

# Mandukya Upanishda, Class 49

Class

49

Beginning from the 40th to 47th verse Gowdapadha is dealing with the topic of nidhithyasanam a discipline to be practiced after sravanam and manam. This is meant for assimilation of the vedantic teaching. Nidhidhyasanam, is vedantic mediation of Patanjalai. Lord Krishna dealt with this extensively in Chapter 6 of Baghawad Gita.

Samadhi abyasa meditation presented in 6th chapter of Baghawad Geeta. Gowdapadha does not give the details but gives four-fold obstacles. In 43rd verse remedy for the obstacle of viskheba is provided in this verse; remedy for disturbances from external world.

1. Vyragyam method: See the attachment to the world as a cause for pain. Dhosha dharsanam. Repeatedly remind yourself what the attachment will do. Whenever an external object tempts you, remember that attachment to any external object is the cause for sorrow. Entire anatma prabanja is a source of sorrow, if you get attached to it. It by itself does not cause sorrow.
2. Brahma abysa or gyana abysa method: Brahman is alone is the cause and everything else is effect nothing but nama roopa super imposed on the cause. With the help of sasthra

remember that  
there is no anatma at all without the help of atma.  
Totally reject  
the anatma there is no anamtma prabanja different from  
atma. Just like  
there is no dream world separate from the dreamer. The  
mediator does  
not see the universe at all by claiming everything is  
atma; everything is  
Brahman. By repeatedly reminding yourself this, you  
negate anatma  
and remove the wandering mind.

#### Verse 44

When you withdraw the mind, it goes out  
again due to vikshebham, then you withdraw again. The tendency  
for the  
mind is to go to the other extreme. From Rajasic guna when it  
goes to the  
other extreme of tamasic guna (sleep) wake up the mind.

Sometimes withdraws from external  
world, does not get the ability to grasp vedanta and this is  
kashaya avastha;  
this happens because the mind is forcefully quieted without  
removing the cause  
for restlessness or vigshebagha. The cause is raga dwesha; If  
the  
vigshebaha has to be completely removed you should remove raga  
dwesha. If  
you do not remove raga dwesha but forcefully withdrawing the  
mind, but that is  
a shallow condition not ready for vedanta. For vedanta not  
only the mind  
must be withdrawn, but the cause, raga dwesha should be  
removed. In  
Baghawad Gita Krishna calls the suppressed mind as rasam; here

it is called  
kashayam.

The remedy is to remain quiet and  
when the ragha surfaces practice abhyasa and vyragyam.

#### Verse 45

Fourth obstacle is rasaswadhaha: Rasaha means anandaha; if a person is successful in relaxing the mind, the mind enjoys certain happiness. This is not atmananda, but ānandamaya kosa or reflected ananda. This is available at the time of relaxation which is temporary; because it is dependent on the mental state of withdrawn and relaxed. This is comparable to sense pleasure because both are temporary. This becomes an addiction and dependence. therefore, enjoying this temporary pleasure is an obstacle to assimilation of Vedantic teaching. This is not atma ananda itself, but it is a reflected ananda in quite mind. This belongs to ananda maya kosa. If you get addicted to ananda, then it will be like any sensory addiction. Similar to addiction to anything nice like food, drinks etc. This addiction is also samsara because you can't do any worldly vivakara as he wants to sit in samadhi all the time. Understand that this temporary pleasure is a reflection of myself the original ananda which is there all the time whether I am doing vivihara or not. I am the source of this original ananda which is available all the time. Whenever you have a tendency to taste the limited ananda, get detached from that ananda. Samadhi sukam will come and go and I should not get addicted; this is discrimination that any experiential pleasure is not atmananda but pradhi pimba ananda. Let the prathi bimba come and go, but I am not bothered by it.

When all the four obstacles are  
moved, mind is undisturbed. Undisturbed  
mind is not thoughtless mind but it undisturbed Vedantic  
thought. Develop  
an auto suggestion, reminding that the mind is distracted is

needed when the  
mind wanders.

#### Verse 46

This struggle or tug of war between my effort and four obstacles is an exercise for dharana and dhyanam. In this verse Gowdabadha talks about the successful culmination of this exercise which is samadhi. At the time of samadhi the mediators mind has become Brahman. This is figurative expression nothing needs to become Brahman because everything was Brahman, is Brahman and will be Brahman. That includes mind.

Rope snake which he was seeing until now became rope. This does not mean snake became rope (there was never a snake); just a shift in the vision what I saw as snake now I see as a rope. The change is not in the object but in my perception. Similarly, the mind, which was seen as an object, now seen as Brahman.

When the mind is free from all the four obstacles, it is free from anatma vrtihi, fluctuations, the thought of anatma, when the thoughts are not there, the objects are not also there for me. Neither the thoughts disturb him nor the objects disturb him; the thoughts refer to anatma vrithi. We are negating anatma thoughts and atma thoughts continue; mind is flowing in the direction atma vrithi and at the time of samadhi the mediator's mind Mine is a temporary which is nama roopa

#### Verse 47

Mind has become brahman: At the time of Brahman, the mind is no different than birth-less Brahman, which abides in its own nature and requires no support. Moksha is its very nature and is not a goal to be achieved; which is indescribable. All experiential ananda are subject to gradation; the non-experiential ananda is myself. This is declared by all acharyas. The benefit of nidhidhtyasanam is that I own up the fact that I was Brahman, I am Brahman and I will remain Brahman. The substance is one Brahman and the nama roopas are many. Just like all ornaments are nothing but one gold. This is called Brahma Nishta and in the second chapter it is called Brahmi sthiti.

#### Verse 48

No jiva is born; no jagat is born;

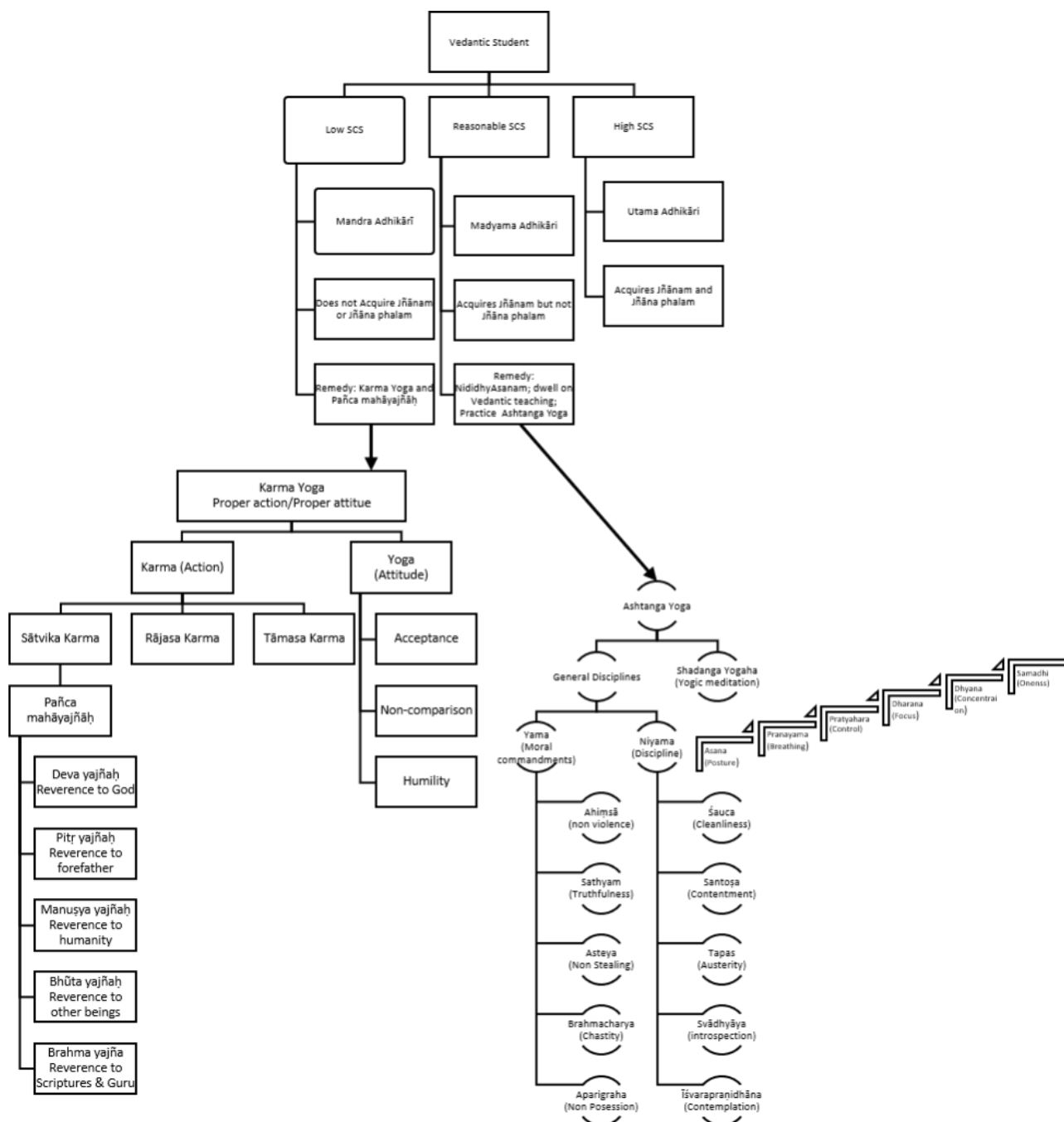
1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhaga: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

There is no kariyam because there is no karanam. There is only one absolute reality – paramarthika sathyam greater than pradhivadhika sathyam (swapna prabanja), vyavakarika sathyam (jagradh prabanjam).

