

आत्मषट्कम्

Ātma-Ṣaṭkam

Six Verses on the Self

(निर्वाणषट्कम् Nirvāṇa-Ṣaṭkam)

मनोबुद्ध्यहंकारचित्तानि नाहम्
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१॥

*mano-buddhy-ahaṅkāra-cittāni nāham
na ca śrotra-jihve na ca ghrāṇa-netre ।
na ca vyoma bhūmir na tejo na vāyuḥ
cid-ānanda-rūpaḥ śivo'ham śivo'ham ॥ 1 ॥*

manas-buddhi-ahaṅkāra-cittāni - emotional mind, rational intellect, individual I-sense, memories; *na aham* - I am not; *na ca* - nor; *śrotra-jihve* - faculties of hearing and taste; *na ca* - nor; *ghrāṇa-netre* - faculties of smell and sight; *na ca* - nor; *vyoma* - space; *bhūmiḥ* - earth; *na* - not; *tejas* - fire; *na* - not; *vāyuḥ* - air; *cid-ānanda-rūpaḥ* - of the nature of limitless awareness; *śivaḥ aham* - I am śivaḥ; *śivaḥ aham* - I am śivaḥ

I am not the emotional mind, rational intellect, individual I-sense, nor memories. I am not the faculty of hearing, taste, smell, nor sight. I am not the elements space, earth, fire, or air. I am of the nature of limitless awareness, the most auspicious, Śiva.

न च प्राणसंज्ञो न वै पञ्चवायुः
न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ २ ॥

*na ca prāṇa-samjñō na vai pañca-vāyuh
na vā sapta-dhātur na vā pañca-kośaḥ ।
na vāk-pāṇi-pādam na copastha-pāyū
cid-ānanda-rūpaḥ śivo'ham śivo'ham ॥ 2 ॥*

na ca - nor; prāṇa-samjñāḥ - hat which is named prāṇa; na vai - not indeed; pañca-vāyuh - five enlivening forces; na vā - nor; sapta-dhātuḥ - the seven constituents of the body; na vā - nor; pañca-kośaḥ - nor the five kośa-s; na - not; vāk-pāṇi-pādam - the capacities for speech, movement, manipulating the world; na ca - and not; upastha-pāyū - the capacities for procreation or elimination; cid-ānanda-rūpaḥ - of the nature of limitless awareness; śivaḥ aham - I am śivaḥ; śivaḥ aham - I am śivaḥ

(Nor am I) that which is named prāṇa, nor the five enlivening forces, nor the seven constituents of the body, nor the five kośa-s, nor the capacities for speech, movement, manipulating the world, procreation or elimination. I am of the nature of limitless awareness, the most auspicious, Śiva.

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

*na me dveṣa-rāgau na me lobha-mohau
mado naiva me naiva mātsarya-bhāvaḥ ।
na dharmo na cārtho na kāmo na mokṣaḥ
cid-ānanda-rūpaḥ śivo'ham śivo'ham ॥ 3 ॥*

na me - for me there is no; *dveṣa-rāgau* - binding attachment or aversion; *na me* - for me there is no; *lobha-mohau* - greed or delusion; *madaḥ* - lust / pride; *na eva* - nor indeed; *me na eva* - for me there is indeed not; *mātsarya-bhāvaḥ* - jealousy; *na* - There is no (pursuit of); *dharmāḥ* - religious observance; *na ca* - nor; *arthaḥ* - security / wealth; *na* - no; *kāmaḥ* - pleasure; *na* - no; *mokṣaḥ* - liberation; *cid-ānanda-rūpaḥ* - of the nature of limitless awareness; *śivaḥ aham* - I am śivaḥ; *śivaḥ aham* - I am śivaḥ

For me there is no binding attachment or aversion. I have no greed or delusion or lust / pride or jealousy. There is no (pursuit of) religious observance, security / wealth, pleasure, or liberation. I am of the nature of limitless awareness, the most auspicious, Śiva.

