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Dashashloki (with introduction and translation)

த³ஸஸ்லோகீ நிர்வாணத³ஸகம் ச

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Dashashloki (with introduction and translation)

த<sup>3</sup>ஸஸ்லோகீ நிர்வாணத<sup>3</sup>ஸகம் ச



Ten Stanzas (on Atman)

by shrImad sha.nkarAchArya

Introduction:

ShrI Shankara sums up the essence of Vedanta in dasashloki. He states that Only Atman Is while the world of names, form and various manifestations are just maya. He goes on to say that Atman is same as the supreme Brahman. Shankara also emphasises, as do upaniShads that the man who realizes Atma ALONE transcends worldly sorrow (tarati shokaM Atmavit).

After writing a wonderful commentary on Gaudapada's karika on mANDukya upaniShad, and upadesahasri in my humble opinion, the best philosophical work of Shankara, many scholars consider dashashloki to be the last pronouncement of Shankara on the non-dual nature of Atman. In a very simple way using just 10 verses, Shankara expounds on the nature of Atman – the attributeless Truth, indestructible, and the very basis of supreme bliss and purity.

The words of Swami Gambhirananda sums up the significance of the sloka, 'This text deals with the nature of Atman in the clearest and simplest language. There is not a single word which is superfluous, and the teacher [Shankara] is at this best; the arrow of knowledge is aimed at ignorance and it hits the target directly, destroying the enemy.'

The birth of this Dasasloki is an interesting event. Sri Sankara in imminent danger of death in the jaws of a crocodile in the river Purna in his village Kaladi, takes Sannyasa informally by pronouncing the prescinebd formula. But when the crocodile immediately frees him from its grip, Sri Sankara is faced with the necessity of seeking a competent teacher who can regularise the Sannyasa and initiate him in the Upanishadic passages. He travelled north and ultimately found such a teacher in Sri Govindapadacharya, who was in deep meditation in a cave on the banks of the Narmada. When fervently implored by Sri Sankara, the Saint

woke up and asked Sri Sankara who he was. It was in reponse to this simple question that Sri Sankara burst out in a set of ten pregnant stanzas explaining the real nature of the Self which alone he was. The Saint realising that Sri Sanakara was a realised soul, who had come to him for initiation only to conform to the normal method of entering the Sannyasa Order, immediately accepted him as a disciple.

May ShrI Shankara leads us from ignorance to Truth by helping us realize the Atman.

OM tat sat.

பு<sup>4</sup>ஜங்க<sup>3</sup>ப்ரயாத |

|| அத<sup>2</sup> த<sup>3</sup>ஸ்ரஸ்ரலோகீ ||

ந பூ<sup>4</sup>மிர்ந தோயம் ந தேஜோ ந வாயு:

ந க<sup>2</sup>ம் நேந்த<sup>3</sup>ரியம் வா ந தேஷாம் ஸமூஹ: |

அநேகாந்திகத்வாத் ஸுஷுப்த்யேகஸித<sup>3</sup>த<sup>4</sup> (அநேகாந்திகத்வாத்)

ததே<sup>3</sup>கோ<sup>5</sup>வஸிஷ்ட: ஸிவ: கேவலோ<sup>5</sup>ஹம் || 1 ||

I am not the Earth nor Water, neither Fire nor Air, I am not space. Neither am I any of the Faculties nor am I their aggregate. [I am not any of these] as they are all uncertain. I am proved however in the sole experience of deep sleep. That One, the Residue, the Auspicious, the Only One, am I.

ந வர்ணா ந வர்ணஸ்ரமாசாரத<sup>4</sup>ர்மா

ந மே தா<sup>4</sup>ரணாத்<sup>4</sup>யாநயோகா<sup>3</sup>த<sup>3</sup>யோ<sup>5</sup>பி |

அநாத்மாஸ்ரயாஹம்மமாத்<sup>4</sup>யாஸஹாநாத்

ததே<sup>3</sup>கோ<sup>5</sup>வஸிஷ்ட: ஸிவ: கேவலோ<sup>5</sup>ஹம் || 2 ||

The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I.

ந மாதா பிதா வா ந தே<sup>3</sup>வா ந லோகா

ந வேதா<sup>3</sup> ந யஜ்ஞா ந தீர்த<sup>2</sup>ம் ப்<sup>3</sup>ருவந்தி |

ஸுஷுப்தௌ நிரஸ்தாதிஸூந்யாத்மகத்வாத்

ததே<sup>3</sup>கோ<sup>5</sup>வஸிஷ்ட: ஸிவ: கேவலோ<sup>5</sup>ஹம் || 3 ||

" There is no mother nor father; no gods nor regions of experience; no scriptures nor sacrificial sites; and no sacred place-so say the Sages. For, in the state of deep sleep, all these are negated and that state is completely devoid(of any object of perception) That One, the Residue, the Auspicious, the Alone, am I.

