

॥ अथ 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 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 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 stadying 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 नीर्थं ब्रुवन्ति ।  
सुषुप्तौ निरस्तानिशून्यात्मकत्वात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

*There is no mother nor father; no gods nor regions of experience;  
no scriptures no 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.*

न साख्यं न शैवं न तत्पाञ्चरात्रं न जैनं न मीमांसकादेर्मतं वा ।  
विशिष्टानुभूत्या विशुद्धात्मकत्वात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

*There is no Sāṃkhya nor Śaiva, nor that Pāñcarātra nor Jaina.  
The conception of the Mimāṃsaka and others does not exist.  
For, through the direct realisation of what is qualified,  
the Self is known as of the nature of the Absolute Pure.  
That One, the Residue, The Auspicious, the Alone, am I.*

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं न मध्यं न तिर्यं न पूर्वाऽपरा दिक् ।  
वियद्व्यापकत्वाद्दखण्डैकरूपः 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 or 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 शास्वं 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 realisation 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 Viśva [the Self identified with dream state or the waking state],  
nor Taijasa [identified with dream state], nor Prājna [identified with deep sleep].  
I am 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 तदन्थद् द्वितीयं कुतः स्यात् न केवलत्वं न चाऽकेवलत्वम् ।  
न शुन्यं न चाशुन्यमद्वैतकत्वात् कथं सर्वविदान्तसिद्धं 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 Upaniṣads?*

Translation from Vaidya N. Sundaram