

'ATHMA VIDYA VILASA' WRITTEN BY AVADHOOTHA
SADASHIVA BRAHMENDRA TRULY INDICATES
'AVADHOOTHA'S STATE AND WAY OF LIFE' AS HE HAS
WRITTEN HIS OWN EXPERIENCES AS AN AVADHOOTHA.

IT HAS 62 SLOKAS ON LIVING IN BLISS OF ATHMA
JNANA ! WHICH IS CALLED ATHMANANDA !

Above picture shows Sajeewa Samadhi ,
Saffron cloth covered tree trunk is Bilva Tree.
SHIVA BANA LINGA Temple is 12ft in front of Samadhi

BASED ON --
[http://www.advaita-
vedanta.org/texts/AtmavidyaAvilAsaH_trnsln.pdf](http://www.advaita-vedanta.org/texts/AtmavidyaAvilAsaH_trnsln.pdf)

Atma vidya vilasa

I bow down to that first and best of gurus,
who is immaculate,
whose lotus hand sports the cinmudra,
who bestows on his devotees all their desires and
who overflows with endless bliss.

One who has his house near banyan tree, who is capable
of driving away ignorance of his students, whose lotus like
hands are in jnana mudra and filled with
bliss of liberation, to such only one
Guru (teacher) my prostrations. 1

I bow down before the sandals of Paramasivendra
(Sarasvati), which serve as a boat, ever active in
rescuing
those who have fallen into the limitless ocean of
samsara and which knocks down all wrong views of
others. 2.

I now begin to say a few sweet words (of praise) in
order that I may rest in my own Self, whose
divine greatness
has been awakened perforce by the teaching of
my preceptor, Paramasivendra. 3.

the Supreme Self shines, pure, enlightened and devoid of
all actions and forms; It is

unique(incomparable), eternal,consciousness itself
and free from all wrong
conceptions;It is an indivisible whole, untouched
by maya and free from the gunas (the threefold qualities,
sattva,rajas and tamas). 4.

He who was erstwhile bound merely by his own
ignorance,was engaging in (worldly) activities and felt
bewildered (as a consequence of that), now shines as a
sage, having,by God's grace, shaken off his shackles,
with the knowledge of the Atman (his own Self). 5.

He who was sleeping(ignorance) under the influence of
maya and hence was seeing thousands of dreams,
is now awakened by the words of his guru and delights
in the ocean of bliss. 6

NOTE:In the waking state also all are under the influence
of MAYA.He sees the world which is not real and so
the waking state is also like a dream.It is only
when he attains self knowledge that he is awakened
from the sleep of MAYA and realizes his identity with
Brahman which is supreme bliss.Only some exceptional
individuals who have acquired the necessary
qualifications
such as total detachment etc. can attain to self
knowledge.

The wise man, having cast off his natural
propensities born of prakriti, having realized his real nature
as Sat,
Chith and Ananda, rejoices having attained to high
state of bliss by a mere compassionate glance of the
great teacher. 7.

By the grace of his guru, the enlightened one
rejoices silently, having destroyed his ego and with his
mind
sub-merged in his own nature as Existence, Knowledge
and Bliss. 8.

The best of sanyasies, delights at will & rejoices himself in
incomparable bliss, with his heart cooled to a
great extent,
by the surging waves of compassionate
Grace of great Guru. 9.

The best of sannyasies, from whose heart, darkness
has been dispelled by the sun-like radiance of his
Guru's Grace, plays in the boundless ocean of bliss. 10.

The calm, contemplative Sage rests, knowing the Atman that remains after merging the five great elements in the reverse order of evolution ie, starting from Earth,merging in Water,Water merging in Fire, Fire merging in Air, Air merging in Space & Space merging in Self or Brahman. Thus one realises, Athma or Brahman is the only reality.11.

He wanders about with his desires crushed and with his pride, self-esteem and envy discarded, realising in his mind that this universe in its entirety is unsubstantial and of the nature of Maya alone. 12.

The yogi , free of (all) burdens, rejoices in the bliss within, knowing for certain that, in reality, there is no trace of Maya or any of it's effects in the pure Self. 13.

He sports like a child without any idea of `I' or `you', immersed in the ocean of pure happiness, (innocently) delighted at the various actions of (worldly) men. 14.

