

22. श्रीनिर्वाणषट्कम् / Sri Nirvāṇa Saṭkam

The word Shatkam refers to a group of Shat/six verses. (This should be distinguished from Shatakam, which means one hundred verses). Nirvāṇa, the subject of this Shaṭkam, means Moksha / Ultimate liberation. Nirvāṇa also means removing all impurities. One can attain moksha only after the removal of impurities. Ādi Shankara goes to great heights of Advaita Vedānta concepts, by declaring the Self as the Brahman, (“Aham Brahmasmi”) and puts all such great Vedantic thoughts concisely in these six verses.

The “I”, “Me ”and “He” referenced throughout the Shaṭkam is the Jivātma who has attained the Jnāna, and has transcended the body and modes of mind.

1. मनोबुद्ध्यहङ्कार चित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
1. manōbuddhyahaṅkāra cittāni nāhaṁ na ca śrotrajihve na ca ghrāṇanetre |
na ca vyōma bhūmirna tējō na vāyuh cidānandarūpaḥ śivō:’haṁ śivō:’ham ||

Meaning & Explanation:

मनोबुद्ध्यहङ्कार चित्तानि नाहं / manōbuddhyahaṅkāra cittāni nāhaṁ

मनः - manaḥ - mind; बुद्धि - buddhi - intellect; अहङ्कार - ahaṅkāra - ego; चित्तानि - cittāni - storehouse of information; नाहं - न अहं - na aham - I am not;

I am not mind, intellect, ego or Chitta.

Notes:

In Jnāna mārga, there is a concept called नेति नेति / Ne’ti Ne’ti (not this, not this). Ne’ti is sandhi from ‘na iti’, meaning, “not this”. It is a keynote of Vedic inquiry. In Samsāra, one gets attached to many objects and thoughts. All these have to be eliminated and this process of elimination is called नेति नेति/ Ne’ti Ne’ti (not this, not this). This is gnaana maarga.

The objects and thoughts are the representation of Ahankāra (ego) and Mamakāra (egotism), which are Jīva’s bindings, that need to be eliminated. As one attains identity as Ātma, the Jīva becomes one with Paramātma, and the association with these adjuncts is lost. The things that are attached to the Jīva and become the roadblocks for attaining the ultimate liberation are considered to be impurities.

Ahankāra (ego) is the basic concept which separates one from others, and the same ego establishes and associates one with the body, stating I am so and so. The ‘so and so’ is referred to as Ahankāra. From this, all others such as Manas, Buddhi and Chitta emerge. Ahankāra (ego)

is considered as the root cause of everything else. Worldly affairs cannot be conducted without this identity Ahankāra. However, there is a subtle Vedāntic concept that expects one to conduct these worldly affairs without really associating with the “identity” (such as one’s knowledge, education, status etc.) for liberation. And this is the very concept Ādi Shankara is bringing here.

Bhagavān says in Srimad Bhagavad Gita (Ch 18 Verse 61) :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति / īśhvaraḥ sarva-bhūtānām hṛid-deśhe ‘rjuna tiṣṭhati

Meaning: The Supreme Lord dwells in the hearts of all living beings.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् / samaṁ sarveṣhu bhūteṣhu tiṣṭhantaṁ parameśhvaram

Meaning: I am equal in all living beings.

If Bhagavān is equal in all living beings, and I identify the Self as Paramātmā, who is spread equally in all beings, then I cannot be different from anyone else. Thus, the Ahankāra, the mind, the thoughts, the intellect I have do not represent me.

Manas is Sankalpa - Vikalpa (resolution and dilemma). In our daily lives, the Manas has various alternatives to choose from while buddhi finally chooses one. However, one should not identify oneself with the Manas or the buddhi (intellect), that chooses the right choice following Dharma. However, all these choices are rooted in Ahankāra, as one identifies as different from others. Chitta is the collection of all the thoughts and source of information

नाहं / nāhaṁ - I am not any of the above mentioned - Manas, Buddhi, Ahankāra, Chitta. All these can only be felt and cannot be seen.

After saying he is not any of these feelings (felt inside our system), Ādi Shankara is moving towards the external organs.

न च श्रोत्रजिह्वे न च घ्राणनेत्रे / na ca śrotrajihve na ca ghrāṇanetre

न - na - not; च - ca - and; श्रोत्र - śrotra - Ears; जिह्वे - jihve - Tongue; न - na - not; च - ca - and; घ्राण - ghrāṇa - Nose; नेत्रे - netre – Eyes;

I am neither the ears nor the tongue and not the nose and eyes.