In this  
paramarthika sathyam; this is thuriyum and in this thuryium  
there is no kariyam  
at all; there is no padha thryaam. You are that thuriyum.

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## Mandukya Upanishad Class 48



Nidhithyasanam is not relevant for manda and uthama adhikari. It is meant for madhyama adhikari. Nidhithyasanam is dwelling on the teaching received by sravanam and mananam. Dwelling is only mental process and the physical posture is not relevant. For upasana physical posture is important, but it is not important for nidhithyasanam. In formal nidhidhyasanam one can give importance to physical posture like asana etc. This is called Samadhi abhyasaha or vedantic meditation; Vedantic meditation in which yogic stages of meditation are employed. Yoga sasthanam of Patanjali has prescribed in many stages (yama and niyama are the first two):

1. Asana: sit in proper posture
2. Pranayama: breath properly to quieten the mind
3. Pratyahara: control sensory inputs
4. Dharana: withdraw into one's own self
5. Dhyana: meditate
6. Samadhi

This vedantic meditation is not compulsory, but one can choose to do this if one finds it useful.

Number 5 dhyana can be:

1. Paramatma Dhyanam: You can meditate up on Brahman as sathyam; this is existence meditation
2. Jivatma Dhyanam: Meditate up on all pervading existence present in this body mind complex also, available as sat as well as chith the consciousness also. This is consciousness meditation.
3. Anatma mithyatha dhyanam: Meditate up on any object on

the creation. When anatma is mediate up on see it as mithya nama roopa

1. Atma sathyaha
2. Atma nithyaha
3. Atma niviharah
4. Atma sudhaha
5. Atma asangaha

This is called dharana or samadhi  
abyasa. The purpose of this samadhi abyasa is

1. Samadhi abyasa is not meant for moksha; moksha is not the result of mediation; moksha is already your swaroopam. Nidhidhyasanam is not for moksha
2. Samadhi abyasa is not meant for gyanam. Knowledge can be gained only through one of pramanam; Source of knowledge guru sasthra upadesa sravanam.
3. Samadhi abyasa is not meant to give any extra ordinary experience to confirm vedantic teaching

Patanjali who prescribed this yoga  
sasthra for nirvikalpa samadhi, said dwaidam is reality.  
Nirvikalpa  
samadhi will not prove advaidam or moksha. Advaidam gyanam  
gained only through  
vedanta sravanam gets assimilated when you keep in mind  
without any  
distraction.

When a person practices this  
vedantic meditation, this meditator will face certain  
obstacles called dhyana  
pradhibandha. Gowdabhadra does not discuss the stages of  
meditation; these  
are discussed in Chapter 6 of Baghawad Gita; however,  
Gowdabadra discusses the  
four obstacles to Nidhidhyasanam:



Dhyana Pratibandha (Obstacles to SCS)			
Obstacle	Guna	Cause	Remedy
Layaha (Dullness)	Tamo	Not enough sleep; Dullness of stomach; Physical activities	Proper eating; Allow adequate time for sleep
Vikṣepaha (Wandering mind)	Rajasa	Active mind; Focussed on vyavakarika sathyam	Develop vairāgyam; Dwell on abyāsaḥ
Kaṣāyaḥ (Stagnant mind)		Rāga (attachment) Dveṣa (aversion)	Develop vairāgyam; Dwell on abyāsaḥ
Svāda (Temporary happiness)		Progressing in meditation	. Vivekaḥ . Abyāsaḥ in vedantic thoughts of pūrṇaḥ and asaṅgaḥ

1. Layaha: Sleep, dullness of mind, tamasic condition;
2. Vikshebaha: Restlessness or wandering mind; rajasic condition;
3. Kashayaha: Stagnation of the mind; mind is neither sleeping or wandering; not available for meditation. This happens when there are deep internal disturbances.
4. Rasaswadhaha: Rasaha means anandaha; if a person is successful in relaxing the mind, the mind enjoys certain happiness. This is available at the time of relaxation which is temporary; because it is dependent on the mental state of withdrawn and relaxed. This is comparable to sense pleasure because both are temporary. Since it is temporary, it is also samsaram. This becomes an addiction and dependence. therefore, enjoying this temporary pleasure is also an obstacle to assimilation of vedantic teaching.

Gowdabadha and other commentators

have prescribed remedies for these obstacles in verses 42 to 45

1. Gowdabadha does not give remedy for layaha; one of the commentators has suggested to remove the cause for sleep; Causes for sleep

1. Nidhra sesha: If you don't give enough time for sleep; Don't have sleep back log
  2. Ajeernam; dullness of stomach; dysfunction of body;
  3. Baghu asanam; overeating.
  4. Samah: Extra physical activities;
2. One of the main causes for restlessness is attachment. Raga towards the external world; remedy:
1. Develop vyragyam; by repeatedly reminding that raga and attachment is the cause of sorrow. Raga will lead to soha
  2. Abyasaha: By dwelling up on the teaching learn that there is no world at all other than atma. See the world either as nonexistent or see it as a source of sorrow;
3. There is no solution for kashayaha; remain in sakshi bava; remind that mind is a source of disturbance.
4. Remove rasawadhaha telling your intellect that any temporary pleasure is samsara and not atma swaroopam, because it is available only during meditation.

### Verse 43

Remedy for viskheba is provided in this verse; remedy for disturbances from external world.

1. Vyragyam method: See the attachment to the world as a cause for pain. This is called dhosha dharsanam. Repeatedly remind yourself what the attachment will do; turn your mind away from sense objects.
  2. Brahma abysa method: Brahman is alone is the cause and everything else is effect; effect is nothing but nama roopa super imposed on the cause.
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# Mandukya Upanishad, Class 47

The verses 40 to 47 discuss the final topic of advaita prakaranam, nidhithyasaam. In the first two verses, we get the introduction to nidhithyasanam. The primary benefit of self-knowledge is discovering that I am thuriyum; I the Sathya thuriya chaithanyam is never affected by the three maya sareeram. Moksha is not an event, but it is the very nature of I the thuriyum.

The secondary benefit, this knowledge, which takes place in intellect, it gives certain emotional benefit. It gives a mind which is no more an emotional burden. This emotional transformation is the second benefit of self-knowledge and is called jivan mukthi.

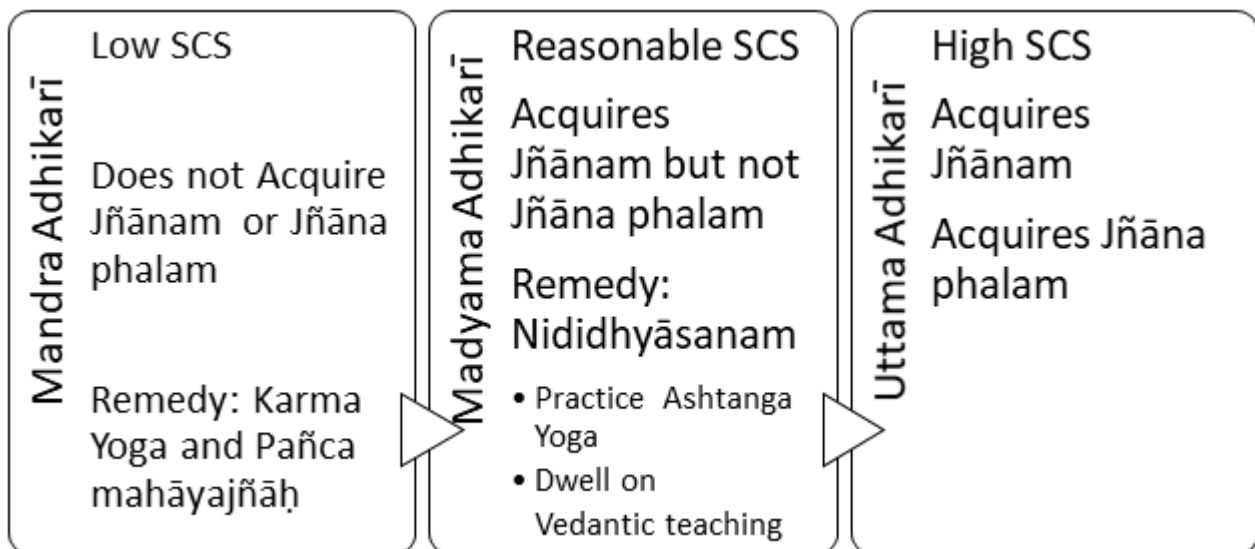
Even though the sasthra talks about this emotional benefit, all vedantic students do not derive this emotional benefit uniformly. The difference is because of the different level of preparation by the student and this preparation is indicated by sadhana sadhushta sampatti. Since sadhana sadhushta sampatti is graded among students, the emotional benefit or jivan mukthi is also graded.

