

प्रातः स्मरणम्

By Adi Shankaracharya

ॐ

Lectures by

By Swami Paramarthananda

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Swami Paramarthananda has not verified the transcription of these talks. The transcriptions have been done with Swamiji's blessings by his disciple(s)

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श्रीगुरुभ्यो नमः

प्रातःस्मरणस्तोत्रम्

Adi Shankaracharya's Pratah Smarana Stotram

ॐ

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं

तत्ब्रह्म निष्कलमहं न तु भूतसंघः ॥ १ ॥

1. I meditate in the morning on the Self which shines in the heart, which is existence-consciousness-bliss, which is the goal to be attained by Paramahansa sannyasis, which is called the 'fourth' because it is beyond the three states of waking, dream and deep sleep, and which always witnesses the states of waking, dream and deep sleep. I am that Brahman which is indivisible and not the aggregate of the five elements, ether, air, fire, water and earth.

प्रातर्भजामि मनसां वचसामगम्यं

वाचो विभान्ति निखिला यदनुग्रहेण ।

यन्नेति नेति वचनैर्निगमाऽवोचन्

तं देवदेवमजमच्युतमाहुरग्र्यम् ॥ २ ॥

2. I worship in the morning that supremely effulgent Being who is spoken of (in the Vedas) as unborn, changeless, and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions, and who is described in the Upanishads by the words 'not this, not this'.

प्रातर्नमामि तमसः परमर्कवर्णं

पूर्णं सनातनमिदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमखण्डमूर्तौ

रज्ज्वां भुजंगम इव प्रतिभाति तं वै ॥ ३ ॥

3. I bow down in the morning to the infinite, eternal Being who is known as the supreme Purusha, who is beyond the darkness of ignorance, who is resplendent like the sun, who is everything and on whom this entire universe appears, just as a rope appears as a snake.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणं

प्रातःकाले पठेन्नित्यं स गच्छेत्परमं पदम् ॥

4. One who reads every morning this sacred triad of verses which is an ornament for all the three worlds will attain to the supreme state of liberation.

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Class - 1

There is a saying in English – count your blessings. And such a saying is necessary because our tendency is always to count our problems. Not only we keep on counting our problems, we freely share it with others also. And therefore such an advice is required. Count your blessings. And when we count our blessings, not that our problems are solved, but the impact of the problems come down. The intensity of the problems come down, it fades into insignificance. And therefore such an advice – count your blessing. But many people say that I would like to follow that advice, I would love to count my blessings, but when I try to count, I don't see any blessing at all to count. I seem to have only problems in life. And when I have only problems, where is the question of counting the blessing. And therefore in this regard our scriptures come and say; at least there is one blessing which is worth counting. Whether blessings in plural is there or not, at least there is one blessing which is worth counting. And which is there for all without exception. And that blessing is – that we all have a core essential nature which is wonderful. Irrespective of our problems, our birth, our conditions of the body, irrespective of all of that, we all have a core nature, atma thathwam which is ever stable, ever safe, ever free, ever full, every beautiful. Such an extra ordinary core nature, we all have. We may call it our higher self or real nature or transcendental nature, whatever word we use we have that atma thathwam. Which is the greatest blessing we all have and which is worth counting.

But the problem is most of us cannot count this blessing because we have not recognized the availability of this blessing and therefore scriptures say, first recognize this singular blessing with capital B and after recognizing, count this one blessing, that is more than enough. And if only we count this blessing, all the problems of life will become insignificant. *guruṇāpi duḥkhena na vicālyate*. And once those problems become insignificant, then *manashaanthi* is natural. *Shanthi* is the result of counting this blessing. And *shanthi* itself is a great result for this and only when we have this *shanthi*, whatever else we want to accomplish in our life, we can accomplish.

Therefore count the blessing, enjoy shanthi and accomplish whatever you want to in life. This is the advice of the scriptures. But as I said, to count this blessing of atma swaroopam, we have to recognize this and therefore for this, the scriptures themselves present three sadhanas. The **first two sadhanas are for recognizing the blessing, the third one is counting this blessing**. The first two sadhanas are called **shravanam** and **mananam**. Shravanam is the study of Upanishads which will give us the knowledge of the higher self, which is the singular blessing. And by mananam, we remove all the doubts regarding this fact and make it a conviction. Thus through shravanam and mananam recognize this blessing and through nidhidhyaasanam, count this blessing. Nidhidhyaasanam is what. Counting our blessing. And therefore our acharyas have tried their best to help us in this shravana, manana, nidhidhyaasana process.

And Adi Shankaracharya who has revived this teaching, has written several works for helping us to recognize and count. When I say count, remember nidhidhyaasanam. Hereafter I am going to use the word counting the blessing as nidhidhyaasanam. And Shankaracharya has written several commentaries on the original scriptures as well as independent works to give this knowledge and he has also written works to help us in nidhidhyaasanam. So there are many nidhidhyaasanam shlokas in which I forget all my problems and invoke my higher transcendental self and count that blessing. And after nidhidhyaasanam when I come out and face the problems of life, the problems seem to have become lighter because of this attitude I have developed. And this counting has to be done in the early morning, because then alone I come to face my day to day challenges with a relatively peaceful mind with self-confidence and therefore nidhidhyaasanam is always better to do in the morning. Counting the blessing is better done in the morning, rather than in the night. And therefore we have several praathas smarana shlokas. Many of them are associated with saguna Eshwara, dwaitha bhakthi, like praathas smaranam on Lord Shiva – praathas smaraami parameshwara paada padmam, praathas smaranam on Devi - praathas smaraami lalitha vadanaara vindham, praathas smaranam on Ganesha – praathas smaraami gananaatham. But they are all saguna, dwaitha upaasanam. But we have got a rare praathas smaranam which is remembering the advaita swaroopam, the atma swaroopam.

And Shankaracharya has composed this praathas smaranam of three shlokas in which he brings out the entire vedantic teaching beautifully. And I thought for a three day talk this will be ideal. And being a nidhidhyaasana shloka, Shankaracharya assumes that the student of this text has done shraavanam and mananam and he is using this only as a recollection of the teaching. So if there are people who do not have any vedantic background, these three verses may appear a little deep, but it is possible to get a glimpse of vedantic teaching through these three verses.

With this introduction, I will enter into the text proper. First I will chant the first verse. You can repeat after me.

Verse 1

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तत्ब्रह्म निष्कलमहं न तु भूतसंघः ॥ १ ॥

prāta: smarāmi hṛdi saṁsphuradātmatattvaṁ
saccitsukhaṁ paramahaṁsagatiṁ turīyam |
yatsvapnajāgarasuṣuptimavaiti nityaṁ
tatbrahma niṣkalamahaṁ na tu bhūtasam̐gha: || 1 ||

So in this meditation verse, the meditator, the vedantic student, is invoking his or her essential nature, higher nature which we call atma -thatwam. Atma means I, thatwam means reality. Atma-thatwam means the real -I. What is this real-I – Shankaracharya explains based on vedantic teaching.

In the Vedānta the scriptures, to reveal the real-I – two important principles are used. To recognize the real-I – **two important principles are used**. They are the foundational principles, **if these two are clear, Vedānta is clear**. If these two are shaky, Vedānta also will be shaky.

The **first principle** is – **I am different from whatever I experience**. I am different from whatever I experience. And the **second** – I will explain these two later, we will note down these two principles. The second principle is – **all the experienced attributes, belong to the experienced objects and never to the experiencer, I**. All the

experienced attributes belong to the experienced object and they never belong to I the-experiencer-subject. Very powerful and very important, because we can have infinite corollaries out of these two. You can go on extracting corollaries out of these two.

I will explain these two.

The **first** one is – **I am different from whatever I experience**. The reason is – whatever I experience is an object and I am the subject and we all know, subject is different from the object and object is different from the subject. We all know from our experience. I am experiencing the hall. Hall is an object of experience, I am the subject of experience, I am not the hall, the hall is not me. I experience the mike, mike is the object, I am the subject, mike is not me, I am not the mike. And if all these examples do not convince, final example that will convince is – I am experiencing a donkey – when I say this, you will understand. Donkey is the object of experience, I am the subject of experience and thank God I am different from that donkey. Eyes experience all the objects but the eyes are different from the objects. Therefore the first principle is – I am different from whatever I experience.

The **second** principle is – all the experienced attributes – like the clip has green color, the color green is an attribute experienced by me. Its form is experienced by. So the color and form are experienced attributes and those two attributes belong to the experienced clip only. The green color does not belong to me the experiencer. This particular shape does not belong to me the experiencer, therefore **all experienced attributes belong to the experienced object**.

These are the two principles we use in Vedanta. Based on that Shankaracharya first says, what I am not. What I am, we can see later; first – what I am not. So he says, in the fourth line -

Aham bhootha sangah na bhavaami – bhootha sangah means the combination of the five elements. Bhootha sangha means the combination of the five elements. The products of the five elements. Another word is bhouthica prapanja. Therefore Shankaracharya says, I am not this bhouthica prapanja which is an object of my

experience. And therefore the whole world is bhouthica prapanja, the object of my experience, therefore I am not. This we will easily nod our heads. The whole world is bhouthica prapanja, bhouthicathwaath drshyathwaath atma vilakshannah. Prapanja atma vilakshannah bhouthicathwaath drshyathwaath donkey wath. Like a donkey.

