

श्रीशङ्कराचार्यविरचितदक्षिणामूर्तिस्तोत्रम्

THE UNMANIFEST MANIFEST BRAHMAN

of

SHREE SHANKARAACHAARYA

Translation and Explanation

*by*

*Narayanalakshmi*

## श्रीशङ्करविरचितदक्षिणामूर्तिस्तोत्रम्

### DAKSHINAAMOORTI – THE UNMANIFEST MANIFEST

#### INTRODUCTION

Himalayas! Icy mountains! White world of white snow!

Snow had spread out like a white covering all over the land wherever eyes could reach. Sky was also completely white in hue filled with snow clouds. A light drizzle of white rain slowly covered everything that was there. The whole world was white. The sun was buried behind the clouds. A dull darkness covered the whole of Earth. Yet the snow had its own glare and the whole landscape was clearly visible. There was no dividing line between sky and the land.

It was quite early in the morning when Shankara the young philosopher treaded his steps slowly on the snow filled path.

No one was with him. He was clothed very sparsely. The cold freezing weather did not have any effect on him. The imprints of his wooden footwear were instantly covered with the falling snow as soon as he moved away. He did not mind the biting cold. He wanted to reach the peak of the tallest mount there and see the view of the world from it. He never ever had faltered in his path whether it was a snow covered mountain path as of now or the journey of his life in search of Truth. He had taken Sannyas (asceticism) even as a child forcing his doting mother to agree to it some how and had mastered all the texts that were considered as sacred in those days. He very easily attained the contemplative state of the Self at the lotus feet of his Guru Govinda BhagavatPaada and was appointed by him to carry on his work as his next heir. He was always in the state of Self whether his eyes were open or not. A few Vaasanaas of Brahminic arrogance were also now not there by the grace of Shiva. He had fought the masters of Buddhism and Dvaita adherents tooth and nail and had established centers of Advaitic philosophy all over his country. He had taught his disciples all that he knew and was satisfied that his work will be carried out by them in the future without any problem. He had proved that the very Godhead of Vaishnavites was a staunch advocate of Advaita by writing treatise on Bhagavad-Gita. Failure was not a word in his dictionary. Now also he climbed that tall mountain alone without any mountaineering gear. Soon he was on top of the mountain. The white drizzle was more intense there. As he sat there in contemplation, his body was soon covered by the white icy powder. He closed his eyes and was in Nirvikalpa Samadhi immediately. His body was in no time deeply buried under the heap of snow that fell on the ground without a moment's break. His yogic power helped retain the body heat and his body was not affected by the freezing surroundings. A few minutes passed by; now his body was not seen at all; just a mound of snow appeared freshly formed. He withdrew himself into his subtle body and walked out of the physical body by the power of Siddhi he had acquired. He had attained that Siddhi when he wanted to learn the secrets of married life and with that newly acquired knowledge had defeated the wise lady Shaarada, the wife of MandanaMishra.

Now he came out of his gross body and looked all around as a formless entity. His own gross body was buried deep under the snow and was one with the nature. He was still in the Samadhi state and had lost the identity of his Earth identity as Shankara. He was no more the Shankara the Advaitic Master. He was now the Para Brahman looking at his own creation.

He felt he himself was the white world all around, inside outside, the one undifferentiated Supreme Reality. All the shapes were there buried inside the white Para Brahman but not manifest yet. When the ego, the scorched identity of the witness state (Sun) appears, all the forms will manifest one by one.

But as yet he was in the Unmanifest state of white world; pure, untainted, without any differentiation. He looked at his own Para Brahman state and saluted himself! He felt himself learning the truth from himself in the majestic silence that pervaded there.

He was in the 'North'! Not the north of the geographical map, but in the UTTARA, the ascent state of Reality. DAKSHINA was the myriad world of forms where all objects continuously changed their shapes disappearing and reforming again and again.

He was himself the DakshinaaMoorti; the Supreme state of Para Brahman, the UNMANIFEST which contained within it all the potentialities and all possible states of the entire manifested world. The Manifest Brahman was DakshinaaMoorti; the Unmanifest Supreme Reality in the 'ascent state' descending down to the next state of MANIFEST BRAHMAN with form; the 'Moorti' facing 'Dakshina'; the manifest form of the world with changes and differentiations.

Shankara was lost to himself in that Supreme Blissful State where he was both the UNMANIFEST AND MANIFEST BRAHMAN. There was no difference between the Manifest and Unmanifest. Both states were just two types of descriptions in language; nothing more. There was just One second-less state: the DakshinaaMoorti; looking at himself through himself by himself.

एकमेवद्वितीयं ब्रह्म;नेह नानास्ति किञ्चन!

*One non-dual Brahman alone is there; there is no differentiation at all here, not in the least!*

- Shankara

Brahman is not the name of the God; it is the word used to denote the Supreme Reality which is beyond the grasp of words and mind. PARA means that which transcends; BRAHMAN means the Greatest, Biggest, and Supreme State!

Shankara was the Para Brahman now. His body stayed buried inside the snow like a statue; his mind was withdrawn; only Brahman was there!

In the Earth life many days passed. The disciples got worried about the Guru who had gone for a solitary walk and never returned. They felt anxious and went in search of their Guru. The mountains were dark and cold. Somehow hoping that the Guru might have gone to the peak of the mountain, the disciples ascended the top of the hill. A mound of snow freshly formed attracted their attention. Feeling apprehensive, they dug the snow quickly and found the body of the Guru in the state of contemplation. They saluted him and prayed to him to descend down to their level and not discard the body to die and disappear. Shankara's eyes slowly opened like two early morning lotuses. His eyes were red. Tears flowed from his eyes incessantly. His body was shivering not by the cold but by the overflowing bliss. The disciples asked him what had happened.

Shankara was not still fully awake to the world of forms. He was slowly descending down to the Dakshina state of forms and names. But he was able to remember his own state as the Unmanifest manifest Brahman as DakshinaaMoorti. He saluted silently his own Self which was Para Brahman and uttered hymns of Advaita explaining the whole mystery of Creation.

On the topmost section of the White Mountain, in the incessantly falling snow the disciples sat surrounding their Guru. And Shankara taught them the secrets of the Para Brahman state as he himself experienced it a while ago.

He was now 'Para Brahman' as the 'Mind of Shankara' explaining about himself as 'DakshinaaMoorti' to his own Self listening to him as the 'Minds of the disciples'.

**BRAHMAN ALONE IS THERE; NOTHING ELSE WHATSOEVER**

**SALUTATIONS TO SRI DAKSHINAAMOORTI,  
THE STATE OF UNMANIFEST MANIFEST BRAHMAN!**

## श्रीशङ्करविरचितदक्षिणामूर्तिस्तोत्रम्

[1]

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
 पश्यन्नात्मनि बहिरिवोद्भूतं यथा निद्रया  
 यः साक्षात्कुरुते प्रबोधसमये आत्मानमेवाद्वयं  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [1]

VISHVAM DARPAṆADRSHYAMAANANAGAREETULYAM NIJAANTARGATAM  
 PASHYANNAATMANI BAHIRIVODBHOOTAM YATHAA NIDRAYAA  
 YAH SAAKSHAAT KURUTE PRABODHASAMAYE ATMAANAMEVAADVAYAM  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [1]

विश्वं-दर्पण-दृश्यमान-नगरी-तुल्यं-निज-अन्तः-गतं  
 पश्यन्-आत्मनि-बहिः-इव-उद्भूतं-यथा-निद्रया  
 यः-साक्षात्-कुरुते-प्रबोध-समये-स्व-आत्मानं-एव-अद्वयं  
 तस्मै-श्री-गुरु-मूर्तये-नमः-इदं-श्री-दक्षिणामूर्तये [1]

### GENERAL TRANSLATION

*He who perceives the entire world like a 'city inside a mirror' inside himself,  
 seeing it as if it is outside of himself as in the sleep state;  
 he who directly perceives his own undivided Self at the time of complete awakening;  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

VISHVAM- VI+SHVAM

VI - prefix meaning division

SHVA means change/movement.

All around you is manifold changing perception.

VISHVA does not mean the solid world.

It is conceived by the mind.

Science also says the same thing; world is not solid; solidity is felt because the opposite charges inside atoms repel each other. Every atom is a whizzing cloud of electrons. Solidity is an electronic illusion.

VISHVA means the same thing; there is no solid world out there; just a change, a movement.

DARPANA - mirror - that which raises your vanity.

The first time you saw the mirror as a child, you were frightened of the form inside the mirror. But repeatedly trained by your elders, you went on repeating that the form in the mirror is you and the 'I' ghost rose up from nowhere.

NA- no; GA- move  
 NAGA – Mountain  
 NAGAREE - That which does not move/well situated/that which contains buildings equal to Mountains.

NIJA- one's own

BHOOTAM- occurrence, happening,  
 UT- to rise up  
 UDBHOOTAM - a newly rising occurrence

NIDRAA- Sleep

AATMA- Essence

AKSHA - sense  
 SA+AKSHA-With senses  
 SAAKSHAAT - Direct Experience

PRA- intense; BODHA - Intelligence/Understanding/wisdom  
 PRABODHA - Complete enlightenment.

DVAYAM- two  
 A+DVAYAM-Not Two/ not divided

GURU – Biggest/Greatest  
 DAKSHINA - South- Descent as opposed to UTTARA (Ascent)  
 MOORTY -Limitation/ bound by space time conceptions.

AA- Entire/Abundant/Complete  
 AAMOORTI - All forms whatever they are -bound by space and time.  
 - All perceptions in entirety.

DAKSHINAAMOORTI - That State of Para Brahman which apparently exists as all the perceptions in entirety bound by all modes of space and time.

## MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
 that Manifestation towards the descent!  
 Salutations to THAT STATE  
 which sees the entire world of changes  
 like a city seen in a mirror inside Itself;  
 perceiving it as if it was outside Itself as in the state of sleep;  
 which at the instance of complete enlightenment  
 sees Its own nature as undivided.*

DAKSHINAAMOORTI!

At the mention of the name a popular picture comes to your view; a Shiva sitting silently under a tree and aged Rishis sitting around him!

Whoever be that DakshinaaMoorti, we salute Him also.

But the DakshinaaMoorti mentioned in these verses of Adi Shankara is not the Godhead Shiva but the 'State of Para Brahman' as described in the Upanishads.

Shankara himself has composed many hymns praising Godheads like Naaraayana, Annapurna Devi, Shiva and others. His purpose in authoring these works of devotion was to help the minds which were not able to cross over the conceptions of God with form.

Herein are presented the nine verses which describe the non-dual state of Self realization.

The embodied Para Brahman is the Purusha who resides in the city of nine doors. This collection of nine verses is also the embodiment symbol of the Para Brahman who

manifests as the Purusha. These verses are not going to bestow merits by just reciting

them daily as a prayer. They are meant to be understood intellectually, meaning

contemplated upon and the Self realized as per the guidance offered by Shankara!

After realizing, the individual Self knows itself as DakshinaaMoorti, the Unmanifest Manifest Brahman!

तस्मै श्री गुरुमूर्तये

This DakshinaaMoorti is not the Guru of modern vocabulary; but the Guru of ancient Sanskrit – Greatest; Biggest!

Who else can be bigger than Him who contains all bigger things within himself as a vibration!