Notes:

The four powerful sense organs - eyes, ears, nose and tongue are referred here and the fifth sense organ skin is also considered to be included automatically. These five sense organs pick up external information and bring Sabdha, Sparsha, Rasa, Roopa and Gandha (hearing, touch, taste, sight, smell respectively) to Manas. When one identifies the self as Paramātmā, this sensory information would be of concern only for conducting mundane affairs.

न च व्योम भूमिर्न तेजो न वायुः / na ca vyōma bhūmirna tējō na vāyuh

न - na - not; च - ca - and; व्योम - vyōma - Space; भूमिः - bhūmiḥ - Earth; न - na - not;
तेजः- tējah - fire; न - na - not; वायुः - vāyuh - Wind;

I am not space, earth, nor the fire and wind.

Notes:

Ādi Shankara is referring to the five major elements which constitute both the Physical body and the World. (though there is no mention of water, it is considered to be included implicitly)

When the whole world (both living and non-living) as well the physical body are constituted of the same five elements, then there is no possibility of distinction. All the evil thoughts are due to the distinctions that one has with others. When one identifies the self as no different from others, one could identify the self easily with Paramatma.

Till now the Acharya says what Jīva is not. In the next phrase, Ādi Shankara mentions “who is Jīva”

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivo’ham śivo’ham

चित् - Chit - Consciousness (original consciousness of Parabrahmam); आनन्द - ānanda - supreme bliss ; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

Notes:

After describing all that is “I am not”, Ādi Shankara is affirming the fact that “I am auspiciousness (Shiva)”

सत् - Sat - Goes by the implication that I exist.

चित् - Chit - Consciousness

आनन्द - Ānanda - Supreme Bliss

I know that I exist, so I don’t need to be told of this existence. But I need to be told that I am chit and ānanda because I have wrongly associated myself with the five elements, but I am the consciousness and supreme bliss of Paramātma.

This phrase repeats as a refrain in all the shlokas.

Summary:

I am not the mind, intellect, ego, or the Chitta (storehouse of information). I am not the ears and tongue and I am not the nose and eyes. Neither am I sky nor the earth, not the Fire nor the Air. I am the pure form of consciousness and bliss; I am the auspiciousness itself.

2. न च प्राणसंज्ञो न वै पञ्चवायुः न वा सप्तधातुः न वा पञ्चकोशः ।
न वाक्पाणिपादौ न चोपस्थपायु चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
2. na ca prāṇasañjñō na vai pañcavāyuh na vā saptadhātuḥ na vā pañcakośaḥ
na vākpāṇipādaḥ na cōpasthapāyū cidānandarūpaḥ śivō:'haṁ śivō:'ham ॥

Meaning & Explanation:

न च प्राणसंज्ञो न वै पञ्चवायुः / na ca prāṇasañjñō na vai pañcavāyuh

न - na - not; च - ca - and; प्राण - prāṇa - Five-fold Prāṇas; संज्ञः - sañjñā - Consciousness; न - na - not; वै - vai - also; पञ्चवायुः - pañcavāyuh - Five air(s) connected to the five pranas.

I am not the Five-fold Prāṇas, not the consciousness, also not the five airs connected to the prāṇas.

Notes:

Here प्राण - prāṇa refers to the five-fold Prāṇas that Jīva derives energy from. They are Prāṇa vāyu, Apāna vāyu, Vyāna vāyu, Udāna vāyu, and Samāna vāyu. They are not the mere air that are taken in/out rather they are the energies that govern different areas of the body.

Prāṇa Vāyu: Inward breath - identified with head.

Udāna Vāyu: Upward - identified with the center of the throat.

Apāna Vāyu: Downward - connected with digestion, (outward) lower-abdomen

Vyāna Vāyu: Goes outward from the heart and spreads all over - identified with the heart

Samāna Vāyu: spreads all over - identified with Navel

There are another five upa- prāṇas, viz, Naga, Kurma, Krikara, Devadatta and Dhananjaya.. All these ten Prāṇa provide energy to the body. Ādi Shankara is mentioning that Jīva is not merely the Prāṇas as they are concerned with the Physical body.

संज्ञः- sañjña: - refers to the general consciousness of Chitta, but not the consciousness associated with Chaitanya. The consciousness that can be brought back in Jīva (physically) with treatment is referred to as sañjña:. He is mentioning that Jīva is not the sañjña (physical consciousness) too.

