

## Nirvana Shatkam - Nirvana Dashakam

**Nirvana Shatkam** and **Nirvana Dashakam** are two different hymns (sthotras) attributed to Sri Adi Sankaracharya, yet both are intended to explain the essence of Advaita Vedanta, which is the true, non-dual nature of the Atman (Self).

### Nirvana Shatkam

- **"Shatkam"** means a collection of six verses.
- It is also famously known as **Atma Shatkam**.
- Tradition holds that this hymn was spontaneously uttered by Jagadguru Adi Sankaracharya when his Guru, Govinda Bhagavatpada, asked him, "Who are you?"
- It primarily explains the nature of the Atman by following the **'Neti Neti'** (not this, not this) method. That is, it negates that the Atman is not—the five elements, the senses, mind, intellect, ego, vital breaths (Pranas), sheaths (Koshas), social classes (Varnas), stages of life (Ashramas), virtues and sins, pleasures and pains, the four purusharthas (Dharma, Artha, Kama, Moksha), friends, relatives, Guru, or disciple—and finally declares that what remains is **Chidananda Rupah Shivoham Shivoham** (I am Shiva, the very form of consciousness and bliss).

### Nirvana Dashakam

#### **(Nirvana Dashakam / Dashashloki)**

- **"Dashakam"** means a collection of ten verses. This is also called **Dashashloki**.
- This too is famously known to be composed by Sri Adi Sankaracharya. Although it contains concepts identical to Nirvana Shatkam, it explains the nature of the Atman more extensively and through a few additional dimensions.
- For instance, Nirvana Dashakam contains verses like '*Na Mata Pita Va Na Deva Na Loka Na Veda Na Yajna Na Tirtha Bruvanti*', which clarify that the Atman has no mother, father, gods, worlds, vedas, sacrifices (Yajnas), or holy places (Tirthas).
- Nirvana Dashakam also negates the non-Self (Anatman) and concludes each verse with the line: **Tadeko'vashishtah Shivah Kevalo'ham** (That One remaining, pure Shiva am I).

### Key Differences and Similarities:

- **Number of Verses:** The Shatkam contains 6 verses, while the Dashakam contains 10 verses.

- **Primary Message:** The primary message of both is the same—declaring that 'I am not this body, mind, senses, or the world; I am merely the non-dual, pure consciousness-form of the Atman.'
- **Level of Detail:** Nirvana Dashakam explains the negations relating to the Atman more extensively, incorporating a few additional aspects (mother-father attachments, religions-philosophies, etc.).
- **Background of Composition:** Nirvana Shatkam came as an answer to the question asked by the Guru; there are stories that Nirvana Dashakam also originated in a similar manner during a specific occasion (some say in Mopidevi, others mention different contexts).

## Summary

In short, both of these are Advaita Vedanta hymns that teach the exact same philosophy. Nirvana Dashakam is more extensive than Nirvana Shatkam and contains more verses, but the ultimate purpose of both is to make the being recognize their true nature as the Atman.

## Nirvana Shatkam

**Mano Buddhy-Ahamkara Chittani Naham Na Cha Shrotra Jihve Na Cha Ghrana Netre |  
Na Cha Vyoma Bhumir Na Tejo Na Vayu Chidananda Rupah Shivoham Shivoham || 1 ||**

## Explain its literal meaning and Supreme Meaning.

You have provided the first verse of the **Nirvana Shatkam (also known as Atma Shatkam)** composed by Sri Adi Sankaracharya. This verse clearly declares the true nature of the Atman (Self), establishing that it transcends the physical body, the senses, and the inner mental instruments.

## Word-by-Word Breakdown and General Meaning

- **Mano Buddhy-Ahamkara Chittani Naham:** I am not the mind, I am not the intellect, I am not the ego, I am not the memory/subconscious mind. (These constitute the *Antahkarana Chatushtaya* or the fourfold inner instrument).
- **Na Cha Shrotra Jihve:** Nor am I the ears, nor the tongue.
- **Na Cha Ghrana Netre:** Nor am I the nose, nor the eyes. (These are the *Jnanendriyas* or sense organs of perception).
- **Na Cha Vyoma Bhumir Na Tejo Na Vayu:** Nor am I space, nor earth, nor fire, nor air. (These are the *Panchabhutas* or five gross elements).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).

- **Shivoham Shivoham:** I am Shiva (the auspicious Self), I am Shiva.

### **General Meaning:**

I am not the mind, intellect, ego, or memory. I am not the ears, tongue, nose, or eyes. I am not space, earth, fire, or air. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva (the auspicious, non-dual Self), I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse demonstrates the method of **Anatma Nirakarana** (the negation of the non-Self), which is one of the core practices of Advaita Vedanta. By systematically negating everything we mistakenly identify as 'I', it reveals the true Self that remains.

#### **1. Negation of the Inner Instruments (Antahkarana Nirakarana):**

- **Mano Buddhy-Ahamkara Chittani Naham:**
  - **Mind (Manas):** The seat of desires, doubts, oscillations, and emotional waves.
  - **Intellect (Buddhi):** The instrument of determination, decision-making, and discrimination.
  - **Ego (Ahamkara):** The center that creates the sense of "I-ness", doership (*Kartrutva*), and enjoyership (*Bhoktrutva* — the enjoyer/sufferer).
  - **Memory/Subconscious (Chitta):** The storehouse of memories, impressions, and past experiences.
  - **Supreme Significance:** These four inner instruments make up our subtle body. They are continuously changing and are prone to modification. We routinely mistake them for 'I'. However, the Atman is the changeless Witness (*Sakshi*) to these thoughts, emotions, and decisions. It expresses itself through the mind and intellect, but it is not them.

#### **2. Negation of the Sense Organs (Jnanendriya Nirakarana):**

- **Na Cha Shrotra Jihve Na Cha Ghrana Netre:**
  - **Ears, Tongue, Nose, Eyes:** These are the sensory windows through which we perceive the external world (sound, taste, smell, sight). The organs of action (*Karmendriyas* like hands, feet, speech, etc.) are also implied in this negation.
  - **Supreme Significance:** These organs are mere instruments used to interact with the objective world; they do not define the Self. The Atman uses the senses, but it is not the senses. They alter, decay, and fail, whereas the realized sage abides completely independent of them.

#### **3. Negation of the Five Elements (Panchabhuta Nirakarana):**

- **Na Cha Vyoma Bhumir Na Tejo Na Vayu:**

- **Space, Earth, Fire, Air:** These are the foundational elements (along with water, which is implied). Our physical, gross body is a combination of these elements, and the material universe is their manifestation.
- **Supreme Significance:** The body we call 'me' is composed of matter, temporary, and subject to death. The Atman, however, is formless, birthless, infinite, and entirely beyond the five elements. The Atman illuminates these elements, but it is never touched by them.

#### 4. The True Nature of the Atman (Chidananda Rupah Shivoham Shivoham):

- **Chidananda Rupah:**

- **Chit:** Pure Consciousness and Knowledge. The Atman is self-luminous wisdom; it does not acquire knowledge from an external source, it *is* Knowledge itself.
- **Ananda:** Absolute, unconditioned Bliss. This is not a temporary joy derived from worldly objects, but the permanent bliss of absolute wholeness.
- **Rupah:** 'Swaroopa' or the essential, true nature.

- **Shivoham Shivoham:**

- **Shiva:** Refers to that which is eternally auspicious, pure, absolute, and non-dual (*Advitiyam*). It denotes the serene, undisturbed reality of Parabrahma.
- **Aham:** "I am."
- **Supreme Significance:** "I am that pure, auspicious, non-dual Self." Repeating this phrase twice underscores that this truth is absolute, unquestionable, and final. It is not an intellectual idea to ponder, but a direct, experiential reality.

#### Conclusion

This introductory verse shatters our false identifications with the physical body, the sensory network, and the fluctuating mental matrix. It commands us to declare, *"I am none of these fleeting phenomena; I am the eternal, pure Consciousness and Blissful Atman."* This realization forms the absolute foundation of Self-knowledge.

**Na Cha Prana Samgno Na Vai Pancha Vayuh Na Va Sapta Dhatur Na Va Pancha Koshah |**

**Na Vak-Pani-Padau Na Chopastha-Payu Chidananda Rupah Shivoham Shivoham || 2 ||**

**Explain its literal meaning and Supreme Meaning.**

You have asked for the explanation of the second verse of Sri Adi Sankaracharya's **Nirvana Shatkam (Atma Shatkam)**. This verse clarifies that the Atman (Self) is completely untouched by the vital breaths, the bodily constituents, the sheaths, and the organs of action. It reinforces that the Self is purely existence-consciousness and bliss.

### **Word-by-Word Breakdown and General Meaning**

- **Na Cha Prana Samgno:** Nor am I that which is named Prana (the vital life-force energy).
- **Na Vai Pancha Vayuh:** Nor am I the five sub-breaths (Prana, Apana, Vyana, Udana, and Samana).
- **Na Va Sapta Dhatur:** Nor am I the seven bodily tissues/constituents (Chyle/Plasma, Blood, Muscle, Fat, Bone, Bone Marrow, and Reproductive fluids).
- **Na Va Pancha Koshah:** Nor am I the five sheaths that cover the Self (Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya Koshas).
- **Na Vak-Pani-Padau:** Nor am I the organs of speech (mouth), hands, or feet.
- **Na Chopastha-Payu:** Nor am I the organ of procreation or the organ of excretion. (These constitute the *Karmendriyas* or five organs of action).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).
- **Shivoham Shivoham:** I am Shiva (the auspicious, non-dual Self), I am Shiva.

### **General Meaning:**

I am not the vital life-force, nor am I the five physiological breaths. I am not the seven bodily tissues, nor am I the five sheaths. I am not the organs of action—speech, hands, feet, procreation, or excretion. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva, I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse expands the process of *Anatma Nirakarana* (negation of the non-Self) from the first verse by systematically dismantling our identification with the energetic, biological, structural, and operational layers of our existence. It clarifies that the Atman transcends the gross (*Sthula*), subtle (*Sukshma*), and causal (*Karana*) bodies.

#### **1. Negation of the Vital Force and Five Breaths:**

- **Na Cha Prana Samgno Na Vai Pancha Vayuh:**
  - **The Five Pranas:** *Prana* (respiration), *Apana* (excretion/downward movement), *Samana* (digestion), *Udana* (upward movement/throat), and *Vyana* (circulation). These biological currents drive the physiological ecosystem and belong to the *Pranamaya Kosha*.
  - **Supreme Significance:** The life-force is what makes the body feel "alive," prompting the common illusion: "I am this breath." However, breath is merely an instrument powered by the presence of the Atman. The vital breaths undergo

exhaustion and cease at death, whereas the Atman is birthless, deathless, and acts as the eternal, silent witness to the breath.

## 2. Negation of the Seven Dhatus and Five Koshas:

- **Na Va Sapta Dhatur Na Va Pancha Koshah:**

- **Sapta Dhatus:** The mechanical, physical building blocks of the physical body (*Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra*).
- **The Five Koshas (Sheaths):**
  1. *Annamaya Kosha*: The physical layer sustained by food (Gross Body).
  2. *Pranamaya Kosha*: The energetic layer of breath and vitality (Subtle Body).
  3. *Manomaya Kosha*: The emotional and mental layer of thoughts (Subtle Body).
  4. *Vijnanamaya Kosha*: The cognitive layer of intellect and ego (Subtle Body).
  5. *Anandamaya Kosha*: The causal layer of deep sleep, latent impressions, and unmanifest ignorance (Causal Body).
- **Supreme Significance:** The *Dhatus* represent our anatomy, while the *Koshas* represent the structural concentric layers filtering our consciousness. The Atman is none of these layers; it is the innermost reality that illuminates them all. Like peeling away the layers of an onion to find the space within, negating these sheaths reveals the unconditioned Self.

## 3. Negation of the Organs of Action (Karmendriya Nirakarana):

- **Na Vak-Pani-Padau Na Chopastha-Payu:**

- **The Five Karmendriyas:** Speech (*Vak*), Grasping (*Pani*), Locomotion (*Pada*), Procreation (*Upastha*), and Excretion (*Payu*).
- **Supreme Significance:** While the first verse negated the sensory inputs (the receivers of data), this verse negates the behavioral outputs (the doers of action). We often identify with our actions ("I am the speaker, the walker, the worker"). Sankaracharya points out that these are biological functions of the physical framework. The Atman has no hands to hold or feet to walk; it is *Akarma*—completely actionless, immutable, and detached.

