

Brahma JnAnAvalee

(In the Hour of Meditation)

During meditation, when one has reached the silent moment of peace, one can, before entertaining any other thought, either chant or bring to mind the purport of any of the following verses, losing oneself ultimately into its significance. Written by Sankara, these verses are known as Brahma JnanAvalee, the song of Supreme Knowledge.

ब्रह्मज्ञानावली

brahmajnAnAvalee

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

1. Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor.

नित्यशुद्धविमुक्तोऽहं निराकारोऽहमव्ययः ।
भूमानन्दस्वरूपोऽहमहमेवाहमव्ययः ॥२॥

nityaSuddhvimuktOham nirAkArOhamavyaya: |
bhoomAnandaswaroopOhamahamevAhamavyaya: || 2 ||

2. Eternal, ever pure, ever liberated am I, formlessness my only form; of nature I am all pervading, homogeneous mass of 'Ananda' (Bliss) am I: That am I, which is the irreducible, immortal, endless factor.

नित्योऽहं निरवद्योऽहं निराकारोऽहमच्युतः ।
परमानन्दरूपोऽहमहमेवाहमव्ययः ॥३॥

nityOham niravadyOham nirAkArOhamacyuta: |
paramAnandaroopOhamahamevAhamavyaya: || 3 ||

3. Eternal, flawless, formless, irreducible am I, of nature Supreme Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor.

शुद्धचैतन्यरूपोऽहमात्मारामोऽहमेव च ।
अखण्डानन्दरूपोऽहमहमेवाहमव्ययः ॥४॥

SuddhacaitanyaroopOhamAtmArAmOhamaeva ca |
akhaNDAandaroopOhamahamevAhamavyaya: || 4 ||

4. I am of the nature of pure Consciousness and I revel in my own Self; I am by nature of unbroken 'Ananada': I am That. That am I, which is the irreducible, immortal, endless factor.

प्रत्यक्चैतन्यरूपोऽहं शान्तोऽहं प्रकृतेः परः ।
शाश्वतानन्दरूपोऽहमहमेवाहमव्ययः ॥५॥

pratyakcaitanyaroopOham SAntOham prakrutae: para: |
SASvtAnandaroopOhamahamevAhamavyaya: || 5 ||

5. I am of the nature of innermost light of intelligence; I am the peace that lies beyond nature; I am of nature ever abiding 'Ananda': I am That. That am I, which is the irreducible, immortal, endless factor.

तत्त्वातीतः परात्माऽहं मायातीतः परः शिवः ।
मायातीतः परं ज्योतिरहमेवाहमव्ययः ॥६॥

tattvAteeta: parATmAham madhyAteeta: para: Siva: |
mAyAteeta: param jyOtirahamahamevAhamavyaya: || 6 ||

6. I am the Supreme Truth that lies beyond all other truths. I am the Supreme Siva, ever across the frontiers of delusion (maya: that which is not); I am the Supreme Light: I am That. That am I, which is the irreducible, immortal, endless factor.

नानारूपव्यतीतोऽहं चिदाकारोहमच्युतः ।
सुखरूपस्वरूपोऽहमहमेवाहमव्ययः ॥७॥

nAnAroopavyateetOham cidAkArOhamacyuta: |
sukharoopasvaroopOhamahamevAhamavyaya: || 7 ||

7. I am different from the multiple names and forms: pure knowledge alone is my form; I am the imperishable; I am of nature joyous: I am That. That am I, which is the irreducible, immortal, endless factor.

मायातत्कार्यदेहादि मम नास्त्येव सर्वदा ।
स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ॥८॥

mAyAtatkAryadaehAdi mama nAstyaeva sarvadA |
svaprakASaikaropOhamahamevAhamavyaya: || 8 ||

8. Never, never have I the delusion or the delusion-produced stuffs, such as body, etc; I am of the form of self-effulgence: I am That. That am I, which is the irreducible, immortal, endless factor.

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।
अनन्तानन्दरूपोऽहमहमेवाहमव्ययः ॥९॥

guNatravyateetOham brahmAdeenAm ca sAkshyaham |
anantAnandaropOhamahamevAhamavyaya: || 9 ||

9. I am without the three (gunas), mortal qualities (sAtvic, rAjasic, tAmasic qualities); I am a Witness of the very Creator (and the Trinity); I am the form of endless 'Ananda': I am That. That am I, which is the irreducible, immortal, endless factor.

अन्तर्यामिस्वरूपोऽहं कूटस्थः सर्वगोऽस्म्यहम् ।
सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥१०॥

anatyAmisvaroopOham kooTasth: sarvagOsmyaham |
sarvasAkshisvaroopOhamahamevAhamavyaya: || 10 ||

10. I am of the form of the Inner Ruler; anvil like, changeless and all-pervading. I am the Witness of everything. I am in my real nature (none other than the Supreme Self). I am That. That am I, which is the irreducible, immortal, endless factor.

