

Mandukaya Upanishad, Class 15

The aim of the seeker is to grab hold of viśva (attention is on the object I witness), then to chaidhasa (attention to witness of the subtle), then to Pragya (witness of casual universe) and finally to Thuriyum. In Thuriyum I turn my attention to I the observer, who am continuously there.

In omkara, instead of viśva, chaidha and Pragya we are turning the attention to akara, ukara and makara. Ultimately I turn my attention to the consciousness which is the witness of the silence. From sound to silence to the witness of the silence. Both sound and silence are object but the awareness is not the object, but it is the witness of the silence. Sound is not in silence and the silence is not in sound, but the witness is in both. Omkara vichara is from the sound to silence to the witness of the sound and silence.

In the eighth mantra onward the Upanishads equates each mathra to each padha. The Upanishads prescribes a meditation to assimilate this equation. The sound Akara is taken as symbol of of virad or viwsa roopa. By practicing upasana, when we say the sound akara, the whole viśvarūpa should come into mind.

The idols are not piece of arts for us, but Vishnu or Shiva. Similarly we should train our mind to sound a as viśva. The two common features of the two are:

- Virat is the first gross creation; after Virat along all other devatas came. In the alphabet akara is the first letter.
- The sound akara alone transforms into all other letters. Akara is the transformative letter from all other letters are formed. Similarly Virat is also all pervading.

The benefit of this upasana are:

1. Worldly benefit; or Attains kamas and pervades in terms of his possessions. He expands in life also; in terms of children, grandchildren etc.
2. In life, he will become top most.
3. The spiritual benefit is his capacity to equate akara to viśva. This very skill is a spiritual benefit. When he practices vedantic meditation, as he chants omkara, his mind thinks Virat, to Hiranyagarbha and then to andaryamin then to chaithanya adhirshatanam. Facility or skill in omkara dhyānam through which he can smoothly land in consciousness.

Mantra 10

Taisaja, whose filed is the dream state, is the second letter "u" due to the similarity of superiority and mindlessness. One who mediates thus extends the range of knowledge and becomes equal to all. In his family there will be no one who is ignorant of Brahman.

The second pada chaidhasa or Hiranyagarbha representing the subtle universe. This is equated to the second mathra ukara. 0 is a mixture of akara and ukara based on the sandhi rule. This ukara symbolizes the meditation on the second pada. Common features of ukara and chidhasa:

The superiority: Hiranyagarbha is superior to Visva. Hiranyagarbha is superior because:

1. Subtle is always superior.
2. Gross is born out of subtle. Sukshma is kāraṇam (cause) and gross is kariyam (Effect).

Ukara sound is superior to the sound of Akara because ukara comes after akara. Therefore akara resolves into ukara.

Ukara being the resolution ground, it is superior. Therefore Hiranyagarbha and ukara are both superior.

Second common feature is that they both are intermediary status. If you take viśva, chaidhasa and Pragya. Chaidhsa is in the middle; ukara is the middle between akara and makara. Train your mind to see the whole subtle universe or the cosmic mind or cosmic knowledge.

The benefit of this upasana:

You can practice this as a sakama upasana, you will get the following two results:

1. Because the upasana is on total Jñāna sakthi, it is equal to Saraswathi upasana and the upasaka will become a great learner. The extent of his knowledge will increase.
2. He will become a common man to everyone. He will be accepted by all groups. His knowledge will influence other members of his family also and they will become more learned person.

Mantra 11

Pragya, whose field is the sleep-state, is the third letter "m" due to the similarity of being a measure and being the ground of dissolution. One who meditates thus knows the truth of all this and becomes the ground of dissolution.