नम इदं श्री दक्षिणामूर्तये

Who salutes whom? I salute my own Self!

DakshinaaMoorti! State of Para Brahman!

What is it like to be the 'State of Para Brahman'?

What is it like to be the Unmanifest Manifest Brahman?

Para Brahman just took a mirror and saw ITSELF in the mirror!

That is the DakshinaaMoorti – the Unmanifest Manifest Brahman!

His reflection inside the mirror was the entire array of created Worlds- VISHVA- the various continuous ever changing patterns!

But the amazing thing here is that the mirror, the reflection and the Seer and also the Unseeing Brahman were all One!

He was the Unmanifest of the Upanishads with all the possibilities of perceptions as his very nature.

He was the perceptions; he was the perceiver; he was the perceiving process also.

VI+SHVA the manifold change - was HE himself.

How does the 'State of the Unmanifest Manifest Brahman' see the 'manifest world' as Itself?

It is as if the entire created world is just a reflection of one's own Self in the mirror! But the mirror was not outside but inside him only – 'निजान्तर्गतं'

'दर्पण दृश्यमान नगरी तुल्यं' – equal to a city seen in the mirror!

Here the mirror was the Unmanifest Brahman; the reflection was he himself as the Manifest Brahman! HE was the Creator and the created too!

Look at the whole Universe around you; the house, family members, furniture, people, road everything; how big is your world?

Ask an ant: it is aware of nothing; but it just knows how to chase a smell and follow the line; it understands only food and enormous distances to cross in search of food. Para Brahman as an ant can see only that much.

Ask a mosquito: it also understands only food; or a poisonous stink (All-out) or dark hiding places; its intelligence level equals flush tank comments a physicist!

Para Brahman as a mosquito sees only that much.

HE sees the world as a chimpanzee; as a man; as a God; as a Shiva; as a Vishnu; as a Brahma: as every existing thing.

As a rock HE sees nothing; as a tree HE just enjoys being alive; as a worm he crawls on creepers; as Rama HE kills Raavana; as Raavana HE gets killed; as Kamsa HE plans to kill the nephew; as Krishna HE drives the chariot of Arjuna.

What HE is what HE is not?

HE is everything and not anything too.

HE is the Unmanifest; the Hunger; all potentialities and possibilities in totality;

Unmanifest Vaasanaas in totality.

HE alone becomes the DakshinaaMoorthi when - (the word does not denote any particular time) these manifest worlds, bound by 'time and space' come into existence.

We cannot understand such a state through our intellects.

Our brains cannot conceive of anything that does not have space time co-ordinates.

Para Brahman is unconfined by space and time.

When all Vaasanaas manifest, all words come into existence.

All the past, present, future events exist simultaneously in That Supremacy.

It is as if all the possible films are screened at the same instant.

Who is the audience? Para Brahman! The Manifest Brahman!

HE sees them all; HE is all; HE is the very state of all manifested worlds and unmanifest potentialities. HE is the infinite Energy flux.

HE is like the Singularity of the Science but He is a conscious non-inert source of not one universe but all perceptions ever possible.

He is the Para Brahman of the Scriptures.

HE exists not in space. But space exists in HIM.

HE is not a He or She but THAT.

We do not have words to describe that state; so we denote it as THAT! (TAT)

HE cannot be denoted by any name; he cannot be understood by any particular characteristic.



HE cannot be seen by us with our eyes.  
 HE cannot be perceived by our senses.  
 HE cannot be thought in our minds.  
 HE cannot be understood by our intellects.  
 We can only 'remember' HIM as our true nature.  
 We are all HE actually.  
 We are all waves in THAT.  
 There is no second person.  
 THAT ALONE IS THERE!

विश्वं दर्पणदृश्यमाननगरीतुल्यं

The manifest world is like the mirrored Para Brahman; like the reflection of the Para Brahman.

It is both the Manifested state of Vaasanaas and the Unmanifest Vaasanaas.

All possibilities, all potentialities, all quantum possibilities, all co-ordinates of space and time; all thoughts; all existences; all vibrations; all energy forms; all that is and is not; all that is, was and will be; all that we experience and do not experience – is THAT!

But all are just reflections only; appearances only; not real!

The mirror is not affected by the reflections. SAT is not affected by ASAT!

The mirror reflecting 'its own nature' 'in itself' 'as reflections' is - THAT.

What is this ever changing state called VISHVA?

It is like the city inside a mirror.

Infinite space and time possibilities as a reflected city exist in the mirror.

But mirror remains only as the support of all; unaffected by any thing that happens in the manifest world. The mirror is not affected by the reflections contained in it.

It exists simultaneously as the non-reflecting mirror and reflecting mirror; that state is known as THAT.

Our intellect stops at the threshold of 'this CHIT' unable to comprehend its true nature.

Our mind becomes silent in its presence.

Senses cease to go after appearances.

We are all the unreal appearances.

We are all just the Vaasanaa manifestations.

We have no identities as limited egos.

We and our life experiences alone are the cities seen in the mirror.

We as reflections cannot comprehend the mirror which is reflecting us all.

If we cease to think of us- the little egos as real and withdraw into the mirror-ness which is our true nature, then - we as little identities disappear and exist as mirror alone; as Para Brahman alone.

In our worlds, when we place some object before the mirror we see its reflection.  
 There is an outside and inside for the mirror.  
 But here the mirror is reflecting 'its own' unmanifest state and manifesting 'as' all of us.  
 It is निजान्तर्गतं – within itself; there is no inside or outside.  
 Nothing is outside the mirror seeing its reflection.  
 This present perception itself is the huge three dimensional mirror; we are all the reflections of Para Brahman.  
 Maybe next time we look into the mirror we should see it as Para Brahman looking at his reflection as you!

We 'are' the manifest Brahman superimposing on the Unmanifest Brahman.  
 We are THAT! That alone is us all!

अहं ब्रह्मास्मि ! I AM THAT!

There is nothing else but THAT.  
 We are THAT!  
 We are the Manifest Brahman.  
 We are the Shiva, Vishnu, Brahma, Vyaasa, Vaalmiki, Rama, Krishna, crow, dog, elephant, cockroach, flies, mud, sand, oil, cars, bikes, computers, TVs, everything; we are all that; everything is THAT.  
 All this is the manifest Brahman.

When you realize the Truth and are able to directly experience this Truth, you may sing like the ancient Sages-

आ३आ ऊ३आ आ३आ – (Just a sound describing the bliss of Brahman state) –

I am ALL; I am ALL!

Worlds fail to express that bliss; only this sound comes out - AAAA UUUU AAAA – say the Upanishads. The bliss of THAT state is not equal to any bliss the brain can imagine. All happiness the brain can experience as a human or a God is not even equal to a fraction of that Supreme Bliss!

PASHYAN - THAT alone perceives all this.  
 AATMANI- in its own Self  
 BAHIR IVA UDBHOOTAM - as if everything is outside itself.  
 WE are the PARABRAHMAN - seeing the world outside ourselves.  
 YATHAA NIDRAYAA - as if in a dream

In the dream-state we create the whole world out of our own thoughts inside our minds and see it as if it is outside.

Here in the waking-state also we see the world as existing outside ourselves.  
 This waking-state is just another kind of dream, looking more stable because the memories that are stored in the brain before we sleep and after we rise up are the same memories. So we think we are in the same world where we slept last night.

What would happen if some evil demon erased our memories after we slept? Could we feel the continuity after waking up?

What is memory? Memory is just a recorded 'molecular pattern' in the neural network according to Neuroscience. Suppose those memory patterns from our brains are copied by a computer and printed on any other brain randomly, will that brain also continue as our identities?

What is our identity? Name? Body?

Body is just a collection of cells; a cellular colony controlled by neural cells.

What is a name?

A label provided to a shape to avoid confusion in the society!

If you analyze the names of the ancient world, you will see that the names were kept according to their characters; not like modern days where sounds patterns are used as names.

Coming to our own identities, body or form is our identification.

If the body of a mother is cosmetically altered can a child recognize its mother?

If all get changed into perfect bodies and look identical, we will be no better than the herd of bleating sheep.

Our names can be changed; bodies can be altered.

Genes are our identification now; DNA is our identification now. Soon we will carry our DNA pattern as our 'ID' cards.

But even DNA can be altered in few more decades.

We can plan the physical characters of future generation and may be able to get babies ordered to our expectations.

Even criminals can be changed into saints through chemical alterations in the brain.

Maybe 'dacoit turned Vaalmiki' stories may be repeated all over by the improving technology.

But what again is the answer for the question- what is our identification?

Bank balance? That is not a stable pattern as everyone knows.

Houses? They also can crumble if the Earth shivers once.

Our children? Parents? All are gene-based relationships; remove the genes and you are a stranger! If the same chromosome was not there in your child, he would have thrown you out, the moment you retired!

Thoughts? They change too!

Desires? They too get finished off when fulfilled or turn into anger if unfulfilled.

Knowledge?

How many have true Knowledge?

What everyone knows is the biography of film stars, and the systems of politics running the country; or the complete data of sports stars!

Education? It is just to get a certificate to get you your job!

You need not have Knowledge to get certificates; it is enough if you vomit out the wrong or right statements given in the printed books within the span of an hour inside a room once every year. Till the next year session you can do whatever you want except seeking Knowledge!

So nothing is our identity!

If we realize this Truth, we can produce this no-identity card and get permitted to enter the Sanctum Sanctorum of Para Brahman!

What are we actually?

We were aware of a world around us when we were born; we collected data of our environment slowly; believed or disbelieved what the already-born adults taught us; we learnt to call the person seen in the mirror as ourselves. We wasted all our precious times in front of a mirror so that others could see our beautiful faces. Unfortunately we do not have a mirror hanging in front of our faces all the time. Only others can look at our faces and make a remark of admiration in a falsetto voice. May be if the same trend of mirror-love continues, future homo sapiens will evolve with an inbuilt mirror in front of their eyes.

What are our bodies?

Just some groups of cells working together unaware of their own existence!

We feed this cellular colony thinking it is us; we decorate the cellular shape thinking it is us; then one fine day, the cells rest in peace and – we? We are no more!

We identified with just the inert cell structure and we disappear into oblivion once the cells die out.

We live only as long as the cells are alive.

The atoms which made those cells float away to form other shapes.

All our dreams, desires, possessions, evaporate into nothing.

This type of tragic ending occurs in our life-stories because we identify with the covering than the stuff inside.

We are identifying ourselves with the reflections and not with the mirror.

If our memories are erased every night, we won't even know the date or day or house we wake up into.

We dream a different world every second.

If our identities changed every second we won't know it at all.

We live as experiences only.

We dream, dream, dream; that is all.

But suppose we wake up?

Not inside a dream world; but suppose we wake up outside this reflection dream and see ourselves 'as' the mirror..?

प्रबोधसमये

When we wake up with PRA-BODHA Complete Knowledge of our true nature as Para Brahman...; like waking up from a dream...

साक्षात्कुरुते

Not the realization as understood by the intellect by reading books; but suppose we fully wake up to our reality as a real experience...

आत्मानं एव

We remain as our true selves; remain as the 'Self'; for there is only one Self!

अद्वयं

We remain as the ONE, undivided Self!

There is no difference between the mirror and the reflection.

Mirror itself is the reflected world of space and time; the reflected world has no separate existence other than as the mirror.