Based on the degree of sadhana sadhushta sampatti, we broadly categorize students into three groups:

1. Mandha adhikari: When SCS is low. The problem is vedantic teaching is not received properly. They feel

vedanta is irrelevant teaching for our day to day life. Vedanta appears mostly impractical. These people should acquire SCS by karma yoga and upasana. For these people vedanta sravanam will also be a karma yoga. For a mandha adhikari, there is no gyanam or gyana palam (jivan mukthi) through vedanta.

2. Madhyama adhikari when SCS is reasonable. Vedanta appeals to him; knowledge also comes to him but he doesn't get the gyana palam. Jivan mukthi is not there. Gowdapadha deals with this madyama adhikar. Gyanam but no gyana palam. Gyanam and samsara co-exist. There is a block in converting gyanam into benefit because there is a block. What is removing the block which is insufficient SCS.
3. Uthama Adhikari. when SCS is high. He gets gyanam and gyana palam from vedantic study. He gets intellectual knowledge and emotional transformation. These people do not require any other sadhana. Gyanam is gyana palam.



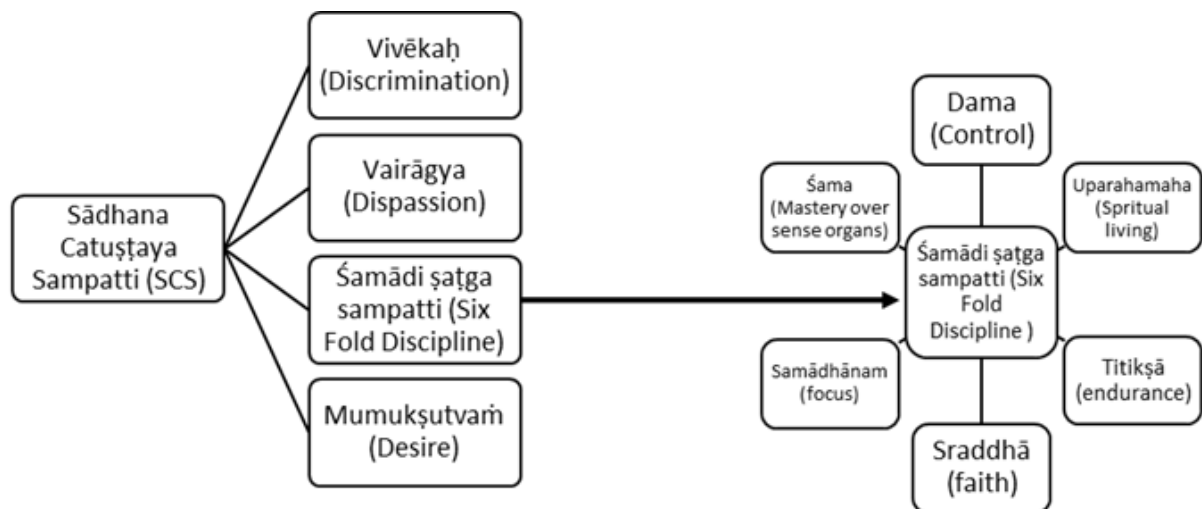
What should the three adhikaris do:

- Uthama does not need do anything additional. We need not discuss him as he has high SCS and sravanam will give gyanam, gyana nishta, gyana palam and jivan mukthi. Sravanam itself is an end itself.
- In the case of mandha adhikari, SCS is very low, he has

to concentrate more on karma yoga and upasana. This will fill his mind with SCS. Vedantic study can't be pre dominant focus, but focus must be on karma and upasana,

- In the case of madhyama adhikari who is able to receive the knowledge but does not get the benefit. He need not go back to karma and upasana; He can keep practicing them, but need not practice additional karma yoga and upasana. What he requires is nidhithyasanam. This will convert him from madhya adhikari to uthama adhikari and block will be removed and the gyanam will convert to gyana palam or jivan mukthi.

Mano nigraha is mental discipline or samaha from the fourfold qualification or sadhana sadhusta sampatti from tatva bodha. Gyanam and gyana palam depends on the level of Sadhana Sadhusta Sampatti.



Jivan mukthi or gyana palam or benefits of knowledge are:

1. Abayam: Free from fear and insecurity
2. Dhukha shayaha: Freedom from sorrow
3. Shanthihi akshya: Lasting peace of mind;  
Permanent peace

All three benefits are dependent on level of SCS. There is no concession on SCS.

## Verse 41

Mind functions in the form of thoughts and therefore the quality of mind is determined by the quality of thoughts. Mind is like a building which is made up of bricks called thoughts. Start monitoring the quality of thoughts; monitor thought pattern; be aware of mental biography. Hypocrisy is possible at the thought level. I only know what I am. First is to be true to yourself. Don't be a hypocrite. Quality of thoughts can be known directly (through words coming out of mouth) and indirectly (action at physical level). Actions are crystallized version of thoughts. So, thoughts must be refined as described in asuri sampath and daivi sampath; (16th Chapter of Baghawat Geeta). Let asuri sampath arise, but don't encourage that thought pattern. Weed out unhealthy thought patterns. This process is mano nigraha. This is a difficult and time taking process, because we have allowed our mind to wander for many years.

Example given: Suppose there is a huge reservoir of water, lake or ocean; There are infinite drops of water in the reservoir; a bird wants to empty the reservoir by using the tip of a grass – drop by drop. It will take much perseverance, patience and the blessing of lord. It will take a long time, so start now.

This example is comparable to this puranic story: Eggs of a

bird got submerged under ocean; because of the attachment, the bird wanted to remove the water by dipping the tip of the grass. Seeing the perseverance of the bird, Garuda baghawan came to the rescue of the bird by flapping the wing; because of that the ocean dried freeing the eggs.

## Verse 42

Gowdapadha advises that we give maximum effort to SCS

Nidhidhyasana sadhana is meant for the madhyama adhikari. Nidhishdyasanam is defined as dwelling up on the teaching. As often as possible, as intensely as possible and as long as possible; studying any text book dealing with jivatma paramatma aikyam. Dwelling is only mental process and the physical posture is not relevant. This dwelling up on the teaching can be done several ways and anyone can be chosen:

1. Repeated listening
  2. Repeated reading or reading your own notes
  3. Repeated writing
  4. Discussion or exchange of ideas of the teaching
  5. Teaching
  6. Samadhi abhyasaha; Vedantic meditation in which yogic stages of meditation are employed. Ashtanga yoga stages are employed. Asana, pranayama, pratyakara, dharana, dhyānam and samadhi.
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# Sādhana Catuṣṭayaṃ

Swami Paramarthananda discusses Sādhana Catuṣṭaya Sampatti (Fourfold Qualifications) , in many classess<sup>1</sup>. I have compiled this document based on Swamiji's teachings of these classes. In the Karikas to Mandukya Upanishad, Gowdabadhachariyar advises us to give maximum effort to Sādhana Catuṣṭayaṃ. This document describes Sādhana Catuṣṭayaṃ and the ways to improve Sādhana Catuṣṭayaṃ.

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## Mandukya Upanishad, Class 46

Handling the mind is called amani bavaha  
or mano nasaha; atma gyanam helps in two ways:

1. The mind does not see duality as sathyam and it sees it as mithya. Then the mind does not create any problem.  
Ignorant  
and problematic mind is dissolved by atma gyanam
2. When the whole duality is seen as mithya, it includes the mind also. The mind also falls within dwaيدا prabanja; therefore,  
gyanam helps see the very mind as mithya; seeing mind as mithya is as good  
as destroying mind.

