिरस्ति वा न वा, जीवन्मुक्तत्वेऽपि, वर्तमान-देहपातानन्तरं विदेहमुक्तिः भविष्यति वा न वा, तत्प्राप्तावपि, कालान्तरे पुनर्जन्म भविष्यति वा न वा, इत्यादिसर्वसंशयनिवृत्तिर्भूयात् ॥ २२ ॥

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.

अनारब्धानां आगामिजन्महेतूनां अनेककोटिजन्मार्जितानां प्रारब्धव्यतिरिक्तानां सञ्चितकर्माणां निवृत्तिरूपः परमपुरुषार्थः सम्यगाविर्भूयात् ॥ २३ ॥

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.

यः पूर्णानन्देकबोधः तद्ब्रह्माहमस्मीति ब्रह्मात्मानुभवमात्रपर्यवसाने बुद्धिर्निरन्तरं भूयात् ॥ २४ ॥

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.

यस्मिन् काले द्वैतभानं नस्ति, निद्राऽपि नागच्छति, तस्मिन् काले उपलभ्यमानं यत्सुखमस्ति स ब्रह्मानन्द इति ब्रह्मात्मानुभवसिद्धिः निरन्तरं भूयात् ॥ २५ ॥

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.

मनोव्यापाराभावसमये यत्सुखं भासते, तत् सुखमात्मस्वरूपमिति आत्मनिश्चयः सम्यग्भूयात्  
॥ २६ ॥

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.

स्वप्नः स्वातिरेकेण यथा नास्ति, तथैव स्वजाग्रदपि स्वातिरेकेण नास्ति, तेन अद्वितीयात्मानुभवसिद्धिः  
सम्यग्भूयात् ॥ २७ ॥

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.

वासनाक्षयमनोनाशाभ्यां निर्वासने वृत्तिशून्ये चित्ते संशयविपर्ययदोषद्वयाभावेन उत्पन्नं  
ब्रह्मज्ञानं अबाधितत्वेन सुरक्षितं भूयात् ॥ २८ ॥

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.

पञ्चम्यादिभूमिकात्रयरूपायां जीवन्मुक्तौ सम्पाद्यमानायां द्वैतभानाभावेन संशयविपर्ययप्रसङ्गाभावात् उत्पन्नं तत्त्वज्ञानं अबाधितत्वेन सुरक्षितं भूयात् ॥ २९ ॥

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 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. "

स्वप्ने स्थूलशरीराभावेऽपि, सुषुप्तौ सूक्ष्मशरीराभावेऽपि, समाधौ कारणशरीराभावेऽपि, जाग्रदाद्यवस्थाचतुष्टयेऽपि यः चिद्रूपात्मा मणिषु सूत्रमिव अनुस्यूततया निरन्तरं भासते, स चिद्रूपात्मैव अहमस्मीति अन्वयव्यतिरेकाभ्यां शरीरत्रयव्यावृत्तिं तत्साक्षि-चैतन्यस्यानुवृत्तिं च पश्यतोमम शरीरत्रयव्यतिरिक्तात्मानुभवः सम्यग्भूयात् ॥ ३० ॥

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.

भगवन्तं परमेश्वरं प्रीतिपूर्वकं भजतो ममोपरि अनुग्रहार्थं भगवान् वासुदेवः आत्मभावस्थः सन् विवेकप्रत्ययरूपेण, भक्तिप्रसादस्नेहयुक्तेन, तद्भावनाभिनिवेशवातेरितेन, ब्रह्मचर्यादिसाधन-संस्कारवत्प्रज्ञावर्तिना, विरक्तान्तःकरणाधारेण विषयव्यावृत्तरागद्वेषाकलुषित चित्तनिवातापवरकस्थेन, नित्यप्रवृत्तैकाग्र्यध्यानजनित-सम्यग्दर्शनभास्वता ज्ञानदीपेन अज्ञानजं अविवेकतोजातं मिथ्याप्रत्ययरूपं मोहान्धकारं तमोनाशयत्वित्याशीः निरन्तरं भूयात् ॥ ३१ ॥

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.

परमेश्वरं प्रीतिपूर्वकं भजन्तोभक्ता येनानन्यबुद्धियोगेन सम्यग्दर्शनलक्षणेन भगवन्तं परमेश्वरं आत्मत्वेन उपयान्ति प्रतिपद्यन्ते, तं बुद्धियोगं भगवान् वासुदेवः मे ददातु इति आशीर्निरन्तरं भूयात् ॥ ३२ ॥

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.

विकारमन्तरेण स्वाध्यस्तं सर्वं साक्षादव्यवधानेन स्वरूपबोधेन ईक्षते पश्यतीति साक्ष्यनुभवसिद्धिः सम्यग्भूयात् ॥ ३३ ॥

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.

देहेन्द्रियादिसकलजडावभासकत्वेन आत्मा चिद्रूप इति चिदात्मानुभवसिद्धिः सम्यग्भूयात्

॥ ३४ ॥

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

आत्मनि कदाचिदपि अप्रियाभावेन, परमप्रेमास्पदत्वेन च, आत्मा परमानन्दरूप इति, आनन्दात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ३५ ॥

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.

अभारूपस्य विश्वस्य भानं भासकसन्निधिं विना कदाचिदपि न सम्भवतीति, भारूपात्मा सर्वगत इति सर्वगतात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ३६ ॥

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.

