

Vijnana Nauka
(The boat of spiritual science)

Written by

Adhi Shankara Bhagawat Pada

Translated by

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(This is one of those philosophical poems written by Adhi Shankara. It echoes the concept of "Aham Brahmasmi (I Am Brahman)". Though written in a simple language, some how, this work is not as popular as his other works.)

Tapo yajnadaanaadibhissudhabudhir-
Virakto nripaadau pade tuchchabudhya
Parityajya Sarvam Yadaapnoti Tatvam
Param Brahma nityam Tadevaaham asmi. 1

By cleaning of our mind with meditation, sacrifice and charity,
By becoming disenchanted with even king like positions,
And by sacrificing everything, we attain that principle
Of the divine and perennial concept that we ourselves are Brahman.

Dayaalum Gurum Brahmanishtam Prasantham
Samaraadhya Bhaktyaa vichaarya swaroopam
Yadaapnoti Tatvam Nididhyaasya vidvaan
Param Brahma nityam Tadevaaham asmi 2

By worshipping with devotion, the, merciful and peaceful teacher,
Who is searching for Brahman and by researching on the form,
The scholar after repeated and profound meditation makes his own,
The divine and perennial concept that we ourselves are Brahman.

Yad Aananda roopam prakasa swaroopam
Nirastha prapancham parichcheda soonyam
Aham Brahmavruthyaikagamyam tureeyam
Param Brahma nityam Tadevaaham asmi. 3

Forever having the form of joy which is full of splendour,
Forsaking the world that we see which does not have definition,
And Which can be attained only by constant search and a state full of bliss,
Is the divine and perennial concept that we ourselves are Brahman.

Yad ajnanato bhati viswam samastham
Vinashtam cha sadyo yadaatma prabodha
Manovaagatheetham visudham vimuktam
Param Brahma nityam tadevaaham asmi. 4

By that ignorance of this entire concept of the physical world,
By that realization of Athma (soul) , which leads to the loss of this concept,
Which is beyond mind and word ,and also pure and fully free,
Is the divine and perennial concept that we ourselves are Brahman.

Nishedhe krute neti neteeti vakyaih
Samadhisthithaanaam yadaabhaathi poornam
Avasthaathrayaatheetham advaitam ekam
Param Brahma nityam tadevaaham asmi. 5

By the negative action of the words "it is not it", "It is not it",
That which shines entirely in those , who enter the state of Samadhi,
That which is beyond the three states* and which does not have any second,
Is the divine and perennial concept that we ourselves are Brahmam.
* sleep , dream and wakefulness

Yad Aanandalesaih samanandi viswam
Yadaa bhaati satve sada bhati sarvam
Yadaalochite heyam anyat samastham
Param Brahma nityam tadevaaham asmi. 6

That due to its bits of bliss makes this world pleasant,
That due to its splendour makes this world full of light,
And that by whose thought this physical world becomes nothing,
Is the divine and perennial concept that we ourselves are Brahmam.

Anandam vibhum sarvayonim nireeham
Sivam sangaheenam yad omkaaragamyam
Niraakaaramathyujwalam mruthyuheenam
Param Brahma nityam tadevaaham asmi. 7

That which is endless, divine and controls everything,
That which is peaceful , alone and attainable through "Om",
And that which is formless , has great luster and no death,
Is the divine and perennial concept that we ourselves are Brahmam.

Yad Aananda sindhau nimagnah puman sya-
Dvidyavilasah samastha prapanchah
Tadaa na sphurathyatbhutam yannimitham
Param Brahma nityam tadevaaham asmi. 8

That sea of bliss in which the seeker drowns himself,
And that wonderful cause which forever makes it disappear,
The ignorance which makes the physical world appear,
Is the divine and perennial concept that we ourselves are Brahmam.

Swaroopaanusandhanarootpaam sthuthim yah
Pathed aadaraal bhakthibhavo manushyah
Srunotheeha va nithyam udyukta chitto
Param Brahma nityam tadevaaham asmi. 9

This prayer written in the style of the search of the form of the self,
If read by men with respect and devotional thought,
Or if heard would lead them forever to blissful freedom,
And Is the divine and perennial concept that we ourselves are Brahmam.