

DAKSHINAMOORTHY STOTRAM

By Swami Paramarthananda

Transcribed by P.S. Ramachandran

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciples.



Published by :

Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012

Phone: 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in



DAKSHINAMOORTHY STHOTHRAM

Commentary Swami Paramarthananda Of Chennai

Transcription of his lectures – In Unicode With Sanskrit Slokas

Download from www.arshaavinash.in
By P.S. Ramachandran

ॐ

सदाशिव समारम्भाम् शङ्कराचार्यमद्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

sadāśiva samārambhām śankarācāryamadyamām
asmad ācarya paryantām vande guru paramparām

Om

From today, we will be taking up a text called दक्षिणामूर्तिस्तोत्रं dakṣiṇāmurtistotraṃ, which is composed by Adi Shankaracharya. dakṣiṇāmurti is an aspect of Lord Shiva. Lord Shiva as Brahma vidya guru is called dakṣiṇāmurti, and in वैष्णव सम्प्रदायः vaiṣṇava sampradāyaḥ, there is a deity ह्यग्रीवः hayagrīvaḥ and this hayagrīvaḥ also is looked upon as brahma vidya guru, as an aspect of Lord Vishnu. Thus dakṣiṇāmurti as an aspect of Lord Shiva and Hayagrīvaḥ as an aspect of विष्णुः viṣṇuḥ; both are Brahma vidya gurus. And there is another name for Lord dakṣiṇāmurti as Brahma vidya guru, and that name is sadāśiva. And that is why we have these two popular verses,

sadāśiva samārambhām śankarācāryamadyamām
asmad ācarya paryantām vande guru paramparām.

sadāśiva samārambhām means the dakṣiṇāmurti samarambha. dakṣiṇāmurti, which originated as the adi guru, and a parampara in which Lord Adi Sankaracharya has a very important role, śankarācāryamadyamām. So beginning, middle and end of Brahma vidya sampradāyaḥ is mentioned here; sadāśiva is beginning; Sankacharcya is the middle and what is the end of this parampara? asmad ācarya paryantām, up to me; and if I begin to teach, then the paramapara comes to me; and if my shishya starts teaching, the parampara goes further. For me, the paramapara ends with my guru. Therefore asmad ācarya paryantām vande guru paramparām. Therefore Sadāśiva or dakṣiṇāmurti is the original teacher of Brahma vidya. And we have a parallel verse in vaiṣṇava sampradāyaḥ also,

जानान्दमयं देवम् निर्मलम् स्पटिक क्रितम्
आधारम् सर्व विध्यानाम् ह्यग्रवम् उपास्महे .

jñānādamayaṃ devam, nirmalam spaṭika kritam;
ādhāram sarva vidhyānām, hayagrīvam upāśmahe.

This also conveys the same idea, wherein hayagrīva is the initiator of the tradition. And dakṣiṇāmurti as an aspect of Lord Shiva performs almost the same function as Lord Shiva does. Lord Shiva is laya kartāḥ, among the trinity. Brahma is the creator; viṣṇuḥ is the sustainer and Shiva is the laya kartāḥ; the one who resolves the universe. But when Lord Shiva resolves the द्वैत प्रपञ्चः dvaita prapanchaḥ, that destruction is not the ultimate destruction; it is only a partial destruction, because during प्रलयः pralayaḥ; the duality goes only to unmanifest condition. Duality very much remains; संसारः saṃsāraḥ also remains very much; because again Brahmaji comes and creates duality and along with that problems also come; And therefore, Lord Shiva is responsible only for अपेक्षिक apekṣika destruction, because in that destruction everything else is destroyed, except one portion; the primary culprit, the osama bin laden of saṃsāraḥ, and who is that primary culprit? अज्ञानम् ajnānam is not destroyed, when pralayaḥ takes place. In sleep we resolve the duality, but ajnānam, we do not destroy. In Maranam, we destroy the duality but ajnānam survives, in pralayam the whole world is resolved but ajnānam survives. So the resolution of saṃsāraḥ and the duality is complete only when ajnānam also goes away. And that ajnānam destruction job; destroying dvaita permanently, atyantika nāśaḥ is done by Lord Shiva as dakṣiṇāmurti. And when he destroys the daivta prapanchaḥ and ajnānam, advaitam brahma is established; not temporarily, but permanently; advaitam was, is and ever will be. And therefore dakṣiṇāmurti is more auspicious as it were, because he brings about atyanthika dvaita nāśaḥ, through ajnāna nāśaḥ. And how can dakṣiṇāmurti destory ignorance? dakṣiṇāmurti destorys ignorance or for that matter, anybody can destroy ignorance only by one method, and that is by providing knowledge; jñāna dvārāḥ.

And how do you provide jñānam? Can you distribute knowledge as we distribute chundal last week, in a plastic packet, half a kilo or one kilo, distributed to all. Is it possible? Knowledge is not physically handleable substance; which can be distributed. It

cannot be transferred by connecting a wire, like transferring the recording from one tape to another and after one hour, the speech is transferred. Similarly, there is no method of transferring knowledge from one head to another, there is only one method and that method is what knowledge, the invisible knowledge should be converted into audible words. The invisible वित्तिरूप ज्ञानम् vrittirūpa jñānam should be converted into शब्दः शब्दः रूप उपदेशः śabdaḥ rupa upadeśaḥ. Just like transmitting station, radio or television station, the forms and sounds are converted into waves and they are transmitted and every television or radio set is a receiving station and the receiving set should reconvert the waves into again music. Similarly my head has certain ideas, and these ideas I want to transmit to you. I have only one method; I have to convert vrittirūpa jñānam into śabdaḥ rupa jñānam. And fortunately, the śabdaḥ rupa upadeśaḥ can travel and it can reach your ears and if you are not deaf, it will reach your brain and the brain receives the sound only but you have to convert the sound or words again into ideas and this reversion requires training or education on the part of the receiver also. In fact, साधनः चतुष्टयः सम्पत्तिः sādhanāḥ catuṣṭayaḥ sampatti itself is only a training in converting the upadeśaḥ vākyaṁ into Brahma vidya. Imagine a person has got wonderful ears. He can hear my speech very clearly. but he does not English language. Thus the sound will enter the brain and it will continue to remain only as sound; it will not be converted into wisdom; and this method of transmission is the only method available. In most of the knowledge; in physics we learn in the college or schools through upadeśaḥ transmission. There also physics upadeśaḥ takes place; chemistry upadeśaḥ takes place; the general method of communication; transference is the teaching alone.

And here also we have a teaching tradition, the original communicator being dakṣiṇāmurti; and since this upadeśaḥ is capable of liberating me from the thralldom of duality and duality borne saṁsāraḥ; Brahma vidya guru becomes more auspicious to me. The other sciences can destroy ignorance but that can't destroy my saṁsāraḥ and therefore, saṁsāraḥ destroying wisdom is very important; and the teacher of the wisdom is more important and original teacher of the wisdom is the most important thing for me. So the teaching is sacred; guru is more sacred; and the original guru is the most sacred one for me; and therefore every Vedantic student is indebted to dakṣiṇāmurti or Hayagrīvaḥ; we do not care, that Brahma vidya adi upadeśaḥ kartāḥ is

sacred; and appreciating this glory, Sankaracharya writes ten verses, in the form of glorification of Brahma vidya.

The word stotraṃ means glorification, acknowledgement of our gratitude; and dakṣiṇāmurti is the name of the deity; Why is this deity, adi brahma vidya guru; why is he called dakṣiṇāmurti? The word dakṣiṇāmurti has two meanings; the first meaning is this; the word मूर्ति: murti: means the form or the personality; the विग्रहः vighraḥ; the form of the deity; and the word dakṣiṇā means the facing the southern direction; it is an indeclinable word in Sanskrit; the word has two meanings; one meaning of dakṣiṇā is you know; what is that; guru dakṣiṇāi. dakṣiṇā means the compensation or offering is also dakṣiṇā, but that is a declinable word in sanskrit; dakṣiṇā, dakṣiṇe, dakshina. But dakṣiṇā as an indeclinable word has the meaning of facing the southern direction; And therefore dakṣiṇāmurtiḥ means that deity who is facing the southern direction; and from that we come to know that all the other deities are facing non-south direction; either they face the east; or west or north; most of the deities face any direction; other than the south; dakṣiṇāmurti is the unique deity which is south facing deity.

What is the significance of facing the south. According to our śātrās, the south direction represents यमधर्म राजाः yamadharma rājāḥ; every direction has got a deity; east has got Indra; west has got वरुणः varuṇaḥ; north has सोम देवतः soma devataḥ; so इन्द्रः indraḥ is पूर्व दिक् देवताः pūrva dik devatāḥ; सोमः somaḥ, means the moon is उत्तर दिक् देवताः uttara dik devatāḥ; and यमः yamaḥ is दक्षिण दिक् देवता dakṣiṇa dika devatā; and indra is pūrva dik devatāḥ; whenever you are facing south, who will be sitting here. yamadharma rājāḥ; represents what? The one who controls everything including the population; So यमः yamaः, the controller and the one who destroys everything at the appropriate time is अन्धकाः andhakāḥ, the one who puts end to everything.

In fact, yamaḥ means mortality; mortality means finitude; finitude means भयम् bhayam; lack; because a finite person is always is a wanting person and as long as we lack things in life; there is always discontentment; dissatisfaction or குறை; kurai; So wherever mortality comes, fear is inevitable; lack is inevitable; desire is inevitable; dissatisfaction is inevitable. All these put together we call samsāra; therefore Yamā is equal to saṃsāraḥ; and therefore we are all afraid of facing south; In traditional houses

and all, they never allow you to do anything facing south; even if you want to take a medicine, do not face south, then, change the direction and eat; want to do नमस्कारः namaskārah, this is south, do not do; therefore the entire humanity is afraid of southern direction, because they are all under the grip of Yama, mortality. dakṣiṇāmurti is the only one, who is not afraid of facing south; because dakṣiṇāmurti is only one who is not under the grip of Yama; who is not limited by time; and who has conquered time, And that is why dakṣiṇāmurti is also called mṛtyunjayaḥ; when a person is afraid of maranam, what do we do, mṛtyunjayaḥ mantra japa, mṛtyunjayaḥ homa, anything connected to mṛtyunjayaḥ, because mṛtyunjayaḥ means the one who conquers mortality; And by facing the southern direction, dakṣiṇāmurti tells I have conquered mortality, anyone who wants to conquer mortality; come to me; anyone who wants to conquer mortality, come to me; that is why we have the story of Markendeya Muni, who had only a very very short life; and yamadharma rājāḥ came to take, and he went and embraced the Lord Shiva. Lord Shiva means Lord mṛtyunjayaḥ.

मृत्युभीतमृकण्डसूनुकृतस्तव शिव सन्निधौ

यत्र कुत्र च पठेन्नहि तस्य मृत्युभयं भवेत्

पूर्णमायुररोगितामखिलाथ सम्पदमादरं

चन्द्रशेखर एव तस्य ददाति मुक्तिमयत्नतः ॥१०॥

mṛtyubhītamṛkaṇḍasūnukṛtastava śiva sannidhau

yatra kutra ca paṭhennahi tasya mṛtyubhayaṃ bhavet

pūrṇamāyurarogitāmakhilātha sampadamādaraṃ

candraśekhara eva tasya dadāti muktimayatnataḥ ॥

This mārkaṇḍeya muni wrote a sthothra called Chandrasekhara stotraṃ; Chandrasekhara also means mṛtyunjayaḥ; Chandrasekhara means the one who uses moon as an ornament; moon represents time; तिति; पौर्णमि, अमावास्य titi; paurṇami, amāvāsyā. Keeping the moon as an ornament, means keeping time under control; whoever worships mārkaṇḍeya, even he is supposed to conquer death; what to talk of worshipping dakṣiṇāmurti. Therefore dakṣiṇāmurti is willing to help all those people who are interested in conquering death; and how does he do that? There is only one method; he has conquered death through jñānam, and he will help others' conquer

death through jñānam. Therefore dakṣiṇāmurti means, the south facing deity who is the conqueror of mortality. This is meaning No.1.

Then there is a second meaning also. In this we split the words differently, instead of Dakshnaa... moorthy, we split it as Dakshina (na is short) and amoothihi Dakshinaa long and moorthi is the first method of division, second method Dakshina is short and amoothihi. And in this the word Dakshina means expert. A skilled person; a samartha: Expert in what?; expert in communication; or expert in everything, as Lord, he is expert in सृष्टि, स्थिति, लय कर्ता sṛṣṭi, sthiti, laya kartā, and as a Brahma vidya guru, he is expert in communication; communicating that subject matter, which is not normally communicable; that which is indescribable is described. And therefore he is दक्षिणः समर्थः dakṣiṇahaḥ samarthaḥ and the word अमूर्तिहि amūrthihi means the one who is really formless God. amūrthihi means रूपरहितः, निरूपहः rūparahitaḥ, nirūpahaḥ.

Then how come we are giving a particular form to dakṣiṇāmurti? Facing south, if you say south-facing, should there be not a form? So dakṣiṇāmurti is formless, how can you call him south facing; that is why I used the word really formless; and therefore it means the form is only temporarily given by us for the sake of worship or meditation. The formless God cannot be worshipped because there cannot be an alter for formless God. Because worship requires alter; because you have to offer flowers somewhere. If the Lord is formless where will you offer flowers. You cannot throw it towards the sky. You cannot do that; You have to say: argyam samarpayāmi, acamaniyam samarpayāmi, puṣpāṇi samarpayāmi, avāhayāmi, and naivedyam samarpayāmi; all those things; since the formless deity cannot have an alter, since alterless deity cannot be worshipped, therefore for the sake of worship, we attribute a temporary form, the original nature from the standpoint of his original nature, he is formless; and not only that, you cannot even use the word He is formless, because there is neither He or She. Therefore, according to the second meaning, dakṣiṇāmurti means निर्गुणम् ब्रह्मः nirguṇam brahmaḥ.

According to first meaning, dakṣiṇāmurti is Brahma vidya guruhu; according to the second meaning, dakṣiṇāmurti is nirguṇam brahmaḥ; which one we should take? We will take both; Why should we choose both; we start with Brahma vidya guru;

dakṣiṇāmurti and we have to end with the nirguṇam brahmaḥ, dakṣiṇāmurti; so Sagunam to nirguṇam is our journey.

And it is upon this dakṣiṇāmurti that Sankaracharya has written 10 verses and even though these verses are primarily meant for glorification. Sankaracharya presents the entire vedāntaḥ teaching ingeniously by way of glorification. So glorification is the direct purpose and the indirect purpose is by way of glorification, Sankaracharya presents the entire Upanisad saara. And that is why if we have studied the upanishad thoroughly then dakṣiṇāmurti sthothram will have a tremendous depth in it.

Of course we can see it superficially, but to get the fullest essence of the dakṣiṇāmurti sthothra, one should have gone through all the upanishads thoroughly. That is why I think, Swami Chinmayananda has written in the introduction here or elsewhere that this is a P. hd. text book. The idea is Sankaracharya assumes that the student of dakṣiṇāmurti sthothra has studied the Upanishads, at least reasonably well. Even the study of Geetha is insufficient; but the upanishads.

Then Swamiji, why do you teach and why are you teaching here, you do not ask; because I have done विवेकचूडामणि vivekacūḍāmaṇi thoroughly and since in vivekacūḍāmaṇi, many ideas have come, I thought I will make an attempt to communicate this sthothram and because it contains the upanishad sāra, there are many commentaries on the sthothram. Unlike the other sthothrams of Sankaracharya; where there are no commentaries; because it talks about only the Saguna aspect of Isvara; but dakṣiṇāmurti sthothra goes into the depth of vedāntaḥ; therefore it is taken as one of the vedantic prakarana grantha; instead of classifying under sthothra grantha; this is classified under prakrantha grantha, a vedantic text book, unlike Krishnaastakam or Sarasvathashtakam; they are not clubbed under prakarana ग्रन्थः granthaḥ; this is clubbed as vedantic text and several commentaries are there.

One acharya has written a direct commentary called Tatva sudha; and one of the direct disciples of Sankaracharya, i.e. Sureshvacharya has commentary has written commentary on verse form; about 144 verses; he has written upon these 10 verses; So we can imagine how much depth is there; and Sureshvaracharya commentary is called Manasollasa and Manasollasa Vartikam and Sureshvaracharya is so deep, that another

person wrote a commentary on Manassollasa Vartikam; So I am quoting all these things just to tell you that even though it is called a stotraṃ, so much is packed inside this text book. And therefore, conventionally, there is a practice of taking some verses from Sureshvaracharya's varthikam and they are presented as the dhyana slokas;

So there are some dhyāna slokāḥs for dakṣiṇāmurti slokas, just as we have got geetha dhyāna slokāḥs; geetha dhyāna slokāḥs is not part of geetha at all; geetha originally belonged to Mahabharatham and dhyāna slokāḥ never comes in the geetha. Some acharya came and wrote and that is incorporated; Similarly here also certain slokāḥs are culled from various sources and they are presented as dakṣiṇāmurti sthothra dhyana slokāḥs; And in different books different dhyāna slokāḥs are found and I am going to follow the dhyāna slokāḥs that we find in the Chinmaya mission book, that is Balavihar guide II. There are certain dhyāna slokāḥs and if you have that verses, it is well and good; you can listen to them; the actual dakṣiṇāmurti sthothra will come later. First we will do the dhyāna slokāḥs; there are six slokas presented here;

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वशिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |
ācāryendraṃ karakalita cinmudramānandamūrtiṃ
svātmaraṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

This is a dhyāna slokāḥs taken from the मानसोल्लास वार्थिकम् of Sureshvaracharya; and here the Acharya offers namaskārā, prostrations to śrīdakṣiṇāmūrtim ide; Fourth line last portion ide. means namaskarome; namami, namaskarome; I offer namasakara to Lord Dakshinamoorthi, and all other words are the glories of dakṣiṇāmurti. And what is the primary glory? maunavyākhyā prakāṭitaparabrahmatatvaṃ; dakṣiṇāmurti is primarily a brahma vidya acharyaha; a teacher; many people do not like the word teacher; they think it is like a school; there is a student writing notes and all, it is only possible in

physics, chemistry, material sciences; remember that is not true; Brahma vidya is also exactly similar only; the subject matter is holier, but the method of communication is exactly similar to the method of communication of any other subject matter, consistent and systematic teaching for a length of time, and the student should consistently and systematically listen. I cannot go to the 8th class physical class one day and 5th standard one day, and phd physics one day; No; from Lkg, UKg, it is a gradual build up of knowledge; it is like laying one brick over the other and also in between you put cement, the cement to unite one brick and another and then you keep another one, it is a build up. Remember, Brahma vidhya is not a flashy experience, that comes in a moment of meditation. It is not a flashy experience, that comes in a moment of mediation, but it is an understanding that we build up in our mind, by consistent and systematic built up study.

Therefore Brahma vidya guru is a teacher, exactly as Krishna was a teacher of Arjuna, he systematically taught, and at regular intervals allowed Arjuna to clarify his doubts, then the next level of teaching, then a fresh set of doubt, then the next level of teaching, then the next set of doubt, it is this process; So everything is the same except the subject matter; there you are learning about the object, here you are learning about the subject. Therefore Krishna is primarily a systematic teacher, and dakṣiṇāmurti is primarily a systematic teacher. Therefore he is called प्रकटितपरब्रह्मतत्त्वं prakāṭitaparabrahmatatvaṃ. Therefore the one who has given the brilliant exposition; the one who has brilliantly revealed; prakāṭanam means revelation; revelation, meaning knowing the unknown or making the unknown known is revelation. So प्रकटनम् prakāṭanam means throwing light upon a thing; and what has dakṣiṇāmurti revealed; not physics or chemistry or any other thing; parabrahmatatvaṃ; the ultimate reality known as param brahma; param means infinite; brahman means brahman; tatvam means reality.

So parabrahmatatvaṃ means the reality, which is infinite brahman. and this parabrahmatatvaṃ has been revealed by this dakṣiṇāmurti; And how did he reveal? there is only method I said; व्याख्या vyākhyā; by systematic teaching; not by touching the head; no स्पर्शः दीक्षः नयन दीक्षः sparśaḥ dīkṣaḥ nayana dīkṣaḥ; etc. You may transfer many other things through touching and seeing; but knowledge cannot be transferred by seeing or touching; If that is possible Krishna would have applied that crash

programme; people want crash programme; I tell you that any programme, you want in a crash, it will crash; It will help you for a few days, then you cannot survive; that will go away. Therefore, brahma vidya is not a crash programme, somebody touches your back and something rises from your navel and hits the top of your head; and you get a flashy enlightenment. If such short cuts are there; Krishna could have used, because Mahabharata battlefield is the most inconvenient place for systematic teaching; He would have used; the very fact that Krishna used systematic teaching means, teaching is the only method and therefore Sureshvacharya says: वाक्यः Vyakya; vyakyānam means exposition; And what type of vyakyānam he did? That is interesting; maunavyākhyā; so exposition in silence.

Now the question is how can I teach anything through silence? That our problem is that through teaching itself we find difficult to understand; how can a person teach through silence? So therefore how to teach dakṣiṇāmurti sthoram in silence; Every Monday; you come and sit and I come and sit up to 8 o'clock and you go away; and for that we need not even unite here, By silence nothing can be communicated; even material wisdom cannot be communicated by silence; how can the most intriguing, most complex spiritual wisdom be communicated through silence; and even if the teacher may have some extra ordinary power to communicate the silence; through silence; and how can an ordinary student understand what is communicated through silence? Shishya is ordinary; Guru might have occult powers. but the sishya is an ordinary person;

And even assuming that through silence communication has taken place; let us assume; how do you know communication has taken place or not? So for that you require another communication, otherwise student might have understood something; the teacher might have communicated something; therefore it can be absolute confusion. That is why it is said: Buddha communicated through silence; and we got four branches of Buddhism. because silence can be interpreted in any way.

Silence can be sheerly because of my ignorance. I do not want to answer the question, because I do not know; therefore I keep quiet.

I can observe silence, because I may know and you may not be qualified to receive the teaching and therefore I may observe the silence.

Or I may observe silence because the subject matter is incommunicable.

Silence can be given any number of meaning; In fact, one branch of buddhism concluded that silence means nothingness; and therefore ultimate reality is शून्यम् śūnyam; शून्य वादः śūnya vādaḥ. And who says that? This fellow says that there is nothing; to say that there is nothing, you require something; therefore silence can be shoonyam; silence can be ignorance; silence can mean the devotee, the student is unqualified; silence can mean indescribability; Therefore silence can communicate anything and therefore we should not take the word मौनम् maunam in its literal sense at all; because nobody can teach through silence;

Then what do you mean by mauna vakya? Here mauna means indirect description. Indirect description, because Brahman cannot be directly described it being free from all attributes. Because description are possible only in terms of attributes; you describe a person in terms of his colour, his attribute; that fat person; lean person; tall person; dark person, bald person, bespectacled person, based on various attributes, the ultimate truth being free from all the features for description.

In Sanskrit it is called शब्दः प्रवृत्ति निमित्तानि śabdaḥ pravṛtti nimittāni; śabdaḥ pravṛtti nimittā means conditions for verbal description. Our forefathers have studied that. What are the conditions required for describing anything verbally and they have arrived at five conditions; I am not going to tell that here; they are called sabda pravriti nimithani, various conditions for verbal description of anything.

And Brahman happens to be such that it does no fulfill any one of these conditions. śabdaḥ pravṛtti nimittā rahitam brahma; it does not have any conditions which are required for verbal description; that is why यतो वाचो निवर्तन्ते; वाचाम गोचरम् yato vāco nivartante; vācāma gocaram.

But fortunately, human beings have extra ordinary powers wherein he can describe an indescribable thing also; through an indirect method. By the method of implication; which is very very commonly used by all of us. Method of implication. And we

understand also. Suppose at the end of the class, a person is getting into the car, and he is about to drive, and one of the students come and asks this person, where are you going? Now you are about to start, this person is about to walk, and he asks the question, where are you going and this person says: No problem I can drop you. Question is what? Where are you going? Answer is what? I can drop you.; How did this communication take place? Even though question is one thing; this person understood the implication of the question and answered; And if a guest comes and spends too much of time, you ask him what is your next programme? What does it mean? imply; vacate the place please. It is not decent to ask a person; therefore you have hundred different methods; In the class also if you repeatedly look at the watch; It has got implication; some students come and tell; Swamiji today's class was wonderful; Ok. I appreciate. After two minutes. they themselves are worried; they have communicated today's class is wonderful; now they are worried; that through implication, the other classes are not wonderful; I know how to take proper meaning; I have not taken it in a wrong way; but the students are worried; I may take the other meaning. Swamiji, every class is nice;

And when there are two children; and the mother says this child is wonderful; what is communicated; the other child feels bad, even though you have not said anything, when you glorify one child, through verbal communication, through maunam, you have conveyed some other thing; the second child gets hurt; Never glorify one child; glorify both; talk about some other glory; thus we use the method of indirect communication and vedāntaḥ also uses the method of implication. In Sanskrit, it is called लक्षण वृत्तिः lakṣaṇa vṛttihḥ; vṛttihḥ means method; lakṣaṇa means implication; lakṣaṇa means through implication. So a teaching, which uses the method of implication.

So when I say Brahman is existent, I is not an object, what do I convey; I would give you one week; you think over Brahman is existent, but it is never an object; you have to find out the answer; that is the method of implication. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
om̐ śāntiḥ śāntiḥ śāntiḥ ||*

Dakshinamoorthy stothram-Commentary by Swami Paramarthananda- Transcription

ॐ

सदाशिव समारम्भाम् शन्करचार्यमद्यमाम्
अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām
asmad acarya paryantām vande guru paramparam

Om

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ
svātmaraṃ muditavadanaṃ dakṣiṇāmūrtimīde ||

The first few prayer verses are not written by Adi Sankaracharya. They are compiled from outside sources. The actual stotraṃ begins from विश्वन्दर्पण viśvandarpaṇa only, I said. And this first verse is found in one of the commentaries of dakṣiṇāmurti stotraṃ . And here the author invokes the grace of dakṣiṇāmurti; dakṣiṇāmurtim ide; ide means नमस्करोमि namaskaromi, I offer namaskārā to dakṣiṇāmurti. And the description of the Lord is given: maunavyākhyā prakāṭitaparabrahmatatvaṃ; dakṣiṇāmurti is the adi guru; the initiator of brahma vidya sampradāyaḥ itself. And through this sampradāyaḥ or

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

traditional method of teaching; he has revealed parabrahmatatvaṃ; tatvaṃ means the reality of everything; which is called Brahman and which is परम् param; देश, काल, वस्तु, परिच्छिद शून्यम् deśa, kāla, vastu, parichida śūnyam, which is free from all the three forms of limitation; spatial-limitation; timewise limitation; and attribute-wise limitation.

Any attribute is considered to be a limitation because any particular attribute excludes the opposite attribute. If you say it is big, you are negating the attribute of smallness; if you say it is good, you are negating the attribute of badness; if you say it is chair; you are negating the attribute of tableness; therefore, to have an attribute is to have a limitation. And therefore, if brahman is limitless; it should not have any particular attribute; and therefore it is निर्गुणम् च nirguṇam ca. Therefore param means it is timeless; spaceless; and attributeless. And that brahman, anantham ब्रह्मः brahmaḥ is the the ultimate truth of this universe, and this Brahman prakaṭitam; prakaṭitam, revealed, taught by Lord dakṣiṇāmurti as adi guru, and how did he teach? मौनव्याख्येन maunavyākhyena which I was explaining in the last class, thorough the method of silence, and I told you that the word silence should not be taken in the literal sense, because silence cannot communicate anything, or even if it communicates, every can interpret silence according to one's own subjectivity; And therefore we should understand silence as indirect teaching of brahman. In indirect teaching, the teacher is silent about Brahman, because he has not uttered any direct word about Brahman; therefore with regard to brahman, he is silent but at the same time, Brahman has been taught using indirect method of implication, and one famous method used in Kenoupanisad; अन्यदेव तत् विदितात् अथो अविधात् अथिः anyadeva tat viditāt atho avidhāt athiḥ; Brahman is an existent thing; which is different from objects of experience. See the definition. Brahman is an existent thing, which is different from all the objects of experience. This is the quiz programme. You have to find out what is existent and other than all the objects. What is that? What is existent; other than all the objects of

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

experience? There is only one thing; which is other than all the objects of experience and that which exists, and that is the experiencer, observer-subject.

And elsewhere, the language used is नेति नेति neti neti; what remains after the negation of everything; that is Brahman; what remains after the negation of everything is brahman; again; if you analyse what remains after the negation of everything is the negator himself; because the negator is not subject to negation. If the negator has to be negated, you require another negator to negate the negator. and therefore neti neti method: anyadeva tat veditāt atho avidhāt athiḥ method. In all these methods; the Upanisads does not directly say anything about Brahman; So we can say Upanishad is silent about Brahman. But at the same time, Upanishad or the आचार्यः ācāryaḥ has conveyed what has to be conveyed.

The first method is called लक्षण व्रित्तिः lakṣaṇa vrittiḥ, indirect method of communciation; the second method is called निषेध व्रित्तिः niṣedha vrittiḥ, the method of negating everything else; All these are maunavyākhyānam only. Therefore मौन वाख्यानेन, निषेध व्रित्त्या लक्षण व्रित्त्य वा प्रकटितम्, प्रतिपादितम्, ब्रह्म तत्त्वम् ऐन सह दक्षिनामूर्ति. बहुव्रीचि समासहः mauna vākhyānena, niṣedha vrityā lakṣaṇa vritya vā prakāṣitam, pratipāditham, Brahma tatvam ena saha dakṣiṇāmūrti. bahuvrīvi samāsaḥ. And such a dakṣiṇāmurti I prostrate.

Then the next glory of dakṣiṇāmurti is युवानम् yuvānam. yuvānam means one who is in his youth, one who is young; the word young can be taken literally also, it can be taken figuratively also, dakṣiṇāmurti is always picturised as young teacher;

.....वृद्धाः शिष्याः गुरुर्युवा । गुरोस्तु मौनव्याख्यानं ... vṛddhāḥ śiṣyāḥ gururyuvā | gurostu maunavyākhyānaṃ ...

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

That verse comes later; physically dakṣiṇāmurti is presented as a young ācāryaḥ; therefore yuvā; figuratively also, youthfulness stands also as positive approach to everything; freedom from cynicism; freedom from pessimism; which is a general tendency; that overtakes us as we grow old; generally we talk about the good old days; and previously generation also they tell; in our times, everything was there; values were there; and now only they are going; next generation they will say, during our time, values were good; Generally old age makes a person negative; pessimistic, cynical, critical; generally watch the conversation among the elderly; you are all young, OK. I mean elderly people; Generally, it is cynical and negative.

Whereas if you are able to avoid cynicism; criticism; negativism; all the time taking about good old days; good new days also we should be able to talk about, you are youth in your mind. vedāntaḥ makes a person youthful in mind; is always positive; always non-critical; always appreciative; in any field. In the olden days' generation musicians, never have a good word about the younger music generation; OK; there might be some negative points; but always they about classism is gone; learn only from CD/cassettes, old class system is gone; they are learning from internet; they have these availability.

In those these, they had to do gurukula; there are advantages and disadvantages; but all the time criticising the younger generation; that is the typical sign of ageing; vedāntaḥ makes you positive, makes you see the good things which are happening; therefore dakṣiṇāmurti is yuvā means that his mind is soaked in Vedantic perspective. This is the second meaning.

And the third meaning is philosophical meaning; yuvā means the one who is free from अपक्षयः apakṣayaḥ; ever youthful; never ageing; that means the one who is not

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

affected by kala tatvam. dakṣiṇāmurti being brahman itself अजो नित्य शाश्वतोयम् पुरणः ajo nitya śāśvatoyam puraṇaḥ; that शाश्वतत्वम्, पुरणत्वम् śāśvatatvam, puraṇatvam, etc. are indicated by the word yuvā; the one who is ever fresh like mārkaṇḍeya; who is supposed to be ever sixteen. So mārkaṇḍeya; ever sixteen; in the puranas it is said; it means he has conquered yamadharma rājā or mortality. Thus philosophically, yuvā means नित्यः nityaḥ. And such a dakṣiṇāmurti, who is youthful physically, who is youthful mentally, and who is ever youthful spiritually; that dakṣiṇāmurti I worship;

Then वशिष्ठान्तेवसदृषिगणै varśiṣṭhāntevasadṛṣigaṇai. This is a compound word and therefore there should be no gap in between. In balavihar book after varśiṣṭhānte, a gap is there, which should not be there. varśiṣṭhāntevasadṛṣigaṇai. Here the author says, not only dakṣiṇāmurti is a great vedantic teacher, he is surrounded by great disciples. दृषिगणैरावृतं ṛṣigaṇairāvṛtaṃ; means ever surrounded by; a very big demand he has got as a teacher, and therefore he is surrounded by ṛṣigaṇaihi; So ṛṣi means those who are good thinkers; an informed person; an enlightened person, a mature person is called rishihi. We are not talking about a physical ṛṣi with the thadi and all those things; but mentally, ऋषि, जानाथि इति ऋषिः ṛṣathi, jānāthi iti ṛṣiḥ. So a विवेकि viveki. The one who knows the effemerality of everything else; the one who knows the eternity of Brahman, the one who has got नित्य अनित्य वस्तु विवेकः nitya anitya vastu vivekaḥ; the one who does not expect security from the insecure perishable things from the world; this enlightened informed person is called ṛṣiḥ. Because this viveka is required. Only then, वैराग्यम् vairāgyam will be there; and vairāgyam is required because only then, vedāntaḥ will become priority; Without viveka and vairāgyam, vedāntaḥ will not appeal. Even if vedāntaḥ appeals, it will be a hobby only. If vedāntaḥ should not be a hobby or timepass; if vedāntaḥ should become my life's mission, perhaps the only mission, it requires tremendous viveka and vairāgyam. And that is indicated by ṛṣiḥ. So by mature people.

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

And since they are committed seekers, they have left everything else; and they have surrendered to the guru; They do not have any other agenda or programme and therefore they are अन्तेवसदृषिगणैः antevasadr̥ṣigaṇai: antesvasat means antevāsi; a resident student in a gurukulam is called antevāsi. अन्ते Ante means समीपे samīpe, vasat living near the teacher; because we learn from a teacher through verbal communication and more than verbal communication, we learn from the teacher, through his life and activities; And that is non-verbal communication.

Nowadays a lot of research is going on non-verbal communication, body language, etc. and our sastra feels that non-verbal communication is more and more powerful also. In fact, children learn from the parents; more through non-verbal communication than through verbal communication. And in fact, the first few years, the child is not even ready for verbal communication; it is not trained. And therefore spiritual learning also has to take a lot through non-verbal communication and how to accomplish that? Just live in the presence of the Guru. No talking; but the very presence implies. That is why in our tradition, almost any system Gurukulavasa sampradāyaḥ was used; Such a disciple is called अन्ते वसन् शिष्यः ante vasan śiṣyaḥ; and here the people are अन्तेवसन्तहः ऋषिगणाः antevasantahaḥ ṛṣigaṇāḥ; antevasantahaḥ ṛṣigaṇāḥ; and what is the age of the disciple; guru has been said to be yuvā.

What about शिष्यः śiṣyaḥ? वरिष्ठः varīṣṭhaḥ; very very aged disciple; so वर्षि varṣi means old; वर्षियान् varṣiyān comparative degree older, वर्षिष्ठान् varṣiṣṭhān; oldest, this is the general law; people generally appreciate the importance of vedāntaḥ generally only during the last stage of life.

बाल स्थवत् क्रीडाः सक्तः

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

तरुणस्तावत् तरुणि सक्तः

वृद्धस्तवत् चिन्ता सक्तः

bāla sthavat krīḍāḥ saktaḥ

taruṇastāvat taruṇi saktaḥ

vṛddhastavat cintā saktaḥ

Where is the time and interest for vedāntaḥ? Therefore generally people are busy, after either अर्तः artaḥ, or कामः kāmaḥ, or धर्मः dharmāḥ, understand the limitations of धर्मार्थकाम dharmārthakāma, generally a person has to go through three आश्रमास् āśramās; brahmācāryaḥ ashrama, grihasthāśramā and vanaprastha āśramā; Generally three āśramās are required for the ripening of a person.

You cannot force interest in vedāntaḥ; that is happening; parents are admiring the importance of vedāntaḥ; and somehow or other they want to thrust it down the guts of the children and by forcing vedāntaḥ, the children develop hatred for it. Interest in vedāntaḥ can never be enforced; interest in vedāntaḥ can never be enforced; we allow the people to live and grow and make the vedantic teaching available around; like the May I help you counter in the railway station. You can keep some books here and there; one or two cassettes here and there; and they casually listen; and they may be interested and never force vedāntaḥ; if at all we have to force, dharma shastra, we have to emphasise. Vedantic interest has to grow.

And generally, it takes years and decades; And therefore by that time, we are 70-75-80; any vedantic class you take, the average age is higher; In vedāntaḥ sessions; any other sessions, there might be youth, in vedāntaḥ sessions, it will be older; we need not be pessimistic about it; vedāntaḥ requires tremendous maturity.

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

If you say vedāntaḥ is for higher profits in business; crowd will come. So you can use the vedāntaḥ but you present the purpose as artha kama, then they will come; But remember, people are not coming for vedāntaḥ; if you present vedāntaḥ for moksha; it is very very rare to get interest in vedāntaḥ. And therefore the author says, varshishta is superlative, the older, the oldest disciples, but the mature one, they are surrounding dakṣiṇāmurti. So वर्षिष्ठः अन्तेवसन्तस्त्रः, ऋषि गणाः, तैः, कर्मधार्य समासः, आवृतम् varṣiṣṭascha antevasantaschaḥ, ṛṣi gaṇāḥ, taiḥ, karmadhārya samāsaḥ, āvṛtam, surrounded by such disciples;

And ब्रह्मनिष्ठैः brahmaniṣṭhaiḥ, the word brahmaniṣṭha has a special meaning here. Normally the word brahmaniṣṭha stands for a जीवन् मुक्तः jīvan muktaḥ or a ज्ञानि jñāni; ब्रह्मणि निष्ठाः निश्चयेन अवस्थः यस्यः brahmaṇi niṣṭāḥ niśchayena avasthaḥ yasyaḥ; here we are talking about the disciple; ब्रह्म निष्ठैर्हि ऋषिगणैः brahma niṣṭaihi ṛṣigaṇaiḥ; the author says; the students are ब्रह्म निष्ठाः brahma niṣṭāḥ; how can the students be brahma niṣṭāḥ; they have become students only to become brahma niṣṭāḥ; therefore here the word brahma nishta should not translated as jnani; two different meaning; one meaning is those who are interested in becoming brahma niṣṭāḥ; and the one whose only agenda; one whose obsession, one whose deep interest is only in that; therefore who are craving for brahman; that is one meaning; तीव्र मुमुक्षुत्वम् tīvra mumukṣatvam is indicated.

There is a second meaning; which seems to be more significant also, and that is सगुण ब्रह्म निष्ठैः saḡuṇa brahma niṣṭaiḥ; they have come to the teacher, to learn about the निर्गुणम् ब्रह्म nirguṇam brahma, and at this moment, as disciples, they are established in saḡuṇam brahma. saḡuṇam brahma means saḡuṇa īśvaraḥ; So they are all great bhaktās. In the name of philosophy, they do not reject religion. There are many vedantins, who try to avoid a religious life. Somehow they have anethma to religion,

Dakshinamoorthy stothram-Commentary by Swami Paramarthananda- Transcription

God, rituals, vibhothi, chandanam; they think they are all beyond religion; and they think that being religious is something inferior and therefore they try to separate religion and vedāntaḥ; and they want to take only the vedantic portion, but our tradition says it is not proper. Uniqueness of our tradition, vedāntaḥ goes always with religion; not only internal religion, it goes with external symbols of religion also. That is why in any ashrama, even though the pursuit is of nirguna brahma, a temple is built; and all the students are asked to go to the temple; they have got deeparadhana, they are all given mantra japa and they are all asked to chant the mantras; you should be soaked in Saguna isvara bhakthi. Without bhakthi, jnanam will not shine; and that bhakthi aspect is indicated by the word, brahma nishtaihi. They are deeply religious people, committed to their Ista devathas; Therefore brahma nishtai;

Then आचार्येन्द्रं ācāryendram, so not only dakṣiṇāmurti is the ācāryaḥha, the one who teaches, and the one who lives the teaching; सौत्रियम् ब्रह्मनिष्ठाः sotriyam brahmaniṣṭāḥ; the one who lives the teaching is brahmaniṣṭāḥ. Suppose a person lives the teaching; but he does not teach is called केवल ब्रह्म निष्ठाः kevala brahma niṣṭhāḥ; so the one who lives and teaches is called sotriyam brahmaniṣṭāḥ guruhu and he is called ācāryaḥha;

अचिनोति हि सास्त्राणि
अचारे स्थपयत्यपि
स्वयम् अचरते यस्मात्
तस्मात् अचार्यः उच्यते.

acinoti hi sāstrāṇi
acāre sthapayatyapi
svyam acarate yasmāt
tasmāt acāryaḥ ucyate.

Dakshinamoorthy stothram-Commentary by Swami Paramarthananda- Transcription

He compiles the sāstrās, and communicates; acinoti hi sāstrāṇi, that means what? He teaches, at the same time, svyam acarate yasmāt; the one who also lives that teaching; achinoti acarate iti ācāryaḥ; and we have got so many ācāryaḥs in the parampara.

नारयणम् पद्मभुवम् वसिष्ठम् सक्तिम् तत् पुत्र पराशरम् च nārayaṇam padmabhuvam vasiṣṭam, saktim saktim tat putra parāśaram ca; many are there; and sadāśiva samārambhām śankaracāryamadyamām.... asmat ācāryaḥ paryantham, among all the ācāryaḥs, what is the glory of dakṣiṇāmurti? He has got a special status; he is the only ācāryaḥ who was never a disciple; who is the Adi Guru; who does not have his own Guru; that means what?; He was never ignorant, requiring an ācāryaḥ; whereas the second guru, was not born wise; second guru was a संसरि saṃsāri ignorant person; then he learned from the first guru and he became wise; third one became wise. dakṣiṇāmurti is the only one, never became wise; though ever was a jnani. And therefore he is called आचार्येन्द्रः ācāryendraḥ; a guruless guru, and adi guru; sampradāyaḥ initiator. That is what Krishna also said in the Geetha; वेदैश्च सर्वे अहम् एव वेध्यः, वेदान्तं क्तिन् vedaisca sarve aham eva vedhyaḥ, vedānta krit. vedānta krit means sampradāyaḥ kartha. Remember the word sampradāyaḥ; is a very significant word in the teaching; sampradāyaḥ meaning the method of communication. There is a special method of communication, which alone will communicate the incommunicable truth; it is a specially designed method is called sampradāyaḥ. The sampradāyaḥ initiator is bhagavan dakṣiṇāmurti; therefore ācāryaḥ indram; indraḥ means श्रेष्ठः sreṣṭhaḥ; here Indra does not mean deva guru. The word indra at the end of another word means sreṣṭhaḥ; so simhendrah means the great lion; manushendraḥ, pakshiindraḥ. The word indra as a suffix, at the end of the word, the shreṣṭhaḥ, the greatest one; ācāryaḥ shreṣṭham; and करकलित चिन्मुद्रम् karakalita cinmudrah. So in his hand, he is showing a jecture; courting a मुद्रः mudraḥ; mudraḥ means a jecture; a jesticulation; mudraḥ; non-verbal

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

communication; mudraḥḥ is non-verbal communication, like the news for the hearing-impaired one; the whole thing is mudraḥḥ; mudraḥḥ is a form of non-verbal communication. All dances are non-verbal communications. Dancer does only by non-verbal communication. If they show this and that say தாயே யேசோதா tāye yecotā. Modern children would not know. Bharatha natyam or any form of art is non-verbal communication; all paintings are non-verbal communication; all sculptures are non-verbal communication. In fact, when you talk, your body does all kinds of things; it does all kinds of things, and I am sitting quiet like this!, I am doing so many things. So these are all non-verbal communication. So mudraḥḥ is form of non-verbal communication. And here dakṣiṇāmurti is non-verbally communicating the essence of vedāntaḥ and that mudraḥḥ gestures which conveys the essence of vedāntaḥ, non-verbally is called cinmudraḥḥ. Cit means जीवात्म परमात्म ऐक्य ज्ञानम् jīvātma paramātma aikya jnānam. Here cit means jjīvātma paramātma aikya jnānam. Cinmudraḥḥ means jeevatma paramatma aikya jnana bodhka mudraḥ; What is the cinmudraḥḥ; cinmudraḥḥ is defined as

अङ्गुष्ठतर्जनीयोगमुद्रा व्याजेनयोगिनाम् ।

शुत्यर्थं ब्रह्मजीवैक्यं दर्शयन्योगता शिवः ॥

aṅguṣṭhatarjanīyogamudrā vyājenayoginām |

śṛtyarthaṃ brahmajīvaikyam darśayanyogatā śivaḥ ||

aṅguṣṭhatarjanīyoga; aṅguṣṭa means the thumb, tarjanī means the forefinger; the index finger; it is called targanī because generally used for threatening others; I will see you. Tarjanī iti tarjanī, therefore it represents the ego, the jīvātma. aṅguṣṭa represents the paramātma; because in the Upanisads, paramātma is described as having the size of the thumb, residing in the heart; because the heart is supposed to be of the size of a fist and within the fist, the inner gap is of the size of the thumb; if you thumb is bigger; the fist also will be bigger; nothing to worry; therefore you always find within your fist;

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

the inside gap is exactly for a thumb; therefore if you have to visualize God inside your heart; heart is of the size of the fist; therefore the inside the gap is of the size of the thumb, and therefore Bhagavan is visualised as having the size of a thumb; Or otherwise they call it a flame; Flame also is of this size; अङ्गुष्ठ मात्र पुरुषः; In Kathopanishad, we have seen;

अङ्गुष्ठ मात्र पुरुषः मध्य अत्मनि तिष्ठति;

ईशानो भूत भावस्य, सः एव ध्य स मुष्यः

aṅguṣṭa mātra puruṣaḥ madhya atmani tiṣṭati;

īśāno bhūta bhāvasya, saḥ eva dhya sa muṣyaḥ

paramātma is to be meditated of the size of the thumb; very careful; You do not say paramātma is of the size of the thumb; paramātma is sarvagatātma. For meditation paramātma is visualised as aṅguṣṭa maatra; And why should we should aṅguṣṭa as paramātma; there is another significance also; one is from the meditation angle; the Upanishad picturises that way; there is another reason also;

All these four fingers are useful to us only because of the thumb. In fact they say human being alone has a unique design of the thumb and because of this, human being is able to have maximum use of the hand. A very big research has gone into the design of the human thumb.