## 4. The True Nature of the Atman (Chidananda Rupah Shivoham Shivoham):

- Once the physical tissues, energetic breaths, structural sheaths, and operational faculties are discarded as "not me," the verse brings the seeker right back to their core identity.
- **Chidananda Rupah:** The leftover reality after all negations is absolute, self-shining Awareness (*Chit*) united with unconditional, non-dual Fulfillment (*Ananda*).
- **Shivoham Shivoham:** Emphasizes that "I am that ultimate, auspicious reality." By restating it, all residual doubts about whether one is a limited mortal biological creature are firmly uprooted.

## Conclusion

The second verse strips away the layer of the "Functional Self"—the part of us that breathes, digests, moves, acts, and sleeps. It shows us that these are merely parts of an intricate biological and psychological costume. By consciously asserting, "*I am not the breath, the tissues, the sheaths, or the organs of action,*" the seeker breaks the illusion of being a limited "doer" and anchors themselves firmly in the peace of pure, non-dual Consciousness.

**Na Me Dvesha-Ragau Na Me Lobha-Mohau Mado Naiva Me Naiva Matsarya-Bhavah |**

**Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupah Shivoham Shivoham ||  
3 ||**

**Explain its literal meaning and Supreme Meaning.**

You have requested the explanation of the third verse of Sri Adi Sankaracharya's **Nirvana Shatkam (Atma Shatkam)**. This verse clarifies that the Atman (Self) is entirely free from mental modifications, psychological impurities (**Arishadvargas**), moral obligations, and worldly goals (**Purusharthas**). It establishes that the Self is pure existence-consciousness and bliss.

## Word-by-Word Breakdown and General Meaning

- **Na Me Dvesha-Ragau:** Neither hatred (*Dvesha*) nor attachment/infatuation (*Raga*) belongs to me.
- **Na Me Lobha-Mohau:** Neither greed (*Lobha*) nor delusion (*Moha*) belongs to me.
- **Mado Naiva Me:** Pride or arrogance (*Mada*) does not exist in me at all.
- **Naiva Matsarya-Bhavah:** Nor is there any trace of jealousy or envy (*Matsarya*). (These denote the core components of the *Arishadvargas*).
- **Na Dharmo Na Chartho:** I have no moral duty (*Dharma*) and no pursuit of wealth/security (*Artha*).
- **Na Kamo Na Mokshah:** I have no desires (*Kama*) and no need for liberation (*Moksha*). (These constitute the *Chaturvidha Purusharthas* or the four pillars of human life).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).
- **Shivoham Shivoham:** I am Shiva (the auspicious, non-dual Self), I am Shiva.

## General Meaning:



I have no hatred, attachment, greed, delusion, pride, or jealousy. I have no moral duties, wealth to accumulate, desires to fulfill, or liberation to attain. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva, I am Shiva.

### **Supreme Meaning (Paramartha)**

While the first two verses focused on negating the physical body, the sensory faculties, and physiological components, this third verse moves deeper into the psychological realm. Sankaracharya here systematically strips away our identification with emotional currents and spiritual ambitions, pointing directly toward the ever-pure, ever-free reality of the Atman.

#### **1. Negation of the Six Psychological Impurities (Arishadvarga Nirakarana):**

- **Na Me Dvesha-Ragau Na Me Lobha-Mohau Mado Naiva Me Naiva Matsarya-Bhavah:**
  - **Raga & Dvesha:** The binary opposites of like (attraction) and dislike (repulsion) that dictate human behavior.
  - **Lobha & Moha:** Greed (the compulsion to hoard) and Delusion (mistaking the transient world for the eternal reality).
  - **Mada & Matsarya:** Arrogance born of the ego's accomplishments and jealousy triggered by seeing others thrive.
  - **Supreme Significance:** These six internal enemies (*Arishadvargas*) are products of the mind and the individual ego (*Ahamkara*). They are fluctuating mental states that trap the individual soul (*Jiva*) in karmic cycles. Sankaracharya states that these modifications do not touch the Atman. The Self is like space—clouds of anger, greed, or pride may pass through it, but the space itself remains inherently untainted and pure. The Atman is the neutral Witness (*Sakshi*) to these emotional currents.

#### **2. Negation of the Four Life Motivations (Purushartha Nirakarana):**

- **Na Dharmo Na Chartho Na...:**
  - **Dharma:** Righteous living, duties, ethics, and ritualistic merit.
  - **Artha:** The acquisition of material security, wealth, and survival resources.
  - **Kama:** The fulfillment of emotional, physical, and sensory desires.
  - **Moksha:** The seeking of final liberation from the cycle of birth and death.
  - **Supreme Significance:** The four *Purusharthas* form the blueprint for a balanced human life in society. However, from the ultimate standpoint of Advaita, even these are relevant only as long as one operates within duality—believing oneself to be a limited individual separate from the world.
    - *Dharma, Artha, Kama* apply to the embodied ego attempting to navigate worldly life safely.



- *Moksha* is traditionally seen as the highest pursuit. However, Sankaracharya drops a massive philosophical truth here: **The Atman does not need Moksha**. The Self was never bound, is not bound, and can never be bound. The concept of "seeking liberation" arises from the fundamental misunderstanding that you are the bound body-mind. Once the illusion of bondage dissolves through knowledge, the need to seek liberation dissolves with it. The realized sage is already the definition of freedom.

### 3. The True Nature of the Atman (Chidananda Rupah Shivoham Shivoham):

- After rejecting the heaviest anchors of psychological programming and human strivings, the verse brings the seeker right back to their untouched, unconditioned reality.
- **Chidananda Rupah:** Devoid of mental toxins and evolutionary goals, what remains is self-shining, untainted Awareness (*Chit*) coupled with unconditional Fullness (*Ananda*).
- **Shivoham Shivoham:** Affirms that "I am that undisturbed, ever-pure, non-dual presence." The repetition seals the absolute certainty of this inner freedom.

### Conclusion

The third verse deconstructs the "Moral and Emotional Self"—the identity we build around being a good or bad person, having desires, or being a spiritual seeker striving for salvation. Sankaracharya reminds us that all emotional fluctuations belong to the mind, and all life goals belong to the temporary ego. By abiding in the conviction, "*I am neither the emotion nor the seeker of liberation*," we break the final psychological chains and rest securely in the eternal, non-dual expanse of *Shiva*.

**Na Punyam Na Papam Na Saukhyam Na Duhkham Na Mantro Na Tirtham Na Veda Na Yagnah |**

**Aham Bhojanam Naiva Bhojyam Na Bhokta Chidananda Rupah Shivoham Shivoham || 4**  
**||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the fourth verse of **Nirvana Shatkam (Atma Shatkam)** composed by Sri Adi Shankaracharya. This verse clarifies that the soul transcends rituals and experiences like virtue-sin (punya-papa), pleasure-pain, mantras, holy places (teerthas), Vedas, and sacrifices (yajnas), and that it is pure consciousness and bliss, completely unattached to the consumer, the consumed, or the consumption.

### Word-by-Word Breakdown and General Meaning

- **Na Punyam Na Papam:** Neither virtue (*Punyam*) nor sin (*Papam*) belongs to me.

- **Na Saukhyam Na Duhkham:** Neither pleasure (*Saukhyam*) nor pain (*Duhkham*) belongs to me.
- **Na Mantra Na Tirtham:** I have no sacred chants (*Mantra*) and no holy places of pilgrimage (*Tirtham*).
- **Na Veda Na Yagnah:** Neither scriptural texts (*Vedas*) nor sacrificial rituals (*Yagnas*) belong to me.
- **Aham Bhojanam Naiva:** I am not the object of consumption/experience (*Bhojanam*).
- **Bhojyam Na Bhokta:** Nor am I the act of experiencing (*Bhojyam*), nor am I the experiencer/enjoyer (*Bhokta*).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).
- **Shivoham Shivoham:** I am Shiva (the auspicious, non-dual Self), I am Shiva.

### General Meaning:

I am neither virtue nor sin; I am neither pleasure nor pain. I have no need for mantras, holy pilgrimages, scriptures, or rituals. I am not the object experienced, nor the process of experiencing, nor the experiencer myself. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva, I am Shiva.

### Supreme Meaning (Paramartha)

This verse illuminates the absolute detachment of the Atman from the law of karma, the dualities of life, religious structures, and the epistemological triad of experience. It emphasizes the *Akarta* (non-doer) and *Abhokta* (non-experiencer) nature of the true Self.

#### 1. Negation of Karmic Fruits and Dualities:

- **Na Punyam Na Papam:**
  - *Virtue and Sin* are the subtle results of intentional actions (*Karma*). They attach to the ego and bind the soul (*Jiva*) to the cycle of reincarnation.
  - *Supreme Significance:* The Atman is never the "doer" of any action. Actions are carried out by the body, mind, and senses under the influence of nature's modes. Because the Atman does not act, it never accumulates karmic debt or credit. It is an unattached observer.
- **Na Saukhyam Na Duhkham:**
  - *Pleasure and Pain* are the mental reactions to the ripening of *Punyam* and *Papam*.
  - *Supreme Significance:* The mind experiences pleasure when it gets what it likes, and pain when it encounters what it dislikes. The Atman is *Ananda-Swaroopa*—inherent bliss itself. It does not depend on favorable external conditions for joy, nor

is it diminished by suffering. It is the changeless witness to both laughing and crying.

## 2. Negation of Ritualistic Religion and Spiritual Means:

- **Na Mantra Na Tirtham Na Veda Na Yagnah:**

- *Mantras* (sacred sounds), *Tirthas* (sacred rivers/places), *Vedas* (the scriptures), and *Yagnas* (sacrificial fires) are the highly respected pillars of spiritual culture.
- *Supreme Significance:* Sankaracharya boldly steps beyond conventional religiosity here. All spiritual disciplines and scriptures operate within the realm of duality—where there is a seeker trying to reach God, or an ignorant person reading a text to find knowledge. The Atman is self-luminous and already perfect. It doesn't need to chant a mantra, go on a pilgrimage, read a scripture, or perform a ritual to become itself. These tools are beautiful pointers to help clear the mind, but once the absolute reality is realized, the means fade away into the end.

## 3. Negation of the Triad of Experience (Triputi Nirakarana):

- **Aham Bhojanam Naiva Bhojyam Na Bhokta:**

- **Bhojanam (The Object):** That which is experienced (the seen, the tasted, the known).
- **Bhojyam (The Process):** The mechanism or act of experiencing (perceiving, thinking, knowing).
- **Bhokta (The Subject):** The individual entity that claims the experience ("I am experiencing this").
- *Supreme Significance:* In every single interaction in this world, this threefold division (*Triputi*) exists. Advaita points out that this split is a product of *Maya*. The true Self is the single, undivided awareness that shines *upon* this entire triad. It is not the item on the table, it is not the act of eating, and it is not the hungry ego. It is the unconditioned light of consciousness within which the object, the process, and the subject appear and disappear.

## 4. The True Nature of the Atman (Chidananda Rupah Shivoham Shivoham):

- After stripping away morality, emotional dualities, spiritual tools, and the very structure of human experience, what remains is not a vacuum or nothingness. It is the fullness of Reality.
- **Chidananda Rupah:** The residue of all these negations is the self-existent reality of Awareness (*Chit*) and uncaused Wholeness (*Ananda*).
- **Shivoham Shivoham:** Reasserts, "I am that absolute, auspicious, non-dual presence." The repetition seals the absolute conviction that you are fundamentally free from the mechanics of the world.

## Conclusion

The fourth verse strips away the identity of the "Experiencing Self"—the one who feels proud of their virtues, suffers through their sins, relies on religious identity, or views themselves as a Consumer of the universe. Sankaracharya shifts our identity completely out of the world of cause and effect. By deeply absorbing the truth, "*I am neither the enjoyer, the enjoyed, nor the enjoyment,*" the seeker collapses the illusion of separation and dissolves directly into the absolute peace of *Shiva*.

**Na Mrityur Na Shanka Na Me Jati Bhedah Pita Naiva Me Naiva Mata Na Janmah |**

**Na Bandhur Na Mitram Gurur Naiva Shishyah Chidananda Rupah Shivoham Shivoham || 5 ||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the fifth verse of **Nirvana Shatkam (Atma Shatkam)** composed by Sri Adi Shankaracharya. This verse clarifies that the soul is untouched by birth and death, distinctions of caste, family bonds, and social relationships, and that it is solely pure consciousness and the embodiment of bliss.

