

ADVAITA PANCHAKAM



Verse 1

नाहं देहो नेन्द्रियाण्यन्तरङ्गो
नाहङ्कारः प्राणवर्गो न बुद्धिः ।
दारापत्यक्षेत्रवित्तादिदूरः
साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥ १ ॥

nāhaṃ deho nendriyāṅyantaraṅgo
nāhaṅkāraḥ prāṇavargo na buddhiḥ ।
dārāpatyakṣetravittādīdūraḥ
sākṣī nityaḥ pratyagātmā śivo'ham ॥ 1 ॥

I am not the body, am not the senses, not the mind, not the ego, not the group of vital breaths or forces, not the intellect. I am the one who is far away from wife, children, farm, house etc. I am verily that Shiva who is witnessing directly, who is eternal and is the innermost Self. [Verse 1]

Verse 2

रज्ज्वज्ञानाद्भाति रज्जौ यथाहिः
स्वात्माज्ञानादात्मनो जीवभावः ।
आप्तोक्त्याऽहिभ्रान्तिनाशो स रज्जु-
जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ २ ॥

rajjavajñānādbhāti rajjau yathāhiḥ
svātmājñānādātmano jīvabhāvaḥ ।
āptoktyā'hibhrāntināśo sa rajju-
rjīvo nāhaṃ deśīkoktyā śivo'ham ॥ 2 ॥

Just as because the rope is not correctly cognized as the rope, in it a snake appears to manifest, similarly because our Atman is not Intuited, cognized as He really is in Him this Jivatma appears (to exist or manifest). Just, as when the knowledgeable people help cognize the object in front to be a rope it is cognized to be a rope alone, similarly when a Sad guru or a true, genuine preceptor teaches (the Shishya realizes that) 'I am not a Jeeva, but am verily Shiv. alone. [Verse 2]

Verse 3

आभातीदं विश्वमात्मन्यसत्यम्
सत्यज्ञानानन्दरूपे विमोहात् ।
निद्रामोहात्स्वप्नवत्तन्न सत्यम्
शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ३ ॥

ābhātīdaṃ viśvamātmanyasatyam
satyajñānānandarūpe vimohāt ।
nidrāmohātsvapnavattanna satyam
śuddhaḥ pūrṇo nitya ekaḥ śivo'ham ॥ 3 ॥

All this unreal world of duality, just as the dream appears because of the attachment for sleep, appears because of misconception" delusion. Therefore, it is not real. I am Shiva, who is pure, consummate, eternal and non-dual alone. [Verse 3]

Verse 4

नाहं जातो न प्रवृद्धो न नष्टो
देहस्योक्ताः प्राकृताः सर्वधर्माः ।
कर्तृत्वादिश्चिन्मयस्यास्ति नाहं-
कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥ ४ ॥

nāhaṃ jāto na pravṛddho na naṣṭo
dehasyoktāḥ prākṛtāḥ sarvadharmāḥ ।
kartṛtvādiśchinmayasyāsti nāhaṃ-
kārasyaiva hyātmano me śivo'ham ॥ 4 ॥

Apart from me there does not exist a real world of duality whatsoever. Whatever exists externally is misconceived or imagined because of Maya. This appears in Me who is non-dual, just like a reflection appears in a mirror. Therefore I am Shiva. [Verse 4]

Verse 5

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto nānyatkiñcidatrāsti viśvaṃ
satyaṃ bāhyaṃ vastu māyopakṛiptam ।
ādarśāntarbhāsamānasya tulyaṃ
mayyadvaite bhāti tasmācchivo'ham ॥ 5 ॥

"There is nothing like my being born, growing and dying. All these qualities or characteristics of Prakriti or primordial matter which appear to be in me are in truth belonging to the body. Kartrutwa, Bhoaktrutwa etc. are belonging to Ahamkara alone and not to Me who is Chinmaya or of the very essence of Pure Consciousness. I am of Shiva Swaroop alone." [Verse 5]