Having discarded the (illusory) bondage of karma
and delighting in the Atman, the prince of sannyasies
wanders
about in the outskirts of the jungle as if he were an idiot,
like a blind or deaf person. 15.

Firmly established in peace, the happy one rests on the
beautiful bed of his own ananda, contented & not
interested to know anything else, serene and unruffled by
all other sensations. 16.

The king of sannyasies supremely shines in his own
kingdom, in the majesty of his own blissful Self, having up-
rooted his enemies - the sense pleasures and with
complete non-attachment & dispassion as his
own nature. 17

Even if the sun becomes cool, even if the moon scorches,
even if fire burns downward, the jivanmukta knows it to be
the work of Maya and not at all astonished by that. 18.

The king of renunciates sports in the expanse of
equanimity and bliss, riding on top of the head of

elephant of Consciousness & Right Knowledge after
vanquishing his enemy in the form of ignorance. 19.

He who delights in Existence-Knowledge-Bliss,
shines supreme with the blemish of egoism eradicated,
with his
mind calm and composed, and with his thoughts
cool and pleasant like the full moon. 20.

Fully engrossed in the enjoyment of his own bliss, he
remains in divine abode and as he fancies, sometimes
he meditates, sometimes he is singing, and sometimes
he is dancing. 21.

Wherever he may be, the wise one, unblemished by
sin and untouched by thoughts and delusions, having
discarded even ordained actions, stands secure
in the region of perfection. 22.

Having skillfully caught the fickle deer of his mind with the
net of enquiry, he, the unique one, reposes in his
own abode, tired of hunting in the forests of the Vedas. 23.

The unique one triumphs, wandering at will in the forest of fearlessness, having felled the dreadful chitta-tiger with the sharp-edged sword of his brave mind. 24

chitta:thoughts of earlier experience impressions

Like the spotless sun, the supreme renunciate moves about in the sky of Knowledge and with his abundant thoughts as the rays, causes the lotuses of good men's hearts to bloom. 25.

The great sage shines in the supreme abode of Visnu, fit(only) for the gods,like a spotless moon which causes the blue lilies to bloom; the moonlight of whose wisdom dispels darkness of ignorance. 26.

The great yogi remains in the vast region of Knowledge like an unmoving cloud and quenches the fire of inward distress by raining the elixir of his own bliss. How wonderful! ! 27.

The recluse, like the gentle wind, wafts pleasantly in the grove of knowledge and bliss, clearing all weariness by carrying with him the fragrance of (divine) flowers (i.e., enlightened seers). 28.

The ascetic dances fearlessly, like a peacock, in a forest filled with the luscious fruits of liberation and the pleasing flowers of perfect knowledge. 29.

Abandoning this worthless world resembling a desert, the divine swan sports freely in this excellent lake of Knowledge and full of the sweet waters of perfect bliss. 30.

The great recluse, like the cuckoo, sings soft and sweet words in the grove which is made cool by the sacred lore of the upanishads and where all the vedas are in bloom.31.

The excellent man of wisdom, like the great lion, sports in the huge forest of bliss, having driven away the tigers of sins and having torn asunder the wild elephant of Moha(delusion./attachment) 32.

The ascetic plays like a wild young elephant in the high regions of the lofty peaks of supreme Knowledge, from which beast of ignorance has left, having state of mind & body like cool water, 33.

The sannyasi meditates on the Truth, on the banks of a river, with his eyes fixed on the tip of his nose and with his mind withdrawn from names (and forms seen in Maya world). 34

The sage shines supreme, silent and placid, with the ground under a tree as his resting place(house) and with his palm as the begging bowl, wearing no clothes, decorated with the jewel of non-attachment. 35.

The great recluse, who has awakened to perfect knowledge and bliss, rests in his house, which is the deserted creepers & bushes on the river bank, on the comfortable bed of soft sands. 36.

The king among sannyasies shines forth, resting serenely on the soft bed of bare ground, with the cool breeze serving as a fan, with calmness and with the full moon as a lamp. 37.

The king of ascetics sleeps peacefully on a broad slab of stone, beautifully shaped by the pure waters of the river owing beside it, while the breeze from the Malaya hills, blows gently. 38.

