

# Brahmavid AshirvAdaH

## By Swami VidyAranya

Prayers for Self realization

53 pointers in prose form for the benefit of the seeker for nididhyasana.

**Brahmavid** – the knowers of **Brahman**

**AshirvaadaH** - a blessing to the aspirant for nididhyAsana to gain jnAana niShThaa.

**Sri Vidyanaya**, out of compassion, has provided the exhaustive list of prayers for understanding vedanta vicaara, the lapses to be avoided and the reasoning to be pursued, to help the seeker in inquiry, projects an integrated scheme of *saadhana* that is worthy of deep and reverential study.

(**Note** - *brahmAtmAnubhava-siddhirbhUyAt* - these two words get repeated often in the entire text. The actual meaning to be understood is *Atma jnaana* (self – knowledge) and not as an *anubhava* – as an experience.)

1. There is only one consciousness permeating all the living bodies, from *Hiranyagarbha*(*Brahmaji*) to a blade of grass and I am that consciousness only – May this knowledge be ever firmly established in me.
2. There are four obstacles to the attainment of *Nirvikapla samaadhi* – *laya*(stupor), *vikshepa*(distraction, agitataions), *kaShaaya*(binding desires) and *rasa Asvada* (attachment to taste of bliss experienced during meditation) – May mind be safeguarded/protected from these obstacles fully abide in *Brahman*.
3. May the knowledge (*anubhava* means experience but it is not the appropriate word to be used here) of the eternal, changeless, uninvolved, non dual, *paripUraNaH*(endowed with everything and with nothing unattained), existent, consciousness(cognitive feature or knowledge)limitless happiness, self-evident, homogenous *Brahman* be gained successfully by me.
4. May there be the knowledge of the Self which is pure awareness/consciousness, which is different from the objective ‘I’ and which is the basis of ‘I’ notion..
5. May there be the experience of the non-dual, partless whole *saccidaananda Brahman*, which is free from all differences inner and outer – from the dissimilar and similar things...
6. May there be the clear understanding of the eternal, pure, free, the only reality, limitless happiness or fullness, non- dual *Brahman*...

7. May there be the *experience that the immutable inner-being, which is non-different from saccidaanda Brahman* and which is free from inner difference and distinctions, is the Consciousness that is the witness of all...
8. Whatever is experienced as different from the Self is only the product of *avidya* and so being non-different from the Self and is the same as the Self and may the experience of the non-dual *Brahman* be mine...
9. May there be perfect and blemish less realization of 'I am *Brahman*', like a fruit on the palm, with the removal of non-apprehension and wrong apprehension...
10. That which is shining within as the witnessing Principle in all the creatures from *Brahmaji* to the grass, is all-pervasive Self which is *Paramatman* and this is my (the seeker's) real being; may such firm experience be mine...

### Overcoming desires

11. Through the practice of *vasanaakshaya* (extinction of desires), *mano-naasha* (destruction of mind), and *tattva-jnaana* (realization of Truth), may there be the attainment of the five benefits, viz . Protection of wisdom, fruition of penance , even -mindedness, removal of sorrow and manifestation of happiness...
12. May by the practice of *maitri* (friendliness), *karuNaa* (compassion), *mudita* (joy) and *upeksha* (indifference), the wrong tendencies, such as desire, cease to exist...
13. By the continuous contemplation of the Self, may the mind be divested of all modifications and in the perfectly restrained condition assume the form of the Self...
14. By the force of the practice of *shravaNa*, *Manana*, *nididhyaasana* along with *shama*, etc. may the current impediments such as attachment to objects, incomprehension, wrong comprehension and wanton assertiveness get dispelled and there be perfect immediate relations of *Brahman*...
15. May there be firm conviction, by the application of the criteria, *upakarma* etc. that the non-dual *Brahman* is the import of all the *Vedantic* texts...
16. May there be continual contemplation, with the help of reasoning which is in accord with *Vedanta*, of the non dual *Brahman* taught by the preceptor...
17. May there be the uniform awareness of *sat-cit-Ananda Brahman*, uninterrupted by thoughts concerning dissimilar objects like the body-mind-sense complex, etc...
18. May the bliss inherent in the Self manifest in full and with out interruption in the mind that is rendered subtle, innermost and divested of modification because of the contemplation that I am unattached, I am mere consciousness...
19. I am the Self, the witness which is more consciousness; I am not the ignorance nor its effects; to remain in a state of non-difference from *Brahman* – which is eternal, pure conscious ,free, real supremely blissful and non-dual and which I am – is *samaadhi*, when by the pursuit of *samaadhi* inwardly and outwardly, the discrimination of the seer from the seen and the discrimination of *Brahman* from the universe become firm, may the identification with the body cease as a result thereof and ensure perfect realization of the Absolute.