Up to this no problem.

Then problem comes when we come to the dear physical body. Of course dear up to a particular age. Thereafter attitude changes. This physical body, the Vedanta, along with Shankaracharya ask the question, is this physical body bhouthicam and drshyam or not. This physical body is also bhouthicam, product of five elements, there is mud there, Dayananda swamiji says, not only all over the body, *more than enough in the head also!* Therefore earth is there, water is there in the body, air is there in the body, fire is there, temperature, space is there. The body is paancha bhouthicam exactly like this desk and body is very much experienced by me, intimately awared by me. It is an object of my experience. Therefore may you recognize the fact. **Dehah na atma bhouthicathwaath drshyathwaath ghatavath.** *Naalaaru maadamaai kuyavanai vendi kondu vandhaan oru thondi.* It is only a thondi, koothaadi koothaadi pottu vodaithaandi – there is a Tamil verse, this is only a thondi, a mud pot. So I am not the body, is one point.

Then you go one more step further, what about the mind? Shankaracharya says, mind is also bhootha sangah. It is also a product of five elements. Mind is also bhouthicam. **Anna maya hi somya manah aapo mayahi praannah, tejo mayee vaaagithi,** Chandogya Upanishad, mind is also a product of five elements only. The only difference is – mind is subtle matter, body is gross matter. But both are matter only.

And not only the mind is bhouthicam, product of elements, mind is also an object of my experience. I clearly know the conditions of the mind. Whether the mind is calm or turbulent, angry or happy, ignorant or wise, whether you are understanding my words or not, I don't know. I go by hope. Hope after hope. The life of a teacher is based on hope. I don't know what is happening in your mind. Whether something is happening, what is happening. I have to ask. You are able to say, I understand, I don't

understand. Which means the conditions of the mind, is experienceable to you, it is an object of experience. Therefore mind also I am not. Who am I? I am abhouthicah, non material entity, non material awaring entity, non material witnessing principle. Sakshi Chaitanya swaroopah aham asmi. I am of the nature of witnessing consciousness. Therefore aham atma thathwam bhavaami. Nacha bhootha sangah bhavaami.

I am not the body, mind complex which is material object, I am the witnessing consciousness principle. And not only I am witnessing the body mind complex, I witness another event also. What is that.

Third line - *swapna jaagara shushuptham avaithi*. **Avaithi** means experience. Witness, awares. I am the consciousness principle different from body and mind and which awares or witnesses the three states of experiences regularly. **Nithyam avaithi** means regularly witnesses three states of experiences which will keep on cyclically changing. And what are they. *Jagrat* avasthaa – the *waking* state, *swapna* avasthaa the *dream state* and the *shushuptham* the state of *dreamless sleep*, otherwise called deep sleep.

All these three avasthaas come and go, I am the witness, the sakshi of these three. And therefore Vedanta gives me a special title and what is that. *Avasthaathraya sakshi asmi*.

So when the jagrat avasthaa comes, waking state begins. I begin to operate this physical body. During dream I don't operate this physical body, like dead body it lies down on the bed, not used, I use a separate body, separate objects in the dream, separate spectacles because this spectacles I cannot use. Separate spectacles, separate hearing aid, swapna-hearing-aid is different and separate set of objects, separate set of people, finally and most importantly, separate desha and kaala. Time and space.

Everything separate. Space, time, objects and body, I have a distinct set. Like people having houses in different places. In each place, separate set they might have kept, everything separate, so that they need not carry. They can afford. Instead of carrying

here to there, in each place they keep one set. Like that we are rich ones. In dream we have everything separate. How rich we are. Jagarat avasthaa, different body, different objects, different time, different space. And shushupthi avasthaa, both of them are folded, there is no time, there is no space, there is no object, there is no body also. All of them are resolved. These three states are constantly coming and going like a march past.

And if I am witnessing these three avasthaas, apply the first principle. What is the first principle. I am different from all the three avasthaas. I am different from all the three avasthaas. Therefore different from waker's body, different from waker's world, waker's time and waker's space. Dreamer's body, dreamer's objects, dreamer's time and dreamer's space – I am different from all of them.

And thereafter we have to apply the second principle which is very, very important. What is that? All the attributes of the experienced objects, little bit tough, but worth meditating upon, the attributes of every experienced object, or every experienced attributes belong to experienced object and not the experiencer.

Now what we say is, time and space location is the attribute of every object. This clip is located space-wise. What is space location. It is here and not elsewhere. Spatial location. *This* has spatial location, *that* has spatial location, *sun* has spatial location, *moon* has spatial location, we devotees give *bhagavan* also spatial location. He is in Vaikundam and we also pray that we should go to Vaikunda. Thus every object that you know has got an attribute of spatial location. Spatial location is what? An experienced attribute. Not only it has spatial location, it has got time wise location also. What do you mean by time-wise location? Can you understand - it has got a beginning, date of manufacture, and, it has got a date of expiry. So this clip has got a beginning and end. Temporarily time-wise. It has got a time wise location. Time coordinate.

Every object in creation has got space-time location as its attributes. And now Vedanta says, objects in the waking state have space-time location. What about objects in dream if you ask, in dream also every object has got a space-location and time-location. Therefore **space-time location is an attribute of every experienced**

object. O.k. why are you saying this so much. It is very important because if space-time location is an experienced attribute, then it should belong to all the experienced objects and if it belongs to all the experienced-objects, it does not belong to the experiencer-subject. That means I don't have time space location.

I don't have time-space location

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्त्वं
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

sāndrānandāvabōdhātmakamanupamitaṁ kāladēsāvadhibhyāṁ
nirmuktaṁ nityamuktaṁ nigamaśatasahasrēṇa nirbhāsyamānam |
aspaṣṭaṁ dr̥ṣṭamātrē punarurupuruṣārthātmakaṁ brahma tatvaṁ
tattāvadbhāti sākṣād gurupavanapurē hanta bhāgyaṁ janānām || 1 ||

First shloka of Naaraayaneeyam. All pervading Guruvaayoorappan is in Guruvaayoor. How is it!? And we all run. I don't say don't go to Guruvaayoor. Because we have got certain conditioning and we have fallen in love with that conditioning and we refuse to grow out of that conditioning, I the atma, am desha kaala atheethah and that is why, when jaagrat avasthaa goes away, jagrat time also goes, jagrat do you understand? waking state, when the waking state goes away, waking time goes, waking space goes and objects conditioned by time and space they also go away. But who continues. I the witness am there. Even after the disappearance of waker's time and space I continue to be there, then the dream time and space arrive, I am and that also goes away, sleep comes, (right now many are in that mode!), sleep comes and those objects go away, but even then I the witness of the sleep continues. From that it is clear that I am unconditioned by time and space. When I am not conditioned by time, I am called *Sat*. when I am not conditioned by space, I am called *ananthah*. So *sad roopah aham asmi. Kaalaatheethah. Ananthah roopah aham asmi, deshaatheethah*. And my nature being consciousness I am *sad, chith ananthah*. I will come to *Anandam* alater. I am *sat* not limited by time, I am *ananthah* not limited by space, I am a consciousness witness, therefore I am *chith*. Therefore sadchitanantha atma aham asmi.

And then the Upanishad says, whatever is limitless is *anandah*. *Yovai bhoomaa thath sukham na alpae sukham asthi*. Limitlessness or *poornathwam* is anandah, *limitation is always dhukham*. Whenever there is sorrow, we are missing something in life. Some deficiency. That word is apt you see. Whenever we are sorrowful, there is some deficiency. Need not be concrete. Somebody doesn't love me. They were sending emails till now; now not sending. So I am missing something, not concrete, but love and care. Always, when I am *apoornah*, I *want* something in life, I *miss* something in life, there is sorrow. And whenever there is *poornathwam*, there is *anandah*. **Sad chit anathah anandah aham asmi.**

Therefore Shankaracharya says, **satchith sukham**. So what all words we have seen. Aham bhootha sangah naasmi. I am not the body, not the mind, I am the witness consciousness and what else. **Swapna jaagara shushuptham avaiti** – I am the witness of the three states of experience, in which alone time and space is there and I am beyond the realm of time and space – is the second point. Sad chith sukham aham asmi. Therefore only I am *sat* – not limited by time, sukham not limited by space, and chith – of the nature of consciousness.

Now try to count your problems. No problem to count. That is your problem. In fact after knowing this, we have only one problem to count. What is that? No problem to count. If at all we have to count, we have to count others problems. Some job you need! So therefore you count others problems, sorry they have this problem, somebody's problem you have to count, you don't have any problem to count. That is called counting your blessings. That is how we started. Therefore *sadchith sukham*.

Then the next word is – incidentally the word **nithyam** in the third line, is an adverbial word qualifying avaiti. Avaiti means to witness. Ava plus ee dhaathu. Avaiti. To witness. Nithyam we have the meaning of eternal, in this context nithyam is an adverb, constantly, always witnesses the avasthaathrayam. That means atma doesn't sleep.