न वा सप्तधातुः न वा पञ्चकोशः / na vā saptadhātuḥ na vā pañcakośaḥ

न वा - na vā – not also; सप्तधातुः - saptadhātuḥ - Seven Dhatus (basic building blocks); न वा - na vā – not also; पञ्चकोशः - pañcakośaḥ - Five kośas;

I am not the Seven Dhatus and not the five kośas.

Notes:

Dhatus, according to Ayurveda are the basic building blocks of the gross physical body. They are Rasa (Plasma), Rakta (Blood), Mamsa (Muscle), Medhas (Fat), Asti (Bone), Majja (Bone Marrow), Shukra (Reproductive tissue). This gross body and subtle body (which is Prana) is divided into Five kośas - namely Annamaya kośa (the food sheath), Pranamaya kośa (the sheath of vital life force energy), Manomaya kośa (the mental or psychological sheath), Vijnānamaya kośa (the intellect sheath), Ānandamaya kośa (the bliss sheath). These five kośas connect the gross body to the subtle body, Annamaya kośa being the grossest form and Anandamaya kośa being the subtlest form of the kośas. It is to be noted that the Anandamaya kośa is not the ananda / bliss of Brahmānanda (eternal bliss), as it has still the association of Māya or ignorance. So, Ādi Shankara mentions that Jīva is not Dhātus and kośas, as they are only associated with the transient body.

न वाक्पाणिपादौ न चोपस्थपायु / na vākpāṇipādaū na cōpasthapāyū

न - na - not; वाक् - vāk - Speech; पाणि - pāṇi - Hands; पादौ - pādaū - feet; न - na - not; च - ca - and; उपस्थ - upastha - Organ of the generation (reproductive organ); पायुः - pāyū: - Organ of the excretion

I am not the Speech, hands, and feet and not the organ of generation (reproductive organ) and excretion.

Notes:

Vāk, pāṇi, pāda, upastha and payu are the Karmendriyas (the five faculties of action). The five Jnānedriyas (sense organs) were referred to in the last verse. These Jnānedriyas pick up the knowledge from the external world. Having picked up the knowledge, the Jīva will respond to those external events through Karmendriyas, as these are needed for the functioning of the Jīva's body. So, Ādi Shankara mentions that these organs (both Jnānedriyas and Karmendriyas) are not Jīva.

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivō:'haṁ śivō:'ham

चित् - Chit - Consciousness (original consciousness of Parabrahmam); आनन्द - ānanda - supreme bliss; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

Summary:

I am not the Five-fold Pranas, not the consciousness, also not the five airs connected to the pranas. I am not the Seven Dhatus and not the five kośas. I am not the Speech, hands and feet and not the organ of generation (reproductive organ) and excretion. I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

3. न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
3. na mē dvēṣarāgau na mē lōbhamōhau madō naiva mē naiva mātsaryabhāvaḥ
na dharmō na cārthō na kāmō na mōkṣaḥ cidānandarūpaḥ śivō:'ham śivō:'ham ॥

Meaning & Explanation:

Ādi Shankara is explaining Neti-Neti process of eliminating all that is not-ātma (all that is connected with the body and mind). In this verse, he further goes by referring to mano vrutti (mental modes) and Purushārthas (object of human pursuit). Once Jīva attains Jnāna (that body is not real and ātma is eternal) and becomes a Jnāni, he does not associate his identity with these attributes such as mano vrutti (mental modes) and Purushārthas.

न मे द्वेषरागौ न मे लोभमोहौ / na mē dvēṣarāgau na mē lōbhamōhau

न - na - not; मे - mē - to me; द्वेष - dvēṣa - hatred ; राग - raga:- attachment; न - na - not; मे - mē - to me; लोभ- lōbha - greed; मोह - mōha - delusion

I have neither hatred, nor attachment; neither greed nor delusion!

Notes:

Feelings such as hatred and attachment (or likes and dislikes), greed and delusion can be referred to as various mano vruttis (mental modes). When Jīva crosses these barriers of the mind and disconnects with the mind, these mano vruttis do not matter. The mind gets engaged in all these thoughts and mental modes.

Delusion refers to mistaking the transient things to be permanent. As Jīvas get indulged with the transient pleasures, they are bound to develop greed and delusion.