न पुण्यं न पापं न सौख्यं न दुःखम्
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥४॥

*na puṇyam na pāpam na saukhyam na duḥkham
na mantra na tīrtham na vedā na yajñāḥ ।
aham bhojanam naiva bhojyam na bhoktā
cit-ānanda-rūpaḥ śivo'ham śivo'ham ॥ 4 ॥*

na puṇyam - no merit; *na pāpam* - no demerit; *na saukhyam* - no joy; *na duḥkham* - no sorrow; *na mantraḥ* - no mantra; *na tīrtham* - no pilgrimage; *na vedāḥ* - no Vedas; *na yajñāḥ* - no rituals; *aham* - I; *bhojanam* - experience; *na eva* - not indeed; *bhojyam* - experience; *na bhoktā* - nor experiencer; *cit-ānanda-rūpaḥ* - of the nature of limitless awareness; *śivaḥ aham* - I am śivaḥ; *śivaḥ aham* - I am śivaḥ

(For me there is) No merit nor demerit, no joy or sorrow, no mantra, no pilgrimage, no Vedas, no rituals. I am not the experience, nor experienced, nor experiencer. I am of the nature of limitless awareness, the most auspicious, Śiva.

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥५॥

*na me mṛtyu-śaṅkā na me jāti-bhedaḥ
pitā naiva me naiva mātā na janma ।
na bandhur na mitraṁ gurur naiva śiṣyaḥ
cit-ānanda-rūpaḥ śivo'haṁ śivo'ham ॥ 5 ॥*

na me - I have no; *mṛtyu-śaṅkā* - fear of death; *na me* - I have no; *jāti-bhedaḥ* - distinction of class / social status; *pitā* - father; *na eva* - nor indeed; *me na eva* - I have no; *mātā* - mother; *na janma* - birth; *na bandhuḥ* - no relative; *na mitram* - no friend; *guruḥ* - teacher; *na eva śiṣyaḥ* - nor student; *cit-ānanda-rūpaḥ* - of the nature of limitless awareness; *śivaḥ ahaṁ* - I am śivaḥ; *śivaḥ aham* - I am śivaḥ

I have no fear of death nor distinction of class / social status, nor even father, mother, birth, relative, friend, teacher, or student. I am of the nature of limitless awareness, the most auspicious, Śiva.

अहं निर्विकल्पो निराकाररूपः
विभूर्व्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।
सदा मे समत्वं न मुक्तिर्न बन्धः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥६॥

*aham nirvikalpo nirākāra-rūpaḥ
vibhur vyāpya sarvatra sarvendriyāṇām ।
sadā me samatvaṁ na muktir na bandhaḥ
cid-ānanda-rūpaḥ śivo'ham śivo'ham ॥ 6 ॥*

aham - I; nirvikalpaḥ - I am free of division; nirākāra-rūpaḥ - free of form; vibhuḥ - all-pervading / lord; vyāpya - permeating; sarvatra - everywhere; sarvendriyāṇām - of all the senses; sadā - at all times; me - for me; samatvam - sameness / equanimity; na - no; muktiḥ - liberation; na - no; bandhaḥ - bondage; cid-ānanda-rūpaḥ - of the nature of limitless awareness; śivaḥ aham - I am śivaḥ; śivaḥ aham - I am śivaḥ

I am free of division, free of form, permeating / present everywhere, the all-pervading lord of all the senses. There is sameness / equanimity for me at all times; There is no liberation or bondage. I am of the nature of limitless awareness, the most auspicious, Śiva.

॥ इति श्रीमच्छङ्कराचार्यविरचितं आत्मषट्कं सम्पूर्णम् ॥

॥ iti śrīmacchaṅkarācārya-viracitaṁ ātma-ṣaṭkaṁ sampūrṇam ॥

Thus the text *ātma-ṣaṭkaṁ* composed by Śrīmat-Śaṅkarācārya is complete.

Translation by Swami Advayatmananda Saraswati

Version 1.0

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