

# Mandukya Upanishad, Class 56

Moksha is our very nature. Samsara exist only in the form of misconception in the mind and has nothing to do with the external world.

Since the whole problem is in the form of misconception that I am bound, the freedom is only freedom from this misconception. Freedom from any misconception is possible only with the right knowledge. Vedanta helps us in dropping the idea that I am bound. Dropping of the notion is figuratively presented as attainment of freedom or moksha. This was summarized in up to the 10<sup>th</sup> verse.

From 11 to 13 verses, Gowdapdha points out four defects of Sankya philosophy.

1. Prakrithi anithyatha dhosaha
2. Prbanja nithytha dosaha
3. Yukthi virodha dosaha: Argument against reasoning; unreasonable argument.
4. Anavastha Dosaha: Non finality or infinite regress

Verse 11 and 12 describe the first two dosaha. In verse number 13, third and fourth dosha are described. First line deals with third dosha and the second line deals with the fourth dosha

Third dosha is that sankya philosophers point out that prakrithi is the moola karanam or absolute cause of the universe. The prakrithi is the cause of everything and

that prakrithi  
is anadhi or beginning less. It is not a product or karyam.  
It is a causeless cause. Gowdapadha  
says this is illogical. Because any logical analysis is based  
on  
experiential data; otherwise it will be speculative. When we  
look at the  
creation the data, we collect is that every cause is effect.  
Parents are  
cause but they are also effect; they have a beginning and  
ending; similarly  
seed, tree etc. We do not see any karanam without beginning.  
Every  
karanam is a kariyam with a beginning. Whatever karanam has a  
beginning. Sankya philosophers say prakrithi is karanam but  
they also say  
it is anadhi – without beginning. This is illogical. To  
prove this,  
they must show at least one example which they can't.

To avoid the problem in the third dosha,  
let us say that they accept prakrithi as a product and has a  
beginning.  
Then if prakrithi has a beginning then what is the cause of  
the  
prakrithi. If there is a prakrithi before this prakrithi,  
then what is  
the cause of this prakrithi. This will go on forever, and you  
will not be  
able to arrive at the moola karanam. You will never be able  
to explain  
the root cause of universe. If you can't establish the cause,  
then you  
can't establish the effect; if you can't establish the effect,  
you can't  
establish a product. If you can't establish a product, then  
you can't

establish creation. Creation implies cause and product. If you knock off creation, then it is vedanta. There was, is and will be Brahman and that Brahman is you.

Creation is a notion and a misconception that should be dropped.

#### Verse 14

From this verse to 23rd verse, Gowdapadha is refuting all forms of dwaيدا philosophy, where they accept creation and take support from Veda. They are vaidhiga philosopher and this philosophy is based on the vedas. They argue that there is a creation. Gowdapadha wants to refute and establish there is no creation at all. Ignorance solidified is creation. They depend up on theory of karma to establish creation. In Vedanta, law of karma is provisional answer, temporary concept to satisfy beginning students. Once the student reaches maturity, it is replaced by no creation theory. Dwaيدا philosophers offer law of karma as the ultimate answer. Gowdapadha suggests of six options for moola karanam for dwaيدا philosophy and refutes every one them. They say because of the karma (punyam and pavam) alone all living beings are created. Karma is the reason for all jiva rasi or sareeram. For the word karma Gowdapadha uses the word hethuhu and for sareeram he uses the word palam. The six options by

Gowdapadha are:

1. Let us assume karma is the moola karanam of the universe.  
If punya pavam is the moola karanam from where did the punyam and pavam come? Punyam and pavam are generated out of karma and karma is generated by kartha. So, option 1 is wrong.
2. Is sareeram is the moola karanam? Bagawan gives bodies to everyone and with the body we produce karma. But if Baghawan to give bodies to all jivas, what type of body would Bagawan give? The type of body should be determined by karma. If Bagawan gives good body to some and bad body to other then, that Bagavan is partial. So sareeram can't be moola karanam.
3. Karma and sareeram are mutually cause and effect.  
Karma is the cause of sareeram and sareeram is the cause of karma.  
If two things have mutual cause effect relationship it is illogical because if one is the cause it must be earlier in time and if two is the effect, then it must be later in time. If they are mutually cause and effect, then one must be earlier and then the other will be later.  
It is like saying father has produced the son and the son has produced father. This is not possible.
4. Karma and sareeram are simultaneous products from which the whole creation started. If Karma and sareeram are simultaneous,

they can't have cause effect relationship. For example, twins can't have father son relationship. You will require some other cause for karma and sareeram

5. It is in the form of cause effect chain. Karma 1 produces sareeram 1. Sareeram 1 produces karma 2. Karma 2 produces sareeram 2. Sareeram 2 produces karma 3. This is like previous karma produced this body; and this body does not previous karma but produces another set of karma. But this does not answer which one is moola karanam. Whether the chain begins with karma or the chain begins with sareeram.
6. This cause effect chain is anadhi. Creation is in the form of karma sareeram chain, which is anadhi. There are several defects in this theory.

1. When you say karma sareeram chain is anadhi, you are using the adjective anadhi – beginningless. Now there are three words: karma, sareeram and chain. When you add the adjective beginningless does this adjective qualify karma, sareeram or chain. Which one is beginningless? Karma, sareeram or chain. There is no answer to that. Adjective can't qualify karma because karma is produced by sareeram. Adjective can't qualify sareeram because every sareeram has a beginning. If you say karma-

sareeram chain or  
flow is beginning less, there is no such thing  
called chain separate from  
the individual. Other than guru and sishya there  
is no prambara; it  
is only a concept. Similar to fruit salad. If  
you keep removing  
all the fruits from the fruit salad, there is no  
such thing called  
salad. It is a concept, not a thing. Family is a  
concept and  
not a thing; there is no society other than  
individual. Therefore  
the chain does not exist.

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## Mandukya Upanishad, Class 55

In the first five verses, Gowdapadha  
offered namaskara to guru and talked about the glory of  
teaching. The glory  
being it is beyond argument or vivaharam. From the sixth  
verse to 10th,  
Gowdapadha summarizes the vedantic teaching. The essence  
being we are  
always free, and moksha is not a goal to be achieved. We are  
ever free  
brahman. Neither the jivatma nor jagat born out of Brahman.  
Therefore,  
we need not become free. Since we are all ever free, what is  
required is  
owning up of this fact. If it is an event in future, then it  
will be

temporary because it is in time and space and it will be temporary. Our problem is the delusion born out of ignorance. The freedom we require is freedom from the delusion. Because our own conditioning we are away from our own nature and what is required is deconditioning.