## Supreme Being

20. That which is the substratum of the universe and that which is my inner-most being is the Supreme Being which is really without distinctions - inner and outer. When this distinction less Supreme is directly experienced as a result of the practice of contemplation in opposite direction (*vyatihara*) as in 'I am *Brahman*', '*Brahman* I am', may the knot of ignorance be completely destroyed, all the doubts dispelled, all karmas extinguished and the goal of life attained...
21. May the destruction of the knot of ignorance – which is in the nature of illusory identity between the ego and the Self - be complete...
22. Whether the Self different is from the body or not? If different, Whether the Self is characterized by doership, etc or not? If a non-doer, whether the Self is different from *Brahman* or not? If non-different, whether knowledge is, or knowledge-cum-*karma* is the means for attainment of liberation? Whether the Self is a witness or a doer? If only a witness, whether it is the same as *Brahman* or not? If it is *Brahman*, whether it is not knowable by the intellect or not? If knowable, whether is the knowledge itself is capable of ushering in liberation or not? If I am *Brahman*, whether that reality been experienced by me or not? If I have realized, whether there is anything to be done by me or not? If nothing is to be done, whether am I experiencing the *jivanmukti* state or not? Even if I am experiencing the *jivanmukthi*, will *videhamukti* ensue after the fall of the body or not? Even if that is attained, will there be rebirth at a future time or not? May all such doubts be completely dispelled...

## Goal of life

23. May there be the attainment of the goal of life with the complete removal of all the *karmas* excepting the *praarabdha*...
24. May the mind ever dwell in the experience of *Brahman* which is absolute consciousness and bliss...
25. That happiness which is experienced when there is neither cognition of duality nor sleep is really that of *Brahman* - may such experience of the Supreme be attained ...
26. That happiness which is experienced when the mind ceases to function is really that of the self - may such firm realization be attained...
27. Even as the dream object is non-different from the dreamer, the outer world is non-different from its seer may such conviction result in the experience of the non-dual supreme self...
28. May the experience of the Supreme, that has dawned, remain un-assailed by the doubt and non comprehension which have been dispelled by the extinction of mind and the removal of latent tendencies...

29. In the three planes of *asamsakti padarta abhavana* and *tyaaga* which are attainable by the *jivanmuktha* there is no cognition of duality and hence may the realization of truth remain firm and unbroken...
30. May there be the Self as consciousness which is different from the gross subtle and causal bodies and still which permeates all the states by the application of the logical method of concomitance-cum- variance...

### **Prayer for light**

31. May Lord *Vasudeva*, pleased by my devotion, seated in the Self, usher in the steady discriminative knowledge, as light from a lamp in which devotion is the oil, fervor is the air, knowledge characterized by continence, etc. is the wick, dispassionate intellect is the utensil, pure mind is the abode - and destroy the dense darkness of ignorance...
32. May the Lord give *buddhi yoga* to me, who contemplates upon *Vasudeva* as the very Self and has thus surrendered unto Him...
33. May there be the experience of Consciousness as the witness, which, without mediacy, directly cognizes all things superimposed on it ...
34. May there be experience of the Consciousness which illuminates all the inert matter, including body, senses, etc.
35. May there be the experience of the Self as Supreme Bliss in as much as the Self is ever the object of one's likes and never of dislikes ...
36. May there be the experience of the Self as all-pervasive being because the manifestation of the entire Universe can take place only in the presence of the illumining Consciousness...
37. May there be the experience of the innermost being as the Self because *sat, cit, and Ananda* - distinct and different from the unreal, inert and sorrowful - manifest in the innermost...
38. In the consciousness of the object, consciousness is prior to the object and so the real nature of the object also is only Consciousness - with such conviction may the object be ignored and the mind remain resolved in Consciousness always...

