

## ॥ ब्रह्मज्ञानावालिमाला ॥

### BRAHMAJÑĀNAVALĪMĀLĀ

(1)

सकृच्छ्रवणमात्रेण ब्रह्मज्ञानं यतो भवेत् ।  
ब्रह्मज्ञानावलीमाला सर्वेषां मोक्षसिद्धये ॥

Whence arises knowledge of Brahman by merely listening once, this string of series of knowledge of Brahman (is) for the accomplishment of beatitude for all.

(2)

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥

I am without association. I am without association. I am with out association repeatedly. I am of the form of existence, knowledge and bliss. I myself am immutable.

(3)

नित्यशुद्धविमुक्तोऽहं निराकारोऽहमव्ययः ।  
भूमानन्दस्वरूपोऽहमहमेवाहमव्ययः ॥

I am eternally pure and free. I am formless and immutable. I am of the form of abundant bliss. I myself am immutable.

(4)

नित्योऽहं निरवद्योऽहं निराकारोऽहमच्युतः ।  
परमानन्दरूपोऽहमहमेवाहमव्ययः ॥

I am eternal. I am faultless. I am without a form. I have not fallen down. I am of the form of supreme Bliss. I myself am immutable.

(5)

चैतन्यशुद्धरूपोऽहमात्मारामोऽहमेव च ।  
अखण्डानन्दरूपोऽहमहमोवाहमव्ययः ॥

I am of the form of pure supreme Spirit. I myself am delighted in Self. I am of the form of unbroken bliss. I myself am immutable.

(6)

प्रत्यक्चैतन्यरूपोऽहं शान्तोऽहं प्रकृतेः परः ।  
शाश्वतानन्दरूपोऽहमहमेवाहमव्ययः ॥

I am of the form of the inward Spirit. I am tranquil. I am above the primordial nature. I am of the form of perennial bliss. I myself am immutable.

(7)

तत्त्वातीतः परात्माहं मध्यातीतः परः शिवः ।  
मायातीतः परंज्योतिरहमेवाहमव्ययः ॥

I am the supreme Soul beyond the principles. I am the supreme Spirit. I am beyond the middle. I am the supreme Deity. I am beyond illusion. I am supreme Lustre. I myself am immutable.

(The word tattva denotes the primary elements. The word *madhya* denotes the middle state of existence.)

(8)

नानारूपव्यतीतोऽहं चिदाकारोऽहमच्युतः ।  
सुखरूपस्वरूपोऽहमहमेवाहमव्ययः ॥

I have passed over the different forms. I have the shape of consciousness. I am immutable. I am of the natural state of happiness. I myself am immutable.

(9)

मायातत्कार्यदेहादि मम नास्त्येव सर्वदा ।  
स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ॥

I do never have a body etc. resultant of illusion and its effect. I am of the form of self-luminous one. I myself am immutable.

(10)

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।  
अनन्तानन्तरूपोऽहमहमेवाहमव्ययः ॥

78 I have passed over the three qualities. I am the witness of Brahma and others. I am of the form of the Infinite. I myself am immutable.

(11)

अन्तर्यामिस्वरूपोऽहं कूटस्थः सर्वगोऽस्म्यहम् ।  
परमात्मस्वरूपोऽहमहमेवाहमव्ययः ॥



I am of the natural state of the divine in human form. I am the supreme Soul. I am omnipresent. I am of the natural state of the supreme Soul. I myself am immutable.

(12)

निष्कलोऽहं निष्क्रियोऽहं सर्वात्माद्यः सनातनः ।  
अपरोक्षस्वरूपोऽहमहमेवाहमव्ययः ॥

I am undivided. I am inactive. I am the universal soul. I am the first being. I am eternal. I am of the natural state of being visible. I myself am immutable.

(13)

द्वन्द्वद्विसाक्षिरूपोऽहमचलोऽहं सनातनः ।  
सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥

I am of the form of the witness of the dual (forms) etc. I am immovable. I am eternal. I am of the natural state of being the witness of all beings. I myself am immutable.

(14)

प्रज्ञानघन एवाहं विज्ञानघन एव च ।  
अकर्ताहमभोक्ताहमहमेवाहमव्ययः ॥

I am the mass of spiritual knowledge. I am a collection of worldly knowledge. I am not the doer. I am not the enjoyer. I myself am immutable.

(15)

निराधारस्वरूपोऽहं सर्वाधारोऽहमेव च ।  
आप्तकामस्वरूपोऽहमहमेवाहमव्ययः ॥

I am of the natural state of being without any support. I am indeed the support of all the beings. I am of the natural state of having gained the desires. I myself am immutable.

(16)

तापत्रयविनिर्मुक्तो देहत्रयविलक्षणः ।  
अवास्थत्रयसाक्ष्यस्मि चाहमेवाहमव्ययः ॥

I am devoid of the three kinds of miseries. I do not have the marks of the three kinds of physical bodies. I am the witness of the three states existence. I myself am immutable.

(The three kinds of miseries are - caused by the mind (आध्यात्मिक), caused by the fate (आधिदैविक) and caused by the animals (आधिभौतिक). The three kinds of bodies are - vital air, sensorial and cognitional (प्राणमय, मनोमय and विज्ञानमय). The three states are waking, dreaming and deep sleep.)

(17)

दृग्दृश्यौ द्वौ पदाथौ स्तः परस्परविलक्षणौ ।  
दृग्ब्रह्म दृश्यं मायेति सर्ववेदान्तडिण्डिमः ॥

The eye and the visible object are two mutually distinct entities. That which perceives is Brahman and that which is beheld is illusion. Thus proclaim all the Vedanta (texts).

(The Vedanta literally means the concluding part of the Vedas, namely the Upanishads. It denotes the last of the Indian philosophical systems.)

(18)

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

Whoever knows "I am the witness," after repeated deliberation in the above manner, he alone is released (from bondage). He is the learned. Thus proclaims the Vedanta.

(19)

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।  
तद्ब्रह्म जगत्सर्वमिति वेदान्तडिण्डिमः ॥

All things such as pot, wall and the like are merely the modification of the earth. similarly the entire universe is a modification of Brahman. Thus proclaims the Vedanta.

(20)

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं तच्छास्त्रमिति वेदान्तडिण्डिमः ॥

Brahman is real. The world is unreal. The individual soul is Brahman itself and distinct from it. The real sacred Science should be known by means of this. Thus proclaims the Vedanta.

(21)

अन्तर्ज्योतिर्बहिर्ज्योतिः प्रत्यग्ज्योतिः परात्परः ।  
ज्योतिर्ज्योतिः स्वयंज्योतिरात्मज्योतिः शिवोऽस्म्यहम् ॥

I am the internal lustre, external lustre, the inward lustre, the most supreme, the lustre of lustre, the self - effulgent, the lustre of the individual self and I am the Supreme Deity.