

AÖEt mkrNd - lúmlxr kiv k«t,  
advaita makaranda - lakñmédhara kavi kâta |

kqajkr[acaNt-nmNmaehaBxye nm>,  
AnNtanNdk«:[ay jgNm<gl-mUtRye. 1.

kaöäkñakiraëécânta-namanmohäbdhaye namaù |  
anantänandakâñëäya jaganmaîgala-mürtaye || 1 ||

1. Salutations to Lord Krishna, who is infinite bliss, whose form is auspicious to the whole universe, and who by a mere beam of His glance, dries up the ocean of delusion of those who surrender to Him.

kqaj = kaöäkñä = glance  
ikr[ = kiraëa = rays  
AacaNt = äcânta = swallows  
nmt! = namat = surrender  
maeh = moha = delusion  
ABxye = abdhaye = ocean  
nm> = namaù = salutations  
AnNt = ananta = infinite  
AanNd = änanda = bliss  
k«:[ay = kâñëäya = to Krishna  
jgt! = jagat = universe  
m<gl = maîgala = auspicious  
mUtRye = mürtaye = (to the) Form

1

AhmiSm sda Éaim kdaicÚahmià>,  
äüEvahmt> isi< si½danNd I][m!. 2.

ahamasmi sadä bhämi kadäcinnähamapriyaù |  
brahmaivähamataù siddhaà saccidänanda lakñäëam || 2 ||

2. Ever existent and luminous am I; never am I not dear to myself. Therefore, it is established that Brahman, of the nature of Existence-Consciousness-Bliss, alone am I.

Ahm! = aham = I  
AiSm = asmi = am  
sda = sadä = always  
Éaim = bhämi = shine

kdaict! n = kadäcit na = never  
 Ahm! = aham = I  
 Aiày> = apriyaù = dislike  
 äü = brahma = Brahman  
 @v = eva = alone  
 Ahm! = aham = I  
 At> = ataù = therefore  
 isïm! = siddham = established  
 si½danNd = saccidänanda = Existence-Consciousness-Bliss  
 I][m! = lakñaëam = of the nature of

2

mYyevaedeit ic™aeiç jgiNxivRpÄnm!,  
 Atae=h< n kw< äü svR}< svRkar[m!. 3.

mayyevodeti cidvyomni jagadgandharvapattanam |  
 ato'haà na kathaà brahma sarvajiaà sarvakäraëam || 3 ||

3. In Me, the Space of Consciousness, alone does the whole world -  
 like the castle-in-the-air - arise. How am I, therefore, not Brahman,  
 the All-knower and the Cause of all?

miy = mayi = in me  
 @v = eva = alone  
 %deit = udeti = arises  
 ict! = cit = consciousness  
 Vyaeiç = vyomni = space  
 jgt! = jagat = the world  
 gNxivR = gandharva = celestial being  
 pÄnm! = pattanam = city  
 At> = ataù = therefore  
 Ahm! = aham = I  
 n = na = not  
 kw< = kathaà = how can?  
 äü = brahma = Brahman  
 svR)m! = sarvajiam = all-knowing  
 svRkar[m! = sarvakäraëam = the cause of all

3

n Svt> àTyiÉ}anaiÚr<zTvaÚcaNyt>,  
n caiyivnazaNme ivnaz> Syadnaiyat!. 4.

na svataù pratyabhijjānāniraāçatvānnacānyataù |  
na cāçrayavināçānme vināçaù syādanāçrayāt || 4||

4. By reasons of continuous memory (as 'I', 'I'), and partlessness, and even for any other reason, (such as) loss of support - because I am not dependent on any - can my destruction be brought about.

n = na = not  
Svt> = svataù = myself  
àTyiÉ}anat! = pratyabhijjānāt = by reason of continuous memory  
inr<zTvat! = niraāçatvāt = by reason of partlessness  
n = na = not  
c = ca = and  
ANyt> = anyataù = from another  
n = na = not  
c = ca = and  
Aaiy = āçraya = support  
ivnazat! = vināçāt = by destruction  
me = me = my  
ivnaz> = vināçaù = destruction  
Syat! = syāt = can be  
Anaiyat! = anāçrayāt = without support

