BRAHMAJÑĀNĀVALIMĀLA

(1)

रक्षुच्छविणमात्रेण ब्रह्मज्ञानं यतो भवेत्।
ब्रह्मज्ञानावलीमाला सर्वेष भोक्षिस्याय॥

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)

असंज्ञोशमसत्तोः शमसत्तोः पुनः पुनः।
संविदान्द्रुपोशमहेवाहमध्यय॥

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

(3)

नित्यशुद्धर्विचुक्तोः निसाराकरोः शमध्यय।
भूसामात्सवरुपोशमहेवाहमध्यय॥

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

(4)

निवीशोः निरवधाशोः निरकारोहमध्युतः।
परस्मान्द्रुपोशमहेवाहमध्यय॥

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)

चैतन्यशुद्धरुपोशमात्मामर्मोहमेव च।
अखण्डात्मरुपोशमहेवाहमध्यय॥

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.
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.

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.)

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.

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.

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.
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) निष्कलोऽह निन्दनयिः सर्वमात्र: सनातनः |
अपराक्षरवर्णः सहमेवाहमध्ये: ||
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) द्व-द्वारादिसांक्षिप्तः सहमचलोऽह सनातन: |
सर्वसांक्षिप्तः सहमेवाहमध्ये: ||
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) प्रजानधन एवाः विज्ञानधन एव च |
अकर्मवेदोक्ति: सहमेवाहमध्ये: ||
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) निराधारस्वरूपः सर्वाधारोऽहसेव च |
आलाकामस्वरूपः सहमेवाहमध्ये: ||
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 देहत्रयविलक्षण: |
आवृत्तश्चायस्यस्य चा सहमेवाहमध्ये: ||
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 (अश्चन्तिक), caused by the fate (अपिथंतिक) and caused by the animals (अधिमूर्तिक). The three kinds of bodies are - vital air, sensorial and cogntional (प्राणयं, नोभायं and विज्ञानयं). The three states are waking, dreaming and deep sleep.)
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.)

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.

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.

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.

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.