असज्जडदुःखात्मकाहङ्कारादिभ्योविलक्षणतया, प्रातिकूल्येन सत्यज्ञानानन्दरूपेण अञ्चति प्रकाशत इति, प्रत्यगात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ३७ ॥

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.

पश्चाद्भासमानस्य जडस्य, प्रथमतोभासमानं चैतन्यम्मेव वास्तवं स्वरूपमिति निश्चित्य, जडमुपेक्ष्य, चिन्मात्रमेव चित्तं निरन्तरं सम्यग्भूयात् ॥ ३८ ॥

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.

“सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति” इति वाक्येन देहेन्द्रियादिसाक्षिरूपं यत् प्रज्ञानं त्वम्पदार्थरूपं निर्णीतं, तदेव “एष ब्रह्म” इत्यादिवाक्येन जगत्कारणतया निर्णीतं परं ब्रह्म, न चानयोरीषदपि भेदोऽस्ति इति, ऐतरेयमहावाक्यज्ञानसिद्धिः निरन्तरं भूयात् ॥ ३९ ॥

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.

यतः सर्वत्रावस्थितं प्रज्ञानं ब्रह्म, अतोमयि अवस्थितं प्रज्ञानं ब्रह्म, प्रज्ञानत्वाविशेषात् इति ऐतरेयमहावाक्योत्थित- जीवब्रह्मैक्यज्ञानसिद्धिः निरन्तरं भूयात् ॥ ४० ॥

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.

आत्मसन्निधौ विद्यमानत्वेन, जडरूपस्यापि देहेन्द्रियादेः चेतनत्वेन भासमानत्वात्, आत्मा चिद्रूप इति चिदात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४१ ॥

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.

आत्मसहितत्वेन, दुःखात्मकस्य देहादेरपि प्रियतमत्वात्, आत्मा परमानन्दरूप इति, आनन्दात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४२ ॥

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.

देशतः, कालतः, वस्तुतः, परिच्छेदरहिताद्वितीयात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४३ ॥

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'.

पूर्वापरपरामर्शमन्तरेण सहसोत्पद्यमानस्य क्रोधादिवृत्तिविशेषस्य हेतोः चित्तसंस्कारस्य, विवेकजन्यायां क्षान्त्यादिवासनायां दृढायां सत्यां विनाशात्, बाह्यनिमित्ताभावेन क्रोधाद्यनुत्पत्तिः सम्यग्भूयात् ॥ ४४ ॥

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.

यस्य प्रसादादहमेव विष्णुः, मय्येव सर्वं परिकल्पितं च इति, आत्मस्वरूपं विजानामि, तस्य पादारविन्दयोः अचञ्चला भक्तिः निरन्तरं सम्यग्भूयात् ॥ ४५ ॥

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.

अचिद्रूपस्य जगतः चित्सन्निधेर्विद्यमानत्वात्, चिद्रूपात्मा सर्वगत इति सर्वगतात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४६ ॥

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

सर्वार्थसाधकत्वहेतुना, सर्वसंबन्धेन च आत्मा परिपूर्ण इति परिपूर्णात्मानुभवः सम्यग्भूयात् ॥ ४७ ॥

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.

देशकालाव्यवहितत्वेन परोक्षहेतोरभावात्, साधनान्तरनिरपेक्षतया स्वयम्प्रकाशमानः चिदात्मा सर्वदा स्वतस्सिद्धापरोक्ष इति अपरोक्षानुभवसिद्धिः सम्यग्भूयात् ॥ ४८ ॥

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.

यत्र यद्वस्तु अस्तीति ईक्षते तेन वस्तुना अन्यत्र अनन्वागतत्वेन आत्मा असङ्ग इति, असंसर्गात्मानुभवः सम्यग्भूयात् ॥ ४९ ॥

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).

निरवयवत्वेन असङ्गत्वेन च, आत्मनः केनापि सम्बन्धाभावात्, आत्मा नित्यमुक्त इति, नित्यमुक्तस्वरूपात्मानुभवः सम्यग्भूयात् ॥ ५० ॥

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

अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वात्, आत्मा स्वयम्प्रकाश इति स्वयम्प्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५१ ॥

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.

साधनान्तरनिरपेक्षतया स्वयमेव भासमानत्वात्, आत्मा स्वयम्प्रकाश इति स्वयम्प्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५२ ॥

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

इदं सर्वम् आत्मनि प्रतीयमानं यत् रूपरसादिकं जगत् मायामयम्, न त्वेतत् वस्तुतोऽस्तीति तत्त्वनिश्चयोदृढीभूयात् ॥ ५३ ॥

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.

अयम् आत्मा स्थूलदेहरूपो वा सूक्ष्मदेहरूपो वा ताभ्यामतिरिक्तो वा अतिरिक्तत्वेऽपि अणुपरिमाणो वा मध्यमपरिमाणो वा सर्वगतो वा जडो वा द्रव्यबोधात्मको वा चिद्रूपो वा

ईश्वरादन्यो वा ईश्वर एव वा प्रपञ्चः सत्यो वा मिथ्या वा मोक्षसाधनं कर्माणि वा ज्ञानं वा इत्यादिकानां संशयानां निवृत्तिर्भूयात् ॥ ५४ ॥

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.

इति श्रीमत्परमहंसपरिव्राजक श्रीविद्यारण्यमुनिविरचिता ब्रह्मविदाशीर्वादपद्धतिः संपूर्णा ॥

Thus ends SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyananya Swamigal.

॥ ॐ तत् सत् ब्रह्मार्पणमस्तु ॥

Translated and prepared by P. R. Kannan

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