Recently, there was an article I saw in a magazine, how the design of human thumb is uniquely different from all the animals and because of this one advantage, human being is able to have so much extra power; if you have any doubt, you tie your thumb and try to do anything. Right from brushing the teeth; it would not work; you cannot try without the thumb. Therefore thumb is the one which makes all the fingers purposeful;

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

therefore thumb has independent existence; whereas all the others fingers have dependent existence. Therefore this is satyam, the others are mithya.

And according to Sanskrit grammer also, all these four fingers have got feminine name, indicating prakrithi and thumb alone has got masculine name indicating Purusha; this aṅguṣṭa, masculine gender; tarjanī, feminine gender; madhyamaa, feminine gender, anamika feminine gender; kanishtika feminine gender; all these are प्रकृति prakriti; mithya; they can never function by themselves; aṅguṣṭaha alone is purushaha; satyam blesses the others to do their function; in cinmudraḥ so much sigificance is there. And this aṅguṣṭa is paramātma, tarjanī is jīvātma.

And this jīvātma, can join either these three fingers or it can join this thumb; these three fingers stand for शरीर त्रयम्; प्रकृति तत्त्वम्; स्तूल, सुक्ष्म, कारण तत्त्वम् śarīra trayam; prakriti tatvam; stūla, sukṣma, kāraṇa tatvam; or prakriti tatvam;, the anaatma; and the jīvātma naturally joins with what; if you keep your hands naturally; the natural condition of this finger is it naturally joins the other three fingers. And similarly from birth, we naturally identify with the śarīra trayam. If somebody asks who are you; we never say, स्तूल सुक्ष्म कारण शरीरात् अवस्तात्रय साक्षिः पञ्च कोश विलक्षण, सचिदानन्त रूप अहमस्मि stūla sukṣma kāraṇa śarīrāt avastātraya sākṣiḥ pañca kośa vilakṣaṇa, sacidānanta rupa ahamasmi; Even if it is taught we refuse to claim that; We immediately give our autobiography; and our biography is either ourstula śariram or sūkṣma śariram.

So what does vedāntaḥ teach; give up your natural tendency; separate the jīvātma from śarīra trayam and unite it with the thumb, the paramātma; and the beauty is jīvātma, the index finger can never join the thumb without getting away from śarīra trayam. Otherwise people will argue; I will have both; I will keep sariram and also atma. vedāntaḥ says; you cannot have the cake and eat it too; if you want to join paramātma, you have to renounce śarīra abhimānam. If you want śarīra abhimānam,

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

you cannot join paramātmā, you take enough time, śarīram or paramātmā, you decide. You can never have both. And therefore this jīvātmā has to separate from the śarīrathrayam and join at the tip of the thumb. There is some philosophy there. There are some other system of philosophy, who claim Cinmudraḥḥ, the index finger joining the root of the thumb; one school; We say no, no, no, you have to join the top. Root of the thumb means शरणगति śaraṇāgati; I am jīvātmā, you are paramātmā, I am small, you are big; I am dasa, you are Swami; that will not work here; we say that I and the paramātmā is one; whole circle; पूर्णमदः पूर्णमिदं; we should join in such a way, that it become a circle; a circle does not have अदि and अन्तः; When it stands separate, index finger has got अदि and अन्तः That means it is mortal. When the index finger is away from the thumb, it is mortal; when it joins the thumb, making a circle, it has become असतो मा सत् गमया; मृत्योमा अमृतम् गमया; asato mā sat gamayā; mṛtyomā amṛtam gamayā; So angusta, tarjanī yogaha; this joining, र्जनीयोगमुद्रा व्याजेनयोगिनाम्; श्रुत्यर्थं ब्रह्मजीवैक्यं दर्शयन्योगता शिवः tarjanīyogamudrā vyājenayoginām; śrūtyarthaṃ brahmajīvaikyam darśayanyogatā śivaḥ.

This is another sloka on dakṣiṇāmurti. So such a Cinmudraḥḥ he is weilding; And therefore some people say since dakṣiṇāmurti is teaching through Cinmudraḥḥ, and Cinmudraḥḥ is non-verbal communication; therefore it is maunavyākhyānam. They are connecting like that; because when all the students come, he does not teach; then how does he teach? And therefore it is maunavyākhyā they say; because there is a problem, remember, this Cinmudraḥḥ can communicate only if somebody explains the Cinmudraḥḥ; suppose you all come to dakṣiṇāmurti sthothra class and I am sitting one hour without moving; because maunavyākhyā; What will you understand? Therefore remember, mudraḥ can communicate only if I have been taught about the significance of mudraḥ; You go to a bhāratīya natya programme; they were showing some thing; it can indicate fear; and I think in the context I guess, I did not understand fully well, it is

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

the rise of the Sun with the throbbing rays; I can interpret as malaria also; because it is shivering; or it can be winter season; remember one throb can indicate winter season, throbbing rays of the sun, malaria (I said for joke) something like that; Remember mudraḥ can communicate again only if somebody explains the mudraḥ. That is why if you merely show like that, people may say snuff mudraḥ. Now it is going away. I used to go to a saastri; he was a great scholar; He knows vedāntaḥ, he teaches very well; so he teaches like this (with the snuff between the fingers), So therefore it was double idea; therefore you are showing Cinmudraḥḥ also. So mudraḥ can communicate anything; therefore remember, mere mudraḥ cannot teach; mere silence cannot teach; indirect verbal communication is required; dakṣiṇāmurti does both.

मुद्रः mudraḥḥ

So करकलित karakalita; kalitha means sporting Cinmudraḥḥ means jñāna mudraḥḥ, so kare करकलित चिन्मुद्र ऐन सहः चिन्मुद्रः; bahuvrihi samaasa; the one who is sporting Cinmudraḥḥ in his hands;

And आनन्द रूपम् ānanda rūpam; so the one who is embodiment of ānanda; Not only as ātmā he is ānanda swaroopa, at the mental level also, because of his wisdom he is ānandaha. Therefore ānanda rūpam, embodiment of ānanda, Because when the saṃsāris come; only then the guru can give ānanda to the śiṣyaḥ; because when they come, they come with samsaara problem only. And if the guru also, like सत्गुरुः satguruḥ written in English; s.... a.....d.. guru; when you write. You will write, but when we forget whether it is English or Sanskrit; So when we sing, we say sad guru, sad guru, sad guru pahimam; therefore it is not sad guru; it is satguruḥ; Dayananda Swamy was telling somewhere in North India they were pronouncing Sat as satha guru satha guru. So Swamji heard for the first time, he thought, chetha guru, chetha guru, he had doubts, when He is alive very much, why they are saying satha, satha, etc. !

Dakshinamoorthy sthothram-Commentary by Swami Paramarthananda- Transcription

So one sat word it can convey different meaning, if not pronounced properly; therefore ānanda rūpam is embodiment of ānanda; OK. If he is ānanda swarooopa, from where does he get the ānanda? He depends on whom for his ānanda; after renouncing everything; one may derive ānanda from guru status, that is also another form of dependance; so because there are so many shisyas, so I am a wanted person; there are people doing namaskārā; and people taking about me; and that becomes a form of emotional dependence, Remember that even that is a form of saṃsārah;

So dakṣiṇāmurti derives ānanda from what? He does not derive ananda from anything or any being or even any relationship. then his ānanda comes from himself. So svātmā rāmam, so even guru śiṣya sambandah, should not become a dependance. even the swami-bhaktha sambandah, even devotee-god relationship is ultimately should not be a form of dependence; we say; ஆசை அறுமின்கள்; ஆசை அறுமின்கள்; ஈசனோடாகிலும் ஆசை அறுமின்கள். asai aruminkal, asai aruminkal, esanodakilum; asai aruminkal; any relationship that is also finite; Here svatmaramam means the one whose source of ananda is himself; even if there are shisyas, he enjoys guru status; if there are no shisyas, he enjoys atma status;

na saastha, na saastram, na shishyo, na shiksha,
na cha tvam; na chaham, na chayam; pranchaha;
swarooopa va bhodhat; vikalpa sahisnu,
tat eko vashistaha shivaha kevaloham. 55.33.

If Shisyas are around, I am dakṣiṇāmurti, if śiṣyas are not around, I am केवलः Shivaha; kevalaha, not Tamil kevalaha; but Sanskrit; So svātmā rāmam, And how do you know that He is happy; because happiness is not a visible property like height or weight?

Dakshinamoorthy stothram-Commentary by Swami Paramarthananda- Transcription

Happiness is an internal condition. And how do you know he is happy? मुदितवदनं muditavadanaṃ; face is the index or the mirror of the mind. So therefore whether a person is happy or unhappy will be naturally shown in the face. That is why in the Bhagavat gita,

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥२ -१॥

taṃ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam ।

viśīdantamidaṃ vākyaṃuvāca madhusūdanaḥ ॥2- 1॥

viśīdantam; Arjuna was embodiment of gloom. And how was Krishna teaching? prahasanniva bhārataḥ; He had a blooming face, two characters or letters are only different; bloom and gloom, moksha from samsara; So therefore muditavadanaṃ, a smiling face, a radiant face. Such a dakṣiṇāmurti, dakṣiṇāmurti muditavadanaṃ yasya, bahuvrihi, dakṣiṇāmurtim ide; I do namaskārā to that dakṣiṇāmurti; wonderful and popular sloka; details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om'pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥

om'sāntiḥ sāntiḥ sāntiḥ ॥

ॐ

सदाशिव समारम्भाम् शन्करचार्यमद्यमाम्
अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām
asmad acarya paryantām vande guru paramparam

Om

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadṛṣiganairāvṛtaṃ brahmaniṣṭhaiḥ |
ācāryendraṃ karakalita cinmudramānandamūrtiṃ
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

वटवितपिसमीपे भूमिभागे निषण्णं,
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेद दक्षं नमामि ॥

vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ,
sakalamunijanānāṃ jñānadātāramārāt |
tribhuvanagurumīśaṃ dakṣiṇāmūrtidevaṃ
jananamaraṇaduḥkhaccheda dakṣaṃ namāmi ||

Of the six dhyāna slokās presented in this book, we have seen the first dhyāna slokā and now we will enter into the second one, vaṭaviṭapisamīpe, etc. dakṣiṇāmūrti devam namami. dakṣiṇāmūrti devaṃ in the third line and namāmi in the fourth line; I offer namaskaraṃ to dakṣiṇāmūrti. देवः devaḥ Devaḥa means ईश्वरः īśvaraḥ; dakṣiṇāmūrti devaḥa, īśvaraḥ the dakṣiṇāmūrti. The rest of the verse is the description of dakṣiṇāmūrti, the one who is vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ.

निषण्णं niṣaṇṇaṃ means seated. ni plus shan to sit out; niṣaṇṇaṃ past participle, karthari, (aside, grammar students); niṣaṇṇaṃ the one who is seated and where is he seated? वटवितपिसमीपे vaṭaviṭapisamīpe, vaṭaviṭapi means near banyan viṭapi means samīpe; vaṭa vriksha; therefore it is a tree which gives Vada! It is a banyan tree; and there also it seems that there are so many types of banyan trees and it is unique that no birds sit on that tree, it seems; And that in Tamil is called kallaal कल्लाल; there is also a sloka called कल्लालिल कुடை अमरन्तु. kallalil kudai amardundu, and the uniqueness is no crow will sit; Why they have chosen such a tree, you can imagine. Otherwise dakṣiṇāmūrti sits surrounded by the students and in the middle of the class, the crow defiles them. Therefore they have intelligently chosen a right tree also; vaṭaviṭapisamīpe, close to the banyan tree;

and भूमिभागे bhūmibhāge, on the foreground, on the ground, that means at the foot of vaṭa vriksha, निषण्णं niṣaṇṇaṃ, Lord dakṣiṇāmūrti is seated and what does he do there;

सकलमुनिजनानां ज्ञानदातारमारात् sakalamunijanānāṃ jñānadātāramārāt; there he sits as a guru, giving knowledge to all the students;

What type of students? मुनिजनानां munijanānām, muni means thinking people, mature people, मन्नात् मुनि mananāt muni. By the word muni, we do not refer to their physical features; by the word muni, we refer to their intellectual features. That means they have gone through the full life and they have experienced and learned from their experiences; परीक्ष्य लोकान् कर्मचितान् parīkṣya lokān karmacitān. Such mature ripe people, here called munijanaa; like Sanaka, Sananda, as well as other seekers, to all seekers; साधना चतुष्टय सम्पन्नाम् इत्यर्थः sāadhanā catuṣṭaya sampannām ityarthāḥ; for all of them, ज्ञानदातारमाराम् jñānadātāramārām; the one who imparts brahma vidya;

आरात् ārāt; the word ārāt, an indeclinable word has got two meanings, one meaning is the one who gives the knowledge straight away at the time of teaching itself; one who is capable of direct and instantaneous communication. It is not that the teacher gives a rough indirect temporary knowledge, which the student has to convert into realisation later, there is no question of two grades; straight away, अपरोक्ष ज्ञान प्रधारम् aparokṣa jñāna pradhāram. At the time of श्रवणम् śravaṇam itself, he blesses the student with aparokṣa jñānam; because of his communication skill.

And as I have often said, the communication skill is never allowing the student to objectify Brahman; as the teacher describes Brahman the student tends to conceive of Brahman with the attributes described and he thinks it is now a concept at the time of śravaṇam and he wants to realise that concept later. The teacher should not allow the student to make Brahman into a concept. He should communicate in such a way, that he should make the student realise, that he is talking about the student himself, who is not something to come later, which is self-evident here and now. Therefore I am not talking about some Brahman, but I am talking about the Brahmanness which is your own nature. So instead of saying 'Brahman', we have to change the word; I am talking

about your Brahmanhood and having said that I am not talking about another substance Brahman but I am talking about your Brahmanhood.

Next step I have to take care of is, the Brahmanhood that I am talking about is not a status you have to acquire in future. Otherwise student will again postpone, OK; the teacher is talking about my Brahmanhood and I have to acquire that Brahmanhood by doing साधनः sādhanah; he will postpone. We are great procrastinators, so the teacher has to say, I am not talking about a new substance, I am talking about a new feature of yours and that new feature is not something that has to come, but it is something which is already here and now. So the teaching of the eternally available Brahmanhood of the student, who is listening. This is the approach to the teaching. I will repeat: the eternally available Brahmanhood of the student is communicated by the vedantic teacher; and therefore there is nothing for postponement; it is something for owning up at the time of śravaṇam itself.

If such a teaching is given, it is called ārāt jñānadātāram; ārāt means instantaneously, immediately, gap-lessly, the one who gives knowledge; this is meaning No.1 of the word ārāt.

The second meaning of ārāt; even from a distance, the one who can give knowledge. Because he is the Lord and therefore one who can bless the student even from distance. Between the two meanings, first meaning is the better meaning. So this is the second feature of dakṣiṇāmūrti.

Then the third glory. त्रिभुवनगुरुमीशं tribhuvanagurumīśam; tribhuvanagurumīśam, you cannot split; tribhuvanaguru, you can understand; the one who is the teacher; the perceptor of all the three lokas; देवानाम् अपि गुरुः मनुक्ष्याणाम् अपि गुरुः सर्व गुरुः devānām api guru; manukṣyāṇām api guru, sarva guruḥ; and

What is the meaning of the word guruḥu? Two meanings; several meanings are given; one meaning is the grammatical meaning; it is derived from the root, ग्रिणति grīṇati; to teach; to communicate systematically, is grīṇati, upadeśayati; bodhayati, iti guruḥu; The one who imparts knowledge is called guruḥu and then in Guru gita, they give a series of meanings, based on the two letters, gu and ru. Several meanings are given in Guru gita, and out of them one popular meaning is:

उकारस्य अन्दकारौवै, रुकारस्य तन् निवर्तकः;

अन्दकार निवर्थित्वात्; गुरुरित्यभिधियते

ukārasya andakārovai, rukārasya tan nivartakaḥ;

andakāra nivarthitvāt; gururityabhidhiyate

So the letter Gu represents darkness or ignorance, internal darkness is ignorance and the letter Ru refers to the eliminator, the remover; तन् tan nivarthakaḥ; tan nivarthakaḥ means what; anthakāra nivarthakaḥ and what is the eliminator of darkness; light is the eliminator of darkness, the inner darkness is ignorance and the inner light is knowledge; and therefore one who gives or one who lights up the light of knowledge to dispel the darkness of ignorance; as Krishna said in the Bhagavad Gita, तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

teṣāmēvānukampārtham ahamajñānajaṃ tamaḥ |

nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10.11 ||

Exactly that meaning, we have to bring. Guru lights the lamp of knowledge in the mind of the student; thus dispelling the darkness of ignorance; And therefore he is called the light, the eliminator of darkness. So tribhavana gurum.

Then ईशं īśaṃ, ईशः īśaḥ means the one who is omnipotent; the one who is powerful, सर्वं ईशते, इति ईशः sarvaṃ īśate, iti īśaḥ; derived from the root, ईश् to rule over; to be master of, to be the controller of. And generally in normal context, īśaḥ means the one who is powerful enough to create sustained and destroy the world, सृष्टि, स्थि, लय समर्थः ईशः sṛṣṭi, sthi, laya samarthaḥ īśaḥ; because creation, sustenance and destruction of the universe is not an ordinary task and therefore only an extraordinary Lord is capable of these three tasks.

But in this context of dakṣiṇāmūrti, the word īśaḥ does not refer to sṛṣṭi, sthi, laya samarthatvam; because that is not the context; but here it refers to the capacity to communicate. Communication is the toughest task, which I have learnt after 23 years of teaching. Toughest task is communication because generally, the person to whom you want to communicate is not available to you. So that is the first hindrance; and somehow you manage to make the person available; then comes so many hindrances. So overcoming all these obstacles, if you succeed in communicating something, it is a real skill. And when this is true with regard to even ordinary thing; every time I declare holiday, I recognise my communication skill-less-ness. Somebody comes at the wrong time or they do not come at the right time; Somebody. They should take notes for that, whether they take for vedāntaḥ or not. It is very difficult to get a mind which is ready to listen for a length of time. And here the subject matter of communication is what? that which is यतो वचो निवर्तन्ते yato vaco nivartante, the incommunicable or the uncommunicable has to be communicated; वेदान्तानम् अनेकत्वात् vedāntānam anekatvāt, because vedāntā śāstram is vast with many upanishads; and each upanishad seems to contradict also. One Upanisad says, before creation असत् asat was there; another upanishad says before creation सत् sat was there; which one to take. असत् वा एथम् अग्र असीत्; Asat vā etham agra asīt; (taithariya upanishad), sat eva somya ita agra asīt; sad eva souma ita agra aseet (chandogya upanishad). As it is, it is difficult to understand

even when taught properly; normally itself I do not understand, the Upanishads presently differently also.

So वेदान्तानाम् अनेकत्वात् vedāntānam anekatvāt, शंशयानाम् बहुत्वात्; śaṃśayānām bahutvāt; doubts are innumerable and वेदान्तस्य अथिसूक्ष्मत्वात् vedāntasya athisūkṣmatvāt; and the object to be known is not object. See the problem, the object to be known is not an object; and such a subject matter, if one should successfully communicate, the teacher is also great, do not worry, the student is also great. आश्चर्यो वक्ताः कुशलोस्य लब्धः; आश्चर्यो ज्ञाताः; कुशलेन शिष्टः āścaryo vaktāḥ, kuśalosya labdhaḥ; āścaryo jñātāḥ; kuśalena śiṣṭāḥ. That कुशलत्वम् kuśalatvam, the communication skill is indicated by the word ईशः īśaḥ; बोधनाः कुशलह bodhanāḥ kuśalaha; dakṣiṇāmūrti murthi devam; we have already seen.

And why does he impart this knowledge? What benefit do I get by gaining this knowledge? because we are all practical people; what do you mean practical people, whatever we do, we want some prayojanam out of it.

And what is the benefit of this knowledge that is indicated? जननमरणदुःखच्छेद दक्षं jananamaraṇaduḥkhaccheda dakṣam; through this knowledge, dakṣiṇāmūrti destroys संसारः saṃsāraḥ; he is a saṃsāraḥ nāśakaḥ; he is a destroyer of finitude; he is the destroyer of mortality; and what is saṃsāraḥ?; jananamaraṇaduḥkha; jananam means birth; maraṇam means death; duḥkha means duḥkham; what obtains in between; OK. between jananam and maraṇam, it is a continued series of dukham of various grades, only there is a difference in grade of duḥkham; And the so called peace of mind, is the gap between the two dukhams. And therefore that peace is also not enjoyed well because either I remember the past duḥkham, it has gone, but I remember it and vicariously suffer or I think of the possible future duḥkham. Therefore in between

prādhībāsika duḥkham; or actual vyavahārika duḥkham; and this duḥkham called saṃsāraḥ;

And that saṃsāraḥ chedha dakṣam; cheda means cutting, snapping, destroying and dakhṣa means samarthaḥ; adjective of dakṣiṇāmūrti; that dakṣiṇāmūrti who is capable of destroying the saṃsāraḥ;

With what sword? It is not the regular sword, here the snapping is done with the help of jnana asina; with the sword of knowledge, dakṣiṇāmūrti cuts the tree of samsara, which is urdhava moolam, adha sakham, etc. and such a dakṣiṇāmūrti, to put positively, mokshaprada dakṣiṇāmūrti. Such a dakṣiṇāmūrti, I worship.

When do I worship? If I have not yet attained mokṣaḥ, I worship dakṣiṇāmūrti, so that I will gain moksha; so before gaining it is mokṣaḥrtham namaskara; suppose I have already gained knowledge; should I worship. and if I worship, what should be the purpose; because moksha has been obtained; After gaining knowledge, I continue the same worship, as an expression of gratitude; Therefore an advaitin can continue to worship the Lord, and when he does namaskara to the Lord, what is the attitude of an advaitin? Thank God, I am saved; Thank God, I have got out; therefore, कृतज्ञता प्रकटनार्थम् नमामि kṛtajñatā prakāṭanārtham namāmi or मोक्षः सिध्यर्थम् नमामि mokṣaḥ sidhyartham namāmi. Either way it is OK.

Continuing.

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।

गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥

citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |

gurostu maunavyākhyānaṃ śiṣyāstucchinnaśaṃśayāḥ ||

It is just a simple verse of appreciation. Nothing new here; citraṃ. Somebody expresses. I am seeing a wonder near the vada vriksham; something wonderful is happening; which the author wants to share with the world; So citraṃ means vicitraṃ; vicitraṃ means आश्चर्यम् āścaryam; āścaryam means something abnormal; something extraordinary is happening.

And where is it happening? वटतरोर्मूले vaṭatarormūle; at the foot, under the foot, of the vaṭa vriksha; this wonderful event is happening and

What is that? that is a teaching going on; it is a teaching session; and generally, whichever class we go, wherever you go, the teacher is elder and the students are youngsters; this is the general thing; but here I find everything ultra; everything different;

What is the difference? शिष्याः वृद्धाः śiṣyāḥ vṛddhāḥ; generally vedantic students, by the time they go through the life and discover the value of vedāntaḥ; it takes 75 years, generally it goes; because vedāntaḥ is relevant for life, it is extremely difficult to understand. That is why they divided into 4 ashramas, 3 ashramas to discover the relevance of vedāntaḥ; for that three ashrams; vedantic study only one ashrama; sanyasa ashrama; to discover the relevance, three ashramas; and three ashrama means 3 x 25 assuming that we have 100 years of life and therefore generally vedantic students are old; that is the convention; Generally, exceptions are there.

So vṛddhāḥ śiṣyāḥ; and there can be a second interpretation also; The word vṛddhāḥ can be taken figuratively also; which means maturity. In the dharma saastra also they talk of jnāna vṛddhāḥ; vayo vṛddhāḥ; sheela vṛddhāḥ; three types of old people; Jnana vṛddhāḥ; he is old by sheer knowledge; Sheela vṛddhāḥ means by

experience; and then Vayo vṛddhāḥ is the regular one by age; here vṛddhāḥa can represent maturity; So all the śiṣyāḥs are mature ones and

What about guru; guruhu dakṣiṇāmūrṭi hi yuvam. The Lord is young and fresh; so the word युवा yuvā also can be taken in two meaning;

The first meaning is agewise dakṣiṇāmūrṭi is represented as a youthful God to indicate immortality; His immortality; therefore yuvā can mean physical age, it also can symbolise agelessness; the one who never grows old. The one who is ever young. So guruhu yuvā

And the primary indication of the internal youth is what? A mind which is always optimistic and positively thinking; is a youthful mind; a mind which becomes more and more cynical; more and more critical, and more and more negative thinking; that is the indication of old age. As somebody nicely said, when dreams are replaced by regrets, it is an indication of our entering into old age. And therefore youthfulness indicates positive thinking, optimism, a non-critical outlook. So therefore yuva; vedantin is always yuva; he never goes on repeating: at our times, at our times, in the olden days, etc. etc. what is the use of repeatedly saying; OK.

This is wonder No.2. First āścaryam śiṣyāḥ vṛddhāḥ; second āścaryam is गुरुयुवा gururyuvā.

And another practical reason is a vṛddhāḥa guru is difficult because, one hour he cannot sit and talk, even though he might be wise, because he does not have the physical strength for that purpose. Lot of energy is required, for practical reasons also, Guru must be reasonably young. Therefore gururyuvā;

Then the third wonder is what; गुरोस्तु मौनव्याख्यानं gurostu maunavyākhyānaṃ; the teaching is in silence; And what is maunam? I have explained in the first verse; I do not want to repeat the whole thing, you can refer back; maunavyākhyānaṃ; only you should remember, do not take it literally. it is not literal silence, it is not figurative. This is the third wonder.

What is the fourth wonder? शिष्यास्तुच्छिन्नसंशयाः śiṣyāstucchinnaśaṁśayāḥ; Even though the teaching is peculiar called maunam, still the students are able to grasp the teaching. Not only able to grasp the teaching; they are free from all doubts also; chinnaśaṁśayāḥ means they have doubtless knowledge; chinna means literally destroyed, which means free from; छिन्नाहा शंशयहः येषां ते छिन्नं chinnāhā śaṁśayahā yēṣāṃ te chinna śaṁśayāḥ; śaṁśayā rahitā; they are free from all forms of doubts. And this is not Tamil Chinna; very big doubts are gone, only chinna doubt. Whether brahman is satya and jagat is true. The rest are clear; whether brahman is satyam or my problems are true. Whether my problems are satyam, or Brahman is satyam; that is the only doubt I have; Here chinna means free from. This the fourth wonder. All these four wonders is put together is indicated by the word Chittram. Therefore you have to add the word citram before each word; वृद्धाः शिष्याः विचित्रम् गुरुहु युवम् विचित्रम् गुरुर् व्याख्यानम् मौनम् विचित्रम्; शिष्याः छिन्न संशयाः विचित्रम्; vṛddāḥ śiṣyāḥ vicitram; guruhu yuvam vicitram; gurur vyākhyānam maunam vicitram; śiṣyāḥ chinna śaṁśayāḥ vicitram

And in some books, Mounam and vyakyanam are taken as one word also; मौनव्याख्यानं maunavyākhyānaṃ that reading is also there; both reading is also; maunavyākhyānaṃ and mauna, vyākhyānaṃ two words; both are OK.

Continuing.

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥

nidhaye sarvavidyānām bhiṣaje bhavarogīṇām |

gurave sarvalokānām dakṣiṇāmūrtaye namaḥ ||

dakṣiṇāmūrthaye namaha; Our prostrations to Lord dakṣiṇāmūrti. And who is that dakṣiṇāmūrti? Three descriptions are given; सर्वविद्यानां निधये sarvavidyānām nidhaye; nidhihi means abode; repository; treasure house of sarvavidyānām; all branches of knowledge, all different sciences; primarily both परा विद्या and अपरा विद्या parā vidhyā and aparā vidhyā; and especially to gain the knowledge of vedāntaḥ, we require the secondary sciences also; they are called angavidhyā, like a person who takes physics Main in the university; he has got certain auxilliary sciences, mathematics, chemistry. If he takes chemistry, physics and mathematics, to understand one science, you require the knowledge and skill of other sciences also; that is why we have got वेद अङ्गानि veda aṅgāni and veda upāṅgāni; शिक्षा: कल्प: व्याकरणम् निरुक्तम् छन्दः, ज्योतिषम् śikṣāḥ kalpaḥ vyākaraṇam niruktam, chndaḥ; and of all these sciences, three sciences are supposed to be very important; I have talked somewhere; पद शास्त्रम् वाक्य शास्त्रम्, and मीमांसा साश्रमम्; pada śāstram; vākya śāstram; and mīmāṃsā śāstram तर्क शास्त्रम् or प्रमाण शास्त्रम् mīmāṃsā śāstram; tarka śāstram or pramāṇa śāstram otherwise called;

pada śāstram means the knowledge of the language; because the whole communication is in language; and therefore one should have the thorough knowledge of the language in which the communication is taking place. If the communication medium is English, English must be known; and if it is Sanskrit, sanskrit must be known; and if you want to learn through the scriptures, scriptures being in Sanskrit, sanskrit languages must be known and therefore śabda śāstram or pada śāstram is language; one should have.

And the second science required is called तर्क शास्त्रम् or प्रमाण शास्त्रम्; tarka śāstram or pramāṇa śāstram; logical thinking. I should know how to think properly, and if logical thinking is not there; it will be full of errors only; and the teacher also must also have the knowledge of right thinking, the student also must have, and therefore tarka śāstra specialises in proper thinking.

And these two should go together because proper thinking alone is to be communicated through language. What is happening in the class? Nothing but thinking and thought is symbolised in the form of sound; if I am thinking of a chair; you cannot see my thought, if I want to bring a chair for me; thought I cannot communicate, therefore I have to convert the thoughts into the language, "bring..... a..... chair"; These are all sound symbols for thought.

Now if one of the two is improper; imagine my thinking is proper; I want to get a chair; but I did not know the word chair; I know the table; My thinking is proper; but language is improper; communication does not take place; And suppose language is wonderful; only thinking is wrong; and imagine that erroneous thinking, this person eloquently communicates; How will be that? That is called अन्धः परम्पराः andhaḥ paramparāḥ; you take sankya philosophy, yoga philosophy, all those philosophies are what? eloquently communicated false thinking.

So therefore successful communication requires right thinking and appropriate transference. Right thinking requires tarka saastram; appropriate transference requires śabda śāstram; language. That is why in all grammar books, sanskrit grammar books, they write a sloka;

शब्द शास्त्रम् अनादित् पुमान्;

वक्तुम् इच्छित् वचह सभान्तरे

रोत्रुमिचते वने मदोदकटम्;

हस्तिनाम् कमल नाळ तन्तुनः

śabda śāstram anādiyat pumān;

vakttum iccti vacaha sabhāntare

rotrumicate vane madodkaṭam;

hastinām kamala nāḷa tantunaḥ

Suppose śabda śāstram anādiya; without learning the language properly, vakttum iccti vacaha sabhāntare; a person wants to give a discourse on an advanced subject amidst an learned audience; he wants to give a discourse, in sabhāntare; only problem is what; language problem; and when such an attempt is made, it is like rotrumicate vane madodkaṭam; An example is given; a person wants to catch an elephant in the rut; a wild elephant in the forest he wants to catch; for that he is taking the rope, you know what is that rope, kamala nāḷa tantunaḥ, kamalam means the lotus, there is a thin string, and he wants to tie down what? a wild elephant. if you hear about that, what you will feel; you feel like laughing; So that is what it is; to communicate without having the skill of language; so pada śāstram; pramanam śāstram; pada śāstram is grammer, pramanam śāstram is logic.

and final is called vakya śāstram or mimansa śāstram; which is the special skill in interpreting the vedas; mimamsa śāstram is the special skill in interpreting the vedas; the skill of vedic interpretation or in general scriptural interpretation is called mimansa. Just as a constitutional lawyer should have the special skill in interpreting the constitution. Otherwise we will have constitutional crisis of and on; Chief Minister itself has got that; That is gone; that is a different thing; So interpretational skill is important because, as I said, vedas says in one place, before creation sat was there; in another place it says; before creation, asat was there; you have to handle these seemingly contradictory statements; which are many in the vedas;

In one place it says विद्या मोक्षः vidyā mokṣaḥ; in other place, it says अविद्या मोक्षः avidya mokṣaḥ; what to do? so we have a special science which is called mimamansa; these are the fundamental three sciences required to understand vedāntaḥ; Even if we do not know the full details, the basics are important; if a person wants to teach vedāntaḥ; he should be thorough with all the three sciences; an Acharya who is skilled in all the three, is called पद-वाक्य-प्रमाण-पारवरीणहः pada-vākya-pramāṇa-pārāvāriṇahaḥ; That guru's title. What is that: pada-vākya-pramāṇa-pārāvāriṇahaḥ; means an acharya who is skilled in these three basic sciences required for learning and communicating vedāntaḥ.

And if the ordinary acharyas are pada-vākya-pramāṇa-pārāvāriṇahaḥ means expert, a master, what to talk of dakṣiṇāmūrti; He is the greatest pada-vākya-pramāṇa-śāstra nipuṇaḥ; therefore सर्व विद्यानाम् sarva vidhyānām; sarva represents pada śāstram, vaakya śāstram, pramana śāstram and of course vedāntaḥ śāstram. He is a repository.

And remember these three śāstrams are basic; the other śāstrams, the more the merrier. When vedāntaḥ deals with the psychological qualifications like amānitvam, adhambitvam , etc. the teacher must be a master of psychology. Therefore the knowledge of psychology is highly useful and even we require some knowledge of mind like having some knowledge of health, basic hygiene, basic knowledge of medicine should be there. Just as we require some knowledge, body hygiene and health to lead a healthy life, remember we all require some basic knowledge of psychology also, because mind is another instrument we regularly use and which also requires basic health. We need not be great counsellors; but we should have at least some knowledge. Therefore sarva vidhyaḥ includes all the sciences; nidhaye;

The भवरोगिणाम् भिषजे bhavarogiṇām bhiṣaje; bhiṣak means doctor, वैद्यः vaidhyaḥ; So dakṣiṇāmūrti is the greatest doctor; that is why one of the names of Lord Shiva is

वैद्यनादः or वैद्येश्वरः vaidhyānādaḥ or vaidhyeśvaraḥ. That vaidhyeśvaraḥ. alone has been vaitīśvaran; and thereafter many people had got the name of Vaithy, Vaithy. Not वैथि; Vaithesvara or vaidyanathan has become vaitīśvaran, or dakṣiṇāmūrti is vaitīśvaran. And he is a specialist in what field; because we have got specialist in every field; So dakṣiṇāmūrti is a general physician also; but he has specialised in a specific disease called भव रोगः bhava rogaḥ; the disease of saṃsāraḥ; which is caused by the virus called ajnānam.

Virus; I have told you what is the full form of virus; Virus; computer virus they say; Virus means Vital Information Resources are Under Seige; means what; Under suppression; not available; not accessible; the computer has information but is not accessible; that means computer is ignorant; Similarly ajnānam virus has suppressed the knowledge aham brahmasmi, and for that virus, we have got anti-virus, which is called jnānam;

And therefore dakṣiṇāmūrti is a doctor; who does ignorancesodectomy. So therefore bhava roginām, for the people of bhava rogaḥ; bhavaha means saṃsāraḥ; And why it is called bhavaha? पुनः पुनः भवति जायते इति भवः punaḥ punaḥ bhavati jāyate iti bhavaḥ; bhavaḥ means janma; bhava rogaḥ means disease called birth; and the birth includes what? death; so punarapi jananam, punarapi maranam is called bhava rogaḥ; and for those bhava rogis;

भिषजे bhiṣaje; bhiṣaje; fourth case, ekaaranthaha pullingaha, shaj shabdaha; bhishaja, bhishakbhyam, bhishakbhi, bhishaji, iti chaturthi vibhakthi; not new sanskrit students; rame ramayoho, rame sapthami vibhakthi, akarantha pullingaha bhishaje. you should not say, chakaranthaha pullingaha chaturthi vibhakthi; if you do not sapthimi and chaturthi, you are blessed; ignore it;

गुरवे सर्वलोकानां gurave sarvalokānāṃ, the one who is the guru of all the worlds, thrilokah, and as I said in the first verse, he is a unique guru for whom, there is no guru; therefore sarvalokānāṃ guruhu, means guru for all and śiṣyaḥ of none. Dakshinamoorthaye namaha.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

om̐ namaḥ praṇavārthāya śuddhajñānaikamūrtaye |
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ||

Dakshinamoorthaye namaha. Prostrations to dakṣiṇāmūrti; What type of dakṣiṇāmūrti? निर्मलाय nirmalāya , second line, so the one who is free from all impurities, primary impurity is ajnānam; the next level of impurity is ahamkārah; next level of impurity is puṇya pāpa karma; and the next level of impurity is sukha duḥkha phalam; graded impurity. From ajnānam to ahamkāram, ahamkāram to puṇya pāpa karma; from that to sukha duḥkha phalam. All these four called मलम् malam. Nirmalāya is the one who is free from ajnāna, ahamkāra, puṇa pāpa, sukha duḥkhāni;

And ahamkāra includes all the other malams like mānitvam, dambhitvam, hiṃsā, kāma, krodhaḥ lobhaḥ, mohaḥ, all are impurities integrally connected to ahamkara. So Nirmalāya means one who is pure;

And therefore only प्रशान्ताय praśāntāya; when one is free from all these impurities, one is praśāntāha; praśāntāha means tranquil; relaxed; so to that dakṣiṇāmūrti, who is pure and tranquil, I offer namaskara. Then we have to go the first line, which I will explain in the next class.

Hari Om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om̐ śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदाशिव समारम्भाम् शङ्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

Verse No.5.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

om̐ namaḥ praṇavāṛthāya śuddhajñānaikamūrtaye |

nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ||

This is the fifth verse of the dhyāna slokhās which are collected by some one as a part of the dakṣiṇāmūrti sthothram and in all these dhyāna slokhās, Lord dakṣiṇāmūrti is meditated upon and worshipped. Here also dakṣiṇāmūrtaye Namaḥ: I offer my prostrations to Lord dakṣiṇāmūrti and his nature is described: ॐ नमः प्रणवार्थाय om̐ namaḥ praṇavāṛthāya; one who is the meaning of the word praṇavāḥa; the one who is the meaning of the praṇavā; and what is praṇavāḥa? ॐ Om. Om is the praṇavāḥa; the one who is the meaning of the word Om which is otherwise called praṇavāḥa; praṇavāḥa and dakṣiṇāmūrti is said to be the meaning of the word praṇavāḥa; both in his saḡuṇa svarūpam as well as nirḡuṇa svarūpam.

praṇavā has got two parts: one is the sound part which is Om and the other is the silence part which is in the beginning as well as at the end. Before we start the chanting of the word Om there is silence; and after the conclusion also there is silence.

That silence is also considered to be an integral part of the word Om and the sound part of the word Om corresponds to saguṇa dakṣiṇāmūrti and the silence part of the word Om corresponds to Nirguṇa dakṣiṇāmūrti; this has been elaborately analysed in Mandukya Upanisad. The silence part is called is अमात्रः amātraḥ. And the sound part of the word Om has got three components, viz., अकारः उकारः and मकारः A, U, and M. These are the three components of the sound part and these three components of the sound part of Omkara corresponds to three saguṇa aspects of dakṣiṇāmūrti; the विराट् virāṭ aspect, the हिरण्यगर्भः hiraṇyagarbhaḥ aspect and the ईश्वरः Īśvaraḥ or the अन्तर्यामि antaryāmi Aspect. As Ah is equal to Viraat dakṣiṇāmūrti, U is equal to hiraṇyagarbhaḥ dakṣiṇāmūrti and Um is Antharyāmi dakṣiṇāmūrti and all these three are saguṇa virāṭ dakṣiṇāmūrti has स्तूल गुणाः stūla guṇāḥ; hiraṇyagarbhaḥ dakṣiṇāmūrti has सूक्ष्म गुणाः sūkṣma guṇāḥ, and Antharyāmi dakṣiṇāmūrti has कारण गुणाः kāraṇa guṇāḥ. Thus stūla, sūkṣma, kāraṇa guṇāḥ yukta saguṇa dakṣiṇāmūrthi is revealed through आ Aa, उ Oo, अम् Um part of om̐.

And I am not going to elaborate what is viraat, hiraṇyagarbhaḥ and I am assuming that you are familiar with all these technical words; care of tatva bhodha;

And the silence part of Omkaram, which comes before and after the utterance; that corresponds to the nirguṇa caitanya rūpa dakṣiṇāmūrthi. dakṣiṇāmūrthi in the form of nirguṇa caitanyam is revealed by the silence, अमार्थः चतुर्थः अव्यवहार्यः, प्रपञ्चशमः, शान्तः, शिवः, अद्वैतः amārthaḥ caturthaḥ; avyavahāryaḥ, prapañcāśamaḥ, śāntaḥ, śivaḥ, advaitaḥ. Therefore dakṣiṇāmūrti is ओमकारस्य अर्थः omakārsya arthaḥ. And this Omkāra is set to be praṇavāha because it is the ideal name for dakṣiṇāmūrti or the Lord in general. The word praṇavāha means ideal name; appropriate name; it is called praṇavāha; ṇavāha means namaa or name; it is derived from the root noo; to name, therefore, ṇavāha means नूयते, अभिदीयते अनेन इति नवः nūyate, abhidīyate anena iti navaḥ; that word by

which something is revealed, that word is called navaḥa; and any name is called navaḥa, any name reveals an object. And the prefix pra means proper; pra proper. navaḥa, nama, pra navaḥa means proper nama. And what is the proper nama: Om. Om is the proper ideal appropriate relevant exemplary name of dakṣiṇāmūrti and therefore Om is called praṇavāha and therefore Dakshinamoorthi is called here Om Namaha praṇavāharthaya; my prostrations to dakṣiṇāmūrti, who is the meaning of the word, Om, which is the ideal name of him and to that dakṣiṇāmūrti namaha; I offer my prostrations.

And what is his original nature? Even though he has saḡuṇa svarūpam, as well as nirguṇa svarūpam; the nirguṇa svarūpam is his real nature; nirguṇa svarūpam means is what? I am not translating; I am assuming too many things; nirguṇa svarūpam means attributeless nature, a nature in which there are no properties at all; so therefore the dakṣiṇāmūrti form that we worship is not his real nature; it is only a temporary nature we are using for the sake of worship; the real dakṣiṇāmūrti is formless, colourless, tasteless, touchless.