The (profoundly) silent sage, ever engaged in inward meditation, takes the alms placed in his hands as food and wanders along the streets like an idiot. 39.

Being the vast reality that remains after dissolving the world entirely (with right knowledge), he eats the handful of food which comes to him by prarabdha karma. 40.

The yogi does not censure anything; nor does he really rejoice in anything. With a perfectly cool heart, he remains as a mass of overflowing bliss. 41.

The yogi remains in a state of plenitude, like an unruffled lamp, having cast aside all scriptural argumentation and having completely rejected (even) ordained duties. 42.

Taking rest in the outskirts of the forest and regarding the entire universe as (insignificant as) a mere blade of grass, the yogi free of fatigue, his body smeared with mud and straw, delights in the state beyond old age and death.43.

The yogi sees nothing, nor does he speak; he does not hear any word that is spoken; he remains immersed steadfast in the incomparable abode, unmoving like a log of wood.44.

The great sannyasi, who knows the truth of all the vedas, wanders like an ignorant fool, unnoticed, devoid of any sense of cast difference, seeing only perfection everywhere and in all creatures. 45.

Embracing the lady called detachment, engulfed in bliss, he sleeps using his shoulder for a pillow, with the sky as a blanket and with the bare ground as a bed. 46.

In the inner apartments of the upanisads, the king of sannyasies, having dropped all ideas of duality, enjoys playing in the company of lovely women of his own vast Self-knowledge. 47.

The king among renunciates enjoys the company of damsel of liberation, in the lofty mansions of the Truth, which is reached by the broad path of dispassion well lit by the bright lamp of supreme Knowledge. 48.

The knower of the Self accepts the rows of blue lily flowers in lonely places as his japa mala, the absence of desire towards women as the divine wish yielding creeper and the absence of egoism in the face of humiliation as the medicine for immortality. 49.

The sage rejects nothing, considering it bad; nor does he accept anything, considering it good. Knowing that

everything is the creation of avidya, he remains
unattached to everything. 50.

He does not think at all of what is past, nor does he care in
his mind about the future. He does not even see what is in
front of him, for he sees (only) the blissful essence
in everything. 51.

The best of sannyasies, having subdued all his sense
organs and having wiped out all traces of attachment
to sense objects, roams about having
attained incomparable contentment. 52.

The king of sannyasies rests alone, established in the
Self and enjoying inner bliss; he rejects nothing that
comes to him and never desires what does not come to
him. 53.

Alone, the mendicant disports himself as he pleases,
free from (all) bondage, having reached the stage of
perfection, which is pure and limitless knowledge and
bliss. 54.

The king of all those who are free from desires, shines supreme, depending on no one and with his mind lost in the Truth, which is beyond the entire universe of appearances. 55.

The paramahansa shines forth, having reached the form of endless Knowledge and having lost all sense of difference due to the compassionate glance of his teacher. 56.

The great renunciate transcends the rules of varna and asrama, discarding all injunctions, prohibitions and such limitations as fate, he remains merely as the infinite bliss of pure Consciousness. 57.

Enjoying the fruits of prarabdha karma, the wise man destroys all karmas and having dropped (all) the bonds which bind him to a body, he becomes verily the (absolute) Brahman. 58.

The ancient, serene and immutable one, with no beginning or end, always remains as a mass of Knowledge and Bliss, without any defect (of name, cast, resource, guna, action etc.), primordial and without a second. 59.

The ultimate Truth, imperishable, unaging and unborn, extremely subtle, without any cause and devoid of all distress, exists as pure Consciousness. 60.

That (supreme) Truth, which is the highest bliss, deathless and ever near, the very essence, the other shore of the ocean of samsara, exists as the endless and fearless. 61.

Devoid of taste, smell and form, free of sattva, rajas and tamas gunas, the incomparable and fearless, indescribable REALITY shines forever. 62.

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Thus, blessed with the gracious glance of my guru, I have spoken of the essence of the true meaning of the upanisads in sixty two flawless verses composed in the arya metre. 63.

The wise man, who contemplates on this work describing the splendor of Atmavidya everyday, will grow mature in the wisdom of the supreme Self and reach at once the ultimate Truth. 64.

Thus ends this work called Atma vidya vilasa composed by Sadasivendra, a disciple of the guru Paramshivendra. 65.