

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥निर्वाणषट्कम्॥ Nirvāṇaṣaṭkam



नमोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुश्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१॥

namōbud'dhyahaṅkāracittāni nāhaṃ na ca śrōtrajihvē na ca ghrāṇanētrē |

na ca vyōma bhūmirna tējō na vāyuscidānandarūpaḥ śivōhaṃ śivōham ||1||

I am neither the mind, intelligence, ego, nor citta (The seat of memory). Neither the ears nor the tongue, nor the senses of smell and sight; Neither ether nor air nor fire nor water nor earth. I am Eternal Bliss and Awareness ---I am Śiva! I am Śiva!

न च प्राणसंज्ञो न वै पञ्चवायुर्न वा सप्तधातुर्न वा पञ्चकोशः ।

न वाक्पाणिपादं न चोपस्यपायू चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥२॥

na ca prāṇasañjñō na vai pañcavāyurna vā saptadhāturna vā pañcakōśaḥ |

na vākpāṇipādaṃ na cōpasyapāyū cidānandarūpaḥ śivōhaṃ śivōham ||2||

I am neither the prāṇa [The vital force that sustains life in a physical body] nor the five vital breaths [The various functions of the prāṇa or vital force]. Neither the seven elements of the body [water, blood, flesh, fat bone, marrow and semen] nor its five sheaths [The sheaths of food, prāṇa ,



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mind, intelligence and bliss which conceal Atman or the Self as a covering conceals a sword.]. Nor hands nor feet nor tongue nor other organs of action. I am Eternal Bliss and Awareness ---I am Śiva! I am Śiva!



न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्यो न कामो न
मोक्षश्चिदानन्दरूपः शिवोऽहं
शिवोऽहम् ॥३॥

na mē dvēṣarāgau na mē
lōbhamōhau madō naiva mē
naiva mātsaryabhāvaḥ |
na dharmō na cāryō na
kāmō na
mōkṣaścidānandarūpaḥ
śivōhaṃ śivōham ॥3॥

Neither greed nor delusion,
loathing nor liking, have I;
Nothing of pride or ego, of
dharma or Liberation. Neither
desire of the mind nor object for
its des desiring. I am Eternal
Bliss and Awareness ---I am
Śiva! I am Śiva!

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॥

na puṇyaṃ na pāpaṃ na saukhyaṃ na du:khaṃ na mantrō na tīrthaṃ na vēdā na
yajñāḥ |

ahaṃ bhōjanaṃ naiva bhōjyaṃ na bhōktā cidānandarūpa: śivōhaṃ śivōham ॥4॥

Nothing of pleasure and pain, of virtue and vice do I know, Of mantra or sacred place, of
Vedas or sacrifice. Neither am I the eater, the food nor the act of eating. I am Eternal Bliss and
Awareness ---I am Śiva! I am Śiva!

न मृत्युर्न शङ्का न मे जातोभेदः पिता नैव मे नैव माता न जन्म ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्यश्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥५॥

na mṛtyurna śaṅkā na mē jātōbhēdaḥ pitā naiva mē naiva mātā na janma |
na bandhurna mitraṃ gururnaiva śiṣyaścidānandarūpaḥ śivōhaṃ śivōham ॥5॥

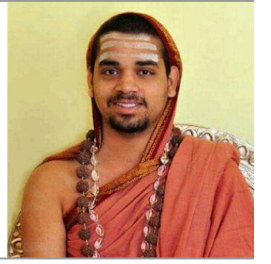


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Death or fear I have none, nor any distinction of caste. Neither father nor mother, nor even a birth I have. Neither friend nor ally, neither disciple nor guru. I am Eternal Bliss and Awareness ---I am Śiva! I am Śiva!

अहं निर्विकल्पो निराकाररूपो विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न वासङ्गतं नैव मुक्तिर्न मेयश्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥६॥

ahaṃ nirvikalpō nirākārarūpō vibhuntvācca sarvatra sarvēndriyāṇām |
na vāsaṅgataṃ naiva muktirna mēyaścidānandarūpaḥ śivōhaṃ śivōham ||6||

I have no form or fancy; the All-pervading am I. Everywhere I exist and yet am beyond the senses. Neither emancipation am I nor anything to be known. I am Eternal Bliss and Awareness ---I am Śiva! I am Śiva!



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 3- Karma-yōga

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

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नैव तस्य कृतेनीर्थः नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

naiva tasya kṛtēnīrthaḥ nākṛtēnēha kaścana |

na cāsya sarvabhūtēṣu kaścīdarthavyapāśrayaḥ ||18||



For the man thus rejoicing in the Atma, no purpose is served by action (Karma / doing his duty) ---does, then, any sin or paapa arise from inaction ?(Not doing his karma/duty). ---No sin, whatever, either by way of incurring sin or by way of losing the Atma, arises in this world from inaction. Nor is there, in all beings from Brahma to any immovable objects, any whose support he has to gain by action. He has nothing to gain, for which

he has to depend upon any particular being; if he were to have any object in view, then he would have to exert himself to gain that object.

Arjuna you have not attained to the right knowledge, which corresponds to the all-spreading flood of water. Therefore:

19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

tasmādasaktaḥ satataṃ kāryaṃ karma samācara |

asaktō hyācarankarma paramāpnōti pūruṣaḥ ||19||



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Performing action without attachment, for the sake of Ishvara, wise attains Moksha, through attaining purity of mind. The wise should set an example to all. So for the following reasons they also perform action.