## Verse 11

From the 11th verse onwards

Gowdapadha negates other systems of philosophy.

- Asthika, accepting vedas
  - Sankya Dharshanam
  - Gyaya dharshanam
- Nasthika, not accepting vedas

Sankya and Gyaya philosophies propose

different theories of creation; vedanta says there is no creation at all.

these two philosophies quarrel among themselves and mutually cancel each

other. Sankya dharshanam is a powerful philosophy and requires

negation. In the chapter 2 of Baghawad Gita, vedanta is called sankya

philosophy. This is a philosophy established by Kapila muni (not the one

from Baghawatham). The verses 11, 12 and 13 negate sankya

philosophy. Gowdapadha does not negate gyaya philosophy because it is

fundamentally flawed: A nonexistent thing originated. This can be

dismissed due to the two defects:

1. Grammatical: When you say nonexistent thing originated, originate is the verb and nonexistent is the

subject which

means there is no subject. With no subject, it does not grammatically correct

2. Fundamental: Origination of nonexistent thing is against the law of conservation which says matter cannot be created or destroyed. Energy also cannot be created or destroyed. So, a fresh thing cannot be created.

Sankya philosophy says a nonexistent effect can never originate therefore I do not propose a production of pot, tree etc. Sankya says no new matter is created when a pot is produced, but before the production of pot, the pot was not in pot form; it was in some other form. Pot before production existed in some other form – in lump form; curd existed in the form of milk; tree existed in the form of seed; Therefore, a karanam is that which is kariyam itself in some other form. When you want to produce kariyam, the karanam itself is modified into a new shape or kariyam. Production is the process of converting something from karana avastha to kariya avastha. When you bring about this conversion, certain faculties which were there in dormant form in karana avastha will become manifested in kariya avastha. Every production is a transformation; e.g. gold into ring; tree from seed; etc. Sankya philosophers accept karnam and kariyam are essentially one and the same substance; the difference is only



in the state or avasta or configuration. Gold and Ring, Milk and curd contain the same matter the difference is only configuration. Ice, water and vapor are all the same H<sub>2</sub>O. The difference is the state – solid, liquid and vapor. Vedanta agrees with this principle within limited scope. This theory will be in trouble when you apply to the cosmos. First principle is karanam equals kariyam

The next principles is cause of the universe is called prakrithi or pradhanam. This karanam is nithyam.

This karnam, prakrithi (cause) is nithyam

The third principle is the universe is born out of prakrithi and therefore it is called prabhanja is a product or kariyam. Therefore the kariyam is prabhanja; Prabhanja is anithyam, subject to beginning and end. Karanam is prakrithi and kariyam is prabhanja.

Four defects or doshas of sankhya philosophy:

1. Principle number 1 karanam =Kariyam
2. Karanam = prakrithi = nithya
3. Kariyam = prabanna = anithyam.

According to principles 2 karanam is nithyam; according to principles 1 karanam = kariyam; therefore, kariyam must also be nithyam; but the third principles says kariyam is anithyam. This

is the first defect.

Principle number 1 karnam =

kariyam; principle 3 says kariyam is anithyam; therefore karnam must also be

anithyam; but principle 2 says karnam is nithyam. This is the second

defect. These two fallacies are mentioned in verses 11 and 12.

Verse 12

Second line of this verse is same as the verse 11.

If you join principle 1 and 2, it

will contradict third principle. If you equate prakarthi with prbanja and

say one is nithyam and another is anithyam; either you must say both are

nithyam or both are anithyam.

Verse 13

One more principle of sankya

philosophy: They arrive at prakrithi and its faculty with the help of

reasoning. The prakrithi which is pradhanam or moola prakrithi or the

original cause of the universe. That prakrithi is not perceptible.

I arrived at prakrithi with anumana pramadhanam and the other name is anumanam.

From prakthyasha we experience smoke

and fire and we come to know that wherever there is smoke there is fire, From

that we got the invariable co-existence of smoke and fire.

If you

see smoke alone in one place, you can conclude there is fire. This is inference arrived at by co-existence. Through inference Sankya philosopher talks about prakrithi and says prakrithi is the karanam for whole universe and it is nithyam. Vedantin says the perceptual data from our experience is that every cause we always see itself is a product. Parents are products of their cause. Seed is a product, but it is the cause of tree. Therefore, it is anithyam. Whatever is cause is anithyam. If go by that reasoning, that all karnams are anithyam, prakrithi is karanam it should be anithyam. Proper inference is prakrithi is anithya and karanam. Sankya does not have any anumanam to show an eternal karanam. All data prove that all karanam are anithyam. That is why god will become non eternal if god is a cause.

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## Mandukya Upanishad, Class 54

In the first five verses, Gowdapadha offered namaskara to guru and talked about the glory of teaching. From the sixth verse to 10th, Gowdapadha summarizes the vedantic teaching. Verses 6, 7 and 8 are repetition of the third chapter verses 20, 21 and 22.

If the nature of paramatma is not clearly understood, it will create several misconceptions and the idea of moksha itself will be long; converting moksha to a future event, which is logically not possible. If our sadhana is in proper direction, the nature of paramatma should be very clear. People commit two mistakes:

1. First mistake is thinking that Paramatma now has become jivatma due to maya or avidya. One day we will become paramatma. Paramatma becoming jivatma is samsara and jivatma becoming paramatma is moksha. However, paramatma can never become jivatma therefore there is no question of jivatma becoming paramatma. Paramatma is not subject to modification, therefore he can't become anything. Paramatma misunderstood is jivatma and jivatma properly understood is paramatma.
2. Second mistake is thinking Jivatma was with paramatma before and that jivatma was separated from paramatma. Jivatma has to trek and toil and gradually go nearer and nearer to paramatma. This implies some kind of merger with jivatma and paramatma and that is moksha. This is blunder number 2 because there is no question of anything coming from paramatma because paramatma is all pervading principle. In the field of two finite things, separation and unit is possible; but in the case of infinite all pervading paramatma there is no separation and unity. Separation is not a physical event, but a misconception.

First point is there is no question of becoming paramatma; second point is there is no question of joining paramatma.

