

दशश्लोकी

न भूमिर्न तोयं न तेजो न वायुः

न खं नेन्द्रियं वा न तेषां समूहः ।

अनेकान्तिकत्वात्सुषुप्त्येकसिद्धः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१

न वर्णा न वर्णाश्रमाचारधर्मा

न मे धारणाध्यानयोगादयोपि ।

अनात्माश्रयाहं ममाध्यासहानात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२

न माता पिता वा न देवा न लोका

न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।

सुषुप्तौ निरस्तातिशून्यात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३

न साख्यं न शैवं न तत्पाञ्चरात्रं

न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥४

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं

न मध्यं न तिर्यञ्छ्च पूर्वाऽपरा दिक् ।

वियद्वापकत्वादखण्डैकरूपः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥५

Daśaslokī¹

I am neither land nor water, neither fire nor wind, neither sky nor the sense-organs, or not even a collection of these; away from the proximity of multiplicity, proved by the existence of sleep, that which is left or remaining from all of the above, I am only that eternal-bliss.[1]

I am neither the social-stratification nor the code of conduct assigned by the social-system, neither I am [the paths of spriritual-learning like] *dhāraṇā*, *dhyāna* or *yoga*; I take the corporeal body and by the cessation of titles like 'me,' that which is left or remaining, I am only that eternal-bliss.[2]

I am neither mother nor father, or neither demi-gods nor the worlds, neither the *Veda* nor the sacrifices, and not even the shrines as many speak. By the banishment and complete cessation of ownership in the deep-sleep, that which is left or remaining from all these, I am only that eternal-bliss.[3]

I am neither *Sāṅkhya* nor *Śaiva*, neither *Pāñcarātra* nor *Jaina*, or I am not the arguments of *Mimāṃsaka*. By the determination of zero-ownership with distinguished experience, that which is left or remaining from all these, I am only that eternal-bliss.[4]

I am neither up nor down, neither inside nor outside, neither middle nor sidewise, neither old nor out of scope dimension; because of omniscience like that of ether and unique single attribute, that which is left or remaining from all these, I am only that eternal-bliss.[5]

न शुक्लं न कृष्णं न रक्तं न पीतं
 न कुञ्जं न पीनं न ह्रस्वं न दीर्घम् ।
 अरूपं तथा ज्योतिराकारकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥६
 न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधो विकल्पासहिष्णुः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥७
 न जाग्रन्न मे स्वप्नको वा सुषुप्तिः
 न विश्वौ न वा तैजसः प्राज्ञको वा ।
 अविद्यात्मकत्वान्नयाणं तुरीयः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८
 अपि व्यापकत्वाद्धितत्वप्रयोगात्
 स्वतः सिद्धभावादनन्याश्रयत्वात् ।
 जगत्तुच्छमेतत्समस्तं तदन्यत्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥९
 न चैकं तदन्यद्वितीयं कुतः स्यात्
 न केवलत्वं न चाकेवलत्वम् ।
 न शून्यं न चाशून्यमद्वैतकत्वात्
 कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥१०

I am neither white nor black, neither red nor yellow, neither hunchbacked nor full of flesh, neither small nor big; Because of the attributes, I am formless and supreme-consciousness, which is left or remaining from all these, I am only that eternal-bliss.[6]

I am neither instructor nor instructed, neither disciple nor the knowledge, neither you nor me, or not even this complete creation; aware of the self and not enduring these various manifestations, that which is left or remaining from all these, I am only that eternal-bliss.[7]

I am neither awake nor dreaming nor even sleeping, neither the world (awake) nor the power (dream) nor the intelligence (deep-sleep); distinct from these three states which are due to avidyā, that which is left or remaining from all these, I am only that eternal-bliss.[8]

Indeed by the all-pervasion of that Self, by the recognition of the Self as reality, by the self-proven existence of the Self, and by the independence of the self from anything else, this entire creation is mundane; and that which is left or remaining from all this world, I am only that eternal-bliss.[9]

Neither it is one nor there is anything second distinct from it (literally, where is anything second distinct from it?); neither it can be termed unique nor it is non-unique; neither it is void nor it is non-void by the arguments of Advaita; then how can I speak of that Self which is established by the Vedānta.[10]

Notes:

¹Ādi Śaṅkara summarizes the essence of Vedānta in these ten-verses. The poem is sometimes called as Nirvāṇadaśakam. While utmost care has been taken for a faithful translation, if you feel some verse has not been translated properly, please use the contact link below and inform us about the same.

Poet: Ādi Śaṅkarāchārya

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