The third mathra of omkara is makara and should be equated to Pragya otherwise called andharyami or Eeswara. Pragya should be mediated up on makara. The two common features:

1. Mithihi means a measuring vessel. Pragya and makara are comparable to a measure. Measure (ulakku) disappears in a sack of grains and appears again later. Pragya is also a measure. When I go to sleep, the visible world

of my knowledge, ignorance they all enter into me. But they all appear again when I wake up. This cycle happens every day. Therefore Pragma is like a measure. Similarly when you say makara also, we swallow all other sounds. The speaker when he closes the mouth with the sound ma, all other sound dissolves, but they all come back when I speak again. So the sound ma is also like a measure where all sounds disappear and appear.

2. Abithihi: Means ground of dissolution or merger or disintegration. This is the common feature between common feature between Pragma and makara. Pragma stands for one who is in sleep state; one associated with kārāṇa prabañca. As Pragma I dissolve everything into me. At samshti level, Eeswara dissolves everything into himself. The sound makara is also the resolution of all other sounds. When you shut your mouth, it becomes m. That will be the last sound you will product, when you close the mouth.

Keeping these two common features, one should practice.

The one who practices this upasana he will get two fold benefits:

1. Because of measure upasana, he will be able to measure everything and everyone properly.
 2. He becomes the ground of resolution; he becomes one with the Eeswara.
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Mandukya Upanishad, Class 28

Whatever object is perceived by me can't be ultimate reality, whether it is perceived in swapna state or jagradha state or even in higher state. It is because to prove its very existence, it depends on the subject. Because the existence of an object can't be proved without a perceiver. Therefore, perceived has a dependent existent so it is mithya. Any perceived object is subject to interpretation and it is perceived through an instrument of perception like mind, etc. These instruments are never uniform in the perceiver. Since the instruments vary, the perceived objects will also vary from perceiver to perceiver. The reality is only the perceiver and of course I will enjoy the status of a perceiver from the stand point of object, but once I negate the object, I will not have the status of perceiver. Therefore, perceiver status is relative reality. I the perceiver minus the perceiver hood is the absolute reality or Thuriyum. If a person misses this truth, then I am under the spell of Maya and the relative reality I mistake as absolute reality. Mithya will be mistaken as sathyam, vyavagarika sathyam will be mistaken as paramarthika sathyam. Therefore, confusions are many and truth is one. Some are thoughtful, but many are thoughtless confusions. All the systems of philosophies are thought out confusion. Vedanta is not a system of philosophy at all. If it is, then it will be a thought-out confusion. Vedanta is the removal of all confusion related to other systems. Our philosophy should be as long as you live be happy and make others happy. Don't be influenced by these confusing philosophies.

Some philosophers are obsessed with various stages of life (Brahmachariyum, gragastha etc).

Grammarians are obsessed with words. Some other people are obsessed with Brahman as kariyum or effect. Some other people are obsessed with karana Brahman or cause.

Verse 28

The knowers of creation consider the creation to be the Reality and the knowers of dissolution consider the dissolution to be the Reality. The knowers of sustenance consider the sustenance to be the Reality. All these are ever projected on this Atma.

Some people are obsessed with the process of creation. Some other people study what will happen to this world after some time. Some other people do not believe in creation or dissolution as matter cannot be created or destroyed. In consciousness there is neither shristy, laya or sthithi. All these are extrovertedness. We can go on as confusions are endless. All these people have different conclusion and each one strongly holds on to his confusion and vehemently argue that this is the whole truth, and any other philosophy is not the truth. Every system is exclusive system, knocking of the other. Truth can never be exclusive but must be all inclusive.

Verse 29

One sees that thing as the Reality which thing a teacher shows him. Having become one with him, it protects him. Firm conviction in that possesses him.

Every human being conditioned and influenced by on system or another. Every person begins to see that particular thing – whatever the truth shown by another person, parents, guru etc. – as the truth. We should allow them to continue in their own system. You pray to your god, who is mithya, and pray to lead me to untruth to truth. Even worshiping mithya Eeswara will lead to sathyam Brahman. Behind every mithya there is sathyam. Mithya worship is not totally mithya because mithya requires adhistanam. You can never have mithya snake without rope sathyam. So whenever you worship mithya, you are worshiping the adhistanam behind it. Behind every deity the

Thuriyum Brahma is there.

