

# DAKSHINAMURTHY STOTRAM



*Class Notes*

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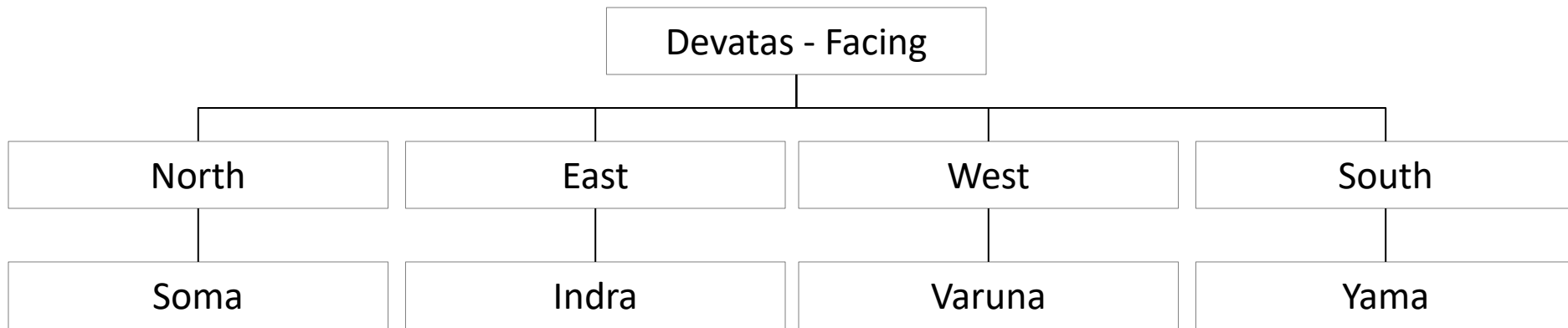
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# **INTRODUCTION**

## Introduction :

- 10 Verses, text composed by Shankaracharya to glorify Adiguru Devata Dakshinamurti.
- Laya Karta resolves Dvaita Prapancha into unmanifest condition during sleep, Death and Pralayam.
- Resolution of duality happens when Agyanam goes away.
- Upadesa Vakyam are like waves of transmission towers TV stations, which converts Vritti into Jnanam.
- Brahma Vidya Guru more auspicious than other Gurus because he destroys Samsara.



- Dakshinamurti not under grip of Yama Devata as he has conquered time, Mritinjayaha, Conquered Mortality.

## First Meaning :

- Dakshinamurti – South facing Deity Teaching Brahma Vidya.
- Form given for worship and meditation.

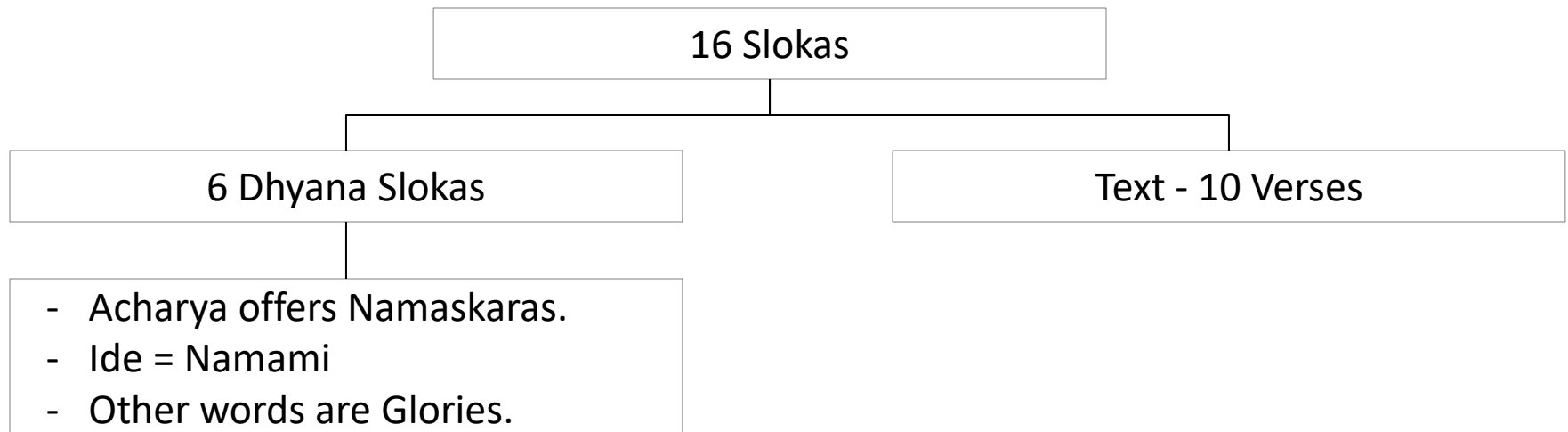
## Second Meaning :

- Dakshina Amurti



Expert in communicating formless Nirguna Brahman.

- Markandeya Muni embraced lord Shiva and wrote Chandrashekara Stotram, One who has conquered time, uses moon as ornament.
- Whoever worships Markandeya conquers death.
- **Chinmaya** : Study this text after study of Upanishads, P.h.d in Vedanta.
- Treated as Prakarana Grantha.
- **Direct Commentary** : Tattva Sudha.
- Manasolasa – Vartikam by Sureshvaracharya – 144 Verse on those 10 verses.
- 6 Dhayana Slokas presented by Sureshvaracharya in Manasolasa Vartikam taken up here.





**ध्यानम्  
(DHYANAM)**

***Meditation Verses***

## Verse 1 :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वयुवानं  
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं  
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvam̐yuvānaṃ  
varśiṣṭhāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |  
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ  
svātmaraṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

### a) Vyakhyanam :

- ‘Dakshinamurthi’ is Brahma Vidya teacher on the holy subject of Atma – the self.
- Method of communication is systematic, Consistent teaching, for a length of time, brick by brick and cementing.
- Krishna cleared doubts and teaches the next level in Gita.

### b) Prakatita Brahma Tatvam :

- Reveals the unknown, makes it known, throws light upon the self.



### c) Para Brahma Tatvam :

- Reality which is infinite Brahman.
- No Sparsha, Nyaya Diksha, No transfer by Seeing, Touching, no crash program.

### d) Mounam :

- How can most complex, intriguing spiritual wisdom be transferred in silence?
- Don't take literally.
- Here by Lakshana, implication method.

### Example :

i) Brahman is existent, but it is not an object.

- It is ever the Subject.

### Keno Upanishad : Verse 3

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad viditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Brahman is existent thing different from all objects of experience.
- It is subject, Experiencer, Observer.

## **ii) Neti Neti :**

- What remains after negation of every thing is Brahman.
- Negator not subject to negation.

## **e) Yuvanam :**

- Ever fresh, Nitya, ever Youthful Spirituality.

## **f) Varshishtante Vasad Rsignairhi :**

- Surrounded by great, Informed, enlightened, mature disciples, Vivekis, who have Nitya – Anitya Vastu Viveka.
- Viveka required to get Vairagyam from Anitya world and then Vedanta appeals and becomes a priority.
- Vasad – Living near teacher.
- Varshishtaha – Old Disciples.
- Ante Vasi – Resident.
- Avrutam – Surrounded.

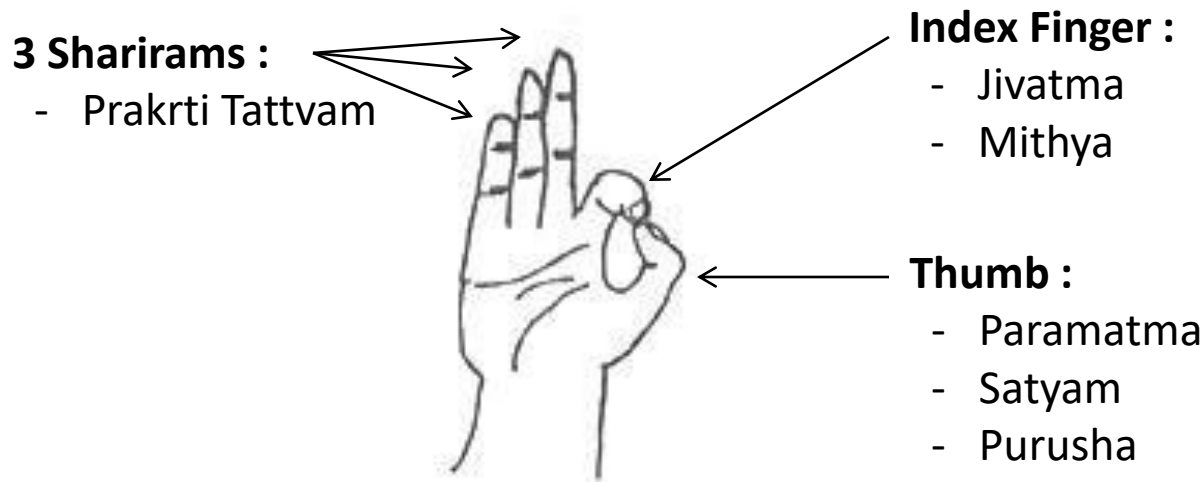
## **g) Brahma Nishtaiih :**

- Disciple interested in becoming Brahma Nishta, Teevra Mumukshus.
- Saguna Brahma Nishtas, now come to Guru to learn Nirguna Brahman.

## h) Acharyendram :

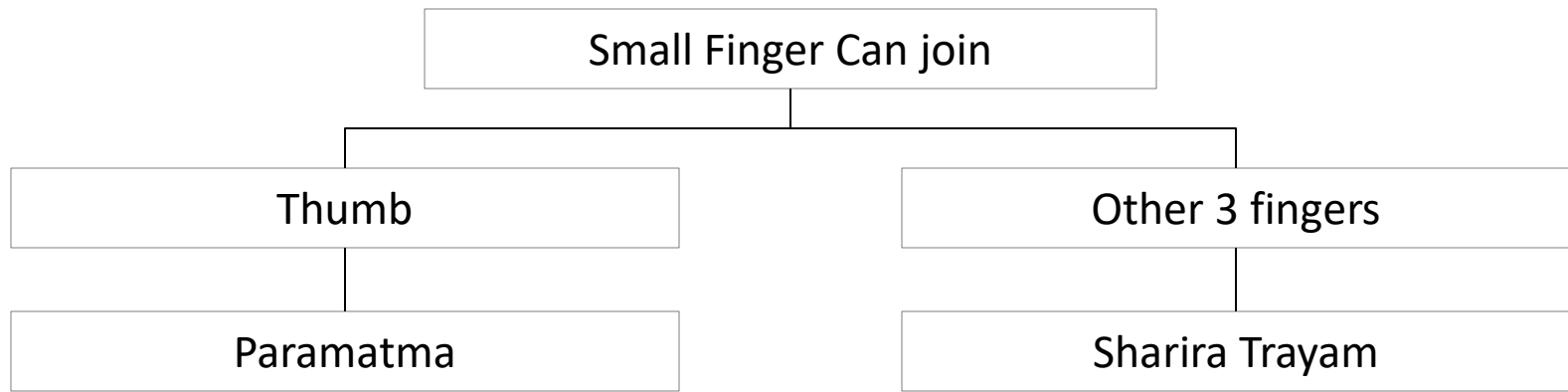
- One who teaches and lives the teachings, Srotriyam – Brahma Nishta.
- Acharya Indra – Greatest teacher, ever Jnani, Guruless Initiator of Sampradaya – Method of communication.
- Indraha at the end of word – Suffix is “Greatest”.

## i) Chinmudra :



- Heart = Size of Fist.
- All 4 fingers are useful to us, only because of Thumb.

Thumb	4 Fingers
<ul style="list-style-type: none"><li>- Satyam</li><li>- Masculine Name – Purusha.</li><li>- Blesses others.</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Feminine Names – Kanishtika, Tarjani, Madhyam.</li></ul>



- Jivatma Naturally at birth joins 3 fingers, Sharirams.
- Give up your natural tendency of identifying with body and mind and unite with Paramatma.
- Can't have both, if you want Paramatma, you must remove 3 Sharirams Abhimanam.
- **Other Philosopher Interpret :**  
Index finger joins root of thumb = Sharanagathi.
- **Vedanta :**  
Index finger and thumb join and form a circle – Poornamadah, Poornam idam.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Jiva, mortal when index is away from thumb.
- Chin Mudra teaching non verbal communication.

#### **j) Karakalita :**

- Whose hand is held in Chinmudra.

#### **k) Ananda Rupam :**

- Guru - embodiment of Ananda Atma.
- Only then can transfer Ananda to Sishya.
- Where does guru get Ananda?

#### **l) Svatma Ramam :**

- Gets Ananda not from any object, being, Relationship, but from his own Self.
- Any relationship – Guru Sishaya.
- Devotee – Lord is infinite.
- If Sishayas around, he enjoys Guru Status, if not, enjoys Atma Sukham, Non Dual Sivaha Kevala Lokam.
- How do you know, he is happy.

#### **m) Mudita Vadanam :**

- Happiness is internal condition, reflected in the mind mirror, natural, Revels in the bliss of Atma reflected in his mind and shown in a radiant face with a smile.

## Gita :

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words. [Chapter 2 – Verse 1]

## Prahasin Iva Bharata :

- Krishna had blooming face of Moksha, Arjuna had gloomy face of Samsara.

## n) Mide :

- To such a Dakshinamurty I do Namaskaram.

## Verse 2 :

वटवितपिसमीपे भूमिभागे निषण्णं,  
सकलमुनिजनानां ज्ञानदातारमारात् ।  
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं  
जननमरणदुःखच्छेद दक्षं नमामि ॥२॥

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

Sitting on the ground near the Banyan Tree, were all Munis (Sages), who were (sitting) near to the bestower of Knowledge, who were (sitting) near to the Guru of the Three Worlds, the Lord Himself, personified as Dakshinamurthy Deva, who were (sitting) near to the one, expert in severing the sorrows resulting from the cycles of Births and Deaths; I bow to that Dakshinamurthy. [Verse 2]

### a) Vata Vitapi Samipe Bhumi Bhage Nishannam :

- Guru sits under Banyan tree in which bird does not sit.

### b) Sakala Muni Jnanam :

- Students were Muni, Mature, thinking students, who had seen the world and learnt from experiences....

## Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

### **c) Jnana – Dataram – Arat :**

- One who imparts Brahma Vidya – Aparoksha Jnanam, never allowing students to objectify, teaching eternally available Brahmanhood of students themselves, not as separate substance.
- Arat – Instantly knowledge revealed.

### **d) Tribuvana Gurum Isham :**

- Perceptor and guru of 3 Lokas (Svarga, Intermediary, Manushya Lokas).

### **Guru – 2 Meanings :**

#### **i) Grinati :**

- One who imparts knowledge.

#### **ii) Adhikara Nivartakataha :**

- Removes inner darkness of ignorance.
- Lights up Atma Jnanam in the minds of Students, dispels darkness of ignorance.

### **Isham :**

- Omnipotent, powerful, controller, Rules over.
- Sristi, Stithi, Laya Karta.



- Has capacity to communicate Brahma Vidya doubtlessly (Asat [Taittiriya Upanishad] or Sat [Chandogyo Upanishad] Sat Va Idam Agre Asit).

### Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदाजायत ।  
तदात्मान स्वयमकुरुत ।  
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,  
tadatmanagm svayamakuruta,  
tasmattatsukrtamucyata iti || 1 ||**

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

### Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;  
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam  
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- What is the benefit of this knowledge.

## e) Jarana Marana Dukhacchedda Daksham Namami :

- Dakshinamurthi – Destroyer of Finitude, Mortality, Samsara.
- We suffer remembering past and future Dukham (Pratibasikam) and Vyavahara Dukham.
- Chedam – Cuts, Destroys.
- What is the sword?  
Jnanam.

## Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।  
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

- We do Namaskaram to gain knowledge and later as gratitude.

## Verse 3 :

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।

गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

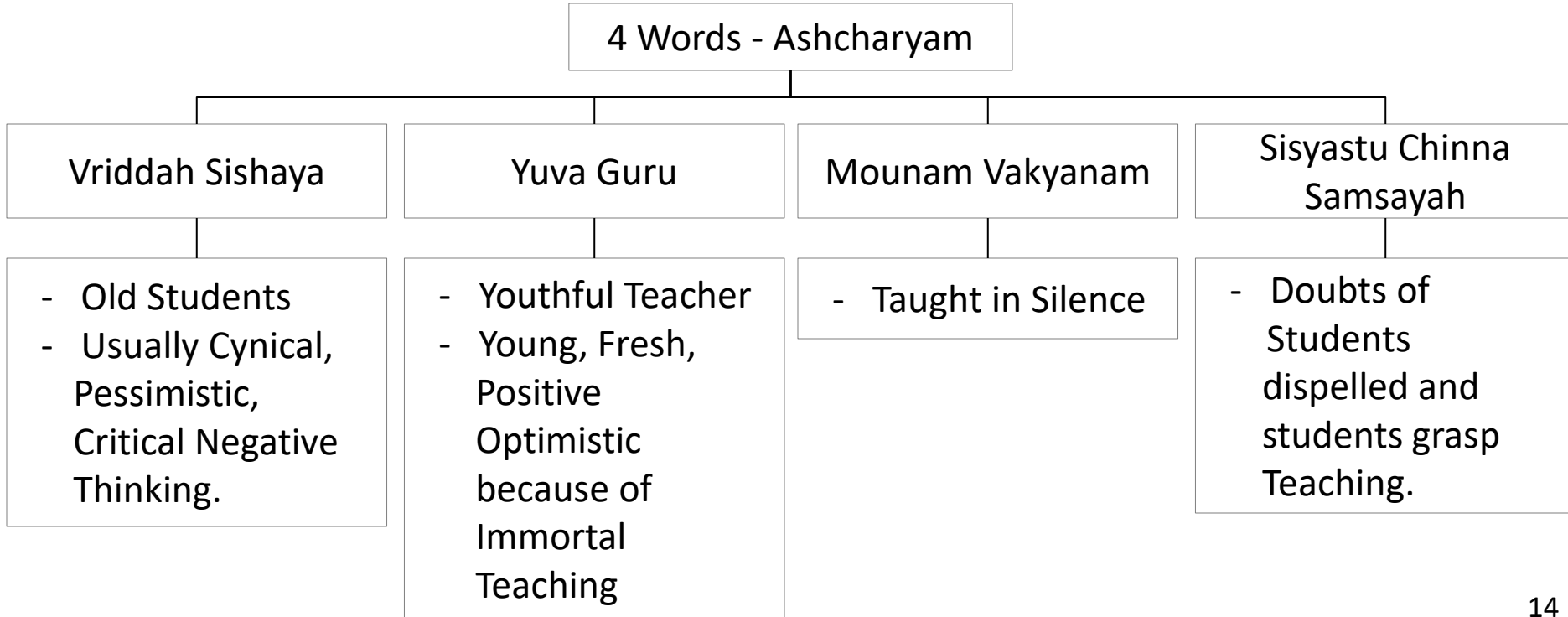
citram vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |

gurostu maunavyākhyānam śiṣyāstucchinnaśayāḥ ||

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

## Appreciation Verse :

- I am seeing 4 wonders – Vichitram.



## Verse 4 :

निधये सर्वविद्यानां भिषजे भवारोगिणाम् ।  
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥ ४ ॥

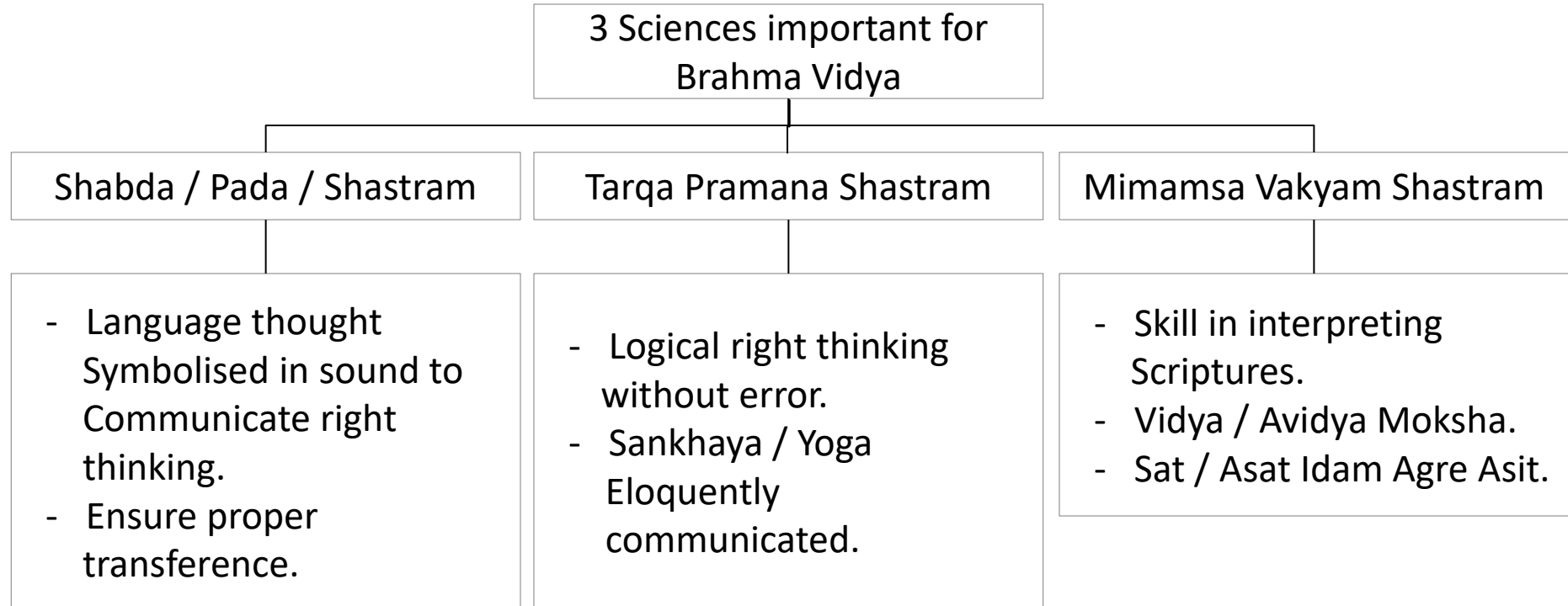
nidhaye sarvavidyānām bhiṣaje bhavarogiṇām ।  
gurave sarvalokānām dakṣiṇāmūrtaye namaḥ ॥

(Salutations to Sri Dakshinamurthy) Who is a receptacle to all Knowledge, Who is a Medicine to all the diseases of Worldly bondage, Who is a Guru to all the Worlds; Salutations to Sri Dakshinamurthy. [Verse 4]

## Who is Dakshinamurthi?

### a) Sarva Vidyanam Nidhyaye :

- Nidhi – Treasure house of Para + Apara Vidya (Siksha, Kalpa, Niruktam).



## **b) Bhisaje Bhava Roginam :**

- For Bhava Rogha - Samsara caused by Agayanam Virus, 'Dakshinamurthy' is the greatest Doctor.
- Virus – Vital information resources under Siege.
- Computer has information but can't access because of virus.
- Similarly, Ajnam is the virus which has suppressed Jnanam – “Aham Brahma Asmi”.
- Bavaha = Disease of repeated Births and Deaths.

## **c) Gurave Sarva Lokanam :**

- Guru of all Lokas.

## **d) Dakshinamurthye Namaha :**

- To that Dakshinamurty my Namaskaraha.
- What type of Dakshinamurthy?

