

॥ nirvāṇaṣaṭkam ॥

manobuddhyahaṃkāracittāni nāhaṃ

na ca śrotrajihve na ca ghraṇanetre |

na ca vyoma bhūmīna tejo na vāyuś

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

na ca prāṇasaṃjño na vai pañcavāyur

na vā saptadhātur na vā pañcakośaḥ |

na vākpāṇipādaṃ na copasthapāyū

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

na me dveṣarāgau na me lobhamohau

mado naiva me naiva mātsaryabhāvaḥ |

na dharmo na cārtho na kāmo na mokṣaś

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

na puṇyaṃ na pāpaṃ na saukhyaṃ na duḥkhaṃ

na mantro na tīrthaṃ na vedā na yajñāḥ |

ahaṃ bhojanaṃ naiva bhojyaṃ na bhoktā

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

na mṛtyur na śaṅkā na me jātibhedaḥ

pitā naiva me naiva mātā na janma |

na bandhur na mitraṃ gurur naiva śiṣyaś

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

ahaṃ nirvilkalpo nirākārarūpo

vibhutvācca sarvatra sarvendriyāṇām |

na cāsaṅgataṃ naiva muktir na meyaś

cidānandarūpaḥ śivo'haṃ śivo'ham ॥

॥ nirvāṇaṣaṭkam 1-6 ॥

<http://www.dharmadownloads.info> - April 2007

The mind, the intellect, the ego, the memory I am not;
Not hearing, not taste, and not smell (or) sight;
And not sky (space), not earth, not fire, not air;
The nature of Awareness–Bliss, Śiva I am, Śiva I am.

Not, indeed, that which is known as prāṇa, not, verily, the five airs;
Not the seven constituents, not the five aspects;
Not speech, not the hand (which grasps), not the two feet (which move), not the organs of procreation, (or) the anus (which excretes);
The nature of Awareness –Bliss, Śiva I am, Śiva I am.

Not for me aversion (and) attraction, not for me greed (and) delusion;
Not, indeed, pride for me; not, indeed, the feeling of jealousy;
Not dharma and not wealth, not desire, not liberation;
The nature of Awareness –Bliss, Śiva I am, Śiva I am.

Not virtue (merit), not iniquity (demerit), not happiness, not suffering;
Not mantra, not tīrtham (holy river or holy bathing place), not Veda,
not worship;
I am not the enjoyment, not the enjoyed, not the enjoyer;
The nature of Awareness –Bliss, Śiva I am, Śiva I am.

Not death, not fear, not for me any differentiation of birth.
Not, indeed, father for me, not indeed, mother and birth.
Not relation, not friend, indeed not guru (or) disciple;
The nature of Awareness –Bliss, Śiva I am, Śiva I am.

I am undifferentiated, of an immutable nature;
Being omnipresent, everywhere, of (in) all the senses;
And not unassociated (and no disconnection), not, indeed, liberation, not bondage.
The nature of Awareness –Bliss, Śiva I am, Śiva I am.