Verse 30

This Atma is considered to be separate from these objects which are really not separate from the atma. One who really knows thus expounds the Vedas with clarity.

Initially the seeker assumes the object to be the ultimate reality. When he looks up on some objects as the truth, he certainly differentiates himself from the truth, declaring that he is not the truth. I the atma is taken different than the world and each object as the truth. As long as I am going to having this division, I will be helpless. Worshiper, worshiped duality is mithya.

Mandukya Upanishad – Summary

Class 81

Summary

Alathi Prakarana is the fourth and final chapter of Mandukya. In the first three chapter the teachings given out in Mandukya upanishad were discussed. In first chapter called agama prakaranam, the mandukya verses were briefly analyzed. In vaithathya prakaranam and advaida prakaranm, the focussed was on aham sathyam and jagat mithyam. I the observer is the absolute reality and whatever I observe have a lower reality. We do not say they dont't have reality, just lower reality. This is the main teaching of mandukya and all other upanishads.

The jagat mithyatvam was highlighted in second chapter. Vaithathyam means mithyatvam or enjoying a lower order of

reality. In the third chapter advaيدا prakranam, atma sathyatvam was highlighted. I am the absolute and ultimate and only reality. Everything is unreal. The meaning of I is not the physical body, mind or thought but pure consciousness which is different from them. Anything observed is mithya. Is God sathyam or mithya? The counter question is what is the definition of god? Is that an observed object or the observer the consciousness principle. If god is an observer object, then that god also come under mithya within time and space subject to arrival and departure. If god is chaithanya tatvam, the pure consciousness, then that god is sathyam. Aham sathyam. This second feature of atma sathyam is highlighted in the third chapter. Two main corollaries:

1. We should not count mithya along with the sathyam. We can count two sathyam or two mithya; we cannot count one sathya and one mithya together. We can't add waking earning and dream earning together. The observed world can't be counted. The only thing I can count is I the observer. I the observer not only the reality but also I am nondual without a second.
2. Sathyam can't be affected by mithya. A less real thing can't pollute the absolute reality. e.g. cinema screen, which is not affected by the images projected. Whatever happens in the observed world can not affect me. The observed universe can't affect the observer. Can the world affect me? Counter question should be what is the meaning of word "me". If it refers physical body, then the world and the physical body both come under observed objects. Then the world will affect me. If I refers to the thuriyum, then I the pure consciousness can't be affected by the world. This is called ahangatvam. This knowledge liberates me because I need not be concerned about the events in the universe. I can't control the universe, so If I become obsessed with it, then I will be affected by it. I should know I am unaffected by them. This knowledge gives me freedom and that freedom

is called jivan mukthi. From the standpoint of body, I continue to do what I need to do. But I always remember that the total events are beyond the control of individual body. I have the sakshi bava which helps me in controlling overwhelming emotional reaction.

The essence of the teaching of the first three chapters is aham sathyam jagat mithyam.

The fourth chapter alathi shanthi prakaranm consisting of 100 verses and primary purpose is to negate other systems of philosophies and establish that anything other than advaidam will not solve the problem. Any solution will be temporary. In dwaida there is no permanent solution.

The second purpose of the fourth chapter, is to re-enforcement of advaidam. The chapter is divided in five topics:

1. Verse 1 to 10 is introduction:

1. First Gowdapadha offers prayer to the lord and this teaching. Lord is seen as aadhi guru. The special title given to the teaching is asparsa yogaha. The teaching in which I recognize myself as one who is not affected by anything in the world.
2. Glory of this teaching: Beyond all the debates; All the systems primarily argue about the origination of the world. If Bagawan is omniscient, omnipotent and compassionate why should he create evil, suffering etc. We are here and that creates suffering; suffering creates samsara; samsara requires liberation; liberation requires sadhana. The creation is the starting point, and everyone had different theories and they all quarrel with each other. If advaida enters into this creation, then we will get into problem of getting closer to one system becoming enemy of other systems. If we invent a new theory

which is different from all other theory, then you will be criticized by all other theory, Advaidam has no theory of creation. How do you explain the creation? In advaida, there is no creation at all. I have to give a theory of creation only when there is creation. Creation is world's confusion, which is ignorance. Therefore, beyond argument or avivaygaha.

