SVARUPANUSANDHANASHTAKAM

(1)

तपो यज्ञवादानिधि: शुद्धिबुधि:
विरो नृपादे: पदे तुच्छ्वुद्धिया।
परित्याज्य सर्व यदान्तोति तत्वं
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 austerity such as penance, sacrifice, charity and so on.

(2)

दयालूं गुरुं ब्रह्मनिष्ठ प्रशान्तं
समाराध्य भक्त्या विचार्य स्वरूपम्।
यदान्तोति तत्वं 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
निरस्त्रप्रपश्च परिच्छेद्धीनम्।
अहं ब्रह्मचृस्य कथमं तुररिय
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 यदात्मप्रभोधे ।
मनोवागतीतं विद्वृद्धं विमुक्तं
परं ब्रह्म नित्यं तत्वेवाहमिः ॥

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 वाक्ये:
समाधिस्थितानां यदाभाति पूर्णम् ।
अवस्थात्वार्त्तातीतमेकं तुरीयं
परं ब्रह्म नित्यं तत्वेवाहमिः ॥

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 splendorous effulgence and who is identified by the negative statements of Upanishads such as ‘not this’.

(6)

यदानन्दलेश्व: समानन्दि विश्वं
यदाभाति सत्ते तदाभाति सर्वत्रम् ।
यदालोकने रूपमन्यत् समस्तं
परं ब्रह्म नित्यं तत्वेवाहमिः ॥

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)
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.

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.

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.