4

n zae;Plae;iv-edCDedaiiÚÉsae mm,  
sTyErPyinlaGNyMÉ> zôE> ikmut kiLptE>. 5.

na çoñaploñavikledacchedäçcinnabhaso mama |  
satyairapyanilāgnyambhaù çastraiù kimuta kalpitaiù || 5||

5. The element of space cannot be dried, burnt, wet, or cut, even by equally real elements like wind, fire, water, and weapons respectively.  
How then can I, the pure Consciousness, be destroyed by things imagined in (superimposed upon) Me?

n = na = no  
zae; = çoña = drying  
Plae; = ploña = burning  
iv-ed = vikleda = wetting  
Deda> = chedäù = cutting  
ict! = cit = consciousness

**nÉs>** = nabhasaû = pure  
**mm** = mama = my  
**sTyE>** = satyaiû = by the real  
**Aip** = api = even  
**Ainl** = anila = wind  
**Ai¶** = agni = fire  
**AMÉ>** = ambhaû = water  
**zôE>** = çastraiû = weapons  
**ikm!** = kim = how  
**%t** = uta = then  
**kiLptE>** = kalpitaiû = imagined

5

**AÉaêpSy ivñSy Éan< ÉasiÚxeivRna,**  
**kdaicÚavkLpet Éa cah< ten svRg>. 6.**

abhärüpassya viçvasya bhänaà bhäsannidhervinä |  
 kadäcinnävakalpeta bhä cähaà tena sarvagaû || 6 ||

6. The inert universe can never be experienced without the proximity  
 of Consciousness. I, the Consciousness, therefore, am present everywhere.

**AÉaêpSy** = abhärüpassya = (of the ) insentient  
**ivñSy** = viçvasya = world  
**Éan<** = bhänaà = awareness  
**ÉasiÚxe>** = bhäsannidheû = proximity of Consciousness  
**ivna** = vinä = without  
**kdaict!** = kadäcit = ever  
**n** = na = not  
**AvkLpet** = avakalpeta = possible  
**Éa** = bhä = Consciousness  
**c** = ca = and  
**Ahm!** = aham = I  
**ten** = tena = therefore  
**svRg>** = sarvagaû = all-pervading

6

nih Éanaŧte sÅv< nteR Éan< ictae=ict>,  
 icTsMbNxae=ip naXyasaŧte tenahmÖy>. 7.

nahi bhänädåte sattvaà narte bhänaà cito'citaù |  
citsambandho'pi nädhyäsädåte tenåhamadvayaù || 7 ||

7. Existence of the world cannot be without its experience. Without Consciousness the inert world cannot be experienced. The association of the inert with Consciousness also cannot be without superimposition. Therefore, I (the Consciousness) am one without a second.

n = na = not  
ih = hi = indeed  
Éanat! = bhänät = experience  
\te = åte = without  
sÅvm! = sattvam = existence  
n = na = not  
\te = åte = without  
Éanm! = bhänam = appearance  
ict> = citaù = consciousness  
Aict> = acitaù = inert  
ict! = cit = consciousness  
sMbNx> = sambandhaù = association  
Aip = api = also  
n = na = not  
AXyasat! = adhyäsät = superimposition  
\te = åte = without  
ten = tena = therefore  
Ahm! = aham = I  
AÖy> = advayaù = non-dual

7

n dehae neiNÖy< cah< n àa[ae n mnae n xl>,  
mmtapirrBxTvada<sup>3</sup>lfTvaidd< ixy>. 8.

na deho nendriyaà cåhaà na präëo na mano na dhéù |  
mamatäparirabdhatvädåkrèòatvädidaà dhiyaù || 8 ||

8. I am not the body, nor the sense-organs, nor the vital airs, nor the mind nor the intellect, because these are all objects embraced by the 'my-thought', or (like) the sport of 'this-thought'.