2. Verses 11 to 27 negation of other dualistic systems: All other theories of creation will have logical problem because there is no creation; we have committed a fundamental mistake; he takes a sample of theories:

1. Sankya dharshanam: Beginningless prakrithi (basic matter) has produced the creation; From scrip ritual, (Sruthi), logical (yukthi) and experience (anubava).

1. Vedas clearly says Brahman is the karanam.

2. From our experience we know any cause is endowed with a beginning and so any cause is an effect. Tree has borne out seed; seed has a beginning. child and parent are all have a beginning. There is no cause in creation which is beginningless. Therefore, prakrithi as a beginning less cause is against experience.

3. Logic shows any cause is subject to modification to produce effect; anything subject to modification is endowed with beginning and end. Therefore, prakrithi as a beginning-less cause is illogical.

2. Dwaida dharshanam: Karma is the cause of creation. If you take karma and sareeram, which one is the first? Then you can't say one is the cause of the other; you can't say it is a chain, because then what is the beginning of the chain? Ultimately you have to say that it is a beginning-less chain. Whatever doesn't have a beginning

will not have an end also and therefore moksha will not be possible.

3. Bowdha dharsham: Buddhist philosophy: Very close to advaidam; jagat is mithya consciousness is sathyam. Consciousness is only momentary, and this momentary consciousness flow is sathyam. The observer is not eternal consciousness but a flow of consciousness. If there is a flow, then is who is witnessing the flow? All the consciousness in this theory exist only for a moment. To talk about a momentary consciousness, you need a permanent consciousness.