मदो नैव मे नैव मात्सर्यभावः / madō naiva mē naiva mātsaryabhāvaḥ

मदः - madah - arrogance/conceit; नैव - naiva - not all; मे - mē - to me; नैव - naiva - not all; मात्सर्य - mātsarya - jealousy; भावः - bhāvaḥ - feelings;

To me are not the feelings of arrogance or jealousy.

Notes:

Conceit and Jealousy arise from comparative thoughts. When Jīva becomes aware that the entire universe is occupied with one atma; the feeling of comparison does not arise and hence no conceit and Jealousy. Upanishads state “द्वितीयाद्वै भयः” - only when there is thought of second, (not oneness) there is fear. The feelings of jealousy and conceit also follow the fear. Only when there are comparative thoughts on the attainments, wealth, scholarship etc. (considered to be accomplishments) there is fear, jealousy and conceit. Ādi Shankara mentions that the feelings of arrogance and jealousy are not Jīva’s.

न धर्मो न चार्थो न कामो न मोक्षः / na dharmō na cārthō na kāmō na mōkṣah

न - na - not; धर्मः - dharmah - Dharma; न - na - not; च - ca - and; अर्थः - artha - wealth; न - na - not; कामः - kāmah - desires; न - na - not; मोक्षः - mōkṣah - liberation;

I am not the Dharma, not the wealth, not the desires and liberation.

Notes:

Dharma (right way of living), Artha (wealth), Kāma (desire) and Moksha (liberation) are the four Purushārthas (objects of human life).

Dharma is the basis of life and has to be learnt at every phase of life and may change in every situation. Dharma Shastras have mentioned all dos and don’ts of life. The Jīva has to make the right judgment and follow the Dharma according to the situation. Ādi Shankara says those Dharmas do not apply to Jīva when he/she becomes one with Paramātma and becomes a Jnāni. Shāstras clearly state that whatever the Jnāni does is to be considered as Dharma (as a Jnāni is one with Paramātma). The Shāstras also stipulate that the presence of Jnāni makes the place sacrosanct.

Artha or wealth is the second Purushārtha for sustenance in human life. However, a Jnāni does not associate with wealth.

Kāma or the desires are associated with the physical body; while a Jnāni with a transcended body does not associate with the worldly desires.

Moksha or the ultimate liberation, is considered to be the ultimate desire of the Sadhaka (also known as mumukshu, who desires Moksha). However, a Jnani who has already achieved the Moksha and has established complete oneness with Paramatma has no desire for the Moksha and has no association with the Moksha too.

So, Ādi Shankara mentions the four Purushārthas are not Jīva.

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivō:'haṁ śivō:'ham

चित् - Chit - Consciousness (original consciousness of Parabrahmam); आनन्द - ānanda - supreme bliss; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

4. न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥

**4. na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkhaṁ na mantrō na tīrthaṁ na vēdā na yajñāḥ ।
ahaṁ bhōjanaṁ naiva bhōjyaṁ na bhōktā cidānandarūpaḥ śivō:'haṁ śivō:'ham ॥**

Meaning & Explanation:

न पुण्यं न पापं न सौख्यं न दुःखं / na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkhaṁ

न पुण्यं - na puṇyaṁ - there is no puṇya, merit; न पापं - na pāpaṁ - there are no sins; न सौख्यं - na saukhyaṁ - no happiness; न दुःखं - na duḥkhaṁ - no misery;

There are no merits, no sin, no happiness, no misery for me!

Notes:

The attributes listed here are connected with concepts related to mind.

Puṇya and pāpa chase us because of our attachment to mundane things. Bhagavān clearly mentions in Srimad Bhagavad Gita that once you have dedicated all your karmas to Bhagavān, you are free from all puṇya and pāpa. We run after mundane things and we look for the fruits of our Karmas, so we get puṇya and pāpa. Jnānīs are free from the obligations of karma, and

since they hold this body, whatever karma they do, they do in complete dedication to Paramātma. They are not bound by the merits and sins that are the outcome of karma.

(The Pancha maha pāpas - five great sins, as described in Manu Smṛiti (and many other Shāstrakāras) are as below

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।

महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥

Brahmahatyā Surāpānam Ste'yam Guruvanganāgamaḥ

Mahānti pātakānyahuḥ samsargaschāpi taiḥ saha

	Devanagari	English	Meaning/Description
1	ब्रह्महत्या	Brahmahatyā	Killing of a Brāhmana
2	सुरापानं	Surāpānam	Drinking of Liquor
3	स्तेयं	Ste'yam	Stealing of someone else's possessions
4	गुर्वङ्गनागमः	Guruvanganāgamaḥ	Lusting after a Guru's wife. Some Shāstrakāras interpret this as lusting after anyone's wife.
5	संसर्गश्चापि तैः सह	samsargaschāpi taiḥ saha	If you are participating along with/witness to someone who is committing these sins, it amounts to encouraging someone to commit sins.