Immortal paramatma can never become mortal jivatma. Mortal jivatma can never become immortal paramatma. Finite can't become infinite through a process; infinite can't become finite. When we say I want to become liberated means "become" immortal. Does immortal want to become mortal or mortal wants to become immortal. Very attempt for liberation is misconception. Liberation is from the idea that I need to get liberated. That idea itself is wrong and understanding that idea is wrong is moksham. The essential nature of a thing can never undergo a change. If mortality is my essential nature, I will remain mortal; if immortality is my real nature, I need not work for immortality.

## Verse 8

Gowdapdha makes a supposition to satisfy others: For the sake of argument, let us assume that paramatma has become jivatma. By doing sadhanas, struggling jivatma trying to become paramatma. Immortal paramatma has becomes mortal jivatma; If immortal paramatma can becomes mortal jivatma once, what is the guarantee that the immortal paramatma will not become mortal jivatma.

The same argument holds true for merger also; If you join the paramtama by joining, what is guarantee that you will be with paramatma all the time. If you separated once, what is the guarantee you will not be separated again?

There is no question of becoming or joining paramtams; Moksha is not becoming or joining paramatma. It is knowing that I was paramtma, I am paramatma and I will ever be paramatma.

It is pure ignorance and error. What we need to do is correct the error. Gyanam is the only solution. Vedanta does not fulfill your expectation; it says your expectation is wrong.

## Verse 9

Here Gowdapadha defines essential nature. Paramatma's essential nature is immortality. He gives four examples for essential nature:

1. Extraordinary powers accomplished by sidha purusha, which he accomplished through many sadhanas in previous births. When a person practices those sadhanas in the previous jenma, they get miraculous powers. Those powers are his own intrinsic nature.
2. Intrinsic properties of certain materials like heat of the fire. Similarly paramatma's intrinsic nature is immortality
3. Inborn faculties of certain living being. Like flying capacity of birds; swimming capacity of fish;
4. Certain natural traits of certain objects in the creation. Like water flowing downwards. These traits will never disappear.

Similarly, paramatma's intrinsic nature is immortality.

## Verse 10

Gowdapadja concludes the summary of vedanta. Whatever is natural, I will be comfortable with that. If anything, unnatural enters the system, then the system struggles.

Mortality is not my nature, but immortality is my nature. But I have conditioned myself to the thought that I am mortal. Ignorance is an unique principle which does not have a beginning but can have an end. Because of the beginning-less ignorance, there is the mistake that I am mortal, and you eliminate that mistake. Understanding that there is no samsara to remove, is figuratively called removing samsara.

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## Mandukya Upanishdad, Class 53

Advaidam is beyond all disputes. In verses 3, 4 and 5 Gowdapadha shows how advaidam doesn't have any disputes with other systems of philosophies. The difference of opinions is primarily was the creation. No system of philosophy is able to agree with other system and they form rival groups.

The two theories of creation discussed later are:

1. Sath kariya vadhaha: This is sankya philosopher founded by Kapila Muni.
2. Asath kariya vadhaha: Founded by gyaya philosopher or vaisheshika philosopher.

They argue whether there is an existent world originated or nonexistent world originated.

Advaidin can't

join either one as he will be attacked by the other. Advaidin do not join

any particular theory of creation. We don't hold any theory of creation

at all. What is the advadic theory of creation? In advaidam, there

is no theory of creation because there is no creation at all.

If I accept

creation, I have to explain the method of creation. What is in front of

us is not a world, but Brahman. What was there was Brahman; and what will

be there is Brahman. Therefore, there is no creation, no theory of creation.

Sankya philosophers say an existent

product originated. Gyaya philosophers say that an existent product need

not originate at all, therefore a non-existent product originates.

Verse 4

Vaisheshka philosopher refutes

sankya philosopher by saying an existent product can never originate because it

is already existent. Sankya philosophers refute vaisheshaka philosophers

by saying a nonexistent pot can not originate and existent pot need not

originate. Matter can never be created. A nonexistent pot originates, is grammatically wrong. Action can never exist by itself. A grammatical sentence requires a verb and subject.

In this

sentence the verb is originates. What is the subject of this verb?



According vaisheshika, the subject is nonexistent pot, which means there is no subject. By refuting each other, they indirectly refuting the origination of the world. One group refutes the origination of existent pot another group refutes the origination of nonexistent pot; with the result there is no question of arrival of pot. This is biggest confusion of human intellect. Pot has not arrived at all because there is no substance called pot. The substance is only clay. Pot is not a substance; it is a word. World is not a substance; it is only a word. There is no origination of anything other than a new name called world. Any product is not a substance, it is a new word initiated by your tongue. When jivatma are not born, where is the question of rebirth? The biggest samsara is the desire for moksha. I was the paramatma, I am the pramatma and I ever will be paramatma. There is no coming and joining of jivatma. It is all confusion and it is Maya.

## Verse 5

The non origination of the world is indirectly supported by both the sankya and gyaya philosophers by refuting each other. The refuting of creation is the teaching of vedantic philosophy. We acknowledge their contribution to advaidam. We never argue with them. The glory of advaida is it is argument free

teaching.

## Verse 6

The word avivadhah means the advadic teaching is beyond dispute. This was explained in the verses 3, 4 and

5. From verse 6 to 10, Gowdapadha gives the essence of advaidic perspective.

Advaidin has freed himself from the basic mistake all the philosophers

commit. Freedom from this basic mistake is moksha. Verses 6, 7 and

8 are repetition of the third chapter verses 20, 21 and 22.

The mistake people commit that there

is a paramatma which is the cause of this universe. Paramatma is the

karanam and the universe is kariyam. The world has come from god and we

jivas have also come from god. This jivatma is caught up in the world of

samsara which is full of suffering until the jivatma goes back and merges into

paramatma. Most of the seekers pray only for that "I have come away

from god, at the time of moksha I go back to him". The fundamental

concept is I have to join god. The day I merge into that Lord, I will be

eternally free or muktha. All these views are entertained without taking

into account, the nature of paramatma. "Eternal paramatma is the

cause of the world" is a logical contradiction. Cause means modification, eternal means modification free. If the god is the cause,

he can't be eternal. If God is eternal, he can't be cause.

This is the fundamental mistake. Jivatma is not a product of paramatma, but jivatma is none other than paramatma. Making paramatma a cause is not a glorification of god; it is an insult to god because how can the changeless paramata ever become the changing cause of the universe.