## Verse 5 :

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

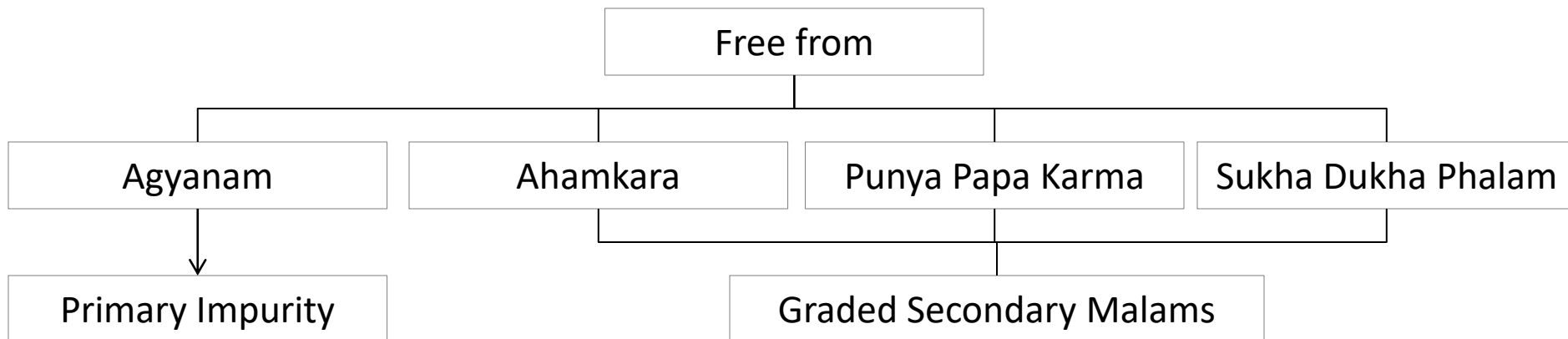
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ ५ ॥

om̐ namaḥ praṇavārthāya śuddhajñānaikamūrtaye |

nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ||

(Salutations to Sri Dakshinamurthy) Salutations to the embodiment of Pranava (Om), Salutations to the personification of the Pure, Non-Dual Knowledge, Salutations to the Pure and Stainless, and Salutations to the Tranquil; Salutations to Sri Dakshinamurthy. [Verse 5]

### a) Nirmalaya :



- Ahamkara includes other Malams, like Manitva, Dambitvam (Pretenseness), Kama, Krodha, Lobha, Moha, Madaha (Pride), Matsarya (Jealousy).
- Impurities integrally connected to Ahamkara Jiva.

### b) Prasantaya :

- Tranquil, relaxed.

### c) Om Pranavarthaya :

Artha of Om = Pranava

2 Aspects

Saguna

Nirguna Chaitanya Rupa

Sound Om

- Silence in the beginning and the end.
- Amatra
- Chaturthaha.
- Sivaha
- Prapancha Upasamaha

3 Components

A – Kara

U – Kara

Ma – Kara

- Virat with Sthula Gunaha.

- Hiranyagarbha with Sukshma Gunaha.

- Ishvara – Antaryami with Karana Gunaha.

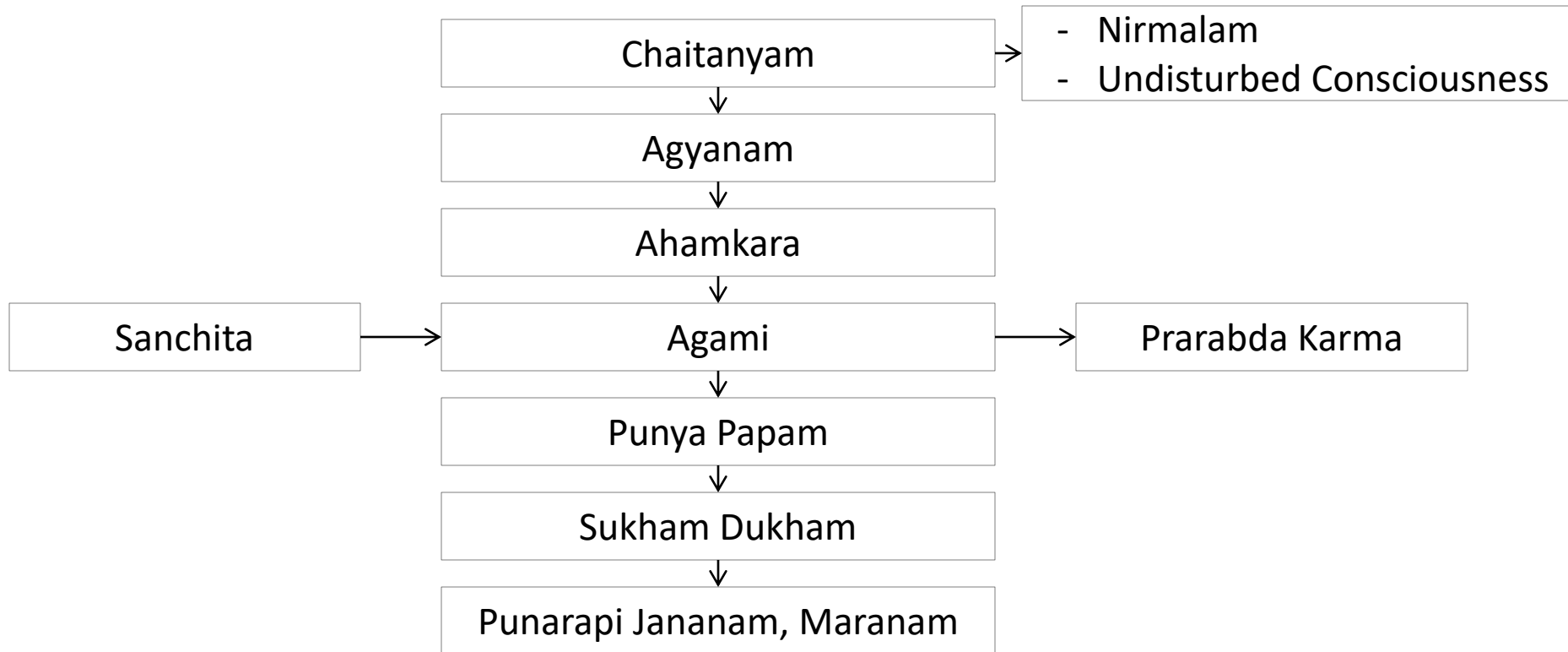
- Om – Ideal, appropriate name of lord Dakshinamurty.
- What is his original nature?

#### d) Shudha Jnanam – Eka Murtaye :

- Attributes, Pure nature, without any properties, formless, colourless, tasteless, odourless, touchless.
- Not mixed with matter.
- Jnanam here means Chaitanyam.
- Ekam – One nondual Consciousness.

#### e) Nirmalaya :

- Free from Doshas – Punya Papa, Sukha Dukham.



- Prashantaya represents Mandukya Shantam, Shivam, Advayam, Prapancho Upasamam.

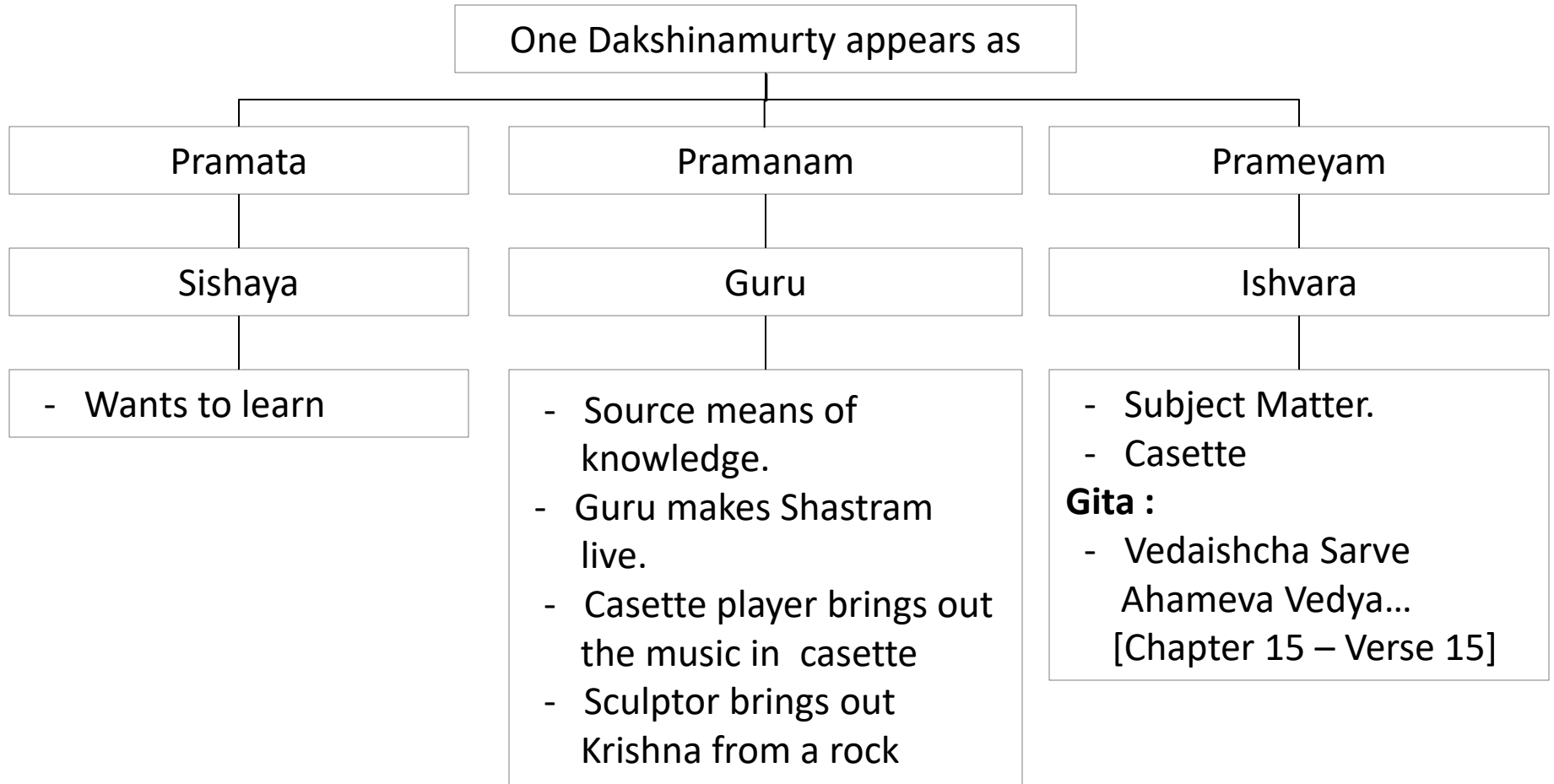


## Verse 6 :

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।  
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

īśvaro gururātmeti mūtribheda vibhāgine |  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse 6]



## Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 15]

- Every student like a Rough uncut rock, Guru chistels away the unwanted Anatma and reveals the Atma.

### a) Murti Bheda Vibagini :

- Dakshinamurthy who appears in 3 fold forms.

### b) Vyomat Vyapta Dehaya :

- Body like space, all pervading.
- To that Dakshinamurthy my Namaskara.



# **ORIGINAL TEXT**

**Verse 1 to 10**

## Original Text

### Verse 1 :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

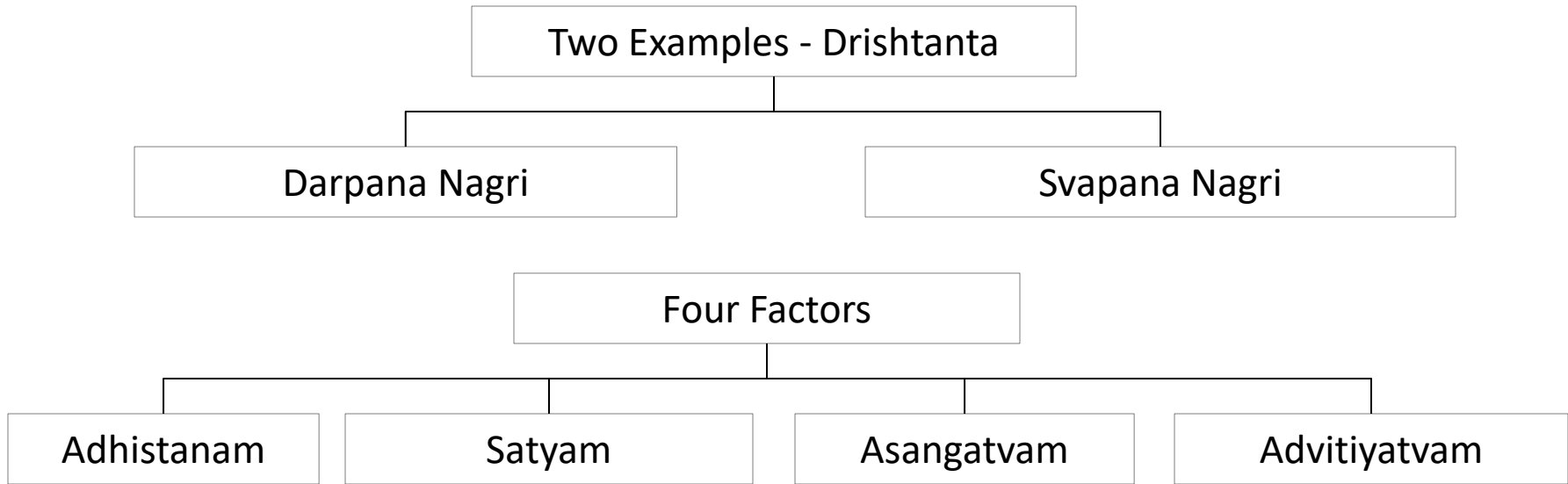
viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

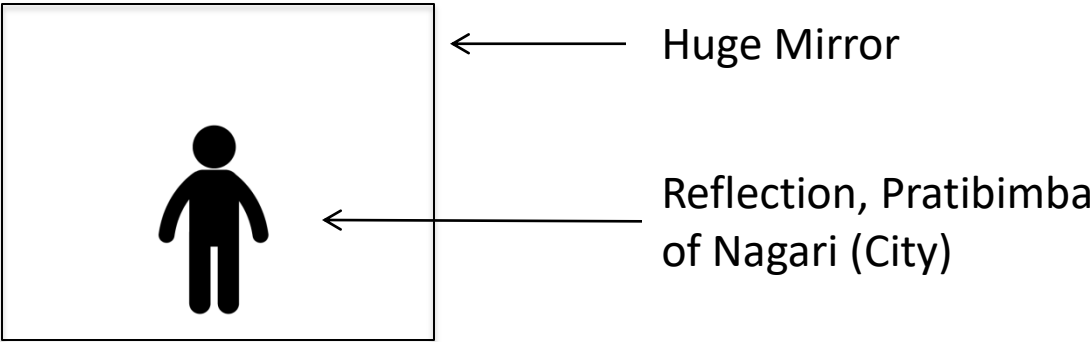
- What is Atma – Anatma Viveka and what is their relationship?

Atma	Anatma
<ul style="list-style-type: none"><li>- Real I</li><li>- Consciousness</li><li>- Experiencer of world, body, mind.</li></ul>	<ul style="list-style-type: none"><li>- Experienced I</li><li>- Mithya</li><li>- World, Body, Mind matter.</li></ul>

- What is the relationship between consciousness and matter?



**Darpana Nagari :**



a)

Mirror	Nagari (city)
- Supporter	- Supported
- Adhistanam	- Adheyam

b)

Satyam	Mithya
<ul style="list-style-type: none"><li>- Mirror</li><li>- Where is Nagari, there is Mirror.</li><li>- Mirror has independent existence.</li></ul>	<ul style="list-style-type: none"><li>- Nagari</li><li>- Has no existence of its own even though experienced by me.</li><li>- Reflected Street has borrowed existence.</li></ul>

c) Mirror :

- Asangaha.
- Events in the reflection does not affect Mirror.
- **Achhedyoyam :**  
If Reflected building falls, nothing happens to Mirror.
- **Akledyoham :**  
If roads are wet in the reflection, Mirror not moistened.
- **Asoshyaham :**  
Reflected water dries up, nothing happens to Mirror.
- Mirror is Asangoham, I see all happenings in the reflections.

d) Advitiam :

- Not countable, nondual.
- I don't order for Tea for reflected friends in the Mirror.

- As good as non-existent.
- Mirror alone exists without a second.

### What is Sambanda?

- Adhishtana – Adheya.
- Satya – Mithya
- Asanga, Advitiya – Sambanda.

### Svapna Nagari :

Mirror	Nagari
- Waker's mind	- Dream World - Reflection

### a) Adhistanam :

- I waker – am support for entire dream world – Supported (Dream Time, Space, Objects).
- I support the dream world by continuing to sleep – Being ignorant of waker.
- Moment I withdraw support like getting up from sleep, dream world falls (like Coalition Government).

## b) Satyam

Waker	Dream World
<ul style="list-style-type: none"><li>- Adhistanam</li><li>- Lends existence to Svapana Nagri</li><li>- Waker exists without dream world, Svatantram therefore Satyam</li></ul>	<ul style="list-style-type: none"><li>- Adheyam</li><li>- Borrows existence from wakers mind</li><li>- Dream world can't exist without waker Paratantram.</li></ul>

## c) Asangatvam :

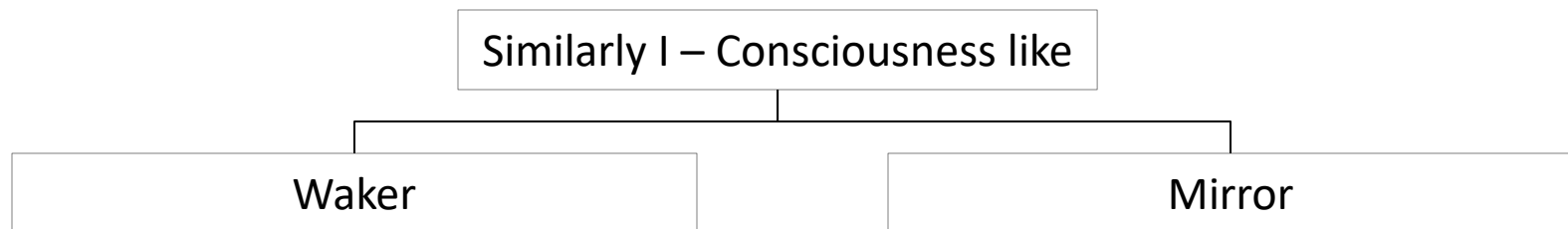
- Whatever happens in the dream World, like travel to USA does not affect sleeping waker.

## d) Advyatavam :

- Dream world people or money can't be counted together with waker.
- I - Waker Non-Dual.

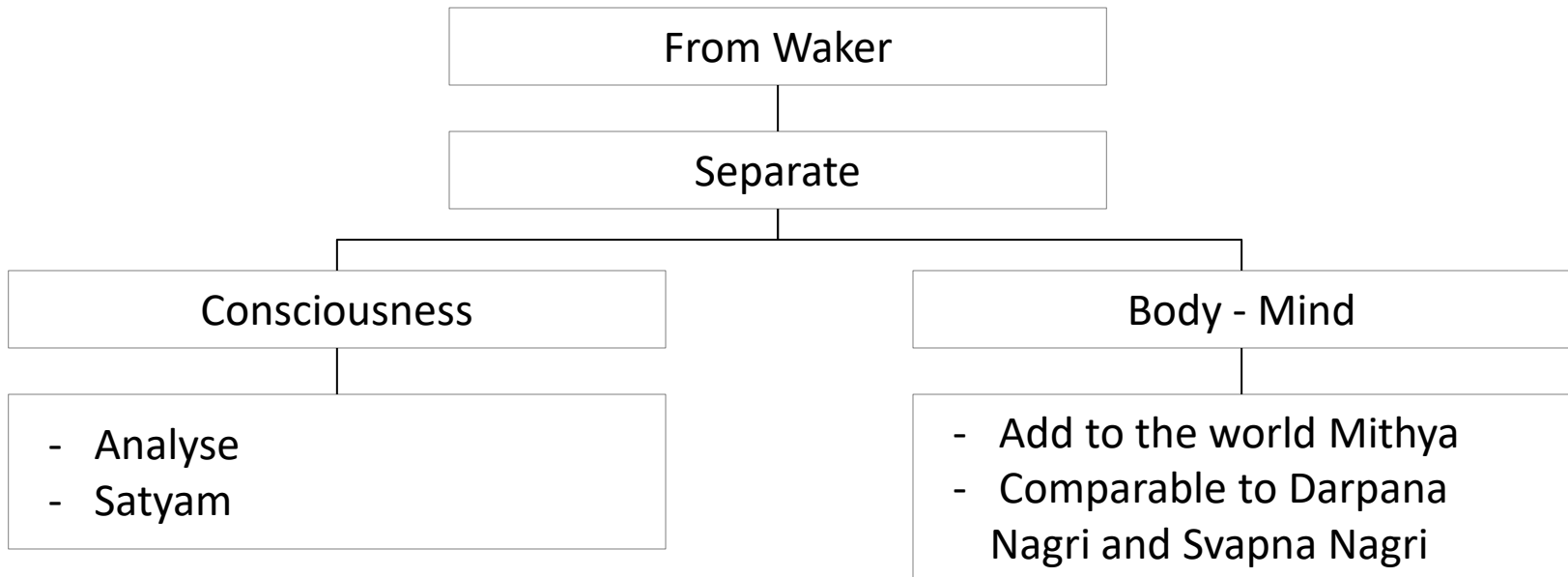
## Atma – Consciousness and waking world :

a)





## b) Waking world like reflection or Dream World.



## Apply 4 Principles :

a)

Adhithanam	Anatma World
<ul style="list-style-type: none"> <li>- I – Consciousness – Observer Atma.</li> <li>- No part of Jagrat World exists outside Chaitanyam.</li> </ul> <p><b>Kaivalyo Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Mei Eva Sakalam Jatam...</li> <li>- Mei stands for Chaitanyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Adhyeyam</li> <li>- Time space, Objects, depends on observer.</li> </ul>

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

b)

Chaitanyam	Jagat Prapancha
<ul style="list-style-type: none"><li>- Satyam</li><li>- Lends Consciousness, Existence, to the World.</li><li>- Can't talk of existence of anything you are not Conscious of.</li><li>- I Consciousness Independently Existent.</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Has no existence of its own</li><li>- Existence of prapancha borrowed from Consciousness.</li><li>- World is dependently existent.</li></ul>

c) Asangatvam :

- Extremely important for Moksha.
- I am unaffected by any event of Jagrat Prapancha.
- Liberation depends on assimilation of 3<sup>rd</sup> feature, I am Consciousness, Asangaha.

Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that “gunas as senses” move amidst “gunas as objects”, is not attached. [Chapter 3 – Verse 28] 28

## Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्नाच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the sense move among the sense objects. [Chapter 5 – Verse 9]

- From Atma Drishti, Waking world another dream.

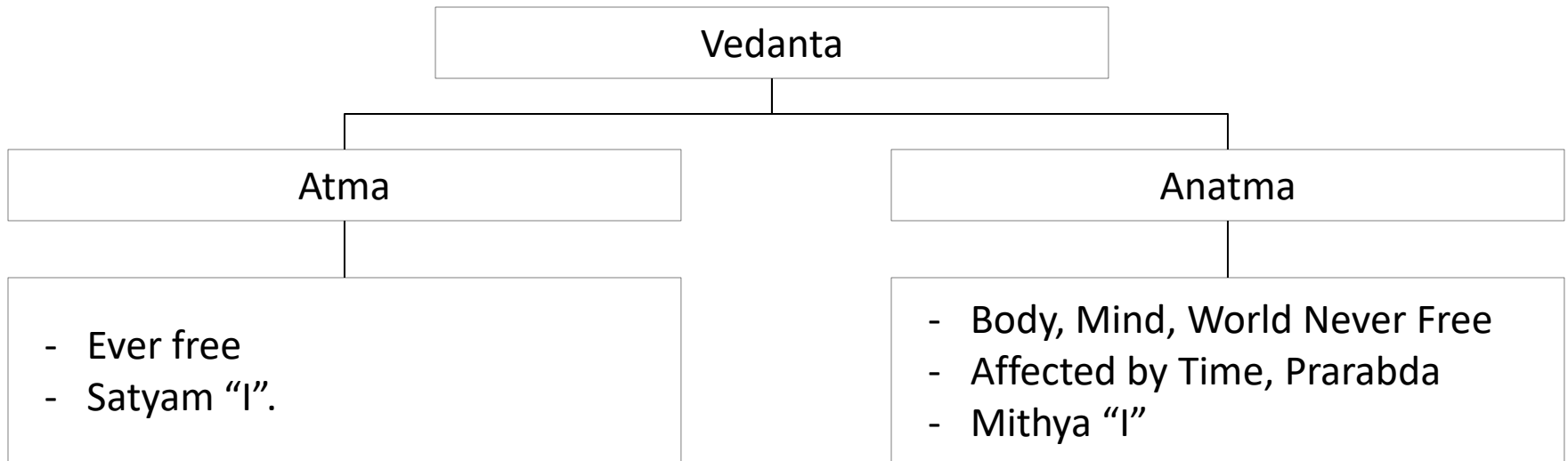
## Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah  
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Events of dream world does not affect Adhistanam – Waker.
- Events of waking world does not affect Adhistanam Chaitanyam Atma.
- My freedom is a fact not an event, Moksha no Start / End Date.