These actions are accounted as sins even when they are mentally committed, though to a lesser grade.

na saukhyaṁ na duḥkhaṁ - There is no happiness, no misery. Because I am in the state of permanent bliss. The happiness and misery are other side of the same coin in this mundane life. The happiness and misery are transient, and they come in alternately, that is the part of human life.

Since I have transcended the mental modes, I have no happiness and misery.

न मन्त्रो न तीर्थं न वेदा न यज्ञाः / na mantrō na tīrthaṁ na vēdā na yajñāḥ

न - na - not; मन्त्रः - mantrah - mantra; तीर्थं - tīrtham - place where the purification happens; वेदा - Vēdā - Vedas that suggest karma for purification; यज्ञाः - Yajña - a ritual a man performs for the self-purification;

I don't need the Mantra, Tīrtha, Vēdā or Yajña!

Notes:

Mantra, Tīrtha, Vēda, and Yajña - these four are the parts of Sādhana, and are required for attaining Jnāna. Once the Jnāna is attained, these four would have automatically left the Sādhaka just as Karma would leave someone when Jnāna is attained. It is normally a Sanyāsi, or an Ati-Varnāshrami (one who has transcended the barriers and not bound by the rules of Varna and Āshrama) like Ramana Maharshi) and Avadhootas who attain Jnāna.

One can be a Gruhastha and be a Jnāni, like Janaka, and it is not easy to be that. Bhagavān quotes Janaka in Srimad Bhagavad Gita, usually humans are not quoted but Janaka is as a very rare exception.

If you are a Gruhastha, you are bound by Mantra, Tīrtha, Vēda, and Yajña as part of the purification process.

Mantra - to be chanted for mental purification.

Tīrtha - the place where the purification happens. It can be a place where you go for Darshan or bath, or Tīrtha prāshanam (Tīrtha that you drink at home for purification).

Vēda - meant for doing karmas and getting purified.

Yajña - one of the most arduous rituals a man performs for self-purification.

I don't need all these since I have transcended that state, and have reached the state of Jnāna. Karma should not be left by anyone under any circumstances voluntarily. The moment you are conscious of the need for Karma, you have to do it. Karma automatically leaves a Jnāni. A Jnāni will have crossed all such states and he does not have a need to perform karma.

अहं भोजनं नैव भोज्यं न भोक्ता / ahaṁ bhōjanam naiva bhōjyam na bhōktā

अहं - ahaṁ - I am; भोजनं - bhōjanam - food (for sense organs), any enjoyment through the sense organs; नैव - not; भोज्यं - bhōjyam - action of eating; न भोक्ता - na bhōktā - I am not the enjoyer;

I am not the food (for sense organs), I am not the action of eating, I am not the enjoyer!

Notes:

Here he is using the three phrases called Triputi that control our actions - One who sees (the Seer), what he sees - the drishya (the object being seen), and the action of seeing. The action of seeing is very important. We all have experienced that when the mind is not present, the object would not be seen. These three things are needed for an action to be completed.

Ādi Shankara is using the word bhōjanam (in general means eating) that should be taken in this context as any enjoyment through the sense organs. The enjoyment through the sense organs

occurs through the application of these three - the sense organ is present, the object is present, and the action of using the sense organs happens.

I am not the enjoyer, I am not the action of eating, and I am not the food (for sense organs). I have transcended the use of sense organs, and they are as good as nothing for me. That doesn't mean that the sense organs are non-functional, the faculties of a Jnāni are indeed sharper than us, ordinary humans. Here the emphasis is that a Jnāni doesn't employ the sense organs for attaining something, with a view to reaping mundane happiness. He is using them as a matter of course because they exist. After some time, a Jnāni doesn't care about what he has experienced through the sense organs. But while he is at this experience (see, hear, etc.), he is all attentive, and he will answer all your questions with maximum intelligence. Nothing is absent but for the desire (that characterize these three).

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivō:'ham śivō:'ham!