Then the next word is **thuriyam**. This I the consciousness has got four statuses. Three of them – *relational status*, one is my own *real status*. For example, imagine, I am

sitting here. In front of me my father is standing. From the stand point of my father, I will get a status. I am a son. Next my brother is standing. From the standpoint of the brother, I get the status brother. Now son is not an absolute status, but it is a relative status, from the standpoint of father. Brother is not *absolute status*, but is a status from the standpoint of my brother or sister. And my guru is standing here, from the standpoint of my guru, I get the status of shishya. Shishyathwam is not my absolute status; if it is absolute status, when I come down, I will do namaskaara to all of you. So thus, son-hood, brother-hood, shishyaa-hood, they are all relative statuses, I am a human being is the *absolute status* from the relative world standpoint. From the world angle, I am a human being, but I am called brother or son or disciple, etc. So thus, a *status can be relational or non-relational status*. Every object has got relational as well as non-relational status.

The scriptures say, *I the atma has got three relational statuses and one non relational original status*. When I am experiencing the jagrat avasthaa, from the standpoint of waking state, in the proximity of waking state, conditioned by the waking state, I am called a waker. Jagrat avasthaa vaan. Associated with jagrat avasthaa. In English, waker-I. And suppose I go to dream state, I continues to be there as the common thread; what has changed is only the state and from the standpoint of the dream state, I am called dreamer-I, which is relational or absolute, if the waker state is absolute what will happen? He will awake always. That also is a problem. Always sleeping problem, always waking problem. Where you have to be asleep you have to be asleep and where you have to be awake, you have to be awake. So *I am not an absolute waker, I am not an absolute dreamer, I am not an absolute sleeper* also. Because that is also a temporary status which I enjoy or suffer, whatever it might be, which I go through when the sleep state is there. Therefore I have got three names, *waker, dreamer and sleeper*. In Vedanta shaashtra, they are called *vishwa, taijasa* and *praagnya*. In Mandookya Upanishad waker is called vishwa, dreamer is called taijasa, sleeper is called praagnya. All the three are called what. My statuses. But not absolute status. *Relative status. Sopaadhica swaroopam*. Whereas what is my status from my own standpoint. Like when father is not there, brother is not there, guru is not there, I cannot call myself by these names,. Then what is my status, I say I am a human being. Similarly here also, when these three states are kept aside and I ask who am I – you cannot say, I am a father because that is a relational status in the jagrat avasthaa. You

cannot say, I am an employer, you cannot say, I am a voter, election is coming, you cannot say, I am a candidate, nothing can be said. In fact all the biodata that you give, they are all only the statuses of the relative I, otherwise called ahankaara I. vishwa is called ahankaara I sopaadhika, taijasa is called ahankaara I sopaadhika and we are so much involved in ahankaara, we have forgotten the original sakshi-I. This sakshi-I what name can be given. All the names that we know are in terms of one attribute or another. If you analyze really, all the names that we give, are based on one attribute or another. Jaathi, guna, kriya, dhavya, sambandha – all those things in Mandukya, we elaborately analyzed. Various attributes are responsible for various names. I am free from all those attributes. Because attributes belong to what? Experienced attributes belong to experienced objects. Since I don't have any of the attributes, since even the space-time location attributes cannot be given, I cannot give a name for myself. In villages they used to ask: "Are you the nameless insect; since you are not revealing your name!. nameless-insect.

I cannot be named. But some name is required. Therefore what they said. **Fourth one.** Because the other three are there. Therefore since, I am different from vishwa, taijasa and praagnya, first three being relative, I being absolute, they said, thureeyam. **Thureeyam means non-relational-I.** sakshi chaitanyam is called thureeyam.

And this I-the-atma-thathwam, is available when and where. If you ask, he says, **hrdee samspurath.** This witness consciousness principle is always available in the heart, heart here means the mind. In Vedanta shastra heart has two meanings. One is the heart that we know. The physical heart, the muscular heart is one meaning and the second meaning is – the mind. In this context hrdee means mind. In our own mind, the sakshi is available all the time, witnessing the external world, witnessing the bodily condition, witnessing the mental condition, and even when the mind becomes totally silent, witnessing the mental silence also. *Vrthee bhaava abhaava sakshi roopenna. Vrithi bhaavam* means what. **Vrithi bhaavam** means the **presence of thoughts.** **Vrithi abhaavam** means what - the **absence of thoughts.** Sakshi means I am aware of presence of thoughts in the mind, absence of thoughts in the mind, as that witness consciousness.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषामम ॥ १ ॥

**jāgratsvapnasuṣuptiṣu sphuṭatarā yā saṁvidujjṛmbhatē
yā brahmādipīlīkāntatanuṣu prōtā jagatsākṣiṇī |
saivāhaṁ na ca dṛśyavastviti dṛḍhaprajñāpi yasyāsti cē-
ccāṇḍālō:'stu sa tu dvijō:'stu gururityēṣā maṇiṣā mama || 1 ||**

If one is convinced firmly, that he is that very Soul which manifests itself in all the conditions of sleep, wakefulness and dream, in all the objects from the great Brahma (the creator) to the tiny ant and which is also the vibrant, but invisible, witnesser of all, then as per my clear conclusion, he is the great teacher/preceptor, be he a twice-born (i.e higher castes) or an outcaste.

Shankaracharya says in Maneeshaa panchakam.

So I am always shining. **Sampurath** means what. Always experienced. Self-evidently experienced. So never ask, how to experience the sakshi. Sakshi is one thing which is always experienced. Because of the self-experienced-sakshi alone, everything else is experienced. Therefore don't put forth any effort to experience the sakshi, the effort is only to turn your attention towards the ever-experienced sakshi. Our effort is not to experience the sakshi, but our effort is to turn our attention to the ever experienced-sakshi. Like the light in my body. You are experiencing the light on my body, but we don't pay attention to the light, because we are busy looking at the objects light is experienced,. When. All the time, from the beginning of the class, up to the end of the class, you are experiencing the light, but we have not paid attention to that. So I am saying to recognize the light in the hand. Similarly the aim of Vedanta is attention-drawing. Not revealing a new thing, we don't require a new experience; we have only to turn our attention to the ever-experienced hrdee-sampurath. *Sanithyo palabdhis swaroopoha atma*. That is the atma thathwam. That atma thathwam is known by another two names. **Nishkalam brahma**. In Mundaka Upanishad, *Hirannmaye pare koshay virajam brahma nishkalam*. Brahma means infinite and nishkalam means divisionless. So I am the atma-thatwam which is ever experienced, which is divisionless, which is infinite, which is different from body, mind, which is the witness of all the avasthaas, which is sadchitanatha ananda, which

is called the fourth, that atma, is my higher nature. I want to count this blessing in the morning class.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तत्ब्रह्म निष्कलमहं न तु भूतसंघः ॥ १ ॥

prāta: smarāmi hṛdi saṁsphuradātmattvaṁ
saccitsukhaṁ paramahaṁsagatiṁ turīyam |
yatsvapnajāgarasusuptimavaiti nityaṁ
tatbrahma niṣkalamahaṁ na tu bhūtasam̐gha: || 1 ||

In this first verse, Adi Shankaracharya describes the nature of Atma, the real-I, as revealed by the Upanishadic scriptures. He pointed out that atma is the sakshi chaitanyam, the witness consciousness which is always available in the mind, as avasthaathraya sakshi, the experiencer of the three states. That atma is called thureeyam, from the standpoint of itself, while it is called the waker or the dreamer or sleeper from the standpoint of these three states of experience. And that atma is nishkalam brahma. We have to **note the significance of the two words nishkalam and brahma.**

When we say atma is the sakshi chaitanyam obtaining in the heart or mind, we may develop a misconception that there is a sakshi atma inside me and you have got a sakshi atma inside you and we may conclude that there are many sakshi atmas and this is called **atma bhahuthwa bhraanthi**. And this confusion can take place in a lay mind or even philosophers like sankhya and yoga etc. have this misconception that atmas are many. The word nishkalam borrowed from Mundaka Upanishad, negates that idea because the word nishkalam means that which is free from parts or division. Consciousness is not available for division and therefore there is no question of plurality of consciousness. But that sakshi seems to be divided when it is available in the living beings. Just as there seems to be several pot spaces, big and small, when there are several containers, the enclosed space also seems to be plural, like ghataakaasha, mattaakasha, pataakaasha, udhara aakaashaa – big one and shira aakaasha – so aakaashas are seemingly plural but really not plural. Similarly sakshi

seems to be many but it is only one. That idea is conveyed by the word nishkalam. Nirgathaah kalaah yasmaath sah – or thath. And this word nishkalam also removes another misconception. That many people think jeevatma is micro consciousness and paramatma is macro consciousness and we are all sparks of consciousness - in fact this word is very often used also. We are all sparks of consciousness - minute sparks which are part of the total macro consciousness. This is another misconception.

And by using the word nishkalam, borrowed from Mundaka Upanishad, Shankaracharya says, there is no part / whole relationship possible in consciousness. With regard to body it is possible, Bhagavan has got total body, I have got a small body, from body angle part whole relationship is possible, chaintanya drshtyaa – part / whole relationship is not possible.