### **Word-by-Word Breakdown and General Meaning**

- **Na Mrityur Na Shanka:** Neither death (*Mrityu*) nor doubt (*Shanka*) belongs to me.
- **Na Me Jati Bhedah:** Nor do I have differences of caste, creed, or race (*Jati Bhedah*).
- **Pita Naiva Me Naiva Mata:** I have no father (*Pita*) whatsoever, nor do I have a mother (*Mata*).
- **Na Janmah:** I have no birth (*Janmah*).
- **Na Bandhur Na Mitram:** Neither relatives (*Bandhu*) nor friends (*Mitra*) belong to me.
- **Gurur Naiva Shishyah:** I am neither a teacher (*Guru*) nor a disciple (*Shishya*).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).
- **Shivoham Shivoham:** I am Shiva (the auspicious, non-dual Self), I am Shiva.

### **General Meaning:**

I have no death, no doubt, and no distinctions of caste or social identity. I have no father, no mother, and I was never born. I have no relatives, no friends, no guru, and no disciple. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva, I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse clarifies that the Atman is completely unconditioned by worldly, biological, or social boundaries. It reveals the absolute, uncaused, and eternal nature of our ultimate identity.

### 1. Negation of Mortality, Psychological Doubt, and Social Stratification:

- **Na Mrityur Na Shanka Na Me Jati Bhedah:**

- **Death:** Dissolution happens only to the physical frame (*Sthula Sharira*). Because the Atman is timeless, birthless, and deathless, mortality cannot touch it.
- **Doubt:** Skepticism and hesitation arise within the fluctuating corridors of the intellect (*Buddhi*). The Atman is *Jnana-Swaroopa*—absolute, self-evident Knowledge. It never questions its own existence; it simply shines.
- **Social Distinctions (Jati):** Social identity, family lineage, and community groupings are labels pasted onto the body at birth. Being formless, the Atman is completely free from these societal fractures.

### 2. Negation of Biological Origins and Social Networks:

- **Pita Naiva Me Naiva Mata Na Janmah...:**

- **Parents and Birth:** A human being identifies deeply with their biological creators. Sankaracharya reminds us that while the flesh is born of parents, the Atman is *Aja* (unborn) and self-existent. It has no genetic history.
- **Relatives and Friends:** Human lives are structured around social dependencies, filled with emotional expectations. These relationships are transient shadows of the world. The Atman is independent (*Niravalamba*) and non-dual (*Advaya*); it requires no external relationships to feel complete.

### 3. Negation of the Spiritual Hierarchy (Guru-Shishya Triad):

- **Gurur Naiva Shishyah:**

- **Guru and Disciple:** This is perhaps the most shocking negation in the hymn. The teacher-student dynamic is the highest, most revered relationship in Vedic culture.
- **Supreme Significance:** Sankaracharya is speaking from the absolute standpoint (*Paramarthika Satya*). The relationship between a Guru and a disciple exists only as long as ignorance (*Avidya*) lasts. The Guru is needed to point out the truth to the student who thinks they are bound. But once the student realizes "*Aham Brahmasmi*", the illusion of a separate teacher and a separate student evaporates. There is only one, unbroken sea of Awareness. The Atman has nothing new to learn and no one to teach—it is the ultimate truth.

### 4. The True Nature of the Atman (Chidananda Rupah Shivoham Shivoham):

- After stripping away family, society, mortality, and even spiritual roles, the core reality remains untouched.
- **Chidananda Rupah:** Free from worldly definitions, what stands alone is self-effulgent Awareness (*Chit*) and unconditioned Fullness (*Ananda*).

- **Shivoham Shivoham:** Reaffirms, "I am that auspicious, untethered reality." The repetition drives home the conviction that your true nature is entirely free from worldly scripts.

## Conclusion

The fifth verse strips away the identity of the "Relational Self"—the persona we build around our family trees, social status, citizenship, and even our spiritual titles. Sankaracharya shifts our perspective away from being a product of time and biology. By deeply internalizing the truth, "*I am neither born of parents nor am I a student seeking a teacher,*" the seeker cuts the final umbilical cord to the material world and rests securely as *Shiva*.

**Aham Nirvikalpo Nirakara Rupo Vibhutvach Cha Sarvatra Sarvendriyanam |**

**Na Chasangatam Naiva Muktir Na Meyah [Na Va Bandhanam Naiva Muktir Na Bandhah]  
Chidananda Rupah Shivoham Shivoham || 6 ||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the sixth and final verse of **Nirvana Shatkam (Atma Shatkam)** composed by Sri Adi Shankaracharya. This verse clarifies the ultimate truth of the soul—that it is changeless (nirvikalpa), formless, omnipresent, unattached (unaffected by anything), and beyond both bondage and liberation. It summarizes the essence of the entire Shatkam.

## Word-by-Word Breakdown and General Meaning

- **Aham Nirvikalpo:** I am devoid of all modifications (*Vikalpas* — doubts, dualities, changes, or thoughts).
- **Nirakara Rupo:** I am of the nature of the formless (*Nirakara*).
- **Vibhutvach Cha Sarvatra:** And I exist everywhere (*Sarvatra*) due to my all-pervading, omnipresent nature (*Vibhuthvam*).
- **Sarvendriyanam:** Immanent in all the senses (as their underlying support and witness).
- **Na Chasangatam:** I am neither attached nor unattached (alternatively read as *Na Cha Sangatam* — I am entirely unattached/unassociated with anything).
- **Naiva Muktir Na Meyah:** I have neither liberation (*Mukti*) nor am I objects to be measured or known (*Meyah*).
- **[Na Va Bandhanam Naiva Muktir Na Bandhah]:** (Alternative reading: *I have no bondage, no liberation, and no connection*).
- **Chidananda Rupah:** I am the very form of Consciousness (*Chit*) and Bliss (*Ananda*).
- **Shivoham Shivoham:** I am Shiva (the auspicious, non-dual Self), I am Shiva.

## **General Meaning:**

I am free from all changes and thoughts, and I am formless. I am all-pervading, present everywhere, and behind all the senses. I am ever-detached. I have no liberation to achieve, and I am beyond comprehension or measurement. I am the very embodiment of Pure Consciousness and Bliss. I am Shiva, I am Shiva.

## **Supreme Meaning (Paramartha)**

This final verse synthesizes the core essence of the entire Nirvana Shatkam. It shifts the methodology from negative elimination (*Neti Neti*) to absolute, positive assertion. It declares the true nature of the infinite Self that remains after the illusion of the non-Self has been completely dissolved.

### **1. The Changeless and Formless Nature of the Self:**

- **Aham Nirvikalpo Nirakara Rupo:**
  - **Nirvikalpa:** *Vikalpa* refers to mental oscillations, variations, distinctions, and thoughts. The mind is a bundle of modifications, but the Atman is *Nirvikalpa*—perfectly still, uniform, and immutable. It does not experience internal divisions or variations.
  - **Nirakara:** Form is a limitation belonging to the physical universe. Anything with a form has boundaries, was created, and will eventually decay. Because the Atman is eternal, it is inherently formless.
  - **Supreme Significance:** Sankaracharya asserts that the Self is not a mental concept or an object you can visualize. It cannot be boxed into a shape or captured by an idea; it is the shapeless screen upon which all worldly forms are projected.

### **2. Omnipresence and Transcendence of Senses:**

- **Vibhuthvam Cha Sarvatra Sarvendriyanam:**
  - **Vibhuthvam:** Refers to absolute omnipresence. The Atman is not localized inside the physical heart or trapped within a single brain. It is the infinite background space that pervades everything, transcending the limits of time and geography.
  - **Sarvendriyanam:** The senses cannot perceive the Atman, yet the senses cannot perceive anything *without* the Atman. The eye cannot see the Self, but the Self is the light by which the eye sees. It is the silent, immanent witness of all sensory operations.
  - **Supreme Significance:** "I am" is not confined to this three-and-a-half cubit body frame. Your true identity is the universal consciousness that effortlessly sustains every living being and object in existence.

### **3. Absolute Detachment and the Illusion of Bondage:**



- **Na Chasangatam Naiva Muktir Na Meyah:**

- **Asangata (Unattached):** The Atman is like a mirror. A mirror reflects a fire, but it does not burn; it reflects water, but it never gets wet. Similarly, the Self illuminates worldly events and relationships but remains completely untouched (*Asanga*) by them.
- **Na Mukti / Na Bandha:** This is the ultimate peak of Advaita Vedanta philosophy. Sankaracharya declares that there is no such thing as liberation (*Mukti*), because there was never any bondage (*Bandha*). Bondage is a nightmare experienced by the ego. When you wake up from a dream where you were imprisoned, you do not look for keys to escape; you simply realize you were always safe in your bed. True realization is the understanding that you were never bound, so looking for liberation is a meaningless chase.
- **Na Meyah:** The Self is not an object of knowledge (*Meya*) that can be studied, calculated, or analyzed by the mind. It is the ultimate Subject—the ultimate Knower.

#### 4. The Final Abidance (Chidananda Rupah Shivoham Shivoham):

- Having cleared away the final concepts of bondage, liberation, space, and time, the hymn seals the ultimate truth.
- **Chidananda Rupah:** The absolute residue is the self-shining reality of absolute Awareness (*Chit*) and uncaused, non-dual Bliss (*Ananda*).
- **Shivoham Shivoham:** Reasserts with absolute finality, "I am that auspicious, non-dual presence." The repetition here signifies the state of *Samadhi*—the absolute stabilization of Self-knowledge where all doubts are permanently extinguished.

### Conclusion

The sixth verse represents the absolute horizon of Self-realization. Sankaracharya guides the seeker to drop even the identity of being a "spiritually enlightened person" or "someone who found freedom." It dissolves the path into the goal. By firmly anchoring the consciousness in the truth, "*I am formless, all-pervading, and entirely beyond bondage and freedom*," the illusion of the limited individual identity (*Jiva*) completely vanishes into the infinite ocean of *Shiva*.

In other words this sixth and final verse of Nirvana Shatkam represents the pinnacle of self-knowledge. It declares that the Atman is changeless, stillness, formless, omnipresent, unattached, and beyond both bondage and liberation. It teaches us to negate all physical, mental, social, and spiritual identities that we consider as 'I', and to realize that one is the Atman itself—the remaining pure consciousness and embodiment of bliss. The ultimate purpose of these verses is to attain eternal peace and bliss by turning the focus away from the external world and internal thoughts, and realizing the inner true Self.

## Nirvana Dashakam

Na Bhumir Na Toyam Na Tejo Na Vayuh

Na Kham Nendriyam Va Na Tesham Samuhah |

Anekantikavat Sushupt-Yeka-Siddhah

Tad-Eko'vashishtah Shivah Kevalo'ham || 1 ||

Explain its literal meaning and Supreme Meaning.

You have provided the first verse of Nirvana Dashakam, which is the most important and profound hymn in Advaita Vedanta. It is famously attributed to Jagadguru Adi Shankaracharya. This verse clearly declares that our true nature, which is the Atman, transcends everything including the physical world and the mind.

### Word-by-Word Breakdown and General Meaning

- **Na Bhumir Na Toyam:** I am neither earth (*Bhumi*) nor water (*Toyam*).
- **Na Tejo Na Vayu:** Neither am I fire (*Tejas*) nor air (*Vayu*).
- **Na Kham Nendriyam Va:** Nor am I space (*Kham*), nor the sense organs (*Indriyas*).
- **Na Tesham Samuhah:** Nor am I the collection of all these (*Samuhah* — referring to the gross and subtle bodies composed of mind, intellect, memory, and ego).
- **Anekantikavat:** Because of their non-finality, transience, and changing nature (*Anekantikavam*).
- **Sushupt-Yeka-Siddhah:** Because the Self is the singular reality (*Eka*) that stands proven and established (*Siddha*) in deep sleep (*Sushupti*) when everything else vanishes.
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### General Meaning:

I am neither earth, water, fire, air, nor space. I am not the senses, nor am I the aggregate of them all (the body-mind complex). Because these elements are transient and changing, they dissolve. However, in deep sleep, when everything disappears, one singular awareness remains self-evident. Therefore, I am that remaining, pure, non-dual, auspicious reality—I am Shiva.