n = na = not  
 deh> = dehaù = body  
 n = na = not  
 #iNÔym! = indriyam = sense-organs  
 c = ca = and  
 Ahm! = aham = I  
 n = na = not  
 àa[> = präëaù = vital airs  
 n = na = not  
 mn> = manaù = mind  
 n = na = not  
 xl> = dhéù = intellect  
 mmta = mamatä = mineness  
 pirrBxTvat! = parirabdhatvät = by reason of being embraced  
 Aa³lfTvat! = äkrêòatvät = by reason of being a sport  
 #dm! = idam = this  
 ixy> = dhiyaù = thought

8

sa]l svaRiNvt> àeyanh< nah< kdacn,  
 pir[ampirCDedpirtapEépPivat!. 9.

säkñé sarvānvitaù preyānahaà nāhaà kadācana |  
 pariëāmaparicchedaparitāpairupaplavät || 9 ||

9. I am the witness, all-pervading and dear, and never the ego, which  
 has the misfortune of modifications, limitations and afflictions.

sa]l = säkñé = witness  
 svR = sarva = all  
 AiNvt> = anvitaù = pervading  
 àeyan! = preyān = dear  
 Ahm! = aham = I  
 n = na = not  
 Ahm! = aham = I  
 kdacn = kadācana = any time  
 pir[am = pariëāma = modifications  
 pirCDed = pariccheda = limitations  
 pirtapE> = paritāpaiù = afflictions  
 %pPivat! = upaplavät = calamity

suÝe=him n †ZyNte Ê>odae;àv&Äy>,  
AtStSyEv s<sarae n me s<st&Rsai][>. 10.

supte'hami na dâçyante duùkhadoñapravâttayaù |  
atastasyaiva saàsâro na me saàsartâsâkñiëaù || 10 ||

10. Sorrow and other defects are not experienced when the ego goes to sleep.  
Therefore, the circuit of mundane existence belongs to the ego alone which  
constantly undergoes transmigration, etc., and not to Me who is the witness  
of the ego.

suÝe = supte = sleeping  
Ahim = ahami = oneself  
n = na = not  
†ZyNte = dâçyante = seen  
Ê>o = duùkha = sorrow  
dae; = doña = defects  
àv&Äy> = pravâttayaù = manifestations  
At> = ataù = therefore  
tSy = tasya = of it  
@v = eva = alone  
s<sar> = saàsâraù = circuit of mundane existence  
n = na = not  
me = me = my  
s<st&R = saàsartâ = transmigrating  
sai][> = sâkñiëaù = witness

suÝ> suiÝ< n janait nasuÝe SvßjagraE,  
jaçTSvßsu;uÝIna< saúytae=hmtíz>. 11.

suptaù suptiâ na jânâti nâsupte svapnajâgarau |  
jâgratsvapnasuñupténââ sâkñiyato'hamataddaçaù || 11 ||

11. One who sleeps does not know sleep. One that sleeps not (the atman),

dream and waking cannot be. Therefore, I am the witness of the dream, waking and sleep states; and I do not have these conditions.

suÝ> = suptaù = sleeper  
suiÝm! = suptim = sleeping  
n = na = not  
janait = jänäti = knows  
n = na = not  
AsuÝe = asupte = not sleeping  
Svß = svapna = dream  
jagraE = jägarau = waking  
jaçt! = jägrat = awake  
Svß = svapna = dream  
su;uÝInam! = suñupténäm = deep sleep (dreamless)  
sa|l = säkñé = witness  
At> = ataù = therefore  
Ahm! = aham = I  
Att! = atat = not those  
dz> = daçaù = states

11

iv}anivrit> suiÝSt<sup>3</sup>/<sub>4</sub>Nm SvßjagraE,  
tTsai][> kw< me SyuinRTy}anSy te Çy>. 12.

vijjānaviratiù suptistajjanma svapnajägarau |  
tatsäkñiëaù kathaà me syurnityajiänasya te trayau || 12||

12. Cessation of all objective knowledge is deep sleep, and the rise of it is dream and waking. How can these three belong to Me, who is their witness, and ever of the nature of knowledge?

iv}an = vijjāna = particular direct knowledge  
ivrit> viratiù == cessation  
suiÝ> = suptiù = deep sleep  
tt! = tat = that  
jNm = janma = rise  
Svß = svapna = dream  
jagraE = jägarau = waking  
tt! = tat = that  
sai][> = säkñiëaù = witness  
kw< = kathaà = how  
me = me = mine  
Syu> = syuù = be  
inTy = nitya = ever



}anSy = jïänasya = of knowledge  
te = te = them  
Çy> = trayau = three

12

;fiœvkarvta< veÄa inivRkarae=hmNywa,  
tiÖkaranusNxan< svRwa navkLpte. 13.