चित् - Chit - Consciousness (original consciousness of Parabrahmam); आनन्द - ānanda - supreme bliss ; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

Summary:

I am not bound by the merits, sins, misery, happiness arising out of mundane possessions; no mantra, Tīrtha, Vēdās or Yajñās is needed for me. I am not the food (for sense organs), I am not the action of eating, I am not the enjoyer! I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

**5.न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्मः ।
न बन्धुर्न मित्रं गुरुनैव शिष्यः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥**

**5.na mṛtyurna śāṅkā na mē jātibhēdaḥ pitā naiva mē naiva mātā na janma ।
na bandhurna mitraṁ gururnaiva śiṣyaḥ cidānandarūpaḥ śivō:'ham śivō:'ham ॥**

Meaning & Explanation:

न मृत्युः न शङ्का न मे जातिभेदः / na mṛtyurna śāṅkā na mē jātibhēdaḥ

न - na - not; मृत्युः - mṛtyuḥ - death; शङ्का - śāṅkā - doubt; मे - mē - to me; जातिभेदः jātibhēdaḥ - difference of jāti;

I do not have any death, doubts nor the difference of jātis!

Notes:

na mṛtyuḥ - I do not have any death, death is only for the body and not for the ātma. Ātma is eternal.

na śaṅkā - I do not have any doubt (including the fear). We all have lots of doubts regarding what Vēda and Shāstras mention. There are many stipulations, and interpretations, and so many scholars counter each other, and is all because of the basic śaṅkā. I have crossed all such doubts, and I know my identity with Paramātma. Paramātma is full of Jnāna, and I have attained that Jnāna where all doubts get resolved. In the sānnidhya (presence) of Paramātma all the questions are answered, all the knots get released. These are all mentioned in Upanishad.

na jātibhēdaḥ - I do not have any difference of four Varnās , and four Āshramas. Jāti is part of Varnās. These are all connected with the body. I have transcended the body, hence I don't have them.

पिता नैव मे नैव माता न जन्मः / pitā naiva mē naiva mātā na janma

पिता - pitā - father; नैव - not also; मे - mē - to me; नैव माता - no mother; न जन्मः - no birth;

I do not have a father, a mother, and a birth!

Notes:

Ādi Shankara mentions here that “I do not have a birth”. Generally, once you have died, you will be born again. Bhagavān mentions this in Srimad Bhagavad Gita (Ch 2 Verse 27).

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ||

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛitasya cha |
tasmād aparihārye 'rthe na tvam śhochitum arhasi ||

For one who has taken his birth, death is certain; and for one who is dead, birth is certain.

The cycle of birth-and-death repeats for ordinary Jīvas. The Jnani is not an ordinary Jīva, and hence there's no more birth for him. In this particular janma, he is holding this body because of the prārabdha karma.

ज्ञानाग्निदग्धकर्माणं - jñānāgni-dagdha-karmāṇaṁ - The Sanchita and Āgāmi karmas get burnt away once you attain the Jnāna, so says the Shāstra, and Bhagavān reiterates the same in Srimad Bhagavad Gita (Ch 4 Verse 19). But prārabdha karma does not die, it belongs to the body. It is compared to an arrow let off by an archer that strikes the target. Like the arrow that cannot be stopped once let off, this body has to undergo all it has to once you have taken the birth (until it dies). Pra ārabdha – the karma that has started well and started giving fruits that cannot be stopped. This body will undergo all the miseries.

There are saints who have suffered from bodily ailments, and they did not cease to become Jnānis because of such ailments. There are Jnānis who even take on others' ailments out of compassion! Since they don't have the consciousness of the body, once they attained the Jnāna, there is no more birth (and death) for them.

There is no question of father and mother, since they are related to this body. That does not mean that a Jnāni sanyasi does not recognize his pūrvāshrama father and mother, ignores and disrespects them. It means that he has no special consciousness of his pūrvāshrama father and mother because he has transcended that stage. One will realize this when he attains that state!

न बन्धुर्न मित्रं गुरुर्नैव शिष्यः/ na bandhurna mitraṁ gururnaiva śiṣyaḥ

न बन्धुः - na bandhuḥ - no relative; न मित्रं - na mitraṁ - no friend; गुरुः - guruḥ - guru; नैव शिष्यः - naiva śiṣyaḥ - no disciple;

I have no relatives, friends, gurus, and disciples!