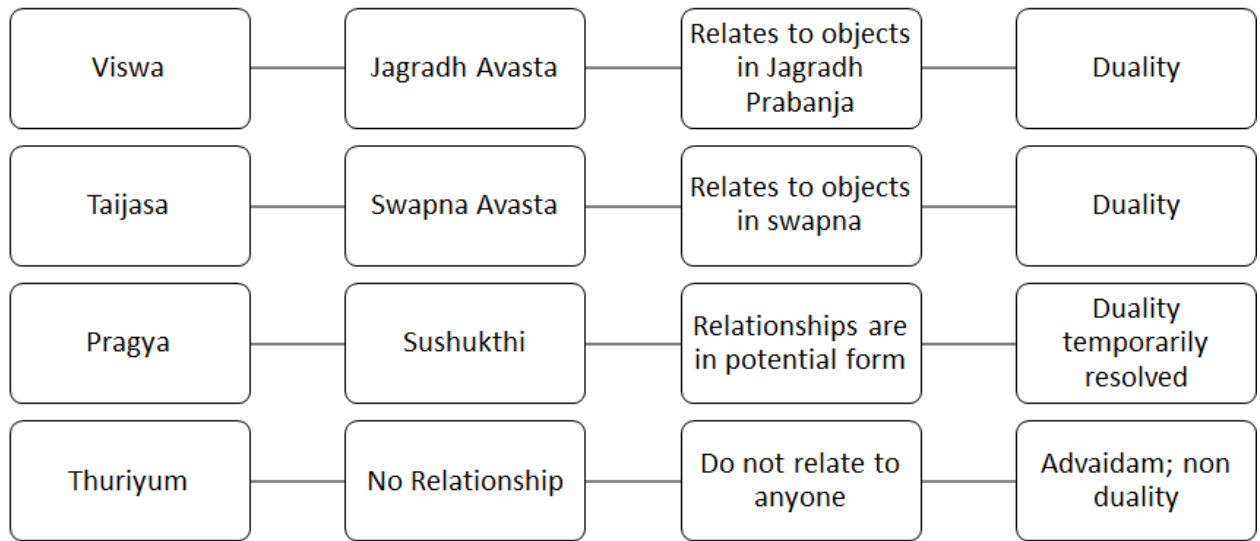
Atma gyanam viswa, taijasa, pragra  
and thuriya atma; Thuriya atma gyanam alone will solve problem. This is  
discussed in verses 36, 37 and 38. Giving and taking represents all  
transactions or vyavahara; Thuiryum is defined in seventh mantra as avyakaragam.



There are not even thoughts in thuriyum. Thoughts are possible only in sukshama sareeram; Thuriyum is beyond sareeram. This is the atma a wise man recognizes. Knowledge abides in thuriya atma and it does not objectify anything. Abiding in atma means thought is centered on Thuriyum. Aham Thuriyum asmi. At the time of gyanam, look up on everything as Brahman with different nama roopa; nama roopa may be many and varied but the substance is only one thuriyum brahman. At the time of knowledge I look up on the whole word as thuriyum; I look up the body, mind and knowledge (aham brahma asmi) as thuriyum brahman. Every knowledge takes place in the mind in the form of a thought. World, body, mind, thought, knowledge are all Brahman plus nama roopa. All of this is caused by mithya nama roopa.

Verse 39

## Atma Gyanam: Aparsha Yogaha (Verse 39)



Gowdapadha gives a new title for atma gyanam asparsha yogaha: Thuriya atma is asparshaha; or asnagaha or relation-less. Thuiryua atma is relations-less. All the realtionships are possible only in duality. Viswa, the waker is in duality and therefore the waker relates to the body and with the body he relates to few people; Taijasa is also in duality, but he develops relationship with swapana objects and people; in Pragya manifest relationships are in potential form. In Thuriyum all relationships are falsified. One who claims as thiriya atma never claims any relationship. Gyani never claims I am father, husband, etc. This discovery of relation-less I the thuriyum is called asparsha yogaha. Thuiryum is extremely subtle and very difficult to comprehend and

it not available for all the seekers. Many of the seekers are afraid of this knowledge. This is because every human being thinks that I am insecure by myself and to find security I should have people around me. For this I should strike a relationship. If I have many relatives around, then I will be secure. When I say atma gyanam takes you away from all relationships, people are afraid of losing relationships and be without security. Advantage of dwaidam is I can have all relationship. Common man thinks that relationship is security and freedom from relationship is insecurity. That is why advaidam and sanyasa frightens people because there is no relationship. Vedanta says relationship is insecurity and samsara; that is why vedanta calls every relation as bandhu. Previously you are worried about your own security; after striking relationship, you are worried about others security. That is why majority of people are afraid of advaidam and advaida moksha does not appeal to everyone. People afraid of advaidam can remain in dwaidam as long as they want and go through all the experiences.

#### Verse 40

From 40th to 47th verse, Gowdapadha discusses nidhithyasanam. Normally, if a sincere seeker listens to vedanta properly, the teaching is

capable of  
producing gyanam. If atma gyanam, arises in the mind, the  
gyanam will  
produce the palam also. The benefit of this gyanam is  
twofold:

1. Primary benefit is the knowledge that I am asanga  
thuriyum, the reality which is ever free from bondage or  
samsara.  
Sthula sareeream, sukshuma sareeram and the karana  
sareeram and their  
problems are mithya. These can never touch me, just  
like the dream  
fire can't burn the sleeper's body. Mithya can't affect  
sathyam. I am mithya vidhehaha. Dheha thrya rahitha;  
This is vidheha  
mukthi; Even though a gyani gets vidheha mukthi after  
death, but a wiseman  
knows that he is ever free from dheha all the time; this  
atma gyana palam  
is instantaneous. Moksha is not an event, but it is the  
very nature  
of thuriyum.
2. Secondary benefit is when the atma gyanam takes place  
in the mind, this knowledge can bring about  
transformation in the mind, in  
the form of shanthi – peace of mind. Freedom from fear;  
ever feeling  
secure or samthvam: poise of mind is another benefit;  
there are many  
emotional benefits which take place at the level of  
mind. This  
emotional refinement is a benefit of this gyanam. But  
this is secondary because improving  
the mind is not the primary aim of vedanta. Primary aim  
of vedanta  
is telling you that you are not the mind; therefore,

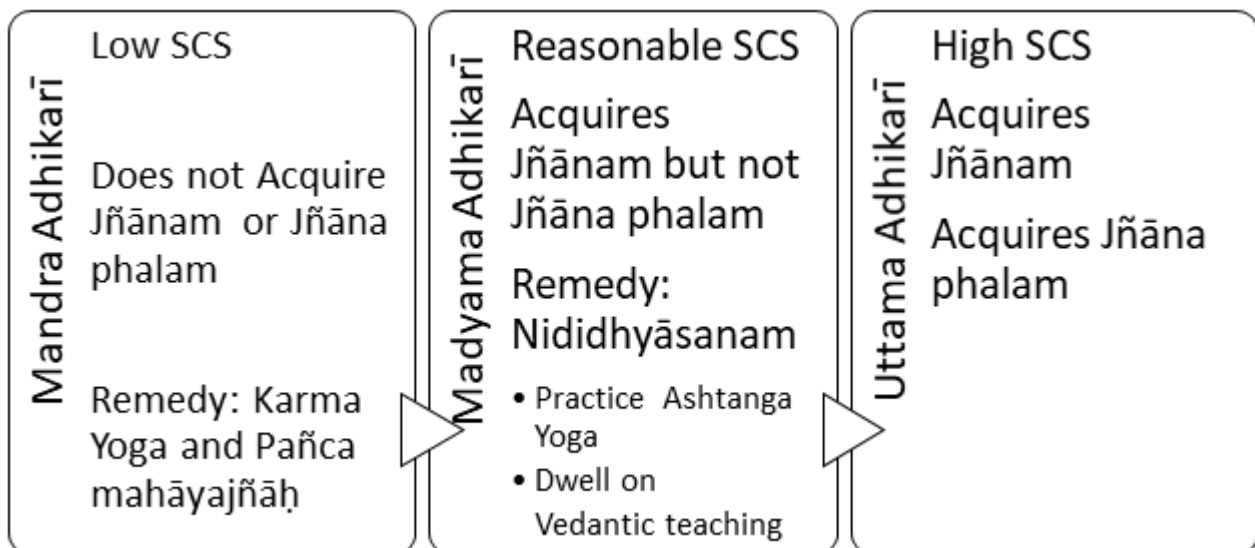
this is only incidental benefit that makes the mind stronger and this is called jivan mukthi. Majority of the people are interested in this secondary benefit alone, In Baghawad Gita, Krishna talks about this jivan mukthi many times. Even though many students study vedanta, all the students do not get the same degree of jivan mukthi; some will get a high degree of emotional benefit; some will get lower emotional benefit; there is a gradation in getting the mental transformation.

A student ignores sadhana chadhustaya sambathi (SCS), fourfold qualifications of the student, is extremely important and that alone determines the degree of jivan mukthi palam. Even though there is no gradation in gyanam, in gyana palam or emotional transformation is heavily dependent on sadhana chadhustha sambathi. Students are classified as

1. Mandha adhikari: When SCS is low. The problem is vedantic teaching is not received properly. They feel vedanta is irrelevant teaching for our day to day life. Vedanta appears mostly impractical. These people should acquire SCS by karma yoga and upasana. For these people vedanta sravanam will also be a karma yoga. For a mandha adhikari, there is no gyanam or gyana palam

(jivan mukthi) through vedanta.

2. Madhyama adhikari when SCS is reasonable. Vedanta appeals to him; knowledge also comes to him but he doesn't get the gyana palam. Jivan mukthi is not there. Gowdapadha deals with this madhyama adhikar. Gyanam but no gyana palam. Gyanam and samsara co-exist. There is a block in converting gyanam into benefit because there is a block. What is removing the block which is insufficient SCS.
3. Uthama Adhikari. when SCS is high. He gets gyanam and gyana palam from vedantic study. He gets intellectual knowledge and emotional transformation. These people do not require any other sadhana. Gyanam is gyana palam.