ñãðvikäravatää vettä nirvikäro'hamanyathä |  
tadvikäränusandhänäà sarvathä nävakalpate || 13||

13. Being the knower of those that have the six modifications would in  
no way be possible to imagine.

;fœ = ñãð = six  
ivkarvtam! = vikäravatäm = having modifications  
veÄa = vettä = knower  
inivRkar> = nirvikärau = free of all modifications  
Ahm! = aham = I  
ANywa = anyathä = otherwise  
tt! = tat = that  
ivkar = vikära = modification  
AnusNxanm! = anusandhänam = memory  
svRwa = sarvathä = wholly  
n = na = not  
AvkLpte = avakalpate = imagine

13

ten ten ih êpe[ jayte llyte mu÷>,  
ivkairvStunSte;amnusNxat&ta k...t>. 14.

tena tena hi rüpeëa jâyate léyate muhu = |  
vikärivastunasteñämanusandhätätä kutaù || 14||

14. If a thing is born and disappears every moment, taking different  
forms successively, then how can such a changing thing remember the changes?

ten ten = tena tena = successively different  
ih = hi = indeed

êpe[ = rüpeëa = forms  
 jayte = jäyate = is born  
 llyte = léyate = disappears  
 mu÷> = muhuù = every moment  
 ivkair = vikäri = changing  
 vStun> = vastunaù = (of the) thing  
 te;am! = teñäm = of them  
 AnusNxat&ta = anusandhätâtä = remembering  
 k...t> = kutaù = how can there be?

14

n c SvjNm naz< va ÔòumhRit kín,  
 taE ih àaguÄraÉavcrmàwm][aE. 15.

na ca svajanmanāçāā vā drañöumarhati kaçcana |  
 tau hi präguttarābhāvacaramaprathamakñāëau || 15 ||

15. And no one can ever see one's own birth or death. The birth is the final moment of prior non-existence, and the death is the first moment of later absence, respectively.

n = na = not  
 c = ca = and  
 SvjNm = svajanma = one's own birth  
 nazm! = nāçam = death  
 va = vā = or  
 Ôòum! = drañöum = see  
 AhRit = arhati = can  
 kín = kaçcana = anyone  
 taE = tau = the two  
 ih = hi = verily  
 àakœ = präk = prior  
 %Är = uttara = posterior  
 AÉav = abhāva = non-existence  
 crm = carama = last  
 àwm = prathama = first  
 ][aE = kñāëau = moment

n àkaze=himTyui'yRTàkazEkbNxnna,  
Svàkaz< tmaTmanmàkaz> kw< Sp&zet!. 16.

na prakāçe'hamityuktiryatprakāçaikabandhanā |  
svaparakāçaà tamätmänamaparakāçaù kathaà spāçet || 16||

16. The statements like ' I do not know ' are illumined on the basis of  
this Consciousness. How can such self-illumined Self be ever touched by  
the ignorance?

n = na =not  
àkaze = prakāçe = shine (know)  
Ahm! = aham = I  
#it = iti = thus  
%i'> = uktiù = stated  
yt! = yat = which  
àkaz = prakāça = light  
@k = eka = one  
bNxnna = bandhanā = based  
Svàkazm! = svaparakāçam = self-illumining  
tm! = tam = that  
AaTmanm! = ätmānam = Self  
Aàkaz> = aprakāçaù = darkness(ignorance)  
kw! = katham = how  
Sp&zet! = spāçet = can touch

twa=PyāÉait kae=Pyē; ivcaraÉavjlvn>,  
AvZyayíidakaze ivcarakaeRdyavix>. 17.