## Supreme Meaning (Paramartha)

This verse lays down the foundational benchmark of Advaita Vedanta: **What is real never changes, and what changes is not ultimately real.** Sankaracharya uses our daily experience of deep sleep as absolute proof of our true nature.

### 1. Total Negation of Matter and the Core Aggregate (Anatma Nirakarana):

- **Na Bhumi Na Toyam Na Tejo Na Vayu Na Kham:** The five gross elements (*Panchabhutas*) construct the entire objective universe and our physical body (*Sthula Sharira*). By saying "I am not these," the seeker detaches from physical biology and the material world.
- **Nendriyam Va Na Tesham Samuhah:** This refers to the *Jnaneindriyas* (sensory inputs), *Karmendriyas* (action outputs), and the *Antahkarana* (mind, intellect, ego). Sankaracharya states you are not the individual parts, nor are you the "bundle/system" (*Samuhah*) created by combining them. You are not the psychological machine.

### 2. The Logic of Transience (Anekantikatvat):

- **Anekantikatvat:** This technical term means "that which lacks constancy" or "variable."
- **Supreme Significance:** Thoughts come and go. Physical health fluctuates. The waking world vanishes when you dream. Because the body, mind, and worldly objects are variable and conditional, they cannot be your absolute identity. The true Self must be *Ekantika*—completely constant, unvarying, and continuous.

### 3. The Proof of Deep Sleep (Sushupti Pramana):

- **Sushupti-Yeka-Siddhah:** This is the core philosophical pillar of the *Nirvana Dashakam*.
- **Supreme Significance:** Look closely at what happens in deep, dreamless sleep (*Sushupti*). Your name, your gender, your bank balance, your family relationships, your body, and your thoughts completely disappear. Even the ego ("I am a separate individual") dissolves into an unmanifest state.
- Yet, upon waking, you say, "*I slept so soundly; I didn't know anything.*" Advaita asks: **Who is the 'I' that knows that nothing was there?** There must have been a silent, continuous light of awareness present in that deep darkness to witness the total absence of the world. That continuous, unattached witness which survives the shutdown of the mind is the Atman. It is *Sushupti-Eka-Siddhah*—proven by the very fact of deep sleep.

### 4. The Residuums of Reality (Shivah Kevalo'ham):

- **Tad-Eko'vashistah:** When the waking state and dream state are stripped away, what is left over (*Avashistah*) is not a void (*Sunya*), but the singular backbone of Existence.
- **Shivah Kevalo'ham:** *Kevala* means absolute, unadulterated, and without a second. "I am that absolute, unconditioned, auspicious Awareness."

## Conclusion

The first verse of *Nirvana Dashakam* shifts us from a simple moral negation to a profound existential analysis. It proves that you are not the changing clothing of your body or mind. By tracking your awareness into the silent depths of deep sleep, Sankaracharya shows you that your natural state is absolute, non-dual stillness. You are the eternal witness, entirely independent of the universe.

Na Varna Na Varnashrama-Chara-Dharma

Na Me Dharana-Dhyana-Yogadayo'pi |

Anatmashray-Aham-Mam-Adhyasa-Hanat

Tad-Eko'vashishtah Shivah Kevalo'ham || 2 ||

Explain its literal meaning and Supreme Meaning.

You asked for an explanation of the second verse of *Nirvana Dashakam*, which is famously attributed to Jagadguru Adi Shankaracharya. This verse clarifies that even social identities and spiritual rituals do not apply to the Atman, because they are non-self characteristics tied to the ego.

## Word-by-Word Breakdown and General Meaning

- **Na Varna:** I am not the colors, classes, or castes (*Varnas*).
- **Na Varnashrama-Chara-Dharma:** Nor am I the duties, conducts, and lifestyle stages (*Dharma*) associated with one's class and stage of life (*Varnashrama* — Student, Householder, Hermit, or Monk).
- **Na Me Dharana-Dhyana-Yogadayo'pi:** Nor do concentration (*Dharana*), meditation (*Dhyana*), yoga/absorption (*Samadhi*), and other spiritual practices (*Adayah*) belong to me.
- **Anatmashray-Aham-Mam-Adhyasa-Hanat:** Due to the complete destruction and removal (*Hanat*) of the illusion (*Adhyasa*) of "I" (*Aham*) and "Mine" (*Mama*) which root themselves in and rely upon the non-Self (*Anatma-Ashraya*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

## General Meaning:

I belong to no social order, nor do the rules of caste or stages of life apply to me. I have no practices of concentration, meditation, or yogic absorption, for I am the goal itself. Because the

deep-seated illusion of "I" and "Mine"—which relies entirely on the non-Self—has been utterly dissolved, what remains is the singular, absolute, untouched, and auspicious reality. I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse is the psychological heart of the *Nirvana Dashakam*. It transitions the seeker from detaching from the *gross biology* to detaching from *social conditioning* and *spiritual egos*. It introduces the foundational concept of Advaita: **Adhyasa** (superimposition).

#### **1. Negation of Social Constructs and Conditional Duties:**

- **Na Varna Na Varnashrama-Chara-Dharma:**

- *Varna and Ashrama*: The ancient structural system dividing society based on aptitudes (*Varna*) and life phases (*Ashrama* — Brahmacharya, Grihastha, Vanaprastha, Sannyasa). Each phase has its own rigid rules of conduct (*Chara-Dharma*).
- *Supreme Significance*: These roles are biological and socio-cultural contracts written for the physical body and the temporary personality. Sankaracharya declares that the Atman does not have a caste, a lineage, or an age. It is neither a student nor a grandfather. Recognizing that you are the eternal sky, you realize you do not belong to any human category.

#### **2. Negation of Spiritual Conditioning and Practices:**

- **Na Me Dharana-Dhyana-Yogadayo'pi:**

- *Dharana, Dhyana, Yoga*: These refer to the higher stages of Ashtanga Yoga—fixing the mind (*Dharana*), continuous meditative flow (*Dhyana*), and mystical absorption (*Samadhi*).
- *Supreme Significance*: Sankaracharya drops a profound paradox here. Spiritual practices are vital, but they belong to the realm of the mind. The practice of meditation implies a trio: the meditator, the object of meditation, and the act of meditating. The Atman is not a practitioner; it is the self-luminous reality that illuminates the mind while it meditates. Once you wake up to your true nature as the absolute reality, the identity of being a "seeker" or a "yogi" must also be dropped. The Atman doesn't practice Yoga; it *is* the eternal state of unity.

#### **3. The Core Mechanic of Illusion: Uprooting Adhyasa:**

- **Anatmashray-Aham-Mam-Adhyasa-Hanat:**

- *Anatma-Ashraya*: Sheltered by, or resting upon, the non-Self (the body, intellect, or titles).
- *Aham & Mama*: The twin pillars of the ego—"I am this body" (*Aham*) and "These objects and qualities belong to me" (*Mama*).
- *Adhyasa (Superimposition)*: This is the technical definition of error in Advaita philosophy. It is the psychological glitch where you superimpose the qualities of

one thing onto another (like seeing a coiled rope in the dark and superimposing a snake onto it). We superimpose the limitations of the body (birth, decay, social standing) onto the free Atman, and we superimpose the consciousness of the Atman onto the dead matter of the body.

- *Hanat*: Through deep knowledge (*Jnana*), this false superimposition is systematically cancelled and destroyed.

#### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah**: When social identities, moral titles, yogic egoism, and the fundamental superimposition of "I and Mine" are discarded, the universe of duality collapses. What is left behind is the uncaused anchor of existence.
- **Shivah Kevalo'ham**: "I am that absolute, undivided, unvarying light of awareness."

### Conclusion

The second verse of *Nirvana Dashakam* cuts through the "Constructed Self"—the version of us that seeks validation through social rank, moral uprightness, or spiritual achievements. Sankaracharya shows that all efforts and identities are based on a core mistake: treating the body-mind costume as our true identity. By removing this superimposition (*Adhyasa*), the seeker stops trying to become perfect and instead rests in the inherent, pristine perfection of *Shiva*.

Na Mata Pita Va Na Deva Na Loka

Na Veda Na Yagna Na Tirtha Bruvanti |

Sushuptau Nirast-Atishunya-Makatvat

Tad-Eko'vashishtah Shivah Kevalo'ham || 3 ||

Explain its literal meaning and Supreme Meaning.

You asked for an explanation of the third verse of *Nirvana Dashakam*, which is attributed to Sri Adi Shankaracharya. This verse clarifies that traditional bonds, religious rituals, and even worlds do not apply to the Atman, because all of these are associated with ignorance.

### Word-by-Word Breakdown and General Meaning

- **Na Mata Pita Va**: Neither mother (*Mata*) nor father (*Pita*) exists for me.
- **Na Deva Na Loka**: Neither gods (*Devas*) nor worlds/realms (*Lokas*) exist.
- **Na Veda Na Yagna**: Neither scriptures (*Vedas*) nor sacrificial rituals (*Yagnas*) exist.
- **Na Tirtha Bruvanti**: Nor, do they say, do holy places of pilgrimage (*Tirtham*) exist.
- **Sushuptau**: In the state of deep, dreamless sleep.

- **Nirast-Atishunya-Makatvat:** Because all these are completely cast aside (*Nirasta*) and reduced to absolute non-existence (*Ati-Shunya-Makatvam*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### General Meaning:

I have no mother, no father, no gods, and no celestial worlds. For me, there are no scriptures, no sacrificial rituals, and no holy pilgrimages. Because in deep sleep, all of these relative frameworks are completely cast aside and reduced to absolute nothingness, proving they are not my permanent reality. Therefore, I am that single, remaining, unconditioned, and auspicious Witness. I am Shiva.

### Supreme Meaning (Paramartha)

This verse acts as a spiritual wrecking ball to the ego's deepest external anchors. Sankaracharya moves from negating internal mental fluctuations to negating the entire macrocosmic spiritual ecosystem, using the undeniable litmus test of daily deep sleep.

#### **1. Negation of Biological Genesis and Worldly Lineage:**

- **Na Mata Pita Va:**
  - *Mother and Father:* The ultimate anchors of our worldly biography. We derive our name, heritage, and physical validity from them.
  - *Supreme Significance:* The Atman is *Swayambhu* (self-existent) and *Sanatana* (eternal). It did not enter existence through a biological matrix. By recognizing that you are the underlying Consciousness, you step out of the evolutionary family tree. You are not a product of human history; history is a passing movie inside your awareness.

#### **2. Negation of Theology, Scriptural Authority, and Sacred Geographies:**

- **Na Deva Na Loka Na Veda Na Yagna Na Tirtha:**
  - *Devas and Lokas:* Anthropomorphic deities and cosmic dimensions (like heavens or hells).
  - *Vedas, Yagnas, and Tirthas:* The holy texts, the sacred rituals, and the geographic spots of spiritual purification.
  - *Supreme Significance:* Sankaracharya presents an uncompromising Advaitic insight here. As long as you believe in a God outside of yourself (*Deva*), a place you must go after death (*Loka*), a text you must read (*Veda*), or a river you must bathe in (*Tirtha*), you are trapped in **Dvaita** (duality). These systems are necessary early steps to purify the mind (*Chitta Shuddhi*). However, the Atman is



the self-effulgent source of all light; it does not need to look outside itself for holiness. It is the ultimate truth that the scriptures are trying to describe.

### 3. The Epistemological Proof of Deep Sleep (Sushuptau Nirast-Atishunya-Makatvat):

- This is the philosophical anchor of the verse. Sankaracharya asks a deceptively simple question: **If these things were your permanent, absolute reality, why do they completely vanish when you fall into a deep sleep?**
  - In *Sushupti*, your mother and father do not exist. Your religious beliefs, the scriptures, the gods, and the universe vanish. They are completely negated (*Nirasta*) and become as good as blank nothingness (*Ati-Shunya*).
  - Yet, your existence does not end in deep sleep. You do not die every night. You wake up as the same person.
  - Therefore, anything that requires the waking mind to exist cannot be your absolute, unchanging reality. The universe, the gods, and your human identity are projected by the mind during the day and folded back into latency at night. The Atman is the silent, constant witness to both the crowded waking state and the blank silence of deep sleep.

### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When the entire structure of human relationships and religious duality is dissolved in the crucible of deep sleep, what survives is the unconditioned core of existence.
- **Shivah Kevalo'ham:** "I am that absolute, non-dual, tranquil field of pure Awareness."

## Conclusion

The third verse of *Nirvana Dashakam* shifts the seeker from external dependency to complete, sovereign self-contained wholeness. Sankaracharya shows that the world, religion, and family are conditional frameworks that function only when the mind is active. By recognizing the state of deep sleep, the seeker detaches from these passing projections. They realize that they are not a mortal human being trying to reach a faraway heaven, but the absolute, non-dual, and inherently free reality of *Shiva*.

**Na Samkhyam Na Shaivism Na Tat Pancharatram**

**Na Jainam Na Mimamsakader Matam Va |**

**Visheshtanubhutya Vishuddhatmakatvat**

**Tad-Eko'vashishtah Shivah Kevalo'ham || 4 ||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the fourth verse of Nirvana Dashakam, which is attributed to Sri Adi Shankaracharya. This verse clarifies that the Atman is beyond various Darshanas (philosophies) or religious doctrines, because they too originate from the concept of duality. The Atman is pure consciousness that can only be realized through a unique inner experience.

### **Word-by-Word Breakdown and General Meaning**

- **Na Samkhyam:** I am not the Samkhya philosophy (nor am I bound by its system).
- **Na Shaivam:** Nor am I the Shaiva doctrine.
- **Na Tat Pancharatram:** Nor am I that Pancharatra (Vaishnava) system.
- **Na Jainam:** I am not the Jaina school of thought.
- **Na Mimamsakader Matam Va:** Nor am I the philosophy of the Mimamsakas or any other such sects (*Adayah*).
- **Visheshtanubhutyā:** Because of being realized through a distinct, unique, and direct intuitive experience (*Vishesha-Anubhuti*).
- **Vishuddhatmakatvat:** Because the Self is, by its very nature, absolutely pure (*Vishuddha-Atmakatvam*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### **General Meaning:**

I am not defined by Samkhya, Shaivism, the Pancharatra system, Jainism, or the ritualistic doctrines of the Mimamsakas. I do not fit into any philosophical framework. Because I am the ever-pure, unattached Atman, I can only be known through a unique, direct inner experience that transcends the intellect. Therefore, I am that single, remaining, unconditioned, and auspicious reality. I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse is an absolute masterpiece of spiritual liberation. Sankaracharya reminds the seeker that **the description of the truth is not the truth itself**. The intellect loves to adopt a philosophical label ("I am a Shaivite," "I am a Yogi," "I am a scholar") and turn it into a subtle ego. This verse shatters the philosophical ego.

#### **1. Systematic Negation of the Philosophical Sects (Darshana Nirakarana):**

- **Samkhya:** The ancient, highly intellectual philosophy that divides reality into two independent principles—*Purusha* (pure consciousness) and *Prakriti* (matter/nature).

While close to Vedanta, it is dualistic because it claims there are infinite, separate *Purushas*.

- **Shaivism & Pancharatram:** The great devotional and agamic paths centering on Shiva and Vishnu (Narayan) as the supreme external deities. They often operate on the dualistic relationship of the devotee (*Jiva*) looking up to the Lord (*Ishvara*).
- **Jainism:** A profound non-Vedic path detailing reality through multiple substances like *Jiva* (souls) and *Ajiva* (non-soul matter).
- **Mimamsaka:** The orthodox school focused entirely on the literal interpretation of the Vedas' *Karma Kanda* (ritualistic action), claiming that performing rituals perfectly is the highest path to heaven. The phrase *Mimamsakadeh* ("Mimamsakas and others") implies the remaining schools like Nyaya (logic), Vaisheshika (atomism), Buddhism, and Charvaka (materialism).
- **Supreme Significance:** Every philosophy or religion acts as a conceptual lens. It uses language, logic, and beliefs to build a map of reality. However, a map of the ocean can never be wet. Sankaracharya states that the Atman is the underlying light that gives the philosopher the capacity to think up these systems. The Self cannot be captured by its own thoughts.

## 2. The Nature of True Realization (Visheshtanubhuty):

- **Visheshtanubhuty (Vishesha + Anubhuti):**
  - *Anubhuti* means direct perception or experience.
  - *Vishesha* means extraordinary, distinct, or unconditioned.
  - *Supreme Significance:* Worldly knowledge is ordinary (*Samanya Anubhuti*) because it requires a subject looking at an object (e.g., "I see a book"). But Self-knowledge is *Vishesha* because the subject and the object merge. There is no distance. It is the silent, unmediated flash of "I am." You cannot look *at* the Atman; you can only *be* the Atman. It is a direct experience that leaves text, logic, and philosophy far behind.

## 3. The Pristine Purity of Awareness (Vishuddhatmakatvat):

- **Vishuddhatmakatvat:** The Atman is intrinsically untainted (*Vishuddha*).
  - *Supreme Significance:* Philosophies and religions are prone to factions, debates, changing interpretations, and dogmatic contamination. The Atman is like sunlight. A ray of sunlight can shine into a garbage dump or onto a golden temple, but the light itself never becomes dirty or holy. It remains purely light. Because the Self is inherently free from the colorings of sectarian thought, it stays unclassified.

## 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When you step out of the library of theological ideas and drop all your philosophical defenses, all intellectual divisions collapse. The background space that is left over is the non-dual absolute.

- **Shivah Kevalo'ham:** "I am that absolute, independent, serene field of pure Awareness."

## Conclusion

The fourth verse of *Nirvana Dashakam* frees the seeker from the final and most sophisticated trap: the **Intellectual Cage**. Sankaracharya shows us that arguing over which philosophy or sect is right is like waking up inside a dream to debate the physics of the dream world. By accessing *Visheshtanubhuti*—the quiet, direct experience of your own unconditioned being—you step out of the arguments entirely. You realize you are not a member of a religious group or a philosophical school, but the very source of consciousness itself: *Shiva*.

**Na Chordhvam Na Chado Na Chantarna Bahyam**

**Na Madhyam Na Tiryan Na Purva'para Dik |**

**Viyad-Vyapakathvad-Akhandaike-Rupah**

**Tad-Eko'vashishtah Shivah Kevalo'ham || 5 ||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the fifth verse of *Nirvana Dashakam*, which is attributed to Sri Adi Shankaracharya. This verse clarifies that the Atman is not subject to any directions, spaces, or limitations, and that it is an all-pervading, indivisible entity.

## Word-by-Word Breakdown and General Meaning

- **Na Chordhvam:** Neither am I above (*Urdhvam*), nor do I have an upper part.
- **Na Chado:** Nor am I below (*Adhas*), nor do I have a lower part.
- **Na Chantarna Bahyam:** Neither am I inside (*Antar*), nor am I outside (*Bahyam*).
- **Na Madhyam:** Nor am I in the middle (*Madhyam*).
- **Na Tiryan:** Nor am I across or in intermediate/diagonal directions (*Tiryak*).
- **Na Purva'para Dik:** Nor am I in the East (*Purva*), West (*Apara*), or any other cardinal direction (*Dik*).
- **Viyad-Vyapakathvat:** Because of being more all-pervading and vast (*Vyapakathvat*) than even space/sky (*Viyat*).
- **Akhandaike-Rupah:** Because of being of the nature of one (*Eka*), indivisible, and partless whole (*Akhandaike-Rupah*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.

- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### General Meaning:

I am neither above nor below; I am neither inside nor outside. I am not in the middle, nor am I sideways, nor do I exist in the East, West, or any other direction. Because I am an indivisible, seamless whole that is even more all-pervading than space itself, I transcend all physical boundaries. Therefore, I am that single, remaining, unconditioned, and auspicious Witness. I am Shiva.

### Supreme Meaning (Paramartha)

This verse shatters the **spatial limitation** of the ego. Sankaracharya shifts our identity away from being a "localized object" existing *inside* the universe to being the infinite, continuous consciousness *within which* the universe itself floats.

#### **1. The Systematic Deconstruction of Spatial Boundaries:**

- **Na Chordhvam Na Chado Na Chantarna Bahyam Na Madhyam....:**
  - *Directions and Locations:* Concepts like up, down, center, internal, external, and the compass directions are completely relational. They require a fixed, limited reference point (like a physical body) to make sense.
  - *Supreme Significance:* A body is in a room, a mind is inside a body, but **where is consciousness?** Sankaracharya states that the Atman is not an object located at a specific set of coordinates. It cannot be "inside" the body because it is the very light that illuminates the body. The notion that "I am restricted to the skin of this body" is an illusion born of ignorance.

#### **2. The Analogy of Space and the Truth of Indivisibility:**

- **Viyad-Vyapakathvad-Akhandaike-Rupah:**
  - *Viyat (Space):* In Advaita Vedanta, space (*Akasha* or *Viyat*) is the subtlest of the five gross elements. It accommodates everything. A pot exists inside space; when the pot moves, space does not move. When the pot breaks, the "inner pot-space" (*Ghatakash*) instantly merges with the "total universal space" (*Mahakash*).
  - *Viyad-Vyapakathvat:* Sankaracharya states that the Atman is *vaster* than space itself. Space is still an objective element born out of creation, which dissolves during the cosmic dissolution (*Pralaya*). The Atman is the timeless baseline that survives even the dissolution of space.
  - *Akhandaike-Rupah:* *Khando* means a fragment or a piece. *Akhand* means partless, unbroken, and indivisible. You can cut a piece of wood or partition a plot of land, but you cannot slice a space through knife. Because the Atman is

formless and all-pervading, it has no joints, no edges, and no internal divisions. It is a single, continuous sheet of Awareness.

### 3. Resolving the "Inside vs. Outside" Paradox:

- We often talk about looking "inside" for spiritual realization. Sankaracharya corrects this subtle misconception here.
- If there is an "inside," there must be an "outside." This creates duality. The ultimate truth is that the Atman is neither inside nor outside; it is the uniform, all-enveloping reality. The body appears *in* you; you do not exist *in* the body.

### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When you strip away the concepts of geometry, distance, location, and the elemental framework of space, what remains is the boundless ground of Being.
- **Base Reality:** This residue is pure, auspicious Wholeness (*Shiva*) without a second (*Kevala*).

## Conclusion

The fifth verse of *Nirvana Dashakam* liberates the seeker from the **Geometry of Limitation**. Sankaracharya shows that looking for the Self in a specific place, a particular temple, or a localized spot in the brain is an error. By realizing your nature as *Viyad-Vyapakathvat* (vaster than space), your identity expands instantly to encompass the entire cosmos. You cease to be a tiny drop in the ocean; you realize you are the ocean itself, resting immutably as *Shiva*.

Na Shuklam Na Krishnam Na Raktam Na Peetam

Na Kubjam Na Peenam Na Hrasvam Na Deergham |

Arupam Tatha Jyotir-Akarakathvat

Tad-Eko'vashishtah Shivah Kevalo'ham || 6 ||

Explain its literal meaning and Supreme Meaning.

You asked for an explanation of the sixth verse of *Nirvana Dashakam*, which is attributed to Sri Adi Shankaracharya. This verse clarifies that the Atman has no colors, forms, or physical attributes, and that it is a formless, self-luminous consciousness.

## Word-by-Word Breakdown and General Meaning

- **Na Shuklam Na Krishnam:** I am neither white (*Shuklam*) nor black (*Krishnam*).
- **Na Raktam Na Peetam:** Neither am I red (*Raktam*) nor yellow (*Peetam*). (*This negates all colors*).

- **Na Kubjam Na Peenam:** I am neither hunchbacked/stunted (*Kubjam*) nor fat/thick (*Peenam*).
- **Na Hrasvam Na Deergham:** Neither am I short (*Hrasvam*) nor tall/long (*Deergham*). (*This negates all dimensions and spatial sizes*).
- **Arupam Tatha:** For I am entirely formless (*Arupam*).
- **Jyotir-Akarakathvat:** Because of being of the very nature of self-effulgent Light/Consciousness (*Jyotir-Akarakathvam*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### General Meaning:

I am neither white nor black, neither red nor yellow. I am neither stunted nor fat, neither short nor tall. Because I am completely formless and exist as the self-luminous light of pure Awareness, I have no material traits. Therefore, I am that single, remaining, unconditioned, and auspicious reality. I am Shiva.