There are not two things- mirror and reflection.

The mirror alone exists AS reflections; the unmanifest AS the manifest; ADVAYA- not two. Why not then use the word ONE?

As long you see the reflection or as long as you identify yourself with the reflection, the word 'non-dual' has to be used; if you wake up to your true nature, the reflections cease to exist for you and you can be the ONE – EKAM!

To that DakshinaaMoorti the salutation is offered.

Not to a God Shiva; we are the DakshinaaMoorthis; we are the Unmanifest Brahman who manifests as all this.

Remember here the word 'we' does not mean the little identities of 'I' and 'You' with forms and names. We are the formless nameless THAT!

The reflection which knows itself as the mirror is the DakshinaaMoorti.

We are the DakshinaaMoorthis; One DakshinaaMoorti manifests as all these little identities called you and me.

It is the very nature of the Unmanifest Manifest Brahman to be a mirror reflecting itself in a variety of ways in itself.

**“SALUTATIONS to THAT DAKSHINAAMOORTI**  
**who dreams the dream of this world**  
**and wakes up to the reality of his own Self!**  
**Salutations to my own Self!**  
**Salutations to all the perceived forms around me**  
**who are my own Self!**  
**Salutations to me,**  
**the Supreme DakshinaaMoorti,**  
**the Unmanifest Manifest Brahman”**

[2]

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः  
 मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतं  
 मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [2]

BEEJASYAANTARIVAANKURO JAGADIDAM PRAANGNIRVIKALPAM PUNAHA  
 MAAYAAKALPITADESHAKAALAKALANAA VAICHITRYACHITREEKRTAM  
 MAYAAVEEVA VIJRM BHAYATYAPI MAHAAYOGEEVAYAH SVECCHAYAA  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [2]

बीजस्य-अन्तः-इव-अङ्कुरः-जगत्-इदं-प्राक्-निर्विकल्पं-पुनः  
 माया-कल्पित-देश-काल-कलना-वैचित्र्य-चित्री-कृतं  
 मायावी-इव-विजृम्भयति-अपि-महा-योगी-इव-यः -स्व-इच्छया  
 तस्मै-श्री-गुरु-मूर्तये-नम-इदं-श्री-दक्षिणामूर्तये [2]

#### GENERAL TRANSLATION

*Before, this world was like the sprout inside the seed without any perturbation.  
 Again it was wondrously made as myriad varieties  
 as the effectuations of space and time conceived by the power of delusion.  
 Though He appears like a great magician,  
 he does everything by his own will like a Great Yogi.  
 To that Great Guru, Dakshinaa Moorti, I offer this salutation.*

BEEJA - seed

ANKURA- sprout

JAGAT - Moving - World

NIRVIKALPAM - the state devoid of perturbations.

MAAYAA- Deluding power

MAAYAAVI- Magician

CHITREEKARANAM – creating wonder

VAICHITRYAM - manifoldness

KALANAA - effecting, doing

YOGI - one who remains in his own true Self even in the midst of worldly existence; one who is in union with the Supreme Self.

MAHAAYOGI - Para Brahman is the greatest ascetic; though he is all the individual souls in all modes of time, he remains as his own true Self!

## MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to the Great Yogi who by his own will  
acting like a magician  
brings forth again the manifold wonders  
by creating time and space boundaries  
which previously existed within himself  
in the 'perturbation-less state' like the sprouts in a seed.*

How big is this Universe?

Look around you; the Earth stretches beyond the horizons.

Look up above the sky; countless stars twinkle. Look at the farthest star; it may not even exist now. It is said that it took millions of years for the light ray originating from that star to reach our eyes. We are seeing only the star as it appeared a few million years ago. What would be its state now, we will know only after millions of years transpire.

The sky above is the past of the Earth. Anyone if present in the farthest star looking at our solar system now will be seeing its state as it was millions of years in the past; maybe like gaseous chaos. We are seeing the Sun as it was eight minutes back.

We are even seeing the object in front of us in a slightly past state only; the time it takes for the light to reach our eyes decides the distance from the object and the time it takes for the brain to cognize it through neural processes decides the time factor.

'Is what we see only past thing? Is there no reality out there?' - Many a Neuroscientist wonders nowadays.

Leave out the Earth and its sky. This entire Universe is supposed to be a quantum measurement (the least measure that we can calculate) at a 'point' (Singularity) which is beyond space and time. Space and time do not exist there.

The description almost suits our Para Brahman; but our Para Brahman is a conscious Principle!

According to science such singularities are countless; Universes are endless.

Time and space can extend infinitely.

YogaVaasishta speaks of the tri world of Bhooloka/Devaloka and Paataala lokas as just one dust particle in the hosts of ever-arising and disappearing dust atoms in the sunlight of CHIT. Vyaasas are many; Ramas are countless; Shivas rise and vanish like bubbles; Naaraayanas are innumerable.

The possibilities in the Unmanifest are beyond the counting system of mathematics. Every possibility exists. Anything and everything happen.

Ghosts or devils or aliens; just conceive and they will arise; after all our Para Brahman is the greatest Graphic designer! Order and it will be there! If Naaraayana in bluish hue exists in one Devaloka, he might exist as a red-hued God in other worlds as a possibility manifestation of CHIT!

If you start on your evening walk, every other step you would have taken becomes another existence of yours and arises as a Universe there itself. Every moment every possibility becomes a Universe with its own past, present and future.

Even beyond the horizon exists another 'you' says Science.

Beyond the horizon of that horizon another 'you' exists seeing another sky with billion stars; beyond that horizon another 'you' and so on and on!

All these exist at one single point which is not in space and not in time, but in the Supreme CHIT; like sprouts in a seed.

Take a banyan seed in you hand and look at it.

Just visualize how many banyan trees are contained inside that tiny seed as possibilities. First the seed grows into a huge tree producing countless seeds; those seeds again sprout into trees; each again produces innumerable trees.

If an ordinary seed contains infinite possibilities of the trees, imagine the 'Seeds of Vaasanaas'; how they can make infinite Universes.

Let us pick out randomly just one Vaasanaa from the Para Brahman seed-packet and see what happens. Let it be the simplest; say we choose the 'to live' Vaasanaa; take it out; and pass your magic wand over it (after all you are 'The Para Brahman'!).

The Vaasanaa now appears as a primordial cell; it just eats the cell next to it and 'lives'. It has now two Vaasanaas; 'to live' and 'to survive'; it starts making copies of itself and starts passing it on to its bifurcated cell partner. As these cells die out, new cells survive as the continuation of the dead cells and live; they divide again; two into four, four into eight and so on; each Vaasanaa becomes thickened by repetition; the system improves by producing different varieties of cells; modifications occur; failures occur; mistakes happen; undaunted the system fights –to live and to survive, and of course 'to reproduce'; reproductive system arises as a chance modification; sexual bifurcation occurs; one to make egg and one to care for it; new beings arise; new shapes arise; slowly the system evolves; and we are standing now here as the civilized homo sapiens wondering whether we can change the DNA structure and survive, whether we as the brains can outlive this body as a single living person and become immortal. The survival Vaasanaa is still surviving. The living Vaasanaa is still living; the reproductive Vaasanaa is accompanied by the pleasure Vaasanaa; and to survive we need to be selfish too. So genes have developed a new character as their inbuilt Vaasanaa – 'selfishness'. Same group of genes group together and try to outlive others; new names for relationships have been invented to enhance the gene survival– mother, father, son etc etc.



Ask Sage Yaajnavalkya. He will tell you how selfish everyone is:

“The wife is loved not for the sake of the wife but for the sake of one’s own Self, O Maitreyi”, he instructs his dispassionate wife. He discerns every relationship as maintained for the sake of the Self only; because Self alone exists; unconsciously we learn to love our own selves.

Self is eternal; so we struggle to exist forever. Self is the Bliss supreme; we unconsciously run after happiness; for that is the indirect chasing of our own blissful Self in the wrong direction Self is of the nature of Knowledge; so we seek Knowledge in everything. We want to learn to cook; to read and write; to paint; to compute; all are just another expression of the same Self we are all waves of.

We now saw how one Vaasanaa of ‘to live’ has now filled the entire planet Earth with crawling Homo sapiens like some fungus spread on the bread slice.

And this Earth is just a tiny – very very tiny ‘pale blue dot’ in the infinitely expanding space all around us. The sky above us may abound with such Earths and some fungus might be spreading on their surfaces also.

There is no ‘up above’ the sky; all ‘up’s and ‘downs’ are just ideas created by our brains ‘to survive’; in reality there are no directions in space. And this vast space all around us might hide within it countless solar systems and Earths with highly civilized communities. How many civilizations have appeared and gone in the vast arena of this Universe we do not know.

Our sun is a tiny star in a galaxy; which is a tiny light in the host of galaxies; which again is tiny light in hosts of galaxies going round galaxies going round galaxies..... (?)

As we feel smug in the one small Universe solidly appearing around us, we have another discovery announced by Scientists- ‘Parallel Universes’ – ‘the possibility Universes’; where if I drink tea one Universe arises and if I drink coffee another Universe appears as the next possible Universe; so appear Bourn vita, Horlicks and alcohol Universes too. What all possibilities could have occurred in your life become Universes with another ‘you’ experiencing it without ‘your’ Knowledge! So do not worry if you miss the bus or lottery; another ‘you’ would have got it and must be happily living in another Universe; after all it is ‘you’ in another Universe! That much for your greatness as ‘I’! ‘You’ are just dime a dozen!

How many copies of you exist? Innumerable!

So any Vaasanaa you develop starts appearing as another Universe with its own space and time boundaries; any thought you randomly think becomes a reality in another part of the Universe or in another Universe! Nothing goes waste! Be careful of what you think too! Thought is a tiny bacteria like thing you produce which also acts ‘to live’, ‘to survive’; it even goes from one brain to other through ‘memes’ replicating itself! Any negative thought, you not only harm yourself but other Universes too!

Just imagine this scene; you are standing in front of some ticket counter, and your mind is oscillating continuously – ‘Will I get it?’ ‘Will I not?’ - you have created two Universes already; whether you will be the ‘you who got the ticket’ or the ‘you who missed the ticket’ is a random occurrence; some unpredictable quantum level beyond our measurements - decides it!

You would be better off if you only believed in the positive outcome only – ‘ticket or no ticket, I am happy’; surely you have created only one possibility – ‘I will be happy’; and ‘you’ as only ‘you’ walk out whistling a favorite tune of yours. There is some scientific background in Krishna’s statements in Gita – be equal minded in pain and pleasure. When Patanjali advises ‘Control the quivering of the mind’ it is quite sensible. When Upanishads tell you to recite with feeling – ‘Let the entire Creation be happy’ - it is for your own good!

Every thought is a potentiality; a possible Universe lurking inside it; at some point in time and in some space it will fructify surely, like a seed buried in soil for hundreds of years can sprout suddenly if exposed to water and sunlight.

So do not blame the fate or God when you encounter difficulties; your own anxiety thoughts have created your tragic world for you; and surely the happy world you live is also not a special gift of God but your own making.

We are all tiny packages of unmanifest Vaasanaas; we are tiny Para Brahmans creating universes at every step. We are tiny seeds with potential Universes hiding inside us ready grow into trees any time.