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।

नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ३.७॥

na:'kāsasya ghaṭākāśō vikārāvayavau yathā |

naivā:'tmanaḥ sadā jīvō vikārāvayavau tathā || 3.7||

“7. As the Ghātakāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman. (Swami Nikhilananda’s translation, RK Mission)

In Mandukya kaarika Gaudapaadaacharya says, just as pot space cannot be treated as a part of total space, because space doesn’t have part-whole division, similarly consciousness also cannot have part-whole division. Therefore nishkalam chaintanyam. That is the significance of the word nishkalam.

Then the word brahma is also used by Shankaracharya here in the fourth line. In the first line the word atma-thathwam is used. In the fourth line Brahman is used. By that Shankaracharya shows that atma, the twam pada lakshyaartha and Brahman the thath pada lakshyaartha, atma the jeevatma and Brahman the paramaatma - both are one and the same. Thus jeevatma paramaatma aikyam – mahaavaakyarthah is also brought in as part of this meditation. Nishkalam brahma, aham bhraathah smaraami. For what purpose. To count the blessing, marakkalaiye, to count the blessing, we are remembering the swaroopam.

Then I have left out one word in the middle. And that word is **paramahamsa gathim**. Paramahamsa refers to a sanyaasi. **Gathih** means goal. Paramahamsa gathih means the goal of sanyaasis. Sanyaasis are divided into several groups in our tradition – based on the type of sanyasa, based on the type of dress, based on the type of dhanda, based on the presence and absence of sacred thread, based on the life style, based on duties, etc. sanyasis themselves are divided into kutichaka, bahudhaka, hamsa etc. among various types of sanyasis; paramahamsa is a type of sanyasi. And for those paramahamsa sanyaasis, the thureeya atma is the goal, or moksha is the goal.

And why does he say that. **Based on the desire for moksha or atma, the entire humanity can be classified into four groups**. Based on the desire for atma, otherwise desire for atma jnanam (both are same), or desire for moksha, based on the desire, the entire humanity can be classified into four. The first group is **amumukshu**. Amumukshu means what? That group which doesn't have desire for moksha at all. Even if you give, they do not want it. I don't want moksha. Don't impose moksha upon me. There are many. So this is the first group; we will call them amumukshu. **Non-desirers of moksha**.

And second group is called **mandha mumukshu**. That group for which moksha is *one of the goals* among countless commitments, countless goals. Moksha is also in the list, you have to search for moksha in that list. Somewhere moksha is also there. Often it is the last in the list. To be pursued when I am good for nothing else. Or when I am not wanted by others. This is called mandha mumukshu for whom moksha is one of the goals.

Then the group is called **madhyama mumukshu**, for them moksha is not one of the goals, but it occupies **the top position in the list**. Moksha is the first goal, they enumerate. And after moksha, they write many things else also. So definitely superior to the previous ones. And therefore we elevate them to the madhyama mumukshu category.

And then there is a fourth group, can you guess what can be the fourth group. The fourth group is that which lists **moksha as the only goal**. It *is not one of the goals, it is not even the greatest goal, it is the **only goal of life***. Who ever has got such a desire is called **uthama mumukshu**. Or *theevra mumukshu*.

And such a theevra mumukshu is called paramahamsa sanyasi. For that only all these were said. Do not think that I was telling you a story. Such a uthama mumukshu is called paramahamsah. Because he has left all other pursuits in life. No dharma pursuit, no artha pursuit, no kaama pursuit, moksha is the only thing for which he spends the rest of the life. Such a person is called paramahamsa. For them atma is the goal. For others atma is also the goal. Eppadi. For these people atma is the only goal. Therefore atma is called what. Paramahamsa gathih vilakshyam.

कश्चिद्धीरः प्रत्यगात्मानमैक्ष-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥ 2.1.१ ॥

kaściddhīraḥ pratyagātmānamaikṣa-

dāvṛttacakṣuramṛtatvamicchan || 2.1.1|| - Kathopanishad

Aavritha chakshu means turning away from all other pursuits in life. And therefore paramahamsa gathim, thureeyam atmathamam aham praathah smaraami.

So this is the first verse. Before going further, I will only make – give some clarifications for Sanskrit students. Even though the verse is relatively simple, when we try to make a syntactical connection, if you try to analyse anvaya-wise this verse creates lot of problems from anvayah angle. During meditation, if you think of anvaya, meditation would be gone! It is a difficult anvaya.

So I will tell you how it has to be connected. Four times you have to use the word atma-thathwam. *Yath atma thathwam swapna jaagara shushuptham, nithyam avaiithi. Yath atmathamam nishkalam brahma asthi. Thath hrdee samspurath atma thathwam, that chith sukham paramahamsa gathim thureeyam aham braathaha smaraami*. That is first sentence. Then the second sentence is – *thath aham asmi*. Then the third sentence, *bhootha sangah aham na asmi. Thath aham asmi, bhootha*

sangah na aham asmi. Here thath aham asmi is also a significant sentence. That significance also I will tell you.

When we say I am meditating upon thureeya atma, which is the avasthaathraya sakshi, which is Brahman which is the goal of paramahamsa, that sakshi chaitnayam, I remember, when you say, there is a possibility of misconception. What is that? Atma thathwam is an object I want to remember and if atma thatwam is a remembered-object, and I am the rememberer-subject, what will happen, again atma will be something, I will be something, something means what? I will become Anatma. First I say I meditate upon atma, then I say, I meditate as that atma I am. So I meditate upon that atma as myself, therefore I am satchithsukham, I am paramahamsa gathih, I am thureeyam. Therefore it is not bhedhah-dhyaanam. It is abhedha dhyaanam. This non dual meditation. Therefore that aham asmi is important. Otherwise I have a sakshi, I have a sakshi you will repeat. **Never say, I have a sakshi; always say, I am sakshi.**

Now continuing further, I am going to make a slight change in the order. For the sake of convenience of teaching, after the first verse, I would like to go to the third verse. So 1 – 3 – 2 panna poren. So we will read the third verse,

Verse 3

प्रातर्नमामि तमसः परमर्कवर्णं
पूर्णं सनातनमिदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमखण्डमूर्तौ
रज्ज्वां भुजंगम इव प्रतिभाति तं वै ॥ ३ ॥

prātarnamāmi tamasa: paramarkavarṇaṁ
pūrṇaṁ sanātanamidam puruṣōttamākhyam |
yasminnidam jagadaśēṣamakhṇḍamūrtau
rajjvām bhujāngama iva pratibhāti taṁ vai || 3 ||

So aham praathaha namaami. I offer my salutations or namaskaarams to that brahma-atma thathwam. And how do I do namaskaara. Namaskaara can be done only in one way. In the form of aikya smaranam. Thasya smirhti sthathra dhridaiva nishtaa. In Saddarshanam Ramana Maharishi beautifully says, Brahma smarannam is brahma

nishtaa. Similarly namaskaara of Brahman is possible only in one way. That is by remembering my oneness with Brahman. That I don't stand separate from Brahman is a form of merger with Brahman, it is called atman nivedhana roopa namaskaara. Atma nivedhanam means what. I offer myself into Brahman. That means I don't stand separate from Brahman. That is called a form of namaskaara. Dissolving the prostrator is the ultimate form of prostration. See whether it is correct. Dissolving the very bhaktha is the ultimate form of bhakthi.

So aham bhraathah bramaathwa thathwam namaami. And why do I use the word brahmaathma thathwam. Because in the first verse, Shankaracharya has already equated brahman and atman and therefore bramaathma thathwam namaami.

And what is the nature of that. Tamasah param. The word tamas in this context mean ajnanam or ignorance or darkness and param means that which is beyond. So tamasah param. And what do you mean by beyond. We should be very careful when we use the word 'beyond' in the context of Vedanta. Normally when you say, this place is beyond that place, the word beyond indicates that it is spatially away from or further than that. The word beyond indicates spatial remoteness or distance. But when we say, atma is beyond something, it can never refer to spatial remoteness or distance. Why – because atma is all pervading. I cannot say, it is beyond that hall or beyond Mahabalipuram. Therefore in Vedanta beyond means unaffected. *Asaktham aliptham asprsham* – untouched by that. I can say light pervading my hand, is beyond the hand. We can use the word – wherein the word beyond means light is not away but light is not affected by the dirt of the hand, movement of the hand, or even the destruction of the hand. Light is asangah. Asangathwam is indicated by the word parathwam. Therefore atma the consciousness is beyond ignorance means – it is untouched by, unaffected by, even not totally covered by ignorance. Atma cannot be even totally covered by ignorance. It is a technical point. I will explain briefly.

Suppose atma is totally covered by ignorance, it will mean consciousness is totally covered by ignorance. If consciousness is totally covered by ignorance, what will happen? It will not be available even to illumine the ignorance itself. You cannot be conscious of the ignorance. I will give you an example. Suppose there is a bulb. One bulb you can assume. And there is a stage or room. And you cover the bulb with a

very, very thick cloth. Naturally the cloth covers the bulb and therefore the bulb becomes invisible, light is gone. Because of the cloth light is totally gone, there is pitch darkness. If there is pitch darkness, what will happen. Not only the cloth covers the light, if the light is covered, cloth will not be known also, because when the light is totally covered, the very existence of the cloth will not be illumined. So when you go to that dark room, can you understand, when you go to that dark room, you will not even know that there is a cloth, (if I have covered it, I only will know it), suppose somebody else enters the hall, not only the light will not be seen, because the dark cloth covers it, even that there is a dark cloth covering the light also he won't know.