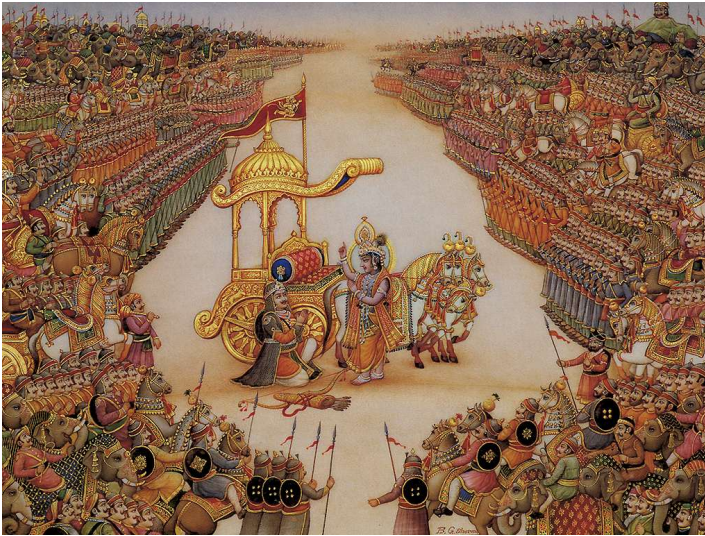
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कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥२०॥

karmaṇaiva hi sansid'dhim āsthitā janakādayaḥ |

lōkasaṅgrahamēvāpi sampśyaṅkartumar'hasi ||20||

The wise like Janaka and Asvapati {seen in Chandogya Upanishad} attained moksha through their action. If they were persons possessed of right knowledge, then we should understand that, since they have been engaged in their duties, they attained Moksha with actio. I.e., without abandoning action [Though such persons like Janaka were men of right knowledge, they never enter the fourth order of sannyasa, to their Prarabdha karma (i.e the karma which led them to that birth and which had to be worked out in that birth) which caused them to be born as Kshatriyas,



they went on in their spiritual career without renouncing works i.e they never failed in doing their duties, otherwise the public would follow their example. It is however, proper that they should attain Moksha in virtue of their right knowledge.] with a view to set an example to the world. If, on the other hand, such men as Janaka, were persons who had not attained right knowledge, then (we should understand) they tried to attain moksha through action which is the means of attaining purity of mind (sattva-suddhi).

If you think that essential works were performed by the ancients such as Janaka because they were ignorant, and that it does not follow from that fact alone that action should not be performed by another who possesses right knowledge and has done all his duties-- even then, as subject to the prarabdha karma and having regard also to the purpose of preventing the public from resorting to a wrong path, you as in duty to perform action.

The answer for the question like Who should secure the welfare of the world? And how ? as follows:

21

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।



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स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

yadyadācarati śrēṣṭhaḥ tattadēvētarō janah |

sa yatpramāṇaṃ kurutē lōkastadanuvartatē ||21||

Whatever authority the chief among men follows, whether in relation to the spiritual or temporal matters, the same is regarded as the authority by his followers. If you have an doubt even as regards the necessity there is for the protection of the public, why do you not observe Me {Why do you not follow My example and try prevent the public from going off the path by setting an example yourself}?



22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानावाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

na mē pārthāsti kartavyaṃ triṣu lōkēṣu kiñcana |

nānāvāptamavāptavyaṃ varta ēva ca karmaṇi ||22||

I have nothing to achieve, for there is nothing attained.

23

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

yadi hyahaṃ na vartēyaṃ jātu karmaṇyatandritaḥ |

mama vartmānuvartantē manuṣyāḥ pārtha sarvaśaḥ

||23||

I being the chief among men. And what harm is there in that? Lord Krishna says:

24

उत्सीदेयुरिमे लिकाः न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ॥२४॥

utsīdēyurimē likāḥ na kuryāṃ karma cēdahaṃ |

saṅkarasya ca kartā syām upahan'yāmimāḥ prajāḥ ||24||

If I should not perform action , then there would be no action conducive to the continuance of the universe and all these world would fall into situation of devastation. Moreover, I would be the author of confusion of castes, and thereby destroy these creatures. Thus though working for the welfare of the creatures, I would bring about their situation of devastation --- which would be unbecoming of ME, their lord.



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Suppose on the other hand, you or suppose (for that matter) any other man thinks that he has achieved his ends and has realised the Atman/Self even should work {Even he should perform action in view of the welfare of others} for the welfare of others, thought

for himself he may have nothing to do.

25

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोसङ्ग्रहम् ॥२५॥

saktāḥ karmaṇyaavidvāsaḥ yathā kurvanti bhārata |

kuryādvīdvānstathāsaktaḥ cikīrṣurlośaṅgraham ||25||

The ignorant expect the result of their actions thus; "The result of this action shall accumulate to me". The wise man : he who knows the Self/ Atman. For me, or foe any other person who, knowing the Self, thus seek the welfare of the world, there is nothing to do except it be with a view to that welfare of the world at large. To such a man who knows the Self/Atma, the following advice is offered:

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