Then what is his real nature? शुद्धज्ञानैकमूर्तये śuddhajñānaikamūrtaye; शुद्ध ज्ञानम् śuddha jñānam means pure consciousness; which is not mixed with matter; matter-unmixed-consciousness is called śuddha jñānam; unadulterated-consciousness is śuddha jñānam; the word jñānam here means caitanyam; not knowledge; it means consciousness;

And how many such consciousnesses are there? एकम्; शुद्ध ज्ञान एकम् ekam; śuddha jñāna ekam; non-dual and pure consciousness is śuddha jñāna ekam; मूर्तिः mūrthiḥ means nature or svarūpam; and therefore joining together Ekam śuddha caitanayam evam mūrthiḥ svarūpam yasya saha; शुद्धज्ञानैकमूर्ति śuddhajñānaikamūrti; all beautiful bhahuvirhi compound; whose nature is pure non-dual consciousness; to that cidrūpa

dakṣiṇāmūrti; my namaskaram; शुद्धज्ञानैकमूर्तये; नमः śuddhajñānaikamūrtaye; namaḥ you have to supply.

And nirmalāya, the one who is free from all the doshas, like अज्ञानम्, रागद्वेषः, अहंकारः, पुण्यपाप; सुख दुःख; धर्म-अधर्म; ajnānam, rāgadveṣaḥ, ahaṁkāraḥ, puṇyapāpa; sukha duḥkha; dharma-adharma; all these malam. In that order, it begins. ajnānam leads to ahaṁkāraḥ; ahaṁkāraḥ leads to संज्जित -आगामि-प्रारब्ध कर्म; saṁjjita-āgāmi-prārabdha karma; कर्म karma leads to पुण्य पाप रूप फलम् puṇya pāpa rūpa phalam and that leads सुखदुःख sukhaduḥkha, all these malams are not there, in that caitanyam, nirmalāya;

And therefore only प्रशान्ताय praśāntāya; शान्तम्, शिवम् अद्वैतम् śāntam, śivam advaitam; Nirmala represents प्रपन्नजोपशमम् prapanjopaśamam; praśāntaḥ means totally undisturbed consciousness and to that dakṣiṇāmūrti my namaskara; in the form of the description of dakṣiṇāmūrti, the author is bringing out the essence of the upanishad.

As I said introduction itself, the entire dakṣiṇāmūrti stotram, both the dhyāna slokhā as well as the original text, it is the sāram of the upanishad and therefore you will get the full impact of it; if you study this dakṣiṇāmūrti stothram after the study of all the upanisads. Otherwise this text should be taken as a introduction to the study of upanisads, Then this should inspire you to study the upanishads, and you should study the upanishads and after completion, once again come back and restudy. Therefore this has to be necessarily studied, after the study of upanisads and therefore praśāntāya: Mandukya upanishad idea is kept here; śāntam, śivam advaitam. To that dakṣiṇāmūrti, my namasakaraha.

Continuing.

No.6

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

Īśvaro gururātmeti mūtribheda vibhāgine |

vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

In the Balavihar book, there is a printing mistake in the second line. It should be व्योमवद्व्याप्तदेहाय vyomavadvyāptadehāya; and it is one word, therefore there should be no gap in between. vyomavadvyāptadehāya; here the author says one dakṣiṇāmūrti himself is appearing in the form of प्रमादः, प्रमाणम् and प्रमेयम्; pramādaḥ, pramāṇam and prameyam; the student, the teacher as well as the taught-subject-matter.

In a vedantic class, three things are involved; three factors; not things, factors:

- one is the student who is called प्रमादः pramādaḥ; who wants to learn and know; pramādaḥ or jnātā; and
- the second factor involved is the means of knowledge; or the source of knowledge, with the help of which the student learns and that means of knowledge is called प्रमाणम् pramāṇam, and for a vedantic student who is the means of knowledge; the guru, the teacher is the source of knowledge;

Then you may wonder, how do we wonder? guru is the source of knowledge; we say śāstra pramāṇam is the source of knowledge; and how can you change your stand and say guru is the source of knowledge. The answer is Guru is not supposed to speak. Guru is not supposed to speak anything other than the content of the śāstram. Guru only makes the dead written words into a live communicating words. The written words, especially the sāstric written words are not capable of communicating efficiently. That is why, when you read the śāstram, it does not convey anything; but when the very same śāstric words come out of the mouth of a

traditional ācāryaḥ; mouth of a traditional ācāryaḥ; the very same words become alive and capable of communicating to the students. Therefore Guru means śāstram made alive. It is exactly like the cassette which is made alive by the cassette player. The cassette player does not produce music, it only brings out the music which is there in the cassette. Similarly Guru does not teach his philosophy. If he teaches his philosophy, better quietly avoid that teacher. From a distance, give him a namasakaram and leave. When the Guru makes the śāstram alive, that Guru becomes as much pramāṇam as the śāstram. In fact he becomes a better pramādaḥ than the śāstram.

- Therefore student is pramādaḥ; guru is pramāṇam; and what is the subject matter प्रमेयम् prameyam? īśvara or brahman; let us call īśvara. वेदैश्च सर्वे अहं एव वेद्यः vedaiśca sarve ahaṃ eva vedyaḥ; Lord Krishna said. The subject matter of the śāstra is īśvara or paramātmā; which is called prameyam; and here the author says dakṣiṇāmūrti alone is now in the form of student; therefore everyone of you is what? dakṣiṇāmūrti. பாற்த்தால் அப்படி தெரியலயே! Better, when you look it is not seen like that!; it is only covered dakṣiṇāmūrti; once sufficiently cleaned dakṣiṇāmūrti will come out. Just as a beautiful Krishna comes out of a rock; a rock is never worshipped; but when the Krishna or Rama is brought out of the rock by the sculptor, the same rock is installed in a temple and worshipped. And similarly every student is an uncut dakṣiṇāmūrti, and once the Guru with the help of śāstra chisels, removes all the unwanted material, every student is a dakṣiṇāmūrti. Unclean dakṣiṇāmūrti is supposed to be the student.!

The teacher of course, is also supposed to be dakṣiṇāmūrti (when the student himself is dakṣiṇāmūrti, how come the teacher would not be?), and this subject matter taught is also dakṣiṇāmūrti and therefore here the author says ईश्वरः गुरुहुः आत्मा इति मूर्तिभेद विभागिने īśvaraḥ guruhuḥ ātmā iti mūrtibheda vibhāgine. Though dakṣiṇāmūrti, you are

appearing in three-fold forms; mūrtibheda; different forms, mūrti means form; vibhāgine, you have divided yourselves into threefold forms and what ever those forms? व्यावहारिक दृष्ट्य; व्यवहारिके प्रपञ्जे त्रिविद रूपेण दक्षिणमूर्ति वर्तते; vyāvahārika dr̥ṣṭya; vyavahārike prapanje trivida rūpeṇa dakṣiṇāmūrthi vartate; what are they? īśvaraḥ, the Lord, which is the subject matter, Prameyam; and guruhuḥ, the आचार्यः ācāryaḥ, which is the प्रमाणम् pramāṇam; and ātmā which is the जीवात्म jīvātma, the student, the प्रमातः pramātaḥ. Here ātmā means student; jīvātma the student in the form of प्रमात्र, प्रमाण प्रमेय त्रिपुटि; pramātr, pramāṇa prameya tripuṭi, one dakṣiṇāmūrti alone.

And why should He do that? He wants to have some fun. Just like in svapnā, we ourselves become the tripuṭi, we create object; we create ourselves; we create instruments of knowledge; and in svapnā, we interact. in the same way, one dakṣiṇāmūrti multiplies into tripuṭi dakṣiṇāmūrti. So mūrtibheda vibhāgine; चतुर्थि विभक्तिः; विभागिन् शब्दः विभागिने, विभागिभ्याम् विभागिभ्यः; विभागः means division; विभागि; means having the threefold division. This is from vyāvahārika dr̥ṣṭi; relative angle. But in his original nature, paramārthika svarūpam, he is neither jīva nor īśvaraḥ, nor śāstram; all these are only vyāvahārika satyam or mithya;

न शास्ता न शास्त्रम् न शिष्यो न शिक्षाः

न चत्वम् न च अहम् न चायम् प्रपञ्जः ।

स्वरूपबोधात् विकल्पासहिष्णु,

तत् एको वशिष्टः शिवकेवलोहम् ॥

na śāstā na śāstram na śiṣyo na śikṣāḥ

na catvam na ca aham na cāyam prapanjaḥ |

svarūpabodhāt vikalpāsahiṣṇu,

tat eko vaśiṣṭaḥ śivakevaloham ||

In his original nature, what is He. व्योमवद्व्यासदेहाय vyomavadvyāptadehāya; So the one who is in the form of all pervading consciousness. vyomavadvyāptadehāya; deha means svarūpam here, the one whose nature is all pervading consciousness, like the akasa. Vyoma means आकाशः ākāśaḥ, Vyomavat, like the space, Vyāpṭham, all pervading, is his देहः dehaḥ; dehaḥ literally means body, in this context dehaḥ means svarūpam, nature; therefore originally dakṣiṇāmūrti is undivided consciousness; but from vyāvahārika angle, he puts on the veṣam of the student, the teacher and the God. So vyomavadvyāptadehāya ~ bhahuvrihi again - व्योमवत् व्यसवत् देहः स्वरूपम् यस्य सहः vyomavat vyaptavat dehaḥ svarūpam yasya sahaḥ; tasmai dakshinamoothaye; to that dakṣiṇāmūrti my prostrations. So these are the six dhyāna slokhās, selected here. But remember, different books give different set of dhyāna slokhās; in some book there is one dhyana sloka, some books three; some five, etc. not only the numbers differ, even the type of slokas also differ. In some books,

शिवम् शिवकरम् शान्तम्, शिवात्मानम् शिवोत्तमम्

शिवमार्गं प्रणेदारम् प्रणतोस्मिन् सदाशिवम्

śivam śivakaram śāntam, śivātmānam śivottamam

śivamārga praṇedāram praṇatosmin sadāśivam

In Kerala this is popular. These are the dhyāna slokhā; some more other slokhās are there;

अङ्गुष्ठतर्जनीयोगमुद्रा व्याजेनयोगिनाम् ।

शृत्यर्थं ब्रह्मजीवैक्यं दर्शयन्योगता शिवः ॥

aṅguṣṭhatarjanīyogamudrā vyājenayoginām |

śṛtyarthaṃ brahmajīvaikyam darśayanyogatā śivaḥ ||

So there is no rule that these alone must be the dhyāna slokhās; we can have any; therefore during pārayanam, even if you select one dhyāna slokhā, it is OK. According to time, you can have more or less.

With this dhyāna slokhā part is over. Now we will enter into the actual stotram; and hereafter alone Sankaracharya comes, you remember. Up to this is authored by various other ācāryas.

Now we will enter into the text proper.

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ 1 ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

In these ten verses, Sankaracharya condenses the entire Upanishadic literature. So this is a capsule version of all the upanishads. And this is presented more for remembering the upanishadic teaching, after learning the Upanishads. You would have several ideas from the upanishads, and for the sake of assimilation of the teaching; we are supposed to dwell upon them; which is called the process of nidhidhyāsanam. And for dwelling upon these essential features of the teaching; if you have to go through all the ten upanishads regularly, we would not find time and therefore Sankaracharya wants to make it in capsule form; for remembering purpose, for nidhidhyāsanam purpose. So this is nidhidhyāsanam sthothra for a student; who has done śravaṇa and mananam. And

therefore only we will take for granted several ideas from the Upanisads. Here also I will try my best to explain some features, but do not expect explanation on fundamentals. I am not going to do that. So if anyone of you is a beginner and finding it difficult, I would suggest you go through at least Tatva bodha, if not all the upanishads. Then you will be able to find more benefit. Otherwise also benefit will be there; one hour even if you sit here, benefit will be there; Not that you will not get benefit; if you have the fundamentals, you will benefit more. I will remind the fundamentals. I will not elaborate them.

So Upanisad sara sthothram it is. This is called dakṣiṇāmūrti अष्टकम् aṣṭakam, even there are ten verses. aṣṭakam literally means a work having eight verses. So ideally it should be called dakṣiṇāmūrti sthothram, or perhaps, the last two verses, somebody else added later, we do not know. So dakṣiṇāmūrti aṣṭakam or sthothram it is called, and here while giving the essence of the upanishads, Sankaracarya is offering namaskara to dakṣiṇāmūrti also, and therefore it has a two-fold purpose; one is teaching, and another is offering namaskara. So it has a sthothram value, it has a teaching value.

And because of the sthothram value alone, in our culture, in some families this is added in the daily prayers; You do not find ātmā Bodha being included in daily prayer. You do not find Tatva Bodha being included, because they are all pure teaching; but dakṣiṇāmūrti sthothram while being a teaching, it serves as a prayer also; In fact we all learned the sthora in 5th or 6th year old.

Pronunciation are all murder; it was included in the prayer; because prayer is involved here. And the fourth line of every verse, except the last is the same. tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye. In all the 9 verses, the fourth line is the same. So better I will give you the meaning of the fourth line, so that I can tell you ditto ditto in other verses.

So here Sankaracharya says tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye. I am offering this prostrations to that Lord dakshinamoorthi, who is the invisible God, who is not around me, but fortunately for my blessing; that invisible dakṣiṇāmūrti is available for me in the form of my own visible Guru. Therefore gurumūrtaye; Therefore every śiṣyā looks upon his own guru as the manifestation of dakṣiṇāmūrti. So Sankaracharya also looks upon his own Guru Govinda bhagavadpadacharya, as a symbol and representative of dakṣiṇāmūrti. Original dakṣiṇāmūrti is परोक़ः parokṣaḥ dakṣiṇāmūrti; my personal guru is प्रत्यक़ः pratyakṣa dakṣiṇāmūrti. This pratyakṣa-parokṣaḥ-dakṣiṇāmūrtie, mama namaskara. This is the strain. This is the common line in all the verses.

Now in the first three lines of every verse, Sankaracharya will summarise the Upanisad सारः sāraḥ. Now what is the sāraḥ of the upanisad?

ātma jñānam is the content of the upanishad. The upanishad wants to reveal my own real nature. So the Upanishad wants to reveal my own real nature itself shows that whatever knowledge of myself I have now, is about my unreal nature only. In the vision of the upanisad, whatever we know about ourselves is of our fake nature. It is not the real-I. And therefore the bio-data we present proudly, the Upanisads says, you should not be presenting it proudly. Therefore there is another biodata about which you should be proud of. And not only that, by knowing this unreal nature of mine, I am not getting any benefit at all; and I am facing problems only in life. Therefore the Upanisad says: by knowing your unreal nature, you have no benefit at all. On the other hand, by knowing your real nature, you will have liberation. This is how the Upanisad introduces the self-knowledge. So now you know your fake nature; that knowledge does not help you: I shall teach you the real nature; that knowledge will help you. And this we find in Chandogya upanishad, wherein in the 7th chapter, भूम विद्याः bhūma vidyāḥ; Narada

approaches his guru Sanatkumara, and says that I have got all types of knowledge, except self-knowledge.

सोहम् भवहः विदेहस्मि अत्वविद् So'ham, bhagavah, mantra-vid-evasmi na'tma-vit

I have a lot of information about every art and every science. I do not know the real substance of these arts and sciences. The name is known, but the content is not known to me.

I do not have self-knowledge; other than that, I have the knowledge of so many branches. Like some people after their name, they have so many alphabetic letters; so many degrees. In fact they should have, visiting cards which is a long one. They have 3 lines or 4 line degrees. Similarly Narada had a very big visiting card and he himself confesses:

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवान्छोकस्य पारं तारयत्विति
तं होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ||७.१.३

So'ham, bhagavah, mantra-vid-evasmi na'tma-vit;
srutum hyeva me bhagavad-drsebhayah, tarati sokam,
atmavid-iti; so'ham bhagavah, socami, tam ma,
bhagavan, sokasya param tarayatviti; ...
Soham bhagavah sochami—

Here I am a specimen of sorrow seated before you. Tam ma, bhagavan, sokasya param tarayatv-iti—I have no other resort except you, O great master. Take me across this sea of sorrow.”

Even though I have all these knowledge, I am a miserable educated person. previously I was a miserable illiterate. The only difference is now I am a miserable educated person. My misery I can eloquently describe but because of my literacy. So the literacy has helped me in eloquently describing my samsārah. That is the only difference. I will say depression which the illiterate person will not know. We have depression, this complex, that problem, etc. and how to tell. Like a medical doctor knows, the medical terms for headache, stomach ache, etc. And thereafter Sanatkumar teaches Narada and tells what is the nature of ātmā; For all the Upanisads are dealing with ātma jñānam. Therefore the essence of dakṣiṇāmūrti stothram is ātma svarūpam. In short, who am I, really. Who am I கேட்ட நிற்கத்தப்படாது; நீள சொல்ல துடங்குவோம்! (you should not stop there with who am I, because we will start detailing our long biodata); Who am I, really?

And in all these sthotrams Sankaracharya reveals, as said in the Upanisads that ātmā is of the nature of caitanya. caitanya svarūpaḥ is ātmā; ātmā is of the nature of consciousness, which makes this body sentient and live, and active. So my real nature is consciousness, which makes the body sentient. And we miss the real nature of consciousness because it is an invisible principle. Like when we look at the fan. We use the expression the fan is rotating and giving breeze; we only perceive and recognise the fan; but really speaking, we know that fan cannot rotate by itself; if fan can rotate by itself, how nice it will be!. We know that behind the fan, there is an invisible principle, which is intimately associated with the fan, because of whose presence alone fan is fanning you. In fact, fanasya fan, like the srothasya stothram; the fan is fanning you, because of a mysterious invisible factor, which is called electricity. Therefore, even though I am looking at only one factor, actually there are two factors, the visible fan and the invisible electricity; the invisible electricity making the fan, the fan.

In the same way, behind the body there is a principle called consciousness; the invisible consciousness, which alone makes the body sentient. Then we have to remember these four points that I have told several times;

1. The consciousness is not a part, a product or property of the body; just as the electricity is not a part, a product or the property of the fan.

2. Then the second point is consciousness is a separate entity which pervades and enlivens the body; just as the electricity is a separate entity which pervades and enlivens; make the fan active. I am not elaborating, I am reminding.

3. The third factor is: this invisible consciousness is not limited by the boundaries of the body; just as the electricity is not limited by the boundaries of the fan; the electricity is beyond the fan also. Throughout the wire, the cable, it is there. This is the third point.

4. The fourth point is that invisible consciousness survives even after the destruction of the body (fan). Just as the electricity survives, even when the bulb is fused, or the fan itself is defective. In the bulb filament is gone, bulb is gone not the electricity. If you have doubt, you can check and get instantaneous liberation! Not जीवन् मुक्ति. विदेह मुक्ति jīvan mukti. videha mukti itself. So the invisible consciousness survives. This is the fourth.

5. And the fifth is the invisible consciousness is not recognisable when the medium of the body, the expressing medium of the body is absent; not because consciousness is absent, the medium of manifestation is absent. Just as even when the bulb goes away, the surviving electricity is not recognised; because we do not have recognising medium of either bulb or fan or radio; we check whether the bulb is burning or the fan is swirling, etc. so we are looking for the manifesting medium to recognise the invisible electricity. So this is the fifth point.

And this consciousness is my real nature and it is called atma. And to recognise this consciousness as Atma, the I, the real-I, the scriptures give us a methodology. Because at this moment, we do not recognise this consciousness as atma; at this moment, we have taken this body as ourselves. Therefore we have to switch over our I; from the body which is the fake-I, to the real-I, the ātmā. And to help us shift the vision from the body, to consciousness; from the anātmā to ātmā; the Upanisads gives us a technique or methodology which is dr̥k-draśya vivekaḥ;

And what is दृक्-द्रश्य विवेकः dr̥k-draśya vivekaḥ? I am different from whatever I experience. Very fundamental law of vedāntaḥ; very useful for nidhidhyasanam. I am different from whatever I experience. I am experiencing this building, and I am different from this building. I am experiencing this hall, I am different from that. In general, this whole world, I am experiencing; therefore comes under what? the experienced-object, and I am the experiencer-subject.

Therefore what is your homework or exercise? So go on dismissing everything that you experience as an object different from you and generally, dismissing the world as an object will be very easy. In fact, in two minutes it is possible. I am not the building; I am not the hall; I am not the carpet, I am not this mike; I am not this dress; I am not the hair; We will come to that: if you have any doubt, cut off. because I can say that; finger I cannot say; So dismiss all of them. Then vedāntaḥ says come to the body; and this body also is an object of my experience, because I experience the conditions of the body, its pain, its disease, that I have got a knee joint, especially when you sit down in the class, after half an hour. you will know you have a knee joint; You have a back; back and knee; So vedāntaḥ says. In English itself it is நீ Nee; not நாண் Nan. It is only Nee (You), it is not Nan (Me). If I say that: You will say Swamiji, if it comes to you, you will know!

Therefore the body is also an intimate object of experience; therefore I am not the body; and then come to the mind also. I do not want to spend too much of time; the mind is also an object of experience. I intimately know my emotions; my knowledge, I know what I know, and I also know, what I do not know.

In fact, if any class has to take place, the condition is the student should know, he does not know the subject matter, and the teacher to be a teacher should know what? He knows the subject matter; Knowing itself is not enough, if I have to come and sit here, not only I should know vedāntaḥ, I should know that I know vedāntaḥ. Similarly, a student can be a student only when he knows his ignorance. Student knows the ignorance, the guru knows the knowledge; Thus even the ignorance and knowledge, which are properties of the mind. Even that is experienced by me and therefore I am not the mind; I am not the world; I am not the body, I am not the mind; Then who am I? I am different from all these three; and I can know this much; that I must be a conscious principle, because I am experiencing them. So the experiencer cannot be inert, it should be चेतन तत्त्वम् cetana tatvam.

All these are foundations for the first sthothra. Do not think that I am telling a unconnected story. So therefore, do not think I am not prepared for the first sthothra and just doing timepass. So I am not passing the time please. All these are kept in mind, by Sankaracharya, when he writes the first sthothram **இதெல்லாம் நமக்கு தலைகீழ் பாடம் நினைச்சிண்டு** (thinking all these are upside-down - through-lessons in our mind). Thus the entire anātmā consists of three factors; World, body and mind; Anātmā means what? object; the entire object or anātmā consists of three factors, the world, the body and the mind; and I, the ātmā the observer consists of the consciousness principle called chaitanyam; And therefore the first lesson is: Aham ātmā Caitanyam Asmi. And Anātmā idam jadam asmi.

So anātmā consists of the world, body, and mind which is an object. And what is the nature of the anātmā? Jadam; jadam means it is inert matter principle. And that is why body has come from the matter-world and at the time of death, the body will go back to the matter. From mud it comes and goes back to mud. Therefore this body is an integral part of the objective material universe. So anātmā jadaha, and ātmā caitanyam; And who am I? I am the caitanyam. Up to this is taken for granted for Sankaracharya.

Now in the first sthothra, the subject matter is: What is the relationship between I, the consciousness principle, and the entire universe; the inert matter. What is the relationship between I the ātmā, the consciousness principle, and the world, the inert principle. So अत्म-अनात्म सम्बन्धः atma-anātmā sambhandaḥ is the subject matter of the first verse; and Sankaracharya explains this with the help of two examples, beautifully, in this verse, which we will see in the next class.

Hari Om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णशय पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

OM Poornamadah Poornamidam

Poornaat Poornamudachyate

Poornasya Poornamaadaaya

Poornamevaavashishyate

Om Shanti Shanti Shantih

ॐ

सदाशिव समारम्भाम् शङ्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

Verse No.1

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।

यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमेवाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ 1 ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ

paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |

yassākṣātkurute prabhodhasamaye svātmānamevādvayaṃ

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

In this first verse, Sankaracharya is dealing with the topic of आत्म-अनात्म संबन्धः ātma-anātma saṃbandhaḥ. What is the relationship between ātma and anātma? While dealing with this topic, Sankaracharya assumes that we have already gone through the topic of ātma-anātma vivekaḥ. Only after ātma-anātma vivekaḥ, the topic of ātma-anātma saṃbandhaḥ becomes relevant. Because when you talk about saṃbandhaḥ or relationship, it presupposes two things; because relationship is possible only between two things and therefore if I have to talk about ātma-anātma saṃbandhaḥ, first I should have known that there are two things; one is ātma and another is anātma and then alone the question becomes relevant, what is their relationship?

And that is why in the last class, in the introduction, I dealt with the ātma-anātma vivekaḥ topic independently, and we saw in the last class, that ātma is my real nature of consciousness. I, the real-I, the experiencer-I, am of the nature of consciousness, who is the experiencer of everything and everything that I experience; the experienced world of objects is called anātma which consists of three components: one is the external world, second is the body and the third is the mind. Thus world, body and mind come under anātma; I, the experiencer of the world, the body and the mind that I, am called the ātma. ātma is consciousness and anātma is matter. ātma is Consciousness and anātma is matter; because world is matter, body is matter, mind is also matter. Therefore, anātma is matter. This much information Sankaracharya takes for granted.

Therefore, I am ātma the consciousness, the world-body-mind is anātma the matter; therefore, the discussion is: what is the relationship between consciousness and matter. This is the discussion of this verse. And to convey this idea, Sankaracharya takes two examples. So we will first study the two examples independently, and then we will enter into the verse.

Each verse is a deep and significant verse, revealing many important facets of vedāntaḥ. Therefore, every verse it is better we study independently. Independent study means I have some freedom. Once I come to the verse, my freedom is restricted by the words of the verse. I am using this trick so that I can have some elbow room to tell whatever I want. Whatever I want is not bluff; Do not think that way; Whatever means whatever is said elsewhere in the scriptures.

The first example is दर्पण नगरि दृष्टान्तः darpaṇa nagari dr̥ṣṭāntaḥ. darpaṇa nagari dr̥ṣṭāntaḥ, the second example is स्वप्न नगरि दृष्टान्तः svapna nagari dr̥ṣṭāntaḥ. darpaṇa

nagari dr̥ṣṭāntaḥ, and svapna nagari dr̥ṣṭāntaḥ. To simply, I would use the word darpaṇa dr̥ṣṭāntaḥ and svapna dr̥ṣṭāntaḥ.

First we will study the two examples. Imagine that there is a huge mirror kept in front of this stage. A huge mirror is kept in front of this stage or in front of the street. The street is there; and not the small face looking mirror but a huge mirror; then what do you experience. On the mirror, there is the reflection of this street or city, and that is प्रतिबिम्बनगरि pratibimbanagari, reflected city obtains in the mirror; Sometimes in huge shopping complex also, you enter and in front, there is a mirror. With 5 star hotels also you find. You enter there is a huge mirror and all the people walking, First you mistake the hall is very long. Then suddenly you also in the mirror. Then you understand that it is a mirror. It is used to give a false idea of the bigness of the room. You can also use this trick, when you feel that your house is very small, and then the room appears to be double the size. So now we have two things; one is the mirror and the other is the reflected street or reflected city, a reflected world obtained in the mirror. That reflected city is called darpaṇa nagari. darpaṇa nagari is the reflected street, not the original. Original street should be ignored while studying this. Forget the original street, focus the mind only on the reflected street, which is upon the reflecting medium of the mirror. Thus we have got darpana and nagari. Now what is the relationship between the darpana and nagari? darpaṇa means the mirror. Nagari means city or street; What type of street? not the original; but the reflected street.

When we make a comparative study, we come to recognise the following features of the mirror. We come to recognise the following features of the mirror.

1. The first feature is that the mirror is the अधिष्ठानम् adhiṣṭānam or the support of the entire street or nagari. Which street? (remind yourselves again and again), not the original street; cut of that in your mind, if you keep that you will never understand this verse, forget the original street, focus only upon the mirror and the reflected street;

first feature we understand this is adhiṣṭānam. In English, the mirror is the supporter and the street is the supported; supporter and supported relationship; अधिष्ठान-आदेय-सम्बन्धः adhiṣṭāna-ādeya-sambandhaḥ; supporter-and-supported-relationship and therefore only, no part of the street can exist outside the mirror. No part of the street, (which street, remember) no part of the reflected street can exist outside the mirror. So wherever the street is there, wherever the reflected street is there, there is the mirror adhiṣṭānam. So adhiṣṭānatvam of the mirror is the first feature you have to learn from the example.

2. Then the second feature you have to understand is the reflected street does not have an existence of its own, the reflected street, pratibiṃbanagari, does not have an existence of its own; even though it is experienced by me. I very much experience the mirror city and also various motions of the people; transactions of the people; all of them I experience in the mirror, but none of them has its own existence; it is borrowed from the mirror. And therefore the reflected city has borrowed existence; पर तत्र सत्ताः para tatra sattāḥ; whereas the mirror has got its own existence, which is not borrowed from the reflection. Whether the reflection is there or not, mirror exists. But reflection cannot exist without the mirror.

So mirror can exist without reflection; but reflection cannot exist without the mirror. Reflection cannot exist without mirror; mirror can exist without reflection and therefore what is the second point, mirror is satyam; having independent existence, whereas reflection is mithya; having dependent existence. Thus adhiṣṭānatvam of the mirror is the first lesson. सत्यत्वम् satyatvam of the mirror is the second lesson. Second feature.

3. What is the next thing that you have to discern here? Whatever events happen in the reflected street; whatever events happen in the reflected street will not affect the mirror. If there is reflected fire, it does not burn the mirror. If it is reflected water, it

does not wet the mirror. Therefore mirror is अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य
acchedyo:'yamadāhyo:'yamakledyo:'śoṣya; by (careful) the reflected fire, reflected
water, reflected stone, etc. Whatever happens I experience it. I see all of them
happening; but the mirror is असंगत्वम् asaṅgattvam. Therefore, the third feature is
what? asaṅgattvam of the mirror. The unaffectedness of the mirror. This is the third
feature of the mirror.

4. Then the fourth. I am taking only the minimum relevant features required. Each one,
one can go on endlessly. Fourth one is: since the reflected objects are mithya, having
no existence of their own, they are as good as non-existent, as good as non-existent,
which means they cannot be counted along with the mirror; while counting the number
of objects, do not count mirror No.1 and the reflected objects as No.2, you do not
count. And therefore they are uncountable and therefore what is countable is only one;
even though there are hundreds of reflected objects, thousand reflected objects; none
of them can add up to the mirror. And therefore what is the fourth feature. अद्वैयत्वम्
advaiyatvam of the mirror.

That is why when you order coffee, you do not order for the reflected people also in the
hotel. Not required. You do not count. So thus, advaiyatvam, advaiyatvam means
what? without a second thing, non-duality of the mirror is the fourth feature; thus
adhiṣṭānatvam,

Then satyatvam, then asaṅgattvam and advaiyatvam are the features of the mirror to
be noted and what is the relationship between them. We can say it is adhiṣṭāna-ādeya-
sambandhaḥ, or sathya-mithya sambandhaḥ. This is what Sankaracharya wants to
convey through darpaṇa nagari dr̥ṣṭāntaḥ. And he wants to improve the example a
little bit more; and therefore he gives a second example. and

What is the second example. svapna nagari dr̥ṣṭāntaḥ. When we come to svapna nagari; Here also we should see two things; like mirror and the reflection. here what are the two things? Svapna nagaram, the dream world is one thing and the entire dream world is resting; residing in Me the waker; to be precise in my mind, in my mind it is resting, but since the mind is an integral part of the waker, I will use the expression, waker. So the mirror of the first example is comparable to the waker and the reflection of the first example is comparable to the स्वप्न प्रपञ्चः svapna prapachaḥ.

So what is the relationship between me-the-waker and the svapna prapachaḥ. Here also we have to see the four features as we saw for the mirror. What did we see? adhiṣṭānatvam, sathyatvam, asaṃgattvam, advaiyatvam. Here I-the-waker, am the adhiṣṭānam, support, the basis for the entire dream world. The dream time; the dream space; the dream galaxies; the dream solar system; the dream planet, the dream continents, the dream states, and the dream streets and all the dream world, which is almost infinite, all of them are resting in me, the waker. How do you prove that the dream world is resting in me? resting and rusting. residing in me. As long as I support the dream world by continuing to sleep, as long as I support the dream world; How do you support? by continuing the sleep the dream world exists; the moment I withdraw the support, like a coalition government, what happens to the government, it falls. why it falls, because it is false!. Similarly as long as I support through sleep, the dream world continues, the moment the waker withdraws the support, the dream world collapses. Now do you have a dream world. If you have a dream world, you would not hear my question. So therefore, the waker is adhiṣṭānam.

Then the second one you have to see is what? That the existence of the dream world is not its own original existence, it is borrowed from the waker; waker lends existence to the swapna nagari. Just as the darpaṇam lends existence to the darpaṇa nagari, I-the-waker, lend existence to svapna nagari, which means without me, dream world cannot exist, whereas without the dream world, I can, Thank God, happily exist. Therefore no

dream world without waker, whereas waker is without dream world and therefore waker has got स्वतत्र सत्तः svatatra sattaḥ, the dream world has got पर तत्र सत्तः para tatra sattaḥ. para tatra sattaḥ means the dependent existence. Therefore what is the second feature of the waker? Sathyatvam, independence, the existence lending support to the svapna.

Then what is the third feature. asaṃgattvam. Whatever events happen in the dream world, imagine in dream you go to America, you are trying to go in the real world and you could not because of visa problem, and therefore you take a trip in your dream; all the travel you do in the dream has nothing to do with waker.

Waker continues to lie down on his cot, he has not moved even a few feet, let alone miles, if he had moved a few feet, he would have fallen. Therefore, the travel does not belong to the waker, similarly, if there is a fire, it does not destroy the waker, if there is a heavy rain, it does not affect, and if he earns lot of money in dream, the waker does not become richer through dream wealth. In short, waker is asaṃgah; asaṃgamha, the dream event does not touch the waker. And that is why after waking up we are able to say Thank God it is only a dream. So this is the third feature.

And what is the fourth feature. advaiyatvam. The dream object and people; how many? OR whatever be their number, none of them can be counted, the only countable one is waker, and therefore, the people in dream are as good as non-existent. If you are staying alone in a room, and if you dream so many people and if somebody asks, how many are there, you do not count the dream people experienced and therefore I am advayaha, I-the waker. So through the second example, Sankaracharya conveys the same thing.

Now in the same way, Sankaracharya wants to say I-the consciousness, am, like the mirror and the waker. So far it would have been like the joke. From now on, it is

serious. I, the consciousness, am like the mirror and the waker, and the entire universe I experience, the entire जाग्रत् प्रपञ्चः jāgrat prapanjcaḥ is comparable to what darpaṇa nagari and svapna nagari. So this universe is including the body and mind (this also has to be included); the entire anātma prapanjcaḥ, including the world body and mind is comparable to svapna nagari or darpaṇa nagari. Darpaṇa or waker. That means what?

Now apply these four principles. பயமாயிருக்கும். you will be fearful; apply the four principles.

I, the Consciousness, (very careful), not the body or mind, I, the consciousness, am, the adhistanam of the whole universe. No part of the universe exists outside the consciousness-I. Even the furthestmost galaxy is existing within me; Which me? (all the problems is when we say 'me') the consciousness Me. Not within the body, not even within the mind, but within Me, the caitanyam alone. Not only the remotest corner of the universe, the very time and space is exists in Me, the observer-I. Everything is within Me, which is based on

मै एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् मयि सर्वम् लयम् याति

mai eva sakalam jātam mayi sarvam pratiṣṭitam, mayi sarvam layam yāti

That mayi means what Caitanya ātmani. Thus I, the ātma, am the adhiṣṭānam.

Then what is my second feature? Sathyatvam; just as the svapna nagari does not have an existence of its own, the entire universe does not have an existence of its own. It is borrowed from the consciousness. And that is why, to say something exists, to say something exists, you should be conscious of that. You can never talk of the existence of something, which you are not conscious of, because to say it is, you must be

conscious of that thing. And therefore, existence of everything pre-supposes consciousness. It is borrowed from consciousness. And therefore I, the consciousness, am, is independently existent, whereas the world is not independently existent and therefore I, the ātma, am satyam; the world, the anātma, is mithya, which includes my own body and mind. This is the second feature.

Now the third feature is the extremely important feature, because our liberation depends upon the assimilation of the third feature. Our liberation depends upon the assimilation of the third feature. What is the third feature? I, the ātma, the consciousness, am asangha; which means any event, which is in the form of interaction between mithya world, mithya body and mithya mind. (too much?)

Any event, which is in the form of an interaction between the mithya body, mithya mind and the mithya world, all those events cannot affect Me, (which me?), the satya caitanyam. Therefore असंगोहम्; असंगोहम्, असंगोहम्; asaṅgoham; asaṅgoham, asaṅgoham; पश्यन्, श्रुयन्, स्पृशन्, जिग्नन्, श्रिष्यन्, paśyan, śrīṅvan, sprśan, jignana, śriṅvan (where does it come; in the geetha), etc. paśyan, śrīṅvan, ... seeing, hearing, doing, talking, events, all these events are nothing but गुणाः गुणेषु वर्तन्ते; इन्द्रियाणि इन्द्रियार्तेषु वर्तन्ते; guṇāḥ guṇeṣu vartante; indriyāṇi indriyārteṣu vartante; , it is like the fighting between two dream individuals. Imagine dream individuals fight; lot of blood flow; After waking up, do you wash you clothes to remove the blood stains? You do not; because the people also are mithya, their quarrel is also mithya, the blood stain is also mithya; Similarly, from ātma dṛiṣṭi, all the events are mithya. This is conveyed in Gaudapada Karika, Vaithathya prakaranam, 32nd verse.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुकुक्षुर्न वई मुक्त इच्छेषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |

na mukukṣurna vaī mukta icyeṣā paramārthatā || 32 ||

(There is no coming to an end, there is no manifestation, there is none bound, there is none seeking to attain, there is none seeking freedom, there is none freed, this is the transcendental, the final truth.)

All the events of this world has no connection or does not affect the adhistana ātma. asaṃgattvam. asaṃgattvam is the third feature and therefore I am free from samsaara. I am free from saṃsāraḥ.

When will this freedom come? When will this freedom come? Sankaracharya uses present tense; Upanisads uses the present tense, तत् त्वम् असि tat tvam asi; I am free means freedom is a fact; it is not an event. Freedom is a fact, whose freedom? My freedom, Who am I? the ātma. So the freedom of me, the ātma is a fact; it is not an event to take place in future. But Swamiji, I am not working for ātma's freedom; that is not event; but I am working for anātma's freedom; He wants to work. workholic. vedāntaḥ says: ātma is ever free; anātma is never free; the body can never be free, because it is eternally affected and influenced by the world; the time (that is जातकम् jātakam ~ time means jātakam, good time, bad time, ketu dasai, rahu dasai, sukra dasai, sani dasai, ~ that means the world will affect your body and it will affect your mind also.

So therefore, when some people are suffering around in the family, you will have the sympathy or compassion, whatever you call it, the mind has to respond to the situation; that response is called being affected by the situation, and not only that mind is affected by the past also; by the purva janma also. That is why certain types of emotions are not under your control. One side you keep on saying अहम् ब्रह्मास्मि aham brahmāsmi, aham brahmāsmi, and the other side, certain emotions happen helplessly. Therefore when I say I am free, I am not talking about the freedom of the mithya, I am

talking about the freedom of the Sathya-I. So this is the third feature. What is that? Asaṅgattvam.

And what is the fourth feature? Advaiyatvam. Since the entire world is mithya, not having its own existence; it is as good as non-existent, and therefore it is uncountable. And therefore the only countable thing is I, the sathya ātma; this is called ātma advayathvam.

These are the four features of ātma to be learnt with the example of darpaṇa nagari and svapna nagari. So this is one part of this verse. This is one part of this verse. I hope you are ready for the second part also. I will finish it.

To understand the second part, we will have to go back to the dream topic. I do not want to say that we have to go back to the dream. If you all go to the dream, what can be done! Now, no doubt, the dream world is inside me and it is unreal, mithya. Not doubt the dream world is in Me-the-waker and it is mithya, but the dream world appears to be outside me, and real, when I am asleep. This is what we are going to study now. No doubt, the dream world is within me, and Mithya; that is the fact; but the dream world appears to be outside me and real as long as I am asleep. So निद्राः nidrāḥ makes the inside-dream-world, outside. nidrāḥ makes (Sleep) makes the inside-dream-world, outside. "Makes" within quotes. and not only that, nidrāḥ makes the unreal-dream-world, real; as though real. And what can be the vedantic definition of nidrāḥ? nidrāḥ is very easy. You can talk in two meanings. Simple meaning is sleep. and going to sleep is also easy.

But what is the vedantic definition of sleep? Vedantic definition of sleep is: Not being aware of my waker nature. Are you understanding? I am asleep, means; I am not aware of my waker nature; Therefore, let me call it Waker-ignorance is nidrāḥ. Waker disownment is nidra. Is'nt correct. When I am sleeping, I am not aware of the fact, that

originally I am the waker, lying down in the bed, and I have got a lot of वासनास् वāsanās, and the vāsanās have been activated and therefore the dream world has been projected, etc. ~ one is not aware of all these, isn't it? ~ during dream I am not aware of myself as a waker, as a projector of my vāsanās I do not know. Therefore, waker-ignorance is nidrāḥ. Or still more technically, waker is adhiṣṭānam; waker adhiṣṭānam is the first feature, I hope you have not forgotten? So adhiṣṭāna-ignorance is nidrāḥ. Waker-aadhiṣṭāna ajnānam eva nidra iti ucyate. When I am asleep, when I have adhiṣṭāna-ajnanam, the inside-dream appears outside and false-dream appears real. This is No.1.

And the second point which is the extension is what? Because of nidra, this dream appears outside and real; and therefore, when nidrāḥ goes away; nidrāḥ kṣaye; nidrāḥ nāśe, How can you translate, nidrāḥ nāśāḥ? waking up, प्रबोध समये prabodha samaye; prabhoda is waking, and what is the definition of waking, the end of sleep and what is the end of sleep or waking; I becoming aware of my waker status. So waking up is nothing but waker-knowledge. Prabhodha is nothing but adhiṣṭāna jnānam. Prabhodha means adhiṣṭāna jnānam. And when I am aware of myself as the waker, when I have adhiṣṭāna jnānam, what happened? the outside dream is no more outside, and, the real dream is no more real; it is falsified. In the same way, now, Sankaracharya says because of the ignorance of the ātma; ātma adhiṣṭāna-ajnanam, is called nidrāḥ No.2. Just as waker-adhishtana-ajnanam is called nidrāḥ; that is called worldly sleep; ātma-adhiṣṭāna ajnānam is philosophical sleep; Vedantic sleep which is called avidhya or maaya.

And when I am in the influence of avidhya nidra, or maaya nidra, what happens? This world, which is really within me, this world appears as though outside. Co-relate to the dream. Inside- dream appears as outside because of nidrāḥ. Similarly, this-world-which-is-inside-Me (which-Me? the consciousness-Me) appears, as though outside because of avidhya nidrāḥ. So, therefore, now according to vedāntaḥ, we are all avidhya nidrāḥ,

that is why Kathaponishad advised all of us: उत्तिष्ठतः उत्तिष्ठतः uttiṣṭataḥ uttiṣṭataḥ. How long will you sleep? Gaudapada says: अनादि मायया सुप्तः anādi māyaya suptaḥ, you are all sleeping because of maaya-nidrāḥ, avidhya-nidra. Enough! get up. सुप्रभातम् suprabhātam what we have is not for waking up the Lord. You do not have to wake up the Lord. suprabhātam is for our waking up, Not from local sleep. But from ātma-ajñāna-nidrāḥ.

As long as avidhya nidrāḥ continues, two things will happen: The world will appear outside and the world will appear real. And the moment I wake up, I become a jñāni; I become buddhaha. In fact, buddha was called buddha, only in the philosophical sense. Buddhaha means the awakened person; प्रबुद्धः prabuddaḥ, prabuddaḥ bharatham is the name of the magazine, buddhaha, or prabuddha means the one who has woken up from avidhya nidrāḥ, or maaya nidrāḥ, And once I have woken up, what is my vision? I am the support of the world, I am sathyam, and I am not affected by anything that happens in the world and I am the non-dual one and the world appears as though outside, but really speaking the world is in-Me; only thing is, Me, M must be capital. And Sankaracharya says, such an awakened person is the Guru. So prabuddaḥ purushaha is guru. Supta purushahaḥ is only kuru, means go on doing work, in Sanskrit. Do; Do means Duty, Karma, that is go on running!. Anyway, that is just aside.

So prabuddha purushaha is gurumoorthy and then every gurumoorthy is dakṣiṇāmūrṭiḥ and to that prabuddha purushaha, who is the gurumoorthiḥ, who is dakṣiṇāmūrṭiḥ, my namaskara. This is the essence of the first verse.

And the interesting thing is the whole thing that I have been talking in the last two classes, Sankaracharya has condensed in one verse, and not only that, this entire verse is grammatically one sentence. Grammatically one sentence, therefore, grammar students, should do anvaya to this verse and present it as one grammatical sentence.