### **Supreme Identity**

39. May there be the experience of all the witness consciousness which is the real sense of 'I', as in the Supreme Consciousness, which is the cause of the universe as instructed in the *Aitareya Upanishad*...
40. As the *Prajnaanam* which is *Brahman* is also existent in me, I am also *Brahman* and may there be this experience of supreme identity instructed in the *Aitareya Upanishad*...
41. As the insentient things like body appear to be sentient because of the presence of the Self, the Self is of the nature of Consciousness - may this experience of the self-consciousness be there...

42. As the miserable body, etc, appear happy because of the presence of the Self, the Self is of the nature of Ananda and may there be the experience of the supremely blissful Self...
43. May there be the experience of the non-dual Self, as the Self is not limited by space, time and object.....
44. May there not be the arousal of anger, etc., as the tendency to be angry on the slightest pretext has been eradicated by the practice of forbearance, etc...
45. May there be unflinching devotion towards the lotus feet of the Lord by whose grace only the Self is experienced, as, 'I am Vishnu and all the universe is fancied only in me'...
46. As the inert world has to function in the presence of Consciousness, may there be the experience of all pervasive Self Consciousness...
47. As the totality of the universe has come into being because of the Self, the Self is all - may there be the experience of the Absolute Self...

### **Unattached Self**

48. As it not mediate and as it does not require an illumining agent, the Self - Consciousness is ever manifest and so may there always be this immediate experience of Consciousness...
49. Where Self is cognized as existent and when that Self is not seen associated with anything else, the Self is really non-attached - may there be the experience of this un-attached self...
50. In as much as the self is un-attached and without parts, it is ever free - may there be the experience of Self as eternally free...
51. Though the self is not objectively cognized, it is yet the basis for the activity arising out of immediate apprehension and so it is self-luminous. May there be the experience of the Self as luminous being...
52. As the self manifests with out any external aid – may there be the experience of the Self as luminous being...
53. All the world consisting of from taste etc. which is cognized in the substratum of the self is illusory and really non-existent - may this firm conviction be ever there by the grace of illumined souls...

.. Brahmavid-Ashirvada ..

॥ ब्रह्मविदाशीर्वादः ॥

॥श्रीः ॥

श्रीमत्परमहंसपरिव्राजकाचार्य

श्रीविद्यारण्यस्वामीविरचितः

श्रीब्रह्मविदाशीर्वादः ।

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

निर्विकल्पसमाधिप्रतिबन्धकलयविक्षेपकषायरसास्वादेभ्यो  
रक्षितं मे चित्तमविघ्नेन ब्रह्मणि अवस्थितं भूयात् ॥ २ ॥

नित्यनिर्विकारासङ्गाद्वितीयपरिपूर्णसच्चिदानन्दस्वप्रकाश-  
चिदेकरसब्रह्मानुभवसिद्धिर्भूयात् ॥ ३ ॥

अहमादिदृश्यविलक्षणास्मत्प्रत्ययालम्बनभृतप्रत्यक्-  
चिन्मात्रस्वरूपानुभवसिद्धिर्भूयात् ॥ ४ ॥

सजातीयविजातीयस्वगतभेदरहिताखण्डसच्चिदानन्दाद्वितीय-  
ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ५ ॥

नित्यशुद्धबुद्धमुक्तसत्यपरमानन्दाद्वितीय-  
ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ६ ॥