tathā'pyābhāti ko'pyēña vicārābhāvajévanaù |  
avaçyāyaçcidākāçe vicārārkodayāvadhíù || 17||

17. Even then, this inexplicable something (ignorance) does appear as  
long as one lives without discrimination. It is like the fog in the space  
of Consciousness that lasts till the rise of the sun of knowledge,  
born of discrimination.

twa = tathā =then

**Aip** = api = even  
**AaÉait** = äbhäti = appears  
**k>** = kaû = who  
**Aip** = api = even  
**@;>** = eñaû = this  
**ivcar** = vicära = discrimination  
**AÉav** = abháva = absence  
**jlvn>** = jévanaû = lives  
**AvZyay>** = avaçyäyaû = fog  
**icdakaze** = cidäkäçe = (in the space) of Consciousness  
**ivcar** = vicära = discrimination  
**AkR** = arka = sun  
**%dy** = udaya = rise  
**Avix>** = avadhiû = time

17

**AaTma}anmhainÔaj&iMÉte=iSmÃgNmye,**  
**dl"RSvße S)...rNTyete SvgRmae]aidivæma>. 18.**

ätmäjiänamahänidräjâmbhite'smiïjaganmaye |  
 dérghasvapne sphurantyete svargamokñädivibhramäû || 18 ||

18. In this long dream consisting of this universe, projected out of the  
 great sleep called ignorance of the Self, do all these illusions like heaven,  
 liberation, etc., arise.

**AaTm** = ätma = Self  
**A}an** = ajïäna = ignorance  
**mha** = mahä = great  
**inÔa** = nidrä = sleep  
**j&iMÉte** = jâmbhite = projected out  
**AiSmn!** = asmin = in this  
**jgNmye** = jaganmaye = consisting of this universe  
**dl"R** = dérgha = long  
**Svße** = svapne = dream  
**S)...riNt** = sphuranti = arise  
**@te** = ete = these  
**SvgR** = heaven  
**mae]** = mokña = liberation  
**Aaid** = ädi = and others  
**ivæma>** = vibhramäû = illusions

jfajfivÉage=ymjfe miy kiLpt>  
iÉiÄÉage sme icÇe cracrivÉagvt!. 19.

jaḍājaḍavibhāgo'yamajaḍe mayi kalpitaū |  
bhittibhāge same citre carācaravibhāgavat || 19||

19. This division as the inert things (worlds) and the sentient beings (jivas) is imagined in Me, the pure Consciousness, like the moving and the stationary things in a painting upon a portion of the wall.

jf = jaḍa = inert  
Ajf = ajaḍa = sentient  
ivÉag> = vibhāgaū = division  
Aym! = ayam = this  
Ajfe = ajaḍe = Consciousness  
miy = mayi = in Me  
kiLpt> = kalpitaū = imagined  
iÉiÄ = bhitti = wall  
Éage = bhāge = portion  
sme = same = even (flat)  
icÇe = citre = picture  
cr = cara = movable  
Acr = acara = immovable  
ivÉagvt! = vibhāgavat = division

cETyaepragêpa me sai]ta=ip n taiÅvkl,  
%pl][mevey< inStr¼icdMbxue>. 20.

caityoparāgarüpā me sākñitā'pi na tāttviké |  
upalakñāēameveyāā nistaraīgacidambudheū || 20||

20. Even my witnesshood is not absolute, but is influenced with reference to the thoughts appearing in the mind. This witnesshood is only an assumption in the waveless ocean-of-Consciousness (that I am).

cETy = chaitya = mind  
%prag = uparaaga = influence  
êpa = ruupaa = appearance  
me = mine  
sai]ta = witness-hood

**Aip** = api = even  
**n** = na = not  
**taiÅvkl** = tättviké = absolute  
**%pl][m!** = upalakñaëam assumption  
**@v** = eva = only  
**#ym!** = iyam = this  
**inStr¼** = nistaraïga = waveless  
**ict!** = cit = Consciousness  
**AMbuxe>** = ambudheù = (of the) ocean

20

**Am&taBxenR** me **jl[IRmUR;aRif{flrjNmiÉ>**,  
**S)iqkaÔenR** me **rag> SvaßsNXyaæivæmE>**. 21.

amâtâbdherna me jérëermürñäðieðérajanmabhiù |  
 sphaöikädrerna me rägaù sväpnasandhyäbhravibhramaiù || 21 ||

21. There cannot be any loss to me, the ocean of Immortality, from the  
 rise of unreal waves, nor can the false evening clouds color me, the mountain  
 of pure crystal.