And we never die; death is a myth like fate. We will never stop existing. Our thoughts , desires, attachments, wants will again and again create new universes for us and we will go on experiencing innumerable worlds as Jeevas; this is what is known as Bhava Saagara- the ocean of worldly existences- the Wheel of Samsaara!

Like a water drop appearing in some one corner of the ocean for a fraction of a second we appear with some ‘shape and label’ in this vast arena of creations; again disappear into the ocean after a fraction of a second of life experience, and rise again elsewhere in another space time network, in another corner of the ocean; we may take the same form and same life again and again as long as our wants for such a life exists. We rotate in the same experiences again and again as if chained to a perpetual torture machine.

Any thought of hatred towards a person recreates another life with the same copy of the person in your Universe; any undue attachment towards anybody also brings copies of same life; the problem is that you may not always be a human being every time; after all you are just a collection of Vaasanaas; so if you love basket ball too much, instead of a player you may have an existence as a basket ball; if you love your makeup kit too much, you may appear as a lipstick tube next time till the Vaasanaa dies out. Human birth is a rare appearance indeed!

The world around you is just a stage for all types of Vaasanaas to dance about. The wall, the house, tree, bird, etc etc. from the lowest worm to the highest God - is just a dance of Vaasanaas; or the dance of Para Brahman; CHIT-AMBARA NRTYAM -the Cosmic Dance of Para Brahman!

As long as we are attached to our own form and family how can we die? When others see us dying, we may be seeing a similar world in the Xerox copy of the previous life.

There need not occur a successive birth. Time and space are not absolute; every moment we might be experiencing another world completely different from the one we experienced a moment ago! How can we tell the difference? Only the neural configurations in the brains decide our perceptions. If the same neural configurations randomly float elsewhere, we will re-exist with the same life, same form and same family, say even after billions of years; may be even in another star!

Atoms form and reform; cells form and reform; nothing becomes less or more; everything exists the same in totality; we, the brain configurations also appear and disappear repeatedly.

We are all deathless; because we are the waves existing in CHIT. There is no difference between the ocean and the waves; when we are the very water drops of the ocean of immortality how can we die? We are deathless as individual souls; we are deathless as DakshinaaMoorthis!

This vastness; all these modes of space and time; all the Universes that exist in all types of mathematical calculations - exist in that 'one point' of Chit - as its very nature. CHIT is the AADI BEEJA! The First Seed!

प्राक् निर्विकल्पं

What was there before the First Seed started sprouting?

What was there before all this began? What was before 'before'?

There existed only the 'vibration-less state'; silent; without any perturbation.

Before 'what'?

Before the 'before and after' appeared.

Since there was no 'before' before, we can only describe that state as

NIRVIKALPAM - Silent unperturbed state of Para Brahman where there were no creations; no perceptions; no thoughts; no 'I'; no 'you'; nothing whatsoever existed; only the Hunger was there! Only the potentialities were there in the unmanifest state!

Para Brahman was not the DakshinaaMoorthi before 'before'; Only the Unmanifest existed before the manifested perceptions appeared!

It was like a seed with all potentialities; rather it is a seed with all potentialities ready to sprout. The two terms- 'before' and 'after' refer only to the two levels of the same Reality; two angles of the Same Reality.

In an ordinary seed it needs time to sprout.

But in Para Brahman the seed is also the sprouted tree! Time and space also are seeds which sprout along with other Vaasanaas!

Seed ready to sprout into infinite varieties and all infinite varieties already sprouted, exist simultaneously with various space and time measures providing the boundaries.

SAVIKALPAM- With perturbations – Manifest Brahman

NIRVIKALPAM- Without perturbations – Unmanifest Brahman

Since there is no particular moment when the world appeared and a particular moment when it did not appear (Time does not exist in the CHIT level) we have to conclude that SAVIKALPA Brahman 'is' the NIRVIKALPA Brahman.

If two types of Brahman are supposed to exist as Nirvikalpa and Savikalpa, then the very definition of Brahman as ADVAYAM- undivided will become meaningless.

The 'idea' in the Para Brahman is a reality; the perturbation in CHIT 'is' the world we perceive; Seed exists along with the sprouted tree!

How? Because of the magic wand the Para Brahman holds!

He is the MAAYAAVI – the Magician!

The vibrations form the very nature of Para Brahman and exist as a 'reality' in the space time canvas.

The untainted pure mirror exists as the reflecting mirror too.

Mirror is unaffected by reflections; Para Brahman is unaffected by the manifested worlds!

Nirvikalpa Brahman is the Savikalpa Brahman!

Who is there as a second person to see it as different?

If you stand at the tip of the North Pole and step any side, it will be north only; there is no south there; you have to imagine a south there as opposed to the north!

In Nirvikalpa Brahman, there is no DakshinaaMoorthi! Yet the conceived world of perceptions exists as a part of the unperturbed Para Brahman. DakshinaaMoorthi, the entire totality of all forms is the very nature of Para Brahman. It is his Power of manifestation! Mirror's very nature is to reflect! You cannot separate the reflecting power from the mirror; then it will cease to be a mirror!

You cannot separate the DakshinaaMoorthi as a separate existence un-connected to Nirvikalpa Brahman! DakshinaaMoorti is the character which makes Para Brahman, the Para Brahman! Here Character does not refer to the GUNA or superimposed quality as in a God with form.

You cannot superimpose the character of reflection to a mirror.

A mirror means the reflecting mechanism.

So also Unmanifest Brahman means the Manifest Brahman also.

Nirvikalpa state also suggests Savikalpa state.

That is why the word ADVAYA is used.

Not two; but One appearing as two!

The moment a second identity appears in a space time boundary as you or me, the apparent differentiation arises as Savikalpa and Nirvikalpa states.

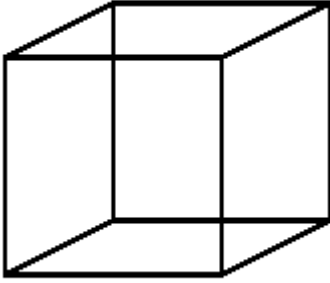
We are the Savikalpa state of Para Brahman!

In our limited level we differentiate through language the 'before' and 'after' of the Creations; whereas in the 'Para Brahman level' it is itself the un-sprouted state and also the sprouted state.

How does it all happen- the magic of one appearing as two?

Because of Maaya- delusory power of Para Brahman!

We are the Para Brahman in the deluded state.



The Necker Cube: a wire frame cube with no depth cues.

Be staring at it; you will see the cube turned towards you.  
Continue staring; you will see the cube facing the other way.  
The cube did not change its nature; our brains see it in two angles.  
(From Wikipedia, the free encyclopedia)

Like in the example of the Necker tube, flip one level - it is Nirvikalpa Brahman; flip another level, it is the Savikalpa Brahman. Same reality exists as both the deluded and deluding Self.

MAAYAA- Deluding Power!

What is the nature of this MAAYA?

It produces the space time conception; space time reckoning; and there arises instantly all these varieties of existences.

Para Brahman is the magician who moves his magic wand over himself in the seed form and instantly exists as the countless sprouted trees and presents the grand show of the world.

Nowadays with the progressing technology we are able to have experiences in a virtual world. We can run, race, climb Mountains; fight wars; kill and get killed; yet we do not get affected by what stories run in our virtual worlds. We have fun with every comic or tragic situation. We are both identities at the same time – the virtual and the real; yet we remain in our true identities all the time.

Suppose we progress so much in technology that we create virtual universes in the lab and play the characters there..!?

Suppose the virtual character in the virtual world develops self-awareness and starts feeling all the experiences as his and suffers; then what will you do? May be send him a virtual message about all the science facts and assure him that his identity is not real; explain to him that you - existing outside his Universe - are the actual player and if he gets out of his limited identity, he will be yourself acting there.

Or, you may not bother at all! After all the virtual character is a programmed binary character; his tears and laughter are also binary products!

You may feel compassionate also and connect to a random character in the virtual world and explain the whole thing directly to that suffering soul as an avatar, a descent of God! Maybe he will worship you daily and recite hymns to please you and beg for miracles.

You are the God for the virtual world character, because you programmed his existence; you control his Universe by tapping your keyboard; but in your heart of hearts you know that he does not have a real existence at all!

We are unaffected when playing virtual games because we are continuously aware of our own identities; we know that the virtual world is unreal; we never for a moment lose our self-awareness; yet we play the virtual world games as if our own life and death depends on winning the game.

We with our limited technology can play very few games; but Para Brahman has the potentiality to become anything; experience anything! He is not affected by any happenings in his magically created worlds.

Why would a happy Para Brahman want to delude himself; become unhappy; and realize oneself? It is his game; to just have all these experiences and yet remain without experiencing. That is the magic of this Great Yogi.

He is the unmanifest manifest Brahman.

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[3]

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
 साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान्  
 यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [3]

YASYAIVA SPHURANAM SADAATMAKAMASATKALPAARTHAKAM BHAASATE  
 SAAKSHAATTATVAMASEETI VEDAVACHASAA YO BODHAYATYAASHRITAN  
 YATSAAKSHAATKARANAADBHAVENNA PUNARAAVRITTIRBHAVAAMBHONIDHOU  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [3]

यस्य-एव-स्फुरणं-सत्-आत्मकं-असत्-कल्प-अर्थकं भासते  
 साक्षात्-तत्-त्वं-असि-इति-वेद-वचसा-यः-बोधयति-आश्रितान्  
 यत्-साक्षात्-करणात्-भवेत्-न-पुनः-आवृत्तिः-भव-अम्भु-निधौ  
 तस्मै-श्री-गुरु-मूर्तये-नमः-इदं-श्री-दक्षिणा-मूर्तये [3]

#### GENERAL TRANSLATION

*He whose projection though of the nature of 'Existence Absolute'  
 shines forth with the purpose of conception of non existence;  
 He who enlightens those who take shelter in him  
 with the Vedic statement – 'you are That in direct experience';  
 by the realization of which there will not occur again  
 the returning in the ocean of the worldly existences,  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

SPHURANAM - breaking forth, quivering, shining, flashing

KALPA-imagination, conception

SAT- Existence, Real

ASAT -not real, nonexistent

ARTHAKAM –purpose of

BHAA -shine

AKSHA – senses

SAAKSHA - with senses

SAAKSHAAT - Direct experience through senses

AAVRITTIHI - revolving, reversion, returning, coming back

AMBHAS - waters

AMBHONIDHI – Ocean (that which has the wealth of waters)

ARTHAKAM - purpose

### MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state  
by realizing which there will not be a return  
to the ocean of worldly existence;  
by realizing which the contemplating one  
will experience the Vedic Truth – That Thou Art;  
by realizing which one will know  
the entire world of perceptions as unreal and  
as emanating from his own true Self as Para Brahman!*

It may be argued that even if the Supreme Brahman alone is appearing as this world, I love my existence as this individual Self; what need is there for any liberation! 'I love the hallucinations/ dreams/ virtual worlds even if they are unreal; please do not disturb me drowned in those unreal worlds; I am happy; I do not want to know the truth; I have my Gods and Gurus to protect me; I have my astrologers to predict my future; I have my ghosts to frighten me; I have my superstitions to guide me; I have heavens and hells to visit after death; I do not want the bitter truth that everything I see is unreal; I cannot call my mother as a common gene owner; I like the stars above to control my daily life. Do not upset my contended life by this bomb burst of facts' That is what every alcoholic would say; every drug addict would say; every God loving, family loving worldly person will say. If we say we do not want to wake up from this unreal world, we are not less idiotic than the hallucinating drug addicts.