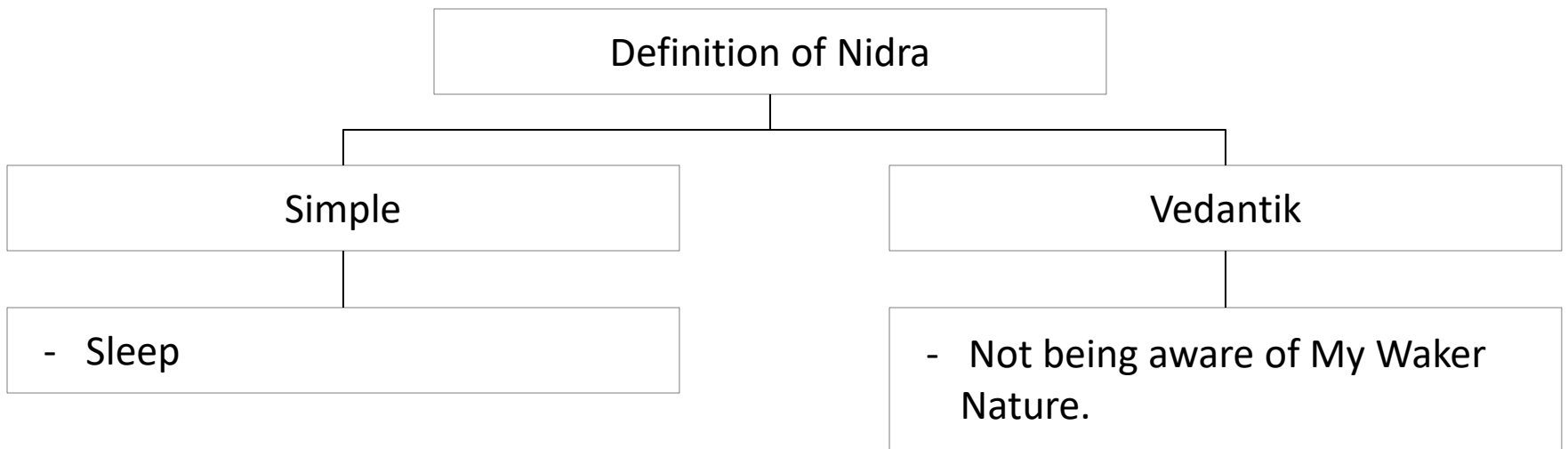


#### d) Advayatvam :

- World does not have independent existence, as good as non existent, can't be counted as second.
- Not Atma and World.
- I am non dual, Advayam.
- 4 features to learn from Darpana Nagri and Svapana Nagri Drishtanta, this is first part of Verse 1.

#### 2<sup>nd</sup> part of verse 1 : “Dream Topic”

- **Nidra :**
  - a) Makes inside dream as though Real.
  - b) Makes it appear as though outside me.



- Vasanas activated, Project Dream World.

### **Technically :**

- a) When I have Agyanam of Waker Adhistanam, Dream appears as though real and outside me, false dream as though real.
- b) Prabodha Samaye, I become aware of waker status, Adhistana Jnanam, Outside dream no more outside, it gets falsified.

### **Similarly Shankara Says :**

- a) Atma Adhistanam Agyanam is Nidra no 2, called Avidya or Maya, Philosophical Sleep, When I am under influence of Avidya or Maya Nidra, what happens?
- b) This world which is really within Atma appears as though outside, During waking according to Vedanta, waker is in Avidya Nidra.

## Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

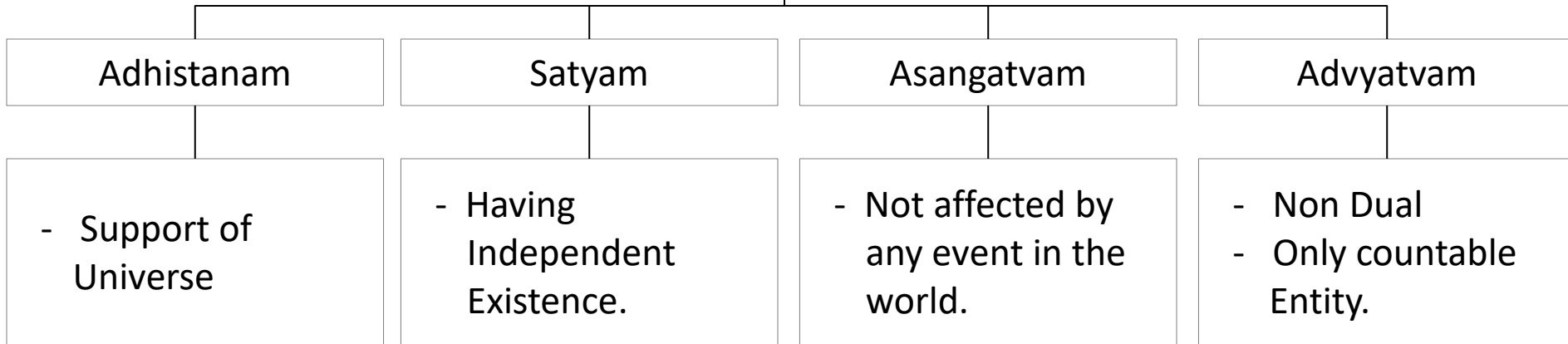
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- How long will you sleep?
- Suprabhatam to wake you up as long as Avidya Nidra Continues, world will appear outside and real.
- c) Moment I wake up to Atma, I become Jnani, Buddha, awakened person, the what is the vision.
- d) I am support Adharam of waking world, not affected by anything which happens in the world. I am the non dual one world appearing as though outside is really within me the Atma.
  - Such an Awkward person is Gurumurty Dakshinamurty.
  - Entire verse Grammatically one sentence.

## Revision :

### 4 Ideas conveyed about Atma



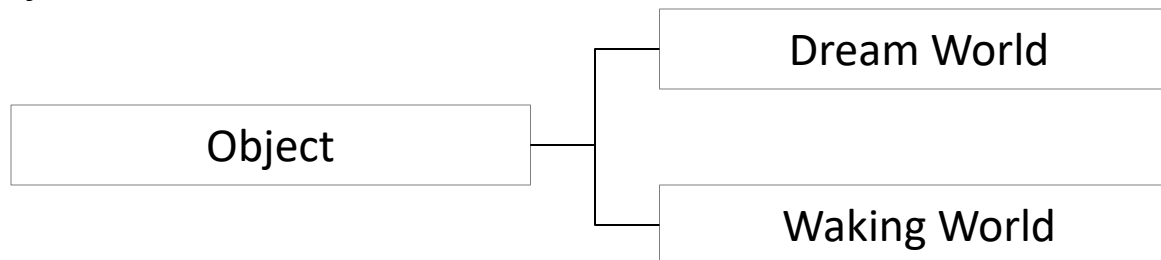
## Anvaya :

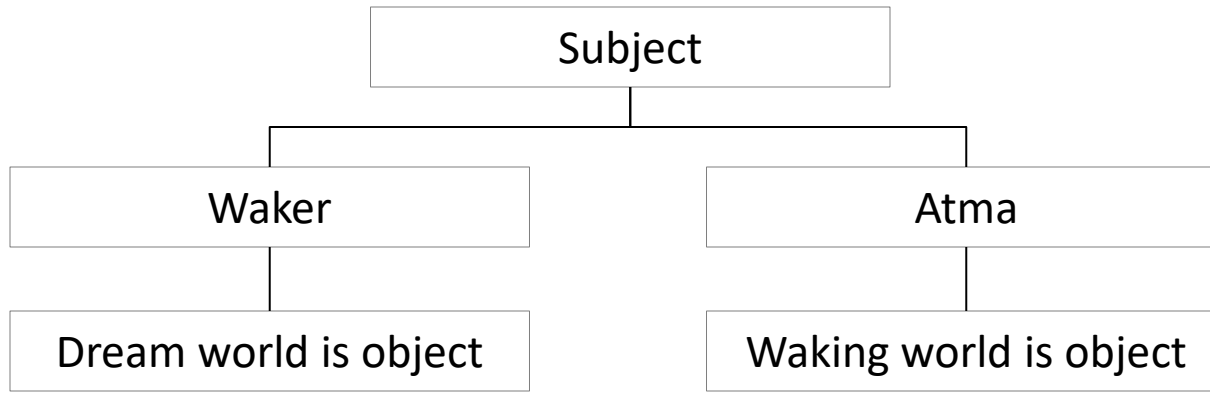
### a) Vishwan Darpana Drishyamana Nagari Tulayam Asti :

- This Jagrat Prapancha – Vishwan is comparable to a reflected city in a huge mirror.
- Drishyaman – Experienced in a huge mirror.

### b) Jagrat Vishwam Nijantargatam Svapana eva :

- This waking world is like dream world which is really existing within me only, the subject matter.





- No object separate from subject.

### **Nijantaragam :**

- Inside subject only.

c) Jagrat Vishwam Atmani Pashyati .

### **d) Nijantaragam Svapna Vishwam Nidrayaya Bahirhi Udbutam Eva Asti :**

- Dream world appears as though outside because of sleep, It is function of sleep.

### **e) Tatha Nijantaram Jagat, Vishwan Mayaya Bahirhi Udbutam Eva Bavati :**

- Jagrat Prapancha really within me because of Maya Nidra appears outside.

### **Kaivalya Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]



#### **f) Yaha Supta Purusha Prabodha Samaye :**

- When sleeping person wakes up what is his experience?
- Outside dream World is resolved into myself, the waker effortlessly.
- Waker alone remains.

#### **g) Advayam Atmanam Sakshat Kurute :**

- On waking, person recognises himself as secondless one, without any dream object.
- Prapancha Upashamam, Shantam, Shivam, Advayam Sakshat Kurute.
- In self knowledge, I don't experience Atma, don't see Atma, Don't become Atma but I claim I am Atma.
- Realisation process called Sakshat Kara.
- To that Jnani who knows I am Adhishtanam, my Namaskara.
- Every Guru manifestation of Dakshinamurty only.

#### **Essence of 1<sup>st</sup> Verse :**

- Atmanaha, Adhishtanaha, Satyaha, Asangaha, Advayaha, Svapanaha.

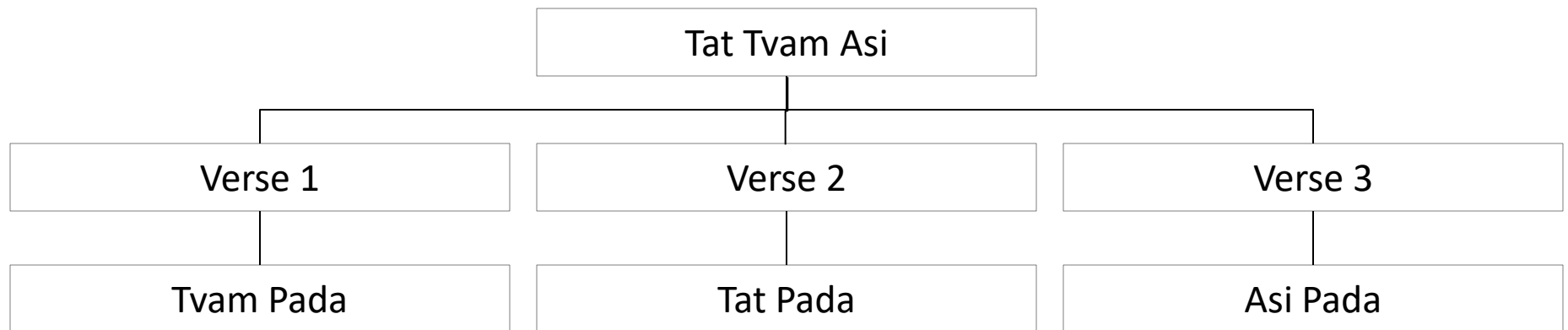
## Verse 2 :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bijasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Verse 1,2,3 – Essence of Mahavakayam – Tat Tvam Asi.



Tvam Pada

I

Vachyārtha

Body / Mind

Lakshyārtha

Chaitanyam

Tat Pada

Paramatma / Brahman

Lakshyārtha

Intelligent Cause

- Gold Smith  
- Carpenter

Vachyārtha

Material Cause

- Gold  
- Wood

### Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – 1 – 7]

- Ishvara – both Intelligent Cause and Material Cause.

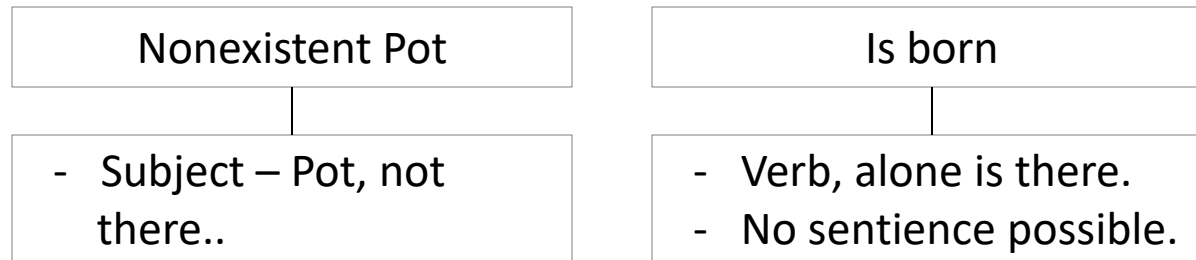
### Brihadaranayaka Upanishad : Ghata Bhashyam

Theory of creation before  
origination of Pot

Pot was existent in clay

Pot was not existent in clay

- Does an existent pot emerge or does a non existent pot emerge out of clay?
- Is existent pot created by potter or Non existent pot created by potter?
  - a) Existent pot already existent, can't be created, can't emerge.
  - b) Non existent pot can't emerge, because it is illogical, Ungrammatical.



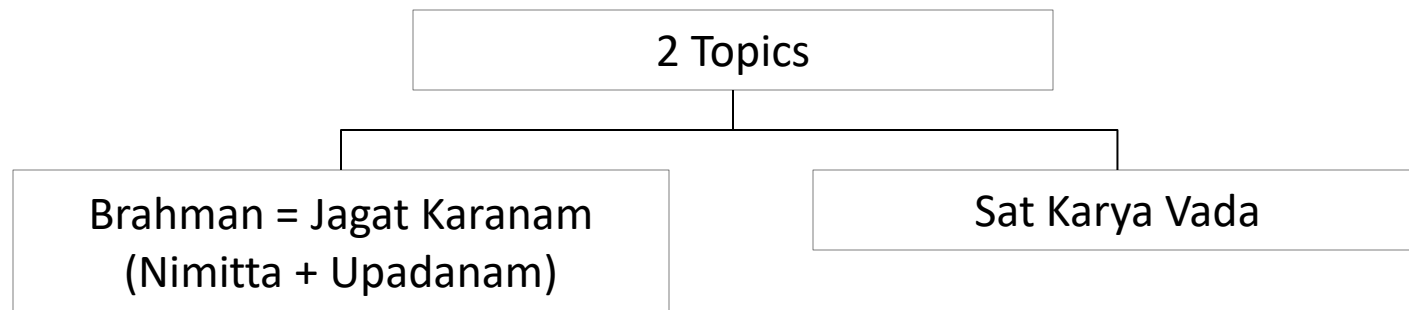
- Existence can't be destination of anyone.
- Non existence can't be destination of anybody.

### **Mandukaya Upanishad : 4<sup>th</sup> Chapter - Sat Karya Vada**

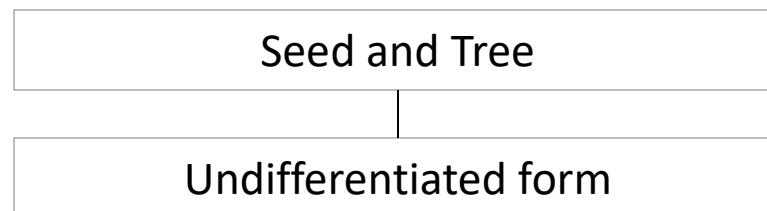
- Non existent thing can not be created.
- Existent thing can not be created.
- Nothing can be created.
- Therefore there is no creation.
- Creation wrongly used for manifestation.
- When a thing is existent in unmanifest form, it can come to manifestation.

## Example :

- a) Butter – Unmanifest form in milk.
  - Unmanifest, Undifferentiated, potential form, Useless form.
- b) Sugarcane Juice in Sugarcane.
- c) Oil in oilseed.
- d) Electrical energy is potential energy in waterfall.
- Manifestation is transformation from unmanifest condition.
- Creation is Janma Vikaraha.
- Destruction is Marana Vikaraha.
- Asti, Jayate, Vardate..... Bava Vikaraha.
- Shankara establishes Sat Karya Vada in 2<sup>nd</sup> verse.



## Example :



### a) Bijaya Anta Iva Anjkura Jagat :

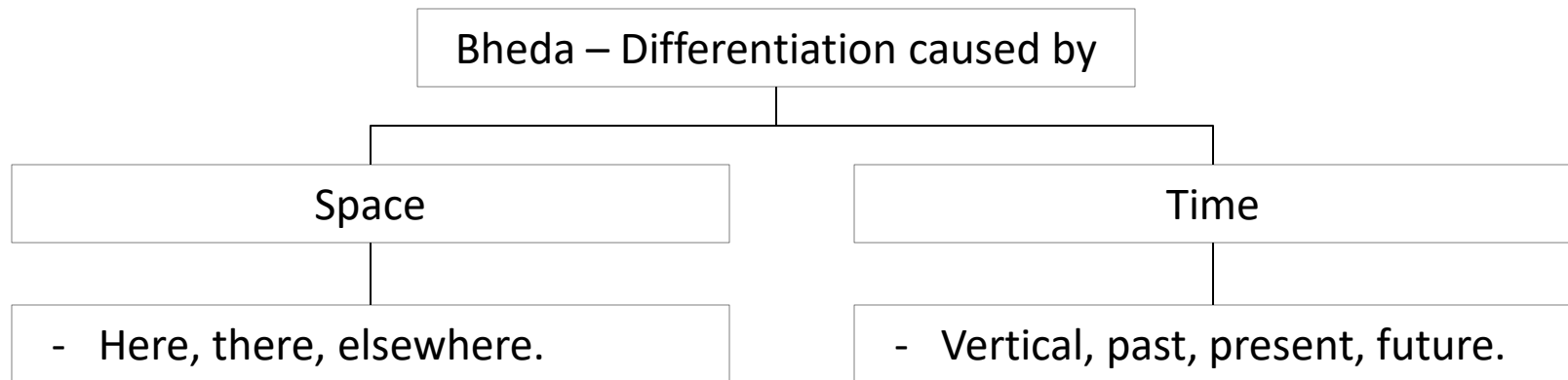
- Sprout within seed, tree is there in Nirvikalpa, undifferentiated unrecognisable form.
- Whole universe existed in Brahman in potential form.

### b) Idam Jagat Nirvikalpaha :

- Bagawan did not create the world.
- It was already there in perceptible Avayakta, Potential form in Karanam Brahman.

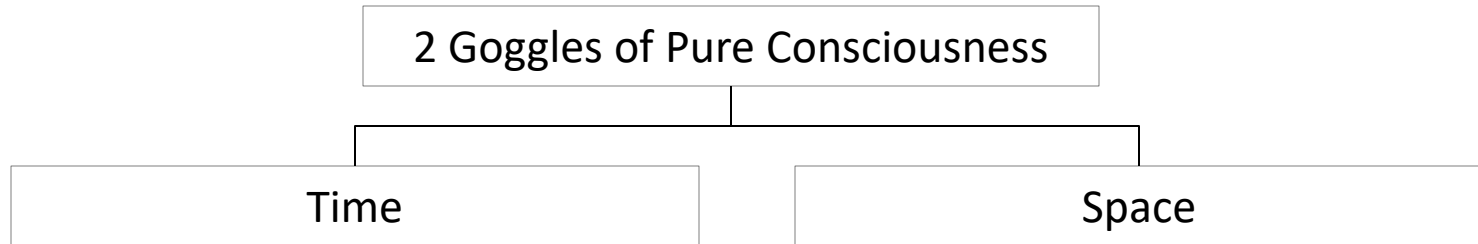
### c) Maya Kalpita Desa Kala, Kalana Vaichitri Chitri Kritam :

- Chitri Kritam means – Differentiated, magnified, multiplied.



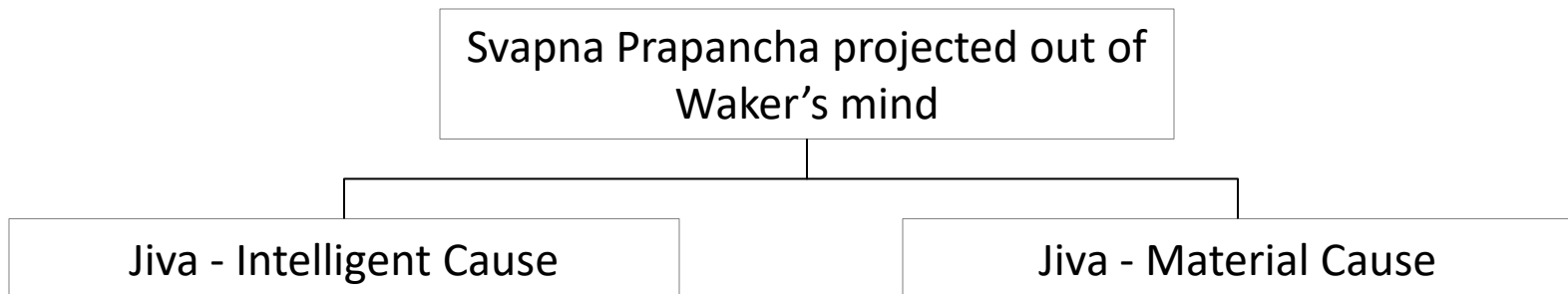
- Multiplication caused by Desha – Kala is responsible for perception of plurality.
- Desha and Kala are caused by Maya Shakti which is in Brahman.
- Looking through this Kala + Desha Advaita Eka Chaitanyam is perceived as Aneka Dvaita Jagat.
- Where is Maya Shakti?

- In Brahman
- Brahman continues to be non dual.
- Maya Shakti activated is called Vikshepa Shakti.



- Non Dual Brahman appears to be pluralistic Universe.
- Remove time space goggles in Sleep, Variety goes, only one non dual Chaitanyam alone is there.
- Brahman as material cause becomes universe, As intelligent cause, it throws out universe out of itself.

**Example :**



- I throw out Svapna world out of myself.

#### d) Maya Viva Vijrambhayati Api – Yogiva Yah Svecchaya :

- Brahman is creator, Raw material and universe for the universe to get manifested.
- Vijrambhayati – One who rolls out.
- Svecchya – By mere Sankalpa.
- Like we create dream, Brahman throws out Jagat Prapancha.
- 2 Examples.

#### e) Mayaviva :

- Magician rolls out dress, pigeon out of his hat.

#### f) Mahayogi :

- Sidha Purusha can roll out Trishanku – Vishwamitra, Paramatma is Abina Nimitta, Upadana Karanam.
- World created to exhaust Punya Papa Karmas.

<b>Higher Lokas</b>	Punya Karmas
<b>Lower Lokas</b>	Papa karmas
<b>Earth</b>	Mishra Karmas

- When you analyse total creation, drop linear thinking and come to cyclic thinking.
- No beginning or end in creation.
- In a segment of creation, linear thinking is ok.



- **Example :**

Tree has beginning and end.

**Gita :**

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ द.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

**g) Punah Punaha Brahman Srijate :**

- Brahman expands, contracts, external process can't stop.
- Understand world like Darpana Nagari and Svapna.
- I am consciousness , Adhishtanam never affected by expansion, contraction of the world.
- Let me own up my Chaitanya Svarupam.

**h) Tasmai Srigurumurtaye Namaha :**

- To that Jagat Karanam Brahman, My Guru , Idam Namaha, my prostrations.
- Tat Padartha, explained here.

