



BRAHMAJNANAVALI MALA

BY

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This is worthy of meditation and it can be done at all times even when one is travelling. One can pick up any one *sloka* which one likes and meditate upon the same.

ब्रह्मज्ञानावलि माला

Brahmajñānāvali mālā

असङ्गोहं असङ्गोहं असङ्गोहं पुनः पुनः

asaṅgohaṁ asaṅgohaṁ asaṅgohaṁ punaḥ punaḥ

I am unattached – I am unattached, again & again.

। सच्चिदानन्द रूपोहं अहमेवाहमव्ययः ॥१॥

saccidānanda rūpohaṁ ahamevāhamavyayaḥ

I am of the form of Existence, Awareness & Bliss.
I am alone changeless.

नित्य शुद्ध विमुक्तोहं निराकारोहमक्षरः

nitya śuddha vimuktohaṁ nirākārohamakṣaraḥ

I am ever pure & liberated – I have no form; I am indestructible.

। भूमानन्द स्वरूपोऽहं अहमेवाहमव्ययः ॥२॥

bhūmānanda svarūpo 'haṁ ahamevāhamavyayaḥ

I am of the form of Infinite Bliss. I alone remain changeless.

नित्योहं निरवद्योऽहं निराकारोऽहमक्षरः

nityohaṁ niravadyo 'haṁ nirākāro 'hamakṣaraḥ

I am eternal, blemishless, bereft of a form and indestructible.

। परमानन्द रूपोऽहं अहमेवाहमव्ययः ॥३॥

paramānanda rūpo 'haṁ ahamevāhamavyayaḥ

I am the Transcendental Bliss. I am alone changeless.

शुद्धचैतन्य रूपोऽहं आत्मारामोहमेवच

śuddhacaitanya rūpo 'haṁ ātmārāmo hamevaca

I am Pure Consciousness – I revel only in my own Self.

। अखण्डानन्द रूपोऽहं अहमेवाहमव्ययः ॥४॥

akhaṇḍānanda rūpo 'haṁ ahamevāhamavyayaḥ

I am the Undivided Bliss. I am alone changeless.

स्वयंप्रकाशरूपोऽहं चिन्मयोहं परोस्म्यहं

svayaṁprakāśarūpo 'haṁ cinmayohaṁ parosmyahaṁ

I am Self-effulgent. I am Consciousness. I am beyond all.

। अद्वैतानन्दरूपोऽहं अहमेवाहमव्ययः ॥५॥

advaitānandarūpo 'haṁ ahamevāhamavyayaḥ

I am the Bliss of Non-duality. I am alone changeless.

प्रत्यक् चैतन्यरूपोऽहं शान्तोहं प्रकृते परः

pratyak caitanyarūpo 'haṁ śāntohaṁ prakṛte paraḥ

I am the Inner-most Consciousness – always peaceful – beyond Primordial Nature.

। शाश्वतानन्द रूपोऽहं अहमेवाहमव्ययः ॥६॥

śāśvatānanda rūpo 'haṁ ahamevāhamavyayaḥ

I am the permanent (Everlasting) Bliss. I am alone changeless.

तत्वातीतः परात्माहं मध्यातीतः परः शिवः

tatvātītaḥ parātmāhaṁ madhyātītaḥ paraḥ śivaḥ

I am the transcendental Ātman (Self) who is beyond the Tatvas (basic component elements). I am beyond the middle – the highest Śiva.

नामरूपव्यतीतोहं चिदाकारोहमच्युतः

nāmarūpavyatītohaṁ cidākārohamacyutaḥ

I am beyond names & forms. I am the Space of Consciousness – I never slip down from my state.

मायातत्कार्यं देहादिर्मम नास्त्येव सर्वदा

māyātatkāryaṁ dehādirmama nāstyeva sarvadā

I am neither possessed by Māyā, nor by its handiwork - i.e. the body.

गुणत्रय व्यतीतोहं ब्रह्मादीनाञ्च साक्ष्यहं

guṇatraya vyatītohaṁ brahmādināñca sāksyahaṁ

I am beyond the three guṇas (modes). I am the witness of the Brahmā (Creator) and other gods.

अन्तर्यामि स्वरूपोऽहं कूटस्थः सर्वगोस्म्यहं

antaryāmi svarūpo 'haṁ kūṭastha sarvagosmyahaṁ

I am the In-Dweller – the immovable Ātman and all-pervasive.

द्वन्द्वादि साक्षि रूपोऽहं अचलोहं सनातनः

dvandvādi sāksi rūpo 'haṁ acalohaṁ sanātanaḥ

I am the witness of all pairs of opposites (like joy and sorrow); I am static and eternal.

। मायातीतः परं ज्योतिः अहमेवाहमव्ययः ॥७॥

māyātītaḥ paraṁ jyotiḥ ahamevāhamavyayaḥ

I am beyond Māyā - the Absolute Light. I am alone changeless.

। सुखप्रकाश रूपोऽहं अहमेवाहमव्ययः ॥८॥

sukhaprakāśa rūpo 'haṁ ahamevāhamavyayaḥ

I am the light of bliss. I am alone changeless.

। स्वप्रकाशैक रूपोऽहं अहमेवाहमव्ययः ॥९॥

svaprakāśeka rūpo 'haṁ ahamevāhamavyayaḥ

I am of the form of my own light. I am alone changeless.

