

श्रीशुकाष्टकम्

भेदाभेदौ सपदि गलितौ पुण्यपापे विशीर्णे

मायामोहौ क्षयमुपगतौ नष्टसन्देहवृत्तेः ।

शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥१॥

निस्त्रैगुण्ये पथि विचरतो नष्टसन्देहवृत्तेः भेदाभेदौ सपदि गलितौ पुण्यपापे विशीर्णे

मायामोहौ क्षयमुपगतौ शब्दातीतं त्रिगुणरहितं तत्त्वावबोधं प्राप्य को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; नष्ट सन्देहवृत्तेः – having destroyed doubting attitude; भेदाभेदौ – all differences; सपदि – instantly; गलितौ – dropped out; पुण्यपापे – merits & demerits; विशीर्णे –withered; मायामोहौ – illusions & delusions; क्षयम् उपगतौ – reduced to nothing; शब्दातीतं –beyond the reach of words; त्रिगुणरहितं –free from the three qualities; प्राप्य – having attained; तत्त्वावबोधं– perception of the truth; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities; having destroyed doubting attitude; where, all differences are instantly dropped out; merits & demerits are totally withered; illusions & delusions are reduced to nothing and one has attained perception of the truth that is beyond the reach of words

& free from the three qualities; what injunctions or prohibitions, could be there! ॥1॥

यत्रात्मानं सकलवपुषामेकमन्तर्बाहिःस्थं

दृष्ट्वा पूर्णं खमिव सततं सर्वभाण्डस्थमेकम् ।

नान्यत्कार्यं किमपि च ततः कारणाद् भिन्नरूपं

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥२॥

निस्त्रैगुण्ये पथि विचरतो सर्वभाण्डस्थमेकम् खमिव यत्र सकलवपुषाम् अन्तर्बाहिःस्थं एकम् पूर्णं आत्मानं सततं दृष्ट्वा ततः कारणाद् भिन्नरूपं अन्यत् किमपि कार्यं च न पश्यति तत्र को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; सर्व भाण्डस्थम् - remains in all pots; एकम् – alone; खम् इव – like the sky; यत्र – where; सकल वपुषाम् –in all bodies; अन्तर्बाहिःस्थं - present inside & outside; एकम् –one; पूर्णं - full; आत्मानं - the Self; सततं - always; दृष्ट्वा – having seen; तत्र –there; कारणाद् –from the cause; भिन्न रूपं - different form; अन्यत् – another; किमपि – inexplicably; कार्यं - effect; च – and; न – cannot; ततः - then; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities, Having seen the Self present inside & outside all bodies where It alone always remains full like the sky in all pots; inexplicably there cannot be any

other form of effect different from the cause; then what injunctions or prohibitions could be there!

॥2॥

हेम्नः कार्यं हुतवहगतं हैममेवेति यद्वत्

क्षीरे क्षीरं समरसतया तोयमेवाम्बुमध्ये ।

एवं सर्वं समरसतया त्वंपदं तत्पदार्थे

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥३॥

निस्त्रैगुण्ये पथि विचरतो यद्वत् हुतवहगतं हेम्नः कार्यं हैमम् एवं (ज्ञायते यथा वा) क्षीरे क्षीरं अम्बुमध्ये तोयम् च

समरसतया एव (भवति) एवं सर्वं त्वंपदं समरसतया तत्पदार्थे (यत्र अनुभूयते तत्र) को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; यद्वत् - just like; हुतवह-गतं - after going through fire; हेम्नः - of gold; कार्यं - forms;; हैमम् - gold; एवं - itself; इति – this; क्षीरेक्षीरं - milk in milk; अम्बुमध्ये – in water; तोयम् - water; समरसतया – homogeneously; एव-एवं - like this; सर्वं -all; त्वंपदं - thou a collection of organs out of five primordial elements; समरसतया - homogeneously; तत्पदार्थे – in that Existence denoted by the word tat; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities; where Just like gold-ornaments (forms of gold even) after going through fire remain gold itself, milk remain homogeneously in milk and water remain homogeneously in water only; like this all that is denoted by the word *twam* i.e. thou a collection of organs out of five primordial elements remain homogeneously in that Existence denoted by the word *tat* (and where it is experienced like this, there), there what could be injunctions or what

could be prohibitions! ॥3॥

यस्मिन्विश्वं सकलभुवनं सामरस्यैकभूतं

उर्वी ह्यापोऽनलमनिलखं जीवमेवं क्रमेण ।

यत्क्षीराब्धौ समरसतया सैन्धवैकत्वभूतं

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥४॥

निस्त्रैगुण्ये पथि विचरतो यस्मिन् उर्वी आपो अनलम् अनिल खं जीवम् एवं ही क्रमेण विश्वं सकल भुवनं सामरस्य