### Verse 3 :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्त्वमसीति 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 ||

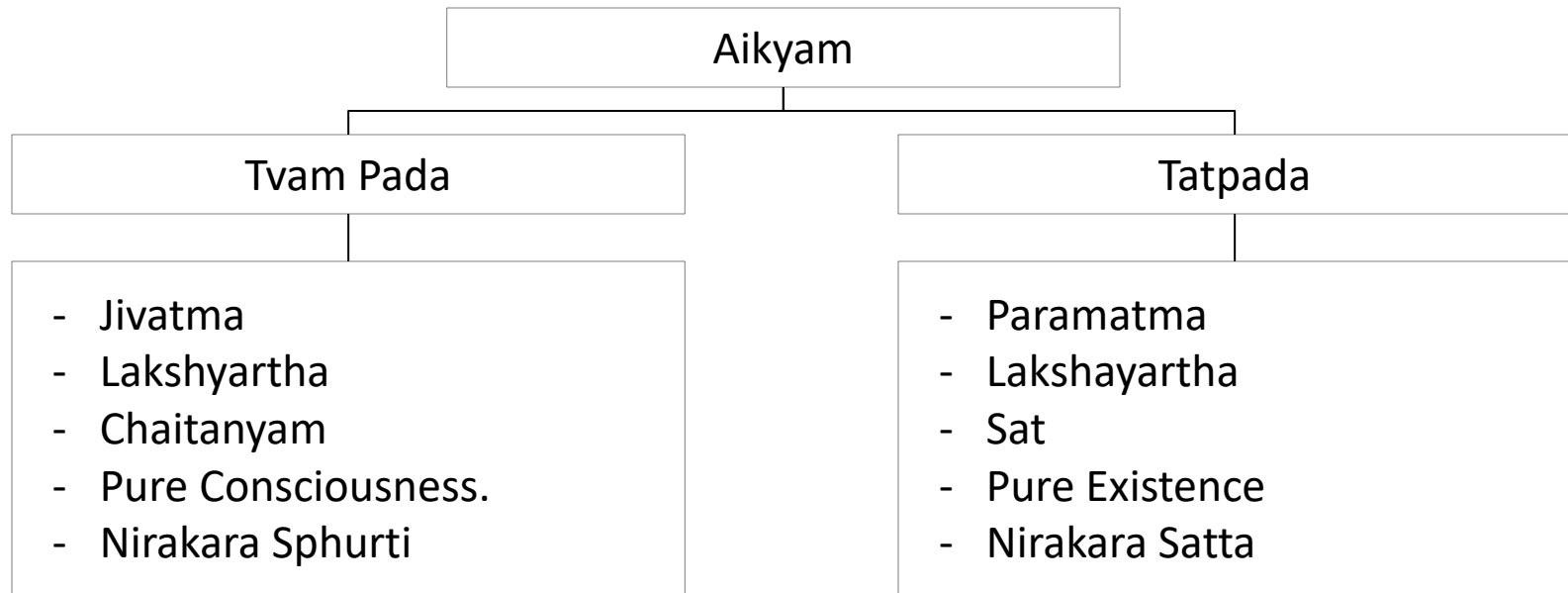
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- What is the relationship between Jagat Karanam Brahman and Avasta traya Sakshi, Jivaha ?

Existent Object	Non-existent object
- Experienced World - Chair, Sun, Star all endowed with existence.	- Not experienced. - Mans horn. - Elephant on a desk.

- What is the nature of existence enjoyed by creation?
- Mystery for philosophers.
- Vedanta has unique perception of existence and consciousness.

## Five fold features of Existence and Consciousness :



Body	World
- See formless pure consciousness intellectually.	- See formless pure existence intellectually.
a) Consciousness is not a part, product, property of body. - Body is Conscious ↓ - Consciousness Not part, product, property of body	a) Universe is existent. - Existence is not a part, product, property of the world. - Clip – is ↑ Existence, Not part, product, property of clip. - Clip is experienced by me as existent.

Body	World
<p>b) Consciousness is independent – Satyam – enlivens the body, makes it sentient.</p> <ul style="list-style-type: none"> <li>- Consciousness is noun not adjective with capital “C”.</li> </ul>	<p>b) Existence is independent substance – Satyam, pervades every object in the universe and makes every object existent.</p> <ul style="list-style-type: none"> <li>- Existence is noun not adjective with capital “E”.</li> </ul>
<p>c) Consciousness is not limited by boundary of body, Sarvagataha.</p>	<p>c) Existence is beyond the clip and is Sarvagataha.</p>
<p>d) Consciousness continues to exist even after body is destroyed, being independent, separate entity, Nityaha.</p> <ul style="list-style-type: none"> <li>- Body goes, consciousness remains.</li> </ul>	<p>d) Existence exists even after destruction of clip.</p> <ul style="list-style-type: none"> <li>- “Is”ness continues to exist even after clip is destroyed.</li> <li>- Clip goes, isness remains.</li> </ul>
<p>e) Once body goes, surviving consciousness is not recognisable, because recognisable medium is gone.</p>	<p>e) Once world goes, existence survives.</p> <ul style="list-style-type: none"> <li>- Light survives when hand is removed, but without medium, light not recognisable.</li> <li>- When world is collapsed, destroyed, existence exists.</li> <li>- Satta survives.</li> <li>- Sat was, is, ever will be, lending existence to arriving and departing world</li> </ul>

Body	World
<ul style="list-style-type: none"> <li>- This Chaitanyam is called Jivatma (Pure independent consciousness, separated from body and mind).</li> <li>- Pure Consciousness lends consciousness to the body – mind complex.</li> </ul>	<ul style="list-style-type: none"> <li>- This Satta is called Paramatma (Pure independent, existence separated from world).</li> <li>- Pure existence lends existence to the world.</li> </ul>

- Pure Consciousness = Pure Existence.
- This existence, consciousness makes body sentient and world existent.
- This recognition of oneness of existence and consciousness is called Jivatma – Paramatma Aikya Jnanam – which is the essence of verse 3.
- Whichever guru manages to communicate pure existence and pure consciousness, that guru is Dakshinamurty and my Namaskaras to him.

### Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;  
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam  
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- 2 Upasanas to practice to make mind subtle to appreciate Mahavakyam.

### **a) Understand light :**

- Without reflecting medium / Objects.

### **b) Akasha – Upasana – Taittriya :**

- Understand Akasha without object medium, empty space.

### **c) Understand consciousness :**

- Witness without reflecting medium – Of thoughts.
- Vedanta requires Sukshma Buddhi to understand formless light, Akasha, without association of Nama Rupa.
- Similarly understand formless Jivatma as consciousness pervading all bodies.
- Nirakara Sphurti is identical with Nirakara Satta.
- Tatpada Lakshyartha = Tvam Pada Lakshyartha.

### **Tat Tvam Asi Reveals :**

- Formless existence – Paramatma and formless Consciousness Jivatma are not 2 separate entities.
- If body, mind, world are removed, Pure existence and pure consciousness remains.

### **Question :**

- How can I appreciate pure existence, Consciousness without association of any Object?

## **Shashtra :**

- You can never appreciate existence, consciousness as an object like body and the world.
- Subject never available for objectification, meant for understanding as myself.
- Upanishad reveals existence, consciousness identity through Mahavakyams.

### **a) Yasya Eva Sphurnam :**

- That Paramatma only persists.

### **b) Sad Atmakam :**

- In the form of Sat – Existence in every object, isness in every thing.
- Formless all pervading isness is manifestation of Paramatma.
- Where Is it available?

### **c) Asat Kalpartakam Bhasate :**

- That existence is manifest in medium of unreal, Non existent, Mithya Padarthas in creation.

<b>Rope Snake</b>	<b>Is</b>
- Mithya Padartha	- Manifestation of Paramatma

- Bhasate means experienced by all.
- **Example :**

Manifest sunlight is experienced in every body.

- Never experience pure body, but body bathed in formless existence.
- How to experience existence in pure form, unadulterated form, Nama Rupa Rahita Satta?

**d) Sakshat “Tat Tvam Asi” :**

- Pure existence is you the consciousness principle, Tvam Pada Lakshyarth.
- You, who is witness of thoughts, body, world is the pure Existence.

<b>Sakshi Chaitanyam</b>	<b>Brahman</b>
<ul style="list-style-type: none"> <li>- Called Jivatma</li> <li>- Pure Chaitanyam</li> </ul>	<ul style="list-style-type: none"> <li>- Shuddha Rupa Paramatma.</li> <li>- Pure Sat</li> </ul>

- How will pure existence, consciousness look like?

**Nearest Example to Sat Chit Atma :**

- a) Space without objects.
- b) You obtaining in deep sleep state, without Name and form.

**What is the significance of Sakshat?**

<b>Normal Laukika Words</b>	<b>Tat Tvam Asi</b>
<ul style="list-style-type: none"> <li>- Reveal Paroksha Jnanam, indirect knowledge, of objects.</li> </ul>	<ul style="list-style-type: none"> <li>- Reveals Aparoksha Jnanam, direct knowledge, of subject.</li> </ul>



Normal Laukika Words	Tat Tvam Asi
<ul style="list-style-type: none"> <li>- Paroksha Jnanam by effort, Visit.</li> <li>- Objects have spatial, timewise division.</li> </ul>	<ul style="list-style-type: none"> <li>- Subject has no Spatial, time, division.</li> <li>- Paramatma is existence, existence is Consciousness.</li> <li>- Consciousness experienced all the time.</li> <li>- Paramatma experienced in the body as Aham, Aham Always.</li> <li>- Sravanam alone brings direct experience of Atma, not to be experienced in meditation or Samadhi Avastha later.</li> </ul>

- Who gets this knowledge?

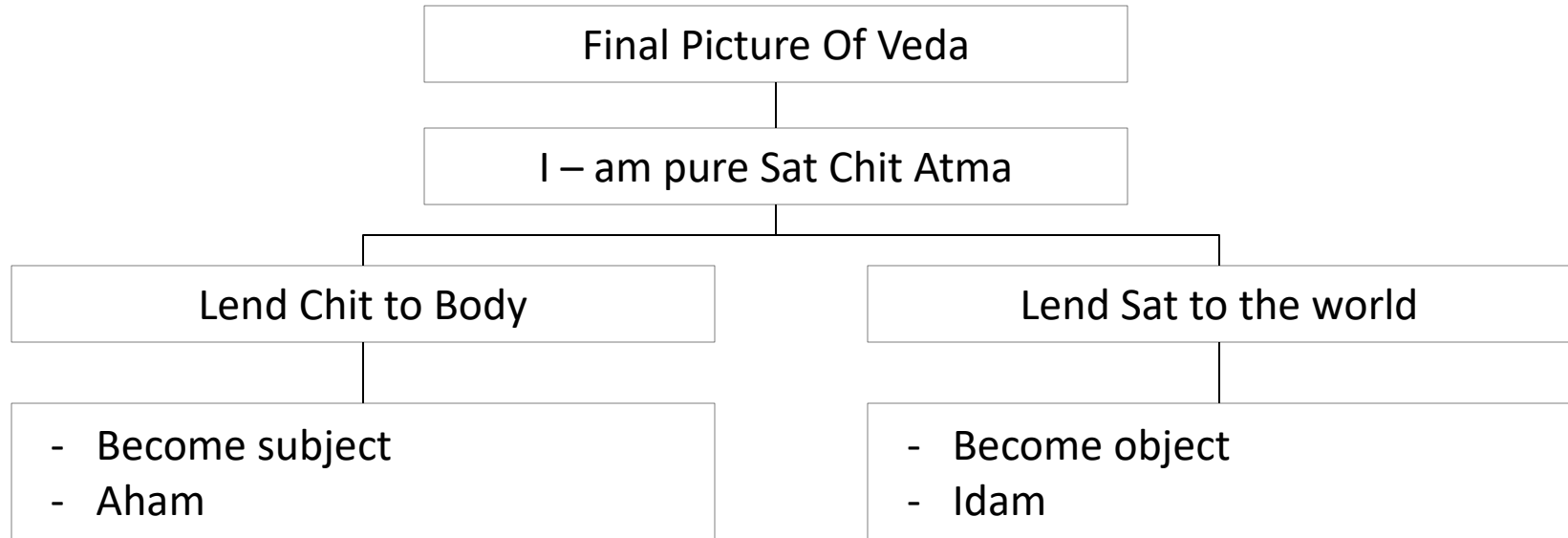
#### e) Asritam Bodhayati :

- Those who have surrendered to Guru for obtaining Jananam, because he is Brahman, Revealer.
- How did Guru Get knowledge?

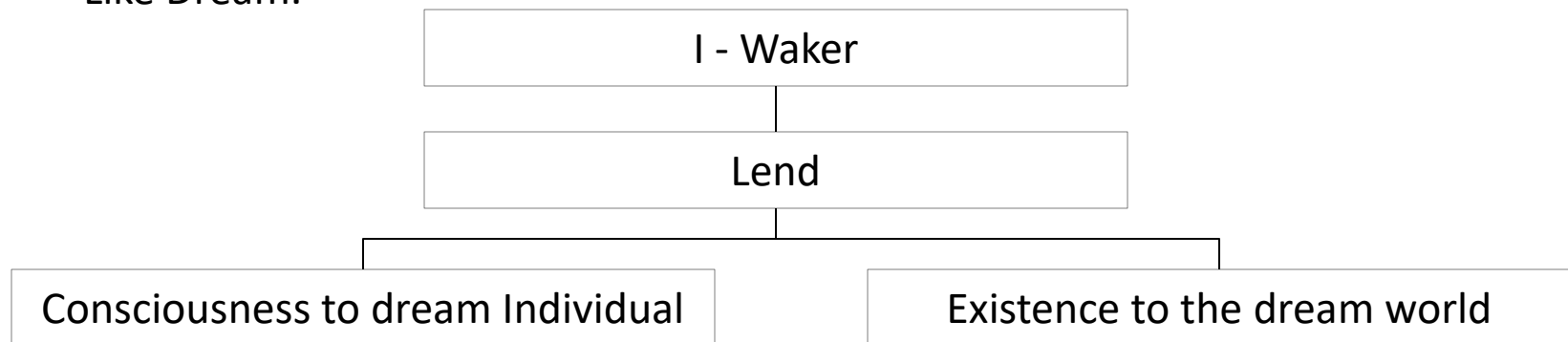
#### f) Veda Vachasa :

- Through Shabda Pramanam handled by his Guru.
- Tradition Parampara given importance in Hinduism not one Acharya – then it becomes cult.
- What do I get out of this Jnanam?

Before Jnanam	After Jnanam
- I am formed body with Consciousness.	- I am consciousness temporarily functioning through the body.



- All transactions take place by me lending Chit to body and Sat to universe.
- How does this happen?
- Like Dream.



- Lending Sat – Chit, allow dream drama to go on.
- Similarly I- Atma, allow waking drama to go on.

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
 यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

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

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- What is advantage of this vision ?

### g) Yat Sakshat Karanad Bhaven Na Punar Avarttir Bhavan Bho – Nidhau :

- No question of Punar Janma for that Jnani.
- Bava Ambo Nidhau – In the Ocean of change.
- (Asti Jayate...) Jnani is not born.
- Why no rebirth?
- Rebirth, only if 1<sup>st</sup> birth.

- Jnani has disidentified with body, mind and identified with Sat Chit Atma in which everything is born and gone, but I as Atma have no birth and death ever.
- I myself am not subject to Birth.
- If I have no doubt, whether I will be reborn means Vedanta not understood.
- I have not owned all pervading Atma, in which millions of Sukshma Sharirams are born and gone.
- I am not bothered about Punar Janma or Videha Mukti.
- Punar Avritti Na Bavati.

#### **h) Tasmai... Dakshinamurthaye :**

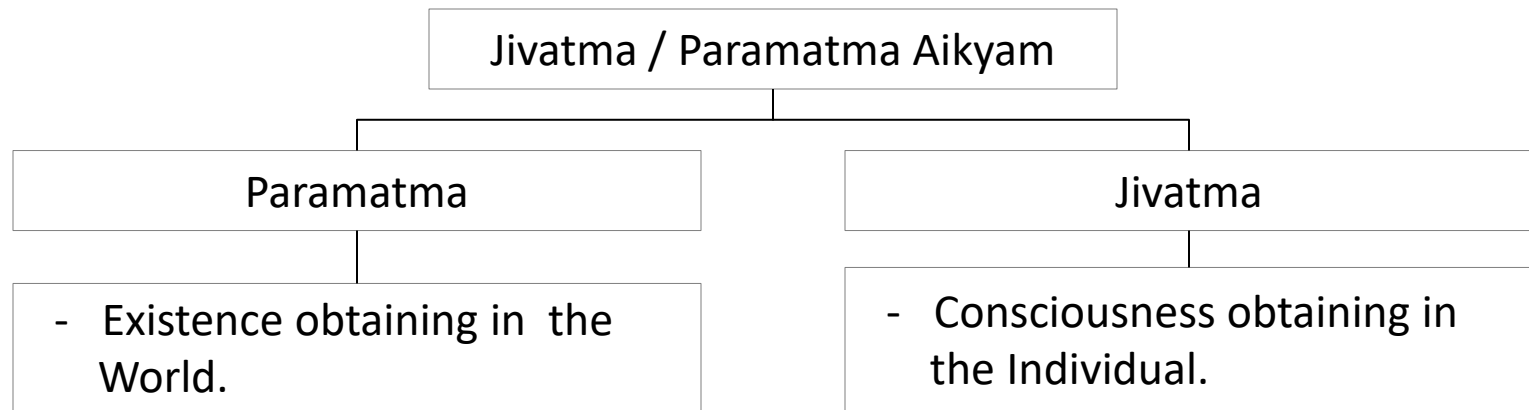
- To that Paramatma by knowing which one is free from Punar Janma, that Paramatma who is Dakshinamurty and my own Gurumurty my Namaskaram.

#### **Mahavakyam :**

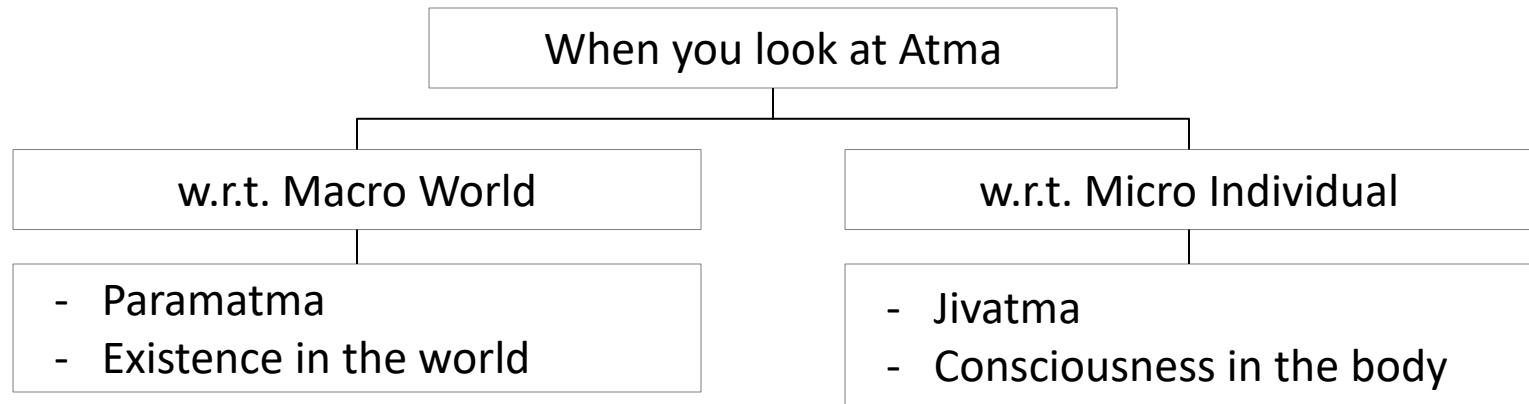
<b>Sat</b>	<b>Chit</b>
- Got by crushing world in the intellectual mixi and taking the juice.	- Got by crushing body in the intellectual mixi and taking the juice.

- Sat Eva Chit, Chit Eva Sat.
- Main teaching over in Verse1, 2, 3.
- Balance verses 4 - 10, commentary on 1, 2, 3.

## Conclusion of Verse 3 :



- Both existence and Consciousness are one and the same.



- Existence in the world = Consciousness obtaining in you.
- After training, you identify with consciousness, then the Guru says :  
Not consciousness in you, but Consciousness is you “Tat Tvam Asi”.
- Existence is you the consciousness.
- **Student accepts and says :**
  - Aham Brahma Asmi.
  - Ayam Atma Brahman.

## Verse 4 :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Important verse for revelation of Atma.
- Most often quoted verse of Dakshinamurthy Stotram.
- Until we recognise identity of Jivatma and Paramatma we use 2 separate expressions.

Sat	Chit
For Paramatma	For Jivatma

- Once we recognise oneness, we drop adjectives and focus on Sat Chit Atma.
- Shankara wants to say, No effort is required to specially experience Sat Chit Atma, because it is evident in every particular experience.

Sunlight	Objects
<ul style="list-style-type: none"> <li>- Experienced in all directions.</li> <li>- Samanaya Anubhava.</li> <li>- No effort required.</li> </ul>	<ul style="list-style-type: none"> <li>- Experienced in particular place, time.</li> <li>- Vishesha Anubhava.</li> <li>- Known by effort, Vritti Parinama.</li> </ul>

### Consciousness :

- Experienced in and through all experiences – No meditation, Samadhi Required, Ever evident.

### Keno Upanishad :

प्रतिबोधविदितं मतम्  
अमृतत्वं हि विन्दते ।  
आत्मना विन्दते वीर्यं  
विद्यया विन्दतेऽमृतम् ॥४॥

*Pratibodha-viditam matam  
amrtatvam hi vindate.  
Ātmanā vindate vīryam  
vidyayā vindate'mṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Because of self evident Consciousness, every thing else becomes evident, Svata Siddha Atma, Svayam Prakasha Atma, Nitya Prakasha Atma.
- Hastamalikyam – Who are you Shankara asks?

- 10 Verses ending with Sa Nityo Pa labdha Svarupa Atma Aham Asmi.
- I am self evident, Consciousness who illumines this body, mind, sense organs, world.
- Hasta Amalakaha.
- One for whom Atma is crystal clear.
- That self evident nature explained in verse 4.
- Everytime I use the word “I”, Consciousness the individual experiencer, is self evidently available without any medium.
- Svayam Prakashatvam (Self Evidence) of Atma, is important concept in Vedanta.

**Example :**

- Are you here... Yes I am..... Effortlessly we say.
- Is your friend in class today? Process required.

Consciousness	Sun Light Principle	World, Body, Mind
- Self evident Luminous principle.	- Self evident Luminous. - Illumines Universe.	- Non luminous Objects.

**Vedanta Definition of Illumination :**

- That in whose presence another object is made known.



Sense Organs	Illumine / Light
<ul style="list-style-type: none"> <li>- Eyes</li> <li>- Ears</li> <li>- Tongue</li> <li>- Nose</li> <li>- Skin</li> </ul>	<ul style="list-style-type: none"> <li>- Form, Colour</li> <li>- Sound</li> <li>- Taste</li> <li>- Smell</li> <li>- Touch</li> </ul>

- Ultimate light = Consciousness, Ultimate absolute Illuminator Atma.
- Knowability of any object is possible only in the presence of Consciousness.

### Mundak Upanishad / Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

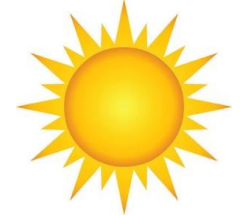
Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10] / [II – II – 15]

### Essence of Verse :

- Only in the presence of self luminous, self evident light of consciousness, everything in creation is known, knowable.
- Significance of that mantra is in verse 4 here.

Mirror at 45° - Reflected Sun becomes secondary illuminator

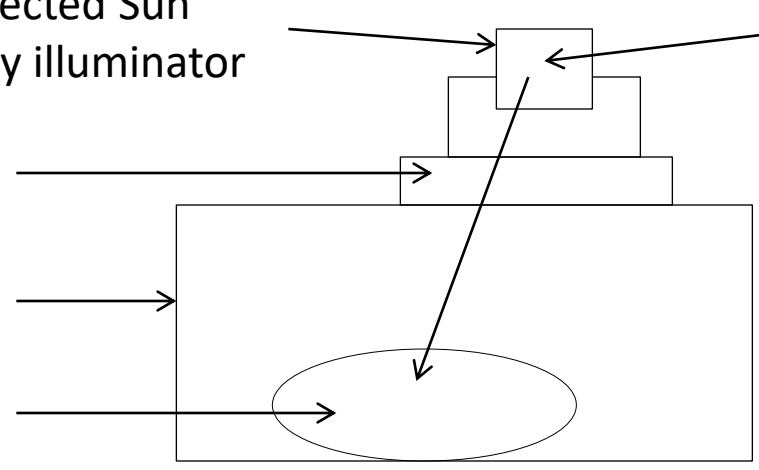


Sun – Primary illuminator

Open Window

Dark Room

Patch of reflected sunlight illuminates objects in room.



**Corollary :**

What Illumines dark Room

Sun

Mirror

- Without mirror can't illumine
- Sun Illumines dark room through the medium of mirror.
- Mirror borrows light from the Sun.