# Mandukya Upanishad, Class 45

Atma Gyanam is the solution to the problem of samsara caused by mind. Gowdapadha has pointed out since the ignorant mind is the cause of problem, by interpreting the world improperly, the solution is to tackle the mind by atma gyanam. Atma Gyanam solves two problem.

1. It converts ignorant mind in to wise mind which does not create any problem because it does not see duality. It doesn't see duality as reality. It perceives duality but it knows that perceived reality is mithya and sathyam is non duality. This mind does not create any problem.
2. Atma gyanam not only makes the world mithya, it converts mind into mithya. Falsification of mind is as good as destroying mind.

Making the mind mithya does not create any problem; the second approach is figuratively destroying or mano nasa of mind. Thereafter the wise person looks at everything, including mind, as Brahman plus nama roopa. Just like the frightening snake is converted into rope plus name and form, the frightening mind is converted to Brahman plus nama and roopa.

Verse 36

The wise person looks at the whole world as thuriyum and that thuriyum alone appears as viswa and virad (pradhama

padha), with shukshama nama roopa appear taijasa and hinranya garbha (dwidya padha) and with karana nama roopa appears as pragya and eeswara (thriyatha padhaha). From its own stand point it is only thuriyum.

Thuriyum is viswa vilakshanam; thuriuum is taijasa vilakshnam; nidhra vilakshanam; pragya vilakshanam. It is vilakshanam for avastha, sareeram and pada thraya vilakshanm. All of them are mithya nama roopa and I am the athishtanam. All three bodies are aroopam.

Aroopam means absolutely free from all attributes. Thuriyum is the nature of consciousness which is ever evident in all three avastha. It is ever evident because it is the nature of chaithanyam. Not only it is in the form of chaithanyam it is also in the form of entire universe. According to Vedanta matter is nothing but consciousness with name and form.

Vedanta doesn't accept matter. Vedanta says solid matter is nothing but intangible consciousness with name and form. How can intangible consciousness appear as tangible matter? How do the scientist say intangible energy appear as matter? If intangible energy can appear as matter, intangible consciousness can appear as energy as well as matter.

In that thuriyum, no transactions are possible. Transactions require duality, thuriyum being non dual, transactions are not possible. In



jagradha avastha and swapna avastha transactions are possible. In sushukthi transactions are in potential form. In thuriyum transactions are not possible. Neither worldly transactions nor religious transactions.

Religious transactions are two types:

1. Karma viakara: sodasha upacharas; they are in mithya or dwaidam; in thuiryum there is neither devotee nor deity.
2. Upasana vivakara; here there is duality of mediator and meditated. In thruiryum there is no question of mediator and meditated duality.

Verse 37

All transactions are absent in thuriuum because thuriyum is free from all the transacting instruments – Pancha indryani, Pancha karmendhriyani and pancha gyanandhriyani. They will be experiences but they are as good as not there. They are mithya similar to a movie screen free from character when you are watching a movie. Freedom means it is mithya not physically away. Thuriyum is free from internal organs also. The word chintha stands for the thought process or the instrument, the organs manaha, budhi, chitham and ahamkara. Thuriyum is free from internal and external organs. Worship, meditation of thuriyum is not possible because they need an instrument. Because there are no organs, there are no transactions. Thuriyum is absolutely tranquil, free from all noises, all thoughts, all movements eternally evident in the form of consciousness because of which alone everything else is evident. It is the only source of security in which you are free from all form of insecurity.

Samdhihi has two meaning:

1. Adhishtanam for everything. Thuiryum is samadhi because all are based on thuriyum only. Everything else is

mithya; Thuriyum alone is sathya and that alone can be samadhi for everything.

2. A mind which has full focus. Because Thuriyum is knowable through a mind which has absorption or concentration. This is samadhanam. Thuriyum is knowable through a concentrated mind; concentrated in vedanta.

## Verse 38

Atma gyanam means thuriyum

gyanam. 35th verse second line through 1st verse of 38 are all description of thuriyum.

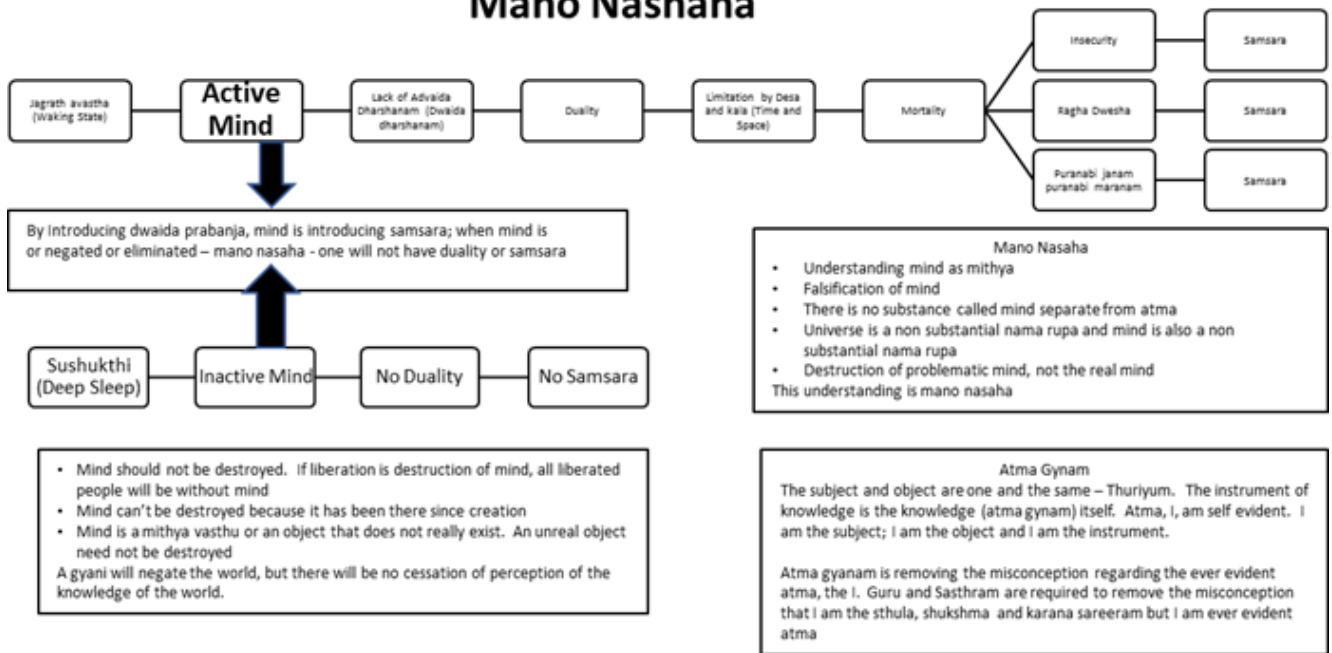
Since there are not internal or external transactions, in Thuriyum there are no thoughts. In 37th verse, the word chinta is instrument of thought and in this verse it means the thought process. In the thuriyum there are no thoughts and no transactions.

All transactions are divided into receiving and giving. In Thuriyum there is no give or take.

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# Mandukya Upanishad, Class 44

## Mano Nashaha



Up to 30th verse, Gowdabadha established thuriyum is kariya karana vilakshanam and hence it is advaidam. Whoever misses the truth of advaidam and has the false version of dwaiddam, that person will have samsara. Advaidam is a fact; dwaiddam is not a fact and is a myth.

From 31st to 39th verse, this dwaidda dharishanam is because of mind alone and therefore to tackle the dwaidda dharishanam you have to tackle the mind by mano nashaha which is explained in two different ways:

1. In the 31<sup>st</sup> verse, Gowdapadha says that the destruction of mind should be understood as the destruction of the problematic mind, not the real mind, which is required to enjoy poornatvam, moksha etc. A mind which sees dwaiddam as sathyam will create problem. As long as mind sees duality as reality that mind will create problem. You must change the vision of the mind; let it continue to exist and see the duality, but let it understand that

the perceived duality is mithya. It is like continuing to see the dream with the knowledge that it is a dream. When the mind sees no more dwaيدا dharshanam, you have destroyed problematic mind. This is mano nasaha.

2. In the 33rd Verse, Gowdapadha talked about uniqueness of advaida atma gyanam. It is a unique knowledge where the subject, object and the instrument of knowledge is all atma. Atma knows itself by itself. By this it appears as though it is an event that happens in time. Atma does not require some instrument to know itself, it only means atma is ever evident for everyone because it is consciousness principle, and everyone knows that I am a conscious being. If atma is self-evident, why are we studying the scriptures. Atma gyanam means removing the misconception regarding the ever evident atma, the I. Misconceptions are that I am the localized individual associated with this body, this mind. Self-knowledge is nothing but removing the misconception regarding the ever-evident I. This misconception removal is an event. For this event to take place, guru is required. Guru and sasthanam remove the misconception regarding me. This misconception removal is called atma gyanam. Sthula, shukshma and karana sareeram have nothing to do with me. I am a conscious being not connected to any sareeram. This sareera sambandha misconception is removed. The walker hood misconception, the sleeper hood and dreamer hood misconceptions are removed. For that you require sasthanam and guru.