### Supreme Meaning (Paramartha)

This verse shatters our identification with **visual and objective attributes** (*Saguna Lakshanas*). It systematically deconstructs the physical parameters of the body, shifting our identity from an object that can be seen to the absolute Light that makes seeing possible.

#### **1. The Total Negation of Colors and Visual Properties:**

- **Na Shuklam Na Krishnam Na Raktam Na Peetam:**
  - *Colors:* White, black, red, and yellow represent the primary colors of the material world from which all other shades are mixed.
  - *Supreme Significance:* Color is not an intrinsic property of reality; it is merely how our eyes process reflected light waves bouncing off material objects. Because the Atman is subtler than matter, it does not reflect light. It has no pigmentation. Identifying yourself with skin color, beauty, or any visual property is a trick played by the ego-mind. The Atman is completely uncolorable.

#### **2. The Deconstruction of Physical Dimensions and Proportions:**

- **Na Kubjam Na Peenam Na Hrasvam Na Deergham:**
  - *Dimensions:* Fat, lean, short, tall, straight, or crooked. These are structural traits belonging exclusively to the *Annamaya Kosha* (the physical body sustained by food).



- *Supreme Significance*: Sankaracharya points out that when we say "I am gaining weight" or "I am short," we are superimposing the temporary metrics of the bone-and-flesh vehicle onto the infinite Self. The Atman has no height, no weight, and no volume. It cannot be measured by inches or kilograms. It is *Aparichinna*—boundless and unquantifiable.

### 3. Formlessness vs. Nothingness: The Self-Luminous Light (Jyotir-Akarakathvat):

- **Arupam Tatha Jyotir-Akarakathvat:**

- *Arupam (Formless)*: If something has a form, it has a boundary. If it has a boundary, it is limited by space, it was born, and it will die. The Atman is timelessly free from structural contours.
- *Jyotir-Akarakathvat*: Sankaracharya drops a vital safeguard here. When a beginner hears that the Self is "formless, colorless, and blank," they might think the Atman is just a cold void, a vacuum, or absolute nothingness (*Sunya*). Sankaracharya corrects this by defining it as *Jyotir-Akaraka*—the light of Awareness.
- This is not a physical light (like fire or electricity) that requires fuel. It is **self-luminous Consciousness** (*Svayam-Prakasha*). It is the light of intelligence that illuminates your thoughts, your dreams, and your dark sleep. The mind and senses are like dead bulbs; they light up and function only when plugged into the power source of the Atman.

### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah**: When you strip away all concepts of mirrors, colors, appearances, shapes, scales, and biological frameworks, what is left over is the uncaused anchor of existence.
- **Base Reality**: This residual reality is pure, auspicious Wholeness (*Shiva*) without a second (*Kevala*).

### Conclusion

The sixth verse of *Nirvana Dashakam* liberates the seeker from the **Illusion of the Mirror**. Sankaracharya shows that everything you see in the mirror is an object (*Drishya*), whereas your true nature is the eternal Seer (*Drashta*). The true Self cannot be colored by the world, nor can it be measured by worldly standards. By realizing your nature as *Jyotir-Akaraka* (the light of pure Awareness), you stop looking at yourself as a physical shape and anchor yourself permanently in the brilliant, unconditioned freedom of *Shiva*.

**Na Shasta Na Cha Shastram Na Shishyo Na Shiksha**

**Na Cha Tvam Na Chaham Na Chayam Prapanchah |**

**Swarupavabodhi Vikalpasahishnuh**

## **Tad-Eko'vashishtah Shivah Kevalo'ham || 7 ||**

### **Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the seventh verse of Nirvana Dashakam, which is attributed to Sri Adi Shankaracharya. This verse clarifies that the Atman is beyond dualistic concepts such as guru-disciple, scriptures, teachings, and the world, because all of these are merely projections (distinctions) caused by ignorance. The Atman is a truth that can only be realized through the knowledge of one's own true nature.

### **Word-by-Word Breakdown and General Meaning**

- **Na Shasta:** There is no teacher (*Shasta*).
- **Na Cha Shastram:** Nor is there any scripture (*Shastram*).
- **Na Shishyo:** There is no disciple (*Shishya*).
- **Na Shiksha:** Nor is there any instruction or teaching (*Shiksha*).
- **Na Cha Tvam:** There is no "you" (*Tvam* — no sense of an external other).
- **Na Chaham:** Nor is there an "I" (*Aham* — no limited, individual ego-self).
- **Na Chayam Prapanchah:** Nor does this objective universe (*Prapanchah*) exist.
- **Swarupavabodhi:** Because of being the self-awakened, direct realization of one's own essential nature (*Swarupa-Avabodhi*).
- **Vikalpasahishnuh:** Because the true Self is completely intolerant to any division, modification, or duality (*Vikalpa-Asahishnuh*).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### **General Meaning:**

There is no teacher, no scripture, no disciple, and no instruction. There is no concept of "you," no concept of a separate "I," and this physical universe does not exist in the absolute sense. Because the Self is direct realization itself, it cannot tolerate any conceptual divisions or dualistic fractions. Therefore, I am that single, remaining, unconditioned, and auspicious reality. I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse is the absolute pinnacle of Non-Duality. Sankaracharya shifts us away from the position of a "seeker using a path to reach a goal" and points straight to the ultimate truth: **from the standpoint of the absolute, no path ever existed because you were never lost.**

### 1. The Dissolution of the Spiritual Scaffold (Jnana-Triputi Nirakarana):

- **Na Shasta Na Cha Shastram Na Shishyo Na Shiksha:**

- *The Spiritual Triad:* The teacher who knows, the book that describes, the student who learns, and the lessons passed between them.
- *Supreme Significance:* This is an uncompromising, radical insight. Sankaracharya does not dismiss books or gurus; he acknowledges they are vital tools to clean the mirror of the mind (*Sadhana Intermediate Stage*). However, once the mirror is perfectly clear and you recognize your true nature, you realize that the Guru's consciousness and your consciousness are the exact same ocean. The book was just words pointing to your own being. When you wake up from a dream, you realize the dream-teacher who gave you the key to the dream-prison was also a projection of your own sleeping mind. In the absolute awakening of *Swarupa*, the entire matrix of "learning" dissolves into "being."

### 2. The Collapse of Subject-Object Duality:

- **Na Cha Tvam Na Chaham Na Chayam Prapanchah:**

- *Tvam and Aham:* "You" (the world, the other) and "I" (the separate observer).
- *Prapanchah:* The material universe made of objects.
- *Supreme Significance:* The ego functions entirely on comparison: "I am here, and the universe is out there." Advaita reveals that the universe is not an external object outside of you. It is a projection happening *within* the field of your awareness, much like a dream world happens entirely inside your mind. When the illusion of the ego (*Aham*) breaks, the illusion of an external world (*Prapanchah*) and an external other (*Tvam*) goes with it. What remains is a singular, unbroken fabric of Existence-Consciousness.

### 3. The Self-Evident Awakening that Rejects Division:

- **Swarupavabodhi Vikalpasahishnuh:**

- *Swarupavabodhi:* The Atman does not look at a book to discover its identity. It is self-luminous and self-awakened. It is the very source of knowing.
- *Vikalpasahishnuh:* *Vikalpa* means a conceptual split, a doubt, a distinction, or a mental modification. *Asahishnu* means intolerant or unable to accommodate.
- *Deep Meaning:* The absolute reality of the Atman is so perfectly seamless that it cannot tolerate even a microscopic sliver of division. The moment you say "I am a soul *and* God is great," or "I am the witness *and* that is the thought," you have slipped out of absolute Non-Duality into *Vikalpa* (conceptual partition). The true Self is an absolute, non-dual density where all relational definitions completely melt away.

#### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When you step out of the relative landscape of being a student, a teacher, a person, or a piece of a cosmic universe, the entire display collapses back into its source.
- **The Baseline Reality:** This residual, unshakable foundation is pure, auspicious, unconditioned Awareness (*Shiva*) without a second (*Kevala*).

#### Conclusion

The seventh verse of *Nirvana Dashakam* represents the absolute peak of spiritual freedom. It frees the seeker from the last remaining attachment: **the attachment to the path of spirituality itself**. Sankaracharya shows that the ultimate awakening is not an achievement or a transaction between a guru and a student. It is the realization that you were never bound, never separate, and never dynamic. By accessing *Swarupavabodhi*, you drop the story of your spiritual evolution and rest immutably as the unborn, undifferentiated, and infinite sea of *Shiva*.

[Na Jagrat Na Me Svapnako Va Sushuptih](#)

[Na Vishvo Na Va Taijasah Prajnako Va |](#)

[Avidya-Makatva-Ttrayanam Turiyah](#)

[Tad-Eko'vashishtah Shivah Kevalo'ham || 8 ||](#)

[Explain its literal meaning and Supreme Meaning.](#)

You asked for an explanation of the eighth verse of *Nirvana Dashakam*, which is attributed to Jagadguru Adi Shankaracharya. This verse clarifies that the Atman is not the three states of an individual (waking, dreaming, and deep sleep) nor the three bodies associated with them (Vishwa, Taijasa, and Prajna), but rather, the Turiya state which transcends all of these is the true nature of the Atman.

#### Word-by-Word Breakdown and General Meaning

- **Na Jagrat:** Neither do I have the waking state (*Jagrat*).
- **Na Me Svapnako Va:** Nor do I have the dream state (*Svapna*).
- **Sushuptih:** Nor do I have the state of deep, dreamless sleep (*Sushupti*).
- **Na Vishvo:** I am not Vishwa (the ego/experiencer of the waking world).
- **Na Va Taijasah:** Nor am I Taijasa (the ego/experiencer of the dream world).
- **Prajnako Va:** Nor am I Prajna (the unmanifest ego/experiencer of deep sleep).

- **Avidya-Makatva-Ttrayanam:** Because all these three (*Trayanam*) states and their respective entities are essentially products of ignorance (*Avidya-Makatvam*).
- **Turiyah:** I am Turiya (the absolute, unconditioned "Fourth" underlying dimension).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### General Meaning:

I have no waking state, no dream state, and no deep sleep state. I am neither the waking enjoyer (*Vishwa*), the dream experiencer (*Taijasa*), nor the deep sleep sleeper (*Prajna*). Because these three states are fundamentally projected by spiritual ignorance, I transcend them entirely. I am the eternal, unconditioned Turiya. Therefore, I am that single, remaining, and auspicious reality. I am Shiva.

### Supreme Meaning (Paramartha)

Based heavily on the teachings of the *Mandukya Upanishad*, this verse deconstructs the timeline of human experience. Sankaracharya shifts our identity out of our changing daily states and establishes us as the timeless, independent Witness.

#### **1. The Dissection of the Three Relative Personas (Avastha-Traya):**

- **Waking (Jagrat) & Vishwa:** In the waking state, we use the gross body and physical senses to interact with a physical universe. The entity that says, "I am awake, I am interacting with this world," is called **Vishwa**. Sankaracharya states you are not Vishwa. Vishwa dies when you fall asleep.
- **Dream (Svapna) & Taijasa:** When the physical body is resting, the mind constructs its own internal landscape out of memories and desires. The entity that navigates this light-filled inner dream world is called **Taijasa**. You are not Taijasa; the dreamer dissolves when you wake up or slide into deep sleep.
- **Deep Sleep (Sushupti) & Prajna:** In deep, dreamless sleep, the mind folds back into a latent, unmanifest state. There are no thoughts, no names, and no objects. The entity that rests in this dark, massed consciousness of ignorance is called **Prajna**. Sankaracharya states you are not Prajna.

#### **2. The Mechanics of Ignorance (Avidya-Makatva-Ttrayanam):**

- Why does Sankaracharya dismiss these three highly realistic states? Because they are *Avidya-Makatva*—fashioned by ignorance.
- *Supreme Significance:* In Advaita Vedanta, an illusion is something that appears to exist but vanishes upon closer inquiry or a change of state. The waking world feels solid, but it disappears completely during a dream. The dream feels real while you are in it, but vanishes when you wake up. Both disappear in deep sleep.

- Because these states interrupt, replace, and cancel each other out, they are conditional realities (*Mithya*), sustained only because we do not know our true, unconditioned nature.