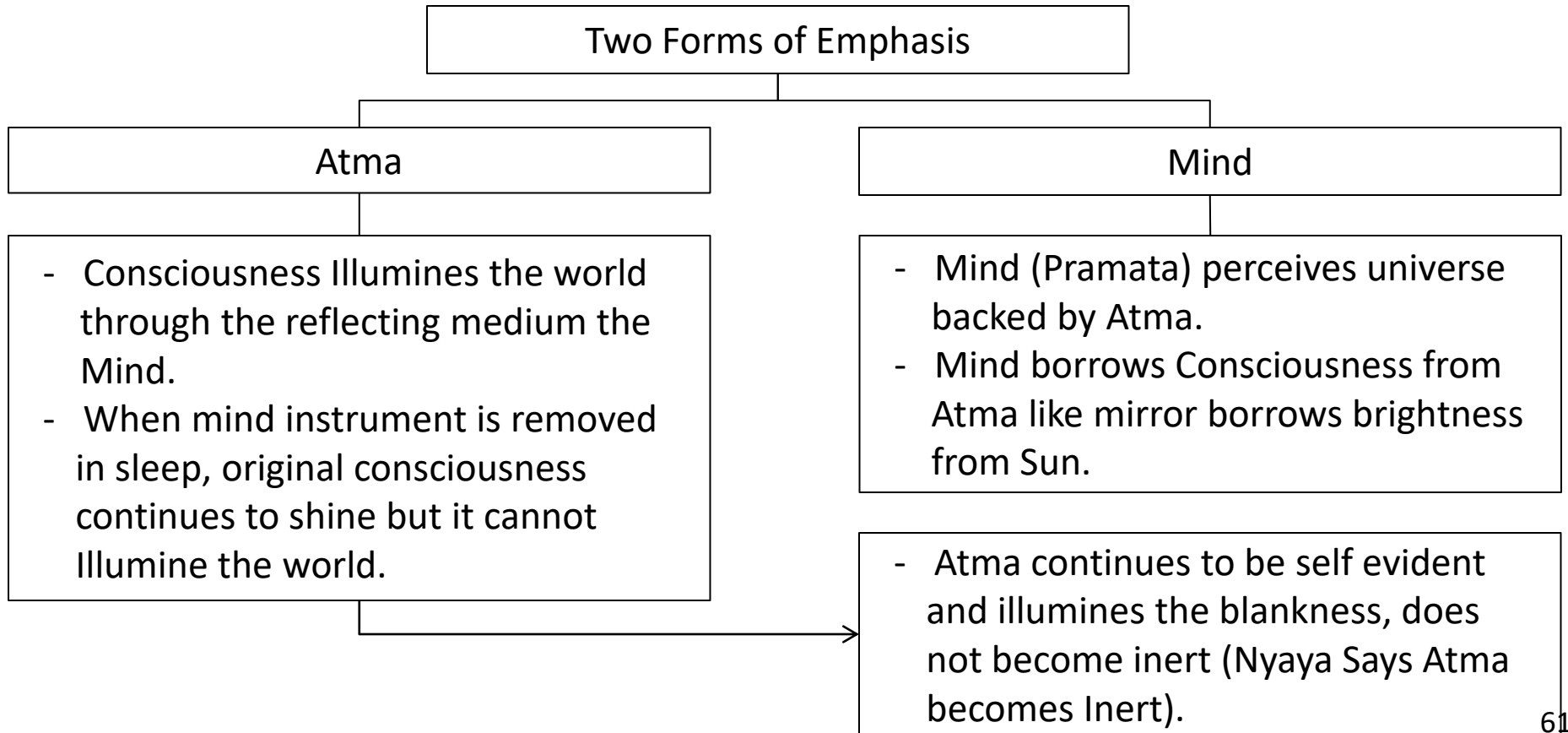
- Without sun at mid night can't illumine.
- Mirror illumines dark room backed by sun Light.
- Sun lends light to mirror.

- One can focus on Sun or mirror at any time to convey illumination.
- Perception of objects reminds me of the glory of the mirror / Sun.

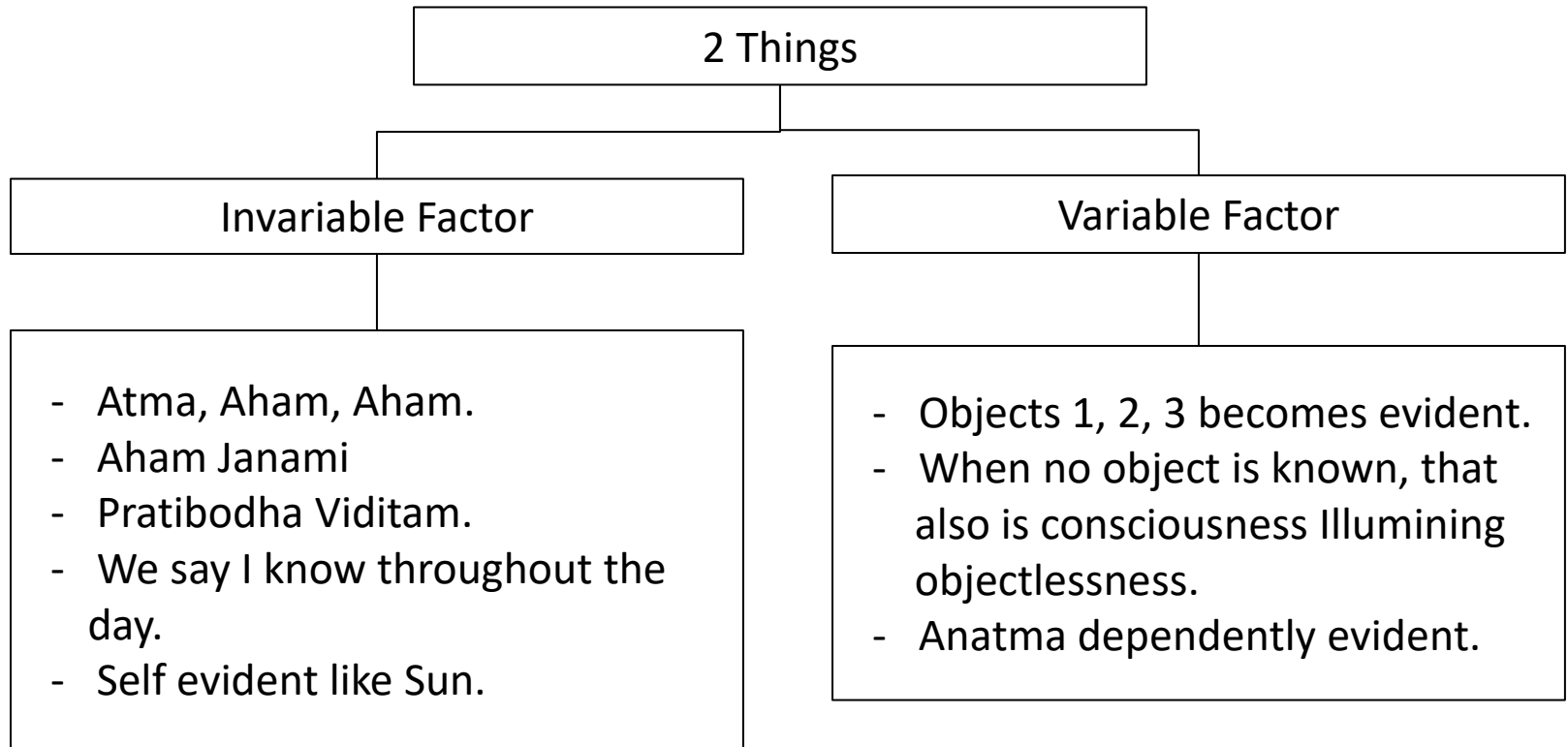
- What is the proof Sun Exists?
- Tam Bantam Anu, Sarvam Bhati.

**Vedanta :**

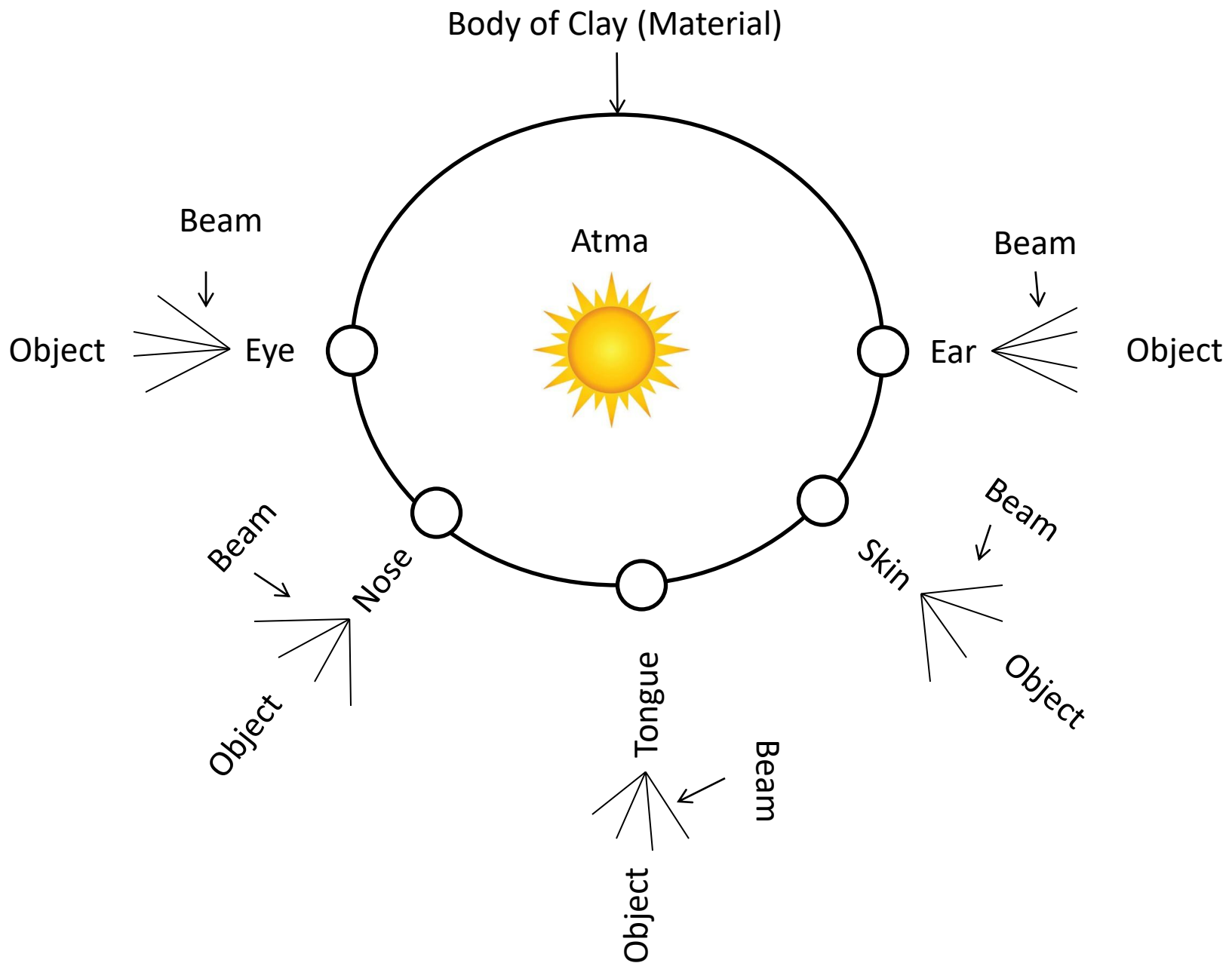
Atma	Mind	Whole Universe
<ul style="list-style-type: none"> <li>- Sun</li> <li>- Self evident</li> </ul>	<ul style="list-style-type: none"> <li>- Mirror</li> <li>- Inert, Non living material</li> </ul>	<ul style="list-style-type: none"> <li>- Dark Room</li> <li>- Inert World - Experienced because of Mind + Atma</li> </ul>



- Whenever you are knowing any Shabda, Sparsha, Rupa, Rasa, Gandha it presupposes 2 things.



- In this verse Shankara talks about another light.

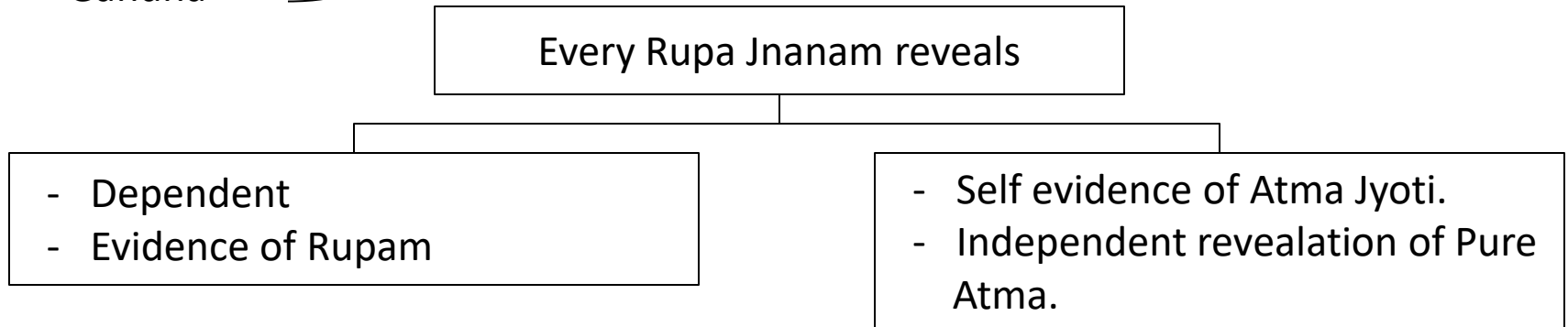


- 5 Apertures – 5 Sense organs backed by mind.

5 Beams of Atma come out.

- Outside is midnight, Dark World.
- Any object falling within 5 beams is illumined.

- Chakshu
  - Srotra
  - Rasna
  - Gandha
- } Prakasha



**Sloka Meaning :**

**a) Yasya Jnanam :**

- Light of Consciousness, Atma.

**b) Bhasavaram :**

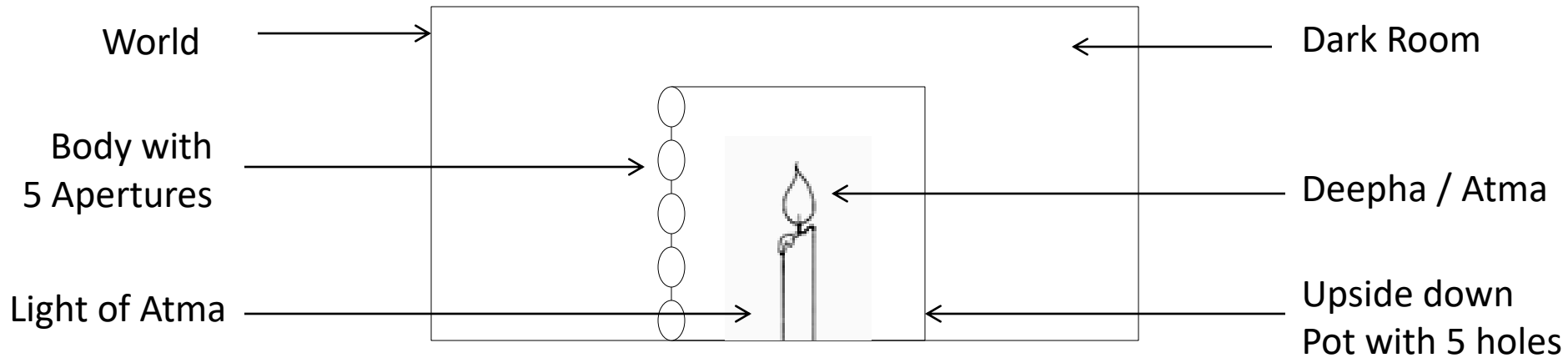
- Atma light creates a pure brilliant beam.
- Brilliant like what?

**c) Deepak Prabhasavaram :**

- Like brilliance of a bright lamp, Where is Deepa Kept?

### d) Ghata Udara Sthithaha :

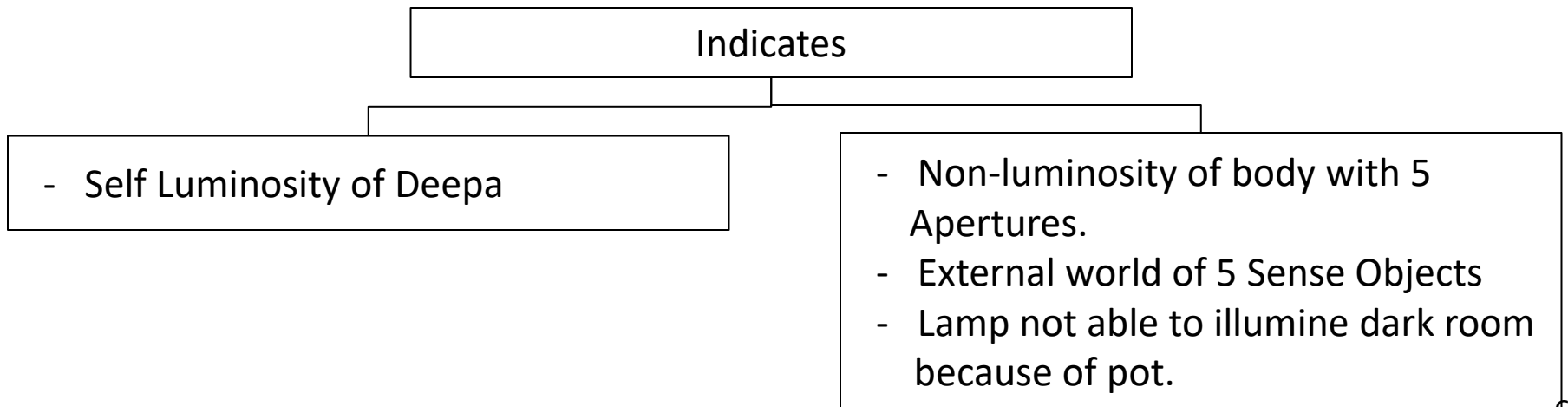
- Which is placed with a pot.

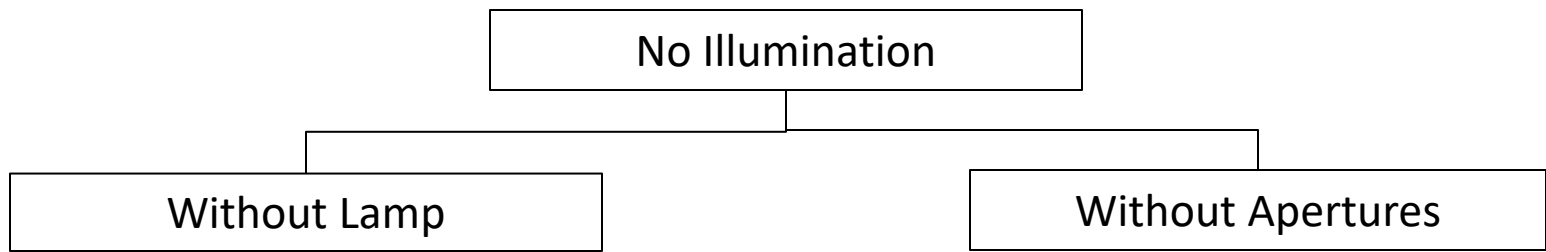


- What type of Pot it is?

### e) Nanacchidra Ghata :

- Pot Body with 5 Apertures.





- When apertures and lamp is there, Illumination possible of 5 beams.
- What is not within beam is not illumined / Known.  
(Example : Behind hall whats there, not known, but talk may be known).
- What illumines is not sense organs, mind, but Atma Chaitanyam.

**f) Udara – Within (Normally Stomach)**

Sthitha	Place
Maha	Big
Deepa	Flame
Basvaram	Brilliant

- Like Brilliance of big flame.
- What happens daily?

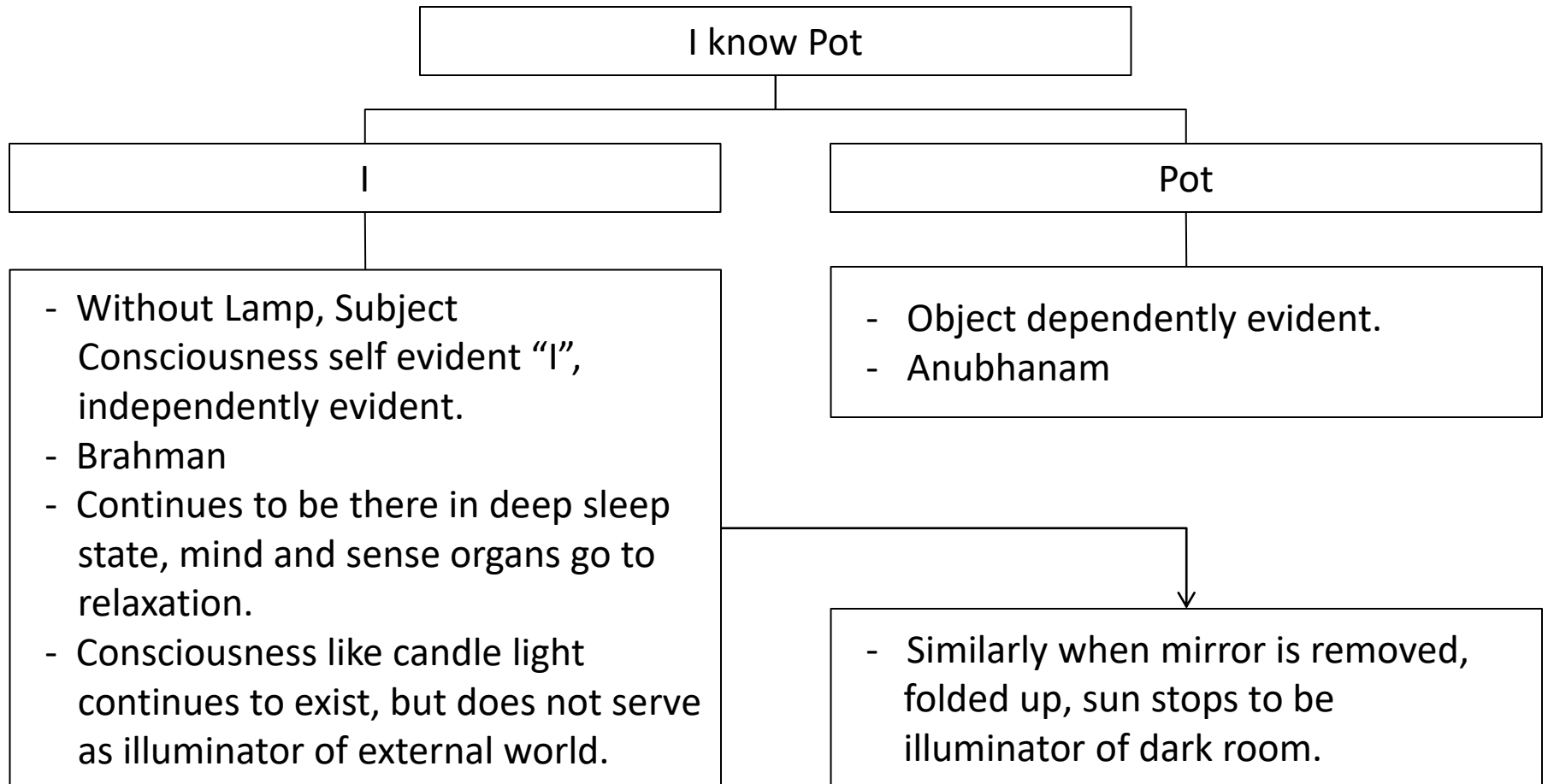
**g) Tat Chakshu – Adi - Karana Dvara Bahihi Spandate :**

- Bright light of consciousness emerges out through 5 sense organs.



## h) Bahih Spandante :

- Each beam falls on respective objects outside, non-luminous objects become luminous, known.
- Like Sun Light bathes all bodies and makes them known.



- **First Example** : Mind = Mirror
- **Second Example** : Sense Organs = 5 Apertures on Pot.
- Pure Consciousness does not have Subject – Object – Division because there is no object to illumine.
- No status of Illuminator.
- Triputi Rupa, Prakasha Rupena Aham Asmi.
- I take role of Illuminator of external world.

#### **i) Janami :**

- Every moment Banam is there together with Anubanam. Revelation of subject me and object.

#### **j) Tameva Bhamtam :**

- Janami Statement, in every Atma, reveals itself.

#### **k) Anubhati Etat – Samastam Jagat :**

- Entire Jagat is illumined by Consciousness.

#### **l) Tasmai... :**

- To that self evident Atma, Sri 'Dakshinamurthi' which Atma alone, becomes 'Dakshimanurthi' – My Gurumurti, My Namaskaram.
- Atma is one and the same in every one, manifests depending on mind medium.
- Samsari is Aupadhika Bheda alone.