Therefore if you talk about the dark cloth covering the light, for that you require what? light is required. Therefore if you understand, good. Therefore if ignorance covers consciousness totally, the very existence of ignorance will not be known. And therefore ignorance can cover consciousness only partly. It can never cover the consciousness totally. And therefore it is called tamasah param. That which is unaffected by ignorance and that which illumines the very ignorance itself. That which is unaffected by ignorance and that which illumines the very ignorance itself. That which proves the very existence of ignorance. That is why when you say, I don't know something. I don't know, but I know that I don't know.

How. How I know I don't know. Remember if any class is possible in any subject, you require two people. Suppose there is a physics class. You require a physics teacher and you require a student. Who is the student. Student is one who doesn't know physics but who knows that he doesn't know physics. How do you know. Because he comes to learn physics. If he doesn't know that he doesn't know physics, he won't attend physics class. If he doesn't know that he doesn't know physics, he won't attend physics class. Therefore to attend the physics class two conditions are required. He should not know physics and he should know that he doesn't know physics. That condition is a necessity to be a student. Therefore every student requires partial ignorance and partial knowledge regarding his ignorance. Are you confused?. And who is the physics teacher. Physics teacher knows physics and also he knows that he knows physics. If he doesn't know that he knows physics, if he doesn't know that he knows physics, he cannot become a teacher. Therefore every

teacher requires two knowledge and every student requires one knowledge and one ignorance. O.k.

Tamasah param. Therefore atma is called that which illumines ignorance, proves the ignorance.

And **arkka varnam**. It is self effulgent, self evident, self proven, like the sooryah. And unlike the Chandra. Moon is also bright, sun is also bright. What is the difference between sun's brightness and moon's brightness? Sun's brightness is natural, intrinsic, *swaropa prakaasha* whereas moon's brightness is borrowed *aaganthuka prakasha*. Similarly here also atma has got chaitanyam of its own, whereas body is chethanam because of what. Not intrinsic consciousness. If body has got intrinsic consciousness, what will be the consequence. It will never become inert, because it has got natural consciousness. If it will never become inert, it means what, it will never die. It will go on living. And you may say, Swamiji, isn't it good news. Remember it may appear a good news for you, but when you look at the totality, already 5 billion population, all the 17th century, 12th century people – with the hunched back, all of them survive. Death will become impossible if all of them have intrinsic consciousness. Body is like the moon, it has got borrowed consciousness, mind has got borrowed consciousness. Only atma is aadithyasya varnah iva varnah swayam prakaasah yasya thad atma thathwam aadithya varnam.

And this Shankaracharya borrows from purusha sooktham. Vedaaha medam purusham mahaantham aadithya varnam tamasas thu pare – aadithya varnah. So arkka varnah. Arkka means aadithya.

Then the next word is **poornam**. Poornam means that which is ever full and complete and therefore he doesn't need anything to make itself complete. And this knowledge is very important because all the human struggles are nothing but - because I am not satisfied with myself as I am now. Either physical incompleteness or emotional incompleteness or intellectual incompleteness, it is the apoornathwam which keeps the struggle going on and on and any amount of accomplishments, I travel from apoornam to apoornam because finite plus finite will be finite only. Therefore anything that we achieve in life, apoornathwam will never go, the

poornathwam will have to come only by one method. And what is that method. I should claim the fact that poornathwam is my nature and apoornathwam is an assumption. It is an assumption we say, because it is a conclusion arrived at without enquiry. I enquire about everything else, except myself. And without enquiry, whatever conclusion I have, it is speculation, it is assumption. And we all start our life, based on this basic assumption. What is that. Aham apoornah. And as a baby it starts with gilligillipai or whatever it is. I keep on –

बालस्तावत्क्रीडासक्तःतरुणस्तावत्तरुणीसक्तः।
वृद्धस्तावच्चिन्तासक्तःपरमेब्रह्मणिकोऽपिनसक्तः ॥

Bālastāvatkṛīḍāsaktaḥ taruṇastāvattaruṇīsaktaḥ
Vṛddhastāvaccintāsaktaḥ parame brahmaṇi ko'pi na saktaḥ

So the struggle to get rid of apoornathwam goes only by knowing aham poorna atma.

And **sanaathana padam** – and this is one goal which is eternal. Whereas any other goal in the form of material achievements, anatma goals, they are all not sanaathanam, they are all anithyam.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥
antavattu phalaṁ tēṣāṁ tadbhavatyalpamēdhasām |
dēvāndēvayajō yānti madbhaktā yānti māmapi || 7-23||

Krishna said in the Gita. You can get any goal in life, but the statutory warning is what. Other than atma, any other goal – it is perishable. Either it leaves you or you have to leave it - both of them will have to end. And therefore atma padam alone is sanaathanam. Nithya padam. Padam means goal. And this atma is known by a special name in the fifteenth chapter of the bhagavad gita and that name is purushothama. Very chapter is called purushothama yoga. The 15th chapter. And there Krishna talks about three purushas. Kshara purusha, akshara purusha and uthama purusha.

Kshara purusha refers to the whole universe or matter in visible form, in concrete form. Vyaktha jada prapanja is called kshara purusha. Manifest matter. And this matter is available during srishti. It is what we are experiencing. In fact whatever we are experiencing is matter only. What about all of you, I am experiencing. It is matter or non matter. You have get a doubt. So I am seeing all of you. You are all matter or non matter? Remember you do not have to doubt. All the physical bodies are nothing but bhootha sangah. Made up of pancha bhoothas. Or even according to modern science – varieties of chemicals only, that is why bio chemistry is possible. Only Chemicals. Chemical bundle. Therefore this visible universe is called kshara purusha manifest matter.

At the time of pralaya, dissolution, the whole matter will go back to unmanifest condition which is called avyaktha jada prapanja or unmanifest matter. We may call it energy. What is energy – matter in invisible form is energy.

In the next srishti what happens, again that unmanifest matter becomes manifest matter. Infact this is srishti and laya. Manifest matter is called kshara purusha. And unmanifest matter is called akshara purusha. Because matter can never be created or destroyed. It will always go from manifest to unmanifest and unmanifest to manifest. Matter can never be destroyed or created. Unmanifestation is called destruction of matter. Manifestation is called creation. There is no actual creation or destruction. After mentioning them, Krishna says, other than these two fold matter, there is a third entity.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥

dvāvimau puruṣau lōkē kṣaraścākṣara ēva ca |

kṣaraḥ sarvāṇi bhūtāni kūṭasthō:'kṣara ucyatē || 15-16||

Manifest unmanifest matter.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥

uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ |
yō lōkatrayamāviśya bibhartavyaya īśvaraḥ || 15-17||

Other than these two fold matter, the third entity is the sakshi chaitanyam, which does not undergo any change at all. Time will act upon matter, time will act upon matter making it manifest and unmanifest but time can never act upon the chaitanya, I, the consciousness principle. That is why in the avasthaathrayam also, it is only the world going to manifestation in jagrat and swapna and the world becoming unmanifest in sushupthi – world is only coming and going but, I the sakshi do not arrive or depart, I am the aagamaa paayi sakshi.

And that non-material consciousness principle Krishna calls uthamah purusha. And that uthamah purusha if you reverse it becomes purushothamah. Therefore purushothamah means vyaktha avyaktha prapanja vilakshana chaitanyam. Nirguna chaitanyam is called purushothama. Purushothama ithi aakhyaa. Aakhyaa means name. naamadheyam yasya.

And then Shankaracharya goes to the next big jump.

यस्मिन्निदं जगदशेषमखण्डमूर्तां रज्ज्वां भुजंगम इव प्रतिभाति तं वै;

yasminnidaṁ jagadaśēsamakhṇḍamūrtāu rajjvāṁ bhujāṅgama iva pratibhāti taṁ vai

So fasten your seat belts, we have to take off now to the next stage.

Until now, we have talked about atma as the sakshi chaitanyam and we said everything else is matter. It is an object of experience, it is anatma. So the entire world is matter anatma. Body is anatma, mind is matter anatama, even thoughts are matter, anatma, in fact whatever I experience is matter anatma. I the experinecer am non material atma chaitanyam. Even to arrive at you have to struggle a lot. And Vedanta says, the journey is not yet over. Because even now, we are in dwaitham or duality. Because we ourselves have clearly divided everything into two. Atma-anatma vivekah. Drg-drshya vivekah. Sakshi-sakshya viveka. By this discrimination, we have indirectly accepted that there are two things. And as long as there are two things, our journey is not yet over. Duality means division, division means space, space means time, time means mortality. Mortality means fear. That is why we use the expression

mortally afraid. So how much fear you should have of mortality. Mortality I will be not immortality afraid – so therefore as long as there are two, there is samsara, fear. Therefore now, what is our next stage? This atma-anatma duality must be resolved into one. One has to swallow the other. Even in regular eating, suppose the food is there on the leaf and you are sitting here, eater-eaten duality is there. And all the items are your favorites. Now I ask you to sit like that only, will you love this duality. Or I start – ūrdhvamūlamadhaḥśākham, you will start getting angry. Who wants 15th chapter now. I am so hungry. Remember even in regular eating, **dwaitaabhdhi dhukham bhavathi**. When we will get ananda. One has to disappear into another. **Addhyathe addhicha bhoothaani**. So now the question is, between atma and anatma, which one should be resolved into what.