स्वगतादिभेदरहिताखण्डसच्चिदानन्दलक्षणब्रह्माभिन्न-  
कूटस्थप्रत्यक्स्वरूपः सर्वसाक्षीति चिद्रूपानुभवसिद्धिर्भूयात् ॥ ७ ॥

स्वात्मनोऽन्यत्वेन प्रतिभातं सकलं साक्ष्यं जगत् स्वाविद्याविलसितत्वेन  
स्वानन्यत्वात् स्वात्ममात्रमिति, अद्वितीयब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ८ ॥

असंभावनाविपरीतभावनारहितत्वेन करतलामलकवत् अहं ब्रह्मास्मीति  
अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो दृढीभूयात् ॥ ९ ॥

यो ब्रह्मादिस्तम्बपर्यन्तानां सर्वेषां प्राणिनां देहमध्ये,  
तत्तद्देहसाक्षित्वेन भासमानः, परिपूर्णात्माऽस्ति, सोऽयं परमात्मा,  
केवलं मुमुक्षोः पुरुषस्य मे स्वरूपमित्येवंरूपात्मसाक्षात्कारो  
दृढीभूयात् ॥ १० ॥

वासनाक्षय - मनोनाश - तत्त्वज्ञानाभ्यासवशात्, ज्ञानरक्षा,  
तपःसिद्धिः, सर्वसमत्वं, दुःखनिवृत्तिः, सुखाविर्भावः

इत्येतत्पञ्चप्रयोजनसिद्धिर्भूयात् ॥ ११ ॥

मैत्री - करुणा - मुदितोपेक्षारूपसद्वासनापाटवेन रागादि-  
दुर्वासनाक्षयः सम्यग्भूयात् ॥ १२ ॥

निरन्तरस्वात्मानुसन्धानवशात् मनसो वृत्तिरूपपरिणामत्यागेन,

निरुद्धताकारेण आत्मपरिणामो दृढीभूयात् ॥ १३ ॥  
 शमादिपूर्वकश्रवणमनननिदिध्यासनाभ्यासबलात्,  
 विषयासक्तिः, प्रज्ञामान्द्यं, विपर्ययः, दुराग्रहश्चेति  
 वर्तमानप्रतिबन्धचतुष्टयनिवृत्तिद्वारा,  
 अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो दृढीभूयात् ॥ १४ ॥  
 उपक्रमादिषड्विधलिङ्गैः, अशेषवेदान्तानाम्  
 अद्वैते ब्रह्मणि तात्पर्यावधारणं दृढीभूयात् ॥ १५ ॥  
 श्रीगुरुमुखात् श्रुताद्वितीयवस्तुनः, वेदान्तानुगुणयुक्तिभिः  
 अनवरतमनुचिन्तनं भूयात् ॥ १६ ॥  
 विजातीयदेहादिप्रत्ययानन्तरित - सजातीयसच्चिदानन्दात्म-  
 प्रत्ययप्रवाहो निरन्तरं भूयात् ॥ १७ ॥  
 असङ्गोऽहं, चिदात्माहमिति प्रत्यगात्मनि निवेशिते, वृत्तिरहिते,  
 संस्कारशेषमात्रतया सूक्ष्मरूपेणावस्थिते चित्ते, आत्मनः  
 स्वरूपभूतपरमानन्दो निरन्तरं सम्यगाविर्भूयात् ॥ १८ ॥  
 अहमात्मा साक्षी, केवलः, चिन्मात्रस्वरूपः; नाज्ञानं; नापि  
 तत्कार्यं ; किंतु, नित्यशुद्धबुद्धमुक्तसत्यपरमानन्दाद्वयं  
 ब्रह्मैवाहमस्मीति अभेदेनावस्थानं समाधिः ; तत्र च अन्तस्समाधिना  
 दृग्दृश्यविवेके, बहिस्समाधिना ब्रह्मसर्गविवेके च दृढे जाते,  
 तेन विवेकद्वयेनायं गलितदेहाभिमानः,  
 विज्ञातपरमात्मतत्त्वञ्च भूयात् ॥ १९ ॥  
 देहाद्धिः सकलनामरूपात्मकेषु वस्तुष्वपि, सर्पधारादिषु  
 रज्जुरिव व्याप्तः, सच्चिदानन्दलक्षणो यः परमात्मा, स एव  
 परशब्देनोच्यते । अन्तः अहमादिदृश्यविलक्षणः,  
 अस्मत्प्रत्ययालम्बनभूतः, प्रत्यक्चिन्मात्रस्वरूपः, यः  
 साक्ष्याख्यो जीवात्मा, स एव अवरशब्देनोच्यते । परश्चासौ  
 अवरश्चेति परावरः, प्रत्यगभिन्नः परमात्मा । तस्मिन् एवम्  
 अन्तर्बहिश्च पररूपेण अवररूपेण च अवस्थिते, परमार्थतः  
 परावरविभागरहिते प्रत्यगभिन्ने परावरे ब्रह्मणि ' त्वं वा  
 अहमस्मि भगवो देवते ; अहं वै त्वमसि ' इति श्रुत्यनुसारेण  
 ' अहं ब्रह्मास्मि, ब्रह्मैवाहमस्मि ' इति व्यतिहारेण,  
 अखण्डैकरसत्वेन साक्षात्कृते सति, तेन परावरब्रह्मसाक्षात्कारेण,  
 अस्य परावरब्रह्म साक्षात्कृतवतो मम हृदयग्रन्थिभेद - सर्व -  
 संशयनिवृत्ति - सर्वकर्मक्षयरूपपरमपुरुषार्थः  
 सम्यगाविर्भूयात् ॥ २० ॥  
 अहङ्कारात्मनोः एकत्वभ्रमनिवृत्तिरूपोऽयं  
 ग्रन्थिभेदः दृढीभूयात् ॥ २१ ॥