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## Mandukya Upanishad, Class 52

In the first verse of this chapter, Gowdapadhachariyar is performing namaskara to Lord Narayana. Lord has all forms of knowledge. Lord also has jivatma paramatma aikya gyanam, which alone is the subject matter of vedanta and that gyanam alone he gives to his students. When we say jivatma paramatma aikyam, Jivatma is the subject, paramatma is the object and the knowledge is aikyam. But for the lord all the three are same.

This knowledge is a unique knowledge different from all other forms of knowledge. In all the other forms of knowledge (para vidya), there are three factors, subject, object and instrument. In this para vidya, the subject, object and the instrument are one and the same. Paramtma the subject of the knowledge, jivatma the object of the knowledge and the instrument of knowledge are all one and the same.

Jivatma, paramatma and instrument are chaithanyam, the nature of conscience. Lord has such a unique aikya knowledge. This chaithanyam is like all pervading space. Space like consciousness knows space like consciousness through space like consciousness.

## Verse 2

In the second verse, Gowdapadha offers namaskara to this gyanam. He talks about the glory of self knowledge.

First glory is asparsa yogaha because one gains knowlege of thiriya atma, which is asparsaga. It is timeless, space less infinite nondual realty. Asparsagaha means relationless. The infinite atma does not have a second thing. It can't have relationship with the world and its people because from Thuiryum standpoint, they lower order of realty. Just like waker can't have a relationship with a dream individual. I am the relation less thuriyum is this knowledge.

Second glory is sarva sattva sukaha; for every human being this atma gives ananda. Everything in the world gives ananda, but it also gives dhukkam. Example: Rama is the source of Ananda for Kowsalya, but Rama was also source of dhukkam when he has to go to forest. If an object gives ananda now, it will give sorrow when it goes away. If an object gives sorrow now, it will give ananda when it leaves. Glory of atma is it gives ananda only.

Third glory hithaha; it is also good for us; it contributes to our well being. There are many worldly things that gives

pleasure for us, but they are not good for us; e.g. liquor, sweets etc.

Fourth glory is avivadhaha; beyond all arguments. This will be explained later. It is beyond arguments because it is beyond logic.

Fifth glory is aviruddhaha; it does not contradict any philosophy.

Every system of philosophy has a particular theory of creation. Every theory criticize another theory. Vedanta doesn't contradict other

theories of creation because vedanta doesn't have any theory of creation.

Because vedanta doesn't believe in creation. Brahman is ultimate reality,

where there is no creation; no cause, no result and no time.

It is

timeless realty. Vedanta accepts any theory of creation only temporarily; Every other theory is talk about vyavakarika sathyam;

Vedanta is talking about paramarthika sathyam.

Sixth glory is desitaha: that this teaching can only be gained from a

guru. It can't be independently gathered by self or independent study or meditation.

Gowdapadha talks about advaidam all

the time, but here he is offering namaskara; who is doing namaskara to

whom? How is that possible? He is

talking from vyavakarika dhrishti where there is only dwaidam;

Verse 3

In verses 3 and 4, Gowdapadhachariyar explains the word avivadhaha. Why do we say vedanta is beyond argument? I need not argue with any other philosopher because they all quarrel among themselves and mutually cancel each other; I, standing as a witness prevail. When all the theories of creation are cancelled then what is left is no theory or vedanta.

The two theories of creation discussed later are:

1. Sath kariya vadhaha: This is sankya philosophy founded by Kapila Muni.
2. Asath kariya vadhaha: Founded by gnyaya philosopher or vaisheshika philosopher.

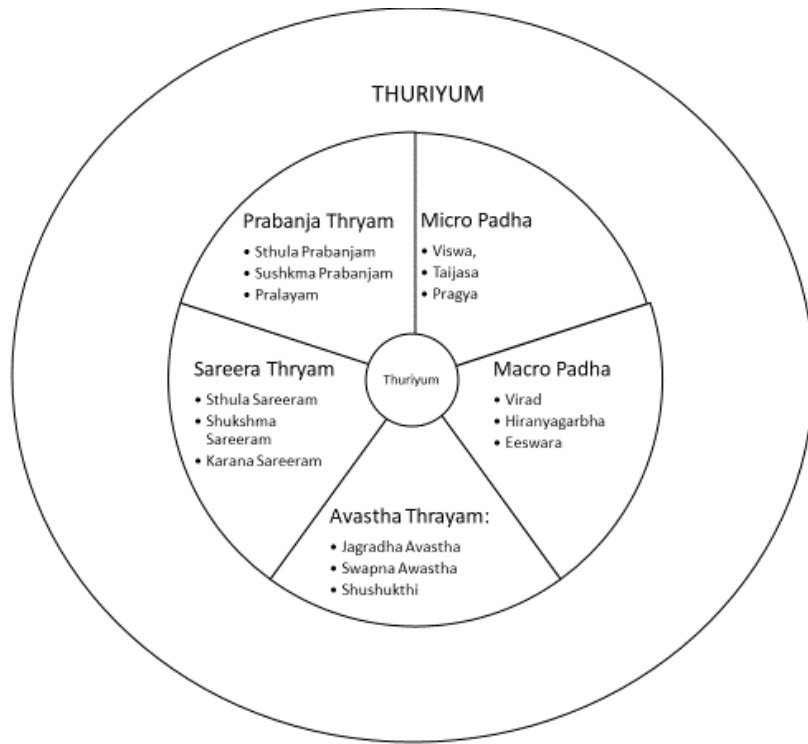
Example: Creation of a pot out of clay: out of clay the creator creates pot. Fundamental question is, now the pot is created, before the creation of the pot, did the pot exist in the clay or not. Pot is the product or kariyam; clay is the karanam; Before the creation of kariyam, did the kariyam already exist in the karanam or not. Does an existent pot originate or does a non existent pot originate? Sankya philosophers say only an existent pot originate; this is sath kariya vadhaha. Gnyaya philosophers say, non existent pot originate. This is asath kariya vadhi. In reality, there is no creation; the word creation confuses everyone. According science matter can not be created or destroyed; consciousness can't be created or destroyed. Then where is the question of creation.

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# Mandukya Upanishad, Class 51

The essential teachings of Mandukya Upanishad are:

1. Brahma Sathyam: Highlighted in 3rd chapter Advaita Prakaranam.
2. Jagan mithya is established in the second chapter Vaithathya prakaranam; Two layers of swapna pranajanya and jagradha prabanaja are dwaidam and put together they are called as jagat. We generally accept swapna as mithya; but some philosophers conclude swapna as sathyam and many people claim jagrath is sathyam.
3. Who am I? Do I come under sathyam category or mithya category? The question is what you mean by the word I.  
If it is sthula sareeram, shuksma sareeram or karana sareeram then you are mithya. If you say I am not those three, but I am the sakshi chaithanyam, then you will be sathyam brahman. Learn to identify with chaithanyam and claim aham brahma asmi. In me the advaita chaithanyam the mithya jagrath dwaidam and swapna dwaidam is floating. Let them continue but know you are ever free.