Sri Ramakrishna explains this fact like this:

When a fisher man casts the net and is catching huge amount of fish, some fish die; some escape quickly before they die; some do not even try to get out feeling happy inside that net. The man who does not strive for the Knowledge of his own Self belongs to third category.

How can we be ever happy being some one else other than us?

Let us analyze factually who we are!

All our unique physical characteristics are there because of the parental genes dating back to the first primordial cell.



You are what you are physically because of a random mathematical number or DNA coding that came up by chance; one chance in billion years of evolution for you to exist as yourself; a chance to see the Earth circling round the sun for a few decades! One fine day your brain would send out the message to all the members of the cell-colony, (which you call yourself) to stop working and the cells would obey the master without questioning; then 'you' will be no more! Is that all? Does your life have no meaning at all?

MIRROR AND THE REFLECTION:

The reflection in the mirror paused for a fraction of a second; looked at itself and asked this question? Who am I? Am I worth nothing?

The mirror answered:

“You are ME! You are worth everything as ME!”

The reflection said:

“How can you be me? I am nothing; I have only a limited form; I am bound by space and time; I have no control over my life; but you are eternal; all mighty; God; Supreme Controller; Eternal; immortal; all knower; I can exist only by worshiping you, pleasing you; save me please!”

“God?” The mirror laughed! “Which God? Who is there to worship me as God? I am the only one existing”

The mirror said:

“You are not of limited form”; the reflection lost its form!

The mirror said:

“You are not bound by space and time”; the reflection was suddenly free of all space time limitations!

The mirror said:

“You are me”; there was no reflection at all; only the mirror talking to itself!

Even that slight perturbation stopped.

There was Absolute Silence.

No one was there but THAT.

The particular reflection which asked the question never had to become the reflection again. It was now the mirror shining as countless other reflections!

All these other reflections were making a lot of noise; this is mine; I am beautiful; this is my son; this is my grandpa; I want this; I hate you; I own so much property; I want to earn a lot of money; I won the election; so on and so on.

The mirror knew everything; for it was the very awareness which was aware of everything; yet it was without any perturbation; there was only absolute silence; absolute bliss; absolute Knowledge!

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[4]

नानाछिद्रघटोदरस्तिथमहादीपप्रभाभास्वरं  
 ज्ञानं यस्य तु चक्षुरादिकरणद्वाराबहिर्स्पन्दते  
 जानामीति तमेवभान्तमनुभात्येतद्समस्तम्जगत्  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [4]

NAANAACHIDRAGHATODARASTITHAMAHAADEEPAPRABHAABHAASVARAM  
 JNAANAM YASYA TU CHAKSHURAADIKARANADVAARAABHIRSPANDATE  
 JAANAAMEETI TAMEVABHAANTAMANUBHAATYETADSAMASTAMJAGAT  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [4]

नाना-छिद्र-घट-उदर-स्तिथ-महा-दीप-प्रभा-भास्वरं  
 ज्ञानं-यस्य-तु-चक्षुः-आदि-करण-द्वारा-बहिः-स्पन्दते  
 जानामि-इति-तं-एव-भान्तं-अनुभाति-एतत्-समस्तं-जगत्  
 तस्मै-श्री-गुरु-मूर्तये-नमः-इदं-श्री-दक्षिणामूर्तये [4]

#### GENERAL TRANSLATION

*He who is shines forth excellently  
 like the light of the lamp kept inside the hollow of the pot with many holes;  
 the Knowledge of whom vibrates forth through the sense organs like eyes etc;  
 the shining one whom the entire world cognizes saying 'I know';  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

CHIDRA -hole

GHATA – a large earthen pitcher

UDARA –belly, cavity

DEEPA –lamp, light (to shine, to blaze)

PRABHAA –to shine forth, to gleam

PRA – (prefix) – forward, in front, onward, away, excessive, beginning etc.

BHAASVARA- greatest, best, excellent light;

BHAA – light, luster, brightness

CHAKSHUS - eye

KARANA – instrument or means of an action

BAHIHI – external, outside

SPANDA – throbbing, vibration

JAANAAMI – I know

BHAANTAM - shining

ANU – to follow, to go after, connected with

SAMASTAM – thrown together, joined together

#### MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
which manifestation alone is experienced by the entire world as  
'I cognize';  
which manifestation alone as Knowledge pours out through the senses  
as an external space time experience;  
which manifestation is the Supreme light of Consciousness acting  
as the individual Cognizer as if contained in a pot filled with holes.*

How does One Supremacy appear as so many?

You as the Jeeva - the collection of Vaasanaas - pause for a second in your unceasing chase after senses objects and ponder; look at yourself; analyze yourself.

The body you call as yourself is inert.

It is a cell-pot.

It is just a heap of atoms moving in and out.

Your body does not even have a proper shape; your brain does it for you by drawing lines.

Your shape is somewhat like a puddle in the muddy ground. The brain somehow conceives proper shapes and superimposes perfect shapes on the vague collections of atoms and makes you feel comfortable.

It codes color symbols for the speeding electromagnetic waves and keeps you happy.

It creates sound- symbols inside itself to decode the changing pressures of the atmosphere and makes you feel secure.

Though all these coding systems evolved in the surviving race of the gene groups, we can ignore all that just for now and just analyze our present existence.

Actually you are a moving wave of atoms; a collection of cells busily going on about their work without an idea of why they are doing whatever they are doing.

As they work like automatons some neural cells flash forth in different symbolic forms as commands without knowing why they are doing whatever they are doing.

The whole structure labeled as 'you' is like an ant colony where innumerable ants are busily moving in different formations without knowing why they are doing whatever they are doing.

In this mobile colony, where are 'you' situated?

Who are you?

The cells? Atoms? Collections of cells? Piles of atoms? Symbols which arise in the gooey mass at the top of this anthill?

Who are you? Where are you?

Something still says 'I' am there; 'I' am in control of everything!

What control? Whose control?

The whole ant colony or rather the cellular colony of you body is obeying the command of the chemicals oozing out in the gooey mass at the top!

Still you are screaming 'I' am there!

What is this 'I'?

This I is not the cell colony; not the pile of atoms; not the chemically moved mobile vehicle; but 'I'!

Again look at the body you call yourself.

There are some holes here and there; these holes came into existence in the evolutionary cycle just for the sake of survival!

Let us just look at the body as it is now at twenty first century.

Two holes on two sides created in a particular shape to catch the changes in air pressure and pass it to the brain which makes a noise within itself and says – sound.

Two holes at the top of the so called face; the light rays travelling at the speed of one lakh eighty six thousand miles per second, hit the object and hit these two holes; which convey the message to the brain and the brain sees an upside down picture; it quickly colors it up; straightens it up and says - sight.

To tell you the secret of light, if it was not speeding at that particular speed, the whole world you see would just become a picture scribbled by an insane person. No wonder humans worship this electromagnetic wave as a form of God!

Another two holes below a cone-structure; which filter the atmospheric gaseous garbage, take only the oxygen and throw away the rest of the gaseous matter regularly without a break; these holes also decode the molecules that enter them saying this smell is good; this is fragrant, this is rotten etc. and inform the brain about the dangers and good things of the world.

Another huge gaping hole exists at the bottom of the round wobbling mass of flesh, with a soft padded door, with crushing mechanisms and a snaky fleshy carpet alert for any thing that enters inside.

The snake-carpet warns the brain about the good and bad of the fuel intake of the chemical automaton; yet the brain ignores its warnings and pushes whatever is available into the pit like shoveling garbage into a pit. The snake-carpet also is capable of altering air pressures coming out of it, so other brains decode it as language and communicate.

Seven holes are over; the other two are the excretory and reproductive organs. Eat and push out; mate and reproduce; this is the set rule for this survival machine. This cellular mechanism has never stopped working from the time the first cell started its business of survival and is going on now and will go on forever unless man-made machines take over the world in the future and put a stop to gene commands.

You are the nine holed ant colony with a screaming 'I' somewhere inside.

What is this 'I'?

This 'I' is the Supreme Brahman. It is pure Consciousness.

This awareness leaks out through these holes and says I see, I hear, I feel; I taste; I reproduce; etc etc.

The Vaasanaas inside the One big 'I' of Para Brahman write the picture of the world for their play; and that is perceived by the one and only 'I' as the perceived world.

And this One and only Para Brahman 'I' creates a 'ghost I' and starts imagining the cell colony as itself; believes the inert body which is not aware of anything as the 'I' and experiences a life bound by space and time limitations; the 'ghost I' starts to suffer by identifying itself with every perception occurring through the senses; and that is the story of our existence!

That 'One I' pours out through the screen of the Vaasanaa and through the brushes called senses and draws the colorful picture of the world and imagines itself to be a bound being.

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[5]

देहं प्राणमपीन्द्रियाण्यपि चलं बुद्धिश्च शून्यं विदुः  
 स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्तात्भृशंवादिनः  
 मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [5]

DEHAMPRANAMAPEENDRIYAANYAPI CHALAAM BUDDHIMCHASUNYAM VIDUHU  
 STREEBAALAANDHAJADOPAMAASTVAHAMITI BHRAANTAATBRSHAMVAADINAH  
 MAAYAASHAKTIVILAASAKALPITAMAHAHVYAAMOHAAMHASAMHAARINE  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [5]

देहं-प्राणं-अपि-इन्द्रियाणि-अपि-चलं-बुद्धिं-च-शून्यं-विदुः  
 स्त्री-बाल-अन्ध-जड-उपमाः-तु-अहं-इति-भ्रान्ता-भृशं-वादिनः  
 माया-शक्ति-विलास-कल्पित-महा-व्यामोह-संहारिणे  
 तस्मै-श्री-गुरु-मूर्तये-नमः-इदं-श्री-दक्षिणा-मूर्तये [5]

GENERAL TRANSLATION

*He who destroys the great infatuation arising by the power of Maaya in those  
 who understand the body, vital air, senses, change, intellect and void as the 'I',  
 deluded like the woman, child, blind man and idiot, and argue the same with intensity;  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

DEHAM – body

PRAANAM – vital air

INDRIYAANI – sense organs

CHALAAM -moving

BUDDHI - intellect

SHOONYAM - void

VID – to know

STREE - woman

BAALA - child

ANDHA - blind

JADA- inert, dull, stupid, senseless

UPAMA – resemblance, similarity

BHRAANTA – gone astray, mistaken, wandering about, perplexed

BRSHAM –intense, excessively, repeatedly

VAADA -argument

SHAKTI - power

VILAASA- sport, play

VYAAMOHA- infatuation, bewilderment, perplexity

SAMHAARA-destruction, withdrawing, closing, restraining, conclusion

#### MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
the realization of that state destroys the great delusion  
which arises by the deluding power of the Supremacy  
which has made possible the countless theories about Self  
which argue the Self to be  
the gross body, vital air, senses, Change, Intellect, or void;  
such that this delusion makes even learned ones to act foolish  
like the non-realized, immature idiots who act blind to the Immediate Truth-  
our own Consciousness or awareness!*

MAAYAA! The supreme deluding power of Para Brahman!  
 It covers up the Truth and makes it appear as something else!  
 The main delusion we are all suffering from is our identities!  
 We are not what we believe we are!  
 We have forgotten our true identity and thinking something else as us!  
 What is this misunderstood identity like?

