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ಅದಿಶನ್ಕರ'ಸ ದಶಶ್ಲೋಕಿ

ತತ ಸತಃ

.. ಅಥ ದಶಶ್ಲೋಕೀ ..

ನ ಭೂಮಿರ್ನ ತೋಯಂ ನ ತೇಜೋ ನ ವಾಯುಃ

ನ ಖಂ ನೇನ್ದ್ರಿಯಂ ವಾ ನ ತೇಷಾಂ ಸಮೂಹಃ .

ಅನೇಕಾನ್ತಿರತ್ವಾತ್ ಸುಷುಪ್ತೋರಸಿದ್ಧಃ

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೧ ..

"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."

ನ ವರ್ಣಾ ನ ವರ್ಣಾ ಶ್ರಮಾಚಾರಧರ್ಮಾ

ನ ಮೇ ಧಾರಣಾಧ್ಯಾನಯೋಗಾದಯೋಪಿ .

ಅನಾತ್ಮಾ ಶ್ರಯಾ ಹಂ ಮಮಾ ಧ್ಯಾನಹಾನಾತ್

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೨ ..

"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."

ನ ಮಾತಾ ಪಿತಾ ವಾ ನ ದೇವಾ ನ ಲೋಕಾ

ನ ವೇದಾ ನ ಯಜ್ಞಾ ನ ತೀರ್ಥ ಭುವಂತಿ .

ಸುಷಪ್ತೌ ನಿರಸ್ತುತಿಶುನ್ಯಾತ್ಕರತ್ವಾತ್

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೩..

"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 devoid(of any object of perception) That One, the Residue, the Auspicious, the Alone, am I."

ನ ಸಾಖ್ಯಂ ನ ಶೈವಂ ನ ತತ್ಪಾಂಚರಾತ್ರಂ

ನ ಜೈನಂ ನ ಮೀಮಾಂಸಕಾದೇರ್ಮತಂ ವಾ .

ವಿಶಿಷ್ಟಾನುಭೂತ್ಯಾ ವಿಶುದ್ಧಾತ್ಕರತ್ವಾತ್

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೪..

"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."

ನ ಚೋರ್ದ್ವ ನ ಚಾಧೋ ನ ಚಾಂತರ್ನ ಬಾಹ್ಯಂ

ನ ಮಧ್ಯಂ ನ ತರ್ಯ ನ ಪೂರ್ವಾಪರಾ ದಿಶ .

ವಿಯದವ್ಯಾಪಕತ್ವಾದಖಣ್ಡೈಕರೂಪಃ

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೫..

"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."

ನ ಶುಕ್ಲಂ ನ ಕೃಷ್ಣಂ ನ ರಕ್ತಂ ನ ಪೀತಂ

ನ ಕುಬ್ಜಂ ನ ಪೀನಂ ನ ಹ್ರಸ್ವಂ ನ ದೀರ್ಘಮ .

ಅಯುಷಂ ತಥಾ ಜ್ಯೋತಿರಾಕಾರಕತ್ವಾತ್

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೬ ..

"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."

ನ ಶಾಸ್ತಾ ನ ಶಾಸ್ತ್ರಂ ನ ಶಿಷ್ಯೋ ನ ಶಿಕ್ಷಾ

ನ ಚ ತ್ವಂ ನ ಚಾಹಂ ನ ಚಾಯಂ ಪ್ರಪಂಚಃ .

ಸ್ವರೂಪಾವಬೋಧೋ ವಿರಲ್ಪಾಸಹಿಷ್ಣುಃ

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೭ ..

"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."

ನ ಜಗ್ರನ್ ನ ಮೇ ಸ್ವಪ್ನಕೋ ವಾ ಸುಷುಪ್ತಿಃ

ನ ವಿಶ್ವಾ ನ ವಾ ತ್ಯೇಜಸಃ ಪ್ರಾಜ್ಞಕೋ ವಾ .

ಅವಿದ್ಯಾತ್ಮ ಕತ್ವಾತ್ ತ್ರಯಾಣಂ ತುರೀಯಃ

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೮ ..

"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."

ಅಪಿ ವ್ಯಾಪಕತ್ವಾತ್ ಹಿತತ್ವಪ್ರಯೋಗಾತ್

ಸ್ವತಃ ಸಿದ್ಧಭಾವಾದನನ್ಯಾಶ್ರಯತ್ವಾತ್ .

ಜಗತ್ ತುಚ್ಛಮೇತತ್ ಸಮಸ್ತಂ ತದನ್ಯತ್

ತದೋಕ್ತೋ ವಶಿಷ್ಠಃ ಶಿವಃ ಕೇವಲೋ ಹಮ .. ೯ ..

"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."

ನ ಜೈಕಂ ತದನ್ಯದ್ ದ್ವಿತೀಯಂ ಕುತಃ ಸ್ಯಾತ್

ನ ಕೇವಲತ್ವಂ ನ ಚ್ಯಾ ಕೇವಲತ್ವಮ .

ನ ಶುನ್ಯಂ ನ ಚಾಶುನ್ಯಮದ್ವೈತಕತ್ವಾತ್

ಕಥಂ ಸರ್ವವೇದಾಂತಸಿದ್ಧಂ ಭ್ರವೀಮಿ .. ೧೦ ..

"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.?"

.. ಇತಿ ಶ್ರೀಮದ್ ಶಂಕರಾಚಾರ್ಯವಿರಚಿತಂ ದಶಶ್ಲೋಕೀ ಸಮಾಪ್ತಂ ..
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