In the materialistic sciences what they do is, they resolve consciousness into matter and they arrive at ultimate reality as matter. That is why – all other sciences are called materialism, because they resolve consciousness into matter and they say, before creation, before life came, what was there. Matter was there. And after all destruction, what will be there. Matter. Therefore life comes and goes, life means what. Consciousness. comes and goes, matter is fundamental. That is called materialism, whereas in Vedanta it is reverse. What do we say, it is not that consciousness is swallowed by matter, we have to say, matter has to be swallowed by the atma chaitanyam.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९॥

mayyēva sakalam jātam mayi sarvaṁ pratiṣṭhitam |

mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham || 19|| Kaivalyam

Matter is swallowed by chaitanyam. Chaintanyam alone was, is and will be. Matter is arriving and departing. So therefore how to resolve that. The Upanishads say, atma the chaitanyam is the kaaranam, the cause. And anatma, the material universe is kaaryam, the effect.

Tasmaad vaa ethasmaad aatmana aakaashas sambhoothah, aakaashaathi vayuh vaayor agnih agnir aapah abhyas prithvi prithivyaa oshadhayah oshadheebhyonnam annaath purusha – the whole material universe has come out of atma. Therefore atma is kaaranam and anatma is kaaryam. This is the first stage.

And once you understand consciousness as cause, and matter as effect then we can easily arrive at the next corollary. And what is that. Any effect or product does not exist separate from or independent of the cause. This is simple – you don't require a PhD for that. Simple logic, ornaments do not exist separate from gold. If you think ornaments exist separate from gold, then you give me the gold and take away the ornaments. I will see whether you will do that after the class is over. Furniture do not exist separate from wood, because wood is cause, furniture is effect. Waves do not exist separate from water, in short any product does not exist separate from cause. Then what is product. Nothing but cause with different names and forms. And therefore Shankaracharya says, the whole universe is nothing but names and forms upon the one and only substance. That is called atma the chaitanyam. **Trayam vaa idham naama roopa karma jagat.**

Brhadhaaranyaka defines universe as name, form and function. There is no substance called universe. What is the substance? Atma only. Look at the shloka – **idham ashesham jagat.** This whole universe is **asmin prathi bhaasitham**, appears upon this atma, this whole universe appears on the atma, prathibhaasitham means appears. **Yasmin** means atmani. Adhishtaana atmani. The whole universe appears with different names and forms. There is no thing called universe. Very, very difficult to understand. The universe looks so tangible. But Vedanta negates this universe as non-separate from atma.

And for that different examples are given, gold and ornaments, clay and pot, but here Shankaracharya gives the well known rope-snake example. When the rope is mistaken as snake, even though there seems to be a snake, because we are frightened, but you know there is no snake other than the rope. So just as there is no snake separate from rope; similarly there is no universe separate from Brahman, mistaken-rope is snake, mistaken-Brahman is the universe. When you miss Brahman, take the naama roopa it is the universe. And therefore Brahman becomes the

adishtaanam, the only reality. O.k. so what. you cannot count two. You cannot say, gold and ornaments, you cannot say, wood and desk, similarly you never say, Brahman and world – you cannot say. Therefore what is there? Sarvam Brahma mayam jagat. Brahmai vai thadamrtham purasthaath brahma paschaath brahma dakshina thascha utharayna adashcha oordhvamcha prakrtham brahmaivedam vishwa midham varishtam. Brahman and Brahman alone is there. Then what is world. Confusion.

CLASS 3

Verse 3 (cont'd)

प्रातर्नमामि तमसः परमर्कवर्णं

पूर्णं सनातनमिदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमखण्डमूर्तौ

रज्ज्वां भुजंगम इव प्रतिभाति तं वै ॥ ३ ॥

prātarnamāmi tamasa: paramarkavarṇam

pūrṇam sanātanamidam puruṣōttamākhyam |

yasminnidam jagadaśēṣamakhṇḍamūrtau

rajjvām bhujāngama iva pratibhāti taṁ vai || 3 ||

The vednatic teaching is always presented in two stages. In the first stage, drg-drshya viveka is done, in which atma-I, is presented as the drg, the observer, experiencer, the chethana thathwam. And drshya is the object of experience which is called anatma, the achethana thathwam, the jada thathwam. Thus through drg-drshya viveka, the whole creation is divided into chethana-achethana vibhaaga. The experiencer-experienced division. And in this division, the world also will come under achethana section, inert matter, which is already known to us. But more important is body also will come under achethana-vibhaaga, the jada thathwam, the mind also will come under achethana-vibhaaga, thus chethana-achethana vibhaaga is done, vibhaaga means division, categorization is done, through drg-drshya viveka. And in this first stage, we come to duality because, the whole world is reduced into two. The chethanam subject and achethanam object. Atma being chethanam, anatma being jadam.

And in the second stage of teaching, the relationship between atma and anatma is changed to kaarya-kaarana sambandha. In the first stage, what is the relationship. Drg-drshya sambandha. The observer-observed relationship is the first relationship, whereas in the second stage, we revise or add the second relationship. We are not replacing the first relationship. Drg-drshya sambandha continues. In addition to this, we add one more very, very important relationship and that is consciousness is kaaranam and matter is kaaryam. Drg is kaaranam, drshyam is kaaryam. And this we arrive at with the help of the upanishadic teaching only. The modern science is not anywhere near this discussion because modern science has not even understood what is consciousness. Somebody gave me an article. In frontline there is an article, an interview with a great scientist. One Indian scientist who is doing research in brain, neurons, neurology, consciousness etc. and they don't know under what category consciousness should be studied.

When consciousness is not clearly understood, how can they talk about the relationship between consciousness and matter. Therefore this topic is not the topic of modern science, because they are still grappling with that subject matter. From Vedanta we come to know that consciousness is kaarana thathwam and matter is kaarya thathwam.

And once we know this kaarana-kaarya sambandha, then we can derive the corollary that kaaranam alone is the substance, kaaryam is only naama and roopa. Gold alone is the substance, ornaments are names and forms. There are no substances called ornaments. And once this is known, a mind boggling corollary comes. What is that. The entire experienced universe is an object and it is a kaaryam, that means the whole world is naama and roopa, non substantial name and form. Then what is the subject. What is the substance. I the observer alone am the only substance in the creation and this naama roopa prapanja is dependent on me, the substance. And to convey this idea the shastra uses different examples. As I said yesterday, one example is gold and ornaments. In Chandogya Upanishad, *yathaa ekayna lohmayena sarvam loha mayam vignyaathakum syaath vaachaarambannam vikaaro naama deyam loha mithyeva sathyam*. Three examples are given in chandogya Upanishad to reveal the

kaarya-kaarana sambandha. Kaaryam being dependent on kaaranam. Kaaryam meaning product and kaarnam meaning cause. Do not say in the end that only is not understood. Kaaryam is effect and kaaranam is cause. And another well known example, I cannot go into the details of the example then I will enter into adhyaasa bhaashyam and get into trouble, I have to complete this text today.

Therefore the second example is the rope and snake. Rope is example for substance. Snake is example for naama roopa, non substantial name and form. Depending upon the rope for its existence. And therefore Shankaracharya says, in the third verse, 4th line, *Rajwaam bhujanga maha iva* – just as the naama roopa snake appears upon the rope without having its own independent existence and therefore snake cannot be counted and therefore in Vedanta snake is called mithya. Just as a mithya snake appears upon the sathyam rope, the real rope, similarly idham ashesham jagat. This snake like universe. Because frightening. The snake like universe – what is going to be seen tomorrow when we wake up; that is frightening. When we start hearing negative news, the mind always is frightened, about the future, what negative message is going to come from where. And therefore the world is compared to a frightening snake. Even an army is frightened of the snake. Like the frightening snake, the frightening world appears upon atma I. So idham ashsham jagat. Prathibhaasitham. Appears upon the atma. Here atma is called **ashesha moorthy**. Ashesha moorthy, the final meaning is sarva adhishtaanam. Ashesha moorthy is sarva adishtaannam, it is a bahu vreehi compound, ashshaah moorthayaha roopaani yasmin sahaa ashesha moorthy. That upon which all the forms are super imposed. Appears. Asheshaa means all, moorthayah means forms, names and forms, yasmin saha – sapthami bahu vreehi – that upon which all the forms are super imposed that adishtaanam of all the naama roopas, adishtaanam means support / aadhaaram. Sarva aadhaare atmani sarva adhishtaane aamani, naama roopa prapanjajah adhyasthah vardathe.

And since the whole achethana prapanja is only name and form, and since name and form are non substantial, it cannot be counted as a second thing, therefore we can never say, I and world, because world is uncountable as a second. Just as the dream world cannot be counted, this world also cannot be counted. Then how many can be

counted. I alone am. So Brhadhaaranyaka says, *sovibheth tasmaad ekaakee vibhethi* – so when person does not know the non dual nature there is fear from the second. When I know there is no second thing to frighten me, why should I be frightened. And that abhayam is called moksha.