We laugh at the brain damaged patients imprisoned within the four walls of the mental institutions when some of them say that they are Napoleons; that they are the presidents; that they are the famous film stars; etc etc; they do not lie; but live in their own world of imagination where it is true only for themselves.

We, who firmly believe in our own intellectual superiority, call them as mad and pity them because they live in an imagined world of their own. We see schizophrenics who converse with people whom we do not see; we give them medical attention anxious about their well-being. But for the schizophrenic, his hallucination is very very real. In one sense, we are also schizophrenic, insane and blabbering nonsense about our identities. Because the whole populated world experiences the same hallucinations, we do not understand our own insane condition. Which mental institution is there to cure our misconceptions?

Some of us think that the ant colony of the body is the only reality. We feed it, pamper it, beautify it, cover it with gold and silk and diamonds; push all that is edible into its gaping hole; and then one day vanish off with the death of the cells. We thought we were the body; so we die with it. We live in our hallucination of a body based world. We love our clothing with nine stinking holes.

Some are slightly a step above the body based world. They think of themselves as the PRAANA residing inside the body. The life-force is the 'I' they proclaim. They raise the power of Praana and experience various types of blissful states.

Some imagine themselves as souls residing inside the heart region. They imagine worlds after death where they will go as a white light up somewhere. They imagine hells that boil us and heavens where pretty maidens hug and kiss us; they think of God worlds where Krishna will play his flute or a Shiva will dance to reward their devotion. They think of eternal worlds where they sing 'Bhajans' unceasingly and imagine a God to patiently hear all their blabbering of fanatic love. They imagine ghosts and spirits; they imagine devils and demons; they imagine evil gods and good devils!  
 Which mental institution is ready to cure this type of hallucination?

Some people are not even aware of their own existence. The evolutionary level of Self awareness itself is not reached by them. They live in the world of senses. Eyes want to see something; they see; ears wants to hear; they hear; tongue wants to taste; they taste any thing and everything - even loathsome cockroaches fried in oil.



Living every moment only for fulfilling the ever rising wants of the mind they chase sensual pleasures; they live in the sense-world only. They do not understand love, or patriotism, or Knowledge or values. They understand only the dopamine secretions in their brains and strive only for attaining such chemically induced pleasures.

‘Enjoy every moment’ is their motto; and they enjoy, enjoy, enjoy, till one day all the poison of the enjoyments bursts out as diseases and leads them towards destruction through the path of untold miseries.

Some people are at a higher level than these lost identities.

They do not go after these mean enjoyments; they revel in intellectual pleasures.

They understand the subtlest truths of science or philosophy yet will tread the roads of their life with arrogance and vanity. They will discover the truths of the science and religion and parade it as their intellectual property and lock it up in their cup boards or exchange it for some green papers; some will talk for hours in a flowery language about the Supreme Godhead and Upanishads and will watch the video coverage of their lectures with a grin like that of a chimpanzee inside their private chambers, when alone. Not realizing what they understood intellectually, living as bloated egos of intellectual supremacy, they also die along with the destruction of their cell colony.

Some go even above that; they see nothing as truth. They see everything as Change. Of course everything changes every fraction of a second; there is no permanency in anything. But they adhere to only this principle of Change and disregard everything else. They believe neither in the perceiver nor in the perceived.

For them everything is void; pure void; nothing exists.

Once Shankara was arguing with such a person; the opponent was saying- ‘everything is changing; every moment you are also changing and I am also changing; nothing can be the unchanging reality’. Shankara said with a mischievous smile – ‘then with whom am I arguing?’ and walked away.

All these people are truly deluded.

‘पुरि शेते इति पुरुषः’

One who sleeps in the city (of nine doors) is PURUSHA.

This term refers to both genders. Purusha is the Self who perceives with the help of Prakriti. Purusha is said to be lame and Prakriti is considered as blind.

One who acts in the level of worldly activities only; one who does not identify with the PURUSHA, the Self - is indeed a STREE – opposite of Purusha – the inert body!

One who is engaged in a limited world of toys like sense pleasures is just a BAALA.

A person who does not know his own Self and imagines the perceived world to be real is truly a blind person, ANDHA.

A person who thinks he is a body and acts as body, lives as the inert body is inert himself, so a JADA.

This is the delusion; great delusion; greatest infatuation yet a conception created for sport by the deluding power of the Supreme Brahman.

He alone has the power to destroy this delusion also.

He alone is capable of making us know ourselves as the Purusha; he alone can make us mature; he alone can cure our blindness; he alone can make us know of our conscious nature.

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[6]

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
 सन्मात्रःकरणोपसंहरणतो योऽभूत्सुषुप्तः पुमान्  
 प्रागस्वाप्तमिति प्रबोधसमये यःप्रत्यभिज्ञायते  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [6]

RAAHUGRASTA DIVAAKARENDUSADRSHO MAAYAASAMAACCHHAADANAAT  
 SANMAATRAHKARANOPASAMHARANATO YOABHOOTSUSHUPTAHPUMAAN  
 PRAAGASVAAPTAMITI PRABODHASAMAYE YAHPRATYABHIJNAAYATE  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [6]

राहु-ग्रस्त-दिवाकर-इन्दु-सदृशः-माया-समाच्छादनात्  
 सत्-मात्रः-करण-उपसंहरणतः-यः-अभूत्-पुमान्  
 प्राक्-अस्वाप्तं-इति-प्रबोध-समये-यः-प्रत्यभिज्ञायते  
 तस्मै-श्री-गुरु-मूर्तये-नमः-इदं-श्री-दक्षिणा-मूर्तये [6]

GENERAL TRANSLATION

*Enveloped by the deluding power of Maayaa  
 like the Sun and Moon getting swallowed up by Raahu ;  
 He who remains as Existence alone, withdrawing all the instruments of perception;  
 He who understands – ‘I was asleep’ at the time of waking up;  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

RAAHU- eclipse (A mythical demon taking revenge on the Sun and Moon Gods for getting cheated by them both)

DIVAAKARA- one who makes the light/day - Sun

INDU-moistens and dampens the Earth with its rays - Moon  
SADRSHAM -equal

SAMAACCHAADANAM – complete enveloping

UPASAMHARANA- withdrawal

SUSHUPTAHA- one who is in deep sleep

PUMAAN -Purusha- the individual Self

PRATYABHIJNA- to recover consciousness

#### MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
which state enveloped by Maayaa  
is equal to that of the Sun or Moon enveloped by the eclipse;  
is akin to the deep sleep state where all senses are withdrawn  
and Existence alone remains;  
where one just remembers - ' Ah, I was asleep!'  
at the instance of complete awakening.*

*(At the instance of realization, the individual Self knows its identity as the Supreme Self and understands both the delusory state and the state free of delusion as its own aspects and there exist not in that state, ideas of differentiations between deluded and non-deluded states)*

How does all this occur? How can the One Absolute Pure Brahman become deluded 'as' the myriad limited selves and suffer?

But HE actually does not get deluded in reality. He does not ever 'become' the individual Self.

Then what indeed happens?

Many of you might have played shadow games. With the source of light at the back, you just extend your hand and move your fingers in different ways; the shadow on the wall will appear to be like a rabbit, crow, man etc etc.

You can run a whole story of the rabbit and the lion in the shadow world if few talented friends join together. But is the shadow story true? Did your fingers in any way get affected by the shadow rabbit or shadow lion? Did the fingers ever feel even the touch of the wall?

You were involved in the story as a rabbit all through yet you were unaffected by any thing that happened in the shadow world. Para Brahman is unperturbed too!

Light caused the shadows to appear, but by itself it has no connection with the shadows. Para Brahman is the cause of all these perceptions, yet is unaffected by all this show. Shadows were seen when the light was blocked. Where Knowledge is blocked, delusion arises.

The Sun or the Moon get covered by Raahu (mythical character) and disappear from view; but they do not cease to exist. Once the eclipse is over the sun and the moon shine again in their full glory. Actually sun and the moon were not at all affected by the eclipse and never became non-existent because of the eclipse.

The eclipse appears only for the earth dweller.

His vision alone is blocked. The sun and moon shine as usual.

Similarly this world of appearances arises because of the covering up of Para Brahman by Maayaa.

Maayaa is that which hides the truth and make it appear as something else; like seeing a rope as a snake; like seeing the conch shell as a piece of silver.

We can see a miniature example of the eclipse when we fall asleep.

When we sleep all our senses stop working; the body is in a paralyzed state; we are not aware of the body at all; eyes remain shut; not even a dream experience is there;

we suddenly wake up and look at the clock; we are shocked; already the night is over;

we had a good sleep of nine hours; yet we think that we slept just a few minutes back.

We were unaware of ourselves during sleep. We did not cease to exist; but were covered by the veil of ignorance when we slept and woke up as ourselves after the sleep was over.

Similarly this world of appearances is just a sleep state, where Para Brahman is dreaming this life as you and me and others; when we realize our true nature, HE alone- you alone- I alone will wake up to the true nature of the Self and exclaim – ‘Ah I was asleep!’ - and laugh at the whole thing as of no value.

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[7]

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
 व्यावृत्तास्वनुवर्तमानमहमित्यन्तःस्फुरन्तं सदा  
 स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [7]

BAALYAADISHVAPI JAAGRADAADISHU TATHAA SARVAASVAVASTHAASVAPI  
 VYAAVRTTAASVANUVARTAMAANAMAHAMITYANTAH SPHURANTAM SADAA  
 SVAATMAANAM PRAKATEEKAROTI BHAJATAAM YO MUDRAYAA BHADRAYAA  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [7]

बाल्य-आदिषु-जाग्रत-आदिषु-तथा-सर्वासु-अवस्थासु-अपि  
 व्यावृत्तासु-अनुवर्तमानं-अहं-इति-अन्तः-स्फुरन्तं-सदा  
 स्व-आत्मानं-प्रकटी-करोति-भजतां-यः-मुद्रया-भद्रया  
 तस्मै-श्री-गुरु-मूर्तये-नमः - इदं-श्री-दक्षिणामूर्तये [7]

#### GENERAL TRANSLATION

*He who flashes forth always inside all as the 'I'  
 in all the recurring states of childhood etc., waking state etc.,  
 and in all other states also;  
 who reveals himself through the auspicious symbol to those who take shelter in him;  
 to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

BAALYA- childhood

JAAGRAT-waking state

AVASTHAA - state

ANUVARTAMAANAM – recurring, continuous

PRAKATEEKAROTI - reveals

BHADRA MUDRA- auspicious symbol

## MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
which state flashes forth inside as 'I' continuously  
in the recurring states of childhood etc, waking state etc.  
and in all other states too;  
which state reveals itself to the contemplating aspirants  
through the auspicious symbol of JeevanMukti state.*

How do we catch this Self and wake up?

Analyze the life as a totality.

You were once a child; a young man; a middle aged person; then you grow old and will die some day.

You remember what all you did as a child; you remember the actions of the youth; you remember the actions of the middle age....!

Memories have always 'you' as the centre of actions.