And if you try to translate it in English, you will not get anything out of it and therefore what I am going to do is, even though it is grammatically one sentence, I am going to chop it down to many sentences, and we will form several sentences and try to see whether I have interpreted properly. Now come to the verse.

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ asti. This universe is comparable to a city which is reflected in a huge mirror. viśvam, this universe; is tulyaṃ, is comparable to; is equivalent to what? nagarī, a huge city, same as nagaram, and what type of city? dr̥śyamāna nagarī, which is seen, experienced, darpana, in a mirror. And as I said, when you study this example, you should only take the mirror and the reflection. Do not argue or ask, Swamiji for the reflection to form, original city is required, they are all improper extension of the example. So take the example only to the extent required and what are the things to be taken, the mirror and the reflected city. Therefore, viswam darpana dr̥śyamāna nagarī thulyam asthi; sentence no.1.

And the second sentence is: viśvam nijāntargataṃ svapna viśvam iva asti. This universe is like the svapana universe; what type of svapna universe. nijāntargataṃ, which is really within Me only. So this universe, is comparable to svapna universe, which is really existing within me; Therefore the idea conveyed is; Svapana world is also within me, jagrat prapancha is also within Me; anything objective is within the subject. There is no object separate from the subject. Therefore object is mithya; subject is sathyam. So this is the second sentence. viśvam nijāntargataṃ svapna viśvam iva asti. iva asti nijāntargataṃ means nija means oneself, myself; Andargataṃ means what? within. So this world is like the dream world which is within myself. Details in the next class.

Om

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
om' śāntiḥ śāntiḥ śāntiḥ ||*

ॐ

सदाशिव समारम्भाम् शङ्कराचार्यमद्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

sadāśiva samārambhām śankarācāryamadyamām

asmad ācarya paryantām vande guru paramparām

Om

We are seeing the first verse of the dakṣiṇāmūrti stotram which deals with ātma svaroopam, which Sankaracharya reveals with the help of two examples, darpaṇa nagari and svapna nagari. And in the last class, I explained through these examples, ātma is revealed as the adhiṣṭānam of the universe; adhiṣṭānatvam of the universe; ātma is revealed as the satya; satyatvam, ātma is revealed as asaṃgaha; asaṃgattvam, and finally ātma is revealed as advayam; advayatam; adhiṣṭānatvam; satyatvam; asaṃgattvam; advayatvam.

These are the four features revealed. I hope I need not translate these words. adhiṣṭānatvam, being the very support of the universe; and satyatvam means having independence existence of its own; asaṃgattvam, not being affected by whatever happens to the world, and advayatvam; it being non-dual, being the only countable entity. Now we have to connect all these ideas to the verse; how the verse is conveying all these ideas; I have to show you.

First I said that विश्वन्दर्पण दृश्यमान नगरी तुल्यं अस्ति viśvandarpaṇa dr̥śyamāna nagarī tulyam asti. Even though grammatically it is one long sentence, we are chopping it and making small sentences. And the word viśvam means this visible universe; jagrat viśvam, the universe which obtains in our waking state, which I call, jagrat visvam, is comparable to

दर्पण दृश्यमान नगरि तुल्यम् darpaṇa dṛśyamāna nagari tulyam, comparable to the reflected city, obtaining in a huge mirror.

And then the next sentence is जाग्रत् विश्वम् निजान्दर्गतम् स्वप्न विश्वम् इव अस्ति जाग्रत् विश्वम् निजान्दर्गतम् स्वप्न विश्वम् इव अस्ति. So we have to supply several words, jāgrat viśvam nijāndargatam svapna viśvam iva asti. Can you understand? jāgrat viśvam; the visible universe is comparable to svapana viśvam, the dream universe, which is nijāndargatam, which is within oneself or myself.

Then the third sentence we have to see is: जाग्रत् विश्वम् अत्मनि पश्यति jāgrat viśvam atmani paśyati. Paśyan we will take as paśyati. That means really speaking, according to vedāntaḥ, a person sees the jāgrat viśvam, the waking universe; waking universe means the universe of the waking state; within oneself only. So the world we are experiencing, within ourselves only, that means the world is actually existing in me, ātmani pasyathi. That is the next sentence.

Then the next sentence should be निजान्दर्गतम् स्वप्न विश्वम् निद्रया बहिहि उद्भूतम् इव भवति nijāndargatam svapna viśvam nidrayā bahihi udbhūtam iva bhavati. I hope you can understand? nijāndargatam svapna viśvam nidrayā bahihi udbhūtam iva asti. The dream world which is really existing within ourselves appears as though outside, when we are asleep. The inside-dream world appears as though outside us, when we are asleep, because of the sleep. So what is the function of sleep? Converting the inside-universe into a seemingly outside universe. That is why in dream, we see everything as outside; देश, काल, पदार्थः deśa, kāla, padārthaḥ, and we also interact with them and they also interact with us and they are capable of giving happiness and sorrow, and according to सास्त्रः sāstraḥ, even some of the prarabhadhas are exhausted through dream सुख दुःखम् sukha duḥkham.

So if a sanyasi has a momentary प्ररब्धः prarabdhaḥ for गृहस्ताश्रम grihastāśrama; if a sanyasi has a momentary prarabdhaḥ for grihastāśrama. In जाग्रत् प्रपञ्च jāgrat prapañca, momentary grihastāśrama is not possible, then how to exhaust? In svapna he can marry and enjoy sukham or duḥkham, as the case may be, and thank God, wakes up. What I am saying is: This dream world is sufficiently external even to exhaust the prarabdhaḥ karma. Therefore, what is the sentence here? nijāndargatam svapna viśvam nidrayā; due to sleep, bahihi udbhūtam iva asthi.

Now the next sentence is: यथः yathaḥ, you have to make it as a tathaḥ, in the same way; निज्आन्दर्गतम् जाग्रत् विश्वम्, मायय बहिहि उद्भूतम् इव अस्थि nijāndargatam jāgrat viśvam, māyaya bahihi udbhūtam iva asthi. I hope you can understand Sanskrit itself. nijāndargatam jāgrat viśvam; this universe which is really within me; māyaya, There nidrayā, because of sleep inside world is converted outside; here there is a deeper sleep, called māya nidra, or avidya nidra. So māyaya is equal to avidya nidraya; because of avidhya, the jāgrat prapañca which is really within me appears as though outside. bahihi udbhūtam means: appearing outside, इव iva means: as though.

By using the word iva: as though outside, Sankaracharya conveyed that it is really not outside, everything is inside me only.

मै एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम्, मयि सर्वम् लयम् याति

mai eva sakalam jātam mayi sarvam pratiṣṭitam, mayi sarvam layam yāti

मतो नान्य किञ्चन अस्थिति विश्वम् matto nānya kiñcana asthiti viśvam

There is no world outside me. But I am seeing it outside; it is because of avidya nidraya. So now you have got sentences properly:

-jāgrat viśvam darpana dṛśyamāna nagarī tulyam asti;

-jāgrat viśvam nijāndargatam svapna viśvam iva asti;

-jāgrat viśvam ātmani paśyathi;

-nijāndargatam svapna viśvam nidrya bahihi udbhūtam iva asthi;

-nijāndargatam jāgrat viśvam, api avidhya nidraya māyaya bahihi udbhūtam iva asthi

Ok. Then what is the next sentence?

यहः yahaḥ; yahaḥ means सुप्त पुरुषः supta puruṣaḥ; प्रबोध समये prabodha samaye; suptha puruṣaḥ means sleeping person; and sleeping person was seeing the svapna viśvam outside; the sleeping person was seeing the dream world outside; but prabodha samaye, but when the sleeping person wakes up, what is his experience; his outside dream world is resolved into himself. svapna deśa disappears into himself; स्वप्न कालः, स्वप्न पदार्थः, स्वप्न जीवः svapna kālaḥ, svapna padārthaḥ, svapna jīvaḥ, they all dissolve effortlessly; only a small task he has done; that is he has just woken up. And since the entire dream world is resolved into himself, what remains? he the waker alone remains. Therefore, अद्वैयम् स्वत्मानम् साक्षात्कुरुते advaiyam svatmānam sāksātkurute. What is the full sentence?:

supta puruṣaḥ, prabodha samaye, advaiyam svatmānam sāksātkurute.

On waking up, the sleeping person recognises himself as the secondless one; without any dream object. That is svapna prapañca rahitam, svatmānam sāksātkurute. प्रपञ्च उपशमम् शान्तम् शिवम् अद्वैतम् साक्षात् कुरुते; prapañca upaśamam śāntam śivam advaitam sāksāt sāksāt kurute; sāksāt kurute means what? After waking up, I do not see the waker;

after waking up, I do not see the waker; I claim myself to be the waker. I claim myself to be the waker. This claiming is called sākṣātkāraha. I should not use any other verb. If I say I see the waker, waker appears to be another person. If I say I experience the waker; it appears as though waker is different. Suppose I say I become the waker; even that word is not correct strictly because; there is no becoming involved; I was the waker before, I am the waker now, therefore, I do not even become the waker. I claim myself to be the waker; this claiming is called sākṣātkāraha.

Similarly, in self-knowledge, I do not experience the ātma/ In self-knowledge I do not see the ātma. In self-knowledge I do not become the ātma; In self-knowledge I claim I am the ātma. And this peculiar process of claiming is called sākṣātkāraha. So it is not coming face to face. sākṣātkāraha, if it is translated as direct experience, we will have all kinds of misconception that when I wake up Brahman will be standing in front, smiling, giving darshanam. It is not like that, I am the waker. Therefore, prabhoda samaye, on waking up supta puruṣaḥ svātmaanam advyayam eva sākṣātkārute.

Then तस्मै tasmai: tasmai means बुद्ध पुरुषाय, प्रबुद्ध पुरुषाय buddha puruṣāya, prabuddha puruṣāya; to that woken-up person, who is a jnāni; who is liberated; who knows I am jagatadhishtaanam, to that jnani my namaskaaram. So tasmai prabuddha puruṣāya, jnānine namaha.

And who is that jnāni? Shree gurumurthaye; who alone is a guru, who alone can serve as a guru and who is my guru, gurumoorthaye. Because a woken up person alone can wake up another sleeping person. A woken up person alone can wake up another sleeping person, a jnāni alone can make another ajnani, a jnāni and therefore every guru has to be a jnāni. Therefore tasmai prabudha puruṣāya, gurumurthaye.

And Shri dakṣiṇāmūrtaye. Every guru is dakṣiṇāmūrti; manifested as only Guru brahma gurur vishnu, guru devo maheshvara. To that wise person, who is a guru, who is none other than dakṣiṇāmūrti idam namaha. This namaskara of mine. Thus, through the first verse, Sankaracharya has revealed ātmanaha adhistanatva, satyatva, asangatva, adhvidiyatva swarupa. Now we will go to the second verse.

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः

मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ

māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ

māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

The first three verses of dakṣiṇāmūrti sthothram are supposed to be the essence of the महावाक्य mahāvākya of vedāntaḥ saastra; mahāvākya meaning a statement which reveals the identity or the oneness of the essential nature of jivātma and the essential nature of the paramātma. In Sanskrit, jivātma-paramātma-svarupa-aikyam. That svarupa is understood, svarupa is essential nature. And any statement of the śātra, which reveals this essential identity between jivātma the micro; and paramātma the macro, that vakyam; statement, is called mahāvākya and we have got several mahāvākya in the śātram and generally four sample statements are given, mahāvākya are given, one sample each is from one one vedah.

Each veda has several mahāvākya, but we take one sample:

- from rig veda upanishad, Aithareya; the sample taken is प्रज्ञानम् ब्रह्मः prajñānam brahmaḥ,
- from yajur veda brihadaranyaka upanishad, the sample taken is अहम् ब्रह्म अस्मि aham brahma asmi,
- the sample from sama veda- chandhokya upanishad is तत् त्वम् असि tat tvam asi
- and from atharvana veda mandukya upanishad, the sample taken is अयम् आत्म ब्रह्म ayam ātma brahma.

Remember these are four sample mahāvākyas. Never say 4 mahāvākyas. mahāvākyas are 4000 or 40,000 mahāvākyas. Of these 4 sample mahāvākyas also, one mahāvākyam is the most popular: tat tvam asi. Because this is in the form of the teacher's upadesha. Upadesa-rupa mahāvākyam it is. The teacher says तत् परमात्म is त्वम् जीवात्म असि; tat paramātma is tvam jīvātma asi.

Thus in the tatvamasī mahāvākyā, tat refers to paramātma, and tvam refers to the jīvātma the individual and the word asi represents the identity, the oneness, the aikyam. Therefore, in Vedantic parlance, there is a language; paramātma is presented as तत् पदार्थः tat padārthaḥ. tat padārthaḥ is a technical word for paramātma, because in the mahāvākyam, tat refers to paramātma. If you take a dictionary and see, tat means that; that is a pronoun; and it can stand for any noun; but in the chandokya upanishad context, tat stands for paramātma, and therefore in vedāntaḥ sastra, paramātma topic is called tat padārthaḥ topic.

And whenever jīvātma topic comes, tvam padārthaḥ topic and

whenever ऐक्यम् aikyam topic comes, it is technically called asi padārthaḥ topic. असि पदार्थः; असि इति पदस्य अर्थः asi padārthaḥ; asi iti padasya arthaḥ

तत् इति पदस्य अर्थः, तत् पदार्थः त्वम् इति पदस्य अर्थः, त्वम् पदार्थः ॥॥॥ असि इति पदस्य अर्थः, असि पदार्थः tat iti padasya artha, tat padārthaḥ tvam iti padasya artha, tvam padārthaḥ and asi iti padasya arthaḥ, asi padarthaḥ

Now in the first verse, we dealt with ātma svarūpam, by analysing the sleeping jīvātma and waking jīvātma and therefore the first verse is dealing with jīvātma svarūpam. Therefore first verse is taken as tvam padārthaḥ vicharaha. For that only I had to talk this much. The first verse is dealing with tvam padārthaḥ; and therefore it is called tvam padārthaḥ vichara sloka; Dealing with the micro, the individual. So the meaning of the word: You, tvam padārthaḥ, the meaning of the word You.

And what did the first verse say? When normally we use the word You, it conveys only the body-mind-complex, but in the vedantic context, when the teacher says, You, it does not refer to the body, because that is not your real nature, it does not refer to the mind; because that is not your real nature, but it refers to you, the caitanyam. प्रभोधसमये स्वात्मानमे वाद्वयं prabhodhasamaye svātmāname vādvayaṃ. That advaita chaitanyam is the meaning of the word tvam.

And therefore one more technical aspect I will give here. In the vedantic context, You does not mean the body mind, but You means the consciousness, the ātma, the caitanyam. But we know that it is an abnormal meaning, taken only in the context of vedantic teaching. Only in the context of vedantic teaching, when we say you, the finger has to like a laser beam, it has to cross through the body, the mind, all the

pancha kosas and it should go up to caitanyam. But at the end of the class, somebody asks: who are you, where from are you coming; there you do not say, I am the all-pervading consciousness, I do not come from anywhere, in fact the whole world is in me, Nijandargatham, etc. you should not tell.

Thus the word I, has got a śāstrik meaning and also a empirical meaning; the empirical general meaning is called वाच्यार्थः vācyārthaḥ and the special meaning taken at the time of vedantic teaching, is called त्वम् पद लक्षार्थः tvam pada lakṣārthaḥ.

So thus in the first verse, through tvam padartha vichara. Shankaracharya revealed, tvam pada lakshartha, as the caithanyam. I am the conciousness in my real nature.

And now in the second verse, Sankaracharya wants to deal with tat padārthaḥ, the meaning of the word: tat, i..e., paramātma or Brahman.

And once he has dealt with tvam padārthaḥ in the first verse and tat padārthaḥ in the second verse, then both the jatakams have been fixed. So in the third one; ketti melam, tat tvam aiykam. The third verse will be asi padārthaḥ; the second verse tat padartha. So what is paramartha or who is paramathama or Brahman? Brahma svarūpam, paramartha svarūpam, tat padārthaḥ svarūpam. In all the śāstrās, Brahman is defined as the जगत् कारणम् ब्रह्म jagat kāraṇam brahma. Brahman is the cause of the universe. To put it in the reverse form, the universe is a product born out of Brahman; Brahman is kāraṇam, the world is kāryam.

And when you talk about the kāraṇam of a thing, the cause of a thing, generally we find there are two fold causes; one is the intelligent cause which designs and executes, producing the effect; like the carpenter, creating the furniture; the goldsmith designing and producing the ornaments; i.e. called intelligent cause or nimitta kāraṇam;

and we also know carpenter alone is not enough, gold smith alone is not enough; but we require what: the raw material also. Carpenter requires wood; goldsmith requires gold and this raw material is called upadana kāraṇam, material cause. Called upadana because upadhiyathe ithi, upadana. That which is taken by the intelligent cause; that which is sought after by the intelligent cause is called upadana. Upadana is sought after; What is always sought after? raw material, So therefore whenever we do shopping, for what purpose, we collect the raw material, So while I go back from the class, I stop in the market and buy some vegetables; when you are collecting the vegetables, that is upadana. For what? lunch; therefore, whatever is sought after by the intelligent cause is called upadana; i.e. the raw material. Therefore, kāraṇam is vivitham, nimitham, upadana cha.

And normally, the nimitta kāraṇam and upadana kāraṇam are distinct; carpenter is not wood; goldsmith is not gold; they are different; this is the normal fact. But every rule has got an exception. There are certain exceptional cases where we find nimitta kāraṇam and upādāna kāraṇam are identical. And the Upanishads itself gives the example. In Mundakopanishad, we have seen यतोर्णनाभि सृजते, गृण्णते च यतोर्णनाभि सृजते, गृण्णते च. The spider is that rare example. So spider only creates anger in us; but for a wise man, spider is also a teacher!! It teaches about what; ईश्वरः Īśvaraḥ; Spider reminds Īśvaraḥ; spider is the intelligent cause behind the web; and most interestingly, spider never goes after any raw material; the raw material is found within itself. And that is why, when you push a spider from the ceiling, you will find that as even it falls, it does not touch the ground, it hangs in the middle; you find a string. To produce that string, where did the spider go; for the cotton, etc? It finds within itself; spider is nimittam and upādānam cha. In the same way, the upanishad points out that Brahman the paramātmā is the intelligent and the material cause of the universe and therefore before creation, there was only non-dual Brahman, which served both as the

intelligent cause as well as the raw material to produce the universe. And therefore paramātmā is said to be jagat abinna nimitta upādāna kāraṇam. And the world is the kāryam. This is one idea Shankaracharya wants to emphasise.

Then we have to go to some more details, because the creation topic is analysed by different systems of philosophy. So Sankaracharya wants to hint at the different systems of philosophy also; compare and contrast; all these are hidden in this verse.

And there is one important discussion in the theory of creation. The theory of creation is a very deep topic discussed in all the śāstras. The scientists also discuss cosmology, it is very serious topic, confusing topic. Not only confuses us; they are also confused; not yet clear.

Sankaracharya in his Brihadaranya upanishad, in one place, very elaborately analyses this topic, bringing in various systems of philosophy, by taking the example of the pot being created out of the clay. Clay-pot analysis. And in that analysis which runs to pages, the word 'pot' occurs so many time, that, that analysis is famous as घट भाष्यम् ghaṭa bhāṣyam. It is called ghaṭa bhāṣyam, the theory of creation is analysed in that. And in this analysis, there are two debating groups.

And the basic question is before the origination of the pot, from the clay; before the origination or emergence of the pot from the clay, did the pot exist in the clay or not? Before the emergence of the pot out of the clay, did that pot, कार्य घटः kārya ghaṭaḥ, was existing in the कारण मृत् kāraṇa mṛt or not? In Sanskrit, if you put, उत्पत्ते हे पुर्वम्, कार्य घटहः कारण मृते अस्ति वा नास्ति? utpatte he purvam, kārya ghaṭahaḥ kāraṇa mṛte asti vā nāsti?? Before emergence, the effect-pot existed in the causal clay or not?

To simplify the question, does an existent pot emerge or does a non-existent pot emerge out of the clay. இதை நம்ம எப்போவாவது யோசிச்சதுண்டோ? யோசிக்கவே மாட்டோம். Have we at any time thought of these? We never do that. Is an existent pot created or is a non-existent pot created by the potter? What will be your answer? Is an existent-pot created or is a non-existent-pot created?

And on analysis, we find both are not possible. Both are not possible. An existent pot also cannot emerge. A non-existent pot also cannot emerge out of clay.

Shall we see how? An existent pot cannot arrive, because it is already existent. Why should an existent pot be created by anyone because it is already existent.

Then can you say that a non-existent pot emerges out of clay? A non-existent pot emerges out of clay. That also is illogical, in fact it is ungrammatical also, because when you say a non-existent pot is born; there is a verb, what is verb? "is born", and what is the subject of the verb? "non-existent pot". How can you construct a sentence where the verb alone is there. And the subject is not a "pot"; "non-existent pot". That means there is no subject at all. Therefore to say a 'non-existent pot' is born, is illogical; ungrammatical; improper. And therefore, 'a non-existent pot' can never come to existence.

An non-existent can never come to existence. Or to put in another language; existence cannot be the destination of anyone. Existence cannot be the destination of anyone. A 'non-existent thing' cannot have 'existence' as the destination. I hope it is not too much. So non-existent thing cannot have existence as the destination because when the traveller itself is non-existent, how can it have a destination? **என்ன புரியறதோ இல்லயோ?** Are you getting it? Non-existent cannot have destination; **ட்ராவலறே இல்லைன்னா எப்படி?** (How is a travel possible when the traveler is at all not there?)

An 'existent thing' cannot have 'existence' as destination, because it is already existent thing. Therefore why should it have 'existence' as destination? And therefore vedāntaḥ concludes; Mandukya karika 4th chapter analysis is this.

vedāntaḥ concludes that a non-existent thing cannot be created; a existent thing cannot be created; therefore nothing can be created; therefore there is no creation; An existent thing cannot be created; a non-existent thing cannot be created; and therefore there is no creation.

And if there is no creation; why at all do we use the expression: 'creation'? We do talk about the phenomenon called creation. How are we to understand creation; then the śāstra comes to our rescue, creation is a wrong word, used for some other phenomenon. Creation is a misnomer used for some other phenomenon.

And what is that phenomenon? When a thing is existent in unmanifest form, when a thing is existent in unmanifest form, it can come to manifestation; like the butter; which is existent in the milk; in what form? In an unmanifest and undifferentiated potential form; and this is called unmanifestly-existent-butter; it is existent but in unmanifest form; Unmanifest form means what? undifferentiated form; and therefore in a useless form; it is not available for our use; Like the sugar cane juice in sugar cane; Like the oil in the seed. The oil does exist in seed; but in an undifferentiated potential form, in scientific language, it is called potency, potential.

Science students know potential energy and kinetic energy. In a water fall, electricity is there in potential form. In solar energy, solar light, again electricity, is there in potential form in the sunlight;

And that is called unmanifest existence. And by a modification, the unmanifest thing, comes to manifestation. And this manifestation is wrongly called creation. So

manifestation which is a form of transformation. What is manifestation? A form of transformation. And what form of transformation? From unmanifest condition to manifest condition; from potential condition to kinetic condition; from useless condition to useful condition.

Even this particular talk before the class begins, it is there in my brain in what condition; unmanifest condition. When you came and sat at 7 o'clock, what did you see. You saw only me. And in Me whatever I talk for one hour is there in unmanifest condition, which means you cannot see it, you cannot hear it; It is not in recognisable form; and then after one hour, what happens; I have transformed my potential knowledge into the manifest form; so many cassettes; casttess are duplicated; notes are xeroxed. Where did I come? From me. Was it non-existent? No. It was dormant.

And therefore what is creation? It is a transformation. And what type of transformation? Transformation from अव्यक्त अवस्ता to व्यक्त अवस्ता avyakta avastā to vyakta avastā.

And this theory is called सत्कार्य वादः satkārya vādaḥ. satkārya vādaḥ is a technical word, which points out that creation is nothing but a form of transformation.

Similarly you have to see the other side also. If creation is a form of transformation, destruction also is not destruction. Nothing can be destroyed. Matter cannot be created, matter cannot be destroyed. Therefore destruction is also a form of transformation. And that is why in vedāntaḥ śāstra, creation is called जन्म विकारः janma vikāraḥ, मरणम् is called maraṇa vikāraḥ: अस्थि, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यते asthi, jāyate, vardhate, vipariṇamate, apakṣīyate, vinaśyate; What is the common word for all these? भाव विकारः bhāva vikāraḥ. Thus Sankaracharya wants to establish सत्कार्य वादः satkārya vādaḥ through the second verse.

So first point is what; Sankaracharya wants to establish; paramātma is jagat kāraṇam.

The second point Sankaracharya wants to convey is: When I say Brahman is jagat kāraṇam; that is topic No.1. Second topic is satkārya vādaḥ; Creation is not there; everything is in potential form.

And Sankaracharya wants to convey this through an example. just as we had two examples in the first verses; darpaṇa nagari and svana nagari. Here he wants to take an example; what is the example, seed and tree; seed and tree, and he says; the tree is already existent in the seed, before its origination. The tree is already existent in the seed; in dormant condition; potential condition. He uses the expression निर्विकल्प रूपेण nirvikalpa rūpeṇa; in an undifferentiated form, the tree exists.

And why do you use the word undifferentiated? Because in the seed, even though the tree exists, you will not be able to see which is part is branch, what is there is a dot, and in that where is the branch of the tree, where is the leaves of the tree; thousands of leaves are going to come; they are all there in the dot. Just as in our DNA, everything is there; 3 billion bytes of information; whether it is 3 billion or 30 billion, I am not sure, they are all coded DNA. At what time, this person is going to get grey hair. What time, the hair is going to disappear (what to talk of grey or white). At what time you are going to get rheumatism, what time you are going to get BP. All the things are there. That is why genetics has become a very big science. They are all there; when they are in DNA, we are not able to see it. Even when the child is born, we do not know how is he/she going to be we do no know. Some of the serious brain diseases also we do not know. The third year, fourth year, varieties of problems, they are not new problems, but they are all there in the seed form.

And therefore Sankaracharya says; Bijasya antha nirvikalpaha ankura asthi. Within the seed, ankuraha, the tree is there; nirvikalpaha, in an undifferentiated, unrecognisable form; what is the proof? Suppose somebody asks, because I am not able to see that; how do you know it is there? Only if the seed has the tree in potential form; only then, that seed will produce that particular tree. Suppose the seed does not have the tree in potential form, then you need not take a seed at all to produce the tree; you can take a piece of stone also and sow in; plant it. Why do not we plant anything to produce a tree? We choose only a mango seed for a mango tree?; We choose a coconut alone for a coconut tree? Because we know that coconut seed alone contains coconut tree; mango seed alone contains the mango tree. Therefore perceptibly no difference is there; but still potential difference is there.

In the same way, the whole universe, existed in potential form; in whom? Brahmani, the world was existing in Brahman in potential form; therefore Brahman is the seed of the universe.

And therefore, look at the verse; इदम् जगत्, निर्विकल्पम् असीत्, idam jagat, nirvikalpam asit this universe was existent. Was not non-existent; Bhagavan did not create this world; why? because the world was already there; And this information is very important because people often ask the question why did bhagavan create the world?

Why did not he keep quiet. we are struggling hard; how did bhagavan create the world. You never answer the question, the question is wrong; Bhagavan never created the world. Sankaracharya says, the world was there already. But I did not see that before. You did not see, because it was impercitable form. Therefore he says; निर्विकल्पम् असीत् nirvikalpam asit. the world was there in अव्यक्त रूपेण avyakta rūpeṇa. In potential form in Brahman, the kāraṇam, the material cause. Details we will see in the next class.

Om

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om̐ śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदाशिव समारम्भाम् शङ्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparamv

Om

In the second verse, Sankaracharya is dealing with the meaning of the word तत् पदार्थः Tat padartha, meaning of the word Tat तत् occurring in the महावाक्यम् mahāvākyam , तत्त्वमसि tattvamasi. And the meaning of the word is ब्रह्मन् Brahman or परमात्म paramātma. And in this verse, Sankaracharya talks about ब्रह्मन् as the जगत् कारणम् jagat kāraṇam, the cause of the universe, both the intelligent and material cause, अभिन्न निमित्त उपाधान कारणम् abhinna nimitta upādhāna kāraṇam.

And also Sankaracharya wants to establish the सत्कार्य वादः satkārya vādaḥ; which is the teaching that any product must potentially exist in its cause. A non-existent thing can never come to existence and therefore mango tree must potentially exist in its cause the mango seed; the coconut tree must potentially exist in its cause; the coconut seed. This theory is called satkārya vādaḥ. Any product exists in its cause in potential form before its manifestation. सिद्धेहे पुर्वम् कार्यम् करणे सत् इति वादः इति सत् कार्य वादः sriṣṭehe purvam kāryam karaṇe sat iti vādaḥ iti sat kārya vādaḥ. सिद्धेहे पुर्वम् कार्यम् करणे सत् sriṣṭehe purvam kāryam karaṇe sat; Sat सत् means existence, iti vadha, satkārya vādaḥ.

Extending this principle, Sankaracharya says the whole universe is a product; kaaryam, and this universe must have existed before its origination also and at that time; pre-creation time; it must have existed in potential form, which is called in Sanskrit, निर्विकल्प

रूपम्, अव्यक्तम्, अव्याकृतम् रूपम् nirvikalpa rūpam, avyakatm, avyākritam rūpam, are the words used. Nirvikalpam, avyaktam, avyākriṭham etc. In English, potential form, unmanifest form, undifferentiated form.

And where should the universe exist in potential form? In the seed of the universe, in the कारणम् kāraṇam of the universe, which is called ब्रह्मन्. And therefore, सिष्टेहे पुर्वम् जगत् अव्यक्त रूपेण sriṣṭeḥ purvam jagat avyakta rūpeṇa brahmaṇi āsith. Before its origination, the universe was existent potentially in ब्रह्मन्. And Sankara gives an example also. बीजस्य अन्तः अन्कुरहः इव bijasya antahaḥ ankurahaḥ iva. Like the sprout potentially existing in the seed. The अन्कुरहः ankurahaḥ sprout is comparable to the universe and ब्रह्मन् is comparable to the बीजम् bijam the seed. This is the essence of the first line.

Look at the verse. बीजस्य अन्तः अन्कुरहः इव bijasya antahaḥ ankurahaḥ iva. Like the sprout in a seed, within a seed, इम् जगत् idam jagat; this world also was existent in ब्रह्मन्, (in ब्रह्मन् we have to supply) this universe was existent in ब्रह्मन्; in what form? निर्विकल्पम् Nirvikalpam, in unmanifest, undifferentiated, potential form, निर्विकल्पम् आसीत् nirvikalpam aseeth.

Here we say that the tree was existing in the seed before its origination in potential form. But when the tree exists in the seed in potential form, our general expression is slightly different. We do not say the tree exist in the seed, even though that is the truth; our general expression is tree was existing in the form of the seed. Instead of saying the tree potentially exists in the seed; that is the exact expression. But generally we do not say tree is in the seed; we say tree is in the form of the seed itself. In the same way; the right expression is; the world, the unmanifest world, was existing in ब्रह्मन्, but vedāntaḥ does not put it in that way; the unmanifest world was existing in the

form of ब्रह्मन् itself; So therefore निर्विकल्पम् Nirvikalpam; some ācāryas translate as ब्रह्मन् itself. The universe was in the form of ब्रह्मन्; the jagat kāraṇam, before its origination. This is only subtle difference.

And then what happens. माया कल्पित देश काल कलना वै चित्रि चित्रिक्रितम् māyā kalpita deśa kāla kalanā vai citri citrikritam. That unmanifest world was made manifest. The undifferentiated world got differentiated. चित्रिक्रितम् citrikritam made to manifest, magnified, multiplied or differentiated. Just as from the undifferentiated seed, gradually differentiation comes; this sprout comes; then you can see the branches, the leaves, the twig, flowers, the fruit, they are all differentiation from the past condition where these differences were not there. And therefore creation can be called a manifestation or a differentiation or a form of multiplication. Thus चित्रिक्रितम् citrikritam means it was diversified, magnified; multiplied. And for this multiplication of one ब्रह्मन्, into the manifold world, what is required. Multiplication requires division. Multiplication requires division and similarly, one ब्रह्मन् (Brahman) was multiplied into the world form, root division.

Now the question is; how does the division happen? What brings about this division? Sankaracharya gives in a very technical form; these are beautiful verses worth contemplating again and again. How do we divide the people? Suppose there are two people here. I am here; and another person is there; I see two people, and one person is located here, and another person is located there; therefore the division between these two people is caused by the spatial location, space is responsible for this duality; What type of duality? I am here and you are there. This is a horizontal division caused by space. So देश निमित्त भेदः deśa nimitta bhedaḥ.

And there is another division possible. Here what is the division? I am seeing two people, divided by space, and I am experiencing both the people, at the same time. Time is the same, the presence and there are two people; the division caused by space. Time is same, space is different.

Now there is another type of division possible. Now I am sitting here. In the same place, another person cannot be there. Isn't there. Another person cannot be there in the same place I am occupying. But it is possible under another condition. How is it possible? At the same time, two people occupy the same place; if in the same place, two people should be there, there must be a difference caused by time. Suppose there is a Seminar going on, and different speakers are going to come, speaker No.1 comes and talks, 10 to 11, and in the same place, another speaker comes, the difference between speaker no.1 and 2, the place is the same, the difference is caused by Time. Therefore vedāntaḥ says whole world is divided horizontally by space and vertically by time.

- Vertical division caused by time is called past, present, future division,
- Horizontal division caused by division, here, there and elsewhere;

Therefore multiplication is caused by देश desa, and कालः kālah. Space/time is responsible for the perception of plurality. Remove the time and space, you will not see plurality. And who is the cause of this time and space? Sankaracharya says: माय कल्पित देश काल māya kalptita deśa kāla. देश Desa and काल kāla, are caused by the माय शक्ति māya shakthi which is in ब्रह्मन् Brahman. Thus the माय शक्ति in ब्रह्मन् creates time and space, and when I look at through time and space, अद्वैतम् advaitam is perceived as द्वैतम् dvaitham. एकम् ब्रह्मः Ekam Brahma is perceived as anekam jagat. अनेकम् जगत्. Thus time space is the culprit, the cause of multiplication which itself is caused by माया māya.

Now look at this: He says: मायाकल्पितदेशकालकलनावैचित्रिचित्रिक्रितम्
māyākalpitadeśakālakalanāvaicitricitrikritam, is one compound word. It is one word, so
you have to understand. चित्रिक्रितम् Cithrikritam means multiplied, by what, वैचित्रियम्
vaicitriyam means the diversity, variety. And what type of diversity? कलना kalana; कलना
kalana means संबन्धः saṁbandhaḥ or influenced. Diversity caused or diversity of
influence. Variety of influence, कलना kalana, influence of what? देश Desa and काला
kaala; the influence of time and space. And how did they come into existence? माया
कल्पित Māyā kalpitha. Which are brought about by माया शक्ति māyā shakthi and where is
that माया शक्ति māyā shakthi, which is in ब्रह्मन् Brahman.

Now what is essence of this entire line? ब्रह्मन् continues to be non-dual; when माया शक्ति
māyā shakthi is activated, called विक्षेप शक्ति vikshepa shakthi, then the time and space
comes into existence; and they are the goggles for the consciousness. When I look
through the time space spectacle, a non-dual ब्रह्मन् appears, or is modified into the
pluralistic universe. And remove the time space goggle regularly. You know when do
you do that? When; the moment you go to sleep; you can experiment in the middle of
the class also; now you see varieties of students. देश काला कलना वै चित्रियम् deśa kālā
kalanā vai citriyam. many colours, many sound, many forms. Moment mind dozes off,
that is called individual माया māyā. When the mind शक्ति shakthi is withdrawn;, the time
goes, the space goes, you do not have the variety at all; there is only one non-dual
You, the चैतन्यम् caitanyam. And therefore, माया कल्पित देश कालकलना वै चित्रिय वित्रिक्रितम्
māya kalpita deśa kālakalanā vai citriya virtrikritam. What? This universe. And from the
line, what is the main point we get. ब्रह्मन् Brahman is the material cause of the
universe.

Now in the third line, Sankaracharya wants to point out, that the ब्रह्मन् Brahman itself is the intelligent cause also, which throws out the universe out of itself. Not only ब्रह्मन् is the material cause, which becomes the universe, ब्रह्मन् is the intelligent cause also; which throws out the universe out of itself. And what is the example? svapna prapancha, I am the material cause of the dream world, and I myself am the intelligent cause also, who throw out the svapna world, out of myself.

That is said here; यहः त्रिजिम्बयति yahaḥ vrijimbayati. यहः yahaḥ means the very same ब्रह्मन्, the परमात्म त्रिजिम्बयति अपि paramātma yahaḥ vrijimbayati api; not only he is the material cause, he is the intelligent cause also. That अपि api indicates he is creator also. He is the raw material also. vrijimbayati api; Very same ब्रह्मन् creates also.

And for creating the world out of itself, what are the instruments used by ब्रह्मन्. Because we require the creator, the raw material, then the instruments also. Carpenter is the creator, wood is the raw material, but those two are not sufficient, he requires the instrument; Now ब्रह्मन् is the creator, carpenter; ब्रह्मन् is the raw material, the wood also, (do not ask Is ब्रह्मन् wood-compare) ब्रह्मन् is like the wood also; and what are the instruments used by ब्रह्मन्? Sankaracharya says ब्रह्मन् is the instrument also. Instrument also ब्रह्मन् only. And therefore स्वेच्छयाः sveccayāḥ. By mere संकल्प sankalpa, without requiring any instrument, स्व इच्छया swa icchayāḥ, स्व संकल्प मात्रेण sva saṅkalpa mātreṇa.

And this is also not impossible, because we do the same thing in creating the swapna; I am the creator, I am the raw material, I am the instrument also; and संकल्प मात्रेण saṅkalpa mātreṇa, effortlessly I throw out this स्वप्न प्रपन्छः svapna prapanchaḥ; Similarly ब्रह्मन् Brahman throws out the जगत् प्रपन्छः jagat prapanchaḥ. So यहः परमात्म स्व

इच्छया संकल्प मात्रेण इदम् जगत् yahaḥ paramātma sva iccayā saṁkalpa mātrena idam jagat, to be supplied, व्रिजिम्भयति vjirimbhayathi, he creates.

And he gives two examples here. Even though स्वप्न svapna example is the ideal example, Sankaracharya does not give that example here, because in the first verse already स्वप्न द्रिष्टन्त svapna driṣṭanta he has given and therefore he gives two other examples.

What are they? मायावि इव māyāvi iva. Like a magician. So Magician produces many things out of himself; he just waves the hand and you find a hat is there; or there is a dress; or there is a bird; he shows a empty hat, then from that he goes on taking many things; If you have an doubt, go to any magic show and experience yourself. To understand vedāntaḥ, you should go to the magic show. So what is the raw material? Without any raw material, with his own magical power, the magician materialises and we are all magicians in producing the dream world and परमात्मा परमात्मा is magician in producing this world. And that is why in Christianity they say: Lord created the world out of nothing; It looks as though असत्कार्य वादः asatkārya vādaḥ; we have to interpret properly. We can extract अद्वैतम् advaitam from Bible. For that you have to study vedāntaḥ first; then you can extract. When you say Lord creates world out of nothing; we should comment upon that, Lord creates world out of nothing else, but out of himself. Therefore, मायावि इव māyāvi iva. He materialises like the magician. Or महा योगि इव mahā yogi iva. Or like a great सिद्ध पुरुषः siddha puruṣaḥ, who can also materialises things. Visvāmitra materialised a world itself called त्रिशङ्कु स्वर्गः triśanku svargaḥ, and we also read in the books of various siddha purushas, who materialise things. And Sankaracharya gives मायावि इव, महयोगि इव māyavi iva, mahayogi iva. A siddha puruṣaḥ can also materialise; a magician also can materialise. That is why often we do not know

who is a magician who is a siddha puruṣaḥ. Therefore we get into controversy; some people are worshipped by others as siddha; whereas some other people say that person is not a siddha, he is a simple magician. And they also claim, we can also materialise everything that the siddha puruṣaḥ materialises. How do you know who is siddha, and who is magician? We have no method of knowing. So it is your belief; whether siddha or magician. Therefore Sankaracharya gives both examples; lot of similarities between a मायावि māyāvi and a महा योगि mahā yogi. Like a magician or a person of miracle, स्वेच्छया संकल्प मात्रेण svechayā saṁkalpa mātrena, Paramātmā creates the world and therefore he is the intelligent cause also. Thus in the first three lines, Sankacharya has established Paramātmā परमात्मा is अबिन्न निमित्थ उपादान कारण abinna nimittha upādāna kāraṇa.

Then Sankaracharya answers one more question, which is often asked; How did this world come into being? Or why did Bhagavan create the world at all? Because he is a jñāni; he does not require anything to be happy. We are ajñānis, unhappy and therefore go on producing things, seeking happiness. But Paramatma need not seek happiness, by creating a world. He must be अत्मन् एव अत्मना तुष्टाः atman eva atmanā tuṣṭhāḥ. He cannot create anything out of desire; then why did bhagavan create the world, if he does not have a desire? This is one question we get often especially when problem comes. When everything goes well, we never question paramātmā. When things go wrong, why did he do all these?

And generally, śāstra gives the answer; the world has to be created, because we have got lot of karmās to be exhausted. Since we have got lot of punya pāpa karmās and the karmās have to be exhausted, and the exhaustion can take place only through experiences, and the experiences require a world. And when punyam has to be exhausted one has to create svargam and he has to create narakam for exhaustion of some people's pāpam. Why does Bhagavan create higher lokas? For the exhaustion of

some people's punya. And why did Bhagavan create the earth; For the exhaustion of some people's punya paapa of equal mixture. Punyam is dominant; higher loka; pāpam is dominant, lower lokhas, punya pāpam are almost equal; manushya janma. पुण्येन पुण्यम्, पापेन पापम्, उभयमेव मनुष्य लोखम्. puṇyena puṇyam, pāpena pāpam, ubhayameva manuṣya lokham. Unexhausted karmā.

How did we all get this karmā? Very simple. Because in the previous janma, previous shristi, we have done lot of good and bad karmās. Some of the karmās got exhausted in the previous सृष्टि sṛṣṭi; but some remainder were there; for that this sṛṣṭi. Therefore, how did we get the karmā? Because of the previous sṛṣṭi. Then what will be the next question. Swamiji, how did the previous sṛṣṭi come. Because of the remainder karmā, अवशिष्ट avaśiṣṭa karmā, of its previous sṛṣṭi. And how did previous sṛṣṭi come; because of its previous sṛṣṭi. You get irritated and you ask Swamiji tell me: How did the first blessed creation, we like saying cursed creation, but you want to be decent, how did the first blessed creation come? Because for the first creation, karmā is not there; because there is no previous srishti. first shristi, there is no karmā. This is one of the fundamental questions everybody asks.

Sankaracharya answers that question through one single word: In the first line, I have left out the word, very consciously only, Now I will go back to that word, बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ. That punaḥ, answers the questions. punaḥ means repeatedly, means again and again and again and again, you have to go on saying until 8 p.m. but then we cannot run the class. Therefore Shankaracharya puts one punaha; punaha indicates the cyclic nature of the creation; it happens repeatedly in a cyclic process that karmā, the creation, from creation the karmā; creation to karmā and karmā to creation is अनादि अनन्द चक्र anādi ananda cakra. And once you understand this as a cyclic process, you will not ask the

question, which is the beginning; a beginning is there only for a line. A line has a beginning and an end, a circle does not have a beginning and end. And when you look at the creation at a line with a beginning and end, that form of thinking is called linear thinking. Human intellect is oriented towards linear thinking; because generally we see beginning and end for everything. But when you think of the creation as total, you should give up the linear thinking; When you take a segment of the creation, it is linear. You can talk about beginning and end. You take a tree, you can talk about the beginning; birth of the tree and death of the tree. You take the seed, you can talk about the beginning and end. But when you take the seed-tree cycle, you can never talk about the beginning; you know they ask: coconut or coconut tree? From the seed the tree, or from the tree the seed; you can never answer.

That is why almost all cosmologists say that when you want to go to the origin of the cosmos there are religious implications, science is not able to solve this riddle. And when you go to religion or scriptures, first thing they say is scientific thinking is linear thinking; it wants to think in terms of beginning and end. śāstra says: give up the scientific orientation; give up linear thinking; look at the universe as a cycle:

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८.८ ॥

avyaktād-vyaktayaḥ sarvāḥ prabhavantyaharāgamē |
rātryāgamē pralīyantē tatraivāvyaktasamjñakē ||8.18||

Karma to universe; universe to karma; it is an eternal process and Krishna tells this in the Bhagavad Gita.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा.. ३.१५

na rūpamasyēha tathōpalabhyatē

nāntō na ca"dirna ca sampratiṣṭhā ... 3.15

You can never talk about the beginning of the creation; you can never talk about the end of the creation and if you cannot talk of the beginning and end, how can you talk about the middle? Because to find out the middle, you have to know the beginning and end. Therefore the creation is inexplicable in terms of beginning and end and therefore Sankara says punaha.