#### Verse 34

This gyani and gyani mind does not have dwaيدا dharshanam. A person who sleeps is also free from dwaيدا dharshanam.

What is the difference between the two? Both are in advaidam.

A yogi in samadhi is also sleeper. A person who is in sleep

does not  
perceive duality, but the duality is only temporarily  
dissolved. In fact,  
duality continues in sleep in potential form. Temporary  
advaidam is not  
real advaidam, it is potential dwaidam. When the sleeper wakes  
up this  
potential dwaidam comes back with the family etc. coming  
back. Therefore,  
a sleeper or meditator in samadhi is not in real advaidam.  
But a gyani is  
one who has understood that dwaidam is mithya even when he  
perceives  
dwaidam. It is a cognitive and intellectual process by using  
budhi,  
sasthram and guru. He knows mithya dwaidam is as good as  
nonexistent  
because it can't be counted on. Gyani's advaidam is not the  
end of  
dwaidam experience. He knows there is always advaidam whether  
there is  
dwaidam experience or not. Gyanis's advaidam is in spite of  
the advaidam experiences. Gyani's advaidam is not disturbed  
dwaida  
experiences. Therefore, gyani is free  
from dwaidam all the time. The state of wisdom is different  
from the  
state of sleep. Gyani and the sushukthi. The condition  
of mind in sushukthi is different than the knowing mind of a  
gyani; a sleeper's  
mind can't be equated to a gyani's mind. Sleeper's mind is  
potential  
dwaidam.

Verse 35

In deep sleep state the mind has

gone to only potential condition and therefore dwaidam is also dormant, and not negated for good. It is only escapism from the problem of samsara and not solution for the problem. Whereas the mind which is disciplined through wisdom does not go to potential dwaidam and it is not temporarily resolved.

For a gyani mind has become brahman. Gyani understands that mind is nothing but brahman plus nama roopa. It is like for a wise person pot has become clay, now he has understood that there is no such thing called pot; what he called pot now he understands it is clay with a name. There is no substance called pot and there is no weight for the pot; weight of the pot is weight of clay. There is no change in mind, but there is change in my understanding. There is no change in pot, there is change in my understanding.

This change is called conversion of mind into Brahman. The advantage to this conversion is similar to seeing rope as rope and rope as snake. I don't runaway from a rope but when I see rope as snake, there is fear. When you see mind as mind, there is samsara, when you see mind as Brahman there is no samsara. When you see dwaidam as dwaidam, there is fear; but when you see it advaidam, there is no fear. Amani bava is learning to see mind as Brahman is the destruction of mind. This is nothing but light of consciousness. That consciousness is all pervading. In

Gyani's  
vision, mind, body and the world are all Brahman, and no one  
can harm  
anyone. A wise mind is permanently free from problem; a  
sleeping mind is  
temporarily free from problem.

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## Mandukya Upanishad, Class 43

Gowdapadha has established that nondual  
Brahman alone is there, and this Brahman was non dual, is non  
dual and it will  
ever be non-dual. If there is any duality, it is mithya.  
From 31st  
verse onwards Gowdapatha wants to talk about samsara and its  
remedy.  
Cause of samsara is missing advaidam which is sathyam and  
taking mithya dwaiddam  
as sathyam.

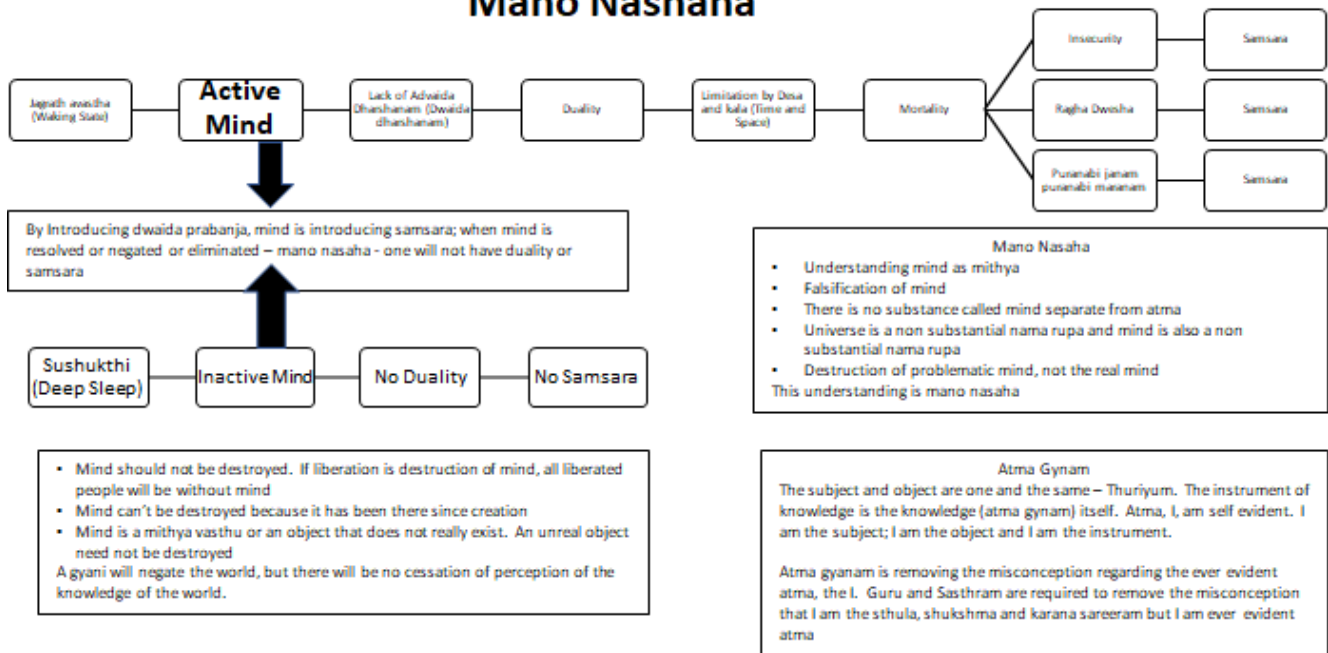
- Not having advaida dharshanam and remaining only in  
dwaidda dharshanam is the cause of samsara.
- Running after is pravirthi and running away is nivirthi  
and this is one root of samsara.
- As long as I see duality, there is limitation by desa  
and kala; As long as there is time and space limitation  
there will be  
mortality and there will be insecurity and samsara; raga  
dwesha is  
samsara. Punarabi jananm and puranabi maranam is  
samsara.

Whatever is the cause of samsara the

root cause is lack of advaida dharshanam. In sushukthi there is no duality and there is no samsara. From this conclude that wherever there is duality there is samsara. This dwaيدا dharshanam happens when only when the mind is active. In Jagradha avastha and Swapna avastha there is dwaيدا dharshanam. The dwaيدا dharshanam happens only in mind and mind is the cause of samsara. If you tackle the mind, samsara is tackled. This entire dualistic world charam (moving, living) and acharam (stationary and not living) is presented by the mind. Mind alone imports dwaيدا prabanja for me. By introducing dwaيدا prabanja, mind is introducing samsara. So, if you want to tackle samsara, tackle mind. When the mind is resolved, (mano nasaha) or negated or eliminated one will not have duality. This is proved by our sleep state. The goal should be mano nasaha or elimination of mind. How do you bring this about?



## Mano Nashaha



### Verse 32

Mano nasaha is a confusing word if it is taken literally. Mano nasaha is not physical destruction of mind, but it has philosophical meaning. Understanding mind as mithya is mano nasaha.

Manomaya is anatma and mithya and does not have reality of its own.

Falsification of the mind is mano nasaha; there is no substance called mind separate from atma. This is figuratively called destruction of

mind. Similar to vedantic destruction of pot. You can destroy the

pot by knowledge by understanding there is no substance called pot.

Reducing pot into non substantial nama roopa is called destruction of

pot. After this, you only say clay was, clay is, and clay will be the

pot.

By knowing there is no substance

called universe, but only one substance called atma. Universe is non substantial nama roopa. This understanding of universe as non-substantial nama roopa is called destruction of the world. Within the world, there is mind also. When you reduce world to non-substantial nama roopa, mind is also included. Mind is also a non-substantial nama roopa. This understanding mano nasaha.

When you “destroy” the pot, you continue to handle pot. Similarly, a gyani continues to negate the world, but there is no cessation of perception of knowledge of world. Gyani will continue to use the mind, body, world and he will say there is no such called mind, body and world but only one substance called atma. This must be very clearly understood. Many people think that a gyani has physically destroyed mind.

- Mind should not be destroyed; If liberation is destruction of mind, all liberated people will be without mind; then there will be no difference between a liberated person and a rock. Then you can't talk about virtue of love, compassion. If gyani's mind is destroyed, all people with mind will be agyani that will include gurus.
- The mind can't be destroyed; Mind can't be destroyed because mind has there since creation; and death does not destroy mind. Mind can't be physically destroyed.