If you assimilate the teachings from the three chapters, then you are ever free. The first three chapters give the basic three concepts. If you are able to receive the teaching clearly, with that sravanam, then you get gyanam. But for many teachers, the intellect will not be convinced by this teaching, because the intellect raises many doubts regarding brahma sathyam, jiva mithya. Some people doubt brahma sathyam; some doubt jagath mihtya; some doubt aham brahma; and others doubt all three. Unobstructed knowledge alone give liberation. Obstruction for knowledge is always doubt. The process prescribed for removing all the doubts is mananm. First three chapters are sravana pradhana chapters. In the third chapter, towards the end nidhithyasanam was discussed. The fourth chapter concentrates mananam part of vedantic study. When all the possible doubts are



eliminated the knowledge will be clear. The doubts regarding vedanta can be generated by many intellects. The doubt can be created by my own mind or by some one else. Many systems of philosophies criticize advaidam for logical loopholes. As a sample, we take some of the other systems of philosophy and answer those questions. Dharsanam means systems of philosophies and they can be broadly classified into two:

1. Logic based philosophy; tarka based philosophy wherein they rely up on logic and attack advaidam. These group of philosophies do not accept veda pramanam. They are called nasthika tarkani not accepting vedantic pramanam; they are six

1. Jainism by Rishaba Deva in Baghavatham and Marthavana Mahavira is the activator.
2. Charvaga madham, materialism
3. Four branches of budhism

2. Tarka dominant philosophy; logic dominant philosophy. This groups accepts veda pramanam but they consider tarka as primary and veda as secondary. They adjust veda to suit tarka. They are four in number:

1. Sankya madham: by Kapila muni
2. Yoga madham: Patanjali Muni
3. Gyaya madham: Gowdhama Muni
4. Vaisheshika madham: Kanadha Muni

We face the challenge in two ways:

1. Defensive approach: defend the vedanta; Vedanta has nothing to do with logic. Therefore, you should not use logic to prove or disprove vedanta; the very attempt shows lack of knowledge of vedanta; the knowledge given by one sense organ (e.g eye) can't be disproved by another sense organ (e.g ear). If you have doubt regarding the color, again you use your eyes and recheck. If the light is not sufficient, add extra light; change the power of glass; ultimately the color has to be reconfirmed with eye only. Tarka functions in one field and vedanta functions in another field; Vedanta is neither logical or illogical; it is trans logical; The instrument you use is improper. It is like using the tape measure to use weight.
2. Offensive approach by pointing out the logical deficiency in their philosophies. We take the approach that all the ten conclusions is full of logical loophole. Keeping a logical dharahsanam, you have no right to question me. Logic can't arrive at truth. Use tarka or logic as subservient to vedanta.

There are 100 verses in the fourth chapter.

First half of fourth chapter is dedicated to refute the ten dharshams; the

later half is dedicated to remind vedantic teaching. This title is called

alatha sandhi prakaranam. Alatha means a stick with fire at one

end. Like our present-day torch.



## Verse 1

In the first two verses Gowdapadha offers prayer to ward off all the obstacle. The first verse is namaskara offered to aadhi guru, Narayana. In the second verse, he offers namaskara to the very teaching itself. We revere the teaching as goddess Saraswathi.

Since we offer prayer to the lord as aadhi guru, he has self knowledge or jivatma pramatma aikya gyanam. When an ordinary jiva has aikya gyanam, he knows I the jivatma is non different from paramatma. When Lord gains knowledge, I the paramatma am non different from Jivatma. I worship that paramtma who has the knowledge that he is not different from jiva. The uniqueness of this knowledge is that it is a knowledge in which the subject, object and the

instrument are one and the same. In self knowledge, consciousness knows consciousness.

The subject, object and instrument are all consciousness because through

consciousness alone you know anything and everything. The paramatma consciousness knows the jivatma consciousness with the help of consciousness.

This is divisionless consciousnesses there is no subject, object division.

I worship that Narayana who has that aikya knowledge in which subject, object and instrument is not there

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## Swamiji's Gurupurnima Talk 2019

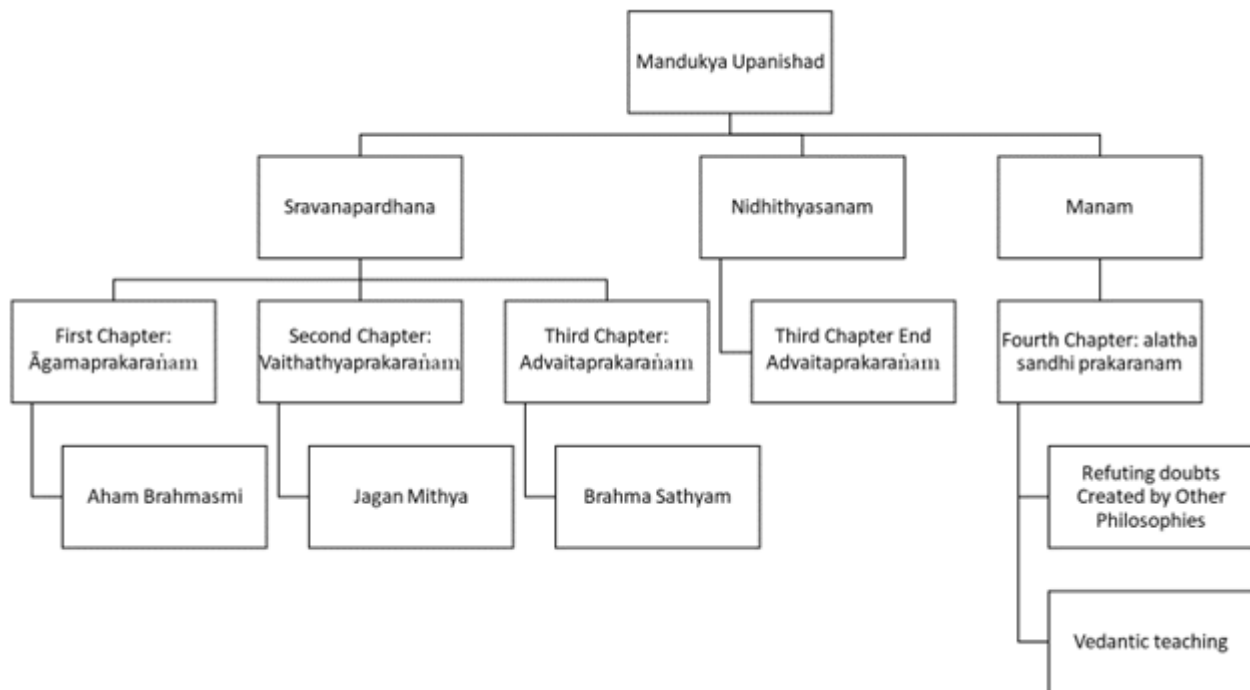
On July 16, 2019, Swami Paramarthananda gave a Gurupurnima talk regarding jivan mukhti. You can listen to this talk (approximately 50 minutes long) at this link:

Gurupurnima Talk 2019

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## Mandukya Upanishad, Class 50:

# Summary of Chapter 3



In Mandukya Upanishads, 7th mantra is crucial and two significant words in that mantra are prabanjobasama and advaidam. The word prabanjobasama is explained in the second chapter. That means prabanja mithyatvam.

This prabanja mithyatvam is explained by Gowdapadha with the word prbanjaj vaithathyam. In second chapter Gowdapadha explained the mithya of prabanjam. Prabanja can be described

1. Prabanja equals to viswa, virad plus taijasa, hiranyagarba plus pragra, eeswara all these six put together is prabanja
2. Gross body and gross objects, subtle body and subtle objects, casual body and causal objects put together is prbanja
3. Prabanja is the group consisting of pradhama padha, dwedia padha, tritaya padha or the first three padas put

together. Padha  
thrayam equals to prabanja

4. The first two padhas are kariyam or product; third padha is called karanam; prabanja the whole universe consisting of kariyam and karanam. Prabanja mithyatvam means kariyam is also mithya and karanam is also mithyam.

The third chapter is advaida prakaranam and explains the word advaidam. Advaidam is the name given to the fourth pada, thuriyam. Since the first three padas are in the form of kariyam and karanam, the fourth pada should be kariya karana vilakshanam. the word advaidam refers to the thuriyam which is neither kariyam nor karanam. That thuriyam is the atma, which is I myself. The essence of mandukya is I am the sathya thuriyam. The kariya karana prabanja is floating in me and whatever happens there will not affect me.

This chapter has 48 verses which can be classified into five portions or topics:

1. Introduction: the first two verses;
2. Dhrishti nisehtha or negation of the creation or kariya prabanja; also known as ajathi vajaha
3. Atma gyanam or self-knowledge; two special words used are atma sathyanu bodhaha and asparsha yogaha
4. Nidhithyasanam; internalization of vedantic teaching or assimilation of wisdom. Mano nigraha; regulation of our thoughts in keeping with the vedantic teaching. Re-orientation and reconciliation of our thinking and mind.
5. Conclusion

## Introduction:

All duality will cause samsara;  
whether the duality is secular or sacred. All forms of karma  
or actions  
which involve duality are also samsara, even if those actions  
are religious and  
ritualistic. Karma is samsara whether it is lowkika or not.  
All  
forms of upasana involves duality even though they are in  
the form of  
mediation of various deity. They come in the form of duality  
of devotee  
and deity. All dwaidams are samsara because in dwaidam there  
is time and  
space; wherever time is there yama dharma raja. Time alone is  
responsible  
for birth, growth, decay, decease, death, separation of near  
and dear  
ones. If dwaidam is samsara, advaidam alone gives moksha.

Both kariyam and karanam will come  
under dwaidam. All the products and cause will come under  
dwaidam because  
in the kariya prabanja we experience duality. Whether you  
take a tree, it  
is full of duality with trunk, leaves, flowers etc. Same with  
human  
body. Karnam is also dwaidam because it is nothing but  
kariyam in  
unmanifest form. Therefore, karanam is also dwaidam, but  
this  
dwaidam is not visible therefore it appears like advaidam.  
Like sushukthi  
appears as advaidam, but it is also dwaidam. Nirvikalpa  
samadhi is not  
advaidam, dwaidam is there in potential form. The real

advaidam is beyond  
kariyam and karanam.

### **Dhrishti nisehtha or negation of the creation**

Brahman, the thuriyum, advaidam is  
beyond kariya karanam and neither kariyam or karanam.  
Gowdapadha focuses on the  
part that thuriyum or brahman or atma is not karanam.

No product has come out of  
thuriyum. This means nothing is born out of Brahman. This he  
does  
in four stages:

1. Logical negation of jiva shrishti: Pot space is seemingly born, but on inquiry you find out that birth and death, movement, plurality – everything belongs to pot only. Pot space does not have birth, death, movement or plurality. Body alone has birth, death, movement.
2. Logical negation of creation: through dream example, he logically negates the creation of the world. In dream it appears as though a world is created, there is space, time, object, transactions. Even though all these are seemingly born, but there is only one mind full of thoughts and there is no time, no object and no transaction. On waking you know; this is really not there. Similarly, from the standpoint of waker, there is time, object, space, transactions; but all of them are so tangible and real but when you wake up to thuriyum higher order of reality, this world is unreal. Dream world is unreal, from the dreamer's standpoint, it is real. Similarly, this world is unreal but thuriyum standpoint, this world is unreal.
3. Scriptural of negation of jiva shrishti: Scriptures clearly reveal jivatma paramatma aikyam. Through maha



vakyams.

4. Scriptural negation of jagat shristy: Scriptures repeatedly negate the universe by the statement there is no plurality at all in front of me. If the universe is not born, how am I seeing. If swapna prabhanja is not born, how do you see it? This is an erroneous perception. It only appears to be born; it is maya or mithya from thuriyum standpoint. From waker's standpoint, the world is real. For waker's transactions, the world is required. You can say world is unreal born. This is mithyatavam. Since there is no kariya prabhanja, Brahman can't be called karanam. Brahman is kariya karana vilakshanam.



## Atma gyanam or self-knowledge

Mind alone is responsible for samsara by creating duality. Moksha requires tackling the mind.