**Am&t** = amâta =immortality  
**ABxe>** = abdheù =ocean  
**n** = na = not  
**me** = me = to me  
**jl[IR>** = jérëéù = loss  
**mU;aR** = mürñä =unreal  
**if{flr** = ðieðéra = foam  
**jNmiÉ>** = janmabhiù = arising  
**S)iqk** = sphaöika = crystal  
**AÔe>** = adreù = (from the) mountain  
**n** = na = not  
**me** = me = to me  
**rag>** = rägaù = attachment  
**Svaß** = sväpna = dream  
**sNXya** = sandhyä = evening  
**Aæ** = abhra = clouds  
**ivæmE>** = vibhramaiù = (by the) false

21

Svêpmev me sÅv< n tu xmaeR nÉSTvvt!,

mdNySy stae=ÉavaÚ ih s¼aitir:yte. 22.

svarüpameva me sattvaà na tu dharmo nabhastvavat |  
madanyasya sato'bhävanna hi sajjätiriñyate || 22||

22. Like spaceness is the nature of space, existence is my very 'nature',  
and not one of my 'qualities'. Existence is not considered as a classifiable  
quality because there is no existence apart from Me.

**Svêpm!** = svarüpam = nature  
@v = eva =alone  
me = me =my  
**sÅvm!** = sattvam =existence  
n = na = not  
tu = tu = but  
xmR> = dharmau = quality  
nÉSTvvt! = nabhastvavat = like space-ness  
mt! = mat = me  
ANySy = anyasya = other (than)  
st> = satau = existence  
AÉavat! = abhävät = absence  
n = na = not  
ih = hi = indeed  
st! = sat = existence  
jait> = jätiu = a class  
#:yte = iñyate = considered

22

Svêpmev me }an< n gu[> s gu[ae yid,  
AnaTmTvmsÅv< va }eya}eyTvya> ptet!. 23.

svarüpameva me jiänaà na guëaù sa guëo yadi |  
anätmatvamasattvaà vä jïeyäjïeyatvayoù patet || 23||

23. Consciousness is my nature only and not my quality. If it is a quality,  
then, the atman is knowable by it. In that case it becomes not-Self. If the  
atman is not knowable, it would be non-existent.

**Svêpm!** = svarüpam =nature  
@v = eva =alone  
me = me = my  
}anm! = jiänam = knowledge  
n = na = not  
gu[> = guëaù = quality  
s> = saù =it

gu[> = guëaù = quality  
 yid = yadi = if  
 AnaTmTvm! = anätmatvam = non-selfness  
 AsÅvm! = asattvam = unrealness  
 va = vä = or  
 }ey = jïeya = knowable  
 A}eyTvyae> = ajïeyatvayoù = unknowable  
 ptet! = patet = result

23

Ahmev suo< naNydNy½eÚEv tTsuom!,  
 Amdwĵ nih àeyae mdwĵ n Sv< àym!. 24.

ahameva sukhaà nänyadanyaccennaiva tatsukham |  
 amadarthaà nahi preyo madarthaà na svataù priyam || 24 ||

24. Bliss is myself and not different. If it is different, it is not bliss at all.  
 For, it would not be dear if it is not for me, and if it is for me, it is not dear  
 by itself.