Notes:

All relatives are connected with my birth, I have cultivated my friends through my body and mind. Since I have transcended the body and mind, there are no friends for me. There is no specific friend for him but the entire world is. He has crossed the duality - Janma and Mrityu, Bandu and non-Bandu, Mitra and Shatru, etc. There is only one for him, and that is Paramātma.

I have no guru, and disciple (another duality) because I have attained the Jnāna. There is a subtle concept here. When a Jnāni sees his guru, he will show all respects and prostrate to him. One cannot practice Advaita with a guru. This is a question of practice and not the mental mode. Because he is holding the body, and because of the prārabdha karma, he has to practice the distinction of a disciple towards a guru in all its completeness.

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivō:'haṁ śivō:'ham

चित् - Chit - Consciousness (original consciousness of Parabrahman); आनन्द - ānanda - supreme bliss ; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

Summary:

There is no death, no fear, no doubt, there is no difference of jāti, there is no father, there is no mother, there is no birth for me. I have no relatives, friends, gurus, and disciples! I am of the very form of consciousness (chit), and happiness / bliss (ānanda), I am the very auspiciousness!

6. अहं निर्विकल्पो निराकाररूपो विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गतं नैव मुक्तिर्न बन्धः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥

6. ahaṁ nirvikalpō nirākārarūpō vibhutvācca sarvatra sarvēndriyāṇām ।
na cāsaṅgataṁ naiva muktirna bandaḥ mēyaḥ cidānandarūpaḥ śivō:'haṁ śivō:'haṁ ॥

Meaning & Explanation:

Ādi Shankara explains the concepts of Paramatma here since he has identified himself with Paramatma. That shows his stand and the level from which he is speaking!

अहं निर्विकल्पो निराकाररूपो / ahaṁ nirvikalpō nirākārarūpō

निर्विकल्प - nirvikalpa - free from alternatives; अहं - ahaṁ - I am; निराकार- nirākāra - have no shape; रूपः- rūpa - form;

I am free from alternatives, and I have no shape and form!

Notes:

Vikalpa is a characteristic of the mind, and it means alternative. When we are in a state of confusion and unable to decide, we look for multiple alternatives and then decide on one. This is a mental mode. Jnani has crossed the mind, hence he is free from alternatives. There is only one (no second), hence there is no question of alternatives.

My form has no shape. The body has a shape that is physical in nature. Likewise, the mind also has a shape in terms of mental modes like happiness, misery etc. Buddhi (intellect) has a shape when it decides on something when it excludes other alternatives. In this context shape means a particular form, and direction. This form applies to my body, mind, and intellect, etc. but does not apply to me since I have identified myself with Paramātma. Paramātma is nirākāra and is without any forms. The various ākāras (forms) of Paramātma that we see – Shiva, Vishnu, Devi, etc. is the sākāra rūpa that the Paramātma has taken out of compassion for blessing us. The sākāra rūpa is for our convenience that Paramātma has granted us, for us to focus our minds on, and for us to offer Pūja. The sākāra rūpa is not the essential he, and he is nirākāra rūpa.

विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् / vibhutvācca sarvatra sarvēndriyāṇām

विभुत्वात्- vibhutvā - all pervading; च - ca - and; सर्वत्र - sarvatra - in all places; सर्व - sarva - of all; इन्द्रियाणाम् - indriyāṇām - sense organs;

Wherever I go, all my sense organs are all-pervading!

Notes:

He is quoting another reason for his nirvikalpa and nirākāra rūpa. There is no place that my sense organs do not reach.

For ordinary human beings like us, we are limited by the range that our sense organs access; to range of vision, hearing, taste, smell, and touch. Paramātma is omnipresent, and his range of senses is boundless.

The restriction of indriyās does not apply to him. Because I am all-pervading, all my sense organs are also all-pervading. That is the characteristic of a Jnāni, and Jnānis will have the ability to go wherever they like to. These are called siddhis and being referenced here.

All my sense organs have got the power to do whatever they like, wherever they want. There is no limitation as for ordinary Jivās.

न चासङ्गतं नैव मुक्तिर्न बन्धः / na cāsaṅgataṁ naiva muktirna mēyaḥ

न च - na cā - am not even; असङ्गतं - asaṅgataṁ - non-attachment; नैव मुक्तिः - naiva muktiḥ - no release; न बन्धः - na bandhaḥ - no bondage;

Notes:

A Jnāni is free from attachment. Being asaṅga (free from attachment) is a very basic requirement for a Jnāni.