ந ஸாங்க்யம் ந ஸைவம் ந தத்பாஞ்சராத்தரம்  
ந ஜைநம் ந மீமாம்ஸகாதே³ர்மதம் வா |  
விஸரிஷ்டாந்யு³த்யா விஸுத்³தா³தமகத்வாத்  
ததே³கோ஽வஸரிஷ்ட: ஸிவ: கேவலோ஽ஹம் || 4 ||

" There is no Sankhya nor Shaiva, nor that Pancharatra nor Jaina. The conception of the Mimamsaka and others does not exist. For, through the direct realisation of what is qualified, the Self is known as of the nature of the Absolutely Pure. That One, the Residue, the Auspicious, the Alone, am I.

ந சோர்த்³வம் ந சாதோ³ ந சாந்தர்ந பா³ஹ்யம்  
ந மத்³யம் ந திர்யங் ந பூர்வா஽பரா தி³க் |  
வியத்³வ்யாபகத்வாத³க²ண்டை³கரூப:  
ததே³கோ஽வஸரிஷ்ட: ஸிவ: கேவலோ஽ஹம் || 5 ||

" There is neither above nor below, neither inside nor outside, no middle nor crosswise, no direction, east or west. For it is all-pervasive like space. It is partless and homogeneous in its nature. That One, the Residue, the Auspicious, the Alone, am I.

ந ஸூக்லம் ந க்ரு³ஷ்ணம் ந ரக்தம் ந பீதம்  
ந குப்³ஜம் ந பீநம் ந ஹ்ரஸ்வம் ந தீ³ரக³ம் |  
அரூபம் ததா² ஜ்யோதிராகாரகத்வாத்  
ததே³கோ஽வஸரிஷ்ட: ஸிவ: கேவலோ஽ஹம் || 6 ||

" It is neither white nor black, neither red nor yellow, neither dwarfish nor stout, neither short nor long. As it is of the nature of light, it is shapeless also. That One, the Residue, the Auspicious, the Alone, am I.

ந ஸாஸ்தா ந ஸாஸ்தரம் ந ஸிஷ்யோ ந ஸிக்ஷா  
ந ச த்வம் ந சாஹம் ந சாயம் ப்ரபஞ்ச: |  
ஸ்வரூபாவபோ³தோ³ விகல்பாஸஹிஷ்ணு:  
ததே³கோ஽வஸரிஷ்ட: ஸிவ: கேவலோ஽ஹம் || 7 ||

" There is no ruler nor rule, no pupil nor training. There is no YOU nor I. This universe is not. For the realisation of the true nature of the Self does not tolerate any distinction. That One, the Residue, the Auspicious, the Alone, am I."

ந ஜாக்<sup>3</sup>ரந் ந மே ஸ்வந்நகோ வா ஸுஷுப்தி:

ந விஸ்வோ ந வா தைஜஸ: ப்ராஜ்ஞகோ வா |

அவித்<sup>3</sup>யாத்மகத்வாத் த்ரயாணம் துரீய:

ததே<sup>3</sup>கோ<sup>5</sup>வஸிஷ்ட: ஸிவ: கேவலோ<sup>5</sup>ஹம் || 8 ||

" There is no waking state for me nor dream or deep sleep. I am not Visva[the Self identified with the experiencer of the waking state], nor Taijasa[identified with dream state], nor Prajna[identified with deep sleep]. I am really the Fourth(Turiya). That One, the Residue, the Auspicious, the Alone, am I."

அபி வ்யாபகத்வாத் ஹிதத்த்வப்ரயோகா<sup>3</sup>த் (வ்யாபகத்வாத்<sup>3</sup>தி<sup>4</sup>தத்த்வ)

ஸ்வத: ஸித்<sup>3</sup>த<sup>4</sup>பா<sup>4</sup>வாத்<sup>3</sup>நந்யாஸ்ரயத்வாத் |

ஜகத்<sup>3</sup> துச்ச<sup>2</sup>மேதத் ஸமஸ்தம் தத<sup>3</sup>ந்யத்

ததே<sup>3</sup>கோ<sup>5</sup>வஸிஷ்ட: ஸிவ: கேவலோ<sup>5</sup>ஹம் || 9 ||

" All this universe which is other than the Self is worthless(having no existence of its own) for it is well known that the Self is all pervasive, recognised as the reality and that its existence is self-proven and does not depend upon anything else. That One, the Residue, the Auspicious, the Alone, am I."

ந சைகம் தத<sup>3</sup>ந்யத்<sup>3</sup> த்<sup>3</sup>விதீயம் குத: ஸ்யாத்

ந கேவலத்வம் ந சாகேவலத்வம் |

ந ஸூந்யம் ந சாஸூந்யமத்<sup>3</sup>வைதகத்வாத்

கத<sup>2</sup>ம் ஸர்வவேதா<sup>3</sup>ந்தஸித்<sup>3</sup>த<sup>4</sup>ம் ப்<sup>3</sup>ரவீமி || 10 ||

" It is not one, for how can there be a second distinct from it? Aloneness cannot be attributed to it nor even not-aloneness. It is neither a void nor a non-void. When it does not admit of a second entity, in what manner can I speak about it though it is established by all the Upanishads.?"


|| இதி ஸூத்<sup>3</sup> ஸங்கராசார்யவிரசிதம் த<sup>3</sup>ஸ்ஸல்லோகீ அது<sup>2</sup>வா

நிர்வாணத<sup>3</sup>ஸகஸ்தோத்ரம் ஸமாப்தம் ||


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