Thus we have to imagine a ब्रह्मन् which expands the creation; contracts; expands, contracts; this is an eternal cause; How to stop it; you cannot. You cannot stop it at all. Then I will have to suffer संसारः saṃsāraḥ eternally. vedāntaḥ says you cannot stop the process of eternal expansion and contraction but you can stop the process of suffering through understanding.

And what is the understanding? Understand that the world is like the दर्पण नगरी darpaṇa nagari or स्वप्न नगरी Svapna Nagari and I am the consciousness अधिष्ठानम् adhiṣṭhānam, which is never affected by expansion and contraction of the world. Therefore let it happen; let me own up my चैतन्य स्वरूपम् caitanya svarūpam. That is only solution; otherwise there is no end to this process at all.

And therefore पुनः पुनः ब्रह्म सिजति. punaḥ punaḥ brahma srijati, Tasmai, to that परमात्मा paramātmā, ब्रह्मन्, जगत् कारणम् ब्रह्म brahman, jagat kāraṇam brahma, श्री गुरुमूर्थयेः śrī gurumūrthayeḥ, which is the in the form of दक्षिणामूर्तिः dakṣiṇāmūrṭiḥ, dakṣiṇāmūrṭhaye and Shri Gurumurthaye, who is none other than my guru, इदं नमः idam namaha; My नमस्कारम् namaskaaram. Thus त्वम् पदार्थः tvam padārthaḥ has been explained. तत् पदार्थः Tad padartha has been explained.

Now we have to enter the Asi, the ऐक्यम् êkyam between the जगत कारणम् ब्रह्म jagata kâraṇam brahma and अवस्थ त्रय साक्षि जीव avastha traya sākṣi jīva. That will come in the third verse, we will enter.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते

साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate

sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |

yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

Another significant verse. त्वम् पदार्थः tvam padārtha, तत् पदार्थः Tad padārtha has been explained. And now Asi. जीवात्म परमात्म ऐक्यम् jīvātma paramātma aikyam. Now he approaches in a particular way, we will try to understand.

We experience a world, and since we experience a world of objects in front of us, we come to know that there is a world which exists in front of me. Because the world exists in front of me, I am able to experience the world; Any object that is non-existent cannot be experienced by me. I do not experience your horn; Why? I do not experience your horn, Why? because I have some problem in the eye?; no, I do not experience your horn because you do not have horn; thank God; I do not experience an elephant on the desk, because there is no elephant. Therefore very simple fundamental fact is: an existent object is experienced, a non-existent object is not experienced. And therefore, the entire experienced world has to be taken as an existent world.

Even though we do not generally say that, we take for granted. I am focussing on that topic because we should not take for granted. Therefore the whole world is an existent world, and since it is understood by all of us, you do not add that adjective, but it is a fact. So when you say this is a book, what should you understand; an existent book, existent mike, existent desk, existent chair. That is why in English we say there is a book, there is a chair; there is a star; there is a Sun, etc. Thus the whole world of objects enjoys existence. Is endowed with existence. Now the question is what is the nature of this existence which is enjoyed by this creation? What is the nature of existence, which is enjoyed by the creation which is proved by our experience? Experience proves existence and therefore I come to know that the world enjoys existence.

There is a very very big study done by all the systems of philosophy to understand the nature of existence. सत्तः sattaḥ. What is its nature? And different systems of philosophy has got different interpretations of the existence; exactly like the study of consciousness. Consciousness is a mystery for the scientists even now; existence is a mystery for the philosophers; And vedāntaḥ has got a unique perception regarding the nature of existence.

And the existence is presented by vedāntaḥ with fivefold feature, which is exactly like the description of consciousness; I have been repeatedly talking about the five-fold description of consciousness; same thing will have to be applied to existence also.

What are the five-fold? In consciousness, you must be remembering. I will repeat and we will extend it to existence also.

Now consciousness is not a product, a property or a part of the body; even though our experience, consciousness seems to be a property of the body; according to vedāntaḥ,

it is not a property. Similarly, vedāntaḥ says: Existence is not a part, a product or property of the world of objects. When I say the clip IS, ISness is not the property of the clip. IS not part of the clip. It is not even a product of the clip. But it is something experienced by me; because I say the clip IS. This is point No.1.

What is the second point? First remember consciousness and then we will go to Existence. Consciousness is an independent substance which pervades and enlivens the body. Now vedāntaḥ says Existence is an independent substance; not an adjective, it is a noun, We think it is an adjective, that is मोहः mohah. The fact is that existence is a substance in itself; which pervades and makes every object existent. The consciousness, what we say, is a substance which pervades the body, and makes the body conscious. Similarly, existence is a substance independent and which pervades an object and makes the object existent. This is the second point.

And when you look at existence as a property, you write with small "e"; When you look upon existence as an independent substance; to differentiate that you use the capital E. Hereafter, when I say existence, you put a capital E in your mind. And your understanding is what? it is an independent entity.

And what is the third feature of consciousness. Come to consciousness. Consciousness is not limited by a boundaries of the body; it extends beyond the body; it is all pervading. In the same way, vedāntaḥ says, Existence is not limited by the boundaries of the object. That means what you can see how vedāntaḥ is getting subtler. When you say clip IS, vedāntaḥ says ISness is not only in the clip, it extends beyond the clip. So Existence is not limited by the boundaries of an object; it goes beyond. It is all pervading; this is the third.

And what is the fourth feature? Come to consciousness we will extend to Existence. If consciousness continues to exist even when the body is destroyed, being a separate entity, an independent entity, it continues to exist; even after the destruction of the body. Now vedāntaḥ says, Existence exist even after the destruction of the objects which it enlivens; Which means what?, ISness will continue to exist, even after the Clip is destroyed. Clip goes. ISness of the Clip does not go. Like body goes, the consciousness does not/ Similarly ISness. This is the fourth feature. Existence is eternal. Third feature Existence is all pervading. सर्वगतम् sarvagatam, and then नित्यम् nityam.

Then the fifth feature is what? First go to consciousness and then comes to existence. We said once the body goes away, the surviving existence, will not be recognisable because the recognisable medium of body is gone. The surviving consciousness is not recognisable; not because consciousness is gone; but because the recognisable medium is gone.

Now what is the medium of recognition? The body; you recognise the consciousness. Conscious body. That is why I gave the example: light is falling on my hand, and when I remove the hand, the light continues to be there; I do not pluck the light along with the hand, but the surviving light is not recognisable; not because of its absence, but because of the medium being gone.

Similarly, even when the whole world is destroyed; the existence, with capital E, in Sanskrit सत् sat or सत्त satta survives. सत् Sat was, सत् Sat is, and सत् Sat ever will be; lending सत्त satta to; lending Existence to the arriving departing world. And vedāntaḥ says that this सत्त Satta is called परमात्म paramātma. So the pure existence which you separate from the world and understand; the squeezed out Existence. Take the world, put in a mixi, called your intellect, and remove the world part and retain the Existence part. That pure independent existence सत् sat is called परमात्म Paramātma. And out of

the body you separate the body part; and squeeze out the Consciousness pure, it is called जीवात्म jīvātma. So jīvātma is pure consciousness, paramātma is pure Existence.

Then vedāntaḥ says this pure existence which lends Existence to the world, this pure consciousness which lends consciousness to the body, both this pure existence and pure consciousness are one and the same. So Existence is consciousness; Consciousness is Existence. And it is this existence-consciousness which makes the body sentient; and which makes the world Existent. And this recognition of the oneness of the existence and consciousness is जीवात्म परमात्म ऐक्य ज्ञानम् jīvātma paramātma êkya jñānam, which is going to be the essence of this verse, and Sankaracharya says, whichever Guru manages to communicate, this identity of this pure Existence and Pure consciousness, which is very difficult to communicate; whichever Guru successfully communicates, to that Guru, who is Dakshinamoorthy, My namaskarams. This is going to be the essence of this third verse, which we will see in the next class.

Hari Om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om' śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदा शव समारम्भाम् शन्करचार्यमद्यमाम्
अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām
asmad acarya paryantām vande guru paramparam

Om

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्या श्रतान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

In this third verse, Shankaracharya brings out the महावाक्यार्थः mahāvākyārthaḥ of the upanishad; the mahāvākyā being तत् त्वम् अ स Tat Tvam Asi. The word तत् Tat indicates परमात्मा paramātmā, the word त्वम् tvam indicates जीवात्म jīvātma, and the word अ स asi indicates their ऐक्यम् aikyam, and therefore mahāvākyārtha is jīvātma paramātmā aikyam. And therefore, paramātmā is popularly known as tat padārtha and jīvātma is generally referred to as tvam padārtha and what is that paramātmā we analysed in the last class. paramātmā is presented as the very existence which pervades the whole

creation. तत् एव सौम्य इदम् अग्र असीत् एकमेव अद्वितीयम् tat eva saumya idam agra asit ekameva advīyam.

Chandogya upanishad defines paramātmā or Brahman as the very existence itself with capital E. And what is that existence; I told you in the last class; it is not a part, product or property of the world, it is distinct from the world; which pervades the world and makes the world Existent; and the existence is not limited by the boundaries of any object; it is all-pervading; and the Existence will survive; it will exist even when the entire world collapses and the surviving Existence cannot be appreciated by us not because existence is non-existent but there is no object to manifest the Existence. Exactly as in the case of conscious, which survives after the fall of the body; but the surviving-consciousness is unrecognisable, not because of its absence, but because a manifesting medium is not there. And remember, the example of the Sunlight; Sunlight is manifest upon my hand; when you are looking at the hand, and therefore the hand becomes the manifesting medium for the sunlight; and when I remove the hand, the surviving sunlight is not recognised, not because of its absence, but because of the lack of a manifesting medium. Thus paramātmā is the all-pervading existence. And therefore to understand the paramātmā, you take the world, remove the world-part intellectually, physically you cannot remove, and retain the Existence part only. This is called भाग त्याग लक्षणा bhāga tyāga lakṣaṇā. Therefore take the world, and remove the world-part and retain the Existence part of the world alone. Just as you understand the sun light; without mixing it with any object. You see the sunlight along with the object, but you understand the Sunlight; without mixing it with the object. Similarly, you understand the pure Existence as paramātmā. And that is why we say, vedāntaḥ requires सूक्ष्म बुद्धि sūkṣma buddhi, because we have to appreciate the formless all pervading existence by itself without association with नाम रूप nāma rupa.

And similarly you have to understand jīvātma also, as the consciousness pervading all the bodies; the consciousness which does not have any form. Thus formless Existence on one-side of the equation; formless consciousness on the other side of the equation; formless Existence is तत् पद लक्ष्यार्थः tat pada lakṣyārthaḥ; formless consciousness is त्वम् पद लक्ष्यार्थः tvam pada lakṣyārthaḥ. And what does the upanishad say? Formless existence is identical with the formless consciousness. निराकार सत्ता nirākāra sattā, which is तत् पद लक्ष्यार्थः tat pada lakṣyārtha, is the same as the निराकार स्पर्थ चैतन्यम् nirākāra spūrthi caitanyam त्वम् पद लक्ष्यार्थः tvam pada lakṣyārthaḥ; And to conceive both of them, is extremely difficult, and that is why before coming to vedāntaḥ itself, in the उपासना काण्टम् upāsanā kāṅṭam of the Veda, which is a disciplining section, they prescribe a meditation called आकाश उपासना ākaśa upāsanā. Learning to conceive ākaśa without association with any object. We used the word ākaśa alright, but the concept of ākaśa requires a सूक्ष्म बुद्धः सूक्ष्म बुद्धः. Taittiriya Upanishad, ākaśa upāsanā is prescribed as a form of discipline.

तत् ब्रह्मण परि मरयित् उपासीथः; परयेणम् प्रयन्ते द् वषन्त सपन्थः। परिये प्रयाया ब्राह्मव्याहः

tat brahmaṇa pari marayit upāsīthaḥ; parayeṇam priyante dviṣanta sapanthaḥ | pariye priyāyā brāhṛvyāhaḥ;

The Upanishad says: Learn to conceive of as something that survives even when all the objects are removed; learn to conceive of empty space; Empty space meditation. And by practising that meditation, you can develop a sookshma buddhi which can conceive of a formless entity. Similarly formless Existence is paramātmā, formless consciousness is jīvātamata; Tattvamasi reveals the existence and consciousness are not two separate things; Existence is consciousness; consciousness is Existence.

Now the next question is? OK; I am able to conceive that Existence pervades every object and that is why the object Is; Pen Is, Book Is, Man Is, etc. I am able to appreciate the ISness because of Existence. And similarly I talk about the sentient body, sentient sense organs, etc. because of association; the association of consciousness with the body. Now if the body and world are removed, pure existence and the pure consciousness must be remaining; because you say existence survives even when the world goes; consciousness survives even when the body goes.

Now the question is: how can I appreciate the pure existence consciousness without association with any object? I am able to appreciate them along with object and body. புரியறதோ? I am able to appreciate existence with object; I am able to appreciate consciousness with body. Once the object is removed, and the body is removed; pure formless existence consciousness survives, the s̄āstras say. How can I appreciate that pure existence consciousness? The s̄āstra says: you will never be able to appreciate the existence-consciousness. Once you remove the world and body, you will never be able to appreciate, because your appreciation is invariably along with an object or body. Pure thing; you can never appreciate; You know what is the reason; the Upanisad says, it is because you yourselves are that pure existence-consciousness, it being the very subject itself, it is never available for objectification. And therefore Tat, that pure existence consciousness is You; the very subject itself; And therefore Tad tvam asi. It is not something meant for objectification; it is meant for understanding as myself.

Thus the Upanishad reveals the existence-consciousness identity through the Mahāvākyam. That is said in this sloka.

Look at this sloka; यस्यैव स्फुरणं yasyaiva sphuraṇam; yasya here means paramātmāna, tad padārthasya, that paramātmā's sphuraṇam, manifestation in the world is सदात्मकम् sadātmakam is in the form of Existence, in every object. paramātmā's manifestation in

the world is in the form of ISness in everything. When I say wall IS, that ISness part is paramātmā. When I say chair IS, ISness part is paramātmā; the formless; all pervading ISness is the manifestation of paramātmā. And where is it available? असत् सत्कल्पार्थकं asat satkalpārthakam; and that existence is manifest in every padārtha; asat kalpārthakam, there is another reading; असत् सत्कल्पार्थं गं asat satkalpārtha gam, instead of kam, gam is another reading, which is an easier reading; asat kalpārthakam, गं gam means located in, manifest in the medium of artha; artha means padārtha; every object; And what type of object? असत् कल्प asat kalpa; Asat Kalpa means Mithya; an unreal thing is called asat kalpa. Literally, asat kalpa means as good as non-existence. Not non-existence; kalpa means as good as, asat mean non-existence. asat kalpa means as good as non-existent; What is as good as non-existent? Any unreal thing is as good as non-existent. Fake money you have got, you assume; Fake money you have, but being fake and unreal, having unreal money is as good as having no money; therefore, asat kalpa means as good as not there which means mithya and therefore asat kalpārtha means mithya padārtha.

And what do you mean by mithya padārtha? Every object in the creation is called mithya padartha; and in that mithya padārtha parāmatma is manifest as IS. When you say Snake IS. The rope-snake is mithya padārtha; and ISness is the manifestation of what, the rope's ISness is manifest in the snake. Too deep, isn't it ? We need not go that deep. So the Paramārtha is manifest in the mithya padārtha as IS. Therefore परमार्थानहः सदात्मकम् स्फुरणम् paramārthanahaḥ sadātmakam spuraṇam; sadātmakam, in the form of existence, with capital E. Asat kalpārthakam, present in every object; भस्ते bhāsate; bhāsate means is experienceable for all. Is experienceable for all. It is exactly like sunlight is experienceable for all of you; upon every object as what? reflected sunlight; manifest sunlight is experienceable on every body. So when I am looking at your face, not only I am seeing your face, I am also seeing your face bathed in what? Sunlight. Generally, we forget that; What is there? We will say: Face. I am never

experienceing the pure face, I am experiencing the formed face, which is bathed in the formless sunlight. Looking at this I am experiencing the formed mike-stand, bathed in the formless sunlight. Similarly, vedāntaḥ says when you say chair IS; you are experiencing the formed chair, which is soaked in what?; the formless existence. Very सूक्ष्म बुद्धि sūkṣma buddhi is required to understand. असत् कल्पार्थकं भासते सत् कल्पार्थकं भासते. asat kalpārthakaṃ bhāsate sat kalpārthakaṃ bhāsate.

Now the question is: How can I experience that existence in its pure form? I am experiencing the Existence; along with object, adulterated existence; I am enjoying, but I want to appreciate or experience unadulterated pure existence; नाम रूप रहित सत्ता nāma rūpa rahita sattā I want to experience. Then the upanishad says, साक्षात् तत् त्वम् अस sakshat tat tvam asi; the pure Existence you will never experience. You can experience only adulterated existence; the pure existence cannot be experienced; Why? तत् त्वम् अस tat tvam asi; pure existence is none other than you; What type of You? the formless consciousness principle; formless consciousness principle, त्वम् पद लक्षार्थः tvam pada laksharthaha; You means not the body, body is also not pure existence; body is adulterated existence with body nama rupa; When I say You, you cannot take the mind also; mind is also not pure existence; it is existence associated with mind nama rupa. You cannot even take the thought because thought is also not pure existence; but it is existence associated with thought form. Then what type of You? You, the pure consciousness, which is the experiencer of the thought, which is witness of the body; witness of the mind; witness of the thought. That I, the साक्ष चैतन्यम् sākṣi caitanyam, am the pure existence; And the साक्ष चैतन्यम् sākṣi caitanyam is called jīvātma; and Aham, the sākṣi caitanyam jīvātma eva suddha satta rupa paramātma asmi. This is called Aham Brahma Asmi. The teacher says Tat tvam asi. And what should the student say? He also should not say Tat tvam asi; when the student receives it; he should convert it into Aham Brahma asmi. And how will it be; the pure existence and

consciousness without any nama rupa; how will it look like. I am not able to conceive at all. Better you do not conceive. If we conceive, again it will become an object, associated with some nama rupa.

If you need some example which is nearest to the pure existence-consciousness, we have only two examples: one is the space; space is not pure existence-consciousness; but it is the nearest example for pure sat chit ātma; that is one example.

The second example is: You; obtaining in the deep sleep state. You, obtaining in deep sleep state is the nearest example for pure existence-consciousness without name and form. And therefore try to conceive of space; try to conceive of yourselves obtaining in sleep; And similar to that is I; the pure existence-consciousness. And therefore the teacher says: तत् त्वम् अ स इति साक्षात् बोधयति tat tvam asi iti sākṣāt bodhayati. Up to this is, within quotation, beginning from Yasvai spuranam, two sentences. paramātmānaha sadātmakam स्फुरणम् spuraṇam, asat kalpārthakaṃ bhāsate; sentence No.1; Tat Tvam Asi; sentence No.2; both of them are within quotation and Sankaracharya says in this form; as given in quotation; गुरुहुः साक्षात् बोधयति Guruhu sākṣāt bodhayathi. Yaha means guruhu. Yaha sākṣāt bodhayati directly reveals paramārtha;

And what is the significance of the word, sākṣāt? It has a very important technical significance, normally when we describe something, the words give only the indirect knowledge; that is called verbal knowledge; indirect knowledge; परोक्ष ज्ञानम् parokṣa jñānam. And we get a concept of the object when we hear the description, like the description of Badrinath, Kedarnath, Gangotri, Kailas or Manasarovar. Words give secondary knowledge, that is what they call book knowledge; and this book knowledge has to be converted into direct experience later; When I go to Kailsas or Gangotri, the book knowledge is converted into experiential knowledge; that experiential knowledge is अपरोक्ष ज्ञानम् aparokṣa jñānam.

Normally, words give indirect knowledge which has to be converted into direct knowledge, by effort. This is our general experience. And when a student comes to vedāntaḥ, he listens to the teaching with the same orientation. I am receiving book-knowledge from Guru, it is only book-knowledge, it is only indirect knowledge; later I have to meditate and get direct experience of Brahman. This is the general conception of a student; What is learned in the class is only book-knowledge; and after meditation one should realise; this is the postponing tendency; postponing of direct knowledge.

Here Sankaracharya says in the case of Brahman, these two divisions are not there; two divisions in the form of book-knowledge and direct experience; division is not there in the case of Brahman. Why we do not have this division? It is not there because in the case of Gangotri, Kailas Badrinath, etc. the object is away from me; it is an inexperienced object and therefore you have got this division; indirect knowledge; and direct knowledge. But in the case of paramātmā; it is not an inexperienced object; paramātmā is not an inexperienced object; because paramātmā is Existence, Existence is consciousness and consciousness is experienced or inexperienced?; Still I have not experienced consciousness, we cannot say. Every experience is taking place because of ever experienced consciousness only. If you do not require one experience, it is the experience of consciousness, you do not require, because it is all the time self-evidently experienced; And even when you say I do not experience anything you say that because of consciousness. And therefore, paramātmā is all the time experienced as aham, aham, aham, as a conscious being. And I am talking about the ever experienced paramātmā, how can you say that I have understood the ever experienced paramātmā, I am only waiting for paramātmā experience! I have understood ever experienced paramātmā; I want to experience paramātmā, if he says, means he has not heard the teacher properly.

If a student listens to properly, the shravanam itself is direct experience; there is no question of getting an experience later; because vedāntaḥ is dealing with ever-experienced ātma chaitanyam. And therefore the teacher says, साक्षात् sāksāt; sāksāt means directly he reveals without expecting the student to realise later; and if the student tends to postpone, he repeatedly removes that notion; When will ब्रह्म अनुभव brahma anubhavam come, if the student asks, the teacher will reprimand the student and say do not wait for brahma anubhava, brahma is नित्य प्रकाश रूपः nitya prakāśa rūpaḥ. Therefore साक्षात् बोध्ययति sāksāt bodhyayati; directly reveal; whom does he reveal; आस्रितान् बोध्ययति āsritān bodyayati; āsritān means शिष्यः śiṣyaḥ, those who have surrendered to him; those who are dependent on him for what? knowledge, because he is the pramanam. so guru, sāksāt bodhyayati, how तत्त्वमसि वचसा tat tvam asi iti vachasa, through the mahāvākyaṃ, tat tvam asi;

And how did the guru get the knowledge? Did he get through intuition? The intuition is another thing; you sit in samādhi, intuition is developed and direct realisation takes place; Is it like that? Sankara says No; we do not believe in intuition, we do not believe in intuition; See the difference; we do not believe in intuition; we believe in intuition. So if Guru has the knowledge, he did not get through intuition, वेद वचसा veda vachasa; He got it through the vedas, taught by his guru; And how did he get the knowledge? Not thru intuition; by शब्द प्रमाण śabda pramāṇa handed down by the guru; when did the whole thing start; it started when the creation started; and when did creation start; अनादिः anādi; and therefore as anadi as the creation, is the parampara of teaching. This teaching tradition is also anādi; with the help of this tradition, the guru reveals; that is why in our tradition, always the śāstra or parampara is given more importance than the person; in our tradition, no single आचार्यः ācāryaḥ is given more importance; because ācāryaḥ gets ācāryaḥ sthānam because of the parampara. If you focus on the ācāryaḥ more, and the tradition become secondary; it becomes a cult. Hinduism never never

values or allows a cult to come. Sankaracharya is never more great or greater than the parampara; Vyasa is never greater; Any ācāryaḥ if you take; once you give more importance to an ācāryaḥ, it becomes a cult; and therefore what is important; not the person, it is the tradition. That is why our prayer is also what? नारयणम् पद्मभुवम् व सष्ठम् nārayaṇam padmabhuvam vasiṣṭham, etc. Therefore, वेद वचसा बोदयति आसीतान् veda vacasā bodayati āsrītān. OK.

Now what do I get out of this knowledge? Till now I thought that I am the physical body, the formed body, now I have learned that I am not the body with consciousness, but I am the consciousness, temporarily functioning through the body. Not only I am the consciousness, lending sentiency to the body, I am the existence lending existence to the world also. Now where am I? I alone give two things; caitanyam to the body; existence to the world; And having given these two, the body becomes subject, world becomes object, all the transactions takes place, All the transactions are possible because I lend सत् to the world, and I lend चत् chit to the body;. By lending सत् and चत्, the world drama I allow to go on.

And if you find it difficult to conceive of it, that I am lending सत् sath and चत् chit to the world, you imagine dream. In the dream individual, I alone lend consciousness to the dream individual. I alone lend existence to the dream world; Lending सत् sath and चत् chit, I allow the dream-drama to go on. Similarly, by lending sath and chit, I allow the world drama to go on.

वश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ

What is the advantage of this vision? Sankaracharya says; यस्साक्षात्करणात् yassākṣātkaraṇāt; Yath again means paramātmā, परमात्म साक्षात्करणात् paramātmā sākṣātkaraṇāt, by this अपरोक्ष ज्ञानम् aparokṣa jñānam, this direct knowledge of paramātmā, that I am the सत्त्विदात्माः satcidātmāḥ, the advantage is: पुनरावृत्तिः न भवेत् punarāvṛttiḥ na bhavet . There is no question of punar janma itself for that jnani. punarāvṛttiḥ is not there for that jnani.

Where? भवाम्भोनिधौ bhavāmbhonidhau. āmbhonidhau means ocean, reservoir of water, निधौ nidhau means reservoir, i.e. ocean,

And what type of ocean? भवाम्भोनिधौ bhava āmbhonidhau, bhava sāgara; the ocean of becoming, the ocean of change, the ocean of अस्थि, जायते, वर्धते, वपरिणमते, अप क्षयते, वनशयति asthi, jāyate, vardhathe, vipariṇamate, apakṣiyate, vinaśayati; in that ocean of change, this person is not born;

And why do we say ज्ञानि jnāni does not have rebirth. In fact, jnāni will say, rebirth question comes only when there is first birth; "re" whenever anything happens second time, use the prefix the re; rekindling, rewriting, once writing and again writing, the question of rebirth comes only when you accept birth; jnāni knows I am the सद् चदात्मा sadcidātmā in which everything is born, whereas I myself, am not subject to birth and death. In Me, the eternal existence-consciousness, the शरीरम्śārīram are born and they go; but I myself am not subject to birth itself; where is the question of rebirth?

As long as you have got a doubt, whether you will be reborn or not, it means that you have not understood vedāntaḥ; the doubt regarding rebirth comes because you have taken for granted that I have birth; Suppose you say, Swamiji I am not worried about my rebirth; I know I am sadcidātmā, you have taught me, and I somehow managed to

understand; I know sat is unborn, chit is unborn, Swamiji I am worried about my सूक्ष्म शरीरम् sūkṣma śarīram.

Now I ask you the question; my sūkṣma śarīram means which one you are referring to? Because when you say, My, belonging to me, means which me, Me the all pervading consciousness, which sūkṣma śarīram, belongs to you, you can never worry about a particular sūkṣma śarīram. As long as you are worried about a particular sūkṣma śarīram, you have not owned up the all pervading ātma. The moment I have owned up the all-pervading ātma, I am never worried about a particular sūkṣma śarīram; millions of sūkṣma śarīrams are there; different sūkṣma śarīrams get merged at different times. Why am I bothered about its merger and its non-merger? And therefore if I have understood vedāntaḥ, I should never worry about punarjanma, I should never worry about वदेह मुक्तिः videha mukthi at all. And therefore ambounidhau, पुरनावृत्तिः न भवति, तस्मै भवाम्भोनिधौ puranāvṛtti: na bhavati, tasmai, to that paramātmā, by knowing which one is free from punarjanma; to that paramātmā, who is दक्षिणमूर्तिः dakṣiṇāmūrṭiḥ; none other than dakṣiṇāmūrṭiḥ and gurumurthaye; who is none other than my own guru; my namaskaram. Therefore, paramātmā is dakṣiṇāmūrṭiḥ; dakṣiṇāmūrṭiḥ is my guru. Therefore through my guru, I offer my namaskaram to paramātmā:

guru brahma, gurur vishnu, gurur devo mahesvaraha;
guru shakshat param brahma, tasmai shri gurave namaha;

With this mahāvākyā topic is also over. What is mahāvākyā? the equation, sat is equal to cith is mahāvākyā; सत् Sat is got by the crushing the world, by crushing the individual, (crushing not physically; you put in the intellectual mixie, pure चत् cith will come); put the world also in another mixie, pure sath will come) सदेव चत्, चदेवसत् sath

eva cit, cid eva sat. mahāvākyā is over. Really speaking dakṣiṇāmūrti sthothram main teaching is over; with the first three verses;

Later verses are mere a commentary on these three alone. Now we will go to the fourth one;

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ 4 ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaraṃ
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

One more important verse. Until we recognise the identity of the jīvātma, and paramātmā, we use these separate expressions: चत् chith is known as जीवात्मा jīvātma, सत् sath is known as परमात्मा paramātmā and these two separate words we use, until we discover the fact that सदेव चत् satheva cith, चदेवसत् chideva sath. Until we recognise that both are one; we have to remove the adjectives, जीव jīvā and परम parama. Because as long as you retain the adjectives, in the mind there will be thought of difference. Therefore remove the adjective जीव jīvā and remove the adjective परम parama; there is only one ātma, which is named as जीवत्म jīvātma, as well as परमात्म paramātmā. When you focus upon the ātma; from सत् sath aspect it is called परमात्म paramātmā; when you focus upon the ātma from the चद् chith aspect, you use the word, जीवत्म jīvātma; but both are one and the same; सद् चदात्म sadchid ātma only. Therefore hereafter, I am

not going to use jīvātma or paramātmā, I will use the word सद् चदात्म sadcidātma. Now this sadcidātma is ever evident; you do not have to specially experience this sadcidātma. He wants to say, no effort is required to specially experience sadcidātma because sadcidātma is evident in and through every particular experience. Again to remind you of the sunlight example; when I have to look at this wall, I have to turn towards this direction, and when I have to see that wall, I have to turn to that direction; a special effort is required to get the experience of different objects; but suppose I want to experience the sunlight; I do not have to turn towards any particular direction; because experience of every object involves the experience of sunlight; Every experience is sunlight experience; chair experience involves light experience; book experience involves light experience; What is the proof? Proof you should not ask; but there will be ब्रिहस्पति brihaspati in all class; therefore he asks; what is proof that light is experienced? When I experience the book, what is the proof? If light is not there, you would not experience the book. Thus every particular experience pre-supposes the general sunlight experience. In Sanskrit, we say every विशेष अनुभव viśeṣa anubhava pre-supposes सामन्य light अनुभव सामन्य light anubhava; No special effort is required to experience the light separately, because you are experiencing it all the time. vedāntaḥ says you do not require a special experience to know the ātma the consciousness. सच्चिदात्मा अनुभव sadcidātma anubhava does not require special time, special place, or special state called samādhi. You do not require सामा धः sāmādhīḥ; it will come in the end; (you have heard samādhi building up) that will come in the end; you do not require special time, special place, special state, In and through all experiences, consciousness is evident; so घट ज्ञानम् ghaṭa jñānam involves consciousness; फट ज्ञानम् phaṭa jñānam involves consciousness. Kenoupanishad says; प्रतिबोध वदिताम् मतम् pratibodaviditām matam; therefore do not look for अत्मानुभव ātmanubhava, as a particular event in life; Do not look forward to आत्मानुभव ātmānubhava as a particular event in life; ātmānubhava is there at all times; and

because of the self-evident consciousness alone, everything else becomes evident. Because of self-evident, ever-evident consciousness alone, everything becomes evident and in Sanskrit, this is called स्वथ सद्ः अत्म, svathasiddhaḥ ātma, स्व्यम् प्रकाश आत्म svyama prakāśa ātma; नित्य सद् अत्मा nitya siddha atmā; नित्य प्रकाश आत्म nitya prakāśa ātma. And there is a work in vedāntaḥ śāstra called हास्थमलकीयम् hāsthamalakīyam; it is written by one of the disciples of Sankaracharya; is called hāsthamalaka. And he came to Shankaracharya and Shankaracharya asked it seems: who are you? and he gave out 10 or 12 verses, and in all of them, the last line says; स नित्य उपलब्धि स्वरूपहम् आत्म sa nitya upalabdi svarupaham ātma; self-evident, ever evident consciousness, I am who illumine my body, my mind, my sense-organs. Sankaracharya said it seems, Why should you become my disciple? I do not have any work; And therefore he gave him the title, हस्थ अमलका hastha amalakā; the one for whom ātma is crystal clear like உள்ளம் கை நெல்லிகாய் uḷlam kai nellikāy and that self-evident nature is going to be described in this sloka; which we will see in the next class.

Hari Om.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om' śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदा शव समारम्भाम् शन्करचार्यमद्यमाम्
अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām
asmad acarya paryantām vande guru paramparam

Om

In the third verse, which we completed in the last class, जीवात्म परमात्म ऐक्यं jīvātma paramātma aikyam was revealed. paramātma was revealed as the very existence obtaining in the world and jīvātma is the very consciousness obtaining in the individual and the ऐक्यं aikyam is revelation of the fact that the existence in the world and the consciousness in you both of them are one and the same. And therefore, when you look at the ātmā from the standpoint of the macroworld, it is called paramātma; When you look at the very same ātmā from the standpoint of the micro-individual, it is called jīvātma, but ātmā is by itself is one and the same, which is existence consciousness.

And as I said in the last class, hereafter we will use the word ātmā without qualifying it as jeeva or parama. This two different words are used only based on two different standpoints but from itself, there is only one ātmā. One more point, I say that the existence obtaining in the world, is the consciousness obtaining in you; This is my general statement. But suppose I have trained you enough to identify with the consciousness; instead of identifying with the body, you identify with consciousness; then my teaching will be slightly different. I would not say the existence obtaining in the world is the consciousness in "you", I would not say, I will say, is the consciousness which is you. So what is the difference "in you" and "you"?. If you identify with the body, I say the consciousness in you, meaning; in the body, but if you have learned to

identify with the consciousness, I would not say consciousness in you, consciousness, that is you; Tat Tvam Asi. So the word tvam is used by the शास्त्रम् śāstram; assuming that the listening students have elevated himself or herself to the level of consciousness and then alone the teacher can say that existence is you, the consciousness. If the student has not elevated, the teaching should be: Existence in the world is the consciousness in you. So you decide whether it should be in you or You. It is left to you. Left to you or in You, that is also not known!. OK.

Now, we will enter the 4th verse which I introduced in the last class. Here Sankaracharya wants to point out that the ātmā, the existence consciousness is ever evident and therefore does not require any special process to know. Knowing the ātmā is not a special event taking place by your special effort. Any other object in the world becomes known at a particular time by your special effort. So it is an event in time, if I have to see the wall; it is an event in time. I have to turn in that direction and my mind should be behind the eye. Or the eyes will not see. The mind should be behind the eye. And the light should fall on the wall; and then a thought should take place in the mind; and that is called वृत्ति परिणाम vritti pariṇāma, and when that takes place alone, the knowledge of the wall takes place; as an event, in the mind, because of the operation of the sense organ called eye. சுமடா பாந்துடறோம். We just see; but it is a very important process; And generally we think, ātmā jñānam is also such an event, which has to take place at a particular time by our effort and sādāna. And even now there are millions of sādakas waiting for the event of ātmā jñānam to take place. Sankaracharya, of course, backed by the Upanisads, tells here that this is the biggest misconception in the spiritual field; because if there is one thing which need not known in time; if there is one thing which need not be known in time, that is the ātmā; because ātmā happens to be of the nature of consciousness itself; and consciousness is that which is ever self-evident. And that is self-evident is evident; because of our expression, अहम् aham or I. So every time use the word, I, effortlessly, the conscious-individual-experiencer is self-

evidently available. Suppose I ask you have you come to the class today; Suppose if I ask whether your friend has come to the class today, you will have to look around to see whether he has come or not; a process is required. But when I ask you the question, have you come to the class, you do not take any time, or even thinking, even before the process of thinking starts, "I am here" is an evident fact. This is called स्वयम् प्रकाशत्वम् svayam prakāśatvam of ātmā; self-evidence of ātmā; this is a very important concept in vedānta, known as svayam prakāśatvam or self-evidence; And this conscious nature of ātmā is described or revealed by comparing consciousness to a light principle, because the nearest example for consciousness is light which is self-luminous; which is self-luminous or self-evident.

And this comparison has to be understood very well; ātmā is often presented as light; the light of consciousness; and we use the expression, light illumines the object which are non-luminous. For example, all of us are luminous or non-luminous; not ātmā, you are all vedantic students so do not mistake; but the body; All the bodies are luminous or non-luminous? If the bodies are luminous, even in the midnight, we would not have any problem; without any problem, I can see you and you can see me. But you know the bodies are non-luminous. Now the sunlight is luminous and because of the luminous sun light, the bodies are visible. And therefore we use the expression, the luminous object illumines the non-luminous objects. This is an expression. A light, means what?, a self-luminous entity, illumines the non-luminous entities; and the verb used is illumination. And what is the meaning of the word illumination, we will define in vedantic context, because we will be using this verb "illumine", very often. So illumination, that in whose presence another object is made known. So the Sun illumines the objects on the earth means, the Sun makes the unknown unknowable-objects known. If the Sun is not there, even though the objects are present, they will not be known. Therefore in vedantic context, illumination means making an object known. Illumination means making an object known. And whatever does this job is

called a light, the illuminator, is called the light. So the light illumines the object means, an unknown object is made known by the illuminator-light.

From this angle, vedānta says every sense organ is like a light; So eyes are like light; ears are like light; nose is like light; means nose makes the sense of smell; that is the smells are known because of the nose; therefore nose is illumining the smell and therefore nose can be compared to an illuminator-light, with regard to what, smell. Ears can be compared to illuminator-light, with regard to the sound. Similarly, tongue can be compared to illuminator-light with regard to all taste. Therefore in Vedānta, the word light is used for anything that makes others known. And extending this principle, the ultimate light has to be consciousness only. The "ultimate light" has to be consciousness, because only in the presence of consciousness everything else can be known. So knowablility of any object is possible only in the presence of the light of consciousness. For this one sentence only I struggled so much. Knowability of any object in the creation is possible in the presence of "the light". Do not imagine anything else in the light of consciousness. This is a very important topic in vedānta conveyed through a famous mantra:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा वद्युतो भान्ति कुतोऽयमग्निः।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वं मदं विभाति॥ ’ –

na tatra sūryo bhāti na candratāraḥ nemā vidyuto bhānti kuto:'yamagniḥ|

tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamideva vibhāti ||

This occurs in Mundaka Upanishad; and Katha upanishad; and the essence of this verse is only in the presence of self-luminous light of consciousness, everything in the creation is known; is knowable. This is the sārām of that mantra; and Sankaracharya brings out the significance of that mantra in this pithy verse.

Now to understand this, I will give you an example. Let us imagine: During the daytime, the Sun is up above in the sky and it is midafternoon, 12 noon. So the sun is self-luminous, it has got a light of its own, you need not use a torch light, to see whether the Sun has come or not; because it is self-luminous. Now you have got a room; Let us imagine a room in the house; and it is walled on all four sides; and the door is also closed. And the windows are also closed. And there is no electric light also. Therefore within the room, what is there? Utter darkness; No object in the room is seen; because the objects are not luminous; Therefore you do not see any object, none of them is bright. They exist; they enjoy existence; but they do not shine. If there have been candle light, you would have seen it; but all other objects, vessels, table, chair book, all of them are not seen at all; Imagine, you open one of the windows; the room continues to be dark; and what do you do? you take a mirror; you take a mirror and then keep in front of the window; and keep the mirror in such a way that it is under the Sun, it is in the open outside and therefore the sunlight directly falls into the mirror. The mirror is said to be self-luminous or not? You know that the mirror does not have a light of its own; if the mirror is in the dark room, you would not have seen that. So if you have doubts, go home and check for yourselves. So the mirror is not bright; what did you do. You brought the mirror outside the room; kept it in the open and therefore the sunlight falls into the mirror; and then the mirror because of its peculiar nature, forms the प्रतिबिम्ब सूर्यः pratibimba sūryah; a reflection falls on the mirror; and the mirror being very very fine with a very fine surface, the reflected sun becomes very very bright; and now the mirror has become what? luminous mirror. Bright mirror. And what type of luminosity it enjoys, Not natural luminosity; but borrowed luminosity. And with the borrowed light, the mirror has become now an illuminator. Even though originally the mirror is not an illuminator, with the borrowed sunlight, the mirror has become bright, it has become a secondary light, like the Sun. So the sun is the primary light, the mirror is the secondary light; Why do I call it, secondary light? Because, it does not have original light, but it is borrowed light. Now what do I do? take the secondary light called the mirror; and keep that at 45° angle and then a patch of light emerges from the mirror,

passes through the window, and enters the dark room. The patch of sunlight, emerging from the mirror, enters the room through the window, and the patch of light falls on the objects. Now what happens? All the objects in the room are illumined; as you turn the mirror in various directions, you can see every object. Ok. Based on this, we have to derive some corollary. First question I want to ask is: who or what illumines the dark room? The mirror or the Sun? What is the illuminator of the dark room or the object in the dark room? Is it the mirror or the Sun? What reply will you give? Suppose you say mirror, suppose you say mirror, I will say try the same experiment during midnight; keep the mirror at the 45° and try to illumine. So mirror is not able to. So you cannot say mirror. Then somebody said No No No, Sun alone illumines the dark room; Not the mirror. Then, if you say Sun alone illumines, remove the mirror. Then what will happen? Again the room will continue to be dark, because if the mirror is not there, with a roof over the room, the sunlight can never directly penetrate in the room and illumine. Therefore mere Sun cannot illumine; mere mirror cannot illumine; it is a combination of both the Sun and the mirror. Sun and the mirror together illumine the objects of the dark room. OK. Since both of them are involved, just like a child is born, because of both father and mother; in a particular context, you can highlight the role of the father; in a particular context, you can highlight the role of the mother, because both of them are involved in the childbirth. Similarly, you can either emphasise the role of the mirror or you can emphasise the role of the Sun but whether you emphasise this or that, both of them are required.

Now the question is how do you shift the emphasis? It is all in language. Here alone the role of language comes. If you want emphasise the role of the mirror; you use the expression, mirror illumines the dark room; but you know mere mirror cannot; so you add "backed by the Sun". Put the Sun behind. Backed by the Sun, blessed by the Sun, having borrowed light from the Sun; put these all as a clause, But the subject of the sentence is what? The mirror, the subject is always the important; the mirror backed by, blessed by the original Sun, the mirror illumines the dark room; and you give further

explanations, if somebody want; how did the mirror illumine backed by the Sun; I give further explanation, mirror gets borrowed light, becomes the secondary illuminator and that secondary illuminator mirror illumines the dark room. So in this you give emphasis to what; the mirror. And there is nothing wrong in the emphasis because, if the mirror is removed even when the Sun is there, there will be no illumination of the room.

Now you can shift the emphasis to the Sun also. And there how do you present? Change the subject. You do not the say the mirror illumines; You say that the Sun alone illumines the dark room. But you know the mere Sun cannot illumine; you want to acknowledge the role of the mirror; Therefore what do you say? The Sun illumines the dark room through the mirror; So the mirror is given the role of a medium; so through the mirror; the Sun alone illumines. So you do not have to talk about a secondary light, primary light, etc. only one light is available; and that original sun alone through the mirror illumines the dark room. OK.

And therefore last one more point, then we can come to vedānta. these are all not vedānta. Only examples. When you are seeing every object in the room, you appreciate the object, because it is bright; luminous, shining object. And if you are intelligent enough; which you are!!, you know the brightness of the object, the knowability of the object is because of what? the mirror; and the mirror itself is capable of illumining, because of the Sun and therefore the perception of objection reminds you of the glory of the mirror and the mirror in its turn reminds you the glory of the Sun. What you are seeing is what? The object in the dark room; but you know that I see the object because of the mirror; the mirror itself is able to help me because of the original Sun. Thus every perception reveals the glory of the original Sun. You do not ask for the proof of the Sun. When you are seeing the objects in the dark room and what is the proof that this Sun exists. Only others will laugh!! Every object you are able to see in the dark room, because of the Sun. तम् भान्तम् अनु सर्वम् भति. tam bhāntam anu sarvam

bhāti. Every non-luminous objects shines because of the self-luminous Sun up above. This is the example.