आत्मा देहादिव्यतिरिक्तो वा न वा, व्यतिरिक्तत्वेऽपि, कर्तृत्वादिधर्मयोगी  
 वा न वा, अकर्तृत्वेऽपि, तस्य ब्रह्मणा भेदोऽस्ति वा न वा, अभेदेऽपि,  
 तज्ज्ञानं कर्मादिसहितं व मुक्तिसाधनं केवलं वा, तथापि, आत्मा  
 साक्षी वा कर्ता वा, साक्षित्वेऽपि अस्य ब्रह्मस्त्वमस्ति वा न वा, ब्रह्मत्वे  
 सत्यपि, तद्बुद्ध्या वेदितुं शक्यते वा न वा, शक्यत्वेऽपि,  
 तद्वेदनमात्रेण मुक्तिरस्ति वा न वा, साक्षात्कृतेऽपि, इतः परं  
 कर्तव्यमस्ति वा न वा, कर्तव्याभावेऽपि, इदानीं मम जीवन्मुक्तिरस्ति वा  
 न वा, जीवन्मुक्त्वेऽपि, वर्तमानदेहपातान्तरं विदेहमुक्तिः  
 भविष्यति वा न ट्वा, तत्प्राप्तावापि, कालान्तरे पुनर्जन्म भविष्यति  
 वा न वा, इत्यादि सर्वसंशयनिवृत्तिर्भूयात् ॥ २२ ॥  
 अनारब्धानां आगामिजन्महेतूनां अनेककोटिजन्मार्जितानां  
 प्रारब्धव्यतिरिक्तानां सञ्चितकर्मणां निवृत्तिरूपः  
 परमपुरुषार्थः सम्यगाविर्भूयात् ॥ २३ ॥  
 यः पूर्णानन्दैकबोधः तद्ब्रह्माहमस्मीति ब्रह्मात्मानुभव-  
 मात्रपर्यवसाने बुद्धिर्निरन्तरं भूयात् ॥ २४ ॥  
 यस्मिन् काले द्वैतभानं नास्ति, निद्राऽपि नागच्छति, तस्मिन्  
 काले उपलभ्यमानं यत्सुखमस्ति स ब्रह्मानन्द इति  
 ब्रह्मात्मानुभवसिद्धिः निरन्तरं भूयात् ॥ २५ ॥  
 मनोव्यापाराभावसमये यत्सुखं भासते, तत्  
 सुखमात्मस्वरूपमिति आत्मनिश्चयः सम्यग्भूयात् ॥ २६ ॥  
 स्वप्नः स्वातिरेकेण यथा नास्ति, तथैव स्वजाग्रदपि स्वातिरेकेण  
 नास्ति ; तेन अद्वितीयात्मानुभवसिद्धिः सम्यग्भूयात् ॥ २७ ॥  
 वासनाक्षयमनोनाशाभ्यां निर्वासने वृत्तिशून्ये चित्ते,  
 संशयविपर्ययदोषद्वयाभावेन उत्पन्नं ब्रह्मज्ञानं  
 अबाधितत्वेन सुरक्षितं भूयात् ॥ २८ ॥  
 पञ्चम्यादिभूमित्रयरूपायां जीवन्मुक्तौ संपाद्यमानायां  
 द्वैतभानाभावेन संशयविपर्ययप्रसङ्गाभावात्  
 उत्पन्नं तत्त्वज्ञानं अबाधितत्वेन सुरक्षितं भूयात् ॥ २९ ॥  
 स्वप्ने स्थूलशरीराभावेऽपि, सुषुप्तौ सूक्ष्मशरीराभावेऽपि,  
 समाधौ कारणशरीराभावेऽपि, जाग्रदाद्यवस्थाचतुष्टयेऽपि  
 यः चिद्रूपात्मा मणिषु सूत्रमिव अनुस्यूततया निरन्तरं भासते,  
 स चिद्रूपात्मैव अहमस्मीति अन्वयव्यतिरेकाभ्यां  
 शरीरत्रयव्यावृत्तिं तत्साक्षिचैतन्यस्यानुवृत्तिं च पश्यतो  
 मम शरीरत्रयव्यतिरिक्तात्मानुभवः सम्यग्भूयात् ॥ ३० ॥  
 भगवन्तं परमेश्वरं प्रीतिपूर्वकं भजतो ममोपरि  
 अनुग्रहार्थं भगवान् वासुदेवः आत्मभावस्थः सन् ,

