

कटाक्षकिरणाचान्त  
Unto Him whose gracious glance dries  
kaṭākṣa-kiraṇācānta-

नमन्मोहाब्धये नमः ।  
the ocean of delusion, salutations,  
naman-mohābdhaye namaḥ

अनन्तानन्दकृष्णाय  
unto Krishna, limitless fullness,  
anantānanda-kṛṣṇāya

जगन्मङ्गलमूर्तये ॥१॥  
whose form blesses the world.  
jagan-maṅgala-mūrtaye (1)

अहमस्मि सदा भामि  
I ever am, I always shine,  
aham asmi sadā bhāmi

कदाचिन्नाहमप्रियः ।  
never am I undesirable.  
kadācin nāham apriyaḥ

ब्रह्मैवाहमतः सिद्धं  
Thus is it established that I am brahman,  
brahmaivāham ataḥ siddham

सच्चिदानन्दलक्षणम् ॥२॥  
whose nature is sat cit ananda.  
sac-cid-ānanda-lakṣaṇam (2)

मय्येवोदेति चिद्व्योम्नि  
In me, pure consciousness, arises  
mayyevodeti cid-vyomni

जगद्गन्धर्वपत्तनम् ।  
the world, like a city in the clouds.  
jagad gandharva-pattanam

अतोऽहं न कथं ब्रह्म  
Then how can I not be brahman,  
ato 'haṃ na kathaṃ brahma

सर्वज्ञं सर्वकारणम् ॥३॥  
the omniscient cause of all?  
sarvajñaṃ sarva-kāraṇam (3)

न स्वतः प्रत्यभिज्ञानान्  
Because of recognition, not from myself...  
na svataḥ pratyabhijñānān

निरंशत्वान्न चान्यतः ।  
because I am partless, not from something else...  
niraṃśatvān na cānyataḥ

न चाश्रयविनाशान्मे  
nor from destruction of my support, can I be  
na cāśraya-vināśān me

विनाशः स्यादनाश्रयात् ॥४॥  
destroyed, because I have no support.  
vināśaḥ syād anāśrayāt (4)

न शोषप्लोषविक्लेद  
There is no drying, burning, wetting,  
na śoṣa-ploṣa-vikleda

च्छेदाश्चिन्नभसो मम ।  
or cutting for me, pure consciousness,  
chedāś cin-nabhaso mama

सत्यैरप्यनिलाग्न्यम्भः  
even by real wind, fire, water  
satyair apy anilāgny-ambhaḥ-

शस्त्रैः किमुत कल्पितैः ॥५॥  
or weapons, what to speak of imaginary ones.  
śastraiḥ kimuta kalpitaiḥ (5)

अभारूपस्य विश्वस्य  
For the insentient world,  
abhā-rūpasya viśvasya

भानं भासंनिधेर्विना ।  
its appearance without consciousness  
bhānaṃ bhā-saṃnidher vinā

कदाचिन्नावकल्पेत  
is impossible.  
kadācin nāvakalpeta

भा चाहं तेन सर्वगः ॥६॥  
Therefore, I am all-pervasive consciousness.  
bhā cāhaṃ tena sarvagaḥ (6)

न हि भानादृते सत्त्वं  
The insentient cannot exist without appearance,  
na hi bhānād ṛte sattvaṃ

नर्ते भानं चितोऽचितः ।  
nor can it appear without consciousness,  
narte bhānaṃ cito 'citaḥ

चित्सम्भेदोऽपि नाध्यासादृते  
nor can it associate with consciousness without  
cit-sambhedo 'pi nādhyāsād superimpostion.

नाध्यासादृते तेनाहमद्वयः ॥७॥  
Therefore I am non-dual.  
ṛte tenāhamadvayaḥ (7)

न देहो नेन्द्रियं चाहं  
I am not the body or senses,  
na deho nendriyaṃ cāhaṃ

न प्राणो न मनो न धीः ।  
nor prana, mind or intellect  
na prāṇo na mano na dhīḥ

ममतापरिरब्धत्वादाक्रीडत्वादिदं  
because all are associated with “my-ness”  
mamatā-parirabdhatvād

आक्रीडत्वादिदं धियः ॥८॥  
and are known as “this.”  
ākriḍatvād idam-dhiyaḥ (8)

साक्षी सर्वान्वितः प्रेयान्  
The ever-present desirable witness  
sākṣī sarvānvitaḥ preyān

अहं नाहं कदाचन ।  
am I, never the ego  
ahaṃ nāhaṃ kadācana

परिणामपरिच्छेद  
because it is subject to change, limitation,  
pariṇāma-pariccheda-

परितापैरुपप्लवात् ॥९॥  
and suffering.  
paritāpair upaplavāt (9)

सुप्तेऽहमि न दृश्यन्ते  
When the ego is absent, these are not seen:  
supte 'hami na dṛśyante