Now coming to the Vedantic part; The ātmā is comparable to the Sun. ātmā is not the Sun. ātmā is comparable to the Sun. Just as Sun has got its own light, ātmā has got its own consciousness; it is self-evident. And the mind of every individual is comparable to the mirror. The mind of every individual, the inert mind; non-living mind, the material-mind is comparable to the mirror. And the entire world is comparable to the dark room. Entire world is comparable to the dark room. Now the whole world is seen because of two factors. What are the factors? The mirror_like mind and the Sun_like ātmā. This ātmā and Mind together, both of them are together responsible for the experience of the world. ātmā and the mind. Like what; the Sun and the mirror together illumines. In this you can give emphasis to anyone of them; What are the two forms of presentation? Do you remember? You can say mirror, backed by the Sun, illumines the dark room. Similarly, we can say the mind experiences everything backed by ātmā. How the mind borrows consciousness from ātmā; just as the mirror borrows brightness from the Sun. Mind borrows brightness and that mind illumines the world. So here the emphasises is on what? the mind alone. In Vedānta, when the emphasis is given to the mind, that is called प्रमाथः pramāthaḥ, the consciousness-backed-mind is called pramāthaḥ, the knower, and mind the knower expereinces the world backed by ātmā. Here the emphasis is to the mind, because that is the subject.

And what is the second form of presentation; You do not say the mind illumines the world. ātmā, the consciousness, the illumines the world. ātmā, the consciousness illumines the world; but you have to acknowledge the role of the mirror. Mirror is very important, therefore you use the expression; through the reflecting medium of mind; through the instrumentality of the mind, ātmā alone illumines the world. And when the instrument is removed, what happens? When the mirror is removed, Sun will continue to shine; but it cannot illumine the dark room; Once the mirror is removed, the Sun will

continue to shine, but it cannot illumine the dark room, the room will again go dark; Similarly, when the mind mirror is there, ātmā illumines the world. When the mind mirror is closed, When do you close it? Can you guess? During sleep, what happens to ātmā; ātmā continues to be self-evident consciousness, but the world goes dark. The world goes dark, even during day time, if you sleep. Do not try now; sorry, not now, after the class! Even during bright daylight, if the mind closes down, the world is dark, not because ātmā has turned inert; not that ātmā has turned inert (nyaya philosopher says that. He says that during sleep, ātmā turns inert). Vedānta says ātmā is like the Sun, self-luminous; but the mind-medium is closed. And therefore the world goes dark; Ok. Therefore, who is the illuminator of everything? ātmā. And therefore, whenever you are knowing anything, whenever you are knowing anything, every knowledge, शब्द ज्ञानम्, स्पर्श ज्ञानम्, रूप ज्ञानम् (śabda jñānam, sparśa jñānam, rūpa jñānam); everyone pre-supposes the light of what, every perception pre-supposes indirectly reveals the presence of ātmā; you do not require a separate proof for the existence of ātmā; Just remember the example, in the dark room, every object you see, it is thanks to the presence of Sun. Similarly, प्रथमबोध विहितम् prathibodha vidhitam; so शब्द ज्ञानम् śabda jñānam reveals the presence of consciousness, sparśa jñānam reveals the presence of consciousness, rūpa jñānam reveals the presence of consciousness and even when there is no object, you say nothing is known; that nothing is known is known. That nothing is known is known, again because of the presence of consciousness. And therefore, Sankaracharya says; जानाम ज्ञानाम् we say throughout the day; jānāmi means, I know; So morning coffee jānāmi. When I drink coffee, I know coffee; Coffee has changed and something has come; Aham jānāmi; aham jānāmi, aham jānāmi. In every knowledge, two things are evident; one is the invariable factor, What is that? aham jānāmi, aham jānāmi. Then what is variable fact? various factors. Aham object No.1 jānāmi. Aham object No.2 jānāmi. Aham object No.3 jānāmi. Object 1, object 2, object 3; they are all evident, because of ātmā; and ātmā is evident, because of....?. because of object?. No. that is not. ātmā is all the time evident self-evident, as aham,

aham, aham. And the objects are all evident because of Me. And the dependent evidence is called अनुभानम् anubhānam; self-evidence, independent evidence is called भानम् bhānam.

So in every perception, I, the ātmā, am independently evident; and anātmā the object is dependently evident; In every perception, I the ātmā, am is independently evident like the sun, and the anātmā is dependently evident; like what? like the dark room. The objects in the dark room; they are evident because of what? the sunlight alone.

And here, Sankaracharya instead of taking the sun light, he is taking another light as an example; almost same only. He has made a slight modification. And what he has done is, he takes our body as a pot. He takes our body as a pot. made of clay. and our body also made of refined clay only. Dayananda swami says, not only head!, Not only head, everything is made of clay only. So the body is like a pot; and within the body pot, there is a very very bright light, a bright light is kept; that light is ātmā, and the five sense organs are compared to the five apertures or hole in the pot; Imagine the pot has got five holes; each hole backed by mind; mind-backed-hole, and the light outside, it is all dark, midnight. So instead of the dark room, dark night; in the midnight; the world is dark, there is a pot, within the pot, there is a light; What happens? From the light, five beams will come out; five beams will come out; because there are five apertures or holes. And what happens? the light comes out through the five holes; in the form of five beams; and any object falling within the beam of light is illumined. Similarly, I am the ātmā; and I the ātmā through the mind and sense organs, in the earlier example we just took the mind, now the sense organs are also included; mind and sense organs, through them, I alone send five beams of light as it were; चक्षु प्रकाशः cakṣu prakāśaḥ, beam No.1; शोस्त्र प्रकाशः śostra prakāśaḥ, beam No.2; similarly रसन प्रकाशः rasana prakāśaḥ, etc. Five beams of light, light of consciousness I send out as though. And the entire dark world which falls within the five beams of consciousness,

they are illumined. Therefore शब्दम् जानाम् (śabdām jānāmi), when I say, I am independently evident; śabda is dependently evident. How, I alone send the beam of light to illumine the śabda. Similarly, स्प्रशम् जानाम् (sprāśām jānāmi), reveals the dependence of sprāśa, the self-evidence of me. Similarly, रूपम् जानाम् (rūpām jānāmi), meaning dependence evidence of rūpam; and self-evidence of me; This is the meaning of the sloka; And now look at the sloka; See whether it makes any sense at all.

यस्य ज्ञानम् yasya jñānam; yasya means ātmānaha; ātmānaha jñānam. So the light of ātmā, the light of consciousness of ātmā, is what; go back to the first line, भास्वरम् bhāsvaram; is brilliant; because it has to create a long beam; so it can see even the farthest star, I am able to see. Therefore, it is bhāsvaram; it is brilliant. Like what, नानाच्छिद्रं घटोदरं स्थितं महादीपं प्रभा, nānācchidraṁ ghaṭodaraṁ sthita mahādīpaṁ prabhā; like the prabhā, brilliance, like the brilliance of maha deepam; a very bright lamp, so that consciousness of ātmā is brilliant like the brilliance of a very bright lamp or big lamp; Where is it kept? घट उदरं स्थितं ghaṭa udaraṁ sthitha; which is placed within a pot; so imagine a dark room; and a pot is there upside down, and within the pot, a bright candle or any lamp is kept. and what type of pot it is; nānācchidra; with five holes or apertures; so this is for what purpose; to indicate the self-luminous lamp and non-luminous external world; one is self-luminous another is non-luminous. And here the problem is what, self-luminous lamp is not able to directly illumine the dark room, because it is covered by what; a pot with five holes; Therefore cooperation of pot is required; cooperation of pot is required. And the pot co-operates through what? the five holes; Therefore we require a 'holi pot' and also we require the lamp. When both of them are there; hole is there; lamp is there; Lamp without hole cannot illumine, and the holes without the lamp within, cannot. So when the holes are there, and the lamp is there, the lamp through the apertures illumines the objects. And only those objects which fall within the range. I cannot see what is behind this wall; because it does not

fall within the beam of consciousness. Does not fall within the beam of consciousness; therefore I do not see what is behind. But somebody is talking there; it falls within the beam of consciousness, coming out through the ears, therefore that can be heard. Similarly anything falls within smelling range; Vengaya vadai; powerful smell; therefore it falls within the beam of consciousness emanating through the nostrils; it is known. But what is illumining? Neither the sense organs nor the mind; but it is the ātmā chaitanyam; And therefore ātmānaha jnanam is like the bright light kept within the pot, with five holes; भवति bhavati (you supply) and put full stop. आत्मनाः ज्ञानम् नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं अस्थिः ātmanāḥ jñānam nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaraṃ asthiḥ. Did you get the meaning of each word? Nana means many; here many means five; chidra means holes; ghaṭa means pot; udara means literally stomach, but here it means within, sthitha means placed; maha means big, dīpa means lamp, prabhā means the flame or brilliance. prabhā means brilliance and bhasvaram means brilliant. Brilliance goes with the lamp. Brilliant goes with the chaitanyam; Chaitanyam is brilliant, like the brilliance of the big lamp. OK.

Then what happens daily. Next sentence. Tat, (we have to supply) तत् चक्षुरादिकरण द्वारा बहिः स्पन्दते tatu cakṣurādikaraṇa dvārā bahiḥ spandate; tathu, that bright consciousness, light of consciousness, bahiḥ spandate, emerges out; bahiḥ spandate, through what? cakṣurādikaraṇa dvārā; by means of the five apertures like the eyes etc. eyes, ears, nose, tongue and skin and therefore five beams of light are out already; bahiḥ spandate. And then what happens, each beam of light falls on an object, one beam of light falling on sādā, another falling on sparsa; another falling on रूप rūpa, and the moment the light falls on them; what happens, they all become known or bright; the non-luminous one becomes luminous; I know means what; that has become knowable or luminous; that the example, the pot in the dark room, the book in the dark room has become bright; in fact all our bodies are bright now; how? bathed in the sunlight; and this light does not belong to our skin; it is not the natural light of the skin; it is

borrowed from the Sun. Similarly, every object I see, consciousness has fallen on that object. Every object I see; consciousness has fallen on that object; and therefore I use the expression I know the object. I know the object. When I say I know the object, the process of knowledge is only one; Verb is single; but on the two sides of the verb, there is a subject and there is an object, I know the pot. The subject reveals self-evidence; object is dependently evident; Depending on whom? Me. Therefore every जाना म jñāmi reveals one dependently evident object and independently evident subject. He therefore says; jñāmi ithi. in every perception, two things are evident; भानम्, अनुभानम् bhānam, anubhānam; bhānam, anubhānam. Never miss this truth, he wants to say; which we will see in the next class.

Hari Om.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om' śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदा शव समारम्भाम् शन्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

In the fourth verse of the दक्षीणामूर्ति स्तोत्रम् dakṣiṇāmūrti sthotram Shankaracharya points out that the ātmā tatvam is very much available as the very first person singular I. So ātmā, the pure existence has to be recognised only in one way: that is: I the consciousness principle and this I can be compared to the sun light or the candle light within a pot. Just as the candle light illumines the external dark room by means of five apertures or just as the sunlight illumines the dark room by means of a mirror; combining both examples, I, the light of consciousness, illumine the world, through the mind and five apertures or five sense organs. And the mind is comparable to the mirror in the first example, and the sense organs are comparable to the apertures in the second example. Thus I alone, through the mind and sense organs, illumine the external world and this I continue to be evident all the time; whereas in the deep sleep state, it is not that the consciousness dies out, but what happens is the mind and the sense organs go to relaxation or rest. We will be seeing that in the 6th verse; and when the apertures are closed in the pot, the candle will continue to burn; but candle will not serve as a illuminator of the external world. Candle is not a illuminator at that time, not because candle has no light; but because the medium, the apertures are closed. Similarly when the mirror is removed, the Sun stops to be illuminator of the dark room, not because the Sun has lost the light; but because the medium the mirror has folded.

Similarly, in deep sleep also, I-the-consciousness continue to exist; but not as an illuminator; not as a subject-illuminator; means subject. and I am not an illuminator; not because I have lot consciousness, but the medium to illuminate in the form of mind and senses; they have folded; and therefore I remain as a non-illuminator light. And this non-illuminator light does not have subject-object division, because there is no object to illumine, there is no status of illuminator. When will the illuminator status come?; Only when I illumine something; therefore त्रिपुटि रहित प्रकाश रूपेण अहं अस्मि tripuṭi rahitha prakāśa rūpeṇa ahaṃ asmi. So, thus I am self-evident light of consciousness, who take the role of an illuminator of the external world.

And Sankaracharya says: in every illumination that I do, in the waking statge, it reveals the existence of two things; one is the object that is illumined, and I-as-the-illuminator; two things are evident in every perception. And that is what he conveys in the third line; जाना म jānāmi; it is a Sanskrit verb, a verb indicates a process, and the process of cognition, jānāmi means what? know or cognition; the process of cognition, reveals two things simultaneously; one is I-the-knower, and the other that is the known. And the object is revealed only because of the process. Subject is revealed not because of the process, subject is self-evident; without requiring the process of cognition. I do not know whether I am communicating, you think over this idea; Every cognition reveals the cogniser I, which does not require the process of cognition; which means which is self-evident and the object which is revealed, because of the process of cognition.

If I have to tell you an example, during one hour if somebody ask: Did Swamiji talk continuously, you would be able to say. Yes, from 7 up to 8 Swamiji talked. That means through the process of cognition, you were proving the continuous existence of my talk for one hour. And when you were cognising or experiencing my talk, you did not do anything specifically to find out whether I am continuously sitting in the class or not. Did you think in between whether I am continuing in the class or not? You did not

require any attention, any process, any cognition to reveal your existence in the class, all the process of cognition was utilised for proving or for experiencing my talk. And suppose I ask, How do you know you existed one hour in the class? What effort do you put? At the end of the class, suppose I ask, were you present for one hour in the class? You do not say wait; do we make an inference. Since I have heard one hour's talk, I must have existed. Do we do any inference? No thinking; no inference; no planning; no effort; You carelessly say; casually say: I was. This proves that every cognition reveals the cognised object through the process and every cognition reveals the cogniser, without requiring a process. And since cogniser is revealed without a process, cogniser is called self-evident भानम् bhānam, and since cognised object is proved only through cognition; it is called dependently evident; अनुभानम् anubhānam. Thus in every moment, bhānam is there, anubhānam is there; Bhānam belongs to I, anubhānam belongs to the object. The anubhānam varies but bhānam-I, is continuously the same; And therefore Sankara says, jānāmi. In this verb also, jānā refers to the revelation of the object, the Mi, the Sanskrit Mi, reveals the English Me. When you say jānāmi, 'mi' is definite and fixed, 'jānā' reveals an object. Thus जानामीति तमेव भान्तम् jānāmīti tameva bhāntam, in every jānāmi statement, that ātmā alone reveals itself and sarvam tam anubhāti. Not Sarvam, but येतत्समस्तं जगत् yetatsamastam jagat. Sarvam means that upanishadic mantra. It comes; this verse as I said in the introduction is only a paraphrase of न तत्र सूर्यो भाति; तमेव भान्तम् अनुभाति; अनुभाति सर्वम्. na tatra sūryo bhāti; tameva bhāntam anubhāti; anubhāti sarvam. Sankara uses the same word, bhāntam and anubhāti. yetatsamastam jagat, the whole universe. And this topic is still very elaborately analysed. Is called स्वयम् प्रकाश वचारः svayam prakāśa vicārah. Enquiry or analysis of this topic is called svayam prakāśa vicārah; enquiry into the self-evident nature of ātmā.

Suppose for the sake of an argument, object is revealed because of the subject. Suppose, the subject itself for its revelation requires another subject, you assume;

object is revealed by subject; and suppose the subject requires another illuminator to reveal. You require again what? another subject 2, to illumine the subject 1 and then the question will come; who will reveal subject 2; and you will require subject 3, 4 etc. You will get into infinite regress problem. That problem will not come only if there is reflexive awareness, in neurological language, psychological language. They say this is the unique phenomenon of reflective awareness. Reflexive awareness means what? Simultaneously I am aware of you as well as myself as the knower subject. So this capacity to reflexive awareness is called self-evidence.

Science is still struggling to explain the phenomenon of reflexive awareness. They find it very very difficult to logically explain. And it can be explained only under one condition; that is, we should take consciousness as an entity by itself; And therefore yatsamastam jagat anubhāti. Yetatsamastam jagat means this whole universe and तस्मै: tasmai; to that self-evident ātmā, Sri dakṣiṇāmūrti; which ātmā alone becomes dakṣiṇāmūrti, and Sri Gurumurthaye, who is non other than Gurumoorthi, इत्थं नमः itham namaḥ; my namaskaram.

And the interesting thing is ātmā is one and the same everywhere and depending upon the medium, the status of ātmā changes. Just like electricity is one entity, depending upon the medium through which it expresses, it will be called fan; it will be called light; it will be called radio: the manifestations vary, depending upon the mind, sense-organs-medium. In fact, ātmā is the same in an ant also, but it has got an inferior status not because of the inferiority of the consciousness per se, but inferiority of the medium. That ātmā is the superior dakṣiṇāmūrti; ātmā is an inferior saṃsāri also. Not by itself; but औपादिक भेदः एव aupādika bhedaḥ eva.

Continuing.

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः

स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।

मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे

तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ 5 ॥

dehaṃ prāṇamapīndriyāṅyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ

strī bālāndha jaḍopamāstvahamiti bhrāntābhṛśaṃ vādinaḥ |

māyāśakti vilāsakalpita mahāvvyāmoha saṃhāriṇe

tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

In the first four verses, Sankaracharya has summarised the whole vedāntaḥ. In fact vedāntaḥ in nutshell, if you want, these four verses are enough. This alone is expanded in प्रसथान त्रयम् prasathāna trayam. All the ब्रह्म सूत्रः brahma sūtraḥ; all the upanishads, all the Geetha everywhere, this alone is expanded, and what is the summary of the entire vedāntaḥ: I am of the nature of the सत् sat and चत् cit, I am the Sat is revealed in third verse, I am the Cit is revealed in the fourth verse. If you take 3 and 4 together, I am the sat cit ātmā; formless-existence-consciousness.

And in the second verse, it is pointed out that the entire material universe right from my own body-mind-complex, up to the farthest galaxy, rises out of me, the existence-consciousness and therefore like space, I am all pervading. So in Me, the formless, all pervading consciousness existence, the entire material universe rises, the entire matter rises.

So this is diagonally opposite to Science. For Science, matter is fundamental; Consciousness evolves after many centuries or millennia after the big bang; life comes. Life means consciousness comes. So in Science matter is fundamental; Consciousness is

an epi-phenomenon; an incidental, temporary located phenomenon, because of certain conditional factors; whereas vedāntaḥ has the diagonally-opposite view; Consciousness-existence I is fundamental. That is why science is called materialism, which means matter-pradhānam, vedāntaḥ is called spirituality, because it is consciousness-pradhānam; and in Me the consciousness as I obtain in sleep, and later wake up. Similarly, after प्रलयम् pralayam in which I alone was there, the matter phenomenon rises: and what is the nature of this universe; you have to go back to the first verse; if you add up 3 and 4, what will you get? That I am formless, all pervading existence-consciousness.

Then go back to the 2nd verse; मै एव सकलम् जातम् mai eva sakalam jātam; out of Me, the-formless-all-pervading-existence-consciousness alone, the entire material universe including time and space; even space comes after the big bang; when the time concept comes after the big bang; I was there before the big bang itself. This is the essence we get from the 2nd verse.

Then you go back to the crucial first verse, which says this universe is like a mirror reflection, and the dream universe; which means matter is of a lower order of reality; and I, am of a higher order. So out of Me, the higher order of reality, the lower order, matter, arises and falls, which phenomenon eternally continues. Just as I sleep, the world is folded; I wake up, the world arises. Tonight I go the sleep, the world folds and again I wake up. उन्मेष निमषोत्पन्न वपन्न भुवनव ल (unmeṣa nimiṣotpanna vipanna bhuvanavali).

And what is the advantage of knowing this? After taking so much trouble? Even though this phenomenon will eternally continue, I can choose to allow and enjoy this phenomenon, because of one knowledge, that the lower order of reality cannot affect I,

the higher order of reality. If I know the truth of dream, dream is a drama; a free drama without a video cassette or recorder; you get a free channel, daily; If you do not know the truth of the dream; it is nightmarish. And this awareness releases me; this is the essence of vedāntaḥ.

मत्तो नान्यत् क जत् अत्रा स वश्वम्

सत्यम् भयम् वस्तु मयोप क्लिप्तम्;

अदर्शन्तन् भासामानस्य तुल्यम्;

मयि अद्वैते भाति तस्मत् शवोहम् ॥

matto nānyat kiñit atrāsi viśvam

satyam bhayam vastu mayopa klpitam;

adarśantan bhāsāmānasya tulyam;

mayi advaite bhāti tasmāt śivoham ||

In fact, even these four verses Shankara condenses elsewhere, which is called Advaita Panchakam. In one verse, the first verse, he further condenses these four verses. So main dakṣiṇāmūrti sthothram is over. So you can relax a little bit.

Now Sankaracharya moans, grieves, feeling that the majority of people are not able to gain this knowledge and enjoy this life; And therefore he grieves and cries: the human beings can enjoy this wisdom but many are not able to and because of the lack of this wisdom; it has led to many misconceptions. The misconceptions are technically called अद्यासहः adyāsaḥaḥ. In English we call a erroneous perception; and the problem is: ignorance is bliss. But errors are संसारः saṃsāraḥ.

If we can manage to confine to ignorance; as we do in sleep. In sleep, what we have managed, we confine to ignorance without any erroneous perception, and therefore

sleep is happiness; but when ignorance is polluted by the error also; which happens, it becomes a problem.

And the error is two-fold:

- one is the error of a non-thinking person; the layman,
- and the other is the error of the so-called thinker, who makes thoughtful errors; thoughtful errors. Dayananda Swami gives the example: When in the village, the door is very low, two types of people hit the head on the top of the door frame. One man does not see at all. and just gate crashes, hits the head and suffer. And there is another person who is told, it is low; it is low. And therefore extra careful, he bends his head here itself; and correctly when he reaches the door, he gets up and gets the bump, this is called thoughtful mistake.

Similarly in vedāntaḥ also, there are two; the layperson and the दार्शनिकाहः dārśanīkāhaḥ; Dārśanīkāhaḥ, the philosophers, the non-vedantic philosophers are making thoughtful errors; सांख्यः, न्याय, वैशेषिकाः, पुरव मीमांसकाः sāṃkhyaḥ, nyāya, vaiśeṣikāḥ, purva mīmāṃsakāḥ; and after seeing the unfortunate condition of the majority of human being, he looks at himself and also those small group who have escaped from the error and he is grateful to the Lord. Oh Lord; I am saved. And to that dakṣiṇāmūrti, because of whose grace, I got out of all the possible philosophical pitfalls; to that dakṣiṇāmūrti, I offer namaskara; this is the essence of this verse.

And what are the prominent errors. Sankaracharya first enumerates in the first line. वदुः viduḥ, many people misunderstand or conclude ātmā to be (in second line aham), ātmā to be, they conclude aham the ātmā to be: No.1 देहम् deham; this is the biggest

majority; I am the body; and therefore the biography of the body, is the autobiography. Any person who writes the autobiography begins with the date of birth, the place of birth, the parentage, etc. which clearly indicates he believes strongly that the body is himself; and this is called देह आत्म वादः deha ātmā vādaḥ; and this view is held by the majority of lay illiterate people, thoughtless; this is thoughtless mistake;

And there are people who are called philosophers who have thoughtfully committed the mistake also. Who are they? In our tradition, they are called चार्वाखाहः लोकाय थकास्; cārvākhāhaḥ OR lokāyathikās; and many of the modern scientists also belong to that group; because they believe there is nothing in an individual other than the body. Science does not accept anything surviving after the death of the body. For them death is the total destruction of the individual, they do not believe in a mind which can survive; because for a scientist, mind is nothing but functioning brain; functioning brain; Emotions are neurological disturbances; Knowledge is again a change in alpha, beta waves; They explain sleep certain in terms of eeg. whatever be the phenomenon. Therefore they do not believe in the mind; they do not believe in vasanas; when they do not believe in the mind, how will they believe in vasanas, no questions; they do not believe in सूक्ष्म शरीरम् sūkṣma śarīram at all. कारण शरीरम् kāraṇa śarīram And where is the question of accepting kāraṇa śarīram. They will ask you the question, scientifically prove the survival of the mind; ātmā we will see later; scientifically prove the survival of the mind; and you should be knowing that psychology is not accepted as a science. It is accepted only as a pseudo-science; because physique as a separate entity different from brain is not accepted. And even if they accept, they will go by the neurology and bio-chemistry, and therefore mood disorder why it came, some metal is less and if you consume that it will be alright. Again all emotions, disorders, are explained in terms of the visible physical body. The end of the body is the end of the individual. What about past janma? It is a bluff. What is future janma? It is a bigger bluff, invented by the

brahmins who wanted dakṣiṇā through सद्दम् srāddam. For getting the srāddadakṣiṇā the brahmins invented punarjanma. It is a conspiracy of vedic brahmanism; Read Hindu paper. One man writes so vehemently about vedic brahmanism. Anyway, I do not want to get into that.

Then प्राणम् prāṇam, there are some other people, another group of Charvakas; they say anatomy is not individual, but the physiology is the individual; physiology, the functions of the body; so prāṇam; aham iti vidhu; deham iti vidhu; Some say body is I, the ātmā; Some others say, prana is I, the ātmā;

Then the next improved person (I do not know whether it is improved or not?) इन्द्रियाणि indriyāṇi; sense organs are the ātmā; all these come under charvaka matham; groups of charvaka; otherwise also called lokaayatha matham; or lokayathika matham; utter materialistic people.

And then the next one: चला बुद्धि; calāṃ buddhiṃ; calāṃ buddhiṃ means buddhi means consciousness in this context, vijnānam; So there are some people called Buddhist, बौद्धः bauddāḥ; Among the Buddhists themselves there are four groups; one group is called योगाचार बौद्धः yōgācāra bauddāḥ; yōgācāra Buddhism it is called. They say consciousness is ātmā; Very close to vedāntaḥ; and that is many people, instead of saying Buddhism is close to vedāntaḥ, They say vedāntaḥ is close to Buddhism. But their problem is: they say consciousness is ātmā; but calāṃ buddhiṃ, that consciousness is subject to fluctuations; fluctuating, fleeting, flow of consciousness like the water fall, you see the water, but the second-second, the next second, the water fall you see, is not the same waterfall, it has been replaced by another and another. So you have a seeming continuous water fall, but there is no continuous water fall and continuous existence is only a changing entity. or like a flame, or like a river. Similarly Consciousness constantly

comes and goes; and that flowing consciousness is the ātmā, is the philosophy of yōgācāra Buddhist;

And there is the next Buddhist; शून्यम् अहम् इति वदुः śūnyam aham iti viduḥ; and he argues that if consciousness is subject to arrival and departure: between the two consciousnesses, what should be there? There should be emptiness alone and therefore शून्यम् śūnyam, blankness, emptiness is the ultimate truth in which emptiness the consciousness comes and goes. Because arriving and departing consciousness cannot be permanent; What is the only permanent thing; vaccum; shoonyam; they are called शून्य वाद बुद्धसम्; śūnya vāda buddhisam; previous one is yōgācāra; last one is śūnyam viduḥ. And not only they have committed the mistake they are भ्रान्ताः bhrāntā; having erroneous perception; ब्रम वन्दाः अध्यास वन्दाः brama vandāḥ, adhyāsa vandāḥ; but भृशं वादिनः bhr̥ṣaṃ vādinaḥ. We cannot hope to correct them; because they are cock sure; they are very very sure, that they are correct and they alone are correct; As the upanishad said; अ वद्यायाम् अन्दरे वर्तमाना, स्वयम् धीराः पण्डितम् मन्यमानाः avidyāyām andare vartamānā, svayam dhīrāḥ paṇḍitam manyamānāḥ manyamānāḥ. They consider that they are the wisest people and they vehemently argue.

How can you teach a person who wants to argue; like that person who went to that Zen scholar and said I want to learn something from you and he said I will first introduce myself; and the introduction started, and continued and continued; he has gone for learning and all the time he is talking about himself and his views and philosophy; and the Zen guru got a cup and also a pot of tea; and he started pouring tea for that person; and the cup got filled and this zen monk continued to pour, then the other person asked. You are supposed to be great scholar; do not know that once the cup is full; you cannot pour anymore, do not you know that; Yes I know; I want to share this idea with you; Your cup is already full. I cannot talk or give you anything at

all. Similarly these people's cup is full and therefore bhṛśam; not only ordinary vadhina; भृशं वादिनः bhṛśam vādinah; vehemently argue, and a wise person will not open the mouth; just as Krishna did not open the mouth throughout the first chapter of the Bhagavat Geetha; because Arjuna was giving a lecture to Krishna;

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः

kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ (1.39)

He was teaching धर्मशास्त्रः dharmasāstraḥ to Krishna! What can poor Krishna do. He observed silence; So therefore you are helpless; and even omnipotent God is helpless with regard to these people. And why it happened? Because the instrument which has to get the knowledge has got varieties of deficiencies; the instrument which has to get the knowledge has varieties of deficiencies, because of intellectual deficiencies.

And here Sankaracharya wants to convey four types of intellectual deficiencies.

- The first type of deficiency is an emotional personality overpowering the rational intellectual faculty; मनोमयकोशः manomayakośaḥ dominating वज्जानमया vijnānamayā; manomayakośaḥ, emotions should be there; because emotions make us a human being; otherwise we will be rocks; but emotions never should overpower thinking; same thing happened to Arjuna also; कार्पण्यदोषोपहतस्वभावः, पृच्छामि त्वां धर्मसम्मूढचेताः | kārpaṇyadoṣopahatasvabhāvaḥ, pṛcchāmi tvāṃ dharmasammūḍhacetāḥ (२.५); and his intellect was clouded because of क्रपयाः परया वष्टः kripayāḥ parayā viṣṭaḥ; attachment, etc. Similarly an emotional mind, when it comes to religion or philosophy, it again wants a personal God with whom he or she can relate; an emotional mind wants relationship.

That is why in vedāntaḥ they prescribed Sanyasa only if you are emotionally strong; only if you can survive without having any relationship. Somebody to tell I belong to you, you belong to me. Without that if one has to survive, it requires tremendous emotional strength. A weak mind wants relationship and since all worldly relationships are problem, it wants to have a divine relationship, in the form of Krishna, Rama or Devi and it wants to cry and it wants to talk; again it wants to continue another type of saṃsāra, in the form of religion, and even in philosophy. Some of the vedāntic philosophies are such, they write commentaries on Upanisads; still their concept of mokṣaḥ is that you will go to Vaikuntha and ideally enjoy the स्वा म भृत्य भावः svāmi bhṛtya bhāvaḥ in front of God. Bhagavan's lap you can lie and enjoy. Again their idea of मोक्षः mokṣaḥ is what? a relationship of love-security. And to that mind, how can you talk of the ultimate God as अशब्दः, अस्पर्शम्, अरसम्, अगन्दः aśabdaḥ, asparśam, arasam, agandaḥ; without taste, etc. who wants such a God?

So one author had written in a magazine. He praised Guruvayarappa. Oh Guruvayoorappa, do not bring that vedāntaḥ which makes all नामरूप मत्य nāmarūpa mitya, including your wonderful form. Because what does vedāntaḥ say; All nama roopaa is mithya; that means my Guruvarappa will be in trouble; therefore he praised guruvayoorappa, that vedāntaḥ should not come near me; do not bring that; because he enjoys that relationship; lord as mother, lord as husband, lord as child, lord as friend. In fact, we have got literature and literature addressing Lord as nourishing the relationship. vedāntaḥ tells it is wonderful but that is not the ultimate. And it requires an intellect which is not overpowered by the emotional need for relationship. Gaudapada tells in Karika that most of the people are afraid of advaitam; because advaitam means no scope for relationship. In fact, I am surviving because of one or other relationship. And that is why some people go through agony, when certain relationships are broken; either temporarily or permanently because of death; and

therefore an unreleased intellect (I am giving a new name, an unreleased intellect), an intellect which is a hostage of emotions, that intellect cannot understand Aham Brahmasmi. And there are many people who say that I love vedāntaḥ for studying, but for all practical purposes, I will keep God and keep loving him; They love that; and I do not want to be God. I want to be near God. I do not want to be sugar; This is the example given; I want to be the enjoyer of sugar; If I become Krishna, how can I enjoy Krishna; So Sankaracharya says such a emotional overwhelmed intellect is No.1.

- Then the second is an immature intellect; undeveloped intellect; an immature intellect which does not have साधन चतुष्टयः संपत्ति रहिताः sādhana catuṣṭayaḥ sampatti rahitāḥ; परीक्ष्य लोकान् parīkṣya lokān is not enough; And therefore undeveloped intellect; earlier unreleased intellect; undeveloped intellect is the second.

And the third one is intellect however great it is, can never grasp the teaching if it is not aided by, supported by śāstram. Different objects of knowledge require different instruments to enhance your power of perception; If I want to study microbe, I might have a powerful eyes, but I should be humble enough to make use of a microscope. Is microcope is enough and the eyes are not necessary, do not ask; both are necessary. The eyes aided by the microscope. I should not be egoistic and say that I will not use a microscope and I want to see the microbe through the naked eye; If someone says, that is foolishness. If I want to see the farthest star, the eyes should be aided by a telescope. If I want to see my own eyes, if I want to see my own eyes, I require eyes; and also I should take the aid of a mirror. Our greatness is not going to decrease because of taking the help of a mirror. In fact our greatness increases; Dayananda swami says: Intelligence is seeking help when needed; This false-greatness (அசட்டு வீம்பு) will not help. Similarly, just as the eyes require a microscope or telescope or a mirror; self-knowledge requires an intellect enhanced by; boosted by the śāstram;

Sankaracharya tells in the Geetha; शात्र आचार्य संस्कृतम् अन्तकरणम् ज्ञाने करणम् śātra ācārya saṃskṛitam antakaraṇam jñāne karaṇam. A mind which is assisted with Guru śātra upadesa alone can know and if I do not take that help, my intellect is unaided intellect; this is the third deficiency;

See 1, 2, 3: unreleased intellect; undeveloped intellect; and unaided intellect,

-And the fourth and final is a retarded intellect which is incapable of growth; a retarded intellect, the difference between the child and the retarded is, in the case of child, potential for growth is there; but it is not yet grown up. By retarded intellect what we mean is that person is grown up; in some cases, mental asylums and all, person is aged physically, but because of some obstruction, the growth is impossible; obstructed intellect; undeveloped and obstructed intellect, obstruction can be because of various psychological complexes and problems; unnatural intellect; because of पूर्व जन्म प्रतिबन्धः pūrva janma pratibandhaḥ; thus an unreleased, undeveloped, and unaided and obstructed intellect cannot gain this knowledge and for these four varieties of intellect.

Sankaracharya uses four words; स्त्री बाला :अन्ध जडः strī bālā: andha jaḍaḥ. So strī, do not mistake me; there is a wide belief which may be true, may not be true, that women are emotion-dominated people. I do not want to take sides; do not mistake; I say that there is a wide belief that emotions are dominant in women; therefore that symbol is given; Do not bother about the symbol; you can use any other word, but what Sankara wants to communicate is whether the physical body is male body or whether the physical body is female body; we are not focusing on the type of body, because knowledge does not take place in the body; but we communicate is the type of mind which is emotion-dominated; and such a mind will not like advaitam because it

emphasises a trans-personal God. And all other philosophies emphasises a personal God.

More in the next class.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om'pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om'śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदा शव समारम्भाम् शन्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

Verse No.5.

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः

स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।

मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे

तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ 5 ॥

In the first 4 verses, Sankaracharya has presented the essence of the vedānta darshanam, which is indicated by the महावाक्यम् mahāvākya of the Upanishad, viz., जीवात्म परमात्म ऐक्यम् jīvātma paramātma aikyam. The essential nature of the Paramātma is sat, the essential nature of the jīvātma is cit; the sat and the cit are not two separate things; both of them are one and the same only. And this satchitatma is not an object, but it is nothing but I myself. And I-the-satchitatma is therefore the essence of the entire creation; and the creation arises in me, exists in me and resolves into me. And the nearest example we can conceive of is the dream creation, which arises in me, rests in me and resolves into me. When we are in the spell of dream, this fact can never be assimilated; Why? It cannot be even received, where is the question of assimilation.

During the spell of dream, we never will dream that this dream is borne out of me; whereas on waking up, it becomes a fact, which can be effortlessly assimilated. Similarly, during the spell of ignorance, it is impossible to receive the fact that I am the core of the creation. And that is why this knowledge takes time in the form of, the process of श्रवणम् śravaṇam, the process of मननम् mananam, the process of नि धध्यसनम् nidhidhyasanam, etc. Thus the first four verses condenses the वेदान्त शास्त्रम् vedānta śāstram.

Then in the next two verses, the fifth and the sixth, Sankaracharya is negating some of the misconceptions which exist in ordinary people, lay people, as well as the thinkers or philosophers. So natural confusion and well-thought out confusions. Both type of confusions, Sankaracharya wants to remove. If the first four verses are like the समन्वयाध्यायः samanvayādhyāyaḥ of the Brahma Sutras, these two verses are like the अ वरोदाध्यायः aviroadadhyāyaḥ defending the vedāntic teaching.

I had introduced the 5th verse in the last class. Sankaracharya said भ्रान्ताः bhrāntāḥ: there are many people who are confused. भ्रान्ताः bhrāntāḥ: bhrāntiḥ means confusion. The word bhrāntā is used in Malayalam, (ഭ്രാന്തൻമാർ bhrāntanmār, means madcaps. But here braandha is in the philosophical sense, this brandamar are not only in the asylum but also over the world. They have philosophical bhrāntiḥ; bhrāntiḥ means आत्म-अनात्म-अ ववेकः ātma-anātma-avivekaḥ. Confusion between ātma the subject and anātma the object. This avivekaḥ and adyasaha; superimposition is called here bhrāntiḥ; and those people who have this bhrāntiḥ are called bhrāntā.

And these confused people are of two types; the lay one and the philosophers. And they are all enumerated in the first line; देहं अहम् इति वदुः dehaṃ aham iti viduḥ; the lay

people mistake the body as themselves. Very seriously thought-out confusion. In fact, it is not an ordinary confusion; because all the activities of the life are governed by this idea alone. Because when I introduce myself, I give the bio-data; first information I give is the date of birth. According to vedānta, date of birth itself is because I look upon my body as myself. And thereafterwards, whether I am male or female, my age, my parentage, my brothers, my sisters, my society, my nationhood, everything is governed by this fundamental confusion. This is layman's confusion. Otherwise, the Charvaka matam also. Charvaka matam is again the body that which considers the body as the atma;

Then प्राणम् अहम् इति वदुः; some people say prānāḥ, इन्द्रिया ण अहम् इति वदुः indriyāṇi aham iti viduḥ, some people claim sense organs as themselves. Up to this charvaka matam, as well as the laypeople's confusion;

Then comes the baudha matam; चलाम् बुद्धः अहम् इति वदुः calām buddhiḥ aham iti viduḥ; calām buddhiḥ means, the fickle mind, the changing mind, the क्षणक वज्जानम् kṣaṇika vijñānam, these people are called yogācāra buddhist. I have mentioned this before.

And then शून्यम् अहम् इति वदुः śūnyam aham iti viduḥ, (aham it is in the second line, स्त्री बालान्ध जडोपमास्त्वह मति, it is hidden there) and aham iti should be brought along with the each of the words; dehaṃ aham iti viduḥ; prānā aham iti viduḥ; indriyāṇi aham iti viduḥ;

Finally śūnyam stands for the शून्यवादः śūnyavādaḥ; śūnyavādis claim that emptiness is my essential nature. After long thinking, the interesting conclusion that he makes that emptiness is my nature, because that is what I experience, during sleep state. During the sleep state, the world is also not there, even I am not there, because I do not use

the expression I during the sleep. Based on sleep experience, śūnyavādis concluded that Atma, the essential nature, is emptiness. This is called nihilism; otherwise called माध्यमक बौधवादः mādhyamika baudhavādaḥ;

All these people have one thing in common; what is that, braandhaaha; delusion is the only common feature.

And not only they are confused and they have got wrong conclusion, the tragic part of this conclusion is they are not available for correction. That is the tragedy!! Everybody commits mistake, nothing wrong. In fact, mistake is the privilege of human life. In fact we need not feel guilty for any mistake, because by committing mistake, I am proving that I am a human being; because unfortunately Lord is incapable of mistake. Lord is even the omnipotent God he cannot do one thing; you know what; he cannot do mistakes; Therefore does not have the privilege; animals do not have the privilege, because they do not have freewill at all; Therefore committing mistake is not problem; but if I am not available for correction. Then, that is the tragedy.

Therefore Sankaracharya says that these people are not available for reconsideration. Why can't you reconsider your conclusion. There are not willing; and therefore he says brisam vaadhina; they vehemently argue in support of their wrong conclusion. And when out of compassion, rishis are willing to correct, they do not come. This is what the Upanisahads also have said: अवद्यायाम् अन्दरे वर्तमाना, स्वयम् धीराः पण्डितम् मन्यमानाः avidyāyām andare vartamānā, svayam dhīrāḥ paṇḍitam manyamānāḥ. They are steeped in ignorance, and also because of their arrogance and adamancy, svayam dhīrāḥ paṇḍitam manyante; they think we are omniscient. Omniscient spelling itself is in doubt; they claim they are omniscient and paṇḍitam manyamānāḥ. They think they are scholars; and therefore Sankaracharya says that even Bhagavan's compassion becomes useless, in front of them.

Remember, Bhagavan's compassion is useful to me, only when I deserve the compassion. And I will deserve the compassion only when I think, I may be wrong; I may be wrong, (this statement, who cannot make, they have the problem) I am always right, the other person is always wrong, these people are called *bhr̥śam vādinaḥ*.

And generally the wise people's attitude is never talk to such people. Never talk to such people seriously. You are wasting your time; your energy and in two minutes you can understand whether the other person is an argumentator; a man of conclusion or whether one is humble and receptive person; Two minutes; and once the other person is non-receptive, a wise person avoids and talks about weather, and walks away.

Sankaracharya says never waste your time, talking to them; talking to such people, is misplaced compassion. Compassionate people should be intelligently compassion. Never have misplaced compassion towards them. So भृशं *bhr̥śam* means intensely; not ordinarily argumentators, intensely वदिनः *vādinaḥ*; and a few examples are given, which I introduced in the last class; स्त्रि, बालाः अन्धः जटः उपमा *stri, bālāḥ andhaḥ jaṭaḥ upamā*, *upamā* means comparable to.