विवेकप्रत्ययरूपेण, भक्तिप्रसादस्नेहयुक्तेन,  
तद्भावनाभिनिवेशवातेरितेन, ब्रह्मचर्यादिसाधन-  
संस्कारवत्प्रज्ञावर्तिना, विरक्तान्तःकरणाधारेण,  
विषयव्यावृत्तरागद्वेषकलुषितचित्तनिवातापवरकस्थेन,  
नित्यप्रवृत्तैकाग्रयध्यानजनितसम्यग्दर्शनभास्वता  
ज्ञानदीपेन अज्ञानजं अविवेकतो जातं मिथ्याप्रत्ययरूपं  
मोहान्धकारं तमो नाशयत्वित्याशीः निरन्तरं भूयात् ॥ ३१ ॥  
परमेश्वरं प्रीतिपूर्वकं भजन्तो भक्ता येनानन्यबुद्धियोगेन  
सम्यग्दर्शनलक्षणेन भगवन्तं परमेश्वरं आत्मत्वेन  
उपयान्ति प्रतिपद्यन्ते, तं बुद्धियोगं भगवान् वासुदेवः मे  
ददातु इति आशीर्निरन्तरं भूयात् ॥ ३२ ॥  
विकारमन्तरेण स्वाध्यस्तं सर्वं साक्षादव्यवधानेन  
स्वरूपबोधेन ईक्षते पश्यतीति साक्ष्यनुभवसिद्धिः  
सम्यग्भूयात् ॥ ३३ ॥  
देहेन्द्रियादिसकलजडावभासकत्वेन आत्मा चिद्रूप इति  
चिदात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ३४ ॥  
आत्मनि कदाचिदपि अप्रियाभावेन, परमप्रेमास्पदत्वेन च,  
आत्मा परमानन्दरूप इति, आनन्दानुभवसिद्धिः सम्यग्भूयात् ॥ ३५ ॥  
अभारूपस्य विश्वस्य भानं, भासकसन्निधिं विना कदाचिदपि  
न संभवतीति, भारूपात्मा सर्वगत इति सर्वगतात्मानुभवसिद्धिः  
सम्यग्भूयात् ॥ ३६ ॥  
असज्जडदुःखात्मकाहङ्कारादिभ्यो विलक्षणतया, प्रातिकूल्येन  
सत्यज्ञानानन्दरूपेण अञ्चति, प्रकाशत इति, प्रत्यगात्मानुभव-  
सिद्धिः सम्यग्भूयात् ॥ ३७ ॥  
पञ्चाज्ञासमानस्य जडस्य, प्रथमतो भासमानं  
चैतन्यमेव वास्तवं स्वरूपमिति निश्चित्य, जडमुपेक्ष्य,  
चिन्मात्रमेव चित्तं निरन्तरं सम्यग्भूयात् ॥ ३८ ॥  
' सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ' इति वाक्येन  
देहेन्द्रियादिसाक्षिरूपं यत् प्रज्ञानं त्वंपदार्थरूपं  
निर्णीतं, तदेव ' एष ब्रह्म ' इत्यादिवाक्येन जगत्कारणतया  
निर्णीतं परं ब्रह्म, न चानयोरीषदपि भेदोऽस्ति इति,  
ऐतरेयमहावाक्यज्ञानसिद्धिः निरन्तरं भूयात् ॥ ३९ ॥  
यतः, सर्वत्रावस्थितं प्रज्ञानं ब्रह्म, अतो मयि  
अवस्थितं प्रज्ञानं ब्रह्म, प्रज्ञानत्वाविशेषात् इति  
ऐतरेयमहावाक्योत्थितजीवब्रह्मैक्यज्ञानसिद्धिः  
निरन्तरं भूयात् ॥ ४० ॥

