

Moksha Stotram

Feel the divinity!

*"Isavasyam idam sarvam yatkimcha jagatyam jagat, tena tyaktena bhunjitha, ma gridhah
kasyasviddhanam"*

Experience that the entire universe is in Him, and He is in the entire universe, that the entire universe is for His pleasure. There is nothing else but Him, the Supreme, Lord Krishna! Chant this powerful **Moksha Stotram** to feel the same and to feel His presence everywhere.

त्वं माता पिता त्वं त्वं बंधुसखाच
त्वं भ्राता त्वं भग्री त्वं जायाच पुत्री
त्वं पुत्रः त्वं शत्रु पतिप्रेमिकस्त्वं
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥१॥

Twam maataa pitaa twam twam bandhusakhaa cha
Twam bhraataa twam bhaginee twam jaayaa cha putree
Twam putrah twam shatru patipremikastwam
Chidaanandashuddha purushah divyotwam ॥1॥

You are my mother, my father, friend, brother, sister, wife, daughter, son, enemy, husband, lover, you are in everything and everyone (meaning I see you in all these relatives of mine). You are Satchidananda Purusha, blissful and all pure divine being. (1)

त्वं अधः त्वं उर्ध्वः पूर्व पश्चिमौच
त्वं बामदक्षीणो त्वं च सर्वपार्श्वः
त्वम् अत्र त्वं तत्र सर्वत्र त्वमेव
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥२॥

Twam adhah twam oordhvah poorva pashchimau cha
Twam vaamadaksheeno twam cha sarvapaarshwah
Twam atra twam tatra sarvatra twameva
Chidaanandashuddha purushah divyotwam ||2||

You are below, you are above, you are in the east, you are in the west, you are on my right and you are on my left too, you are in all directions, you are here, you are there, you are everywhere. You are Satchidananda Purusha, blissful and all pure divine being. (2)

त्वं च पंचमात्रा पञ्चेन्द्रियस्त्वं
त्वं च पंचप्राणो त्वं च पंचकोषः
त्रिशरीरो त्वं त्वं च देहस्य देही
चिदानंदशुद्धपुरुषः दिव्योत्वम् ||३||

Twam cha panchamaatraa panchedriyastwam
Twam cha panchapraano twam cha panchakoshah
Trishareero twam twam cha dehasya dehee
Chidaanandashuddha purushah divyotwam ||3||

You are the five sense objects (visible forms, sounds, odors, tastes, and tactile objects), You are the five sense organs (eyes, ears, nose, tongue and skin), You are the five vital breaths or praanas (praana, apaana, vyaana, udaana, samaana), You are the five sheaths that make up the body (Annamaya kosha, praanamaya kosha, manamaya kosha, vigyaanamaya kosha and aanandmaya kosha), You are the three bodies covering the soul (physical body, subtle body and causal body) and you are the soul inside the body. You are Satchidananda Purusha, blissful and all pure divine being. (3)

त्वमादि अंतस्त्वम् अनादि अनंतम्
त्वं च दिव्यस्थाणु अचलं च नित्यः

सूक्ष्मातिसूक्ष्मस्त्वं गुरुर्गरीयान च
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥४॥

Twamaadi antastwam anaadi anantam
Twam cha divyasthaanu achalam cha nityah
Sookshmaatisookshmastwam gururgareeyaana cha
Chidaanandashuddha purushah divyotwam ॥4॥

You are the beginning, you are the end even though you have no beginning and no end, you are infinite, you are divine, you are big, you are immovable, you are eternal. You are the subtlest of the subtle, the largest of the largest. You are Satchidananda Purusha, blissful and all pure divine being.
(4)

त्वं जले स्थले त्वं बनेगगने च
अनले मरुते पर्वते पाषाणे
तृणे च भूते च सर्वं दृश्यादृश्ये
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥५॥

Twam jale sthale twam vanegagane cha
Anale marute parvate paashaane
Trine cha bhoote cha sarva drishyaadrishye
Chidaanandashuddha purushah divyotwam ॥5॥

You are in water, in land, in forest, in the sky, in fire, in air, in mountains, in stones, you are in the grass, in all living beings (and elements that constitute their body), you are in what is visible and in what is invisible. You are Satchidananda Purusha, blissful and all pure divine being. (5)

त्वं पाशे दूरे त्वं बहिर्नन्तरे च
मनो त्वं बुद्धि त्वं चित्ताहंकारश्च

सर्व पाणिपादाः बिद्या शक्ति त्वं च
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥६॥