### 3. The Unbroken Thread of Reality: Turiya:

- **Turiyah:** The word literally means "The Fourth." However, Sankaracharya and the Upanishads clarify that Turiya is not a fourth chronological state that comes after deep sleep. It is the continuous, unchanging backdrop of Pure Consciousness that runs through all three states.
- *The Analogy of the Film Screen:*
  - The **Waking State** is like an action movie playing on a theater screen.
  - The **Dream State** is like a fantasy movie playing on the same screen.
  - The **Deep Sleep State** is like the movie ending, leaving the screen completely blank and dark.
  - **Turiya** is the screen itself. The screen is there during the action movie, it is there during the fantasy movie, and it is there when the movie stops. The fire in the movie doesn't burn the screen; the water doesn't wet it. Turiya is your true identity—the ever-present, untainted Light of Consciousness that observes the waking, dreaming, and sleeping of the mind.

### 4. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When you step back from your roles as a waking human, a dreaming mind, or a sleeping entity, the entire carousel of states reveals its empty nature. What remains is the undivided foundation of reality.
- **Base Reality:** This residual foundation is pure, auspicious Wholeness (*Shiva*) without a second (*Kevala*).

### Conclusion

The eighth verse of *Nirvana Dashakam* breaks our bondage to **Time and Change**. Sankaracharya shows that you are not a human being who occasionally goes to sleep and dreams; you are the infinite, eternal Turiya Consciousness within which waking, dreaming, and sleeping cycle endlessly. By anchoring your identity as *Turiya*, you step out of the frantic shifts of life and rest securely in your true nature: the timeless, changeless, and blissful reality of *Shiva*.

**Api Vyapakathvad-Dhitathva-Prayoga**

**Tsvatah Siddha-Bhavad-Ananyashrayatvat |**

**Jagach-Chucham-Etat-Samastam**

**Tad-Anyat Tad-Eko'vashishtah Shivah Kevalo'ham || 9 ||**

## Explain its literal meaning and Supreme Meaning.

You asked for an explanation of the ninth verse of Nirvana Dashakam, which is attributed to Jagadguru Adi Shankaracharya. This verse describes the omnipresence, self-evident nature, and non-dual character of the Atman, proclaiming that this universe is temporary and not separate from the Atman, and ultimately, the Atman alone is the truth.

### **Word-by-Word Breakdown and General Meaning**

- **Api Vyapakathvat:** Because the Self is absolutely all-pervading (*Vyapakathvam*).
- **Hitathva-Prayogat (or Ahitathva-Prayogat):** Because it is established as the supreme benefit/source of all goodness, or completely untouched by harm/evil (*Hitathvam*).
- **Svatah Siddha-Bhavat:** Because it exists as a self-evident, self-proven reality (*Svatah-Siddha-Bhavah* — needing no external validation).
- **Ananyashrayatvat:** Because it does not lean or depend on anything else (*Ananya-Ashrayatvam* — entirely self-contained).
- **Jagach-Chucham-Etat-Samastam:** This entire (*Samastam*) visible universe (*Jagad*) is ultimately non-substantial, transient, and relative (*Tuccham*).
- **Tad-Anyat:** It has no independent existence apart from That (the Atman).
- **Tad-Eko'vashishtah:** That one (*Eka*) alone remaining (*Avashishtah*) after all negations.
- **Shivah Kevalo'ham:** I am that embodiment of Shiva, which is pure, everlasting, and absolute stillness (*Kevalah*).

### **General Meaning:**

Because I am all-pervading, the source of absolute goodness, self-proven, and completely independent, this entire objective universe is revealed to be transient and lacking any independent substance apart from me. Therefore, I am that single, remaining, unconditioned, and auspicious baseline of existence. I am Shiva.

### **Supreme Meaning (Paramartha)**

This verse is a profound masterclass in **Vivartavada** (the doctrine of appearance without actual modification). Sankaracharya defines the four essential pillars of Absolute Reality (*Brahman*) and uses them to show that the universe is a dependent, superimposed projection.

#### **1. The Four Existential Pillars of the Atman:**

- **Vyapakathvat (Omnipresence):** The Atman is not a localized fragment. It fills all space and time. Because it is everywhere, nothing can exist outside of it.



- **Hitathva-Prayogat (Absolute Auspiciousness):** It is the core of all harmony and value. Being *Akarta* (non-doer), it never initiates harm, nor is it subject to the dualities of good and evil. It is pure, pristine goodness.
- **Svatah-Siddha-Bhavat (Self-Evidence):** To see a table, you need the light of the sun or a bulb. To know the mind, you need the light of consciousness. But **what light do you need to prove that you exist?** None. Your existence is self-evident. The Atman does not require books, logic, or instruments to prove its being; it is the Knower that validates all other knowledge.
- **Ananyashrayatvat (Absolute Independence):** In the physical world, everything leans on something else (the body leans on oxygen, the mind leans on thoughts). The Atman is *Uncaused*. It does not require a creator, a container, or a fuel source. It is the absolute pillar upon which the entire universe leans.

## 2. The Great Deconstruction: Jagad-Tuccham & Vivartavada:

- **Jagach-Chucham-Etat-Samastam Tad-Anyat:** Sankaracharya uses a bold word here: *Tuccham*. In popular language, it means worthless, but in strict Advaita metaphysics, it means **that which does not have independent, changeless existence across past, present, and future.**
- **The Philosophy of Superimposition (Vivartavada):** Consider the classic Advaitic metaphor of a coiled rope seen in the dark:
  - A person looks down, mistakes the rope, and screams, "Snake!"
  - The "snake" has a functional reality—it causes actual fear and a racing heart.
  - However, when a flashlight is turned on, the snake disappears. Did the snake run away? No. It never actually existed as an independent entity. Its entire existence was borrowed from the rope. The rope never changed, never bled, and never grew scales.
  - Similarly, the universe (*Jagat*) appears real due to the darkness of ignorance (*Avidya*). It has a practical, interactive reality (*Vyavaharika Satya*). But the moment the light of *Swarupa* dawns, you realize the universe has no independent existence (*Tad-Anyat*). It is just a glorious, moving pattern of names and forms projected onto the unchanging screen of your own Awareness.

## 3. The Absolute Residue (Shivah Kevalo'ham):

- **Tad-Eko'vashishtah:** When you look past the shifting landscape of the universe and ground yourself in the independent, self-proven qualities of your own existence, the world loses its power to bind you. What is left over is the uncaused anchor of existence.
- **Base Reality:** This residual reality is pure, auspicious Wholeness (*Shiva*) without a second (*Kevala*).

## Conclusion

The ninth verse of *Nirvana Dashakam* liberates the seeker from the **Illusion of Substance**. Sankaracharya shows that the world is not a solid, threatening monster separate from you. It is a dependent projection. By recognizing your nature as *Svatah-Siddha* (self-proven) and *Ananyashrayatva* (independent), you step out of the fear of worldly life. You realize that you are the eternal, unmoving foundation upon which the entire dance of creation occurs, resting safely as *Shiva*.

**Na Chaikam Tad-Anyad-Dvitiyam Kutah Syat**

**Na Kevalatvam Na Chakevalatvam |**

**Na Shunyam Na Chashunyam-Advaitakatvat**

**Katham Sarva-Vedanta-Siddhim Bravimi || 10 ||**

**Explain its literal meaning and Supreme Meaning.**

You asked for an explanation of the tenth and final verse of *Nirvana Dashakam*, which is attributed to Jagadguru Adi Shankaracharya. This verse reveals a state beyond words to describe the ultimate truth of Advaita Vedanta, which is the nature of the non-dual Brahman. It transcends all the dualities negated in the previous verses and highlights the limitation of language in describing the Truth.

### **Word-by-Word Breakdown and General Meaning**

- **Na Chaikam:** It is not even "One" (*Ekam*).
- **Tad-Anyad-Dvitiyam Kutah Syat:** For when there is no "other" apart from That, how can there be a "Second" (*Dvitiyam*)?
- **Na Kevalatvam:** Neither is it "Absoluteness" or "Aloneness" (*Kevalatvam*).
- **Na Chakevalatvam:** Nor is it "Non-absoluteness" (*Akevalatvam*).
- **Na Shunyam:** It is not a void or nothingness (*Shunyam*).
- **Na Chashunyam:** Nor is it non-void/substantial matter (*Ashunyam*).
- **Advaitakatvat:** Because of its absolute, uncompromised non-dual nature (*Advaitakatvam*).
- **Katham Sarva-Vedanta-Siddhim Bravimi:** How (*Katham*) can I possibly speak of or describe (*Bravimi*) this ultimate conclusion established by all of Vedanta (*Sarva-Vedanta-Siddhim*)?

### **General Meaning:**

The Atman cannot be called "One," because the number one only exists in comparison to two, and a "second" does not exist. It is neither absoluteness nor non-absoluteness; it is neither emptiness nor fullness. Because it is completely non-dual, it transcends the boundaries of speech. How then can I express through words the ultimate truth established by all the Upanishads?

### **Supreme Meaning (Paramartha)**

This final verse introduces the method of **Anirvachaneeyata** (indescribability). Sankaracharya moves from negating worldly objects to negating the very linguistic and mathematical tools we use to describe spiritual reality.

#### **1. Beyond Mathematics and Numbers:**

- **Na Chaikam Tad-Anyad-Dvitiyam Kutah Syat:**

- *The Trap of "One":* In spiritual discourses, we often say "God is One" or "All is One." Sankaracharya points out a subtle flaw in this language. The concept of the number "1" can only exist inside a brain that understands the numbers "2," "3," and "4." "One" is a relative term.
- *Supreme Significance:* The Atman is not "One" in a numerical sense. It is *Advayan*—without a second. When there is absolutely no second entity (*Dvitiyam*) to contrast it against, calling it "One" is inaccurate. It is a seamless density that exists completely outside the matrix of mathematics.

#### **2. Beyond Spiritual Labels and Categories:**

- **Na Kevalatvam Na Chakevalatvam:**

- Throughout this text, Sankaracharya has used the word *Kevalah* ("Alone/Pure"). But in this final verse, he steps even beyond his own terminology.
- *Supreme Significance:* If you label the ultimate reality as "Absoluteness" (*Kevalatvam*), you have turned it into an object, a concept, or a category inside the intellect. The mind immediately creates an opposite category called "Non-absoluteness" (*Akevalatvam*). The true Self is the pristine, prior light within which both the concept of wholeness and the concept of division are observed. It cannot be classified by any spiritual label.

#### **3. Beyond Existence and Non-Existence (The Void vs. The Substantial):**

- **Na Shunyam Na Chashunyam:**

- *Shunyam:* The concept of an absolute void or nothingness (often debated in certain schools of Buddhist philosophy). Sankaracharya asserts that the Self is not a zero, a blank, or an absence of life. It is absolute existence (*Sat*).
- *Ashunyam:* Conversely, it is not *Ashunyam*—meaning it is not a tangible, objective entity that you can grasp, weigh, or perceive like a physical object.

- *Supreme Significance*: It is subtler than a vacuum and vaster than solid matter. It is the uncaused Awareness that effortlessly illuminates both the presence of an object (*Ashunyam*) and the complete absence of objects (*Shunyam*).

#### 4. The Supreme Silence of Vedanta:

- **Advaitakatvat Katham Sarva-Vedanta-Siddhim Bravimi:**

- *Language as a Dualistic Tool*: Language requires a speaker, a listener, and a vocabulary built on contrasting opposites (light vs. dark, hot vs. cold). Because the ultimate conclusion of Vedanta (*Vedanta-Siddha*) is absolute non-duality (*Advaita*), language completely breaks down. You cannot talk about an experience where the talker and the subject are the exact same thing.
- *Deep Meaning*: Sankaracharya ends the entire text with a beautiful question: "*How can I speak of It?*" This is not an admission of ignorance; it is the ultimate expression of fulfillment. The final teaching of Vedanta is not a sermon, but **Silence** (*Mauna*). Words can only act as pointers (*Lakshana*). Once you arrive at the destination, the pointer is left behind.

#### Conclusion

The tenth verse of *Nirvana Dashakam* represents the total dissolution of the intellectual ego. Sankaracharya guides the seeker to drop even their philosophical definitions of enlightenment. By showing that the Atman is beyond numbers, categories, and descriptions, the text collapses the mind's final attempts to conceptualize the truth.

Sankaracharya ensures that the systematic destruction of false identities is not a negative or depressing exercise. With every layer of clothing he tears away from the ego, he reveals the brilliant, uncaused, and blissful reality of your true nature. You are not the body, the breath, the mind, the roles, the relationships, the states of sleep, or the philosophies. When the entire universe of names and forms is dissolved in the fire of enquiry, the still presence that remains is you—the timeless, non-dual, and limitlessly free reality of **Shiva**.