दुःखदोषप्रवृत्तयः ।  
pain, problems, and activities.  
duḥkha-doṣa-pravṛttayaḥ

अतस्तस्यैव संसारो  
Therefore, samsara belongs to the ego,  
atas tasyaiva saṃsāro

न मे संसर्तृसाक्षिणः ॥१०॥  
not to me, the witness of the ego.  
na me saṃsarṭṛ-sākṣiṇaḥ (10)

सुप्तः सुप्तिं न जनाति  
The sleeper does not know sleep.  
suptaḥ suptiṃ na janāti

नासुप्ते स्वप्नजागरौ ।  
Dream and waking don't belong to consciousness.  
nāsupṭe svapna-jāgarau

जाग्रत्स्वप्नसुषुप्तीनां  
Of waking, dream and sleep  
jāgrat-svapna-suṣuptīnām

साक्ष्यतोऽहमतदृशः ॥११॥  
I am the witness, so they don't belong to me.  
sākṣy ato 'ham atadrśaḥ (11)

विज्ञानविरतिः सुप्तिस्  
The absence of thoughts is sleep.  
vijñāna-viratiḥ suptis

तज्जन्म स्वप्नजागरौ ।  
The birth of thoughts is dream and waking.  
taj-janma svapna-jāgarau

तत्साक्षिणः कथं मे स्युर्  
How can they belong to me, the witness  
tat-sākṣiṇaḥ kathaṃ me syur

नित्यज्ञानस्य ते त्रयः ॥१२॥  
of those three, eternal consciousness?  
nitya-jñānasya te trayāḥ (12)

षड्विकारवतां वेत्ता  
Of the six modifications, I am the  
ṣaḍ-vikāravatāṃ vettā

निर्विकारोऽहमन्यथा ।  
unchanging knower. Otherwise,  
nirvikāro 'ham anyathā

तद्विकारानुसन्धानं  
observation of the six modifications  
tad-vikārānusandhānaṃ

सर्वथा नावकल्पते ॥१३॥  
would be impossible.  
sarvathā nāvakalpate (13)

तेन तेन हि रूपेण  
According to those modifications  
tena tena hi rūpeṇa

जायते लीयते मुहुः ।  
a changing object is created and destroyed again.  
jāyate līyate muhuḥ

विकारि वस्तु तस्यैषाम्  
Of the six modifications,  
vikāri vastu tasyaiśāṃ

अनुसन्धातृता कुतः ॥१४॥  
how could it be the observer?  
anusandhātṛtā kutaḥ (14)

न च स्वजन्म नाशं वा  
One's own creation or destruction  
na ca svajanma nāśaṃ vā

द्रष्टुमर्हति कश्चन ।  
is impossible to observe  
draṣṭum arhati kaścana

तौ हि प्रागुत्तराभाव  
because birth is the last moment of prior non-exist,  
tau hi prāg-uttarābhāva-

चरमप्रथमक्षणौ ॥१५॥  
and death is the first moment of posterior non-exist.  
carama-prathama-kṣaṇau (15)

न प्रकाशेऽहमित्युक्तिर्  
"I am not conscious." This statement  
na prakāśe 'ham ity uktir

यत्प्रकाशनिबन्धना ।  
depends on consciousness,  
yat-prakāśa-nibandhanā

स्वप्रकाशं तमात्मानम्  
the self-shining Self.  
svaprakāśaṃ tam ātmānam

अप्रकाशः कथं स्पृशेत् ॥१६॥  
How could ignorance affect it?  
aprakāśaḥ kathaṃ spṛšet (16)

तथाप्याभाति कोऽप्येष  
Even when ignorance appears  
tathāpy ābhāti ko 'pyeṣa

विचाराभावजीवनः ।  
due to the absence of enquiry,  
vicārābhāva-jīvanaḥ

अवश्यायश्चिदाकाशे  
it is like mist in the space of consciousness  
avaśyāyaś cid-ākāśe

विचारार्कोदयावधिः ॥१७॥  
that lasts until the sunrise of enquiry.  
vicārārkodayāvadhīḥ (17)

आत्माज्ञानमहानिद्रा  
the great sleep which is ignorance of atma.  
ātmājñāna-mahānidrā-

जृम्भितेऽस्मिन्नगन्मये ।  
in the form of this world, born of  
jṛmbhite 'smin jagan-maye

दीर्घस्वप्ने स्फुरन्त्येते  
these appear in a long dream  
dīrgha-svapne sphuranty ete

स्वर्गमोक्षादिविभ्रमाः ॥१८॥  
Delusions like heaven, liberation, etc -  
svarga-mokṣādi-vibhramāḥ (18)

(Translation in reverse order)

जडाजडविभागोऽयम्  
This division between sentient and insentient  
jaḍājāḍa-vibhāgo 'yam

अजडे मयि कल्पितः ।  
is projected on the sentient me,  
ajade mayi kalpitaḥ

भित्तिभागे समे चित्र  
like on a flat section of wall is painted  
bhitti-bhāge same citra-