Twam pashe doore twam bahirantare cha
Mano twam buddhi twam chitta ahankaarascha
Sarva paanipaadaah vidyaa shakti twam cha
Chidaanandashuddha purushah divyotwam ॥6॥

You are near me and far away too, you are outside me and inside me too, you are my Mana (mind), Budhhi (intellect), Chitta (memory) and Ahankaara (ego). Your hands and feet are everywhere, you are knowledge and you are power. You are Satchidananda Purusha, blissful and all pure divine being. (6)

त्वं ज्ञानोज्ञेयस्त्वं त्वं च ज्ञानगम्यः
त्वं दानः दाता त्वं च भर्ताभोक्ता त्वम्
त्वं जपोतपस्त्वं च यज्ञाधियज्ञः
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥७॥

Twam gyaanogyeyastwam twam cha gyaanagamyah
Twam daanah daataa twam cha bhartaabhoktaa twam
Twam japotapastwam cha yagyaadhiyagyah
Chidaanandashuddha purushah divyotwam ॥7॥

You are the knowledge, you are the only one who is worthy to be known, and you are the one to whom we go after getting the knowledge. You are the charity and the giver, you are the provider and the receiver, You are the chanting and the penance, you are the yagya and the enjoyer of the yagyas. You are Satchidananda Purusha, blissful and all pure divine being. (7)

त्वं सत्त्वरजस्तामसः गुणातीतः
त्वं भूतो भविष्यस्त्वं च कालातीतः
प्रभबोसर्वस्य बिनाशः पुनश्च
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥८॥

Twam sattvarajastaamasah gunaateetah
Twam bhooto bhavishyastwam cha kaalaateetah
Prabhabosarvasya vinaashah punascha
Chidaanandashuddha purushah divyotwam ॥8॥

You are the three gunaas (qualities or modes of nature) of Satva, Rajas and Tamas but you are beyond all gunaas. You are the past, the future, and the present but you are beyond time. You create everything and you destroy everything. You are Satchidananda Purusha, blissful and all pure divine being. (8)

त्वं मंत्रः त्वं तीर्थस्त्वं च पुण्योपापः
त्वं धर्मः अर्थस्त्वं मोक्ष्यमोक्ष्यदाता
त्वं साकारः त्वं च निराकाररूपः
चिदानंदशुद्धपुरुषः दिव्योत्वम् ॥९॥

Twam mantrah twam teerthastwam cha punyopaapah
Twam dharmah arthastwam mokshyamokshyadaataa
Twam saakaarah twam cha niraakaararoopah
Chidaanandashuddha purushah divyotwam ॥9॥

You are the mantras, you are the pilgrimage, you are the virtue, you are the sin, you are the dharma (righteousness), you are the wealth, you are liberation and you only are the giver of liberation, You are the form and formless. You are Satchidananda Purusha, blissful and all pure divine being. (9)

त्वमेव वैशाखी समीरे त्वमेव
प्रभाते प्रकाशे सदाचिदाकाशे
त्वमेव त्वमेव त्वमेव केवलम्
चिदानंदशुद्धपुरुषः दिव्योत्वम् ||१०||

Twameva vaishaakhe sameere twameva
Prabhaate prakaashe sadaachidaakaashe
Twameva twameva twameva kevalam
Chidaanandashuddha purushah divyotwam ||10||

You are you in Vaisakha and all the other months, you are in the air and you are in the morning light, you are you in the evening and night. You are in my mental sky, you are everywhere. You, you, you and only you are there, nothing else. You are Satchidananda Purusha, blissful and all pure divine being. (10)

त्वमेव केवलं त्वमेव केवलं
त्वमेव त्वमेव त्वमेव केवलं
त्वमेव त्वमेव त्वमेव त्वमेव
त्वमेव त्वमेव

चिदानन्दशुद्धपुरुषः दिव्योत्वम् ||११||

Twameva kevalam twameva kevalam
Twameva twameva twameva kevalam
Twameva twameva twameva twameva
Twameva twameva

Chidaanandashuddha purushah divyotwam ||11||

Only you, only you, you, you, only you, you, you, you, you, you, only you.....are there and nothing else .You are Satchidananda Purusha, blissful and all pure divine being. (11)

इति श्रीकृष्णदासः विरचित मोक्ष्य स्तोत्रम् संपूर्णम् ॥

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