Ahm! = aham = I  
 @v = eva = alone  
 suom! = sukham = bliss  
 n = na = not  
 ANyt! = anyat =different  
 ANyt! = anyat =different  
 cet! = cet = if it be  
 n = na = not  
 @v = eva = at all  
 tt! = tat = that  
 suom! = sukham = bliss  
 AmdwRm! = amadartham = not for me  
 n = na = not  
 ih = hi = indeed  
 àey> = preyaù = dear  
 mdwRm! = madartham = for me  
 n = na = not  
 Sv< = svataù = by itself  
 àym! = priyam = dear  
 24

n ih nanaSvêp< Syadek< vStu kdacn,  
 tSmado{f @vaiSm ivjh¾agtl— iÉdam!. 25.

na hi nänäsvarüpaà syädekaà vastu kadäcana |



tasmädakhaëða eväsmi vijahajjägatëà bhidäm || 25 ||

25. One reality cannot be of many natures ever. Therefore, discarding the differences that belong to the world, undivided do I exist.

n = na =not  
ih = hi =indeed  
nana = nänä = many  
Svêpm! = svarüpam = nature  
Syat! = syät = if it be  
@km! = ekam = one  
vStu = vastu = Reality  
kdacn = kadäcana = ever  
tSmat! = tasmät = therefore  
Ao{f> = akhaëðaü =undivided  
@v = eva = alone  
AiSm = asmi = I am  
ivjht! = vijahat = giving up  
jagtl— = jägatëà = of the world  
iÉdam! = bhidäm = differences

25

prae]tapirCDedzabLyapaeh-inmRlm!,  
tdslitigra lúymhmeKrs< mh>. 26.

parokñatäparicchedaçäbalyäpoha-nirmalam |  
tadasétigirä lakñyamahamekarasaà mahaü || 26 ||

26. That great light of Consciousness of one essence am I, indicated by the words of the shruti as "That Thou Art", and which is the pure One, eliminating the conditioning of remoteness and limitations.

prae]ta = parokñatä = remoteness  
pirCDed = pariccheda = limitation  
zabLy = çäbalya = conditioning (mixture)  
Apaeh = apoha = removing  
inmRlm! = nirmalam = pure  
tt! = tat = that  
Ais = asi = are  
#it = iti = as  
igra = girä = word (shruti)  
lúym! = lakñyam = indicated  
Ahm! = aham = I

@k = eka = one  
rs< = rasaà = essence  
mh> = mahaù = great

26

%pzaNtjg³lviz:yacayeRñr-æmm!,  
Svt> isīmna\*Nt< pirpU[Rmh< mh>. 27.

upaçāntajagajjévaçīñyācāryeçvara-bhramam |  
svataù siddhamanādyantaà paripürëamahaà mahaù || 27||

27. That Effulgent Consciousness am I, which is Self-established, all-full,  
without beginning and end, and in which the illusory ideas of the worlds, the  
individual, the disciple, the teacher and God, are all extinct.

%pzaNt = upaçānta = extinct  
jgt! = jagat = world  
jlv = jéva = individual  
iz:y = çīñya = disciple  
AacayR = ācārya = teacher  
\$ñr = éçvara = Lord  
æmm! = bhramam = delusion  
Svt> = svataù = Self  
isīm! = siddham = established  
Anaid = anādi = beginningless  
ANt< = antaà = end  
pirpU[Rm! = paripürëam = all full  
Ah< = ahaà = I  
mh> = mahaù = great (light of Consciousness)

27

lúmlxrkve> sUi´zrdMÉaejsMÉ&t>,  
AÖEtmkrNdae=y< ivÖdœ-É&¼EinRplytam!. 28.

lakñmédharakaveù süktiçaradambhojasambhâtaù |  
advaitamakarando'yaà vidvad-bhâigairnipéyatäm || 28||

28. May this nectar of non-dual Brahman, prepared by poet Lakshmidhara's

verses, which are like autumnal lotuses, be joyfully drunk by all wise men  
who are like bees.

lúmlxr = lakṣmédhara = Shri Lakshmidhara  
kve> = kaveû = (of the) poet  
sUí' = sükti = verses  
zrdœ = çarad = autumn  
AMÉaej = ambhoja = lotus  
sMÉ&t> = sambhâtaû = prepared  
AÖEt = advaita = non-duality  
mkrNd> = makarandaû = nectar  
Aym! = ayam = this  
ivÖt! = vidvat = wise  
É&¼E> = bhâigaiû = bees  
inplytam! = nipéyatäm = drunk

, #it, = | iti | = end