

॥ स्वरूपानुसन्धानाष्टकम् ॥

SVARUPANUSANDHANASHTAKAM

(1)

तपो यज्ञदानादिभिः शुद्धबुद्धिः

विरक्तो नृपादेः पदे तुच्छबुद्ध्या ।

परित्यज्य सर्वं यदाप्नोति तत्त्वं

परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that Brahman whom a person attains having developed a sense of detachment from the worldly pleasures which is a result of the dispassionate attitude towards royal pleasures and one's position in society. Dispassion is a consequent product of purified intellect as a result of practising austerities such as penance, sacrifice, charity and so on.

(2)

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं

समाराध्य भक्त्या विचार्य स्वरूपम् ।

यदाप्नोति तत्त्वं निदिध्यास्य विद्वान्

परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that Brahman whom a person reaches as a result of deep intellectual enquiry and unhindered contemplation of one's Self. A person attains steadily this state after worshipping and being initiated by a noble preceptor who is merciful, ever reflecting and rejoicing in the Supreme Self.

(3)

यदानन्दरूपं प्रकाशस्वरूपं

निरस्तप्रपञ्चं परिच्छेदहीनम् ।

अहं ब्रह्मवृत्येकगम्यं तुरीयं

परं ब्रह्म नित्यं तदेवाहमस्मि ॥

The one that is blissful, luminous, beyond the worldly nature, indivisible and known only through the reflective statements such as 'I am the Supreme Self', which is the supreme stage above all and eternal, is Brahman and I am that.

(4)

यदज्ञानतो भाति विश्वं समस्तं
 विनष्टं च सद्यो यदात्मप्रबोधे ।
 मनोवागतीतं विशुद्धं विमुक्तं
 परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that Brahman which is Superior to all, the eternal consciousness, blemishless and unbounded, which can not be comprehended by one's mind and speech and by realisation of whose conscious and blissful nature all the super - imposed creation, the by product of ignorance, vanishes.

(5)

निषेधे कृते नेति नेतीति वाक्यैः
 समाधिस्थितानां यदाभाति पूर्णम् ।
 अवस्थात्रयातीतमेकं तुरीयं
 परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that Brahman who is Superior to all, the one without the second and one who is comprehended by Yogis immersed in the state of the *samadhi* as splendid effulgence and who is identified by the negative statements of Upanishads such as 'not this'.

(6)

यदानन्दलेशैः समानन्दि विश्वं
 यदाभाति सत्त्वे तदाभाति सर्वम् ।
 यदालोकने रूपमन्यत् समस्तं
 परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that eternal Brahman whose infinitesimal part of bliss is this world, by whose existence all the objects become known and by whose vision all other get their forms (ie. become known as and objects)

(7)

अनन्तं विभुं सर्वयोनिं निरीहं
शिवं सङ्गहीनं यदोङ्कारगम्यम् ।
निराकारमत्युज्ज्वलं मृत्युहीनं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥

I am that supreme Brahman who is limitless, all pervasive, free from doubts and desires, the most auspicious, unbound, who is the purport of *Pranava*, formless, luminous and indestructible.

(8)

यदानन्दसिन्धौ निमग्नः पुमान् स्याद्
अविद्याविलासः समस्तप्रपन्नः ।
तदा नः स्फुरत्यद्भुतं यन्निमित्तं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥

When a person who deep in ignorance and bound by the creation gets immersed in the ocean of Bliss (called Self), to him, My resplendent and most awe inspiring form is revealed and I am that eternal Supreme Self.

(9)

स्वरूपानुसन्धानरूपां स्तुतिं यः
पठेदादराद्भक्तिभावो मनुष्यः ।
श्रृणोतीह वा नित्यमुद्युक्तचित्तो
भवेद्विष्णुरत्रैव वेदप्रमाणात् ॥

By the words of Vedas, a person who reads this praise of the nature of the Supreme Self and who hears this same extolation, with the mind fully engrossed with Bhakti, reaches the abode, of Vishnu.