एकभूतं यत् क्षीराब्धौ सैन्धव समरसतया एकत्वभूतं (एवं सति तत्र) को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; यस्मिन् – in which; उर्वी – earth; आपो – water; अनलं - fire; अनिलं - wind; खं - sky; जीवं - soul; एवं-ही-क्रमेण- in this course or succession only; विश्वं - universe; सकल भुवनं - all worlds; सामरस्यं-एकभूतं - undivided homogeneity; यत् – which; क्षीराब्धौ – in the ocean of milk; सैन्धव – oceanic; समरसतया –

homogeneously; एकत्व – unity; भूतं -existing; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities; where earth, water, fire, wind, sky & soul in this course or succession only remain in homogeneity with the universe & all worlds or which exists like oceanic in the ocean of milk homogeneously; (being like this,) what injunctions or prohibitions

could be there! ॥4 ॥

यद्वन्नद्योऽर्णवसमरसाः सागरत्वं ह्यवाप्ताः

तद्वज्जीवा लयपरिगताः सामरस्यैकभूताः ।

भेदातीते द्वितयरहिते सच्चिदानन्दरूपे

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥५ ॥

को विधिः को निषेधः निस्त्रैगुण्ये पथि विचरतो यद्वत् अर्णवसमरसाः नद्याः; सागरत्वं ही अवाप्ताः तद्वत् भेदातीते

द्वितयरहिते सच्चिदानन्दरूपे लयपरिगताः जीवा सामरस्यैकभूताः ।

को विधिः को निषेधः - what could be injunctions or what could be prohibitions there; निस्त्रैगुण्ये पथि –the

path free from the three qualities; विचरताः – while pursuing; यद्वत् –as long as; अर्णवसमरसाः -

foaming with the same water; नद्याः – rivers; सागरत्वं-ही-अवाप्ताः – verily keeps on attaining ocean-

ness only; तद्वत् – even so; भेदातीते-द्वितयरहिते – in that which is beyond distinction and bereft of the

pairs of opposites; सच्चिदानन्दरूपे – in the Existence-Consciousness-Bliss-Absolute; लयपरिगताः -

keeps on reaching in rhythm; जीवा – souls; सामरस्यैकभूताः - became undivided homogeneity.

What injunctions or prohibitions could be there, While pursuing the path devoid of three qualities; as long as rivers foaming with the same water verily keeps on attaining ocean-ness only; even so souls keeps on reaching in rhythm in that which is beyond distinction and bereft of the pairs of opposites;

i.e. in the Existence-Consciousness-Bliss-Absolute! ॥5 ॥

दृष्ट्वा वेद्यं परमथ पदं स्वात्मनैकस्वरूपं

बुद्ध्वात्मानं सकलवपुषामेकमन्तर्बहिःस्थम् ।

भूत्वा नित्यं सदुदिततया स्वप्रकाशस्वरूपो

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥६ ॥

निस्त्रैगुण्ये पथि विचरतो परम् अथ पदं वेद्यं स्वात्मना एकस्वरूपं दृष्ट्वा आत्मानं सकल वपुषाम् अन्तः-बहिः-स्थं एकम्

बुद्ध्वा सदुदिततया नित्यं स्वप्रकाशस्वरूपो भूत्वा को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; परम्-अथ-पदं - this

excellent Abode; वेद्यं - having perceived; स्वात्मना-एकस्वरूपं – in uniformity one’s own self; दृष्ट्वा –

having seen; आत्मानं - the Self; सकलवपुषाम् - of all bodies; एकमन्तर्बहिःस्थम् – acquiring fully inside

& outside; बुद्ध्वा - having known; सत्-उदित-तया – having emerged from existence; नित्यं - स्वप्रकाश – eternal-self-effulgent; स्वरूपो – nature; भूत्वा – being; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities, having perceived this excellent Abode and having seen It in uniformity with one's own self so also having known that the Self remains inside & outside all bodies, and having emerged from existence; being eternal self-effulgent by nature; there, what could be injunctions or what could be prohibitions! ॥6 ॥

कार्याकार्ये प्रकृतिनियते नात्र कर्तृत्वमस्ति

जीवन्मुक्तस्थितिरवगता दग्धवस्त्रावभासः ।

एवं देहे प्रविलयगते तिष्ठमानो विमुक्तो

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥७ ॥

निस्त्रैगुण्ये पथि विचरतो कार्यं अकार्यं प्रकृतिनियते अत्र कर्तृत्वम् न अस्ति जीवन्-मुक्त-स्थितिः दग्ध-वस्त्र-अवभासः
एवं अवगता विमुक्तो देहे प्रविलयगते तिष्ठमानो (वा) को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; कार्य-अकार्यं – enjoined & prohibited actions; प्रकृतिनियते – fixed by nature; न –does not; अत्र - here;