Your body was never the same body even for a day. It was changing day after day. Still you say that you were the doer in all these phases of childhood, youth etc.

Through all the phases of childhood, youth and old age, you still feel your Self as the 'I'. Who are you? Surely not the body, for it is different in different events.

Similarly if you analyze the states a human mind passes through you can classify them as waking, dream and deep sleep states.

You have similar experiences of the waking state in the dream state, without having the gross body. For you as the dreamer of the dream is real; you remain as the dreamer till you wake up and say all that you dreamed was not real.

You sometimes sleep without dreams; you wake up and say that you saw nothing in deep sleep. But understand that there was also the 'I' seeing nothing in sleep.

There was never a second when this I was absent in any phase of your life or any state of your experiences.

This 'I' is the Self; the pure awareness.

Those who seek the Self through sincere efforts realize their existence as Para Brahman.

The limited Self goes through the process of seeking its true nature and the higher self.

It goes through the process of revealing ITSELF through the Bhadra Mudraa.

Who reveals to whom? Who seeks whom?

There is no limited self; there is no higher Self; there is only One Absolute.

He, the Para Brahman reveals Himself as your own Self through the BHADRA MUDRA (the auspicious symbol of thumb opposing forefinger and joining it to form a complete circle), which is the symbol of the oneness of the individual Self with the Supreme Self.

It is not to be immediately assumed that Para Brahman appears like the God with form. No need to immediately get ready with flowers and fragrant sticks and a hymn book. What Shankara is presenting here is the Supreme abstract truth of 'One as many'. How can this Para Brahman who is all that we perceive, turn into a tiny form just to show us the Jnaana Mudraa? How can the mirror become the reflection? How can light become darkness?

Para Brahman, the 'Nirvikalpa state' cannot have a body and have fingers and teach a second person through a Jnaana Mudraa.

Then what does Shankara mean?

The Bhadra Mudraa, the auspicious symbol is the 'JeevanMukta' – one who is liberated while living.

Through proper Self-enquiry and discriminative intellect – Viveka and Vichaara- when you realize you become the Bhadra Mudraa of Para Brahman!

When you realize the Self, you become the symbol of Jnaana to others.

'You' - the 'JeevanMukta' is the living instruction given by Para Brahman to other aspiring individuals.

'THAT' is now shining as 'you'; through the leftover mind of yours.

You as the individual Self cease to exist once you realize your true nature. Your previous limited identity does not exist anymore. THAT alone remains!

The mind exists like a burnt up rope just retaining a shadow of the previous Vaasanaas allowing the day to day existence to go on. The body remains like a shadow not in any way affecting you, the Para Brahman. You see the whole world of perceptions as an unreal panorama of your own Self. You are now the mirror; the reflection who was 'the individual you' as the small 'I' has vanished.

Your struggle to reach the Reality and the final Union of the individual Self with the Supreme Self is the Jnaana Mudraa - through which THAT reveals to the world that the individual Self alone is the Supreme Self! You are the DakshinaaMoorthi; the Savikalpa Brahman. The whole Universe is your form now.

Your realized state is the symbol of the union of the individual Self with the Supreme Self. You are the Bhadra Mudraa!

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[8]

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः  
 शिष्याचार्यतया तयैव पितृपुत्राद्यात्मनाभेदतः  
 स्वप्ने जागृति वा य एष पुरुषो मायापरिभ्रामितः  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये [8]

VISHVAM PASHYATI KAARYAKAARANATAYAA SVASWAAMISAMBANDHATAH  
 SISHYAACHAARYATAYAA TAYEIVA PITRPUTRAADYAATMANAA BHEDATAHA  
 SVAPNE JAAGRTI VAA YA ESHA PURUSHO MAAYAAPARIBHRAAMITAH  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE [8]

विश्वं-पश्यति-कार्य-कारणतया-स्व-स्वामि-संबन्धतः  
 शिष्य-आचार्यतया-तयैव-पितृ-पुत्र-आदि-आत्मना-भेदतः  
 स्वप्ने-जागृति-वा-एष-पुरुषः -माया-परि-भ्रामितः  
 तस्मै-श्री-गुरु-मूर्तये-नमः -इदं-श्री-दक्षिणा-मूर्तये [8]

#### GENERAL TRANSLATION

*That Purusha, the individual Self who is completely deluded by Maayaa  
 perceives the world as the cause and effect phenomenon;  
 and sees oneself as belonging to the Owner and his own Self  
 divided as disciple and Guru, father and son etc;  
 to that to that Great Guru, Dakshinaa Moorti, I offer this salutation.*

KAARYA- Effect

KAARANA-Cause

SWAAMI-Owner (possessing proprietary rights)

SAMBANDHA- relationship (bound well, joined well)

SISHYA- disciple (one who has to be instructed)

AACHAARYA- Teacher (one who acts what he instructs)

PITR- father (one who protects, takes care)

PUTRA-son (saves the father from entering the 'Pun' hell)

BHEDA-Difference (to break)

SVAPNA- dream

PARIBHRAMITAH- completely deluded (stuck in the same idea without reason)



## MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
which existing as embodied soul(Purusha)  
is completely overpowered by delusion  
whether awake or dreaming,  
perceives the differences as  
son and father, disciple and teacher, and  
oneself as owned by some one else  
and the entire world as connected by the cause and effect phenomenon.*

The moment the word BHADRA MUDRAA was mentioned, immediately the mind of the listener would conceive a form of some Supremacy, mostly the ascetic form of Shiva and visualize him showing the Jnaana Mudraa!

Shankara laughs at such minds and salutes the deluded Brahman in their forms!

Delusions are many types.

First one is the delusion of philosophers- who try to find the Cause for this creation. They see this ever changing world as an effect with a cause; and break their heads as to what is the material cause, which is the instrumental cause, who is the intelligent agent and so on. This is intellectual delusion.

Second is the God-devotee delusion – this changing world is created by an all powerful, beautiful, compassionate, omniscient, omnipotent God with form; we the beings of this world are under His mercy; we are his property; we must develop devotion for him; we must worship him and spend our after-life singing glories in his benign presence. This is emotional delusion.

The third one is the common delusion experienced by all the beings of the world – ‘differentiations’!

Again the leading delusion here is the ‘Disciple-Teacher’ differentiation.

Next in line are the family differentiations – ‘I am the son, you are the father’ etc.

Rest of the differentiating terms need not be mentioned; everyone knows it.

This is the worldly delusion.

What is *not* a delusion here? Every moment from birth to death every action, thought and word of ours is enveloped by delusion.

First is the cause and effect phenomenon.

If one action succeeds another action, then the preceding action is considered to be the cause of the succeeding action; for example- suppose your pet cat meowed when you got the information of your promotion by phone - then the cat's meow becomes the sacred omen which will bring good fortune to you always. So every time the cat meows you will think that a good thing will happen. The cat unknown to itself becomes your divine messenger from heaven; maybe since it always meows you will ignore its wasted meows and only observe the very few fortunate happenings and the meows given at such times as connected. When we see a talented juggler's show and open our eyes with wonder, we ignore all the ninety nine misses that the show man had before he came on the stage.

We want miracles; we want some magic; and we get it basket full from our God men! If it the Divine Magic you are interested in seeing, can't you wonder at the greatest magic that is occurring all around you?

This delusion that you are a person with limited form and a label itself is the greatest magic presented by Para Brahman!

Taking out tiny statues from the dirty stinking mouth is not the divine magic; the fact that you act so deluded to believe in any mambo jumbo is the magic! That is Maayaa for you! You are part of the magic show yourself; what more magic do you want?

So many foolish conceptions of cause and effect exist even in this peak point of Science discoveries; a widow comes in front of you, you will have bad luck; a person asks where you are going and your work will be a failure; you visit a particular temple and all your problems will get solved; you go to the astrologer and he instantly knows your past present and future! So and on..!

What causes what effect?

Your own brain-processes, your own Vaasanaas, your own negative and positive feelings, your own brainless actions cause your misfortunes or fortunes. There is no external unseen fate, no causal phenomenon acting with a vengeance to destroy you like an evil demon. You are just a very tiny chemical scum spread out on this vast arena of Earth - which is a virtual world created by the Gods - who rise and vanish countless times in the ocean of Chit. And why some evil demon from nowhere should bother to spoil your meaningless life when you do not even equal a mosquito in the wide cosmos?

Why should any planet thousands of light years away affect your daily life and decide your puny profit or loss? Who are you that any force of nature should bother about you? Who cares for you?

God...? Why should he, when he has set the automatic rule of action equals results in this virtual world and is relaxing on his lotus bed with his pretty wife (Naaraayana is responsible for the maintenance of the worlds).

If fifty years of technology makes you so free that you may run all your affairs just by pressing some buttons on a key board, then your own creators- Brahma Vishnu and Maheshvara – will they not have more sophisticated computer systems to run this world? They may prefer to run around with glamorous costumes and gold and diamond ornaments; that does not mean that they are just magically powered idiots who do not know science.

If this whole Universe exists because of the anthropic principle where so many factors have to be conducive to human existence; where even if one number goes amiss in calculations we would not be sitting on our comfy chairs and browsing the net. Even if the speed of light is not what it is, the very graphics of the world would become chaotic. If one number were amiss, our body atoms would be bursting into space like nuclear bombs.

Our universe might just be a program in a super computer; and we might all be just DNA guinea pigs of some super scientists called Gods!  
If that is the case, who is going to bother about a virtual existence like you and count how many flowers you offered to a lifeless statue and grant magical boons??

Leave out these present creators of our present Universe (It is just one H<sub>2</sub>O molecule in the infinite ocean of Chit); think about all this from the Para Brahman level. Time and space do not exist in that state. It is the ‘Singularity point’ of Consciousness or awareness or existence or bliss or whatever terms you feel like using to describe it. All Vaasanaas –simultaneously are creating their own fields of experience and narratives with their own space time co ordinates.

We all do not live in the same world. Each one’s perception creates his or her own space-time co-ordinates; each one’s brain perceives everything based on its own capacity. It is a proved fact that, if a huge building collapses, a tortoise, a fly and a human will see the same scene in different time-spans. Even the red color you see may not be the same red the other person will be seeing; even the sugar you taste may not give the same taste as that of the other person.

We all think we live in a same solid Universe because we use common words in language to denote our private experiences. We do not even know whether the people we meet here are virtual figures or zombies or dream characters. We do not know whether we are in a real world or a virtual world; we do not know anything; we just act as per the suggestions of the unconscious brain controlling us.

It is a proved fact that even before we get the thought the action gets done. We get the info in the conscious brain about what is happening only after the command has been already executed by the unconscious.  
We are just automatons; bio-chemical organisms existing in such a deluded condition that we do not even know why we exist, how we exist and what for we are what we are!

We are all just a bundle of Vaasanaas; just a possibility existing with some brain made narrative! That bird flying away to collect food is your own Vaasanaa for eating food; that rat which is collecting all materials in its hole is your own Vaasanaa of hoarding; the cockroach that is hiding in your clothes cupboard is your own dirty thought you had the night before; the mosquitoes that hover around you in the evening are your own hidden thoughts of anxiety. That man selling the fruits in the shop is a scene created to fulfill your own Vaasanaa of eating a fruit. On his side he is an expression of a Vaasanaa of wanting wealth and taste for the fruits too. That shop which sells high tech computers is fulfilling your Vaasanaa for buying a computer; the Vaasanaa for wealth and a lesser desire for computing expresses there as a shop keeper selling computers. Vehicle driving Vaasanaa is the person who drives his own car. A little too much thickening of that Vaasanaa gives him a driver's post in a rich man's house. The winner of the car race you admire in the sports channel is the Vaasanaa for racing; he will be racing horses in one Universe; racing chariots in another Universe; racing cars here. He is a race Vaasanaa expressed in manifold ways.