## Verse 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 दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṅyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- Verse 1-4 – Summarised in Verse 1 of Advaita Panchakam and in Prasthan Trayam.

## Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- I am of nature of Sat Chit Atma Formless Existence / Consciousness Atma.

# Summary

## Verse 1

Vishwam Darpanam

- Nature of Universe.
- Like reflection in mirror.
- Like dream is Universe.
- Matter – Lower Order.
- I am higher order.
- Lower order rises from higher order in me.

## Verse 2

Bijas...

- World, Body, Mind, rises out of me - Existence / Consciousness.
  - Like space I am all pervading.
- Kaivalya Upanishad :**
- Meieva Sakalam Jatam...[Verse 19]

## Verse 3

Yasyaii...

- I am nature of Sat Atma.

- Out of the formless Existence / Consciousness entire universe including Time and Space rises .

## Verse 4

Nana Chid...

- I am nature of Chit Atma.

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

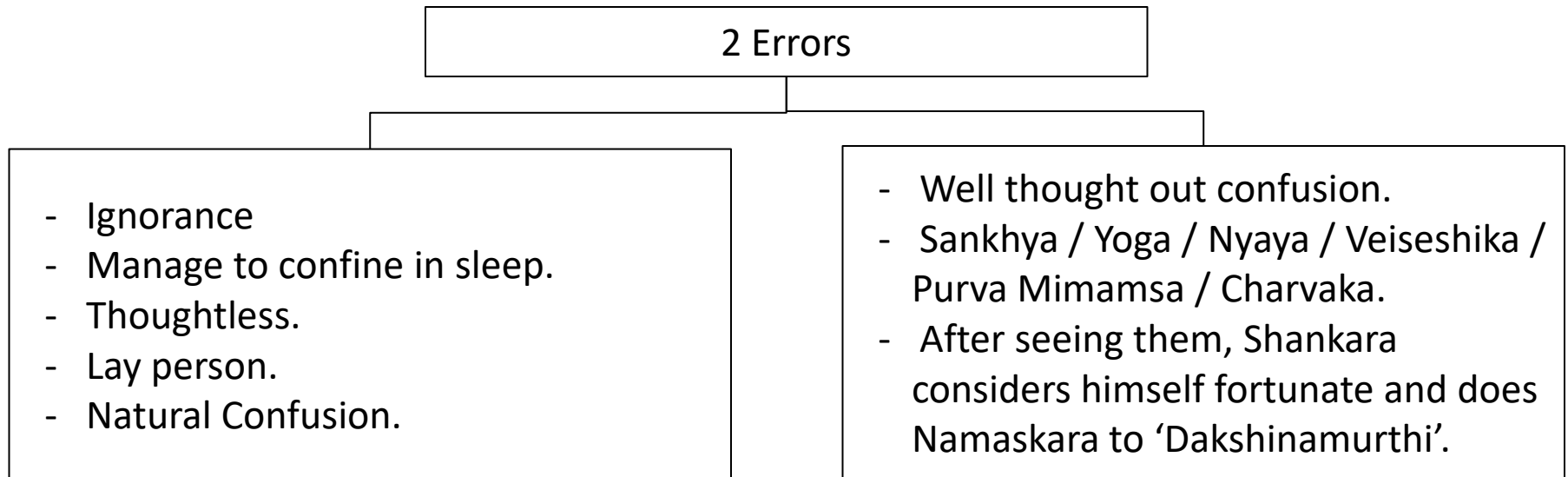
### Verse 2 :

Science	Vedanta
<ul style="list-style-type: none"><li>- Matter fundamental Pradhanam</li><li>- After Big Bang, 'Consciousness' evolves.</li><li>- Incidental Phenomenon, Conditional Phenomena.</li></ul>	<ul style="list-style-type: none"><li>- Spirit Fundamental, Pradhanam.</li><li>- Existence / Consciousness – I Fundamental.</li><li>- In me, universe rises and falls.</li><li>- I was alone there before big bang, Pralayam.</li></ul>

- Universe rising and falling out of me, eternally continues.
- Lower order of reality can't affect me, the higher order Atma.
- Dream can't affect Waker.
- Waker can't affect Atma.
- This awareness releases me from Deha Abhimana and Samsara.

## Verse 5 :

- Shankara Moans, grieves over those who don't have this knowledge.
- Gain Atma Jnanam and enjoy life as a serial, Drama.
- Lack of wisdom leads to thoughtless and thoughtful errors, Technically called Adhyasa misconceptions.



### a) Vidhu :

- Many misunderstood and conclude.

### b) Aham :

- Atma to be.

### c) Deham :

- I am the body, Biggest majority, Deha Atma Vadis, Thoughtless People.

#### **d) Loka Yata – Charvakas – Scientists :**

- Nothing in Individual other than body.
- Nothing survives death of body.
- Mind function of brain, emotions are neurological phenomena.

#### **e) Pranam :**

- Another Charvaka believes Prana – Anatomy not individual, but physiology, function of the body is individual.

#### **f) Indriyani :**

- Another group takes Indriyas as Atma.

#### **g) Chalam Buddhi :**

- Atma is Vigyanam.
- Fleeting flow of consciousness is Atma.
- Like : Waterfall, River, candle lamp.
- No continuous existence, but seeming continuous water.
- Consciousness arrives and departs = Yogachara Buddhism.

#### **h) Shunyam :**

- If consciousness is subject to arrival and departure, in between Consciousness what should be there?
- Blankness, Emptiness experienced in sleep is Shunyam – That is Atma.

- In emptiness Consciousness comes and goes.
- Only permanent thing in the universe is vacuum, Ultimate truth, Nihilism.

### i) Brisham Vadinaha :

- Adhyasa Vantaha.
- Vehemently, Intensely, argue.
- Sure, they alone are correct.
- Intellect Overfull, Nothing else can enter.

### Gita :

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।  
धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १.४० ॥

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family.  
[Chapter 1 – Verse 40]

- Instrument which has to get knowledge has varieties of deficiencies.

### j) Stree, Balah, Andah, Jada : 4 deficiencies of Intellect

#### i) Stree :

- Emotionally overpowered Intellect.
- Intellect hostage to emotions.
- Unreleased Intellect.
- Seeks relationships, attachment in relationships, attachment in religion also, God as Child, mother.



## Arjuna : Gita

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Karpanya Dosha.... Samudah Chetah, clouded intellect.
- Vedanta prescribes Sanyasa to remain emotionally strong.
- Weak mind wants worldly relationship, wants divine relationship in the form of Krishna, Rama, another Samsara.
- That mind can't enjoy Ashabdham, Asparsham.
- Vedanta requires unrelated intellect.
- Intellect hostage to emotions will not understand Aham Brahma Asmi.

### ii) Bala :

- Immature intellect, undeveloped intellect, Sadhana Chatustaya Sampatti Rahita, Parikshaya Lokan not enough.

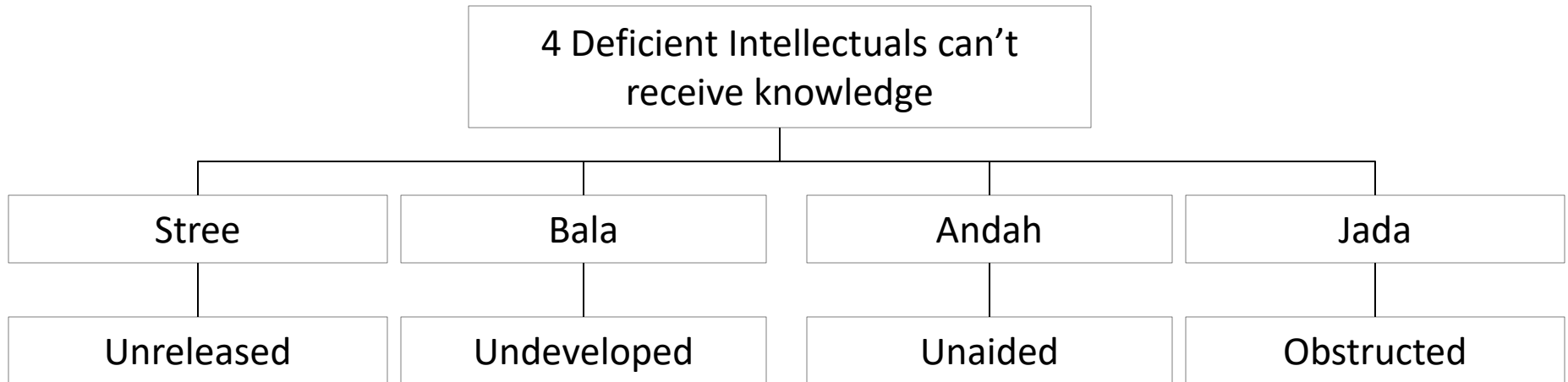
### iii) Andah :

- Unaided intellect.
- Different objects resolve different instruments to enhance power of perception.
- Microscope, telescope.
- Self knowledge requires Shastra, Guru Upadesa aided intellect.

#### iv) Jada :

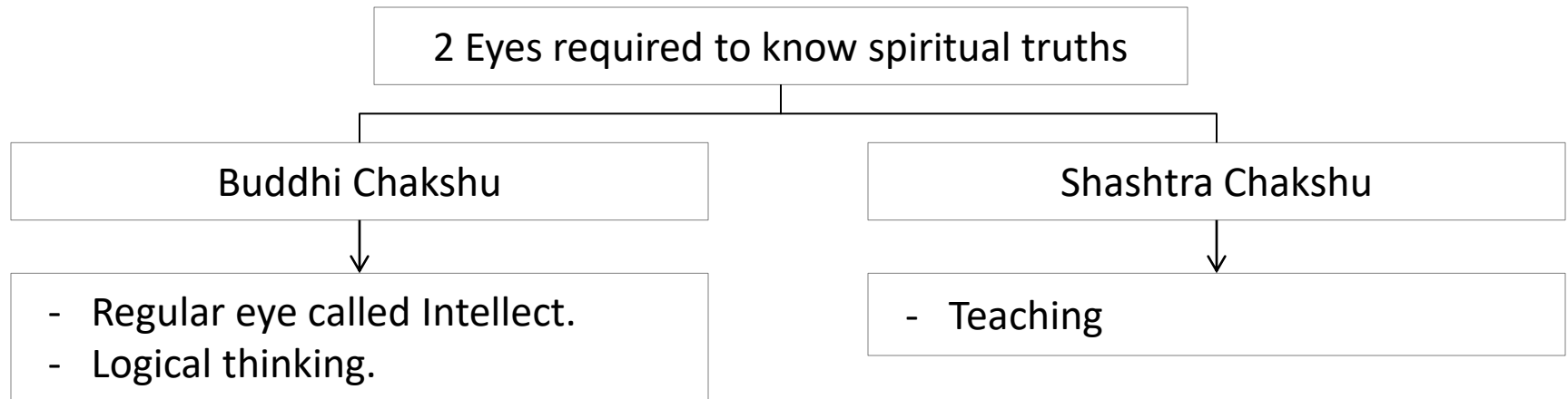
- Retarded Intellect.

Child	Retarded
- Has potential for growth of intellect.	- Obstructed Intellect. - Psychological Defect. - Unnatural Intellect. - Purva Janma Pratibandha.



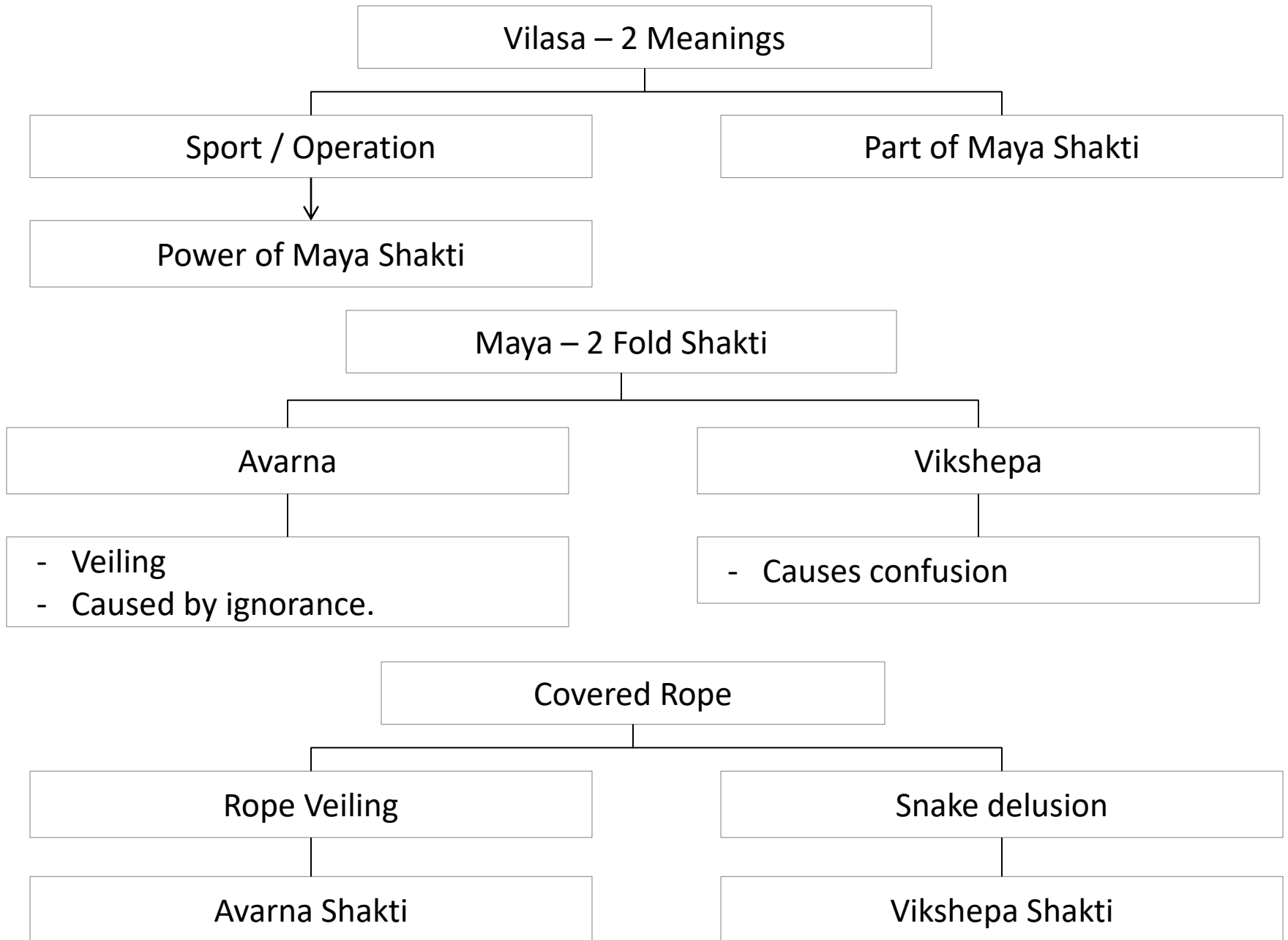
- Don't focus only on physical Body – Male / Female but also in type of mind / intellect instrument.
- Vedanta emphasises transpersonal God, others emphasise personal God.
- Brantaha = Confused People regarding Atma – Anatma, Subject – Object.
- Branthi = Aviveki + Adhyasa.

- Personal God will be limited in time, space and will have location, not ultimate truth.



- We can know gravitation, empirical truth without Shastra, but not Atma.
- If one eye missing, you will be partially blind – Andha.
- Shankara looks at himself.
- I am not in that confusion, have received teaching myself, because of Sraddha and external aid of Shastric teaching from Guru Upadesa.
- I am indebted to Shastra and Guru who destroyed my darkness of ignorance.
- Atma Jnanam is ever experienced consciousness, awareness.
- No Separate experience of awareness alone, exists.
- Guru given long title by Shankara.
- Maya Shakti Vilasa Kalpita Maha Vyamoha Samharine.
- Guru destroyer (Samharine) of Vyamoha – Huge, intense, delusion w.r.t. oneself, started many births before.

- Self confusion universal.



- Guru never directly destroys delusions, it is caused by self ignorance.
- Why sleep not Moksha?
  - Delusion gone, Symptomatic cure.
  - Vikshepa non Operative.
  - Avarna operative, disease is there.
  - Samadhi also symptomatic cure.
- Pain after Samadhi more – like coming out of A/c Room.
- Vedanta Sravanam is permanent cure.
- To that destroyer of delusion – Dakshinamurty my Namaskara.

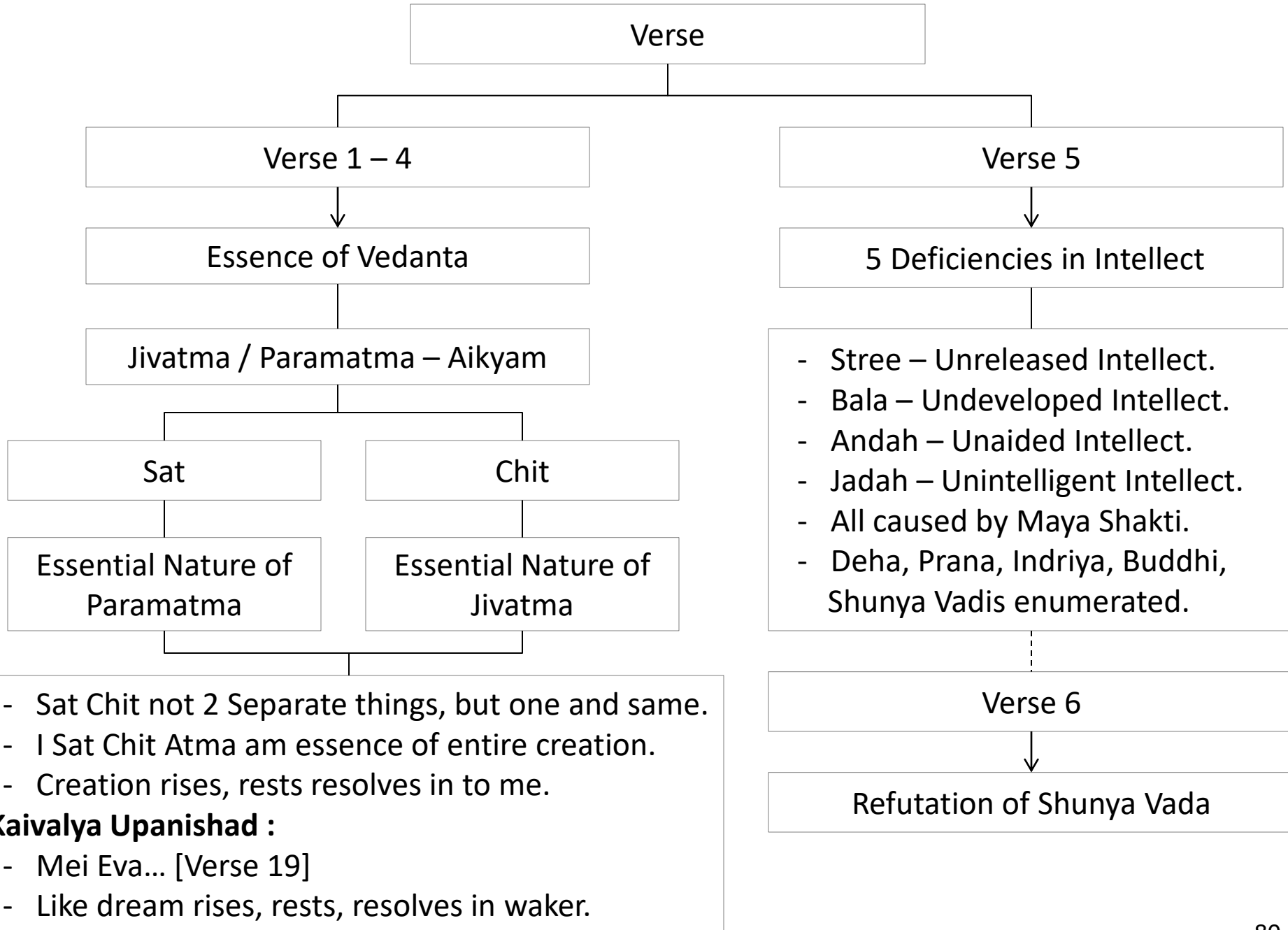
### Verse 6 :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
 सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
 प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते  
 तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

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

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

## Revision :



## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

- In the spell of dream, fact can never be assimilated, can't receive teaching.
- In dream you will never know that dream is born out of me, waker.
- It is easily accumulated on waking up.
- Similarly in my spell of self ignorance of Atma, it is impossible to receive the fact that I can be the core of creation.

Dakshinamurty Stotram	Manasolasa Vartikam
- Sravana, Sankshepa Grantha.	- Mananam – Refutation of other theories. - 170 Verses.

- Shankara knows Chatush Koti Vada of Nagarjuna – Acharya, Buddhist, logician Sanskrit Scholar.
- Shunya Vadi negates Deha, Prana, Indriya, Shanika Vigyana Vadis and establishes blankness, emptiness, nothingness as ultimate truth.

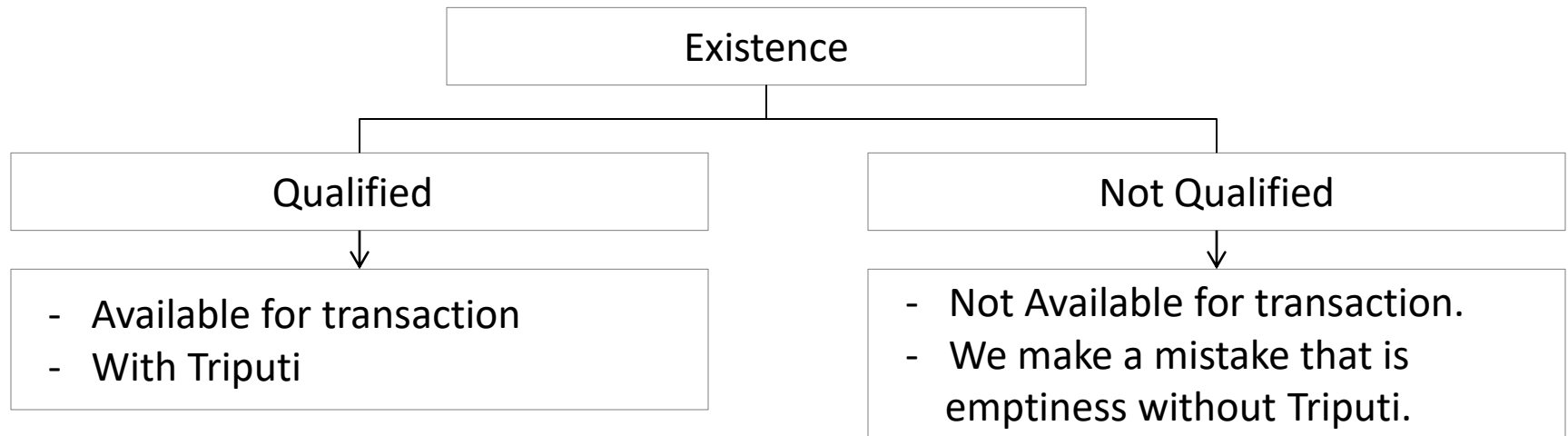
### Basis :

- Deep sleep state.
- Subject, Object (World), instrument (Mind, Intellect) not active, not experienced.

- No Chittam, Manaha, Buddhi, Ahamkara.
- No Seer, Seen, hearer - heard .....
- Therefore Shunyam is the ultimate truth, Satyam.

## Shankara :

- Deep sleep state not Shunyam, emptiness but pure existence, Unqualified existence which is not available for any transaction.



- We make a general assumption, whatever is not available for transaction is nonexistent.
- It is one of the intellectual confusions.
- **Example :**
  - Space is emptiness, nothingness because it is not available for transaction.
  - Space is not empty, nothingness, but a positive entity.
  - Not available for seeing, hearing, local use.
  - Same mistake committed to existence, a positive entity.



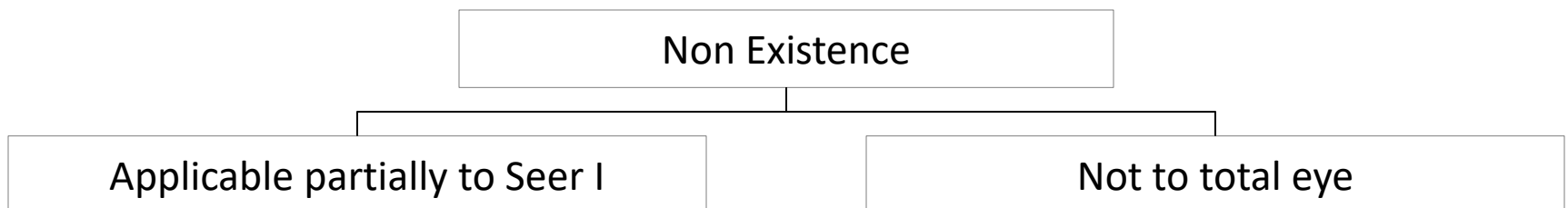
- In sleep, non transactional existence is available which is my nature, Sanmatra Svarupa – Aham Bava Svarupa.
- This is essence of verse 6.