Here Brahman is present everywhere and in everything, therefore—meaning He is in the good, in the bad, in the neutral, in the problem, and in the solution, thus in everything, so nothing can be described in words, nor can it be felt through the heart; if one leaves behind words, the mind, and dualistic experiences, and remains peaceful, silent, and still, the Atman (Brahman) manifests on its own.

Your statements, "The Atman (Brahman) transcends words, thoughts, numbers, adjectives, and the concepts of existence and non-existence" and "Since it is non-dual, it is impossible to describe it with any dualistic words," emphasize the most important principle of Advaita.

#### **Brahman: Indescribable, Beyond Duality**

The essence of Nirvana Dashakam reveals the indescribable (*Anirvachaneeya*) nature of Brahman. Brahman is:

- **Beyond Words:** Our language is limited. To describe any object or concept, we use its qualities, forms, and attributes. But Brahman has no qualities, forms, or attributes. It is attribute-less (*Nirguna*) and formless (*Nirakara*). Therefore, no phrase or word can completely explain it.
- **Beyond Thoughts:** Our mind and intellect operate within the realm of duality (good-bad, existing-non-existing, known-unknown). Brahman transcends duality. It cannot be grasped through logical thoughts or mere intellectual analysis.
- **Beyond Numbers:** It is neither one nor two. Even if we say 'one', it becomes limited; and since there is no second to it, the question of 'two' does not even arise. It is non-dual (*Advitiyam* — without a second).
- **Beyond Adjectives:** It is not 'white', it is not 'black'; it is not 'big', it is not 'small'. No kind of adjectives can describe it.
- **Beyond Concepts of Existence and Non-Existence:** We cannot say it 'is' (exists), because opposed to the concept of 'is', there lies the concept of 'is not' (does not exist). Likewise, we cannot say it 'is not', because it is the ultimate Truth. Therefore, even though it is *Sat* (ever-true existence), it transcends our limited concepts of existence and non-existence.

### **Brahman: Omnipresence and Neutrality**

As you mentioned, "Since Brahman is present everywhere and in everything—meaning He is in the good, in the bad, in the neutral, in the problem, and in the solution, thus in everything, so nothing can be described in words." Advaita teaches this concept as '*Sarvam Khalvidam Brahma*' (All this is indeed Brahman).

Brahman is neutral (*Nirvikara* — changeless). Even though it creates dualities like good and bad, pleasure and pain, it remains unaffected by them. Just as reflections appear in a mirror, creation is reflected in Brahman; but just as the mirror remains unaffected by the reflections, Brahman remains untouched by creation. It is merely the Witness (*Sakshi / Drashta*).

### **Direct Experience: Silence and Stillness**

As you explained, this truth must be known only through direct experience (*Pratyakshabhuti*). The reason for this is that Brahman is not an object; it is our true nature (*Swaroopa*). It is impossible to search for it outside.

- **Leaving Behind Words:** Since Brahman is beyond words, no matter how much one speaks about it, it remains merely an intellectual understanding, not an experience. When this is understood, words stop naturally.
- **Leaving Behind the Mind (Calming the Mind):** The mind is dualistic by nature. It is constantly filled with thoughts, intentions, and counter-thoughts (*Sankalpa* and *Vikalpa*).

Only when this flow of thoughts is stopped and the mind is made peaceful, the underlying pure consciousness shines forth. "Cannot be felt through the heart either" means that Brahman transcends even the emotional experiences felt through the mind. When this is realized, the mind and the heart also stop naturally.

- **Remaining Peaceful, Silent, and Still:** This state indicates the state of Samadhi. When one completely withdraws from the external world, from the senses, and from the agitations of the mind, the individual soul stabilizes in its true nature. That means, when we realize that we cannot become one with Brahman through these (minds/senses), we stabilize in our true nature. Then, due to the lack of our cooperation, the mind and other instruments also stop naturally and remain peaceful.

### **Manifestation of the Atman (Brahman)**

As you said, through this process, "The Atman (Brahman) manifests on its own." This 'manifestation' does not mean that something new arrives. When the veil of ignorance is removed, the already existing Truth (Atman/Brahman) comes clearly into experience. Even though the sun is always present, its light becomes visible only when the clouds disperse. Similarly, when ignorance and the agitations of the mind are removed, the Atman comes into experience with its self-luminous nature. This is Moksha, Brahman-realization.

Since union with the Divine is possible only if we are always awake, silent, and aware in all states, we must remain silent, still, and peaceful right in the waking state (Jagradavastha). While remaining thus, one should be able to perform all actions externally. This means stillness inside – movement outside, oneness inside – diversity outside, silence inside – words outside. In other words, in the waking state, it is silence that must speak. If you play this double role (dual role) in the waking state itself, you will be able to enter into all states with awareness.

All these days, no matter how many thoughts arose in the mind, you experienced peace and stillness only with the help of the mind. But you achieved this by intending (resolving) through words. Because of this, you could not remain awake and aware in deep sleep (Sushupti) and the fourth state (Turiya), because the speaking mind does not exist there.

This means that all these days you experienced the Divine with the help of a priest, or attained self-knowledge (Atma-Jnana) and self-realization (Atma-anubhuti) with the help of a Guru. Now, you do not need the help of a Guru or a priest; even the intentions (Sankalpas) taught by the Guru are no longer needed, and Mahavakyas like 'Aham Brahmasmi' and 'Tat Tvam Asi' are also not required. Now, the time has come for you to become one with the Divine without anyone's help.

Since silence itself is the Divine, the moment you become silent, you become one with the Divine. Therefore, instead of intending through words in the waking state, cultivate the habit of directly remaining silent, still, and peaceful, while also observing the breath. That means, even if the mind is constantly chattering, you first remain silent. Do not answer the questions asked by the mind; just remain silent.

Because of this, a distance will be created between you and the mind, and the mind's dominance over you will decrease. From then on, you will not depend excessively on the mind. In other words, you have learned the art of becoming one with the Divine without the help of the mind. If you practice this for a few days, you will be able to enter into all states with awareness whenever you want.

All these days, you were always talking inside, thereby giving the mind the opportunity to speak as well. This means that the mind was always thinking and speaking by drawing energy and consciousness from you alone, and thus ruled over you. The moment you remain silent, energy and consciousness will no longer be available to the mind from you. Due to this, after a few days, the mind also naturally stops and becomes silent. Where the mind becomes mute, there lies the answer.

That means, in the waking state (Jagrat), everything moves except the Supreme Self (Paramatma).

In the dream state (Swapna), the mind moves, and the body remains in a state of moving yet not moving.

In deep sleep (Sushupti), the body, the mind, and you take rest, so they do not move.

In deep sleep, unmoving latent impressions (Vasanas) exist, as well as the moving life-force (Prana).

When you remain awake in deep sleep without falling asleep, being peaceful, silent, and aware while observing the breath, after some time, the breath also stops naturally, and everything becomes still. Only then do you enter the state of Turiya with awareness and become absolute bliss (Brahmananda) itself. This means you become one with the state of Samadhi.

Understand here that the moving body, the speaking mind, and the moving individual soul (Jivatma) do not have the qualification to enter into deep sleep, Turiya, or the Divine. But silence and the still space (Nischalakasha) exist in all these four states – Waking, Dream, Deep Sleep, and Turiya. Therefore, understand that in the first three states, both the moving and the unmoving exist, but in Turiya, only the Unmoving (Achala) exists.

You have beautifully and simply explained your deep understanding of Advaita Vedanta, especially Self-realization and oneness with the Divine. Every point you mentioned clearly explains the practical path and the philosophical principle behind it. Let us analyze the key aspects of your explanation more deeply:

### **Dual Role in the Waking State: Inner Stillness, Outer Movement**

Since union with the Divine is possible only if we are always awake, silent, and aware across all states, one must remain silent, still, and peaceful right within the waking state (*Jagradavastha*). While remaining thus, one must be able to perform all actions externally. That means: **stillness within — movement without, unity within — diversity without, silence within — words without.**



This implies that in the waking state, silence itself must speak. If you play this dual role (*Dvipatrabhinayam*) right within the waking state, you will be able to enter into pure awareness across all states at any given moment.

### **Transcending the Mind: True Freedom**

All these days, no matter how many thoughts arose in your mind, you experienced peace and stillness only with the help of the mind. But you willed and achieved this only through words. Because of this, you were unable to remain awake and aware in deep sleep (*Sushupti*) and the fourth state (*Turiya*), because the talking mind does not exist there.

This means that all these days, you glimpsed the Divine with the help of a priest, or you obtained Self-knowledge and Self-realization with the help of a Guru. Now, you do not need the help of a Guru or a priest. You do not even need the resolutions (*Sankalpas*) spoken by the Guru. Furthermore, even Great Sayings (*Mahavakyas*) like *Aham Brahmasmi* (I am Brahman) and *Tat Tvam Asi* (That Thou Art) are no longer needed. The time has arrived for you to become one with the Divine without anyone's help.

Since Silence itself is the Divine, the very moment you become silent, you merge with the Divine. Therefore, instead of making resolutions through words in the waking state, make it a habit to directly remain silent, still, and peaceful while simply witnessing the breath. That means, even when the mind is constantly chattering, you must first remain silent. Remain silent without giving answers to the questions raised by the mind.

By doing this, a distance is created between you and the mind, and the mind's dominance over you decreases. From that moment on, you will no longer depend excessively on the mind. This means you have learned the art of becoming one with the Divine without the help of the mind. If you practice this for a few days, you will be able to enter into pure awareness across all states whenever you want.

All these days, you were constantly talking inside, thereby giving the mind the opportunity to speak as well. This means that the mind was constantly thinking and talking by drawing its energy and consciousness directly from you, thereby exerting dominance over you. The moment you remain silent, energy and consciousness are no longer supplied to the mind from your end. Due to this lack of cooperation, the mind also stops naturally after a few days and remains silent. Where the mind becomes mute, there lies the answer.

### **The Analysis of the Three States and Entry into Turiya**

This means that in the waking state (*Jagrat*), everything moves except the Supreme Self (*Paramatma*).

- In the **Dream state (*Svapna*)**, the mind moves, while the body remains in a moving-yet-not-moving condition.
- In **Deep sleep (*Sushupti*)**, the body, the mind, and you take rest, and therefore they do not move.

- In **Deep sleep**, unmoving latent impressions (*Vasanas*) exist, along with the moving life-force (*Prana*).

The moment you remain awake without falling asleep in *Sushupti*, staying peaceful, silent, and aware while observing the breath, the breath also stops naturally after some time, and everything becomes completely still. Only then do you enter into the **Turiya state** with pure awareness and become the ultimate bliss (*Brahmananda*) itself. This means you become one with the state of Samadhi.

Understand here that the moving body, the talking mind, and the moving individual soul (*Jivatma*) have absolutely no eligibility to enter into deep sleep, Turiya, or the Divine. However, Silence and the Space of Stillness (*Nischal akasha*) exist across all four states: *Jagrat*, *Svapna*, *Sushupti*, and *Turiya*. Realize, therefore, that while the first three states contain both the moving and the unmoving, **Turiya contains exclusively the Unmoving (*Achala*)**.

### **Stillness and the Unmoving: In the four states**

**"Understand here that the moving body, the speaking mind, and the moving individual soul (*Jivatma*) do not have the qualification to enter into deep sleep, Turiya, or the Divine."** This sentence encapsulates the essence of Advaita. Brahman is changeless (*Nirvikara*) and unmoving (*Achala*). As long as there is movement, the experience of Brahman is impossible.

**"But silence and the still space (*Nischalakasha*) exist in all these four states – Waking, Dream, Deep Sleep, and Turiya. Therefore, understand that in the first three states, both the moving and the unmoving exist, but in Turiya, only the Unmoving (*Achala*) exists."** This understanding is wonderful. Silence is not something we practice externally; it is an internal state. Stillness is a principle that encompasses everything, just like space (*Akasha*).

### **Conclusion**

This path described by you is the most subtle and direct guide to Jnana Yoga and Dhyana Yoga. This is not merely a theoretical discussion; it aims at practical experience. As you said, silence itself is the Divine. When the disturbances of the mind subside, naturally our internal Divine shines forth.

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