चराचरविभागवत् ॥१९॥  
sentient and insentient things.  
carācara-vibhāgavat (19)

चेत्योपरागरूपा मे  
Even being an observer of objects,  
cetyoparāga-rūpā me

साक्षितापि न तात्त्विकी ।  
an awareful witness, is not my true nature.  
sākṣitāpi na tāttvikī

उपलक्षणमेवेयं  
It is merely an incidental attribute  
upalakṣaṇam eveyaṃ

निस्तरङ्गचिदम्बुधेः ॥२०॥  
of the waveless ocean of consciousness.  
nistaraṅga-cid-ambudheḥ (20)

अमृताब्धेर्न मे जीर्णैर्

For me, the ocean of immortality, there is no decay  
amṛtābdher na me jīrṇir

मृषा डिण्डीरजन्मभिः ।

due to births that are false like foam.  
mṛṣā-ḍiṇḍīra-janmabhiḥ

स्फटिकार्द्रेर्न मे रागः

For me, the mountain of crystal, there is no taint  
sphaṭikārdrer na me rāgaḥ

स्वाप्नसंध्याभ्रविभ्रमैः ॥२१॥

due to the movement of evening clouds or dreams.  
svāpna-saṁdhyābhra-vibhramaiḥ (21)

स्वरूपमेव मे सत्त्वं

Existence (is-ness) alone is my nature  
svarūpam eva me sattvaṁ

न तु धर्मो नभस्त्ववत् ।

like space-ness. It is not an attribute.  
na tu dharmo nabhastvavat

मदन्यस्य सतोऽभावान्

Because there is no existence other than me,  
mad-anyasya sato 'bhāvān

न हि सा जातिरिष्यते ॥२२॥

it is not a category (that has members).  
na hi sā jātir iṣyate (22)

स्वरूपमेव मे ज्ञानं

Consciousness alone is my nature.  
svarūpam eva me jñānaṁ

न गुणः स गुणो यदि ।

It is not an attribute. If it were an attribute,  
na guṇaḥ sa guṇo yadi

अनात्मत्वमसत्त्वं वा

if it were known, it would not be the Self,  
anātmatvam asattvaṁ vā

ज्ञेयाज्ञेयत्वयोः पतेत् ॥२३॥

and if it were unknown, it would not exist.  
jñeyājñeyatvayoḥ patet (23)

अहमेव सुखं नान्यद्

Happiness alone is my nature, not an attribute.  
aham eva sukhaṁ nānyad

अन्यच्चेन्नैव तत् सुखम् ।

If it were an attribute, it would not be happiness,  
anyac cen naiva tat sukham

अमदर्थं न हि प्रेयो

because if it is not for me, I would not desire it,  
amad-artham na hi preyo

मदर्थं न स्वतः प्रियम् ॥२४॥

and if it is for me, it would not be desirable in itself.  
mad-artham na svataḥ priyam (24)

न हि नानास्वरूपं स्याद्  
A manifold nature  
na hi nānā-svarūpaṃ syād

एकं वस्तु कदाचन ।  
the one reality could never have.  
ekaṃ vastu kadācana

तस्मादखण्ड एवास्मि  
Therefore I am indivisible,  
tasmād akhaṇḍa evāsmi

विजहज्जागतीं भिदाम् ॥२५॥  
free from divisions of the world.  
vijahaj jāgatīṃ bhidām (25)

परोक्षतापरिच्छेद  
“Free from remoteness, limitedness  
parokṣatā-pariccheda

शाबल्यापोहनिर्मलम् ।  
and relatedness, untainted -  
śābalyāpoha-nirmalam

तदसीति गिरा लक्ष्यम्  
that you are.” Indicated by these words,  
tad asīti girā lakṣyam

अहमेकरसं महः ॥२६॥  
I am pure consciousness.  
aham eka-rasaṃ mahāḥ (26)

उपशान्तजगज्जीव  
In the absence errors like world, person,  
upaśānta-jagaj-jīva-

शिष्याचार्येश्वरभ्रमम् ।  
student and teacher,  
śiṣyācāryeśvara-bhramam

स्वतः सिद्धमनाद्यन्तं  
self-established, beginningless, endless,  
svataḥ siddham anādy-antaṃ

परिपूर्णमहं महः ॥२७॥  
limitless consciousness am I.  
paripūrṇam ahaṃ mahāḥ (27)

लक्ष्मीधरकवेः सूक्ति  
Composed by Lakshmidhara,  
lakṣmīdhara-kaveḥ sūkti

शरदम्भोजसम्भृतः ।  
wise words gathered from lotuses,  
śaradambhoja-sambhṛtaḥ

अद्वैतमकरन्दोऽयं  
may this nectar of non-duality  
advaita-makarando 'yaṃ

विद्वद्भ्रङ्गैर्निपीयताम् ॥२८॥  
be enjoyed by the wise who are like bees.  
vidvad-bhṛṅgair nipīyatām (28)