### **Waking + Dream :**

- All organs of transaction are in functional condition.
- 5 Jnana Indriyas + 5 Karma Indriyas + Antahkaranam are in transactional condition.

### **Technical :**

- Vikshepa Shakti of Maya functioning.
- Every transaction will take Triputi.
- Eyes active – perception takes place.
- I become seer I, Hearer I, Taster I, Enjoyer I, Doer I.
- Qualified Individualised I, prominent during transaction.
- Subject, object division is there.
- Localised crystalised I available when Karanams active.
- Individual I – is present in Jagrat and Svapna.
- I enjoy individual, Localised existence.
- Seer I – enjoy qualified existence when eyes are open.
- Close eye, concentrate on hearing, seer I gone, in its place hearer I has come.



- Organs are only responsible for qualified part of my existence.
- Adjective given by sense organ to “I”.
- Individuality – Painter, Doctor, banker comes to qualified I.

### **Sushupti :**

- Avarna Shakti of Maya Dominant.
- Vikshepa Shakti temporarily withdrawn.
- We enjoy existence without support of sense organs in Sushupti.
- When all organs are gone, seer I, Taster I, hearer I goes in Sushupti, remainder I is not nothingness, does not mean I am not there.
- What is left behind ?
  - Unqualified Seer.
  - Seerhood is temporary in waking.
- I exist as pure attributeless existence.
- Eyes take away only attribute of seer, ears take away attribute of hearer.
- In sleep I lose my qualified, Individualised, Particularised, attributed existence – Sankalpa Satta.
- I remain as unqualified Unparticularised, Unindividualised, Unlocated, Pure existence, Samanya Satta.
- Pure means without attribute of the intellect.

- Consciousness not an attribute.
- Knower is one of Triputi.
- When I exist as General, Unqualified existence, I am not available for transaction.
- I can't say – I want to see, experience that pure existence, because you become Individual and Triputi will come.
- General existence not available for transaction, its existence not evident, prominent.

### **Example :**

- Existence of space not evident, We say nothing exists in the room when all vacate. We should say space is there when space is not available for transaction, it is mistaken as nothingness.
- Its existence not prominent, evident.
- Transaction makes a thing prominent.
- Non prominent not transactional is not non existence.
- General existence is as though eclipsed because of Maya's Avarna Shakti, because of resolution of organs, end of transactions.

### **a) Rahu Grasta Divakar Indu Sadrushaha Puman :**

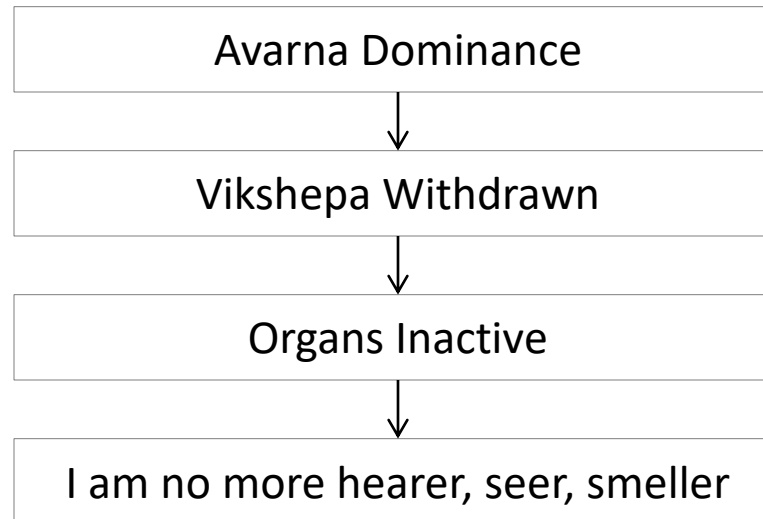
- General existence, Samanya Satta is eclipsed like the Sun and moon.
- When Sun, Moon, eclipsed they are not non-existent.
- They become non dominant, non prominent.
- Attributes Existence = Eclipsed I.

Jagrat Svapna	Sushupti
<ul style="list-style-type: none"> <li>- Attributed Existence.</li> <li>- Attributed I.</li> <li>- Others know I am there.</li> </ul>	<ul style="list-style-type: none"> <li>- Attributeless I.</li> <li>- Others don't know I am there.</li> </ul>

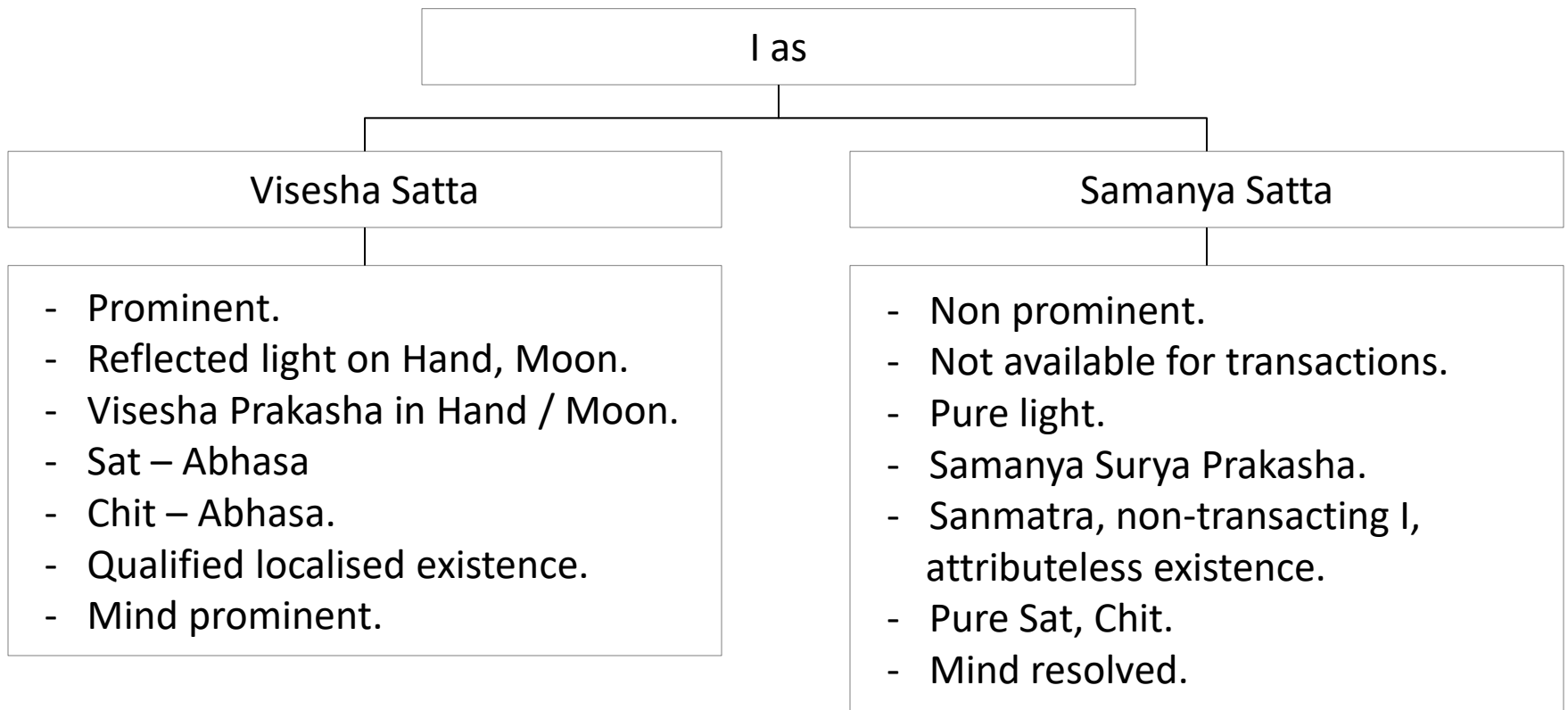
- Rahu – means shadow Chaya, Eclipse is caused by shadow in my case.

### b) Maya Samachadanat :

- Because of Mayas Avarna Shakti.
- During sleep, Vikshepa Shakti is swallowed by Avarna Shakti, it is responsible for eclipsing.



- Removal of attributes = Avarna  
= Sanmatra, Kevalam
- Puman = Jiva, Individualised I.



- What is the proof of presence of pure existence in sleep?
- How do you prove pure existence is my true nature during sleep?
- **Madhyamika :**  
Not pure existence but pure non existence exists.
- Both not available for transaction.
- **Example :**  
Pure Gold not available to convert to chain, need to mix it with copper.
- Alloyed existence available for transaction.

## 3 Pramanams

Sruti

Yukti

Anubava

### Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे  
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता  
सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं  
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति ॥ १ ॥

*Uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ me  
somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati tasmādenaṃ  
svapitītyācakṣate svaṃ hyapīto bhavati.*

Uddalaka Aruni said to his son Svetaketu : O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self. [6 – 8 – 1]

### 1<sup>st</sup> : Sruti Pramanam :

- Uddalaka tells Son Svetketu, When person goes to sleep, he does not become non-existent, but he withdraws into his pure nature called "Existence" – "Satta".
- Svam Apito Bavati = Svarupa = Sat , Into Sat he merges.
- Upanishad does not say he merges into nonexistence.

### 2<sup>nd</sup> : Yukti Pramanam :

- Law of conservation of energy and matter.
- Nothing in creation is destroyed.

- Existent thing can never become non existent.
- Pot destroyed, exists in clay form.
- Existent can't become nonexistent, out of nonexistence, existent thing can't come out.
- Asat can't be converted into Sat and Sat can't be converted to Asat.

### Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).  
[Chapter 2 – Verse 16]

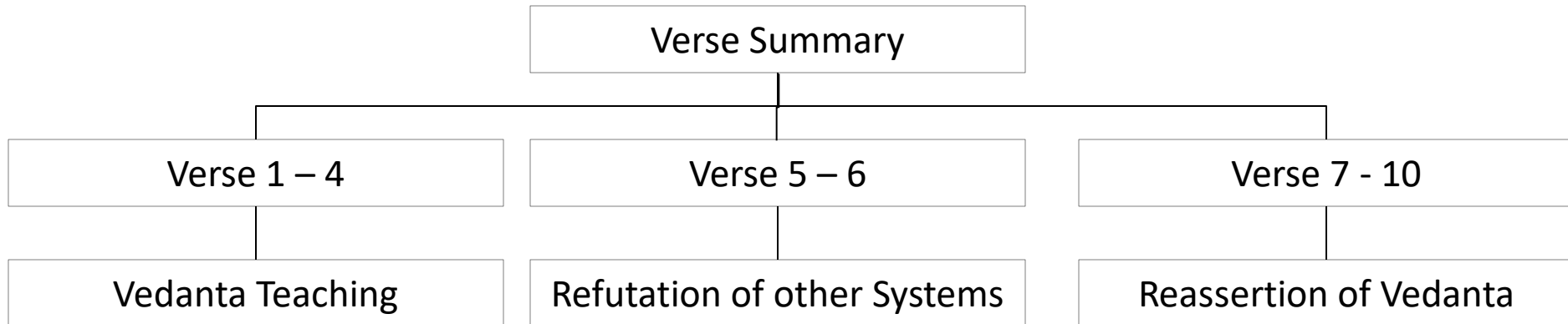
- Existent I can't become Non existent I in Sushupti.
- In sleep I am existent, not in form of dualised I but in unmanifest form.
- Individuality less I, remains.
- Attributeless I is existent, can't see.
- Knower means Jagrat, Svapna.

### 3<sup>rd</sup> : Anubava Pramanam :

- Pratyah Bhijnaya – Re-cognition.
- After waking I say, I slept well, I waker now was existing as sleeper.
- Without subject 'I', can't use verb slept, continuity indicated.
- Self recognition is proof of continuity, it is not nothingness.
- Prag Apasvapsam iti Pratyabinjnyate.
- I am existent in all three States, Jagrat, Svapana, Sushupti.

Jagrat, Svapna	Sushupti
<ul style="list-style-type: none"> <li>- Localised Existence.</li> </ul>	<ul style="list-style-type: none"> <li>- Unlocalised, Guilt free, pure Existence, Poornaha.</li> <li>- Differences resolved.</li> <li>- Not available for transaction, looks as though emptiness.</li> </ul>

- We prove sleep is not state of Nothingness but pure existence.
- Tasmai, to that pure existence which is essential nature of everyone, My Guru, which gets temporary qualification as attributed Individual, my Namaskara.
- Shankara refutes Asat Karya Vada and establishes Sat Karya Vada.





## Verse 7 :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self— which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakṣiṇamurty is the prostration. [Verse 7]

- Restating Atma Svarupam.
- If Atma not Deha, Prana, Indriya, Buddhi, Shunyam, What is Atma?

### a) Svatma :

- Own essential Nature, Real nature.
- **Sada Antas Sphuratam :**  
Always experienced, ever evident, shining, accessible, recognisable.
- Where is it experienced?
- Antaha – within the mind, How do we refer to that experience?
- Aham Aham Iti, I am, I am.

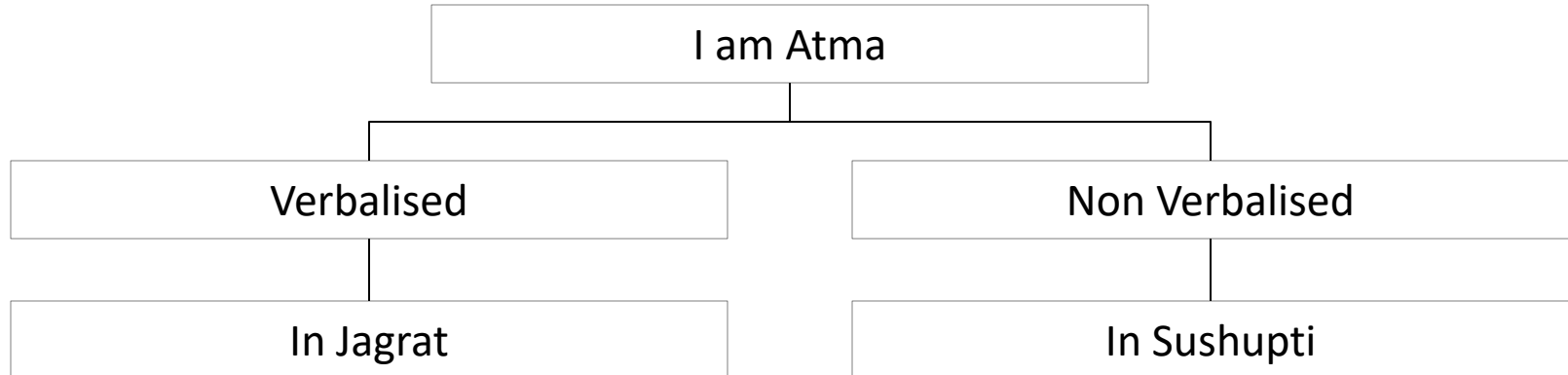
Aham	Idam
I – Subject	Jagat - This

- I am listening, talking, walking.



Constantly experienced, and vocalised in waking.

- In sleep we don't verbalise.



- Atma Anubava continuous experience, not a particular experience at a particular time.
- Important point conveyed by Shankara.
- Atma is not special experience in meditation, then you are making it as an event in time.
- Sada means – Not event in time.
- Does not require a process, event in time happens because of a process.

- Atma Anubava – No effort of Individual.
- If someone says – “I am waiting for Atma Anubhava in Meditation” means he has not done Sravanam properly.
- Aham Iti – I am – is continuous experience.

**b) Anuvartamanam :**

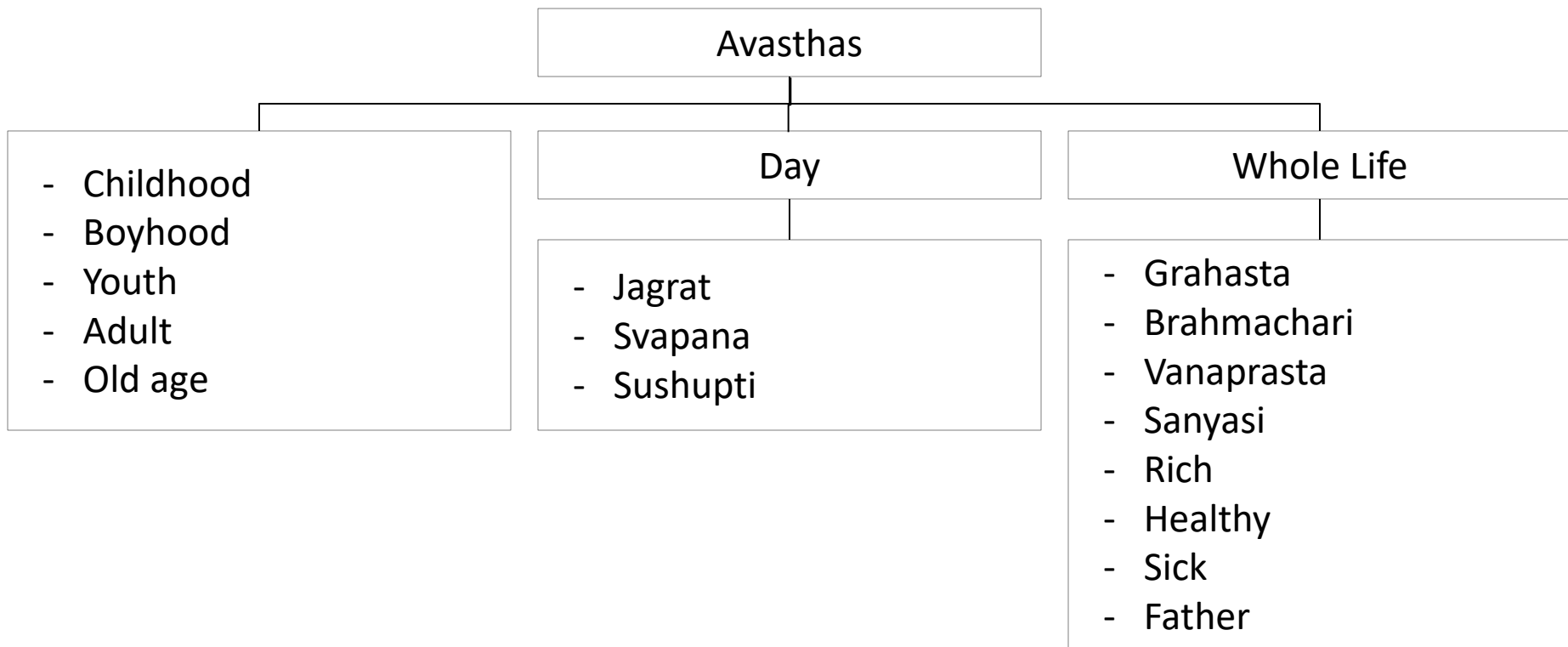
- Atma inheres every thing, Continuously experienced.

**c) Vyavrittastu Avastu :**

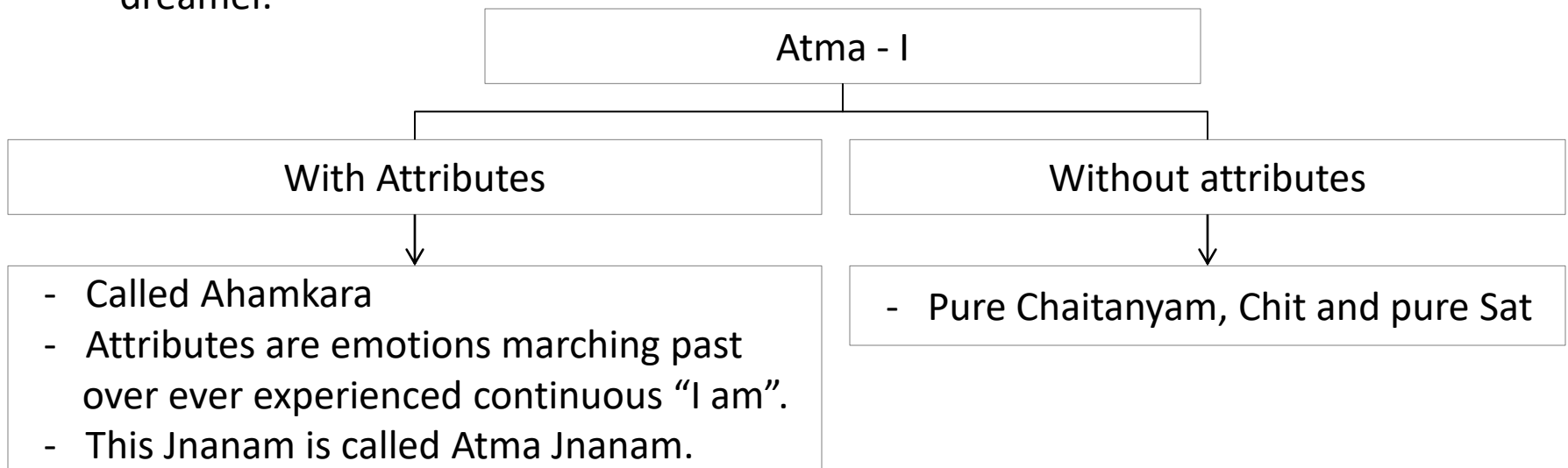
Vyavritta Su	Anuvrittam
<ul style="list-style-type: none"> <li>- Discontinuous, Variable</li> <li>- Wakerhood, Dreamhood</li> <li>- Attributes added to “I”.</li> </ul>	<ul style="list-style-type: none"> <li>- Invariable</li> <li>- Continuous, Atma I.</li> <li>- In + thru all Avasta.</li> <li>- Attributeless</li> </ul>

**d) Balya – Child, Kaumaram – Youth, Yavannam – Old age :**

- Mutually exclusive stages of life.
- In old age, Childhood not there.
- What is common?
- “Aham I am” which refers to Atma.



- Attributes exclusive, when angry – Not sympathetic, Happy – Not sad, Waker – Not dreamer.



- Atma Jnanam is new perception of ever experienced “I” excluding attributes.

Before Study	After Study
<ul style="list-style-type: none"> <li>- Included Attributes.</li> <li>- Ahamkara.</li> <li>- Emotions join “I am”.</li> <li>- I am angry, Rich.</li> <li>- Can’t claim Aham Brahma Asmi.</li> <li>- I take incidental attributes also as my Intrinsic Nature because of ignorance.</li> </ul>	<ul style="list-style-type: none"> <li>- Thorough wisdom excludes attributes, distinct from me.</li> <li>- Absolute Atma, Sakshi.</li> <li>- Reclassification.</li> <li>- Emotions segregated from “I am”, can claim Aham Brahma Asmi.</li> <li>- New perception, not new experience.</li> <li>- Learn to live as I am, without anger, desire.</li> </ul>

### e) Guru Prakati Karoti :

- Guru reveals, Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

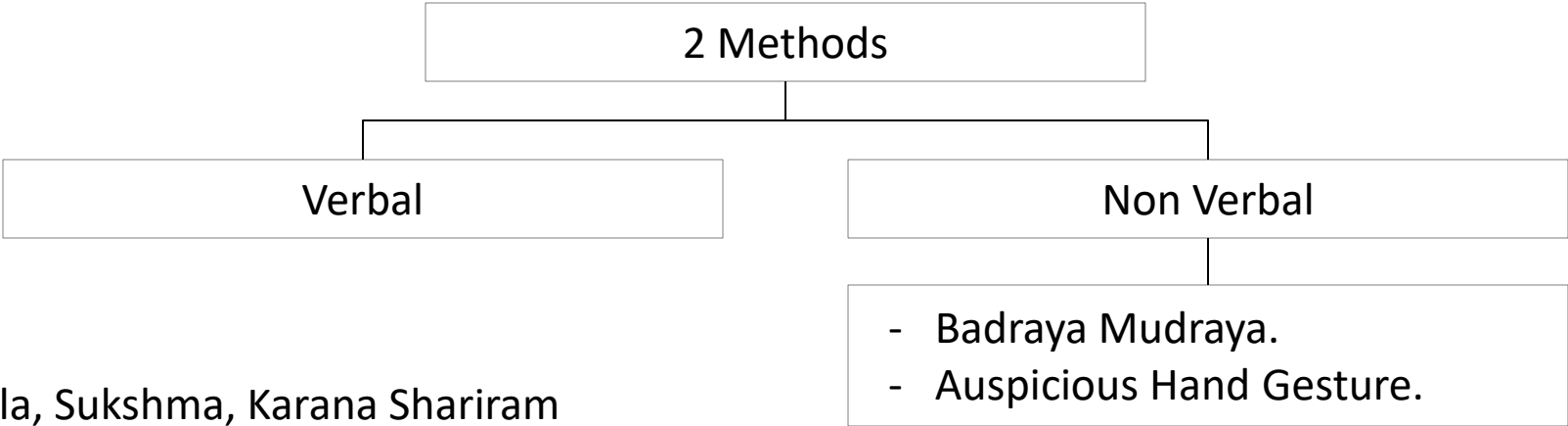
**Example :**

- Girl before / after marriage, cognitive perceptive change, weight height same.
- In Atma Jnanam, Internal change w.r.t “I am”.

