

॥ ज्ञानादेव तु कैवल्यम् ॥

वेदान्तभारती

(संशोधनसंस्थात्वेन तुमकूरुविश्वविद्यानिलयेन मानिता)

चन्द्रमौली मार्गः कृष्णराजनगरम्-५७१ ६०२ मैसूरु मण्डलम्

शिवोऽहम्

॥ गुर्वष्टकम् ॥

शरीरं सुरूपं तथा वा कलत्रं
यशश्चारु चित्रं धनं मेरुतुल्य ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥१॥

Endowed with a handsome body, beautiful wife, great fame and honours, immense wealth; so what? What is the use of all these, if devotion and faith do not exist in the Lotus Feet of Sri Sadguru. He cannot obtain liberation from bondage-samsara.

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥२॥

In spite of having wife, children, grandchildren, house, relatives and having accumulated enormous wealth, to enjoy a happy life, real happiness cannot be gained if he does not have devotion and faith in the Lotus Feet of Sri Guru.

षडङ्गादिवेदो मुखे शास्त्रविद्या
कवित्वादि गद्यं सुपद्यं करोति ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥३॥

Memorising the four Vedas, and the six vedangas- Shiksha, Grammar, Nirukta, astrology, kalpa, also the itihisas and puranas, and being known as a great vidwan capable of composing great poetry and prose; so what? All these will be of no real use, if one does not have devotion and faith in the Lotus Feet of Sri Guru. He cannot get release from bondage the vicious cycle of life and death.

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचारवृत्तेषु मत्तो न चान्यः ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥४॥

Having earned reverence and respect abroad, and being fortunate in his own land, observing cleansing and purification rituals, being of noble behaviour and being unequalled as a great person; so what? Even such a person's life is futile without the devotion and faith at the Lotus Feet of Sadguru.

क्षमामण्डले भूपभूपालबृन्दैः

सदा सेवितं यस्य पादारविन्दम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥५॥

Even being a recipient of great honours and worthy of being respected by kings and maharajas in this vast world, whose feet are always being worshipped; so what? The Himalayan personality of such a person is useless if he does not surrender with devotion and faith at the Lotus Feet of the Sadguru.

यशो मे गतं दिक्षु दानप्रतापात्

जगद्वस्तु सर्वं करे यत्प्रसादात् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥६॥

So what, if having been famous worldwide by granting gifts and righteous offerings, having won the entire world and keeping it under his command, even such a person's lordship is of no use unless he is the benefactor of Guru's grace. He cannot conquer death.

न भोगे न योगे न वा वाजिराजौ
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥७॥

Having left all desires, being not attracted to wife, and completely detached from relatives and friends, having no attachment to things, vehicles and animals; so what? If his mind does not have unshakeable devotion to Sri Guru's Lotus Feet, all such selflessness is still useless. He therefore cannot attain liberation.

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥८॥

Even after leaving the comfort of the home, leaving all worldly activities, shedding all attachment to invaluable body and all, and having a detached mind even in the forest he is living in; so what? Unless he surrenders to the feet of the Sadguru, he cannot get liberated from the vicious bondage of life and death.

गुरोरष्टकं यः पठेत्पुण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥९॥

That sacred person who keeps his mind for ever in the benediction of Sadguru, and recites the Gurvedashtaka, be he a saint, a

king or a celibate or a householder, will realize all his desires and attain supreme salvation.

॥ निर्वाणषट्कम् ॥

मनोबुद्ध्यहङ्कारचित्तानि नाहं
न कर्णौ न जिह्वा न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१॥

I am not the mind, ego, intellect. I am not the ears, tongue, the sense of smell, the eyes. I am not the sky, the earth, the light, the air- the five primeordial elements. I am of the nature of the pure consciousness-bliss; I am That auspicious Shiva indeed.

न च प्राणसंज्ञो न वै प्राणवायुः
न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादौ न चोपस्थपायू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥२॥

I am not the one indicated by prana, nor am I the air Prana, Apana, Vyana, Udana, Samana, nor am I the five sheaths of food, prana, manas, vijnana and Ananda, not am I the skin, the flesh, the blood, the marrow and nerves, bones- the seven principles, nor am I the working instruments such as hands, and feet and the excretory organs. I am of the form of pure consciousness-bliss; I am That supreme Shiva himself.