The four examples in the book, there is a gap after the *stri*; there should not have a gap, it is a compound word, स्त्रीबालान्धजटोपमा *strībālāndhajaṭopamā*. And I told you in the last class; these three words should be taken as symbolic of four types of defective intellect, which alone can commit these mistakes. So *sthri, bālāḥ andhaḥ jaṭaḥ, upamā* (is not fifth); these are the four types of people, but we are not interested in the physical part, we are interested in the type of intellect; And in the last class I talked about four types of defective intellect:

No.1, I said an intellect which is suppressed by emotions, which is a hostage of emotions, and an emotional intellect wants the ultimate truths to be a personal entity. That is called theistic God; Theistic God means the ultimate nature of God, they want to be as a person; And if we talk of God as अशब्दः, अस्पर्शम्, अरूपम्, अरसम् aśabdaḥ, asparśam, arūpam, arasam; a transpersonal attributeless God, they say, **எனக்கு அந்த பகவான் வேண்டாம்.** I do not want that God; I want a personal God with whom I can have nice interaction; **தீராத விளையாட்டு பிள்ளை;** tīrāta viḷayāṭṭu piḷḷai; seeing as Krishna, seeing as Rama, seeing as Krishna is more; therefore emotions are wonderful; but when emotions suppress the intellect and it is not able to think logically. A personal God cannot be the ultimate truth. What is the reason? personal means limited. The limited means located; located means what limited by time and space. How can that be truth; but still some of the दर्शनास् darśanās, like the Vallabhacharya matam, पुष्टि मार्गः puṣṭi mārgaḥ etc. they say Krishna alone is ultimate truth; not Krishna as consciousness or anything, but Krishna as a person alone is ultimate reality. They are so vehement; I do not know whether I told you. One person came and argued. He was really also well-built; I kept quiet; half a hour, he criticised Sankaracharya left and right, Sankaracharya has misinterpreted Geetha, wherever Krishna used the word Aham, I, it must refer to Krishna. Sankaracharya says I is brahman and all; it is wrong. And I was never allowed to talk; and then he said Vallabhacharya has said this and all those things. I knew that this is the first variety; so I said; argumentator preconceived variety; therefore I wanted to diplomatically escape, I said I have no comments to make; because I have not studied the works of Vallabhacharya; so without studying to criticise or comment, is not a proper approach. When I said that, he said that I have also not studied Sankaracharya. Very simple and if I had criticised, he would have become more angry also; So what I am saying is that attachment to अदरं मदुरम् adaraṁ maduram is his work; Vallabhacharya kritam; Very good to have personal god; but when you say that is the ultimate truth, we are suppressing our logical intellect. Here what is the cause of

suppression; emotional attachment to a personal God. I called this unreleased intellect; not released from what? Emotional thralldom; that is here represented by the word, Stri;

And then the next word, Bāla; bāla, is undeveloped intellect, because a bāla, a child is not capable of thinking; it is not trained; therefore bāla represents undeveloped or untrained intellect. Training through tarka, logical reasoning, he has not gone through;

Then the third word is अन्धः andhaḥ, which represents unaided intellect; literally the word andhā means blind, and what do you mean by the word blindness here; not using the śāstra pramāṇam, makes a person partially blind. If we have to know the spiritual truth; we require two eyes; one is the regular eye called the बुद्ध चक्षुः buddhi cakṣuḥ, the other eye is called शास्त्र चक्षुः śāstra cakṣuḥ; buddhi cakṣuḥ, the eye called the intellect, śāstra cakṣuḥ means called, eye called the teaching, **இது ரண்டும் சேற்தால் தான் அறிவு உண்டாகும்.** These two should combine for knowledge to take place; śāstra minus buddhi useless; buddhi minus śāstra is also useless; without śāstra you can arrive at the law of gravitation; they are empirical knowledge, but when we are talking about non-empirical knowledge, which we call अपौरुषेय वषयः apauruṣeya viṣayaḥ; supra-sensuous subject matter; buddhi is insufficient; you require śāstra. If one of them is not there, this person becomes what? partially blind; If both are not there, i.e., no buddhi and no śāstram, totally blind; buddhi is there; śāstra is not there, then it is partial blindness. It is like if I want to see microbes; I require a microscope. Imagine a person refuses to make use of the microscope and he wants to see the microbes, it is impossible; Another person uses the microscope, and says I do not see microbes at all; When you enquire, you understand that his eyes are defective. So both are required; eyes as well as microscope. So I gave you another example, if I have to see my own face, I require, my own eyes, my own eyes are not enough, I require a

mirror also; Having eyes and no mirror is useless; and having mirror and no eyes is also useless:

यस्य नास्ति स्वयम् प्रज्जना, शास्त्रम् तस्य करोति कम्;

लोचानाभ्याम् वहीनस्य, दर्पणम् कम् करिष्यति .

yasya nāsti svayam prajjanā, śāstram tasya karoti kim;

locānābhyām vihīnasya, darpaṇam kim kariṣyati. 25.22

So these people who are they; andhaḥ, means logicians who refuse to accept śāstra pramāṇaḥ, they are called andhaḥ. Sureshvacharya calls them, अनुमानैक चक्षुषाः anumānaika cakṣuṣāḥ; having only one eye in the form of logical thinking; and missing the second eye of śāstram; So stri, bālā, andhaḥ.

and the fourth one is jadaḥ; jadaḥ means a retarded intellect, an unintelligent intellect, because of some प्ररब्धः कर्मः prarabdhaḥ karmaḥ, the intellect is dull; intellect is unintelligent. So what is the difference between bālā and jadaḥ; bālā is also undeveloped intellect; jadaḥ is also undeveloped only; but the difference is this person is a boy and therefore undeveloped; whereas in the fourth case, physically developed, but mind is still retarded; and therefore, unreleased, undeveloped, unaided, and unintelligent intellect. They all vehemently argue. dehaṃ aham iti.

Then Sankaracharya looks at himself; Oh my God, somehow I am not in that group of confusion; I have got an intellect, which is free from all these four-fold defects, I have got an intelligent intellect, intelligent enough to understand Brahman, and also I have got shraddha in vedānta śāstram m, and therefore I have rescued myself and if I could get out of this confusion, it is only because of the external aid I got; and what is that external aid, śāstram pramāṇam. And therefore I am indebted to śāstram; And if

śāstram could be meaningful to me, I am indebted to another person; śāstram by itself would not have spoken to me anything. If śāstram is communicating something to me, it is purely because of guru; In fact, śāstram is made a pramāṇam by guru alone; if Guru is not there; śāstram will be taken as another book and once I look upon śāstram as another book, I am permanently finished, because I will think that I have got book knowledge; but I have to realise Brahman later.

Whoever says I have studied śāstram, I have intellectual knowledge, but I have not realised Brahman, they all have improper attitude towards śāstram; and what is that improper attitude? Looking upon śāstram as a book; you should never call the śāstram as book. You should see the śāstram as pramāṇam. pramāṇam means what: understanding and realisation are identical. There is no difference between understanding the śāstram, and realisation of the atma; this dichotomy is there only in objective world. With regard to Gangotri, there is book knowledge; there is experiential knowledge; with regard to mango fruit, there is book knowledge; there is experiential knowledge. In अनात्म वषय anātma viṣaya, there is a division of book knowledge and experiential knowledge. Theoretical knowledge and realisation, division only in anātma is possible; in ātma only śāstram jñānam is complete; experienced consciousness. śāstram is talking about WHAT?; Not an inexperienced entity, śāstram is talking about ever experienced awareness, how can there be a separate experience of awareness. Therefore, guru plays a very very important role.

And therefore Sankaracharya says I am indebted to śāstram and more indebted to the guru, and that guru who destroyed all my confusions. That confusion-destroyer-guru, I offer my prostrations and therefore Guru is given a long title, by the शष्या śiṣyā; and what is the title given to guru? māyāsakti vilāsakalpita mahāvvyāmoha saṃhāri; that is the title of the guru; it is one word; मायाशक्ति वलासकल्पित महाव्यामोहसंहारि māyāsakti

vilāsakalpita mahāvyāmoha saṃhāri is the title of the guru; to that guru, who is none other than dakṣiṇāmūrti, my namaskaram. That is said in the third line; मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe,

Whenever you get a long word, you should always travel from the right side to left side; temporarily you should become Arabic!!; first you take saṃhāriṇi, my guru is a destroyer; saṃhāraha means destruction; saṃhāri is destroyer; and the chaturthi vibhathi is saṃhāriṇi; saṃhāri saṃhārināu saṃhārinaha; and it is in the fourth case, because namaha, namasaskaram governs fourth case, Om Namō Narayana; fourth case, Om Namasiyaha; Om Gurave Namava; (In Sanskrit, there is no **குருவே நம:** Guruve, though we mistakingly use in Tamil), it is **குரவே நம:** gurave namaḥ; gurave is chaturthi vibhakthi; Guru is a destroyer. Destroyer of what?; व्यामोह vyāmoha. vyāmoha means confusion, भ्रान्ति bhrānti, delusion, Delusion with regard to what? With regard to one self; self-delusion is called vyāmoha; **நான் யார் என்று தெரிஞ்சுக்காமலயே LIFE முறுச்சா கழிஞ்சாச்சு!!** Without understanding who I am myself, I have started life; I started L.kg., where I got acquainted with numbers, colours, fruits, dolls, etc. I keep on learning everything, but I never asked the question; कस्त्वम्, कोहम्, कुत आयात, कामे जननि, कोमे तातः kastvam, koham, kuta āyāta, kāme janani, kome tātaḥ, And if we do not start our life with this enquiry, that is tragedy No.1. **அதை கேக்காமலயே Life ஆரம்பிச்சோம், அதுதான்** tragedy No.1. Our life should have started with that. Second tragedy is what? we die without doing that enquiry; because बालस्त्वात् क्रीडा सक्ताः, तरुण स्तवत् तरु ण सक्ताः bālastvāt krīḍā saktāḥ, taruṇa stavat taruṇi saktāḥ. There is no time at all; and therefore it is a self-delusion; And what type of self-delusion? महाव्यामोह mahāvyāmoha; mahā means it is a delusion which is huge, intense delusion; extra ordinary delusion; and why do say it is extraordinary, because it has

started from beginningless time. Other confusions came in between and they went away; whereas this confusion is right from this birth, it was in the previous birth; it was there in its previous birth; etc. And therefore timewise it is big; And not only that, spacewise also this confusion is universal; whereas if you take other confusion, I might have some confusion regarding Madurai and Manamadurai; what is the difference between these two cities; difference is the difference between **கரண்டி** and **பாதாள கரண்டி** karandi and patala karandi. So a confusion which I have, the other person may not have; whereas self-confusion is universal. Therefore timewise it is big, spacewise it is big; and therefore **महाव्यामोह** mahāvyāmoha; and that vyāmoha my guru destroyed.

And how did this confusion come? he says; **कल्पितम्** kalpitam; kalpitam created by, caused by, caused by what? **विलास** vilāsa; vilāsa has two meanings, one meaning is the sport or play; so vilāsaha means play; Play of what? maya shakthi, the power of māya; play or operation or sport of māya shakthi. So thus what will be final translation; the guru who is the destroyer of the great delusion caused by the play of the power of māya.

The word vilāsa has a second meaning also; it is part of the māya shakthi; a part, ekadesa; Why do we say part of māya shakthi? Because māya has two-fold shakthi, one is called **अवराण** avaraṇa and another is **विक्षेप** vikṣepa shakthi. avaraṇa shakthi causes ignorance; vikṣepa shakthi causes confusion. So therefore confusion is caused by what? Not avaraṇa shakthi, but it is caused by the vikṣepa shakthi. I think I have dealt with this before, when the rope is covered by ignorance, it is called avaraṇa shakthi; when there is the delusion of snake; snake delusion is caused by vikṣepa shakthi; rope veiling is caused by avaraṇa shakthi. Here the **महाव्यामोह** mahāvyāmoha is caused by the vikṣepa shakthi of maya; And such a delusion, the guru destroys.

And how does the guru destroy the delusion? Just as an aside topic. Guru never directly destroys the delusion. In fact error can never be directly destroyed; delusion can never be directly destroyed; any error is caused by ignorance; and therefore only if you destroy ignorance; the root, the delusion will be destroyed; delusion is a symptom, ignorance is the disease. And that is why during sleep; the delusions are gone; I do not say I am the body, I do not say I am the mind; all the delusions are gone in sleep and we experience मोक्षः mokṣaḥ also. During sleep, we are all liberated; even other people are all liberated from us; But why sleep is not mokṣaḥ? because sleep symptoms of delusion are gone, but the disease called ignorance is there; a symptomatic cure is accomplished in sleep, but the actual cure is not brought out in sleep. and therefore what is required? You have to remove the disease of self-ignorance that will take place only through what? vedānta śravaṇam. Even samādhi is a symptomatic cure only.

Therefore all the yoga people, who refuse to study vedānta and who practice nirvikalpaka samādhi; they are practising symptomatic cure. Therefore in samādhi they experience bliss and extremely happy but unfortunately what happens; when they come away from samādhi, again problems start; that is why they say in some books they write, bliss was so much that when I came out of samādhi, saṁsāra was intensely felt; and that pain is too much. If we had not gone into samādhi, we would not experienced that much pain. Like going out from A/c. If you do not have a/c you would not know. But you are in the A/c and come out, Sun seems to be more severe; like that someone who has experienced samādhi sukham, when he comes out of samādhi, the pain is so severe that it is as though thousands of scorpions are stinging all over the body. That is why vedānta says you need not go to samādhi, you study śāstram diligently and instead of symptomatic cure, effect a permanent cure by right knowledge.

Samādhi is emphasised in yoga śāstram, śāstrik study is emphasised in vedānta śāstram. Nowadays yoga and vedānta are mixed up in several places, we should clearly know vedāntaḥ emphasises śāstrik study and removal of ignorance.

And therefore Hey Guro, who is the destroyer of ignorance and consequent delusion permanently, I offer my namaskara to you.

Continuing.

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ 6 ॥

rāhugrasta divākarendu sadrśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo–bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

In the previous verse Sankaracharya mentioned various misconceptions: देह आत्म वादः, प्राणात्मवादः, इन्द्रियात्मवादः, बुद्ध्यात्मवादः, शून्यात्मवादः deha ātma vādaḥ, prāṇātmavādaḥ, idriyātmavādaḥ, buddhiyātmavādaḥ; śūnyātmavādaḥ. These are five the vādaḥ or theories, which are confusions caused by ignorance. Sankaracharya did not refute those theories; he only enumerated those confusions and he said my namaskaram to my guru who took me; saved me from these theories; but he ever established what is wrong in those theories; because he considered दक्षणामूर्ति dakṣiṇāmūrti sthothram as only the संक्षेप saṃkṣepa and therefore he did not want to get into the elaborate पूर्व पक्ष कण्टनम् pūrva pakṣa kaṇṭanam.

This is more like a स्रवण ग्रन्थः sravaṇa grantaḥ; it is not a मनन ग्रन्थः manana grantaḥ; in manana grantaḥ; refutation of other systems is important; in sravaṇa sravaṇa; understanding our teaching is important. Learning two things are there; I should know that I say, and I should know the mistakes in other theories. when I focus on the mistakes of others, it is called mananam; when I focus on my own teaching, it is sravaṇam. dakṣiṇāmūrti stothram is a sravaṇa pradhāna sravaṇa; therefore Sankaracharya does not go the details.

Whereas Suresvaracharya who writes a verse commentary called mānasollāsa vārtikam, it is called; he writes about 170 verses or so, explaining these ten verses; and on that mānasollāsa vārtikam, there is a sub-commentary. In that Sureshvaracharya takes up each theory; and elaborately presents their theory; what is yogācāra buddhism; what is mādhyamika buddhism. First he presents their theory and elaborately refutes them. But Sankaracharya feels that it is not necessary here; but he adopts another short cut method; what is the short-cut method; this is called प्रथम मल्ल न्यायः prathama malla nyāyaḥ; What is prathama malla nyāyaḥ. Suppose you want to become a chess champion; or heavy weight boxing champion; the world leader top no.1. You need not go on boxing with every boxer in the world; it is not possible also; whoever is the present champion, challenge him; and if the present champion is knocked out, I become the present world champion. In the same way, among these five systems or theories, Sankaracharya takes up the champion, who is the most powerful one and that champion is mādhyamika philosopher; शून्यवादः śūnyavādaḥ philosopher, is considered to be the most powerful one; there was one great ācārya called Nagarjunaha. We have got Nagarjuna Dam in Andhra. Greatest buddhist; one of the great logicians; one of the greatest sanskrit scholar, who has written many sanskrit works also. Who existed even before Sankaracharya; And according to the historians; it is said that Sankaracharya

was so much influenced by his method; that he had adopted Sankaracharya had adopted some of the arguments used by him. One of the argumnet is called चतुष्कोटि वदः catuṣkoṭi vādaḥ; That catuṣkoṭi vādaḥ used by Nagarjuna, Sankaracharya borrowed; OK.

Why I am saying all these is; mādhyaṃika buddhist is called śūnyavādi is supposed to be the prathama mallaha; the champion, and as a champion, he had argued and demolished all the other four theories; what are they; deha ātma vādaḥ, prāṇātmavādaḥ, idriyātmavādaḥ, kṣaṇikavijnāna vādaḥ; these four theories, the śūnyavādi has negated; And therefore he is on the stage claiming world title; So Sankaracharya has to only knock out the śūnyavādi.

Therefore the six verse is the negation of śūnyavādi buddhism; the sixth verse is the negation of śūnyavādi buddhism; which says, emptiness is the ultimate truth; and therefore the truth of the world is what: emptiness; And therefore what is my truth: emptiness. And therefore who am I? Empty. So I am empty. I am nothing; I am non-existence is this theory;

That is why in Panchadasi, which is a beautiful work in which Vidyananda makes a funny argument; he says: OH śūnyavādi, I need not negate you at all; because you yourselves say that I am non-existent; that means I do not have an enemy at all. Therefore why should I negate you; पूर्व पक्ष pūrva pakṣi being अभावः abhāvaḥ; why should I argue against you; OK.

For saying I am empty, there must be some reason for the śūnyavādis; there must be some basis to say that I am nothing or śūnyam; And what is the basis for them? Deep sleep state is the basis. Because in deep sleep state, I do not experience the त्रिपुटि

tripuṭi: the subject is not experienced; the object is not experienced; and instrument is also not experienced. The world is not experienced, object is not there; the instruments are not experienced, Means what? Mind is not experienced. If were mind were there in deep sleep, emotions would be there. And buddhi is not experienced; If buddhi were there; all my knowledge would be active. In sleep, I do not experience any knowledge. Then memory is also not experienced. In sleep memory is not there; whereas in dream, memory is active. Very careful. In dream memory is active. In sleep, memory is also not experienced; मनः, बुद्धिः, चित्तम् manahaḥ, buddhiḥ, cittam; these three are out. Then what about अहंकारः ahaṁkāraḥ? Even ahaṁkāraḥ, the individuality; I, as a subject is also not experienced. Neither 'I' thought is there; nor 'I' word is there; At the time of sleep, nobody feels, நான் தூங்கிண்டு இருக்கேன். I am sleeping. sleeping; nobody feels; he may refer to the நான் sleep later; but during the sleep, nobody is aware of himself as a sleeper also. That is why in Mandukya karika:

नात्मानम् न पाराम्चैव, न सत्यम् ना प चानृतम्, प्रज्ज कछन सम्वेत्तिः

nātmānam na pārāmcaiva, na satyam nāpi cānṛtam, prajñā kichana samvettiḥ

In sleep neither ātma nor anātmā nothing is experienced. And therefore śūnyavādi says, emptiness is the अधिष्ठानम् adhiṣṭānam; And the tripuṭi is born out of emptiness. This tripuṭi is born out of emptiness. This is the argument.

Now Sankaracharya has to establish the deep sleep state is not emptiness. That is being done in this verse; which we will see in the next class.

Hari Om.

ॐ पूर्णमदः पूर्ण मदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवाव शष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om'pūrṇamadaḥ pūrṇamidam pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om'sāntiḥ sāntiḥ sāntiḥ ||

ॐ

सदाशिव समारम्भाम् शन्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

Verse No.6.

राहुग्रस्त दिवाकरेन्दु सृष्टो माया समाच्छादनात्

सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रभोदसमये यः प्रत्यभिजायते

तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ 6 ॥

In the fifth verse, Sankaracharya enumerated various systems of philosophy, in which there are varieties of confusion regarding the real nature of I; and in this sixth verse, Sankaracharya wants to refute the main system, known as माध्यमिक बौद्धिसम् mādhyaṃika bauddisam; or शून्यवादः śūnyavādaḥ; which is one of the main पूर्वपक्षिस् pūrvapakṣis of vedāntaḥ. And Sankaracharya does not refute the other systems, because this shoona vadi has already refuted others and therefore he becomes the main challenger; and therefore Sankaracharya refutes the śūnyavādaḥ in the 6th verse.

The śūnyavādi points out that the essential nature of me; or the I, is nothingness or emptiness. Not only the individual, even the essential nature of the world is nothingness or emptiness. And in support of this conclusion, he takes our sleep experience as the pramāṇam or truth. In sleep we do not experience anything; there is

no objective world. In sleep we do not experience the subject also; so neither 'seen' is there; nor is there the 'seer'; neither the 'heard' nor the 'hearer'. Therefore the subject as well as the object, both of them are not there; and therefore śūnyam is the tatvam is their conclusion.

Now Sankaracharya shows in this verse; that in deep sleep state, it is not śūnyam or emptiness. In deep sleep state, there is pure existence; but it is an unqualified existence; which is not available for any transaction. Only qualified existence is available for transaction; unqualified existence is not available for transaction. And therefore we make a mistake that it is emptiness; because we have a general misconception, whatever is not available for transaction is non-existent. This is one of the intellectual confusions. We think the space is nothingness; because space is not available for transaction. But the truth is that, space is not emptiness or nothingness, it is a positive entity. But generally we mistake space as emptiness, because it is not available for seeing, touching or any other local view. The same mistake is extended to the pure existence also; because it is not available for vyavahara. And therefore in sleep, non-transactional existence is available which is my nature.

सन्मात्र स्वरूपः अहम्; भाव स्वरूपः अहम्; नथु अभाव स्वरूपः

sanmātra svarūpaḥ aham; bhāva svarupaḥ aham; nathu abhāva svarupaḥ;

This is the essence of this verse. We will analyse this a little bit more further before going to the actual verse.

What Sankaracharya says is: during the dream and the waking state, all our organs of transaction are in functional condition. During jāgrat and svapnā; waking and dream; all our करणम्स् karaṇams, ekādaśa karaṇani, ekādaśa गौण प्राणाः gauṇa prāṇāḥ, पञ्च

ज्जानेन्द्रियाणि panjca jnānedriyāṇi, पञ्च कर्मेन्द्रियाणि panjca karmendriyāṇi, अन्तकरणम् antakaraṇam; all of them are in transactional condition. And in technical language, we say that the विक्रम शक्ति vikṣepa śakti of māya is active. Organs are functioning, that is the fact, but if you have to put it in technical language, the vikṣepa śakti of māya is active in jāgrat and svapnā.

And when it comes to सुषुप्ति अवस्ता suṣupti avastā, all the organs are in a dormant condition; they subside; they withdraw from transaction. And therefore in technical language, we present māya's avarana śakti is dominant; vikṣepa śakti is temporarily withdrawn or resolved. Therefore in jāgrat svapnā, active karaṇams, means instruments, active organs are there. In sushupthi, passive organs are there.

Now the next question is when the organs are active what happens. What will happen? Transactions will go on and every transaction will invoke a corresponding tripuṭi. Every transaction will invoke the corresponding tripuṭi; means what? when the eyes are active, the corresponding perceptual will invoke what; seer, the seeing instrument, the seen; the tripuṭi is now dominant. When the ear organ is functioning, hearing transaction takes place; another tripuṭi is invoked, hearer, hearing instrument, the heard. Thus every transaction invokes a tripuṭi and I become seer-I, hearer-I, smeller-I, taster-I, speaker-I; draṣṭā, stotrāḥ, mantāḥ, bodhāḥ, vijnātāḥ, kartāḥ; So the qualified individualised-I is prominent during transactions. The qualified I; what qualification? Seer-I, the qualified-I, the individualised-I, the located I, the divided I, what is the division? subject, object, instrument division is there. Therefore the divided individualised, qualified, localised, crystallised-I, am available when? when there are transactions; when karanas are active, when vikṣepa śakti is functioning.

And when I say the individualised-I is present in jāgrat and svapnā, I can present it as I am enjoying an individualised-existence. One has to carefully travel. During transactions when vikṣepa śakti is active, when organs are functioning, I enjoy an individualised existence; a qualified existence; a localised existence. So when my eye is open, who am I; the seer I; I enjoy a qualified existence. And imagine, I close my eye; and open ears: ears are open; I concentrate on hearing. What happens? The seer-I has gone; and now in its place, has become hearer-I. So when eyes were functioning, the seer-I was existent, when ear is functioning, the hearer-I is existent; when the hearer-I comes, the seer-I has become non-existent; the hearer-I, has come to existence.

Now let us focus back. The seer-I has become non-existent, when hearer comes; The hearer-I becomes non-existent, when I close my eye, taster-I comes. When I say the seer-I has become non-existent. Now this word non-existent is applicable only to the seer part of the I. நிதாநமா கேகணம் Listen carefully. Seer-I is non-existent, seer-I is non-existent I say. The word non-existent is applicable to the seer-I totally or only the seer-part? Only the seer-part is non-existent; the I is not-existent, because that I is now available as hearer-I. Therefore eye is only responsible for the qualified-part of my existence, seerhood is caused by the eye. The hearerhood is caused by the organ; but I-the-existence continues throughout.

Therefore, I will repeat it; Seer-I is a qualified existence; hearer-I is a qualified existence; smeller-I is a qualified existence. The organs are responsible not for my existence; but only responsible for the qualification-part of my existence; is caused by the sense organ. The adjective is given by the sense organ; the individuality is given by the sense organ; but I enjoy existence without the support of the sense organ. Now extending this principle, when all the organs are gone, seer-I is gone, the hearer-I is gone; when?; in sushupti; when all organs stop functioning, the seer-I is gone, hearer-I is gone, the qualified-I is gone, that means what, it is not nothingness, qualified-I is

gone, does not mean that I am not there; qualified-I is gone means the qualifications are gone; then what is left behind; you cannot say nothing; unqualified. Seer-hood-less, hearer-hood-less, smeller-hood-less; without all those attributes, attributeless-existence-am there. Because the ears can take away only my attribute of the hearer; the ears can take away only the attribute of hearer; the eyes can take away only the attribute of seer. Thus in sleep, I loose my qualified-existence. I loose my individualised-existence; I loose my particularised-existence; I loose my attributed-existence; I loose my सविकल्प सत्तः savikalpa sattaḥ; but I remain as unqualified, unparticularised, unlocated, pure existence. Pure means what? Without the attribute of hearer, smeller, taster, walker, even knower. Remember, even the knower is an attribute. Consciousness is not attribute. Very careful; Consciousness is not attribute; but knower is one of the त्रिपुटि tripuṭi and therefore that is also an attribute. And when I exist as a general unqualified existence, the general existence is not available for transaction. So you can never say I want to experience that general existence; because if you want to become the experiencer as an individual, then again the transaction will start. And therefore the general existence being not-available for transaction, its existence is not prominent; is not very evident; Remember the example; the existence of space is not very evident. You say nothing exists; when everyone leaves and if someone asks; what is there; you will say: nothing; what you should be saying; after everybody vacates, you should be saying what is there if someone asks: space is there, you should say. but what do we say; nothing is there. So that space not being available for transaction, it is mistaken as nothingness, because its existence is not very well prominent or evident.

Therefore transaction or transactability makes a thing prominent; non-transactability makes a thing improminent. That is why in a group also, if a person does not do any work; if a person comes and goes without any transaction, existence is not recognised. We will ask; Oh! you had come, is it; we did not notice; On the other hand, if another

person makes a lot of noise, walks this way and that way and does so much attention drawing activities, anyone in a group, does something; the existence becomes prominent; when the transactions are not there; existence is not prominent. Non-prominent existence is not non-existence. Non-prominent existence is not non-existence; Non-transactable existence is non-prominent existence; it is as though non-existent, but it is not non-existence.

And therefore the general existence, in sleep, is as though eclipsed; because of the maya's āvanara śakti; because of the resolution of the organs; because of the end of transactions. All these three are important; because of maya's āvarana shakthi; because of the resolution of the organs; and because of the end of the transactions; the general existence is not prominent; and therefore it is eclipsed as it were.

And therefore Shankaracharya compares this general sattaḥ to the eclipsed Sun and moon. राहुग्रस्त rāhugrasta (we are doing the 6th sloka, do not forget) राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात् divākarendu sadṛśo māyā samācchādanāt, when there is eclipse the sun is eclipsed; the moon is eclipsed; Eclipsed sun is not non-existent sun; eclipsed sun is not non-existent sun; it is only not-prominent, dominant, pronounced. Similarly, eclipsed-moon is not not-existent moon, it is only not-prominent. Similarly during सुषुप्ति suṣupti, what is there; eclipsed-I am there; who is eclipsed-I, general existence; attributeless existence is eclipsed-I. In jagrat and svapna; it is attributed existence, and therefore it is very bright; everyone knows I am there; because I am making lot of noise; at least give troubles to others. And therefore, I am not emptiness; I am not non-existence; I am unqualified existence; This is the essence of the first two lines. We will see that. Then we can go to the third line later.

राहुग्रस्त दिवाकरेन्दु सदृशः पुमान्; rāhugrasta divākarendu sadṛśaḥ pumān; pumān means the jiva, the individual I, is sadṛśaḥ; similar to divākarendu. In fact it is one big word, there should not be a gap in between; in certain books, after Indu, there is a gap, it should be one word. राहुग्रस्तदिवाकरेन्दुसदृशः rāhugrastadivākarendu sadṛśaḥ; sadṛśaḥ means similar to; I am similar to the sun and moon; eclipsed by what; rāghu grasta, which are eclipsed by the rāhu; rāhu in astrology is called छायाः ग्रहः chāyāḥ grahaḥ;

Even though in mythological language, they take it as a snake which swallows, In astrological language, they knew that rāhu is only the shadow; that is why it is called chāyāḥ grahaḥ. Therefore either the moon's shadow or the earth shadow, that shadow is eclipsing and I am eclipsed. In the case of the Sun and the moon, elicpsing is caused by the rāhu, but in my case, it is caused by māya समाच्छादनात् samācchādanāt; because of maya's āvarana shakthi; samācchādanāt means āvarana śakti; so that means what?; during susushpti, āvarana śakti becomes so dominant, that vikṣepa śakti is swallowed by āvarana śakti.

And how does it become responsible for self-eclipsing? The mechanism must be clear. āvarana śakti becomes dominant; vikṣepa śakti is withdrawn; organs become inactive; once organs become inactive, I no more become seer, hearer, smeller, etc.; that means my attributes are gone. That removal of the attributes is the avaranam as it were and how the removal of attributes happens? āvarana śakti dominant, vikṣepa śakti withdrawn; karaṇams become inactive; I stop being a hearer; smeller, taster, thinker, etc. and that attribute remover, I become what; general existence, in Sanskrit, सन्मात्राः केवल सत्ताः sanmātrāḥ; kevala sattāḥ; And how does it become eclipsing? When I am विशेष विशेष सत्ताः viśeṣa sattāḥ, I am prominent; when I am सामान्य सत्ताः sāmānya sattāḥ, I become non-prominent; sāmānya sattāḥ is not available for transaction; because the transactions have come to end, I become non-prominent. Remember the example, light

you can see, when the light is reflected on the hand; then it become localised light is visible; this is called the *viśeṣa-prakāśaḥ*. When I take the hand, what is left out behind? That *sāmānya-prakāśaḥ*; *sāmānya-prakāśaḥ* is not recognisable; I put my hand, *viśeṣa-prakāśaḥ* is recognisable. Similarly, *viśeṣa sattāḥ* is recognisable, *sāmānya sattāḥ* is non-recognisable. In fact, we can use the word *sat* सत् and सदाभासः *sadābhāsaḥ*; how *cit* and चित्ताभासः *citābhāsaḥ* we said, like that, qualified-existence, localied-existence can be called *sadābhāsaḥ*; *sadābhāsaḥ* is prominent, सन्मात्राः *sanmātrāḥ* is non-prominent. And therefore, because of *maya's āvarana śakti*; करणोप संहरणतः *karaṇopa saṃharaṇataḥ*; and consequently, because of withdrawal of the *karanam*. *upasaṃharaṇam* means withdrawal; *karanam* means the eleven organs.

And because of that, सुषुप्ताः अभुत् *suṣuptāḥ abhut*; this *jīvātma* was asleep; Means what? not-transacting; without transaction; and in the form of what, *sanmātrahaḥ*, in the form of attributeless-existence; not as a सदाभासः *sadābhāsaḥ*, not as a चिदाभासः *cidābhāsaḥ*; but as *cit*. When mind is prominent, *cidābhāsaḥ* will be prominent; when mind is resolved, *chidabhasa* will be also resolved; also *sadābhāsaḥ* gets resolved. I remain as *Sat Chit Atma*. So पुमान्सन्मात्रः *pumān sanmātraḥ suṣuptāḥ abhut*.

Now the question is we have to go to the third line. What is the proof for the presence of pure existence in *suṣupti*? You say it is not available for transaction. That means it is not available for proving also; because proving itself is a form of transaction. So how do you know the pure existence as my true nature? It was there during *suṣupti*; because *mādhyamikāḥ* says it is not pure existence, he says it is pure non-existence; only small difference. He puts 'non' and takes away the *Nan*. We are taking away 'non' and puts the *Nan*. नान. !!

He says pure non-existence it is; we say pure existence it is; and the irony is opposites appears similar; pure non-existence is also non-available for transaction; pure existence is also not available for transaction; like the pure gold which cannot be used for making ornaments; it is so malleable that pure gold you cannot make ornaments it seems; you have to fix it with something. Like that alloy gold is available for ornament transaction. Similarly alloyed-existence alone is available for transaction; what I want to say opposite resemble.

So the question is how do you know that it is pure existence and not pure non-existence? For this we say three प्रमाणस् pramāṇas are there to prove it; one is srutipramāṇas; another is yukti pramāṇas, and the third is anubhava pramāṇas. Sruti, yukti and anubhava pramāṇas.

Of these three pramāṇas, Shankaracharya gives in the third line, the powerful anubhava pramāṇam. He does not give sruti and yukti; that we can supply. So first I will give you shruti and yukti, which are not there; thereafter we will see the anubhava pramāṇam from the sloka;

In Chandogya upanishad, 6th chapter, I think, 7th or 8th kanda, there is a vākyam; यत्रै तत् पुरुषः स्वपितानाम, सता सौम्य, तता संपन्नो भवति. yatrai tat puruṣaḥ svapitānāma, satā saumya, tatā saṃpanno bhavati. Uddalaka tells: Oh. Students; Son Svetaketu, When a person goes to sleep, he is not becoming non-existent; but he is withholding himself into his pure nature called existent; sadā; sat, means existence. sadā is त्रितिया विभक्ति tritiyā vibhakti, he merges into his pure nature of existence. स्वम् अपितो भवति svam apito bhavati; The sat which is his svarūpam into that he merges. So the Upanishad does not say he merges into asat. Therefore sruti pramāṇam proves this.

The next one is yukti pramāṇam. Logic; in fact, we need not go to traditional logic; we can go to modern logic; modern science itself; by the law of conservation of energy and matter; nothing can be totally destroyed. An existent thing can never become non-existent. An existent thing can never become non-existent; destruction is what? You are not converting an existent thing into a non-existent thing. When pot is destroyed, what happens? Pot exists in a different form; it becomes what; clay. So pot never becomes non-existent; then it becomes what; it is existent in a different form. So there is no destruction, in the form of becoming non-existent. That being so, an existent thing cannot be converted into non-existence and vice versa also. And out of non-existence, an existent thing cannot come out. Out of nothing what comes? Nothing comes; If out of nothing, things can originate, it will be the greatest blessing. To produce food, what do you require; nothing. So therefore you need not go for shopping, for rice, dal, etc. you just put an empty pot and heat and half of an hour. Is it Sarkarji's magic!, half of an hour, rice, chappatis; you know it is illogical; asat cannot be converted into sat; sat can never be converted into asat;

न सतो विध्यते भावाः, न भावो विध्यते सतः na sato vidhyate bhāvāḥ, na bhāvo vidhyate sataḥ;
कथम् असतः सत्य एथः katham asataḥ satya ethaḥ

Existent-I cannot become non-existent in सुषुप्ति suṣupti and out of the non-existent I, again an existent-I cannot come; and therefore in sleep I am existent; but not in the form of a qualified-I; I am existing in a different form. When pot is destroyed that potness attribute goes away. Similarly when I resolve, my individuality goes away, the individuality_less-I. Like the potness_less clay. The attributeless-I am existent. I did not know then. You will not know. Because if you want to know, you have to become a knower. The moment you become the knower, you are no more in sushupthi. It

becomes jagrat or swapna. Therefore what is the second logic; the second pramanam, logic is; an existent thing can never become non-existent;

Then what is the third: अनुभव प्रमाणम् anubhava pramāṇam. And what is the anubhavam pramāṇam. Sankaracharya calls it प्रत्यभिज्ञा pratyabhijñā; pratyabhijñā means recognition. After waking up, this person says: I slept well; I slept well, What does it mean? I was very much existent there; as a sleeper. If 'I' am not there; the subject (see it as grammatical). If subject is not there; how can you use the verb, 'slept'?. Slept is a verb, whatever be the meaning. So if you have to use the verb slept, it refers to the locus of the sleep, of the subject of sleep, which is I. And that-I, who slept before, that-I, that-I, am awake now. This is called recognition. and recognition means appreciating the continuity of I, in the sleeping state, as well as the waking state.

OK. Let us take the word recognition itself. Recognition means re-cognition. When I say I recognise you, What do you understand? I have seen you somewhere; I know that you are so and so; and now I am recognising you; That means a continuity of your existence in the past and in the present is indicated. OK. I hope it is not too much. The verb of recognition indicates, the existence of the recognised-object in the past. In the past it existed as what? A cognised-object, and when you see again; it exists as the recognised-object, it existed in the past, as cognised-one, now as a recognised-one, which means continuity. of recognised-object. When I wake up, I am recognising myself. How? I who was sleeper in the past, am the I, which is the waker-in-the-present. 'I slept well' means I am recognising myself, which means I appreciate the fact, that I who was a sleeper in the past, am the waker-in-the-present.

Thus Sankaracharya argues self-recognition is the proof for self-continuity. And self-continuity proves that I existed in sleep also. And that proves in sleep, I am existent; it is not nothingness. Are you able to follow this step? Self-recognition proves self-

continuity. Self-continuity proves that I am very much in the sleep also. That means sleep is not the state of nothingness.

And therefore Sankaracharya says प्रभोदसमये prabhodasamaye; at the time of waking; प्रत्यभिज्ञायते pratyabhijñāyate; the self is recognised as the what? Self is recognised in what form? प्रागस्वाप्सम् prāgasvāpsam; I slept well before. When does he say? In the waking state; that means how I who am awake; now slept well before, (this is within quote "prāgasvāpsam", iti pratyabhijñāyate. Self is recognised; therefore self is continuous; Therefore jāgrat avastāyām I am, svapna I am; suṣupti I am; I am the existence in all the three states.

There is only minor difference. In jāgrat and svapnā, I am the attributed-localised-existence, in suṣupti I am attributeless-unlocalised-existence. And that is why in jagrat avastha, you can refer to your location; once you go to sleep, you do not know the location; That is why, it can happen in class also, because you are not aware of the location; whether it is bed, chair or class? And if at all feel guilty, when? after waking up alone you are aware of the location, and then you are sympathetic to poor swamiji, who is continuously speaking, therefore also think, but sleeping guilt-free, hurt-free, आसीनो दूरम् व्रजति, सयानम् यति सर्वतः āsīno dūram vrajati, sayānam yati sarvataḥ and therefore that existence is recognised after waking up. Therefore through प्रत्यभिज्ञा प्रमाणम् pratyabhijñā pramāṇam also it is proved that sleep is not a state of nothingness and therefore mādhymika buddhism is wrong.

Of course there are some academicians, just an aside academic aspect, there are some modern academicians which claim that the śūnyam of mādhymika bhuddism is the same as the pure existence of vedāntaḥ. People have misunderstood Bhuddism, some academicians say, and vedāntins are unnecessarily criticising the śūnyavādaḥ. When the

śūnyavādi says śūnyam, he only refers to the absence of attributes; he does not talk about total absence, he accepts the pure existence.

And somebody wrote a book, the Fullness of the Void. The Fullness of the Void. And thus there are some people who say Vedantin have misunderstood Bhuddism and that too śūnyavādaḥ and it is all unnecessary criticism. For that what answer we have. What will be our answer? If you say śūnyam is not emptiness, but it is pure existence, we say śūnyavādaḥ is identical to vedāntaḥ; śūnyavādaḥ is identical to vedāntaḥ. If śūnyavādaḥ is identical to vedāntaḥ; If śūnyavādaḥ is identical to vedāntaḥ; why do you call it bhuddism? because śūnyam as pure existence has been talked about in the vedas long before Buddha was born. and why do you call it bhuddim, you should call it only vedāntaḥ; and Budda cannot claim to be a founder of that; Buddha will become what, one of the acharyas of the vedic tradition. Before Buddha so many ācāryas were there; नारयणम् पद्मभुवम् वसिष्ठम् तत्पुत्र पराशरम् च; nārayaṇam padmabhuvam vasiṣṭam, tatputra parāśaram ca. In that line, we can have bhuddam cha. What is our loss? Nothing. We do not mind accepting Buddha as an ācārya and śūnyam should be translated as pure existence; Buddhism as a separate system and Buddha as a founder of the system should be taken out; we do not have Sankaraism; we do not have Vyasaism; why do you call it. and therefore it is part of vedic tradition; or if you say No śūnyam is different from vedāntaḥ, we say it is wrong; Buddhism does not exist. Either vedic teaching exists; or buddhism as different from vedic teaching, is a fallacious philosophy. It is our approach.

Tasmai. Tasmai means what; To that pure existence, which is the essential nature of everyone; which temporarily gets qualification, as an incidental attribute; that pure existence, which is none other than Dakshinamoorthy, and which is none other than my Guru tatvam. Guru Sakshat param brahma, I offer my prostrations. Thus

Sankaracharya refutes असत् वाधः asat vādhaḥ; and establishes sat vādhaḥ in this sloka.

The details in the next class.

Hari Om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om' śāntiḥ śāntiḥ śāntiḥ ||

ॐ

सदाशिव समारम्भाम् शङ्करचार्यमद्यमाम्

अस्मद् अचर्य पर्यन्ताम् वन्दे गुरु परम्परम्

sadāśiva samārambhām śankaracāryamadyamām

asmad acarya paryantām vande guru paramparam

Om

Verse No.6.

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्

सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रभोदसमये यः प्रत्यभिज्ञायते

तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ 6 ॥

In these two verses, 5 and 6, Shankaracharya referred to certain systems of philosophy, which have got a different perception of the ātma and five of them were enumerated; dehātmavādaḥ, indriyātmavādaḥ, mana ātma vādaḥ, bhuddi ātma vādaḥ, śūnyam ātma vādaḥ. देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः dehaṃ prāṇam apīndriyāṅyam api calāṃ buddhiṃ ca śūnyam viduḥ. Instead of mana ātma vādaḥ. it should be prāna ātma vādaḥ; Deha, prāna, indriyani, buddhihi and śūnyam. And having enumerated all of them in the fifth verse, in the 6th verse, Sankaracharya refuted only one of them, which is the most powerful among those systems.

Shoonyātmavādaḥ is based on the deep sleep experience and deep sleep is taken by them as emptiness. Sankaracharya established that deep sleep is not a state of

emptiness, but it is a state of pure existence, wherein the differences are resolved; And pure existence is not available for any transaction; and since transactions are absent, it appears as though there is emptiness. And therefore shoonyātmavādaḥ is also wrong. With this, the पूर्वपक्ष कण्ठनम् purvapakṣa kaṇḍanam is over.

Now in the following verses, from the 7th, Sankaracharya wants to reassert what is the vedāntic teaching. 1 to 4 is vedāntic teaching, then 5 and 6 is the refutation of the other systems; And from 7 onwards it is reassertion of the vedāntic teaching, which was given in the first four verses. We will see that now.

Verse No.7.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वन्वु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ 7 ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṃ sadā |
svātmānaṃ prakaṭīkaroti bhajatāṃ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 7 ||

In this verse Sankaracharya is restating the ātma svarupam. We have been told that ātma is not deha, prana, indriyani, buddhi and śūnyam. If ātma is not anyone of them, then what exactly is ātma? That is beautifully described here; Svātmānam. svātma means my own self; my own essential nature; or the real self and what is this real self? सदा अन्तः स्फुरन्तं sada antaḥ sphurantaṃ; ātma, the real Self, is always experienced by

me. It is ever-evident to myself; spurantaṃ meaning shining, experienced, evident, accessible, recognisable, is spurantaṃ. And when is the self-experienced? Sada spurantaṃ. It is ever-experienced. And where is it experienced? अन्तः स्फुरन्तं antaḥ spurantaṃ. Within the body-mind-complex, within the enclosure of body-mind-complex, it is ever-experienced. And how do we refer to that experience? Every experience is identified through an expression. When I experience this object, I invent an expression to refer that experience; What is that? This is mike; this is book. And this ever-experienced ātma, is referred to me by me as Aham Aham iti. It is ever experienced in the form of I-am; I-am; I-am; "I-am' experience is there continuously. Throughout the waking state, "I-am" continues and that is why at the end of the class, you meet somebody and he asks where were you? You say I was listening to a lecture; if you are referring to "I" as "I was listening", then "I-am" experienced at the time of the class also. I-am, I-am, I-am. It continues throughout the waking state, the ātma is experienced as I am, during the dream state it continues as I am. Even during the sleep state, "I am" continues. You do not verbalise during sleep; but that experience is verbalised after waking; "I am" experience is present in sleep, but it is verbalised, vocalised only in the waking state; verbalisation is later, but the experience is there; even during sleep. Therefore I-am, I-am, I-am, this continuously experienced I am is ātma.

From this Sankaracharya conveys a very important thing, ātmā experience or आत्मानुभवः ātmānubhavaḥ is continuously present; ātmānubhavaḥ is continuously present for everyone, all the time. And therefore we should remember ātmānubhavaḥ is not a particular experience happening at a particular time. ātmānubhavaḥ is not a particular event in time. You cannot say I had ātmānubhavaḥ in meditation. Then you are making ātmānubhavaḥ an event in time. Sankaracharya negates that by using the word सदा sadā. So ātmānubhavaḥ is not an event in time and therefore it does not require a

process to make it an event in time. An event in time happens because of an effort, because of a process. Our class is an event in time, it requires lot of process; lot of effort, to make this event happen; not only I should put forth effort of travelling, and you should also work; and as a result of the work, this event happens.