**f) Bajatam :**

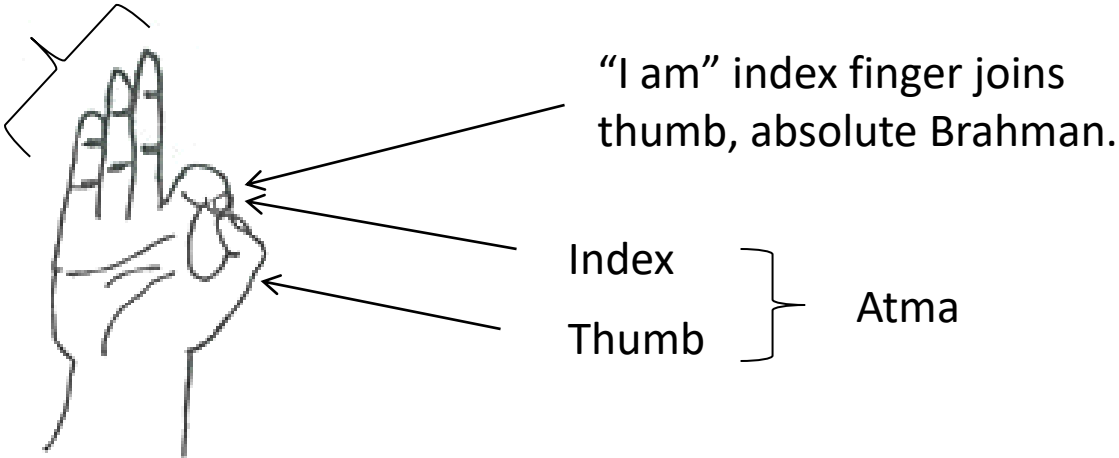
- Seekers who are willing for “new look I”.

**How does Guru reveal ?**



Sthula, Sukshma, Karana Shariram

Ahamkara, Suffering, Samsara



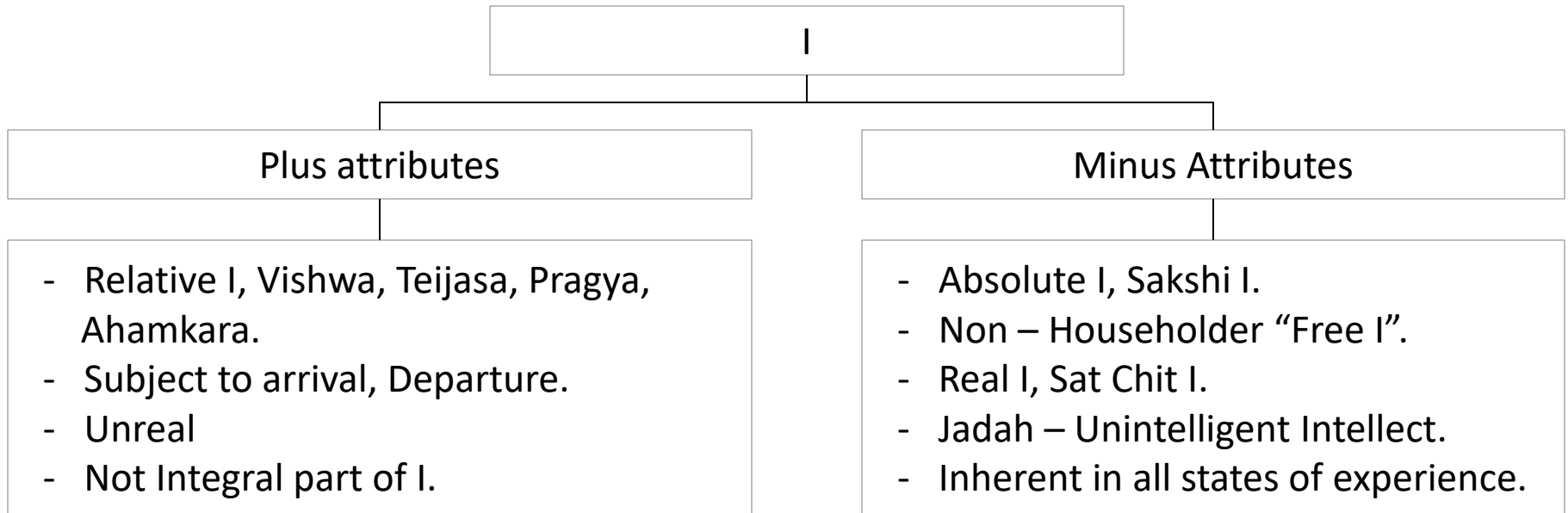
**Chin Mudra**

## Mediation Verse 1 :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं  
वशिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं  
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ  
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |  
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ  
svātmaraṃaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]



- To that Guru, who gives me knowledge of attributeless I, who teaches me to have a new perspective without looking for a new experience... I prostrate.

## 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 ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- As long as I have a vision of Sat Chit, attributeless Atma, I am free.
- Moment I loose sight of this attributeless I, because of powerful Maya, Avidya, there arises a confusion, error.
- What happens when I become Ahamkara I – Vishwa, Teijasa, qualified I, is described in this verse.
- Once I fall, I can't avoid relationship with relevant world – Waker I – related to Jagrat Prapancha, Dream I – related to Svapna Prapancha.
- Asanga I – becomes Sanga I, relationless Atma becomes related Ahamkara.
- What all relationships possible?
- Karana – Karya Sambandha.



## Waker I :

- Look at myself as a result of past Karma, Punyam, Papi worried about Jatakam, product of Sanchita, Agami, Prarabda.

Karma	Karyam
Karanam	I – Jiva

## Mandukaya Upanishad : Gauda Pada

- Kartru Karma Sambanda
- I am a product of my own destiny as Ahamkara
- Absolute 'I' is in which whole creation comes and goes

## Verse 1 :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

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

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Nijantra.
- That absolute 'I' has become miserable Ahamkara 'I', running after astrologer.

**a) Sva Swami Sambanda :**

Segment of World	Ahamkara
- House, Sishya, Putra - Possessed Material Cause	- Possessor - Miserable.

- Conversion is caused by what?
- Maya, Avidya, Veiling Power.
- Most are in state of ignorance, Do not own up Sakshi I.
- Remain as empherical Ahamkara.

**b) Eshaha Purushaha Paribrahamitaha :**

- Spiritually Illiterate confused because of ignorance.
- Instead of taking original Sakshi Svarupa as myself, I take incidental Ahamkara as myself.
- As Ahamkara, I will always be relative Individual, related to external world.
- Asanga Sakshi becomes Sasanga Jivaha.
- Relationless Sakshi has now fallen to relative Samsari I.
- Because of Kala, Prarabda, problem free relationship does not exist.
- Sakshi I ever free.

- Jivatama “I” product of own past Karma.
- My Prarabda has given me this physical, emotional, Social Personality.

<b>Jagrat, Svapna</b>	<b>Sushupti</b>
<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Sishaya – Acharya</li> <li>- Pitru - Putra</li> <li>- Relative I is role playing I, in Svapna + Jagrat.</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam for my situations.</li> </ul>

- In Sushupti, death, no permanent solution as Punar Janma brings Sambanda and Samsara.
- Jiva Purusha really Sakshi, Maya Paribramita, confused.
- Confusionless I (Inner essence) is really Dakshinamurty.
- To that Guru Murty who has now put Vesham of Ahamkara, Ishvara Guru Murty my Namaskara.
- Actual teaching of Dakshinamurty over in verse 8.
- 2 Verses are winding up verses added by someone later.

## Verse 9 :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्  
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।  
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān  
ityābhāti carācarātmakekamidaṃ yasyaiva mūrtyaṣṭakam |  
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho  
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

### Lord – 3 levels

Eka

#### Dhyana Sloka -3 :

- Chitram...
- Personal God.

Aneka

- Verse 9
- Lord Shiva in Rudram is Visvarupa Ishvara.
- Gita Chapter 11

Arupa

- Non Personal Transcendent

## Dhyana Sloka :

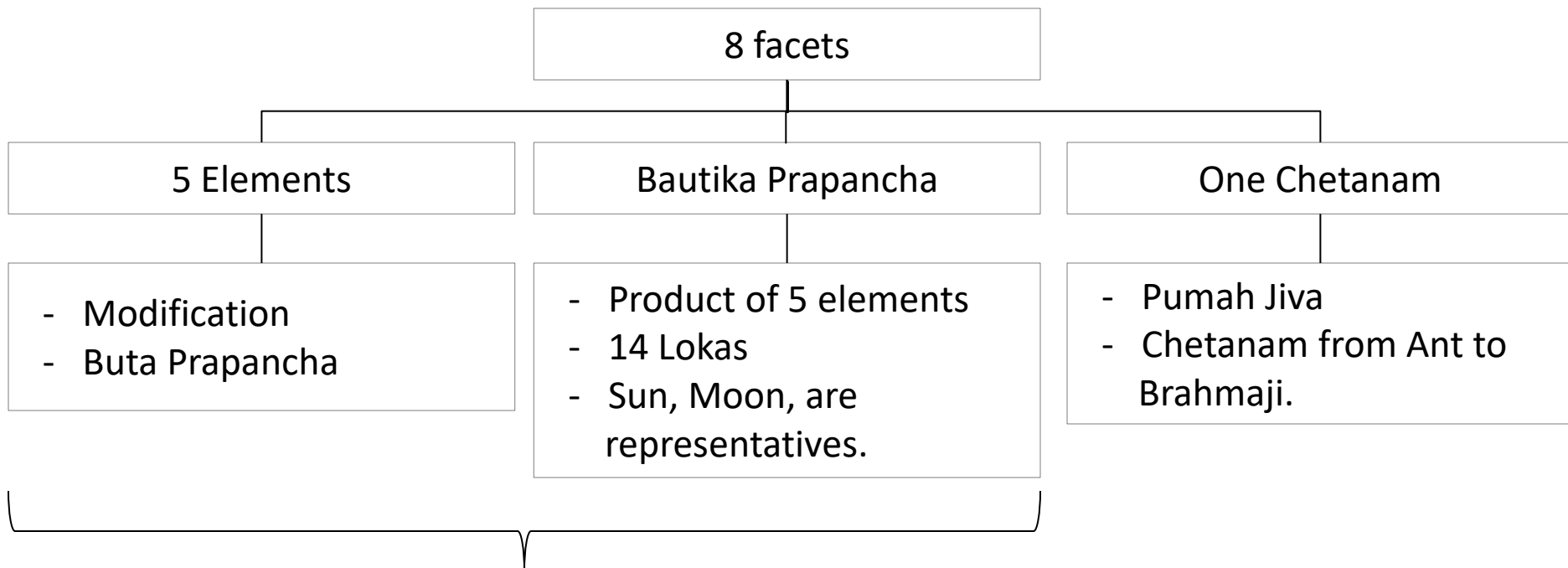
चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।  
गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |  
gurostu maunavyākhyānaṃ śiṣyāstucchinnaśayāḥ || 3 ||

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

### a) Vishwato Mukha Dakshinamurty :

- 8 fold factors in creation.
- Ashta Murty – 8 Facets.



- In Animate Objects.
- Achetanam.
- Cosmos – Body of Ishvara.
- One Body (Avatara under tree).
- Vishvam Rupam (Shariram).

b)

<b>Bhur</b>	- Earth
<b>Ambasi</b>	- Water
<b>Analaha</b>	- Fire
<b>Anilaha</b>	- Air
<b>Ambaraha</b>	- Space
<b>Ahanarthaha</b>	- Sun (Lord of Day)
<b>Himanshu</b>	- Moon (Lord of Night) - Cool Rayed One
<b>Puman</b>	- Jiva Rashis - Chetana

- In Vishva Rupa Shiva, Vishnu, Devi, All deities no difference.
- Eka Rupa Varies.

**b) Nanyat Kinchit Nasti :**

- There is nothing else in creation other than Vishvarupa Dakshinamurty.

**c) Param :**

- Absolute.

**d) Vibhum :**

- All pervading.
- Parasmad Param Vibhum – Other than all pervading, absolute Kinchit Na Asti.

## Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

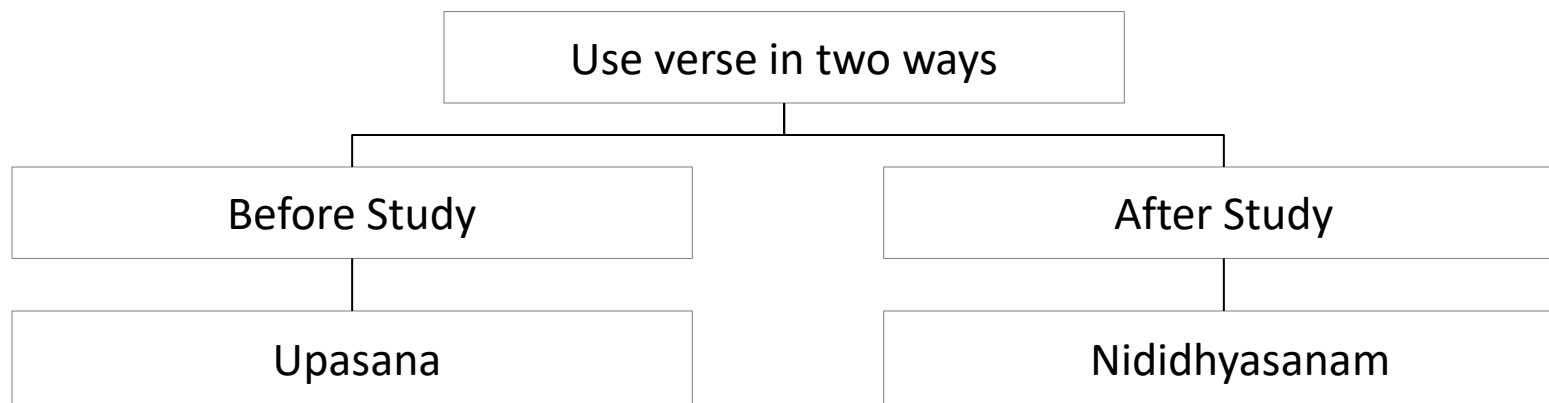
- Body – is Achetana part of Dakshinamurthy.
- Can't say God and World.

Mistaken God	Right World
Is World	Is God

- World for deluded is God for wise.

## e) Vimrishatam :

- For thinking, refined people, scripturally educated, wise people there is no world other than Dakshinamurthy.
- Tasmai Sri Gurumataye ..... I offer my Namaskara.



## **After Study :**

- Vishvarupa Dakshinamurty is a fact.
- No world other than Dakshinamurty.
- There is no world other than God.
- Nididhyasana sloka for wise.
- Braheiva Tad Amrutam Purasat, Brahma Pashchat.

## **Before Study :**

- Vishva Rupa Upasana Sloka.
- What is the uniqueness of this Sadhana?
- Instead of taking an Idol, learn to take whole universe as Maha Shiva Linga.
- Invoke the lord upon the Universe, like revering Ganga Mother as God.
- Unless it is understood as a fact, imagine, learn to visualise.
- Imagine Aham Brahma Asmi, called Aham Graha Upasana.



## Verse 10 :

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे  
तेनास्व श्रवणात्तदर्थं मननाद्ध्यानाच्च सङ्कीर्तनात् ।  
सर्वात्मत्वमहाविभूति सहितं स्यादीश्वरत्वं स्वतः  
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यं मव्याहतम् ॥१०॥

sarvātmavamiti sphuṭīkṛtamidaṃ yasmādamuṣmin stave  
tenāsva śravaṇāttadartha mananāddhyānācca saṅkīrtanāt |  
sarvātmavamahāvibhūti sahitam syādīśvaratvam svataḥ  
siddhyettatpunaraṣṭadhā pariṇataṃ caiśvarya mavāhatam || 10 ||

The Knowledge “all-this-atman” (Sarva-atmatvam) has been explained in this hymn and so, by hearing it, by reflecting and meditating upon its meaning and by reciting it, one will attain that divine state, endued with the glory of the all-self-hood, along with the permanent eight-fold holy, powers of Godhood. [Verse 10]

## Phala Sruti :

- In verse 9, Sarvatma Bhava has been taught by me, condensed essence of all Upanishads, Prasthan Trayam.

### a) Sarvam Atma iti Bava :

- Everything in creation is Atma alone.
- Other than Atma nothing else exists.
- So called Jivatma is Mithya, it has content of Atma alone.

Ornament	Anatma Prapancha
- Gold with different name. - Not separate substance.	- Atma with different name.

- Sarvam Atma Iti Bava = Aikyam, Sarvatmatvam.
- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.
- This Vedantic essence has been taught in 9 verses.

**b) Amusmin Sthave :**

- Tavam – In this hymn, Stotram, praise of lord.
- Here in capsule form, elaborated in Prasthan Trayam.
- One who wants to do Vedanta Sravanam, Mananam, Nididhyasanam can do Dakshinamurty Sravanam again and again.
- Both can give Moksha Phalam.

**c) Asya :**

- Seeker of Moksha.

**d) Sravanat :**

- Do Sravanam – Systematic study under guidance of a competent teacher for a length of time.

**e) Tadartha Mananat :**

- Clear doubts by Mananam.

**f) Sarva Atmatva Vibhuti Sahitam :**

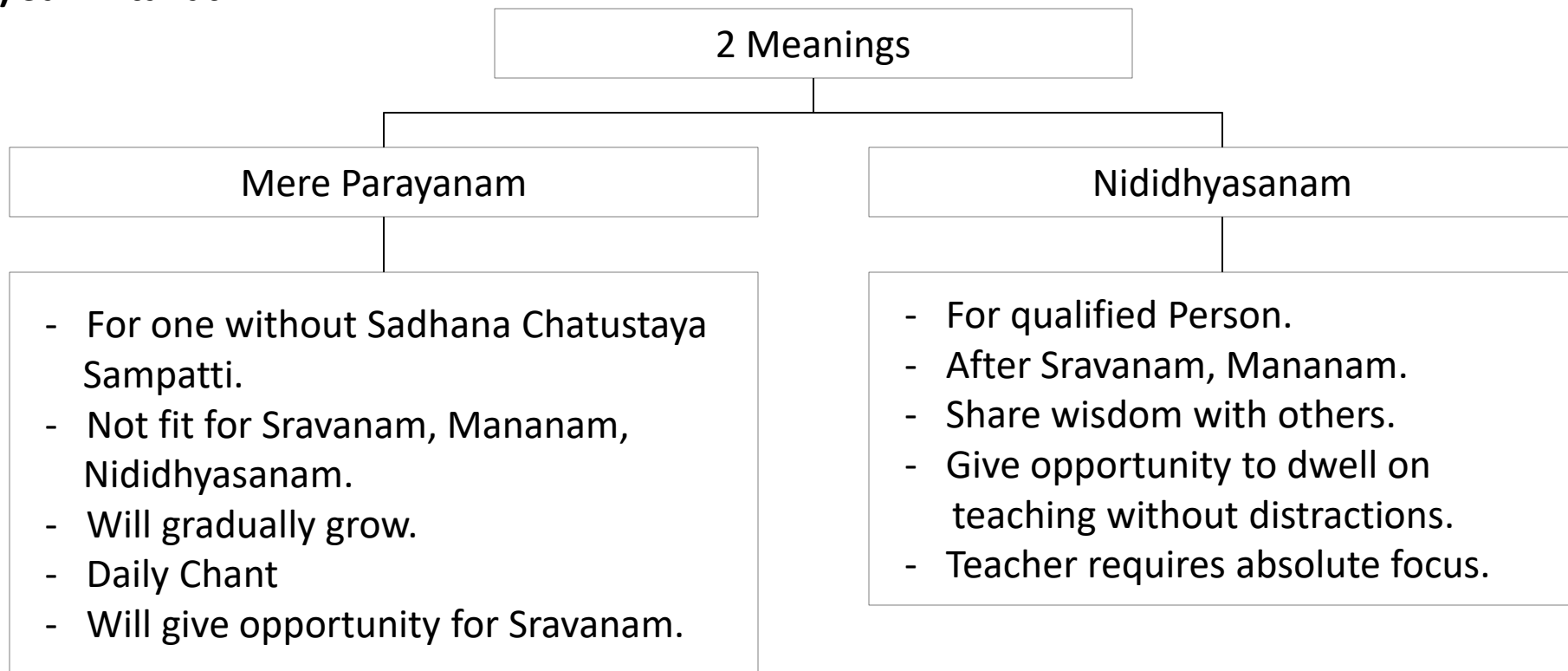
- There is nothing other than me, the Atma.
- I am all.

- I alone am in the form of everything, Advaitam.
- Not easily acceptable.
- Until intelligence accepts, Unless it is a fact, without protest by my Buddhi, do Mananam.

### g) Dhyanat :

- Later assimilated, so that it becomes my second nature.

### h) Sankirtanat :



## Meditation Definition :

- Vijatiya Pratyaya Anantarita Sajatiya Pratyaya Pravaha.
- Focused thoughts on one subject without disturbance from dissimilar thoughts.
- By teaching, Guru Sishya Parampara is maintained.
- What is the result?

## i) Sarvatma Maha Vibhuti Syat :

- Will attain greatest glory called “ Sarvatmatvam”, wisdom, I am everything, no second thing to frighten me, hurt me.
- This wisdom, Non dual status, Advaitam is called Sarvatmatvam.
- Maha Vibhuti, greatest glory called Kaivalyam , Non dual transcendent state.

## j) Ashtada Parinatam Aishvaramcha Ashta Murty :

- Eightfold Aikyam is Ishvaratvam, Dakshinamurty Bhava.
- I will attain status of Ashta Murti Dakshinamurty, Vishvamurty Dakshinamurty Aikyam.
- I can claim I am all pervading Dakshinamurty.

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

## k) Ashta Parinata Aishvaryam : 2<sup>nd</sup> meaning

- Will attain Ashta Siddhi Anima, Mahima, Lagima.
- 8 miraculous powers, Jnani will get, this meaning generally not accepted.

## l) Ishvaratvam Svataha :

- He becomes master of everything, no more Dasa, Mukta Purusha, Mastery, freedom.
- No more afflicted by world and events.

## Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- Fluctuating situations birth – Death, Loss – Gain, do not have capacity to enslave me.

## Gita :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

- Equanimity called Swamitvam, therefore called Anandaha.
- Aswani = Samsari, Dukhi = No Samatvam.
- Gloom indicates Samsari, Bloom indicates Moksha.
- Svataha, Natural Moksha he claims.
- Jeevan Mukti Jnani claims, which leads to Videha Mukti.
- This is Phalam for Dakshinamurty Stotram Sravanam, Mananam, Nididhyasanam.

## Summary - 10 Verses

### Verse 1 – 4

#### Essence of Vedanta

#### Sat :

- Essence of Paramatma.

#### Chit :

- Essence of Jivatma.
- I Sat Chit Atma am essence of whole creation.
- Creation rises, rests in me.

#### Kaivalya Upanishad :

- Mei Eva Sakalam... [Verse 19]

- Attributed Ahamkara, attributeless Sakshi.

### Verse 5

- 4 Deficiencies in intellect.
- Stree, Bala, Andah, Jada.
- Unreleased, undeveloped, unaided, unintelligent.
- Deha, prana, Indriya, Buddhi Sunya Vadis Enumerated.

### Verse 6

- Refutation of Shunya Vada.
- Important Sloka

### Verse 7

### Verse 8

- Sakshi puts Vesham of Pitru – Putra, Guru – Sishya.

### Verse 9

- Sarvatma Bava.
- Ashtada Prakrti.

### Verse 10

#### Phalam :

- Jeevan Mukti
- Videha Mukti.

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

### Note :

- a) Verse 1 – 4 → Vedanta Teaching
- b) Verse 5 – 6 → Refutation of other system.
- c) Verse 7 – 10 → Reassertion of Vedanta.