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥३॥

For me, there is no desire, hate, greed, attachment, infatuation, nor do I have arrogance, nor animosity. I am not bound by the four-fold principle - Dharma, wealth, desire and liberation . I am That Shiva svarupa- of the form of pure consciousness-bliss alone.

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥४॥

I am not conditioned or affected by merit or demerit, happiness or sorrow, nor the injunctions like mantra or theertha, nor the Veda or yajna. I am not the food, the food articles, and the consumer, I am of the form of pure consciousness-bliss; I am the supreme Shiva himself.

न मृत्युर्न शङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥५॥

I have no death, I have no doubt whatsoever, I am not categorized by castes in birth. I do not have parents, relatives and friends. I am devoid of birth. I also do not have guru nor disciple. I am the very immortal one, of the form of consciousness-bliss. I am That exalted Sadashiva.

अहं निर्विकल्पो निराकाररूपो
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गतं नैव मुक्तिर्न बन्धः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥६॥

I am changeless formless and all pervading. As I am universal, I am associated with all sensory faculties that bring experiences, I

have no bondage nor liberation. I am the very pure blissful consciousness itself. I am truly That auspicious Shiva Svaroop.

॥ दशश्लोकी ॥

न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात् सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥

I am not earth, not water, not fire, not air and not space; nor am I their conglomerate. They are ephemeral as evident from their nature, inconsistent and without an unchanging finality. I am the one established in deep sleep by virtue of being experienced directly and exclusively. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥

To me, no castes, no regulations of conduct and duties enjoined on castes or stages of life, no one-pointed fixation of the mind and no yoga of meditation and such activities aimed at restraint pertain to me. I am not dependent on the body-mind complex as I am bereft of superimposed notions of 'I' or 'mine' with respect to them. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३॥

The scriptures declare that I have no mother or father, no deity, no worlds of existence, no scriptures, no sacrifices by which to propitiate Gods and no centers of pilgrimage, as each of these is absolutely nonexistent in deep sleep. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

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

The tenets describing the nature of the self as propounded by the philosophers of the various schools Saankhya, Shaiva, Paancharaatra, Jaina, Mimamsa and so on are all untenable. I am of the intrinsic nature of the absolutely untainted one as uniquely experienced. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

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

I have no delimitations like above or below, interior or exterior, center or off-center, east or west. I am the undifferentiated whole since I pervade even space. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

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

I am not white, not black, not red, not yellow and not of any hue. I am not dwarf, not plump, not short, not long and not of any measure. I am formless and effulgent by nature. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

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

I have no master, no commandment, no pupil and no schooling. Distinctions such as 'you' and 'I' are not in me. This perceived phenomenological world is nonexistent in reality. By intrinsic nature, I am consciousness which brooks no differentiation. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

न जाग्रन्न मे स्वप्नको वा सुषुप्तिः
न विश्वो न वा तैजसः प्राज्ञको वा ।
अविद्यात्मकत्वात् त्रयाणां तुरीयः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८॥

I have no wakefulness, no dream and no deep sleep. I am not Vishwa who cognizes the external objects in the waking state, not Tajjasa who perceives the internal objects projected by the mind in dream and not Praajna who experiences the bliss of the Atma in deep sleep albeit veiled by ignorance. These pairs of triads are cloaked by

ignorance. In relation to these triads, consequently, I am the fourth who transcends them. Indeed, I am therefore that Auspicious one, the non-dual residual substratum of all and bereft of attributes.

अपि व्यापकत्वात् हितत्त्वप्रयोगात्
स्वतः सिद्धभावात् अनन्याश्रयत्वात् ।
जगत्तुच्छमेतत् समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥

The Supreme Being is all-pervading. It is said to act in the interest of the welfare of all beings. It is established by Itself. It is non-dependent on any entity apart from Itself. It is different from this entire universe which is a mere illusion and has no real existence. Indeed, I am therefore that Auspicious one, the Supreme Being, the non-dual residual substratum of all and bereft of attributes.

न चैकं तदन्यत् द्वितीयं कुतस्स्यात्
न वा केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥१०॥

It is not unitary for there is naught a second apart from It. It has neither absolute exclusivity nor absolute non-exclusivity. It is neither void nor other than void. as it is non-dual. Hence, how indeed will I speak of that which is established by all Upanishads?