कर्तृत्वम् – doer-ship; अस्ति – exist; जीवन-मुक्त-स्थितिः– the state, liberated while living in body; दग्ध – वस्त्र – अवभासः -एवं- perceived such as a burnt cloth; अवगता – achieved; विमुक्तो – for a liberated one; देहे – body; प्रविलय गते – after its dissolution; तिष्ठमानो – even in the same body; को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities, where doer-ship does not exist as enjoined & prohibited actions are fixed by the nature; the Liberated state is perceived such as a burnt cloth; for such a liberated one; even in the same body or after its dissolution, What injunctions or prohibitions could be there! ॥7 ॥

कस्मात्कोऽहं कुत इह भवान् कोऽयमत्र प्रपञ्चः

सत्संवेद्यं गगनसदृशं पूर्णतत्त्वप्रकाशम् ।

आनन्दाख्यं समरसधने चादिमध्यान्तहीने

निस्त्रैगुण्ये पथि विचरतो को विधिः को निषेधः ॥८ ॥

निस्त्रैगुण्ये पथि विचरतो अहं कस्मात्, को इह भवान्, कुत अत्र अयम् प्रपञ्चः; सत्-संवेद्यं गगन-सदृशं पूर्णतत्त्व-प्रकाशम्
कः (इति विचिन्त्य तथा) आनन्दाख्यं समरसधने आदिमध्यान्तहीने (अवगत्य) च को विधिः को निषेधः ।

निस्त्रैगुण्ये पथि –the path free from the three qualities; विचरताः – while pursuing; अहं कस्मात् – from where did I originate?; को-इह-भवान् – who are you here; कुत-अयम्-अत्र-प्रपञ्चः - whence this

universe is here; सत्-संवेद्यं - perceivable to the sages; गगन-सदृशं - similar to sky; पूर्ण-तत्त्व-प्रकाशम् - the truth that is whole, effulgent; कः - what could be; (इति विचिन्त्य तथा) आनन्दाख्यं - known by the name *Ananda* i.e. bliss; समरसघने - the homogeneous cluster; च - and; आदिमध्यान्तहीने - that one without beginning, middle or end; (अवगत्य) को विधिः को निषेधः - what could be injunctions or what could be prohibitions there.

While pursuing the path free from the three qualities, (Contemplating like) from where did I originate? Who are you here? Whence this universe is here? What could be the truth that is whole, effulgent, similar to sky and perceivable to the sages? (and after grasping) that one without beginning, middle or end, the homogeneous cluster and known by the name *Ananda* i.e. bliss; there,

what could be injunctions or what could be prohibitions! ॥8 ॥

सत्यं सत्यं परमममृतं सर्वकल्याणरूपं

मायारण्ये दहनमलिने शान्तनिर्वाणदीपम् ।

तेजोरूपं निगमसदनं व्यासपुत्राष्टकं यः

प्रातःकाले पठति मनसा याति निर्वाणमार्गे ॥९ ॥

यः प्रातःकाले सत्यं परमममृतं सर्वकल्याणरूपं मायारण्ये शान्तनिर्वाणदीपम् तेजोरूपं निगमसदनं व्यासपुत्राष्टकं

मनसा पठति सः दहनमलिने निर्वाणमार्गे याति इति सत्यं ।

यः -one who; प्रातःकाले -in morning; सत्यं - truth; परमम् - excellent; अमृतं - nectar; सर्वकल्याणरूपं - by nature is all welfare; मायाअरण्ये - in the forest of illusion; ; शान्त - unwavering; निर्वाण - serene; दीपम् - lamp; तेजोरूपं - lustrous by nature; निगमसदनं - the abode of Vedic scriptures; व्यासपुत्र - आष्टकं - collection of eight verses by the son of Vyasa; मनसा - mentally; पठति - recites; सः दहन-मलिने- getting one's impurities burned; निर्वाण-मार्गे - on the way of emancipation; याति - goes; इति सत्यं - is the truth.

One who, in the morning mentally recites collection of eight verses by the son of Vyasa (Shuka) which is like true excellent nectar, the abode of Vedic scriptures and by nature is all welfare as unwavering serene lamp lustrous by nature in the forest of illusion; getting one's impurities burned goes on the way of emancipation; is the truth. ॥9 ॥