Sankara says ātmānubhavaḥ is not an event; which happens in time through a process or through an effort of any individual or individuals. Therefore we should never say; I am working for ātmānubhavaḥ. To make that statement is to declare, I have not studied vedānta properly. श्रवणम् śravaṇam has not been done properly. A person who reads this line properly knows that ātmānubhavaḥ is a continuous process. And not only ātma is ever experienced within the body, mind complex as "I am", "I am"; aham iti, I am, I am I am in this way, it is continuously experienced. This is one explanation of ātma.

What is the next? अनुवर्तमानम् anuvartamānam. This ever-experienced ātma is अनुवर्तमानम् anuvartamānam, is continuously-present, anuvrtha means to continuously present, to inhere, to permeate, to inform, anuvarthamānam; this ātma is continuously-present. When? In and through, व्यावृत्तासु अवास्तासु vyāvṛttāsu avāstāsu, in and through all the discontinuous-avāstās. ātma is ever experienced; ātma is continuously-present, in and through. In and through what? vyāvṛttāsu avāstāsu, vyāvṛttām means discontinuous, anuvartham means continuous, and avāstā means avāstā. I will translate it later. So ātma is continuously present in and through the discontinuous-avāstās.

The word avāstā, if you take the life as a whole, the word avāstā means the stages of life. When you take the life as a whole, in that context, the word avāstā means the stages of life, and they are classified as four in our śātrās. There are four avāstās or stages of life, if you take life as a whole. And what are those avāstās? बाल्यम्, कौमारम्,

यौवनम्, वार्दक्यम् bālyam, kaumāram, yauvanam, vārdakyam; bālyam is childhood state, kaumāram means boyhood state; or stage; and yauvanam is youth stage; and vārdakyam means old-age stage. Thus four avāstās are there. bālyadishu avāstāshu, in and through the four discontinuous stages of life, like childhood etc. ātma is continuously present. How? I am a child, I am a boy, I am a youth; I am old; When child word is used, boy word is not there; when I say boy, youth word is not there; When I say old, youth, boy is not there. Child, boy, youth, old, there are अनुवर्तम् OR व्यावृत्तम् anuvartam or vyāvṛttam, these four; they are vyāvṛttam means, mutually-exclusive-discontinuous-stages-of-life; but even though these stages are mutually exclusive; even though these stages are discontinuous, what is continuous? I am, I am, I am. That "I am" refers to the ātma.

And not only these four stages of life. If you take a particular day of your life, instead of taking the whole life, if you take a particular day, in the context of a day, avāstās are called states of experience, and they are classified into three. If you take life; four stages; if you take day; three states; four stages are called avāstās; three states are also called avāstās. One is taking a segment of life called a day, another taking the whole life.

And what are the three states of experience? Sankaracharya says जाग्रदादिषु jāgradādiṣu avāstāsu; bālyadishu avāstāsu, we translated as stages of life, when we say jāgradādiṣu avāstāsu, we should translate as states of experience. And there also "I am waker", "I am dreamer" and "I am sleeper"; wakerhood-state, dreamerhood and sleeperhood; They are vyāvṛttam or anuvrutham? They are vyāvṛttam, which means they are mutually exclusive, and they are discontinuous states. But in and through the discontinuous states, what is common, "I am", "I am", that "I am", and that continuous "I am" experience is ātmanubhavaha; बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि bālyādiṣvapi

jāgradādiṣu tathā sarvāsvavasthāsvapi. And even if you want to talk about any other avāstās also, Like what? poverty as an avāstās; richness as an avāstās; healthy condition as an avāstās; sick condition as an avāstās; or brahmachari, grihastha; any number of avāstās are there; in addition to this common three or four avāstās.

Therefore, in astrology, it is called dasā. Guru dasā; sukra dasā; in one dasā, he will suffer, in one dasā, he will be happy. They are called avāstās; in Sanskrit, the word dasā means avāstās. And these avāstās are variable; "I am" is the invariable; this invariable "I am" is the ātma, which is ever experienced.

Now, this "I am" experienced all the time by me; but when I introduce myself to others; when I introduce myself to others, I do not introduce merely as I am. Even though I-am is my real nature ātma, when I introduce myself to others, I do not merely introduce as I-am; but I always add an attribute, relevant to the avāstās. I always add an attribute relevant to the avāstās. What is that? I am young, that 'young' attribute is added to I-am; and at another time I say, I-am middle-aged, I-am old; a relevant attribute is added. I-am waker; I-am dreamer; another type of attribute. I-am angry, I-am sympathetic; previously angry I-was; now I-am sympathetic; Thus angry, sympathetic, waker, dreamer, young, old, these are attributes added to the I-am.

Now the question is? Are the added-attributes continuous or discontinuous? Are the added attributes continuous or discontinuous? If you analyse, the attributes added to the "I" are also mutually exclusive and discontinuous. Because when angry-attribute was there, sympathetic-attribute was missing; when the sympathy-attribute has come, anger-attribute has gone; when young-attribute was there, old-attribute was not there; when old is there, certainly young is not there. Similarly, waker-attribute cannot co-exist with dreamer. If that is possible, you can sleep and listen to the class simultaneously; "you can listen sleeping". But unfortunately the moment you become

sleeper, you are no more a waker. Therefore, waker dreamer sleeper attributes, boy youth old attribute, angry sympathetic etc. attribute, attributes also are vyavvrthas; And therefore that is not the anuvrtha-I-am. So ātma is defined as continuous I-am; and you cannot include the discontinuous attributes to the continuous I-am. So if you exclude all the discontinuous attributes; mutually exclusive attributes; the attributeless I-am is ātma. So you should say I-am; then several attributes would come; I-am the mother of so and so; I-am the father of so and so; I-am sick, I-am healthy, I-am rich, I-am miserable, I-am angry, etc. You should say: I-am, and whatever attributes rise in your mind, you should very deliberately exclude those attributes and that attributeless-I-am, is called ātma. If you include the attributes, then that-I-am, inclusive of the attributes, is ahaṃkāra; You include the attributes, What you get is ahaṃkāra? exclude the attributes, that continuous attributeless I-am. That 'I' refers to the consciousness principle, 'am' refers to the existence principle, consciousness is continuous; existence is continuous. That continuous 'cit' and 'sat', for chit 'I', for sat means 'am'. The continuous cit, sat I am; without including the anger; jealousy, the frustrations, the anxiety. Why you do not include? Because they are floating and march-pasting emotions and this exclusion of attributes, and seeing the ever experienced continuous I-am as ātma is called ātma jnanam. Seeing the attributeless I-am as the ātma is called ātmajnanam.

And therefore ātma jnanam is not a new experience; ātma jnanam is not a new experience; but it is a new perception of the ever experienced I, excluding the attributes; It is not a new experience; but it is a new perception of whom, the ever experienced I-am. The same thing is there; what I have done now. The attributes which I had included earlier have been excluded now. Therefore only a reclassification of available experiences; I have never worked on a new experience. I have only done a reclassification of available-experiences. 'I am' is an available-experience; anger is a available-experience, "I am" is an available-experience, When? After talking for all these

time, you are silent!, "I am" is an eternally available-experience, anger, jealousy etc. are also available-experience; Through vedāntic learning, I have never worked for a new experience; the teacher has trained me only in a reclassification. And what is the reclassification? Before 'anger' I had classified along with "I am"; And after vedānta, what I am doing? Not a new experience, after vedānta also, "I am" continuous; After vedānta also, emotions can come in the mind; because mind is meant for emotions, what has taken place is instead of emotions joining "I am"; joining "I am" as an attribute, emotions are separated from "I am"; it is a new classification-based new perception. There is no question of new experience because ātma is also ever experienced, emotions are also ever experienced. We have only segregated.

And this ātma; what ātma?; attribute-separated-ātma, which is separated from attributes, प्रकटीकरोति prakāṭikaroti, is taught by the guru. Guru does not give a new experience. Guru does not ask the disciple to work for a new experience, Guru teaches the student to reshuffle; reclassify the available experience. You say "I am", but do not include "angry" as an attribute.

नमे द्वेष रागौ, नमे लोभः मोहौः

मदौ नैव मे नैव मात्सर्य भावः

न धर्मो नचार्थो, न कामो न मोक्षः

चिदानन्दरूप शिवोहम् शिवोहम्

name dveṣa rāgau, name lobhaḥ mohauḥ

madau naiva me naiva mātsarya bhāvaḥ

na dharmo nacārtho, na kāmo na mokṣaḥ

cidānandarūpa śivoham śivoham

Include the attribute; I am the empirical-ahaṃkāra; exclude the attribute, I am absolute-ātma. And therefore the difference between ahaṃkāra and ātma is only in my reclassified-perception. That is why we say ātma-jñanam is a cognitive-change; a perspective-change, with regard to myself. Just as a girl is there; before marriage, that girl is seen in a particular perspective and after marriage, one hour after marriage, the girl's weight is the same; height is the same; But what has changed? The perspective has changed; it is not an external change; it is an internal change; in ātma jñānam, there is a perspective change with regard to I am. And what is that change? Earlier when I was saying "I am" it was along with anger; along with desire; I included them; now I have learn to exclude them. And the moment I learn to exclude them; I can happily claim I am Brahman. Inclusive of attributes, as ahaṃkāra, I cannot claim I am Brahman. Exclusive of attributes, as Aham, I can claim I am Brahman; I have not become Brahman; but I have claimed the Brahman that I was, I am, and I ever will be. And it is this new perspective which is the teaching of the guru. Therefore Shankaracharya says: स्वात्मानं svātmānaṃ; this attributeless-I, this reclassified-I, the guru प्रकटीकरोति; prakāṭīkaroti means reveals, teaches, instructs; to whom?; भजतां bhajatāṃ, to the seekers who are willing for the new-look "I". Who are willing for the new-look "I"; there is no change in the eye; in the look or perspective there is a new perspective; that I prakāṭīkaroti bhajatāṃ ; bhajatāṃ means शिष्यानाम् śiṣyānām; the seekers.

And how does he reveal?; Two methods, by verbal and non-verbal communication. So all the body gestures are non-verbal communication. Even when I talk to you, my hand is doing so many gestures are done; all gestures are called, non-verbal communication.

Now it is becoming a very big science. They call it body language; and how to study body language, it is a very discussion. They say success in communication to a great extent requires the knowledge of body language.

Anyway, Dakshinamoorthy communicates this teaching to the student; both through and non-verbal communication. That non-verbal communication is called badraya mudraya; भद्रः bhadraḥ means auspicious, मुद्रः mudraḥ means hand gestures. Through the auspicious hand gesture, called cinmudraḥ. I have talked about the cinmudraḥ in the beginning; करकलित चिन्मुद्र आनन्दरूपम् karakalita cinmudra ānandarūpam; svātmaramam muditham vadanam, dakshinamoorthy mide. We saw in the मौन वाक्य ध्यान श्लोकः mauna vākya dhyāna slokaḥ; and there I pointed out that in cinmudra, the teacher only reclassifies the fingers. Is it not? Before also you see five fingers; Now also you see how many fingers. You see the same five fingers. No new experience I am giving; I am only giving you the same five-finger experience, in a reclassified form. What is the reclassification? Earlier the fingers were straight; It is not congress symbol; this is vedānta class. OK. Now you see the five fingers, this finger I-am-finger has joined the attribute; स्तूल शरिर stūla śarira attributes सूक्ष्म शरिर sūkṣma śarira attributes, kāraṇa śarira kāraṇa śarira attributes, you are seeing the "I am" this finger index finger; the "I am" finger with attribute. What I am saying is: I am experiencing, attributes you are experiencing, only I say, separate the attributes from I am; Attributes are not included in the "I am", because they belong to Anaātma. stūla sūkṣma kāraṇa śariram; not the शरिरी śarirī. And once I separate the I am. Then it can touch the thumb which refers absolute Brahmanhood; separate from the attributes, "I acquire", I accomplish the status of absolute-brahmanhood. The relative I itself is the absolute-I, when it is freed from attributes. I plus attributes is relative-I, ahaṁkāra; I minus attributes am the absolute-I; ātma. That absolutehood-I join the moment, I divorce: Chinmayananda nicely says: This is a muslim-I, with three wives; Three wives and

suffering from samsāra; therefore what should you do; Chinmayananda says divorce is the easiest job in Islam. Talaq; Talaq; Talaq; I hope you know that. Talaq three times you repeat; stūla śarira attribute Talaq; sūkṣma śarira attribute talaq; kāraṇa śarira attribute talaq. You are again back to non-householder-I. The free-I; I do not say the householders are not free; I am only talking vedāntically. This is the absolute I. भद्रया मुद्रया स्वात्मानं प्रकटीकरोति bhadrayā mudrayā svātmānaṃ prakāṭikaroti; Tasmai, To that Guru, who gives me the knowledge of the attributeless-I, who teaches me to have a new perspective, without looking for a new experience, that teacher I prostrate; Tasmai. Gurumurthaye; śrī dakṣiṇāmūrtaye; who is none other than dakṣiṇāmūrti idaṃ namaha; my prostrations. So this is the seventh verse.

Now we will go to the 8th verse.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः

तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ४ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ

śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |

svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ

tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || ४ ||

So when I have the new perspective of "I am" as the cit sat or consciousness-existence-I, which is ever experienced and continuous-I, as long as such a vision I have, I am the absolute ātma; which is ever free. But the moment I loose sight of this attributeless-I, because of the powerful māya or avidya; there arises a confusion or error and because

of that confusion, I include the attributes into "I am". The attributeless, pollution-free pure I, become the attributed-qualified-I; which means I have become an empirical-ahaṁkāra. This is the fall of the person, from the absolute-I to the empirical-I- to the relative-I. ātma to ahaṁkāra fall.

The moment I become an empirical-ahaṁkāra, what happens? That is described here. What happens is I will qualify myself as a waker-I, or dreamer-I; I will qualify myself as waker-I, or dreamer-I; to use the Mandukya expression, the turiyam-I has fallen down to vishwa-I, or taijasa-I. And once I become the relative-empirical-I, I cannot avoid relationship with the relevant world. As a waker-I, I will be related to the relevant world, relevant world means जाग्रत् प्रपञ्ज jāgrat prapanja; as a dreamer-I, I will be related to the relevant world. What is the relevant world?; स्वप्न प्रपञ्ज svapna prapanja; the असंग-I asaṅga-I have become the ससंग-I sasāṅga-I. Relationless-ātma has become related or related-ahaṁkāra.

And what all relationships are possible, a few samples are given. What are they? कार्य-कारण संबन्धः kārya-kāraṇa saṁbandaḥ; as a waker-I, an individual in jāgrat prapanja, I look at myself as a product of my past karma. I look at myself as a product of my past karma; as a man, I say I am punyavān or pāpi; And not only that, I am always worried about my jātakam; guru peyarchi; because of the guru peyarchi, what type of I is going to come. Every magazine, all the astrologers are busy studying what product is going to come after the next Wednesday or Thursday; When is it? whenever it is. That means what; that I look upon myself as a product of the astrology; product of संचित-आगमि-प्रबन्धः saṁcita-āgāmi-prarabdhaḥ karma, product of various planet, is called kārya-kāraṇa saṁbandaḥ; karma is karānam, I am the kāryam. Gaudapada calls it hetu-phala saṁbandaḥ; And therefore I have to run to various temples, shani temple, rahu temple, navagraha temple and along with the peyarchi, they will also present various

pariharams. All these I am indirectly telling, what?; I am the product of my destiny. Whereas the absolute-I is the product of what? It is the I in which the whole creation, विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं *viśvandarpaṇa drśyamāna nagarī tulyam nijāntargataṃ*; that absolute-I has become a miserable, running-after-astrologer-person; he has become; Called *kārya-kāraṇa saṃbandaḥ*. *kārya-kāraṇataya* means *kārya-kāraṇa saṃbandena*; विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः *viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ*; Another type of relationship is owner-owned. I look at the world; a segment of the world; a part of the world; as possessed by me; house is owned, I am the owner; the owner, owned-relationship and therefore also miserable, trying to own something and trying to retain something which I own; which is called योगक्षेम *yogakṣema* misery. Then शिष्य-आचार्य *śiṣya-ācārya*; पिता-पुत्र *pitā-putra*, etc. relative *ahaṃkāra* is born. Conversion is caused by *māya* or *avidya*. Details in the next class.

Hari Om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

***om' pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
om' śāntiḥ śāntiḥ śāntiḥ ||***

ॐ

सदाशिव समारम्भाम् शङ्कराचार्यमद्यमाम्

अस्मद् आचर्य पर्यन्ताम् वन्दे गुरु परम्पराम्

sadāśiva samārambhām śankarācāryamadyamām

asmad ācarya paryantām vande guru paramparām

Om

Verse 8.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः

तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ४ ॥

In the 7th verse, Sankaracharya pointed out that aham or "I am" alone is inherent in and through all these states of experience and therefore that I am or sat chit atma alone must be taken as the real I. And since all the other states are subject to arrival and departure, he should be taken as my real nature; I am Satcidatma. And relevant to every particular state, I take the attribute to myself; like the youthful-I, youth-I; old-I, waker-I, etc.; even those attributes should not be taken as an integral part of I; because even the attributes are subject to arrival and departure, which means the attributeless-I alone is the atma and this attributeless-I alone is called Sakshi.

On the other hand, if I take the incidental attributes also as my intrinsic nature, then I mistake myself as an attributed-I, which is called ahaṁkāra. So because of ignorance

when I add attributes to myself it is called ahaṃkāra; through wisdom when I see the attribute as distinct from me, then I am called Sakshi. So the difference between ahaṃkāra and साक्षि sākṣi is caused by ignorance and wisdom; in ignorance attributes are added; I am ahaṃkāra. In wisdom attributes are not added; I am sākṣi. This was the content of the teaching of the 7th verse.

Now in the 8th verse; Sankaracharya says unfortunately most people are in a state of ignorance; and therefore they do not own up the sākṣi-I, and therefore they remain the empirical ahaṃkāra-I. Look at the third line: एषः पुरुषः माया परिभ्रामितः eṣaḥ puruṣaḥ māyā paribhrāmitaḥ; this ordinary person in the world; who is scripturally-illiterate; even though he may be worldly-educated; who is scripturally-illiterate; he is māyā paribhrāmitaḥ; māyā means avidya; and he is confused because of avidya and therefore instead of taking original sākṣi svarūpam as himself; he mistakes the incidental-ahaṃkāra as himself; and once I am the ahaṃkāra; I am going to certainly become a relative individual, related to the external world; asaṃga sākṣi, becomes ससंग जीवः sasaṃga jīvaḥ; relationless pure sākṣi-I, have now fallen down to a relative samsāri-I; every relation causing one form of samsāra or the other. There is no relationship which is free from problems; In fact, if there is a relationship free from problems; end of the relationship will cause problems; If there is a relationship so beautiful and wonderful and enjoyable, even that wonderful relationship becomes a problem when the relationship has to end because of kala, because of prarabdhaḥ, because of any reason. Therefore a problem free relationship is an oxymoron; it does not exist. And therefore the sākṣi-I, who is ever free, now has fallen down to ahaṃkāra-I, with varieties of problems.

A few empirical relationships are enumerated, which I told you in the last class; कार्यकारण संबन्धः kāryakāraṇa saṃbandhaḥ; I-as-jīvātma, the ahaṃkāra-I, am a product of my

own past karma; my prarabdhaḥ karma has given me this personality; this physical, this emotional, this social personality. Therefore I am never a free person; I am, what you call, tossed up and down; by my own karma; thus I am a कार्यम् kāryam; my karma becomes the kāranam for my situation.

Then स्वस्वामिसम्बन्धतः svasvāmisambandhataḥ; as ahaṁkāra, I am related to several possession, as owner-owned sambandhataḥ; and ownership means, there is a योगक्षेम yogakṣema samsāra. yogakṣema samsāra means acquisition-maintenance samsāra is there. And शिष्यचार्यतया śiṣyacāryatayā; guru-śiṣya sambandhataḥ. And then पितृ पुत्राद्यात्मना pitṛ putrādyātmanā; father son adhi etc. ahaṁkāra becomes a relative-I, a role-playing-I, a related-I. In which avastha, स्वप्ने जाग्रति वा svapne jāgrati vā; whether it is waking state or dream state, and therefore samsāra is inevitable.

Of course we get some interval and relief in सुषुप्ति अवस्त suṣupti avasta, wherein we do not worry about the family members and society and other problems, and unfortunately we cannot sleep for long. The sleep is only for a few hours and older we grow, lesser the sleep also. After 3 a.m. sleep is not there; so what to do; so disturb the other sleeping people. Therefore even sleep is not a permanent solution; even death is not a permanent solution, because punarjanma brings in punaha sambandhataḥ and samsāra; And therefore this jeevathama, purushaha; who is really a sākṣi; that purushā, माया परिभ्रामितः māyā paribhrāmitaḥ; as is confused because of māya.

And then Sankaracharya says, even this confused jeeva is really none other than that dakṣiṇāmūrti only and therefore now my prostration is to the confused-samsāri whose inner essence is nothing but dakṣiṇāmūrti. Therefore he says Tasmai Shri Gurumoorthaye; To that Gurumoorthy, dakṣiṇāmūrti , who has now put on the vesham of ahaṁkāra, Isvaro gururatmeti, moorthibeda vibhahine, dakṣiṇāmūrti is alone the

confused student and the not supposed to be confused teacher is; that teacher is also dakṣiṇāmūrti and of course the Lord is dakṣiṇāmūrti, to that dakṣiṇāmūrti my namaskaraha.

Continuing.

भूरम्भांस्यनलोऽनिलोऽम्बर महर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो
तस्मै गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo—:'nilo—:'mbara maharnātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

With the previous 8th verse, the actual teaching part of this work is over; and that is why this work itself is called dakṣiṇāmūrti Ashtakam. That means 8 verses alone are the teaching part; the last two verses either Shankaracharya added later, or perhaps some other author also added, we do not know, but the actual dakṣiṇāmūrti Ashtakam is over with the 8th verse; so the last 2 verses are winding up verses;

And in this 9th verse, Sankaracharya described dakṣiṇāmūrti as visvarupa isvraha. We have seen in other context that in our scriptures the Lord is presented in three different levels; initially as ऐकरूप ईश्वरः ekarūpa īśvaraḥ; next as अनेकरूप ईश्वरः anekarūpa īśvaraḥ; finally as अरूप ईश्वरः arūpa īśvaraḥ. ekarūpa īśvaraḥ we got the dhyāna slokā; citraṃ vaṭatarormūle,etc. that dakṣiṇāmūrti as a personal god. That is called ekarūpa īśvaraḥ

and in the course of the dakṣiṇāmūrti Astakam, we got the description of dakṣiṇāmūrti as nirguna brahman, the arūpa īśvaraḥ; the description, we have seen. Thus personal God dakṣiṇāmūrti we have seen; the transpersonal-Brahman, the dakṣiṇāmūrti we have seen; the only one left out is what: Dakshinamoorthy as the विश्वरूप ईश्वर viśvarūpa īśvara.

Just as Lord Shiva described in Rudram is viśvarūpa īśvara shivaha; Lord Krishna described in the 11th chapter of the Geetha is viśvarūpa īśvara Krishna, Similarly dakṣiṇāmūrti described in the 9th verse is viśvarūpa īśvara dakṣiṇāmūrti , facing which direction? viśvarūpa īśvara, if you say, where is the direction of north or south?

विश्वत चक्षुर् तो विश्वत मुखो .विश्वतो हस्तो उत विश्वत पाद् तम् भाहुभ्याम् नमति समपतत् त्रिर् जगत ऐकत् तन्मे शिव संकल्पमस्तु ।

viśvata cakṣur to viśvata mukho. viśvato hasto uta viśvata pād; tam bhāhubhyām namati samapatat trir jagata ekat tanme śiva saṅkalpamastu |

viśvato mukha dakṣiṇāmūrti is described and therefore viśvarūpa dakṣiṇāmūrti varnanam is the essence of the 9th verse. And here, the viśvarūpa, the whole creation as dakṣiṇāmūrti is divided into 8 factors; the whole universe is divided or classified into 8 factors; and these 8 factors are called ashtamoorthayaha; moorthi meaning factor or aspect. Ashtamoorthy eight factors or eight aspects and therefore, viśvarūpa dakṣiṇāmūrti is here presented as Ashtamoorthy Dakshinamoorthihi. viśvarūpa is presented as Ashtamoorthy rupena.

What are those eight factors which constitute the whole universe? The eight factors are पञ्च भूतानि panca bhūtāni; all the five elements forms the five constituents. the भूत प्रपञ्चह bhūta prapancaha; And then the sun and the moon are taken as the representatives of the भौतिक bhautika prapancaha; meaning the world, which is the

modification of the five elements, is called bhautika prapancha. In English, bhūtams are called elements; bhautikams are called elementals.

For example, the physical body is not any one of the elements, but the physical body is a product of all the five elements; therefore comes under what? bhautikam; In fact, all the fourteen lokās are one element; but they are mixtures of all five elements. These combination products, these combination products are called bhautika prapancha; and two representatives are taken; What are they? suryaha and chandraha; pancha bhutani and two bhautikams and all these seven factors put together stand for the inanimate universe, अचेतनास् acetanās, the five boudika prapancha, and the two elements, are all acetanāms,

And then the eighth factor is the चेतन जीवाः cetana jīvāḥ; who represents all the animate jīvāḥrāśis. So seven acetanāms; and one chetanām. Seven acetanāms; five elements and two elementals; And therefore panca bhūtāni, sūryaḥ, candraḥ, jīvaḥ is put together is the whole Cosmos. You cannot find anything other than these eight factors. What about the mike? mike will come under what: mike will come under the product, boudika prapancha; sūryaḥ and candraḥ will respresent all these things.

Then Sankaracharya says, this astamoorthi-dakṣiṇāmūrṭi is the Vishvaroopā isvara; and other than this अष्टमूर्ति दक्षिणामूर्ति aṣṭamūrṭi dakṣiṇāmūrṭi, there is nothing else. To that dakṣiṇāmūrṭi , my namaskarams. This is the essence. Now look at the verse.

The aṣṭamūrṭis are enumerated first. bhūambāsi; भूः bhūḥ plus ambāmsi, bhūḥ means earth, ambāmsi means water; अन्नलः annalaḥ means fire; अनिलः anilaḥ means air; अम्भरं ambharaṃ means space. Up to this is five elements; bhutani.

Then अहर्नातः aharnātaḥ means the Lord of the day; अहः ahaḥ means day, नातः nātaḥ means the Lord; who is the Lord of the day: who is responsible for the day to be the day. Sun rise alone brings the day, the Sun set takes away the day, therefore sun alone presides over the day, therefore it is अहर्नातः aharnātaḥ; therefore aharnātaḥ means suryaha;

Then हिमान्शु himānsu; himā means cool; अंशुः aṃśuḥ, means rays; beams of light, aṃśuḥ; himasu means cool rayed one; And what is that which has got cool rays? Moon; and therefore himāṃśuḥ means chandra; and suryaha and chandraha stands for the entire boudika prapancha; so with this seven acetanā factors are over.

Now comes 8th chetanā factor. What is that? पुमान् pumān. pumān represents all the जीवः jīvaḥ from the minutest micro organisms to the biggest brahmaji, all of them, by पुमान् जीवः, चेतन जीवः इति pumān jīvaḥ, cetana jīvaḥ iti;

In this way, चराचरात्मकमिदं मूर्त्यष्टकम् carācarātmakamidaṃ mūrtyaṣṭakam, these 8-fold factors, mūrtyaṣṭakam or the 8-fold facet consists of carācarātmakamidaṃ; includes both the चर प्रपञ्ज cara prapanja; cara means the moving chetana as well as achara prapancha; the non-moving achetanām. मूर्त्यष्टकम् mūrtyaṣṭakam; chetana-achetanātmakam mūrtyaṣṭakam; this whole cosmos; which is the śarīram, the very body of dakṣiṇāmūrti ; it is not one body sitting under a banyan tree; that dakṣiṇāmūrti is for worshipping or is an avatāraḥ; but the real dakṣiṇāmūrti has the whole carācarātmakamidaṃ prapancha, as the very mūrti, mūrti means very body. And that is why we name विश्वरूपः viśvarupaḥ. viśvarupaḥ in that expression; the word rupaḥ means śarīram; iśvarupaḥ means how to understand: विश्वम् शरीरम् यस्य सह viśvam śarīram yasya

yasya saha, the Lord whose body is the whole universe. Since the whole universe is the body of the Lord, wherever I am turning, I am seeing whom?; the Lord alone;

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्याऽ च नेत्रे

कर्णावाशाः शिरो द्यौर्मुखमपि दफनो यस्य वास्तेयमब्धिः ।

अन्तः स्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः

चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandrasūryāu ca netre

karṇāvāśāḥ śiro dyaurmukhamapi dafano yasya vāsteyamabधिः ।

antaḥ sthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ

citraṁ raṁramyate taṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi ॥

Vishnusahasranama dhyana sloka

Now tell me what is the difference between viśvarupaḥ Shiva; viśvarupaḥ Vishnuhu; and viśvarupaḥ dakṣiṇāmūrti. What is the difference?. Since all the three include the entire cosmos; there cannot be any difference at all; That is why you will find the description of the viśvarupaḥ is the same for all deities; Ekaroopa description will vary from deity to deity. viśvarupaḥ description will not have any variation; and therefore, मूर्तिअष्टकम् यस्य mūrtiaṣṭakam yasya; yasya means viśvarupaḥ dakṣiṇāmūrti; this is the eight-fold form of viśvarupaḥ dakṣiṇāmūrti .

And not only that; parasmat vibhoho, anyathat chinchana naasthi; There is nothing else in the creation; other than, or away from this viśvarupaḥ dakṣiṇāmūrti; परस्माद्विभो parasmādvibho means viśvarupaḥ dakṣiṇāmūrti. So parām means absolutely, vibhuhu means all pervading; parasmādvibho means other than or different from the absolutely all-pervading dakṣiṇāmūrti, किञ्चन न अस्ति kiñcana na asti; there is nothing; Krishna tells the same in the Geetha;

मत् परतरम् नान्यत्, किञ्चन अस्ति दनम्जय matta parataram nānyat, kiñcana asti danamjaya;

You take your own body; body part will become the achetana part of the dakṣiṇāmūrti. Therefore you do not exist, away from the dakṣiṇāmūrti and therefore you cannot say, God and world; that is a delusion; so therefore there is no question of God and world; mistaken-God is world; rightly taken world is none other than God; or what is world for the deluded person is the Lord for the wise person; What is world for the deluded person is the Lord for this wise person

And therefore he says विमृशतां vimṛśatām; vimṛśatām means for the thinking people, for the refined people, for the scripturally educated people; For the wise people. For the wise people; there is no world other than dakṣiṇāmūrti ; Tasmai Sri gurumoorthaye, dakṣiṇāmūrthaye; to that dakṣiṇāmūrti, who happens to be my guru also; I offer my namaskarams.

And this verse can be utilised in two ways: For those people who have studied the scriptures and who have understood that there is no world other than dakṣiṇāmūrti. For them, the viśvarupaḥ is a fact. It has become a fact for them; that there is no world other than God; And for those people, this verse can be utilised as a निधिध्यासनं स्लोकः nidhidhyāsana slokaḥ. For the wise people, this sloka becomes a reminder; Sarvam dakṣiṇāmūrti mayam jagat; sarvam brahma mayam jagat; there is nothing other than Brahman:

bramaiva tat amrutham purastat, brahma paschat; brahma dakshinatha; brahma uttarena; adhasa urdhvam cha prasrdascha bramaiva idam viswam idam varishtam;

For the wise people this become a nidhidhyāsana sadana.

Whereas for those people who have not studied and understood vedānta, for them, this very same verse becomes viśvarupaḥ upasana sloka. It becomes a sādana; which is viśvarupaḥ upasanam;

And what is the uniqueness of this sādana? Instead of taking, an idol as a symbol of god, like saligrāma, he should learn to take the whole universe as a maha saligrāma; Instead of taking chinna saligrāma, the universe is itself taken as a maha shivalinga or maha saligrāma and he should learn to invoke the Lord upon the universe.

So thus the विश्वे viśve or जगति ईश्वर बुद्धिः कर्तव्यय, ईश्वर भावना कर्तव्यय jagati īśvara buddhiḥ kartavyaya, īśvara bhāvanā kartavyaya, just as revering river Ganga as goddess; revering earth as the पृथ्वि देवताः pṛthvi devatāḥ; I should imagine; because it is not fact for me. Until I understand it as a fact, I should learn to visualise or imagine. like if aham brahmasi is not a fact, I can learn to imagine that I am brahman. That is called अहम्ग्रहः उपासना ahamgrahaḥ upāsanā. Similarly, this sloka for the ignorant people becomes a साधनाः sādhanāḥ sloka; and the sadana prescribed is viśvarupaḥ upasanam. Thus in both ways, this sloka has been utilised.

And having presented both the upasana sadanam, as well as the nidhidhyasanam, now in the 10th verse, the whole teaching is completed, with a फलश्रुति phalaśruti.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्व श्रवणात्तदर्थं मननाद्ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूति सहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यं मव्याहृतम् ॥ 10 ॥

sarvātmavamiti sphuṭīkṛtamidaṃ yasmādamuṣmin stave
tenāsva śravaṇāttadartha mananāddhyānācca saṅkīrtanāt |
sarvātmavamahāvibhūti sahitaṃ syādīśvaratvaṃ svataḥ
siddhyettatpunaraṣṭadhā pariṇataṃ caīśvarya mavyāhatam || 10 ||

इति इदम् सर्वात्ममिति स्पूटिक्रितम् itidam sarvātmavamiti sphuṭīkṛtam. In this manner, in nine verses, the sarvātvā bhāva which is the essence of all the Upanishads has been taught by me. Sankaracharya says in this manner, in 9 verses, I have taught or condensed the essence of all the upanishads; the essence of प्रस्तान त्रयम् prastāna trayam I have given and What is the essence? sarvātmavam. And what do you mean by sarvātmavam, sarvam atma eva. Everything in the creation is ātma alone; other than ātma there is nothing. The so-called anātma is also mithya, which has the content of ātma alone; Just as the so-called ornaments also are not separate substances, they are also nothing but gold with different names. Similarly the so-called anātma prapancha also is also ātma only, with a different name; Names are different, but the substance is only ātma. And this is called sarvatmatvam, sarvam atma iti bhavaha, sarvātmavam.

If you want to put in our own language, जीवात्म परमात्म ऐक्यम् jīvātma paramātma aikyam, we can say or we can also say ब्रह्म सत्यं जगत् मित्या, जीवो ब्रह्मैव न पराः brahma satya jagat mityā, jīvo brahmaiva na parāḥ. This vedantic essence has been taught by me; Sankara says: Where did I teach it?; अमुष्मिन् स्तवे amuṣmin stave, in this sthoram called dakṣiṇāmūrti Sthothram; here he did not use the word ashtake; because two more added, therefore no more Ashtakam, instead of using the word ashtakam, he uses the word sthavam; Sthavam is the same as sthoram; sthoram means a hymn or praise of the Lord.

In this dakṣiṇāmūrti sthoram, that has been taught and therefore, study of dakṣiṇāmūrti sthoram is equal to the study of the प्रस्तान त्रयम् prastāna trayam; because the content of dakṣiṇāmūrti sthothram is the same as the content of the prastāna trayam; means upanishads, geetha and brahma sutram. In all the upanishads, geetha and brahma sutra, whatever has been taught; that is given in capsule form and therefore the one who wants to do vedānta prastāna trayam shravana manana prastāna trayam, निदिध्यासनम् nidhidhyāsanam; he can also do, dakṣiṇāmūrti sthora sravana manana nidhidhyāsana. dakṣiṇāmūrti sthora sravana is equal to vedānta sravanam, upanishad sravanam. Similarly this mananam is equal to that mananam. This nidhidhyāsanam is equal to that nidhidhyāsanam, and if that can give moksha phalam, this also can give moksha phalam.

And therefore, Thena, therefore, wherefore? since dakṣiṇāmūrti sthoram is equal to प्रस्तान त्रयम् prastāna trayam; अस्य श्रवणा asya śravaṇā, a person, a seeker of moksha, should do the śravaṇam of this work.

And what is the śravaṇam? what is śravaṇam? Systematic and consistent study of this work for a length of time under the guidance of a competent teacher. So śravaṇat; and not only śravaṇam, तत् अर्थं मननात् tat artha mananāt, one should also do the mananam, to find out whether there are any doubts in accepting this teaching.

And what is this teaching? There is nothing other than me; the ātma; सर्वात्मत्वम् sarvātmatvam that means, I alone am in the form of everything; I am all. I have told you before, previously I said, I-am-all (the word was Tamil ஆள், this person, that person) and now I say: I am All (the all is the English all, which is not that easily acceptable, until the intellect accepts this as a fact without a single protest. You have to do mananam; question your understanding.

And then ध्यानात् dhyānāt; and later this has to be assimilated, so that it becomes my second nature; So श्रवण मनन निदिध्यासन सादनानि śravaṇa manana nididhyāsana sādānāni.

And then सङ्कीर्तनात् saṅkīrtanāt. The word saṅkīrtanāt is given two meanings; for those people who are not fit for śravaṇa manana nididhyāsanam; because they do not have साधना चतुष्टय संपत्ति sādhanā catuṣṭaya saṃpatti and therefore everything goes above their head, for those unprepared people; the word संकीर्तनम् saṅkīrtanam means by mere पारायणम् pārāyaṇam itself they will gradually grow. They need not know the meaning. Let them daily chant this dakṣiṇāmūrti sthothram; that itself will give them sādhanā catuṣṭaya saṃpatti; later opportunity for śravaṇam, manana nididhyāsanam. This sthotra will make you climb all those steps. Therefore even pārāyaṇam is a form of sādhana.

On the other hand, if a person is a qualified person and therefore he has gone through śravaṇa manana nididhyāsanam; for those people, what is the next sādhana? If you call it sādhana, saṅkīrtanam, means after I assimilate this wisdom, I communicate this to others. Communication or sharing is another form of nididhyāsanam. It is a very beautiful form of nididhyāsanam, because I get a wonderful opportunity to dwell upon the teaching without distraction. As a student I need not concentrate one hour. You can let your mind roam here and there; always one hour we do not; whereas for a teacher that is not possible. From the first word, till the last word, and especially vedānta means absolute focus is required. Therefore there is no better meditation, because a very definition of meditation is dwelling upon this teaching without distraction; विजातीय प्रत्यय अनन्तरीय सजातीय प्रत्यय प्रवाहः vijātiya pratyaya ananthariya sajātiya pratyaya pravāhaḥ;

and therefore one of the best forms of nididhyāsanam is teaching and therefore Sankaracharya says saṃkīrtanat;

And when a student takes the teaching form of nidhidhyasanam, there is a bye-product result also; What is that? For the teacher it becomes a sādhana; and for the student, it becomes a learning opportunity, by which the परम्परा paramparā is maintained. If all the ज्ञानिस् jnānis remained quietly in a cave in meditation without sharing, we would not have got this knowledge; And therefore, it has got two fold benefit, maintenance of the गुरु-शिष्य परम्परा guru-śiṣya paramparā also.

And thus by following all these sādhanas, he will get the result; What is the result; सर्वात्मत्वमहाविभूति स्यात् sarvātmatvamahāvibhūti syāt, he will attain the greatest glory, called sarvātmatvam, sarvātmatvam means the wisdom that I am everything. There is no second thing to frighten me; to harass; to torture me; to hurt me, to limit me, to isolate me, there is no second thing at all; this wisdom and this non-dual status is called sarvātmatvam, which is mahāvibhūti, which is the greatest glory called कैवल्यम् kaivalyam; Non-dual state.

And not only that. Look at the fourth line, अष्टापरिणदम् ऐश्वर्यम् च aṣṭadāpariṇadam aiśvaryam ca; aṣṭadāpariṇadam aiśvaryam means aṣṭamūrti dakṣiṇāmūrti aikyam. aṣṭadāpariṇadam means eight-fold; ऐश्वर्यम् aiśvaryam is ईश्वरत्वम् īśvaratvam, which means the dakṣiṇāmūrti भावः bhāvaḥ So I will attain this status of ashta moorthy dakṣiṇāmūrti . That means vishvaroopa dakṣiṇāmūrti aikyam; I can claim that I am the all pervading dakṣiṇāmūrti; मैव सकलम् जातम्, मै सर्वम् प्रतिष्ठितम्, मै सर्वम् लयम् याति maieva sakalam jātam, mai sarvam pratiṣṭitam, mai sarvam layam yāti. Thus aṣṭadāpariṇadam aiśvaryam means aṣṭamūrti dakṣiṇāmūrti aikyam.

There are some people who translate this aṣṭadāpariṇadam as अष्टः महा सिद्धिः aṣṭa mahāsiddhiḥ; various miraculous powers like अणिमा, महिमा चैव लहिम गरिम तता, प्रापति प्राकाम्य मीषित्वम्, वशित्वम् च अष्ट सिद्धयः aṇimā, mahimā caiva lahima garima tatā, prāpati prākāmya mīṣitvam, vaśitvam ca aṣṭa siddhayaḥ; great eightfold miraculous powers also this jnani will get. If that is the translation given everybody will start dakṣiṇāmūrti sthotram for getting powers

And not only that; we will also wrongly conclude that every jnāni should have miraculous powers. I do not believe in all those things; So aṣṭadāpariṇadam aiśvaryam has nothing to do with miracles; jnānam does not include miracles; And therefore it should be translated as oneness with the all-pervading dakṣiṇāmūrti siddhiyet.

And not only that, ईश्वरत्वम् च īśvaratvam ca. In the third line, īśvaratvam, स्वमित्वम् svamitvam; he becomes a swami, a master of everything. That means he is no more a dāsa; he is no more a bound person; svami means he is a released person; मुक्त पुरुषः mukta puruṣaḥ; So īśvaratvam means svamitvam; svamitvam means mastery; mastery means what; release or freedom. I am no more affected by tormented by the world and its events;

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२-५६॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।...

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥२-५७॥

duḥkheṣvanudvignamanāḥ sukheṣu vigatasprahaḥ |

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ॥2- 56॥

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham | ...
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||2- 57||

Varities of situations come and go; birth happens in family, death happens, money comes and money goes; But those fluctations would not have the capacity to enslave me. I am unaffected by the events of life;

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः |

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ||१४ -२४||

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः | ... ||१४ -२५||

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ |
tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ ||14- 24||
mānāpamānayostulyastulyo mitrāripakṣayoḥ | ... ||14- 25||

This equaninity is called svamitvam. And whoever does not have this equanimity, he is svāmihi; asami we say; ayyasami,..etc. So all this samsāri are asāmis, jnāni alone is svāmi and Svāmi is always named so and so ananda; vāmi so and so ananda; asami is so and so दुःखिः duḥkhiḥ. duḥkhiḥ you need not add in his name; because you can read that in the face; the very gloom indicates that he is a samsāri.

And this मोक्षः mokṣaḥ is also स्वस्ताह svastāha, it has come from outside, it is only discovery of the very nature. svastāha means natural freedom; he claims. This is called जीवन्मुक्ति jīvanmukti which will lead to विदेहमुक्ति videhamukti; which is the फलम् phalam of dakṣiṇāmūrti sthōra śravaṇa manana nididhyāsanam. With this dakṣiṇāmūrti sthōram is over.

॥ इति श्रीमच्छङ्कराचार्यविरचितं दक्षिणामूर्तिस्तोत्रं सम्पूर्णम् ॥

Om

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om'pūrṇamadaḥ pūrṇamidaṃ pūrṇātpurṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om'sāntiḥ sāntiḥ sāntiḥ ||

www.arshaavinash.in

WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT



Pujya Swami Dayananda Saraswati launched Arsha Avinash Foundation's website www.arshaavinash.in on Dec 31, 2014.

All the E-books available on the website can be downloaded FREE!

PUJYA SWAMI DAYANANDA SARASWATI- A BRIEF BIOGRAPHY BY N. AVINASHILINGAM. It is available in English, Tamil, Hindi and Portuguese.

SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES: Available class notes are Introduction to Vedanta, Tattva Bodha, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Brahma Sutra (1486 pages), Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Dhanyastakam, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsya Viveka and Naishkarmya Siddhi.

BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR: Enjoyable Sanskrit Grammar Books- Basic Structure of Language, Phonetics & Sandhi, Derivatives (Pancavrttayah), Dhatukosah, Astadhyayi, Study Guide to Panini Sutras through Lagu Siddhanta Kaumudi, Sanskrit Alphabet Study Books- Single Letters, Conjunct Consonants.

There are many more books and articles on Indian culture and Spirituality, Chanting, Yoga and Meditation. There are also books in Tamil on Vedanta.



Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: +91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in