And therefore idham jagat ashesham moorthau atmani prathibhaasitham. Tham atmaanam aham praathah namaami. So here also, the anvaya must be rajwaam bhujanga mahaa iva – bhujanga maha means snake. Rajwaam bhujanga mahaa iva yasmin ashesha moorthau, idham ashehsam jagat prathibhaasitham vai tham tamasas param arkka varnam poornam sanaathana padam purushotha maakhyam aham praathaha namaami.

So with this Shankaracharya has established advaitam. In Vedanta we start with three. Jeeva, jagat and eshwara. The individual, world and God. Individual is called jeevatma, God is called paramatma and world is called anatma. Jeevatma, paramatma and anatma. We start with three. And then we make into one. How. Understand the method. Jeevatma and paramatma are equated by the maha vaakyam, thath twam asi. Through aikyam jeevatma and paramatma are merged as one atma. Ekatma. Remove the Adjective. Jeeva is not necessary, parama is not necessary – there is only one atma. Now how much. Two. Atma and anatma. Then what do we do? We say, anatma is only naama roopa. It cannot be counted. It is experienced but not countable. Therefore anatma is negated. Now now many are left. Eka atma. Advaita siddhi Shankaracharya has done in first and third verse. The first verse did jeevatma paramatma aikyam and the third verse negated anatma, therefore joining the first verse and third verse, we get ekaatma siddhi, advaita siddhi. In fact job is over. But the second verse is there in the middle, what is the purpose of the second verse, and that we will see now.

Verse 2

प्रातर्भजामि मनसां वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेति नेति वचनैर्निगमाऽवोचन्
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥ २ ॥

prātarbhajāmi manasām vacasāmagamyam
vācō vibhānti nikhilā yadanugrahēṇa |
yannēti nēti vacanairnigamā:'vōcan
taṁ dēvadēvamajamacyutamāhuragryam || 2 ||

So first verse and third verse dealt with advaita siddhi. The second verse is dealing with the knowledge of this advaita. And the means of that knowledge. So **prameya vichaara** is over, **pramaana vichara** is being done. How do we know this fact? How do we realize or recognize this atma, if you ask, Shankaracharya answers that. **Manasaam vachasaam agamyam**. Atma is not an object of knowledge. It is not available for objectification through any instrument of knowledge. We have got several instruments to know. The sense organs are instrument, mind is instrument. Written and spoken words are instruments. Every instrument of knowledge is called a pramaanam.

And in Vedanta shastra, they talk about six pramaanams and those six instruments are here represented by two words – manasaam and vachasaam. Manas stands for mind and sense organs and vachas stands for written and spoken words. Manasaam for the mind and vachasaam for the words, atma is agamyam. Agamyam means inaccessible, unreachable, unobjectifiable, unknowable. It is never an object of knowledge or an object of experience, therefore we should never ask the question, how can I experience the atma. That very question is based on fundamental mistake that I can experience the atma sometime in future. So we should all clearly note that atma is never experienceable through any specific experience occurring at any time. Atma is not experienceable as an object through any specific experience occurring at any specific time. Jagrat avasthaa, swapna avasthaa or shushupthi avasthaa. Or samaadhi avasthaa. Any avasthaa. No specific experience can reveal the atma as an object. Therefore manasaam vachasaam agamyam.

If atma cannot be experienced as an object, how do you know an atma exists? If atma is never experienceable as an object, through any pramaana, how do you prove its very existence. Because what can never be experienced, we say is non-existent. I don't have a horn. I don't experience it. You are not able to prove it

through any instrument of knowledge. So whatever is aprameyam, yathu yathu aprameyam thath thath asath is our experience. Whatever is non-experienceable is non-existent is our conclusion. So if atma is non-experienceable, then what is the proof for its existence. For that our answer is, it is not experienceable as an object through a specific experience, but it is ever experienced as the subject, in and through all the specific experiences. It is ever experienced as the subject, I –

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा

**bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttāsvanuvartamānamahamityantaḥ sphurantaṁ sadā**

– when object one is experienced, it is a specific experience, in that I the subject am experienced or not. It is experienced. It is experienced as I. I say, I am experiencing this cup. Therefore first object is experienced, self experience is there or not, it is there, that is why I say, I experience this. Second object has come. Clock experience is there, this is a specific experience. In that also what is there, I am experiencing this cloth. Self experience is there, in the second experience also. Thus **object-experiences go one after the other**, object experiences are specific experiences **but subject experience is always there**, in the first experience, second experience. When the class started with the first sentence you experience and you know I am experiencing the first sentence. Otherwise at the end of class, you will not know whether you attended or not – but whether I was there or not, I do not know. You don't have any doubt because throughout the experience of the class, one experience is continually there, I am, I am, I am, I am, it is not a specific experience, it is an eternal experience in and through arriving and departing specific objective experiences. O.k. very, very profound. You have to meditate a lot. Subjective experience is, a permanent non-specific experience, subjective experience is permanent non-specific experience in the form of I am, I am, I am, which continues as a thread in and through all the specific impermanent objective experiences. Subjective experience is a non-specific permanent experience, in what form. I am, I am, I am. It is Full which is in and through specific impermanent, objective experiences; aham asmi, aham asmi. That is why throughout the class you know you were there attending the class. What is the proof? What is the proof – you never ask

for the proof, if I ask for the proof, you will smile at me. What swamiji, don't you know this. So that I am there throughout the day, jagrat swapna shushupthishu, I am there throughout my biography, this doesn't require proof, because atma is ever experienced. Therefore never try for atma experience as a specific experience to happen at a specific time. And therefore Shankaracharya says, atma is self evident. Means ever-experienced and he goes one step further.

In fact because of the existence of the subject alone, the existence of the objects is proved. And therefore he says, **nikhilaah vaachaaha vibhaanthi**. All the words are experienced, all the thoughts are experienced, all the objects are experienced, because of what. **yadh anugrahenna**. Because of the ever experienced subject alone, objects are experienceable. Because of the ever experienced subject alone, the objects are experienced.

What is the example? The eyes are seeing all of you. Therefore there is a proof for everyone of you. You are there, because eyes are seeing. Chair is there because eyes are seeing. Wall is there, eyes are seeing. All of them are proved because the eyes are seeing them. But the eyes do not see the eyes themselves.

Can I see this eye with this eye itself. No; not possible. Suppose somebody asks the question, eyes are proving all of them by seeing, but what is the proof for the eyes. So if somebody negates the eyes because the eyes are not seen, how foolish it is. Eyes are never seen, but eyes do not require any proof, because everything is seen because of the non seen eyes. How? Everything is seen because of the non-seen eyes. Therefore every seeing is the proof for the non seen eyes. Mediate on this. Every seeing is the proof for the non-seen eyes. Seen you have to spell correctly. S e e n. Proof for the non-seen eyes. Every experience is the proof for the non-experienced, ever-evident, subject-aham chaitanya thathwam. Therefore **yasya atmanah anugrahenna**, yadh anugraha is shashti thath purusha compound word, because of the subject atma alone, everything is objectified but subject is never subject to objectification.

Then comes the fundamental question. If you say atma is ever-experienced – nityopalabdhi swaroopoham atma, Hastamalaka, as a boy, when he was presented

to Shankaracharya, as a foolish boy, Hastaamalaka was asked who are you by Shankaracharya and Hastaamalaka gave a mind boggling answer in ten verses and Shankaracharya had to write a commentary. And in Hastaamalakeeyam, ten verses, the fourth line goes like this. *Sanithyopalabdhi swaroopoham atma* I am the ever-experienced atma, why the heaven, hell we need not say. **Why the heaven should I work for atma anubhava. Working for atma anubhava is the fundamental delusion.** Now if atma anubhava, I need not work for, if atma is ever-experienced, why should we work for atma jnanam. And why should all the Upanishads talk about atma vidhyaa.

In Chandogya seventh chapter, *tharathi shokham atma vith ithi*. So Narada goes to Sanatkumara and asks for atma vidhya and Sanatkumara elaborately teaches also. Now the question is, if I have got atma anubhava why am I studying the scriptures. In fact if you had told me the first day, I would not have attended the second and third class. You are just fooling us Swamiji by saying this at the finishing stage. For that Shankaracharya gives the answer in his upadesha saahasri, 18th chapter, that he is presenting here. **We are not studying the scriptures to experience the atma or know the atma.** Both are not required because it is ever-experienced. Then our problem is, we have got certain misconceptions regarding the ever-experienced atma. Our problem is what. Certain misconceptions regarding the ever experienced atma, I the conscious principle. And what is the misconception? The misconception is born because of forgetting the second law I introduced on the first day. First day I told you two laws. Do you remember those two laws. The first law is – *I-the-experiencer am different from all the experienced objects*. Then what is the second law I said. Very important. *All experienced attributes belong to the experienced object and never to the experiencer subject*. That means what. All the experienced attributes are not mine. That means what? Height, weight, age, they are all physical attributes, therefore how should I look at those attributes. All physical attributes, they belong to – they are experienced attributes, aren't we experiencing weight. Everytime we get up! Experiencing the height weight etc and all those experienced physical features belong to the experienced-physical-body; I am heightless, I the experiencer-subject does not have height or weight or age. Can you understand? Physical body is an experienced-object, physical features are there for the physical body only whereas I

am niraakkaara, I am laghu, not guru, guru means – two meanings are there – teacher also is guru. Generally *gurus* become **guru** eating bhiksha; therefore only they are named Guru, meaning heavy. Therefore I don't know physical features don't belong to me. But what do I do, I say, I am fat, lean etc. That means the attributes of the object have been thrown on I-the-subject. Vedanta is only asking us to remove the attributes from I. Vedanta doesn't reveal the I. Vedanta asks us only to negate the attributes; they all do not belong to me.

