

॥ दशश्लोकी ॥



From Deivathin Kural (Voice of God) - 5th vol Śankara Charitam

Achāryā who went in search of Guru, travelled far to the north and reached the banks of Narmada. Govinda Bhagavatpādhā was sitting there deeply engrossed in meditation. The river was in spate, threatening the entire areas around. The people came to Govinda Bhagavatpādhā with the hope that he will protect them from the floods but he was in “Nisṭai”, totally oblivious of himself. But when the people saw a young, lustrous looking child by his side, they somehow developed devotion to the child and the faith that he could come to their rescue. They appealed to the child.

The child Achāryā, showed his hands to the flooded river as a signal that it should come into his Kamandalu. The river obeyed him and became subdued with in his Kamandalu and the people were happy. Govinda Bhagavatpādhā came out of “Nisṭai”. As soon as he saw Achāryā, he thought “ We have been waiting for this child only” and went near the child and embraced him. Achāryā fell at his feet. Consistent with the avatār of sport, Govinda Bhagavatpādhā asked the child who he was. Achāryā wanted to tell indirectly that he was avatārā, the origin of the avatārā and the advaita Śiva, who is the source of everything and replied in the form of ten slokas, which are called Daśaśloki. He ended each sloka with

तदेकोऽवशिष्टः शिवः केवलोऽहम् - tad eko'vaśiṣṭaḥ śivaḥ kevalo'ham

avaśiṣṭaḥ means what remains after rejecting everything as Māyā. Kevalam means that which is pure, unmixed. Only if a second thing is there it can be mixed.

tad eko - That one.

I am that one which is of the form of Śiva, **HE** answered.

Dīkṣai (initiation) is not something which is given externally. Just as a bird brings out the young one by incubation, Dīkṣai is meant to bring out what is already inside by breaking the shell of old impressions. For him who was avatārā, there is no old impression (samskāram) but Govinda Bhagavatpādhā was clear in his mind that Vyāsā had sent him to give Dīkṣa to the child only in order that the greatness of upadeśā through a Guru may be known to the world. HE gave him sanyāsa āsramā according to śāstrās and also gave him upadeśā



॥ दशश्लोकी ॥

न भूमिर्न तोयं न तेजो न वायुः

न खं नेन्द्रियं वा न तेषां समूहः ।

अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

I am not the Earth not the 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 वर्णा न वर्णाश्रमाचारधर्मा

न मे धारणाध्यानयोगादयोपि ।

अनात्माश्रयाहंममाध्यासहानात्

तदेकोऽवशिष्टः शिवः 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

न माता पिता वा न देवा न लोका

न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।

सुषप्तौ निरस्तातिशून्यात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

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

न साख्यं न शैवं न तत्पाञ्चरात्रं

न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

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

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वाऽपरा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५॥

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

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६॥

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

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

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

न जाग्रन् न मे स्वप्नको वा सुषुप्तिः

न विश्वौ न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात् त्रयाणं तुरीयः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

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

अपि व्यापकत्वात् हितत्वप्रयोगात्

स्वतः सिद्धभावादनन्याश्रयत्वात् ।

जगत् तुच्छमेतत् समस्तं तदन्यत्

तदेकोऽवशिष्टः शिवः 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 चैकं तदन्यद् द्वितीयं कुतः स्यात्

न केवलत्वं न चाऽकेवलत्वम् ।

न शून्यं न चाशून्यमद्वैतकत्वात्

कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ 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 श्रीमद् आदि शङ्कराचार्यविरचितं दशश्लोकी समाप्तं ॥