

A collection of poems that describe “Brahman”

Nirvana Shatakam

by Adi Sankaracharya

The *Maha Vakya* (Great pronouncement) – *Aham Brahma* (I am Brahman) - is explained in great detail in these six verses (*Shatakam*). *Nirvana* (Liberation or absolute non-attachment) is the description of Brahman – that which merely exists eternally, omnipresent and un-attached to anything. “Laws of Nature” is a practical way to understand Brahman (e.g.) Brahman exists as the enabler of everything (THAT which enables fire to burn, wind to move, water to wet, etc.). *Brahman* is the Soul, Consciousness, *Dehinam*.

Through the three *Guna*, *Brahman* is witnessed in all our experiences (BG 14).

Absent any experiences (under total objectivity and in the absence of *Guna*) Brahman merely exists (*Nirgunathvam*).

It is also said that Brahman can be realized (or understood) by negation of everything (*Na Ithi Bhavam*). This poem is a good example of this method or approach to comprehend Brahman.

1	Mano buddhi ahankara chittani naaham na cha shrotra vjihve nacha ghraana netre na cha vyoma bhumir na tejo na vaayuhu chidananda rupah shivo'ham shivo'ham	I am not the mind, the intellect, the ego or the memory, I am not the ears, the skin, the nose or the eyes, I am not space, not earth, not fire or wind, I am the form of consciousness and bliss, I am the eternal Shiva...
2	Na cha prana sangyo na vai pancha vayuhu na va sapta dhatur na va pancha kosah na vak pani-padam na chopastha payu chidananda rupah shivo'ham shivo'ham	I am not the breath, nor the five elements, I am not the seven components of the human body , nor the five layers (sheaths) of human consciousness Nor am I the speech, the hands, or feet, or other organs I am the form of consciousness and bliss, I am the eternal Shiva...
3	Na me dvesha ragau na me lobha mohau na me vai mado naiva matsarya bhaavaha na dharmo na chartho na kamo na mokshaha chidananda rupah shivo'ham shivo'ham	There is no like or dislike in me, no greed or delusion, I know not pride or jealousy, I have no duty, no desire for wealth, lust or liberation, I am the form of consciousness and bliss, I am the eternal Shiva...
4	Na punyam na papam na saukhyam na dukkham na manro na tirtham na veda na yajnaha aham bhojanam naiva bhojyam na bhokta chidananda rupah shivo'ham shivo'ham	No virtue or vice, no pleasure or pain, I need no mantras, no pilgrimage, no scriptures or rituals, I am not the food, the one who eats or the one who enjoys I am the form of consciousness and bliss, I am the eternal Shiva...
5	Na me mrtyu shanka na me jati bhedaha pita naiva me naiva mataa na janmaha na bandhur na mitram gurur naiva shishyaha chidananda rupah shivo'ham shivo'ham	I have no fear of death, no caste or creed, I have no father or mother, since I was never born, I am not a relative, nor a friend, nor a teacher nor a student, I am the form of consciousness and bliss, I am the eternal Shiva...
6	Aham nirvikalpo nirakara rupo vibhut vatcha sarvatra sarvendriyanam na cha sangatham naiva muktir na meyaha chidananda rupah shivo'ham shivo'ham	I am devoid of duality, my form is formlessness, I exist everywhere, as the substratum of all sense organs I am neither attached, free nor captive, I am the form of consciousness and bliss, I am the eternal Shiva...

Lyrics adapted from: <http://isha.sadhguru.org/blog/lifestyle/music/mystic-chants-nirvana-shatakam/>

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1/24/2018

Yatha Pinde Tatha Brahmande:

As is microcosm so is macrocosm
As is human so is cosmos
As is Atom so is Universe

You are the universe
We are all the stardust
Human is the reflection of Universe

Vinayagar Agawal:

Anuvirku anuvai appalukku appalai Smaller than an atom and yet larger than the infinity
Kanumutri nindra karumbu ullae kaati The sweetness hidden in the stem of a well-grown sugarcane.

Annamayya Kirthana: *Brahmam Okate' Para Brahmam Okate'* :

Tandanana Ahi Tandanana pure Tandanana bhala Tandanana	Let us dance – Tandanana - in delight in the knowledge of the Brahman
Brahmam okkate Parabrahmam okkate Parabrahmam okkate Parabrahmam okkate	The individual SELF and the Universal Spirit are one and the same (Everything is OK!)
Kanduvagu heenadhiki muhndu levu Andhariki Sreehare' Antarathma Indulo jantukula minta Okate Andariki Sreehare' Antarathma	There are no differences of low and high. Lord (the soul inside all of us) is one and the same. Every form of creation is one because the indwelling spirit in every creature – Sri Hari - is one and the same.
Nindara raju nidrinchu nidrayunu okate Andane bantu nidra adiyunu okate Mendaina Braahmanudu mettu bhoomi okate Chandaludu undeti sari bhoomi okate	Sleep is same to all, be it a king or a servant. Be it a man of noble life (Brahmanudu) or one of crude behavior (Chandala), the earth they stand on is one and the same.
Anugu devatalakunu ala kama sukham okate Ghanakeeta pashuvulaku kama sukham okate Dinamu ahoratramulu tesi dhanadhyunaku okate Onaranir upedakunu vokkate aviyu	The sensual pleasure is one and the same either for angels or for the insects and animals. The day and night are equal to the rich as well as to the poor.
Korali Shisht annamulu gonunalu okate Tirusu dushta anyamulu tinunalu okate Paragu durgandhamula pai vayu okate Varusa Parimalamu pai Vayu okate	One could afford to eat tasty food and the other eats stale and wasted food. But the tongues that taste the food are alike. An object of fragrance or an object of foul smell, the air that carries the smell is one and the same.
Kadagi Yenugu meeda Kayo yenda okate Pudami Shoriakamu Meeda polayu yenda okate	Be it an elephant or a dog, the sun shines alike on both of them.
Kadu Punyulanu papa karmulanu sariga Jadiyu Sree Venkateswara Namam okate	Venkateswara is the same name for the one who judges good deeds (Punya) as well as the bad deeds (Papa).