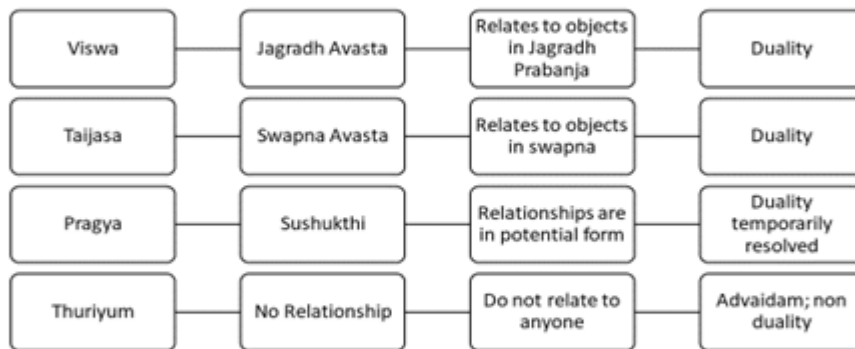
Mind is the cause of samsara and amani bava is the solution; another word is mano nasaha;

1. Mano nasaha means destruction of ignorant, problematic, burdensome mind. This you do it by making the mind wise. Replace the problematic mind by non-problematic mind by getting wisdom.
2. Mano nasaha is understanding the mind as mithya; once the mind is understood as mithya it is as good as destroyed because mithya mind is as good as nonexistence.



Snake can be understood only by understanding the rope; mind can be understood as mithya by understanding thiriya adhishtanam. Atma gyanam as the only means of mani pava and the only means of moksha. This atma gyanam is given two names:

1. Atma sathyana bodhaha:
2. Asparsha yogaha: A knowledge of myself which is free from all relationships. Atma is relationless because relationship requires duality; advaidam is non duality; in advaita atma, there is no question of any relationship.



When you say atma gyanam is freedom from all relationship, that can be frightening. We think security is because of relationship. Advaidam will tell the real security is discovering security in myself not in spouse, father, mother or guru or god. As long as security comes from outside, you are in trouble.

### **Nidhithyasanam;**

internalization of vedantic teaching or assimilation of wisdom. Who is the candidate for nidhishytasanm:

#### **1. Manda Adhikari:**

Limited qualifications has neither gyanam or gyana palam.

#### **2. Madhyamna Adhikari:**

Medium sadhana sadhushta sambandhi; he has sufficient qualification to receive the knowledge; but gyana palam does not come which means internal transformation does not take place. Such people

have to take to nidhidhyasanam or dwelling up on the teaching. It can be in the form repeated hearing; writing; reading, discussing, teaching are all nidhidhyasanam. Formal method of nidhidhyasanam is vedantic meditation which is ashtanga yoga. Lord Krishna elaborates in the sixth chapter. Gowdapadha also talks about this nidhidhyasanam.

3. Uthama Adhikari: Maximum sadhana sadhustha sambandhi:  
Gets gyanam and gyana palam at the same time

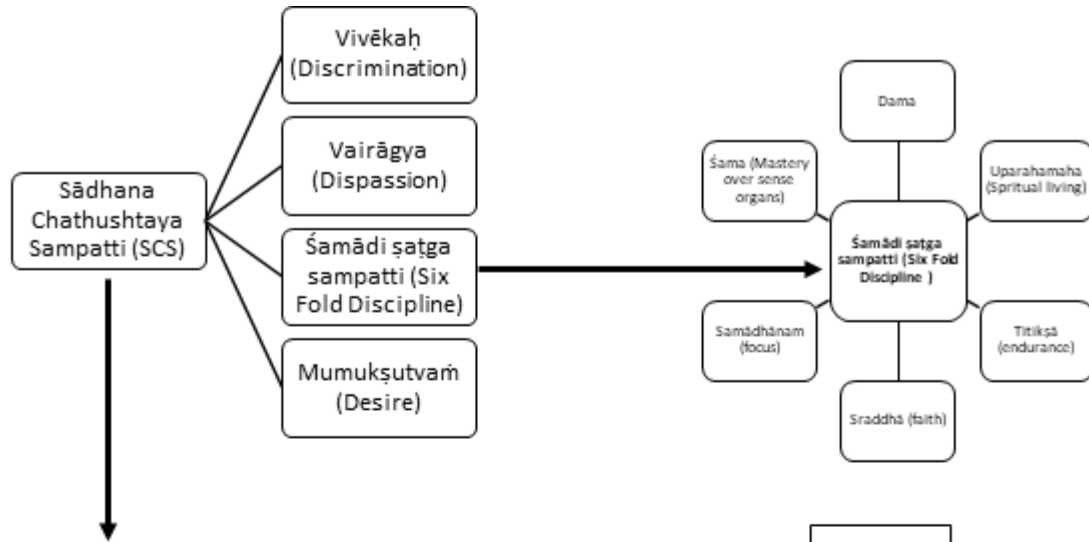
Restlessness, dullness, tendency experience occurring in meditation are the four obstacles; remove the obstacles and practice nidhidhyasanam Design the type of meditation that is suitable to you; gyanam will be converted to gyana nishta and the teaching will be available during transactions.

## **Conclusion**

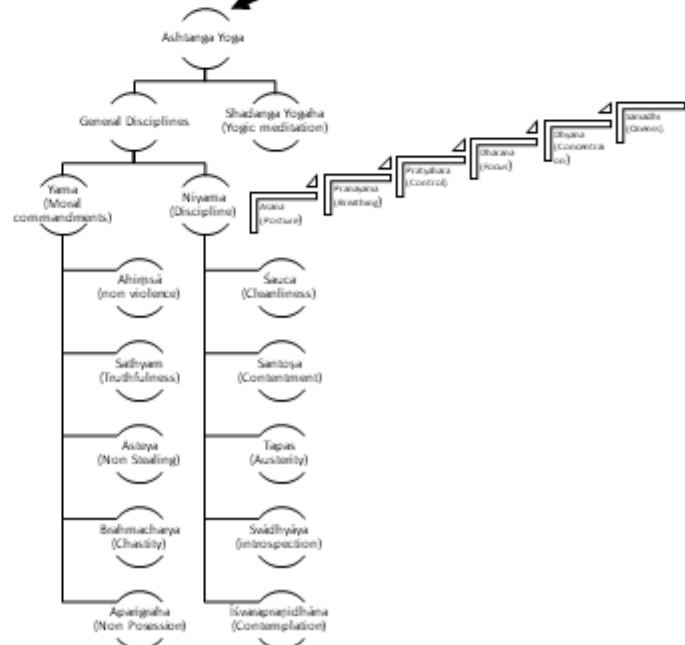
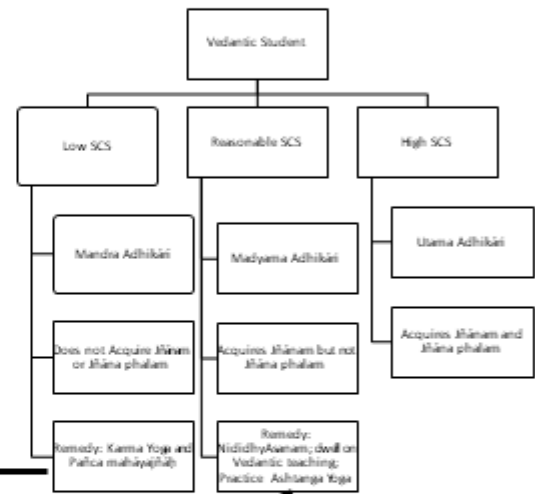
This thuirya atma alone is the highest reality or paramarthika sathyam; everything else experienced by me either pradhupadhika sathyam or vyavakarika sathyam and are mithya. In I the thuriyuum mithya prabanja appears and disappear;