द्वन्द्वादि-साक्षिरूपोऽहमचलोऽहं सनातनः ।
सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥११॥

dvandvAdi sAkshiroopOhamacalOham sanAtana: |
sarvasAkshisvaroopOhamahamevAhamavyaya: || 11 ||

11. I am of the nature a Witness of all pairs of opposites; motionless, permanent, in my form. I am the Eternal Witness of everything. I am That. That am I, which is the irreducible, immortal, eternal factor.

प्रज्ञानघन एवाहं विज्ञानघन एव च ।
अकर्ताहमभोक्ताऽहमहमेवाहमव्ययः ॥१२॥

pranjnAnaghana aevAham vijnAnaghana aeva ca |
akartAhamabhOktAhamahamevAhamavyaya: || 12 ||

12. I am a dense mass of Consciousness; I am a dense mass of knowledge too; I am (ever) a non-doer; I am a non-enjoyer I am That. That am I, which is the irreducible, immortal, eternal factor.

निराधारस्वरूपोऽहं सर्वाधारोऽहमेव च ।
आप्तकामस्वरूपोऽहमहमेवाहमव्ययः ॥१३॥

nirAdhArasvaroopOham sarvArOhamaeva ca |
aAptakAmasvaroopOhamahamevAhamavyaya: || 13 ||

13. In my real nature, I need no other foundation or support or substratum, but at once I am the foundation, support or substratum for all things and beings (all names and forms); I am of nature self-contented, self-sufficient (in that I have in me all my desires fulfilled): I am That. That am I, which is the irreducible, immortal, eternal factor.

तापत्रयविनिर्मुक्तो देहत्रयविलक्षणः ।
अवस्थात्रयसाक्ष्यस्मि अहमेवाहमव्ययः ॥१४॥

tApatrayavinirmuktO daehatrayavilakshaNa: |
avasthAtrayasAkshyasmi ahamevAhamavyaya: || 14 ||

14. I am beyond the three agonies (subjective, phenomenal and cosmic); I am different from the three bodies (the gross, the subtle and the causal); I am the witness of the three states (the walking, the dreaming, and the sleeping): I am That. That am I, which is the irreducible, immortal, eternal factor.

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दुग्ब्रह्म दुश्यं मायेति सर्ववेदान्तडिण्डिमः ॥१५॥

dugduSyau dvau padArthA sta: parsparavilakshaNau |
dugbrahma duSyam mAyaeti sarvavaedAntaDiNDima: || 15 ||

15. There are only two things in the whole world (all things in the universe can be brought under these two headings); the 'subject' and the object (the enjoyer and the enjoyed, or the experiencer and the experienced, or the seer and the seen) and they are among themselves the most contrary. Of them the 'subject' (brahman) is the enjoyer or the experiencer or the seer and the "object" is mere delusion; thus roars Vedanta.

अहं साक्षीति यो विद्याद्विविच्यैवं पुनः पुनः ।
स एव मुक्तः सो विद्वानिति वेदान्तडिण्डिमः ॥१६॥

aham sAksheeti yO vidyAdvivicyaivam puna: puna: |
sa aeva mukta: sO vidvAniti vaedAntaDiNdima || 16 ||

16. Through knowledge and repeated discrimination one comes to realize that one is but a 'Witness'. Such a one, established in the 'I am the witness consciousness' is the liberated wise man, so roars Vedanta.

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तद्वद्ब्रह्म जगत्सर्वमिति वेदान्तडिण्डिमः ॥१७॥

ghaTakuDyAdikam sarvam mruttikAmAtramaeva ca |
tadvadbrahma jagatsarvamiti vaedAntaDiNdima: || 17 ||

17. Pots, mud wall, etc., are in essence nothing but the mud in which they have been shaped! So too, the entire world of phenomenal objects is nothing but the Supreme Truth, so roars Vedanta.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥१८॥

brahma satyam jaganmithyA jeevO brahmaiva nApara: |
anaena vaedyam sacchAstramiti vaedAntaDiNdima: || 18 ||

18. Brahman is Truth, the world of objects and beings is false, and the egocentric sense of separateness (jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta.

अन्तर्ज्योतिर्बहिर्ज्योतिः प्रत्यक्ज्योतिः परात्परः ।
ज्योर्तिज्योतिः स्वयंज्योतिः आत्मज्योतिः शिवोऽस्म्यहम् ॥१९॥

antarjyoti: bahirjyoti: pratyakjyoti: parApara: |
jyotirjyoti: svayamjyoti: aAtmajyoti: SivOsmayaham || 19 ||

19. Within am I Light, without am I Light, deep within the depths of myself am I Light, beyond the Eternal...Beyond! Light of lights, the self-effulgent Light, the Self's own Light...Siva am I... Auspiciousness am I (as there is me none of the sorrows or limitations or tears of life). I am That: I am That.