। अनन्तानन्द रूपोहं अहमेवाहमव्ययः ॥१०॥

anantānanda rūpo 'haṁ ahamevāhamavyayaḥ

I am the infinite bliss. I am alone changeless.

। परमानन्द रूपोऽहं अहमेवाहमव्ययः ॥११॥

paramānanda rūpo 'haṁ ahamevāhamavyayaḥ

I am the transcendental bliss. I am alone changeless.

। सर्वसाक्षि स्वरूपोहं अहमेवाहमव्ययः ॥१२॥

sarvasākṣi svarūpo 'haṁ ahamevāhamavyayaḥ

I am the witness of all. I am alone changeless.

निष्कलोहं निष्क्रियोहं सर्वात्मा च सनातनः

niṣkalohaṁ niṣkriyohaṁ sarvātmā ca sanātanaḥ

I have no parts (I am whole). I am actionless. I am the soul of all and eternal.

प्रज्ञान घन एवाहं विज्ञान घन एव च

prajñāna ghana evāhaṁ vijñāna ghana eva ca

I am the Absolute knowledge and also the experiential knowledge.

निराधार स्वरूपोऽहं सर्वाधारोहमेव च

nirādhāra svarūpo 'haṁ sarvādhārohameva ca

I have no substratum, but I am the substratum of all.

तापत्रय विमुक्तोहं देहत्रय विलक्षणः

tāpatraya vimuktohaṁ dehatraya vilakṣaṇaḥ

I am bereft of the three classifications of miseries (personal, interpersonal & acts of God). I am different from the three types of bodies (gross, subtle & causal).

दृग्दृश्यौ द्वौ पदार्थोस्तः परस्पर विलक्षणः

dr̥gd̥śyau dvau padārthostaḥ paraspara vilakṣaṇaḥ

There are two mutually different things, viz subject and object.

अहं साक्षीति यो विद्याद् विविच्यैव पुनः पुनः

ahaṁ sāksīti yo vidyād vivicyaiva punaḥ punaḥ

The one who after discriminating again and again, knows himself as a pure witness.

अक्षरस्वरूपश्चाहं अहमेवाहमव्ययः

akṣarasvarūpaścāhaṁ ahamevāhamavyayaḥ

I am of indestructible (immutable) form. I am alone changeless.

अकर्ताहं अभोक्ताहं अहमेवाहमव्ययः

akartāhaṁ abhoktāhaṁ ahamevāhamavyayaḥ

I am a non-doer and non-experiencer (of the results of action done). I am alone changeless.

आप्तकाम स्वरूपोऽहं अहमेवाहमव्ययः

āptakāma svarūpo 'haṁ ahamevāhamavyayaḥ

I have no desires to be fulfilled. I am alone changeless.

अवस्थात्रय साक्ष्यस्मि अहमेवाहमव्ययः

avasthātraya sāksyasmi ahamevāhamavyayaḥ

I am the witness of the three states (waking, sleep & dream). I am alone changeless.

दृश् ब्रह्म दृश्य मायेति सर्व वेदान्त डिण्डिमः

dr̥ś brahma d̥śya māyeti sarva vedānta ḍiṇḍimaḥ

The subject is the Brahman and all objects are illusions. This is the proclamation of the Vedānta.

स एव मुक्तो स विद्वान् इति वेदान्त डिण्डिमः

sa eva mukto sa vidvān iti vedānta ḍiṇḍimaḥ

He only is liberated and he is the one who knows. This is the proclamation of the Vedānta.

॥१३॥

॥१४॥

॥१५॥

॥१६॥

॥१७॥

॥१८॥

घट कुड्यादिकं सर्वं मृत्तिकामात्रमेव हि

ghaṭa kuḍyādikam sarvaṁ mṛttikāmātrameva hi

All these pots and pans are constituted of clay only.

। तद्वद् ब्रह्म जगत् सर्वं इति वेदान्त डिण्डिमः ॥१९॥

tadvad brahma jagat sarvaṁ iti vedānta ḍiṇḍimaha

In the same way the entire world is constituted of Brahman (the material cause). This is the proclamation of the Vedānta.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः

brahma satyaṁ jagannmithyā jīvo brahmaiva nāparaḥ

Brahman alone is true, the world is all an illusion. The individual soul (jīva) is Brahman only and none else.

। इदमेवतु सत् शास्त्रं इति वेदान्त डिण्डिमः ॥२०॥

idamevatu sat śāstraṁ iti vedānta ḍiṇḍimaha

This is the teaching of the Absolute in the scriptures. This is the proclamation of the Vedānta.

अन्तर्ज्योतिः बहिर्ज्योतिः प्रत्यग् ज्योतिः परात्परः ।

antarjyotiḥ bahirjyotiḥ pratyag jyotiḥ parātparaḥ

I am the inner light, the outer light, the innermost light which is beyond the greatest.

। ज्योतिर् ज्योतिः स्वयं ज्योतिः आत्म ज्योतिः शिवोऽस्म्यहं ॥२१॥

jyotir jyotiḥ svayaṁ jyotiḥ ātma jyotiḥ śivosmyaham

I am the light of light, Self-effulgent, the light of the Ātman. I am Lord Śiva.