Every thing you perceive is the expression of a Vaasanaa. Countless Vaasanaas interact with each other and you have a Universe running here by itself. Even Naaraayana cannot stop your Vaasanaa getting executed; it is a high speed wave emanating from the brain. It collides with similar such waves and in that collision we see a colorful world of sun rising and sun setting; and we live unaware that we are just 'pictures' - brain signals - possibilities – potentialities- created by the Vaasanaas. We are just a wave frequency –an equation – a brain configuration in this vast arena of energy flux.

Even if we see different worlds as different persons at different moments we will not be aware of it. We are all just Vaasanaa-waves arising one moment and disappearing the next moment. We may not even continue as the same person. Some memory- configuration wherever it collides with any other brain-configuration produces an existence as that particular person- Jeeva- living that experience.

Our scriptures refer to the living forms in the world either as JANTU-creature; or JEEVA- an experiencer of life. Jeeva is just an experience experienced with an apparent space time boundaries for a fraction of a second.

With the quantum theories abounding with discussions of the unpredictability of the universal happenings; how can we be so assured of our own little identities? A slightest quivering in the quantum world, you who are eating a jam sandwich quietly reading a newspaper might be next moment fighting a war in Sri Lanka; maybe the news you are reading at that moment might have caused this happening and disturbed the quantum state of your neural circuits.

What happened to your sandwich eating identity? It continues in its own Universe continuing the sandwich eating Vaasanaa. You? You are you in another parallel Universe. The magic here is you will never know of the transition. So many 'You's, exist in so many Universes fulfilling the random thoughts rising in your mind!

The intensity of the rise of the parallel existence depends upon the intensity of the thought. Suppose you are walking, you see a pretty girl passing you; just a tiny vibration occurs in your brain without a thought process; that may happen to many who pass her. At some point when the totality of all these vibrations are thickened it affects any suitable brain and that idiot may lose control and hug her prompted by that Vaasanaa.

Who was the cause of his act?

You and many others together caused injury to that lady. Observe how even a tiny though- like vibration can be harmful!

Suppose an intensive thought comes to you that you should eat a pizza; but due to some strike or something pizza shops are closed and you cannot get your pizza. You after some time forgot that you ever wanted that pizza; even the next day when the strike is over, you do not show interest in eating a pizza. But what happened to that thought? In some other universe where the strike is not there you (your copy) ate that pizza and continued a life there. You came into existence in that world with the same memory patterns but changed your life to pizza eating person and continued.

Think how many unnecessary thoughts and wants we develop in the course of one single day; how many Vaasanaas we create every moment; how many parallel Universes come into existence every second.

All this occurs in a space less timeless point of CHIT. There is no cause; no effect!

It is as if the seed you buried in the soil, instantly became all the possible trees at the same instant, yet remaining as the seed itself! If all this happened inside the seed itself and the seed remained both as the seed and the sprouts simultaneously - that is the 'Unmanifest Manifest Brahman'.

You as Para Brahman are having all these ever increasing Vaasanaas.

You (limited 'I') are not the Vaasanaa; but 'what is you' is just a possibility existing as an energy wave in YOU the Supreme Para Brahman.

But caught in the parody of entropy and direction of time; imagining all events as occurring one after other causing many other succeeding occurrences; seeing yourself with a limited form bound by space and time; believing in non existing relationships of employer and employee, master and the disciple; father and son and so on, you wander about in many existences in many Universes in both the waking state and the dream state deluded by Maayaa.

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

[9]

भूरंभाम्स्वनलोऽनिलोऽम्बरमहर्नाथो हिमांशुःपुमान्  
 इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं  
 नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्मात्विभोः  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥

BHOORAMBHAAMSYANALOANILOAMBARAMAHARNAATHO HIMAAMSHUHPUMAAN  
 ITYAABHAATI CHARAACHARAATMAKAMIDAM YASYAIVA MOORTYASHTAKAM  
 NAANYATKINCHANA VIDYATE VIMRSHATAAM YASMAATPARASMAATVIBHOHO  
 TASMAI SHREE GURUMOORTAYE NAMA IDAM SHREE DAKSHINAAMOORTAYE

भू-अम्भांसि-अनलः-अनिलः-अम्बरं-अहः-नाथः-हिम-अम्शुः-पुमान्  
 इति-आभाति-चर-अचर -आत्मकम्-इदं-यस्य-एव-मूर्ति-अष्टकं  
 न-अन्यत्-किञ्चन-विद्यते-विमृशतां-यस्मात्-परस्मात्-विभोः  
 तस्मै-श्री-गुरु-मूर्तये-नमः -इदं-श्री-दक्षिणा-मूर्तये ॥

#### GENERAL TRANSLATION

*He who completely shines as all the moving and non moving  
 in the eightfold forms of Earth, water, fire, wind, sky, Sun, Moon and the Purusha ;  
 beyond which powerful one there exists nothing else for the deliberating minds;  
 to that Great Guru, Dakshina Moorti, I offer this salutation.*

BHOO – Earth (that which has come into being)

AMBHAS -waters

ANILA –wind (that by which one lives)

ANALA – Fire (that, which never ends; that which never is satisfied)

AMBARAM – sky, atmosphere (that which supports sound)

AHARNAATHAHA – The Lord of the day (including night)

HIMAAMSHUHU – one with cool rays -Moon

CHARAACHARA – moving and non moving

MOORTYASHTAKAM- eightfold form

KINCHANA – nothing else

VIDYATE - exists

VIMARSHA – deliberation, discussion

PARAHA – other

VIBHU – supreme, powerful, eminent

## MEANINGFUL TRANSLATION

*Salutations to that Great Manifestation;  
that Manifestation towards the descent!  
Salutations to that Supreme state;  
which state wholly shines as all the moving and non moving things  
in the eightfold manifestations of  
'field of experience',  
'ever flowing experiences',  
'all consuming fire of Ego',  
'fanning wind of attachments',  
'enveloping sky namely space time boundaries',  
'Sun namely the unaffected witness state',  
and the 'waxing and waning moon of pleasant rays  
namely the mental faculty',  
and as the 'individual soul entrapped in the city of nine gates  
namely the body'.  
Nothing else exists other than these manifestations of the  
all powerful one for the deliberating ones.*

Para Brahman is of the eightfold nature of Earth, water, fire, air, sky, sun and the moon and the Purusha.

All mobile and non mobile things can be classified into this one category.

A scientist may just laugh and say – 'moon- the broken piece of Earth hanging up there? And Sun - the tiny star existing like a sand particle in the vast beach of the universe? And the elements? Your Brahman is just this much?'

Unfortunately the code meanings behind these ordinary terms are lost to us in the course of time. The secret of the Vedic terms lays buried in the hearts of the Sages who have not risen here at present times to offer the key to us to decipher these terms.

But very ancient texts of yore explain these words and here is what the explanation is like.

'BHOO' is the field created by the Vaasanaas to manifest.

AMBHAS is the experience created by that Vaasanaa.

Fire is the ego which has the experiences.

Air is the 'contact' the Jeeva, the experiencer attains by perceiving the 'Vaasanaa created world'.

Sky is the space time concept which everyone has according to the capacity of their brains.

Sun is the witness-state which is Pure Consciousness aware of all experiences the Jeeva undergoes.

Moon is the waning and waxing mental faculty which is happy one moment and unhappy the next moment; which shines by the reflected light of the witness consciousness- Sun; which shines only when ignorance is there; with stars namely fixed ideas like – I am of this name; my father is so and so; my mother is so and so; I am a man; I am a woman; I must study; etc etc.

All these ideas are the stars. The ever fixed unmoving planets are the fixed ideas about your own existence. Twinkling stars further away are the dreams and desires which may get fulfilled or not.

Para Brahman can be described as having the eight fold nature of witness consciousness; the individual Self; mental faculty; space-time idea; contact arising through delusion; experiencer; experiences; and the field of experiences.

It is the same Para Brahman in different levels.

The existence of the Universe can be traced from ‘now’ to the singularity state; similarly we can observe our own existence here and retrace it back to the state of Para Brahman.

We begin with the outside world – BHOO -

the vast Universe; the solar system; the Earth; your country; your city; your colony; your house; your parents; your children; your wife or husband and your friends; and of course the cell colony namely your body; the atoms that make up your body;  
- all this is BHOO- the field of experience.

Convert all this into one idea as the BHOO and keep it away.

Then look within.

There is a ‘you’ who are made of thoughts – the Fire – the ego - my house; my wife; my husband; my bank balance; my children; my loss; my profit etc etc; just a pile of ‘mine’s; - the ever burning fire which consumes food forever without cessation.

‘BHOO’ grows the flora and fauna you have planted as seeds in the form of Vaasanaas; ‘BHOO’ becomes the experiences you enjoy giving rise to the possibilities of more experiences.

The fire in you as the ego consumes all experiences and wants more and more.

The water produces more and more. Fire eats more and more; the process goes on and on.

Swim across the waters; jump over the fire and come further within; the air is blowing heavily. It is the air which creates the ‘sky raising flames’ in the ‘ego-fire’.

What is it actually? Attachments!

You hold yourself unbending in this storm; get rid of all attachments and walk further within.

Now you are not experiencing anything; you do not want anything; you are not perturbed by attachments; you are calm and peaceful and silent.



There in the distance is a dark sky ahead with the cool moon (mind) smiling at you. The stars (ideas) twinkle and welcome you.

It is the darkness of ignorance; the mental faculty with so many thoughts, desires and ideas.

Far far away there is a gleam of light.

You reject the beautiful dark night of the charming moon and run towards the 'witness'.

A full blast of light hits you. You feel yourself as the Light Supreme!

You are blissful; you are now high up in the sky. You look down at the myriad Universes vibrating far below. You are the Supreme Light which creates the very space-time peculiarities in all the Universes below you. You are not bound by space or time.

You are the pure light of awareness.

You get rid of that witness awareness too and remain silent.

You are the blissful Para Brahman with no perturbations at all.

There exist no worlds; no Universes; no egos; no witness consciousness; no 'BHOO' or 'ANILA' or 'AMBHAS' or any such thing; no world; no relations; no friends; no bondage; no freedom; no space; no time; nothing else but you; not even the quivering of the 'I'.

Just silence!

“SALUTATIONS to THAT DAKSHINAAMOORTI  
 who dreams the dream of this world  
 and wakes up to the reality of his own Self!  
 Salutations to my own Self!  
 Salutations to all the perceived forms around me  
 who are my own Self!  
 Salutations to me,  
 the Supreme DakshinaaMoorti,  
 the Unmanifest Manifest Brahman”

SALUTATIONS TO SRI DAKSHINAAMOORTI,  
 THE STATE OF UNMANIFEST MANIFEST BRAHMAN

SALUTATIONS TO MY OWN SELF

OM TAT SAT

AUM