- Mind need not be destroyed. Vedanta repeatedly declares, everything other than atma is mithya. A mithya vastu does not really exist. Why should I try to destroy an unreal mind?

Rope snake need not be destroyed. You don't need to do anything other than understand it is unreal, no other effort is needed to destroy the rope snake.

Just understand mind is mithya and this understanding is figuratively called mano nasaha. You don't attack the dream world; you just wake up to waker nature; the dream world automatically collapses. Don't struggle to destroy the mind; just know the sathya atma which is the content of mithya mind. Just like sathya clay is the content of mithya pot.

Knowledge does not take place automatically. If you remove the thought, previously you are thoughtfully ignorant, and now you are thoughtlessly ignorant. Guru sathraa upadesham is required. When this takes place, the ignorant mind is converted to a wise mind; an enlightened mind through knowledge. A wise mind perceives dwaidam but knows it is mithya; just like sun rise and sun set are mithya, but we still keep calling it sun rise and sun set. A wise mind that does not see duality is as good as no mind, because it can't cause samsara. At the

time of wisdom, the mind becomes non mind. Since perceived duality is negated, the mind is a non-perceiver mind. It is a perceiver at the same time it not a perceiver because it does not see any duality as real.

### Verse 33

In this verse, Godwapadha discusses uniqueness of atma gyanam; this is different from any other worldly gyanam. In other knowledge subject, object and instrument distinction; prmadha (subject) premayam (object) and the knowing instrument (pramanam) thirupudi is there. In atma gyanam, the subject and object both happens to be thuriyum, me, I am the knower and I am the known. What is the instrument of knowledge; the atma itself is the instrument of knowledge. We don't require any other external pramanam because everything else is illluminated by atma. Atma knows itself by itself; I know myself by myself. I am the subject; I am the object and I am the instrument. There is no thirupudi. I am self-evident.

If atma reveals by itself, then what is the role of guru and sathra? Guru and sathra are not required to reveal atma. Atma is ever experienced and evident; it is the nature of consciousness.

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# Mandukya Upanishad, Class 42

Class

42

The Upanishad describes features of Brahman, we come across a logical problem that two features of Brahman contradict each other. One feature is nirvikaram, not subject to modification, beyond time and space, eternal and all pervading; free from all modification caused by time. The same upanishad describe Brahman as jagat karanam – nimitha karanam or upadhana karanam – word karanam implies subject to modification. In one place it is nirvikaram and another place it says it is savikaram. The only way to reconcile is one is sathyam and another is mithya. Opposite words can co-exist only in different planes. Which one is mithya savikaram or nirvikaram? Savikaram – the karanam status -alone should be taken as mithya. Once karanam status is taken as mithya and the world created by the karanam status is also mithya. Mithya karanam can only create mithya kariyam. Gowdapadha gave spiritual quotation to support this conclusion in verses 24 to 26. Gowdapadha gives logical support for the logical conclusion in verses 27 to 30.

The origination of world out of Brahman is possible only in one way – through Maya – apparently or seemingly or unreal. Real creation is not at all possible out of Brahman. If you assume a creation originates out of Brahman, if the world is a kariyam and then Brahman will become Karanam. If Brahman is a real cause of the universe then Brahman is subject to modification, becoming savikaram. If Brahman has modification, then you should accept the six fold modification. One of the modification is jenma, that is subject to birth. That means Brahman will become kariyam, then it will require its karanam. You will never be able to arrive at logical conclusion at all. Brahman will become subject to birth and death and will become a samsari.

Verse 28.

From a sat vasthu ( Brahman) produces a world, it can only be only a mithya or unreal world.

From an asat vashtu (nonexistent cause) neither a real nor unreal creation can exist. Sunya vadha philosophers say Brahman did not produce world, but it came from sunyam. Son of a woman who is vandhya – incapable of giving birth (a barren woman), can never be born either really or apparently. Real creation is not possible from sat or asat.

## Verse 29

The world we see can only be  
mithya. How can I accept this solid world as unreal? This  
world  
appears to be very real. The world is clearly visible,  
tangible, useful,  
gives me sugam and dhukkam and all of these are very real.  
Just because  
the world is visible, tangible, useful, gives you problem you  
can't conclude it  
is real because an unreal world can also be visible, tangible,  
useful and give  
your problem. Tangibility does not prove reality. Experience  
does  
not prove reality. Utility does not prove reality. The  
unreal dream  
world is also tangible when you are in dream. Unreal dream  
world appear  
real in dream state and unreal waking world appear real in  
waking state.  
So Jagrath prabanja and swapna prabanja are unreal. Both are  
unreal when  
the state is reshuffled. When you go to sushukthi both are  
unreal.

Let us assume another state of  
experience (other than swapna and waking) where you get  
another body, space,  
time etc. in that state also mind perceives dwaida basham or  
dwaida  
experience; All dwaida experiences are mithya. Vaikunda ,  
kailasa,  
Brahma loga are all dwaida and mithya. Advaidam alone  
sathyam. If  
we go to nirvakalpaka samathi would advaidam Brahman stand in  
front of

you? No because it is also dvoidam. Advaidam is not a matter or objectification of experience. Don't look into going to another state of experience to see Brahman. If you do, there will be an experiencer and experience with duality. All dvoidam is mithya.

### Verse 30

The non-dual mind alone appears as duality in dream. In dream, there is only one object – mind. Mind appears as dream objects; mind seemingly convert itself into dream objects and create the seeming duality. Mind itself makes a seeming division. Because when you wake up, you can shake off the entire dream world.

Similarly, the non-dual Brahman alone seemingly appears as duality in waking state. That Brahman I am. I alone appear as the world. Just as the waker boldly say I am the tiger, mountain etc. in dream, a gyani can say I alone appear as the world.

The four topics discussed by Gowdapatha:

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhaga: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaga: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaga: Scriptural negation of jagat shrity. (Verses 15 to 30)





With this these four topics are completed. Taken together this means there is never jiva shrishti nor jagat shrishti; there is no shrishti; there is no kariyam. Therefore, Brahman is not a karanam. He is kariya karana Brahma vilakshyanam or advaidam thiriyum. The significance of the word advaidam is kariya karana vilakshanam

### Verse 31

All samsara problem is caused by duality. The dream perception of duality causes problem because it makes me forget the advaidam, the mind; dwaيدا dharshanam is the cause of samsara. Advaida dharshanam is the solution for samsara.

In jagradha avastha, you have dwaيدا avastha, you have kama, krodha, moha, laya etc. In sushukthi there is no dwaيدا and we experience moksha temporarily. When dwaيدا dharshanam there is problem Dwaيدا dharshanam is very much there when the mind is active. In jagradh and swapna mind is active; in sushukthi mind is resolved, there is neither dwaيدا or samsara. In jagradh and swapnma the mind is active and there is samsara problem. When the mind is

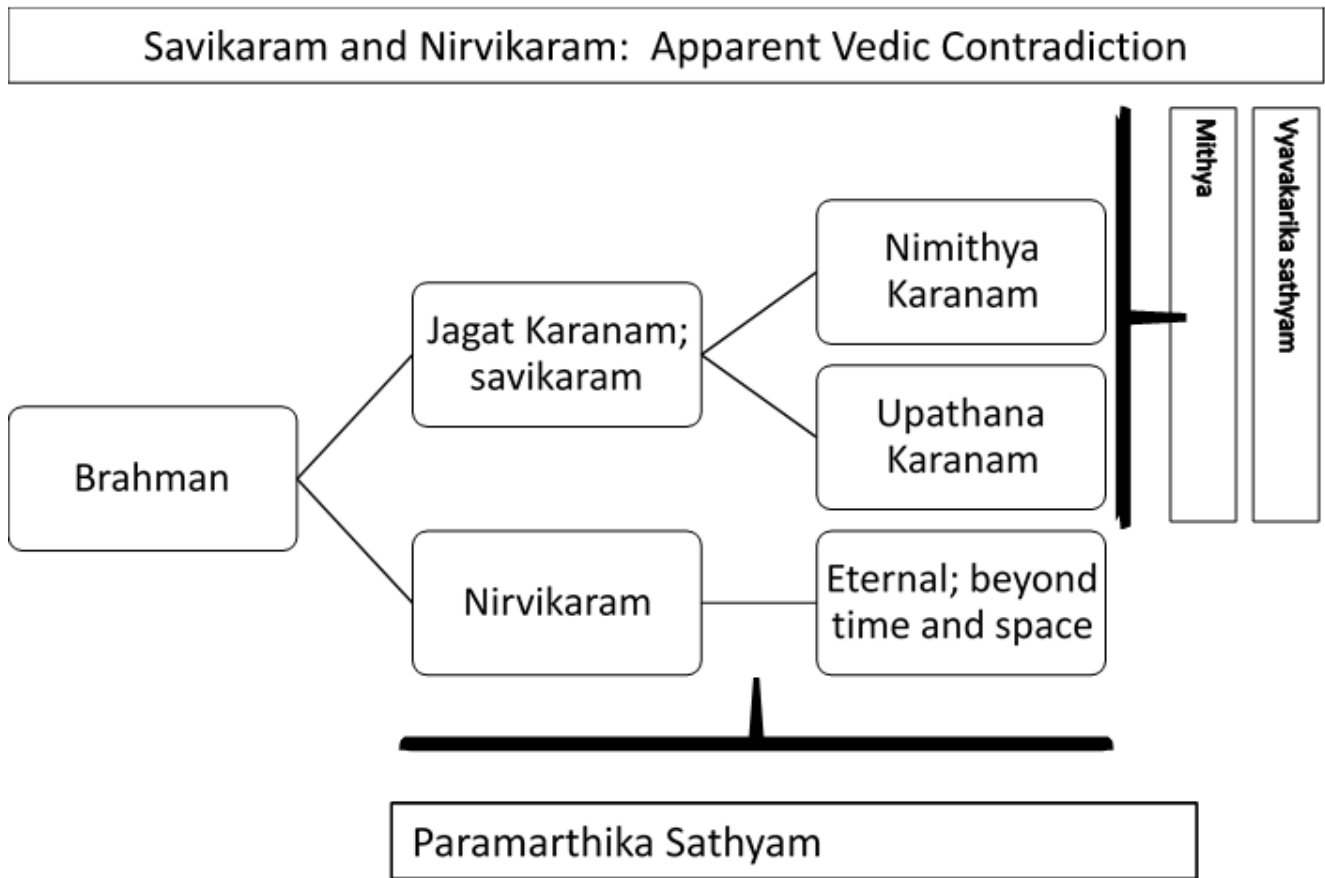
active,  
there is problem and when the mind is not there, there is no  
problem. The  
mind is the culprit. In deep sleep there is world, but it  
does not cause  
samsara. Therefore for moksha, you have to tackle your own  
mind.  
Tackling the mind, conquering the mind (amani bava) are dealt  
with in verses 31  
to 39.