## **Sādhana Catuṣṭayam**

Fourfold Qualifications



Dhyana Pratibandha (Obstacles to SCS)			
Obstacle	Guna	Cause	Remedy
Layaḥ (Dullness)	Tamo	Not enough sleep; Dullness of stomach; Physical activities	Proper eating; Allow adequate time for sleep
Vikṣepaḥ (Wandering mind)	Rajasa	Active mind; Focussed on vyavakarika sathyam	Develop vairāgyam; Dwell on abhyāsaḥ
Kaṣṭham (Stagnant mind)		Rāga (attachment) Dveṣa (aversion)	Develop vairāgyam; Dwell on abhyāsaḥ
Śvāda (Temporary happiness)		Progressing in meditation	Vivēkaḥ - Abhyāsaḥ in vedantic thoughts of pūrṇaḥ and asaṅgaḥ



# 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 abhyasa 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 abhyasa or gyana abhyasa 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 sasthantra

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;

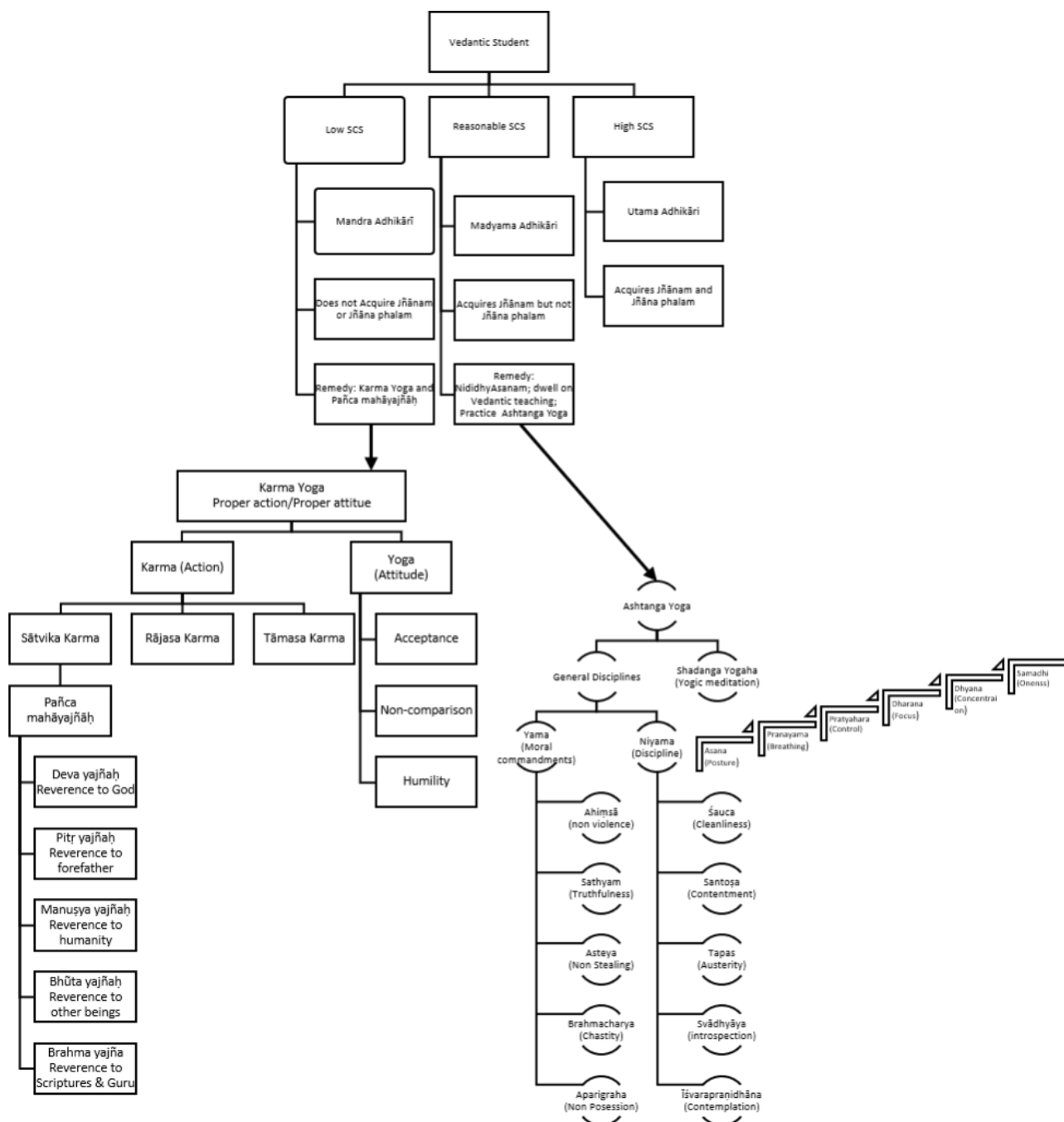
1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhaga: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation 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  
sashtra for nirvikalapa samadhi, said dwaidam is reality.  
Nirvikalpa  
samadhi will not prove advaidam or moksha. Advaida 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. Gowdabahda does not discuss the stages of  
meditation; these  
are discussed in Chapter 6 of Baghawad Gita; however,  
Gowdabadha discusses the  
four obstacles to Nidhithyasanam:

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.