दशश्शोकी निर्वाणदशकं च

dashashloki (with introduction and translation)

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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 prescrinebd 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 response 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 Shankara 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.

॥ अथ दशश्चोकी ॥

न भूमिः ते वा न तेजो न वायुः।
न खं नेन्द्रियं वा न तेषा समूहः ।
अनेकांतिकत्वात् सुपुष्पेक्षित्वः:
तत्दं कोऽविशेषं दिवं केवलोऽहम् ॥ १ ॥

"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."

॥ न वर्णाः न वर्णश्रमाचारधर्माः

न मे धारणायाम्योगादयोऽपि ।
अनात्मश्रयाहमाध्यासहानात्
तत्दं कोऽविशेषं दिवं केवलोऽहम् ॥ २ ॥
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.

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 negatived and that state is completely void(of any
object of perception) That One, the Residue, the Auspicious, the
Alone, am I.

There is no Sankhya nor Saiva, 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.
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.

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.

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.

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.

अष्टे व्यापकत्वात् हितत्वप्रयोगात् ।
स्वतः सिद्धभावादन्न्याश्चर्यत्वात् ।
जगतं तुच्छमेतद्य समस्तं तदन्त्यत्
तदकेवकथितं: शिवं: केवलोऽहम् ॥ ९॥

"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.

न चेत् तदन्त्यद्वितीयं कुत्: स्वातः
न केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमपदेतकत्वात्
कथर्थ सर्वेदान्तसिद्धि व्रीमि ॥ १०॥

"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.?

॥ इति श्रीमद्दशकराचार्यविवर्चितं दशश्रोकी अथवा निर्विर्जपद्वकस्तौत्रं समासं ॥

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