And therefore the Upanishad, **nigamaaha, nethi, nethi vachanaih avochan**. In the printing, avocham is printed, it is not a printing mistake, because of sandhi rule, it becomes avocham. If you split the sandhi it becomes avochan and in the fourth line, the first word is tam – *stham* is there, if you split that, it will become *tam*. So nigamaah avochan means the Upanishads reveal only the freedom from attributes. The Upanishads do not reveal the atma, they need not reveal the atma. Atma is ever experienced as I am. But when you say, I am old, what does the Upanishads say, remove the oldness. I am young. Remove the Young_ness. Old and young belong to body, the object. Swamiji I am very, very intelligent or dull – intelligent – you will feel that you have to keep the 'intelligent'; I am very, very dull. Dull is an attribute of the intellect which is an object-of-experience. Therefore whatever attributes, raga, dwesha, kaama krodha, none of them belongs to me.

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

na mē dvēṣarāgau na mē lōbhamōhau

madō naiva mē naiva mātsaryabhāvaḥ |

na dharmō na cārthō na kāmō na mōkṣaḥ

cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham || 3||

What Vedanta says, is whenever I experience an emotion, nothing wrong in experiencing the emotion, but never say, I am emotional. Because when you say, I am emotional, what is the mistake I am doing. The emotions belonging to the object, I am throwing upon my own head, who doesn't have any attributes including emotions. Like the elephant, I don't know whether you have watched, the mahout

would have cleaned the elephant, you know how much trouble to bath the elephant, he cleans the elephant completes the job, shining elephant comes and the first job it does is what. Takes all the mud and throws upon itself. Similarly we take the attributes of body, matter, attributes of the mind and attributes of the intellect we are throwing upon us. **Vedanta is not to reveal the atma, Vedanta is to negate the misconceived attributes on the atma.** Shankaracharya says this beautifully – *siddhaa deva* – not in this place, that place, *siddha deva aham ithyasmaath yushmath dharmo nivarthathe*. Vedanta only negates the attributes from the ever-experienced-I – because we have thrown the attributes including limitation and samsara. And after **'I am'** – what attribute I can add. No attribute you can add. So **I am, I is chith, am is sath. I am sath chith atma asmi.** Then why do we say, brahma. Aham brahma asmi. The word brahma is not meant to add another attribute, the word Brahman means attributelessness. **The word brahma is not attribute.** The word Brahman means attributelessness. Like when you say, empty vessel, what does the adjective empty mean. It is a positive adjective meant to reveal the absence of things. If head is bald. Can you understand? Bald is a positive adjective, but which conveys the absence of hair outside. It is not talking of inside. Absence of hair outside. Similarly I am Brahman, the word Brahman means I am free from all the limitations. Limiting attributes are negated, limitlessness is presented as a positive attribute. **Thus aham brahma asmi means I am free from all the attributes.** This is the job of the Upanishad. So **yam nethi nethi vachanair nigamaah** – nigamaah means veda. And here Shankaracharya is referring to Brhadharanyaka Upanishad, where the word nethi, nethi is used several times. Nethi Nethi means what. Or if you are a yoga teacher, nethi means what – you know, it is not nethi, dhouthi etc. It is not yoga 'nethi' or Tamil 'nethi'. It is **na ithi**. Any attribute you talk about - do you know. Any attribute you talk about, do you know. Of course you must be knowing, otherwise you cannot talk about it. Any attribute you talk about, you talk about because you know, because you know it is known, because it is known, it belongs to known-object, therefore it does not belong to you. Very powerful thing. Any attribute, sorrow, is it a known attribute. Yes. Why it is known. You are talking about it. If it is a known attribute, it belongs to the known-mind, I the knower am free from sorrow. I don't have sorrow, I don't have emotions, I don't have depression. I am ever free atma.

And tham – that atma I meditate upon. **Bhajaami**. And that atma is talked about in the Vedas through various words. What are they? Fourth line. **Deva devam**. Deva devam means the light of all lights. Here the word devah means jyothi. Dheevyathi swayam prakaashayathi ithi devah – so deva devam means lights of all lights, illuminator or all illuminators. And why it is called light of lights. Because light makes other things known. That is why it is called light. Light makes other things known. By illumining. Therefore light is called light. Atma makes light itself known. Because consciousness makes the light known. Therefore consciousness becomes the light of lights. That is why a blind person can never know the light. Therefore I should be conscious of the light to know the light. **Therefore consciousness is called the light of lights**. So that light because of which lights are lighted up. That light because of which all lights are lighted up is called jyothishaam jyothi. Every word has got an upanishadic background. **Thath shubrahm jyothishaam jyothi. Ajam achutham.** **Ajam** means janma rahitham. So mortal is an adjective I use for myself. Vedanta asks the question. Mortality is known attribute or unknown attribute? It has to be known attribute. Why. Because you are talking about that. If it is a known attribute, it belongs to the known physical body, it can never belong to the knower I. Therefore I am mortal or immortal? I am immortal. Then why are you crying unnecessary, he is asking. I am immortal. So ajam janma rahitham. **Achutham** – *maranna rahitham*. **Chuthih** means fall. Fall here means death. So achutham maranna rahitham. And **agriyam** – agriyam means kaaranam. Which is the cause of all. Kaaranam means adhishtaanam. And such an atma, agryam – agryam nna agray bhavam – that which was initially there, that is agryam. Agray avam. So that which is sarva kaaranam.

So here also the anvaya should be *yam nigamaah nethi nethi vachanaih avochann – yad anugrahenna nikhilaah vaachaha vibhaanthi – vaachah is prathama bahuvachanam*. Stree lingam. Vaak is stree linga. Therefore nikhillaah is also aakaaraanthah stree linga prathama bahu vachanam. Vaachah ithyasya viseshanam. Yad anugrahenna nikhilaa vaachaah vibhaanthi, tam manasaam vachasaam agamyam aham praathah bhajaami. One sentence you have to use. And then another sentence – tham atmaanam devam ajam achutham agryam nigamaaha aahuhu. So that atma I meditate.

So if you consolidate all these three shlokas, I meditate upon the atma which is non dual. And I meditate upon the atma which is ever experienced as I and I meditate upon atma which is free from all attributes including samsara problem. So that **nithya muktha atma aham asmi** is the nidhidhyaasanam prescribed through these three verses. And after all this, some people ask, if I meditate that I am the ever-free atma, Swamiji will I get freedom. How is this? What is the meditation. I am ever free atma. Understood?. What understood? I am the ever free atma. Suppose I meditate upon I am ever free atma, will I get freedom if you ask; the guru will look for freedom from such disciples. I am not talking about you all. Some people. Therefore Shankaracharya concludes this shloka with a phala shruthi.

That we will complete

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणं

प्रातःकाले पठेन्नित्यं स गच्छेत्परमं पदम् ॥

ślōkatrayamidaṁ puṇyaṁ lōkatrayavibhūṣaṇaṁ

prāta:kālē paṭhēnnityaṁ sa gacchētparamaṁ padam ॥

You can easily understand. **Idham punyam shlokath thrayam**. The above three verses are sacred verses because they are dealing with the sacred atma and they are dealing with the sacred Vedas and therefore these three verses are sacred and how sacred, **loka thraya vibhooshanam** – the greatest ornament in all the three worlds. Because it deals with atma vidhya and vidhya is the greatest ornament –so vidhyaa naama narasya roopam adhikam – vidhya is the greatest bhooshanam, it is said, therefore loka thraya vibhooshanam in the form of knowledge-ornament. And **yah praathah kaalay patte** – suppose a person reads these three verses in the morning – because it is counting the blessing; do not forget that. Once you count the blessing, day-to-day problems will become – like the problem which was like a mountain but disappeared like a mist. Therefore they appear big, but once you look from this angle they will become insignificant – therefore morning time is ideal for nidhidhyaasanam. And therefore he says, suppose a person reads – **saha paramam padam gaccheth**. Such a person will attain parama pada. Meaning moksha. The highest goal, parama purushaartha.

And here Shankaracharya says, even if a person reads the three verses, you need not even know the meaning, you need not even meditate upon the meaning, if you read, paaraayanam you do, you will get moksha. So what does it mean. If you do paaraayanam, gradually you will get sufficient punyam and with that punyam you will get a guru, and that guru will communicate and that knowledge will liberate. Therefore even paaraayanam is beneficial. If you know the meaning, ofc ourse you can meditate upon this fact. With this praathas smaranam is over. With this I conclude.



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