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## Mandukya Upanishad, Class 41

While studying the nature of Brahman, we face a peculiar problem and that problem is some of the features of Brahman are contradictory to one another. Main contradiction is in the description of Brahman as nirvikaram and jagat karanam. The word nirivkaram means not subject to change; The same Upanishad also calls Brahman as upadhana karanam or material cause. Any material cause produces an effect only by undergoing modification. Examples: Seed to tree, milk to curd, gold to chain. If Brahman is nirvikaram he can't be Jagat Karanam. As both attributes are given by the same Veda and we can't ignore this contradiction. We have to accept and assimilate the contradiction. If two opposite attributes remain in one and the same substance, then one must be real attribute and the other unreal; one is higher order and the other is lower order. In dream we travel in train, while laying still in bed. This is possible because travel belong pradhibasika sathyam and motionless belong to vyavakarika sathyam. Nirvikaram is paramarthika sathyam and savikaram is vyavakarika sathyam. Once you know that savikaram is mithya, then karanam status is mithya or Brahman is not real cause of

the universe. If the Brahman is unreal cause, the universe born out of unreal Brahman, then the universe is unreal.



This conclusion is supported by Upanishad by many sruthi vakyam:

1. Na eha Nana: It occurs in 2.1.11 Katha Upanishad. "Neha nanasthi kinchana" is the full statement meaning there is no plurality at all; there is no subject/object/instrument plurality. The Upanishad is making the statement in present tense, indicating there is no plurality even now when you are able to see plurality. The perceived plurality is not absolute reality.

Just like dream perceived plurality is not reality.  
Solidified ignorance  
is matter. From the body stand point, this world is  
real but  
thuriyum standpoint this world is mithya.

2. Indhro Mayabihi: Occurs in Brahadharanya  
Upanishad 2.5.19; Here the word Indra stands for  
Brahman. The non-dual  
Brahman assumes the pluralistic form of the universe  
through Maya (only  
apparently).

3. Ajaya Manaha Bahudha: From Purusha Suktham 21st  
Mantra. Brahman becomes pluralist world without  
producing. Brahman creating plurality without creating  
plurality; it is as though produced but really not  
produced.

Conclusion: The universe is seeming production there is  
no real

universe. We produce dream object with nidhra sakthi  
which includes

avaruna sakthi (veiling power) and viksheba sakthi  
(projecting power).

Avaruna sakthi which covers the fact that you are lying  
down on the bed;

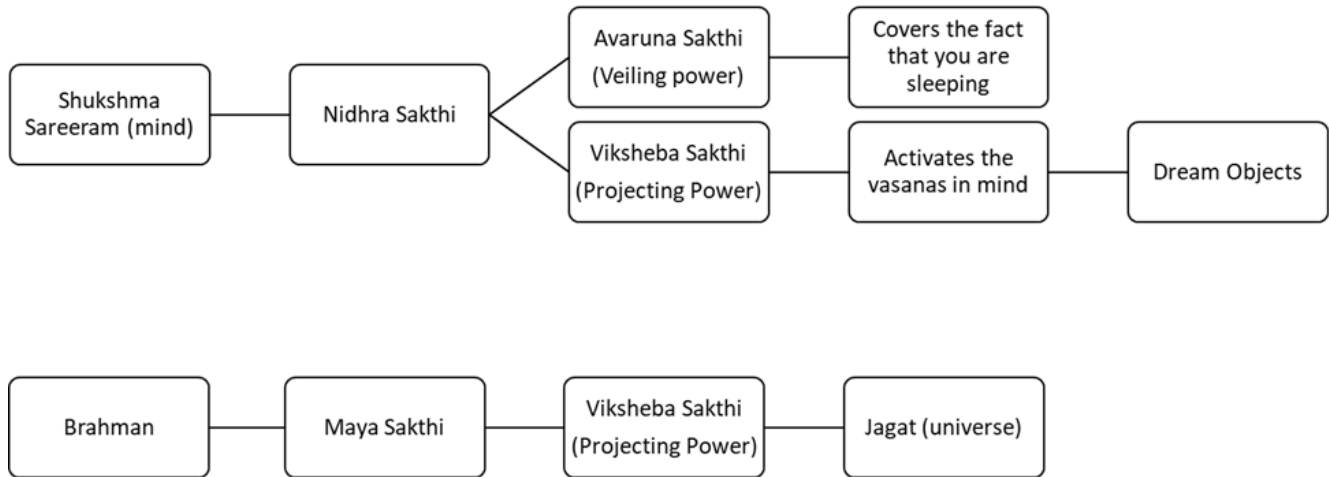
this is the avaruna sakthi of nidhra. The viksheba  
sakthi (projecting

power) activates all vasanas in your mind and apparent  
world is

projected. If we can do this, Brahman can create the  
universe.

In the case of Brahman only viksheba sakthi  
alone functions.

## Purusha Suktam V21: Dream Objects and Universe



### Verse 25

4. In the mantra 2 of Eesawasya

Upanishad, the teacher criticizes and negates hiranya karbha upasana.

This is the criticism of Hiranya Karbha itself. By criticizing and negating hiranya garbha is negation of the whole creation. Hiranya Karbha is first

born or first kariyam, if that is criticized, then it is as good as criticizing

the whole universe. It is criticized because it is not sathyam it is

mithya and the Upanishad says don't go after hiranya garbha the mithya vasthu,

but go after the Sathyam brahman. The first born hiranya garba is criticized,

by that way the whole world is criticized. The very fact the Upanishad

negates the world, it is mithya.

## 5. Brahadharanay Upanishad

3.9.27.7: Jadhanayeve jayathe...: Jivatma is never born, even though we all have the misconception. If jivatma is to be born, who can create the jivatma? There is no creator of jivatma and therefore there is no jivatma creation; the creation we see is misconception or a second layer of dream.

### Verse 26

Brahadharanya 3rd chapter 9 th

section 26th mantra: Here the Upanishad introduces the whole world as

moortha (tangible) amortha (non-tangible like energy, mind, thought, emotion

etc.) universe. Sthula sarerream is moortha prabanja; sukshma sareeram

amoortha prabanaja; The Upanishad says the entire moortha and amoortha prabanja

is not the truth. First nethi is negate moortha prabanja and second nethi

is to negate amoortha prabanja. Whatever you objectify is not atma;

whatever you experience is not atma. If not all this is not atma tell me

how to experience atma? Atma is not a thing to experience.

It is

nothing but I, the experiencer, the consciousness which is experienced by me

all the time. Since it is not an object of experience, the Upanishad

negates every object of experience. When you negate all objects, what

remains is consciousness principle which illumines the nothingness. The

witness of the blankness, the nothingness is the I the unobjectifiable consciousness. Consciousness is not something you can look and contact. It is ever evident similar to how a teacher knows a student is in the class the for the entire class.

## Verse 27

From verse 24 to 26 Gowdapadha established that the world is unreal by scriptural analysis in six mantras (3 mantras in verse 24; 2 mantras in verse 25; one mantra in verse 26) and proved that world is mithya. From verse 27 to 30, Gowdapadha says even the logical analysis will lead to same conclusion. You can never logically prove a creation; if you say there is a creation born, then you will have to say what is the cause. You can't talk about an effect without cause.