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

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

देशतः, कालतः, वस्तुतः, परिच्छेदरहिताद्वितीयात्मानुभवसिद्धिः  
सम्यग्भूयात् ॥ ४३ ॥

पूर्वापरपरामर्शमन्तरेण सहसोत्पद्यमानस्य क्रोधादिवृत्ति-  
विशेषस्य हेतोः चित्तसंस्कारस्य, विवेकजन्यायां क्षान्त्यादिवासनायां  
दृढायां सत्यां विनाशात्, बाह्यनिमित्ताभावेन क्रोधाद्यनुत्पत्तिः  
सम्यग्भूयात् ॥ ४४ ॥

” यस्य प्रसादादहमेव विष्णुः, मय्येव सकलं परिकल्पितं  
च ” इति, आत्मस्वरूपं विजानामि, तस्य पादारविन्दयोः

अचञ्चला भक्तिः निरन्तरं सम्यग्भूयात् ॥ ४५ ॥

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

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

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

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

निरवयवत्वेन असङ्गत्वेन च, आत्मनः केनापि  
संबन्धाभावात्, आत्मा नित्यमुक्त इति, नित्यमुक्तस्वरूपानुभवः  
सम्यग्भूयात् ॥ ५० ॥

अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वात्, आत्मा स्वयंप्रकाश  
इति स्वयंप्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५१ ॥

साधनान्तरनिरपेक्षतया स्वयमेव भासमानत्वात्, आत्मा  
स्वयंप्रकाश इति स्वयंप्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५२ ॥

इदं सर्वं आत्मनि प्रतीयमानं यत् रूपरसादिकं जगत् मायामयं,  
न त्वेतत् वस्तुतोऽस्तीति तत्त्वनिश्चयो दृढीभूयात् ॥ ५३ ॥

इति श्रीमत्परमहंसपरिव्राजक श्रीविद्यारण्यस्वामिरचितः

ब्रह्मविदाशीर्वादः संपूर्णः ॥

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)  
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