

II atha daśaślokī II

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 aśramā according to śāstrās and also gave him upadeśā



॥ atha daśaślokī ॥

na bhūmirna toyam na tejo na vāyuh

na kham nendriyam vā na teṣāṃ samūhaḥ |

anekāntikatvāt suṣuptyekasiddhaḥ

tadeko'vaśiṣṭhaḥ śivaḥ kevalo'ham ॥ 1 ॥

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

na varṇā na varṇāśramācāradharmā

na me dhāraṇādhyānayogādayopi |

anātmāśrayāhaṃ - mamādhyāsahānāt

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 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

na mātā pitā vā na devā na lokā

na vedā na yajñā na tīrtha bruvanti |

suṣaptau nirastātiśūnyāt - makatvāt

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 3||

There is no mother nor father; nor 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

na sākhyam na śaivam na tatpāñcarātram

na jainam na mīmāṃsakādermatam vā |

viśiṣṭānubhūtyā viśuddhātmakatvāt

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 4||

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

na cordhva na cādho na cāntarna bāhyam

na madhyam na tiryāṅg na pūrvā'parā dik |

viyadvyāpakatvād - akhaṇḍaikaikarūpaḥ

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 5||

There is neither above nor below, neither inside nor outside, nor 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

na śuklaṃ na kṛṣṇaṃ na raktaṃ na pītaṃ

na kubjaṃ na pīnaṃ na hrasvaṃ na dīrghaṃ |

arūpaṃ tathā jyotirākāraḥ

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 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

na śāstā na śāstraṃ na śiṣyo na śikṣā

na ca tvaṃ na cāhaṃ na cāyaṃ prapañcaḥ |

svarūpābodho vikalpāsahiṣṇuḥ

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 7 ||

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

na jāgran na me svapnako vā suṣuptiḥ

na viśvau na vā taijasaḥ prājñako vā |

avidyātmakatvāt trayāṇaṃ turīyaḥ

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 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 Prajña[identified with deep sleep]. I am really the Fourth(Turiya). That One, the Residue, the Auspicious, the Alone, am I

api vyāpakatvāt hitatvaprayogāt

svataḥ siddhabhāvādananyāśrayatvāt |

jagat tucchametad samastaṃ tadanyat

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 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

na caikaṃ tadanyad dvitīyaṃ kutaḥ syāt

na kevalatvaṃ na cā'kevalatvam |

na śunyaṃ na cāśūnyam - advaitakatvāt

kathaṃ sarva - vedānta - siddhaṃ bravīmi || 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?

|| iti śrīmad ādi śaṅkarācāryaviracitaṃ daśaślokī samāptaṃ ||