Ādi Shankara mentions that he is not even non-attached. Attachment and non-attachment are until you attain the Jnāna, similar to Karma. Karma is a ladder until you reach Jnāna, and you are not bound by karma (which leaves you) once you attain the Jnāna, so says the Shāstra.

The attachment and non-attachment are all parts of karma, parts of mental mode that I have transcended. There is no attachment nor non-attachment for me. I have transcended all dualities!

Bondage and release are for a Jīva, attached with a body and mind. He requires to be making efforts to get Mukti, so says the Shāstra. Mukti (moksha) is the fourth purushārtha. The question of release comes because you know that you are bound. Only a person who is confined by boundaries (like in a prison), needs to make efforts to come out of the boundaries.

Once you are out of the boundaries, you are ever free. A Jnāni is ever free and hence no question of bondage and mukti.

Saints have been describing this in similar terms even from Vedic times. One such reference from Devi Sūktam (Rigveda), chanted by a Rishika (female Rishi) Vāgambhrini is listed here. She composed Devi Sūktam from a state of divine ecstasy born out of being merged in Devi consciousness. Devi Sūktam is chanted in Chandi Yajna while doing Vasordhārā (similar to Chamakam in Rudra Homam for Vasordhārā). Vāgambhrini mentions अहं ब्रह्मास्मि - Ahaṃ Brahmāsmi, that she is Brahman, similar to Ādi Shankara mentioning here that अहं शिवः - Ahaṃ Shivaḥ. She mentions that “I am the one who is giving the powers to Shiva, driving the arrows of Shiva in his hand”.

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमा आदित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १॥

Om Aham Rudrebhivrasubhiscaramyahama Dityairuta Visva deVaiḥ |
Aham Mitraavarunobha Bi BharmyahamiNdrāgni Ahamaṣvinobha || 1 ||

I am moving around with Rudras and Vasus, I am moving around with Adityas and Vishwa Devas, I am the support of Mitra, Varuna, and also the Indra, Agni, and Aṣvinos (twin Ashvinis).

This is the first mantra, and there are many mantras on similar lines. The essence is that she has transcended all the bondage and she is one with Paramātma. We see this kind of assertions in Vedas, and various other Shāstras.

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् / cidānandarūpaḥ śivō:'haṃ śivō:'ham

चित् - Chit - Consciousness (original consciousness of Parabrahmam); आनन्द - ānanda - supreme bliss ; रूपः - Rupaḥ - form of; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspicious; अहम् - aham - I am; शिवः - Shivaḥ - Shiva, auspiciousness;

I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

Summary:

I am free from alternatives, free from shapes and forms, and all my sense organs have the capacity to be all-pervading, I am not even non-attached, have no bondage, and no mukti. I am of the very form of consciousness (chit), and happiness/bliss (ānanda), I am the very auspiciousness!

In Brahma Jnānavali Māla, Ādi Shankara mentions

॥ ॐ ॥

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥
asaṅgo'ham asaṅgo'ham asaṅgo'ham punaḥ punaḥ ।
saccidānandarūpo'ham ahamevāhamavyayaḥ ॥ 2 ॥

असङ्गोऽहम् - asaṅgo'ham - refers to “Unattached I am”. These statements need to be understood in the context that they were mentioned.

Here the Acharya mentions that he has transcended Puṇya and pāpa, happiness and misery, attachment and non-attachment, etc. He mentions that “na cā asaṅgataṁ”, even non-attachment is not needed for him since he has crossed the duality, and transcended to the stage of non-duality.

In Brahma Jnānavali, he mentions that “Unattached I am” by which he is stressing that attachment is no more with him. Attachment is the basic nature of humans and is emphasized. Out of the two aspects – attachment and non-attachment – he has chosen asaṅga for emphasis. For us, ordinary human beings, saṅga is the basic nature and we do not know how to cross the aspect of attachment. To teach us that we have to learn to cross saṅga, Ādi Shankara mentions that “I am an asaṅga, you can be that too!”. First, you become an asaṅga and then cross that state, that is the message. After developing ‘Asangata’, you need to drop that also. That is the stage that is mentioned in Nirvāṇa Ṣaṭkam.

Ādi Shankara explains the same concept to different audiences in different ways. That is the beauty that we all have to enjoy!

॥ श्रीनिर्वाणषट्कम् संपूर्णम् ॥

॥ SriNirvāṇa ṣaṭkam Sampurnam ॥