3. Verse 28 to 54 vedanta sara: Aham sathyam jagan mithya; The world consists of three pairs:

1. Viswa and sthula prabanja

2. Taijasa and sukshma prabanja

3. Pragyā and karana prabanja

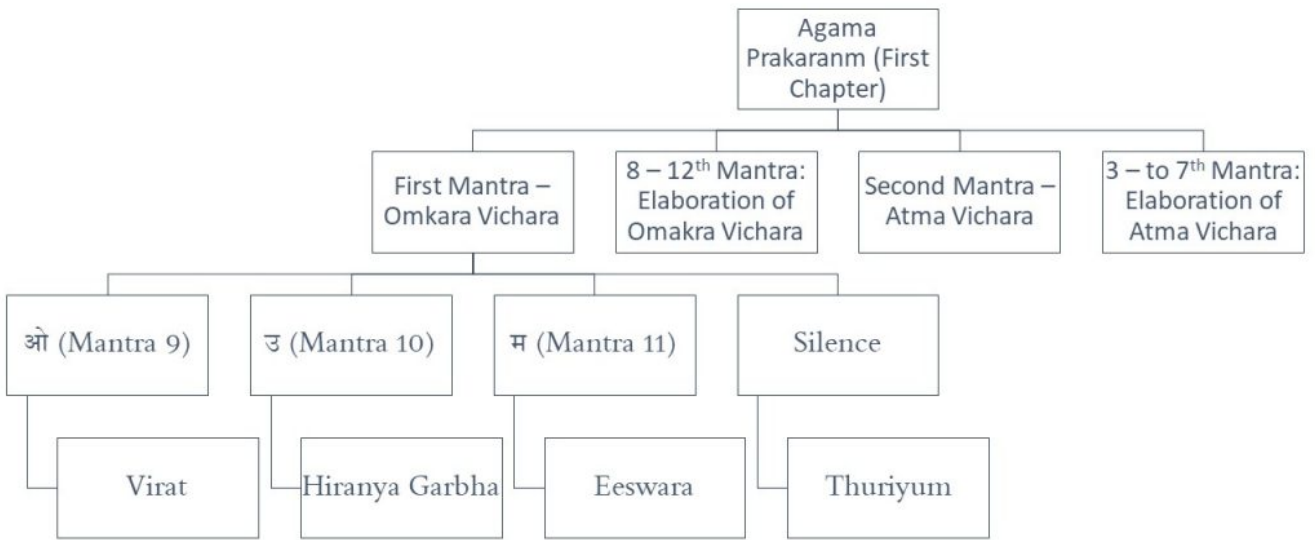
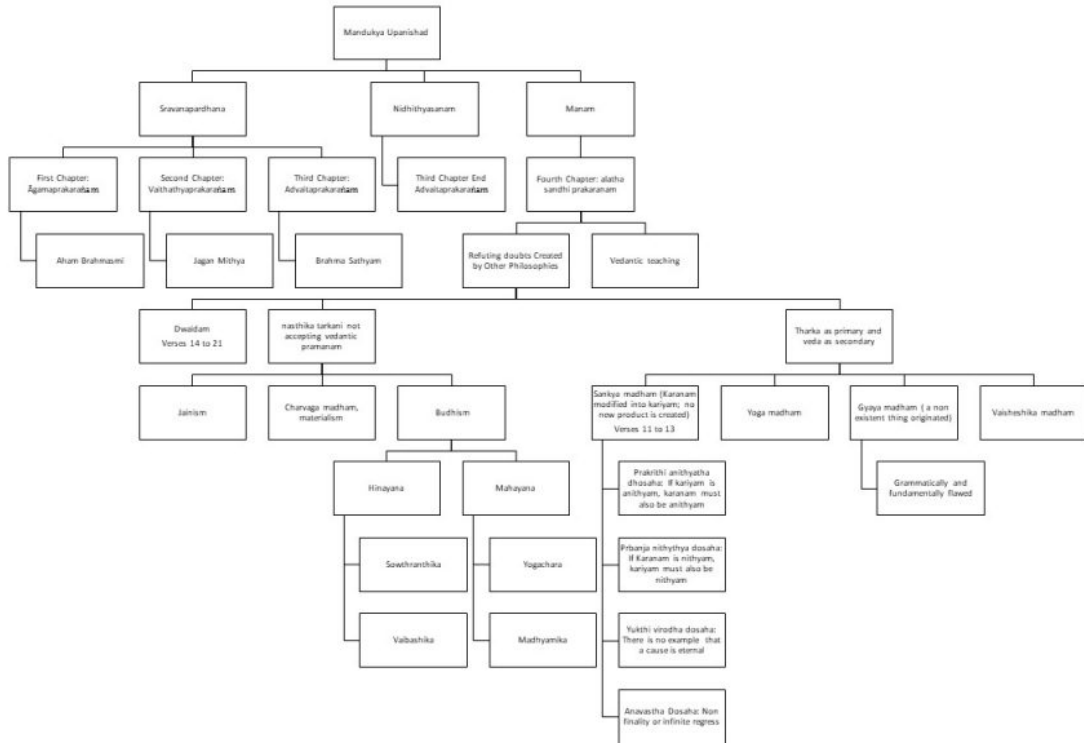
4. I the thiryum is the only sathyam. We can say that the world is unreal only from the standpoint of thuriyum. From the standpoint of body, the world should be treated as very real. Treat the body properly by treating for illness etc. You can boldly say the world is unreal if you look from thuriya dhrishti. With the help of swapna dhrishti example he proves this. He also gives aladha dhrishantha or fire brand. This is to show karanam akam; the fire brand is only one but when you move is the shapes are many. The pattern does not have reality and do not exist separate from fire brand. That single tip of the fire brand, is bright and effulgent. Karana ekatmvam, sathyatvam and swayam prakasam. Similarly, consciousness is ekatvam and the entire world is anekatvam. Consciousness alone is real the various patterns of the world you experience does not exist separate from the observer and therefore are all mithya. The consciousness is self-revealing and

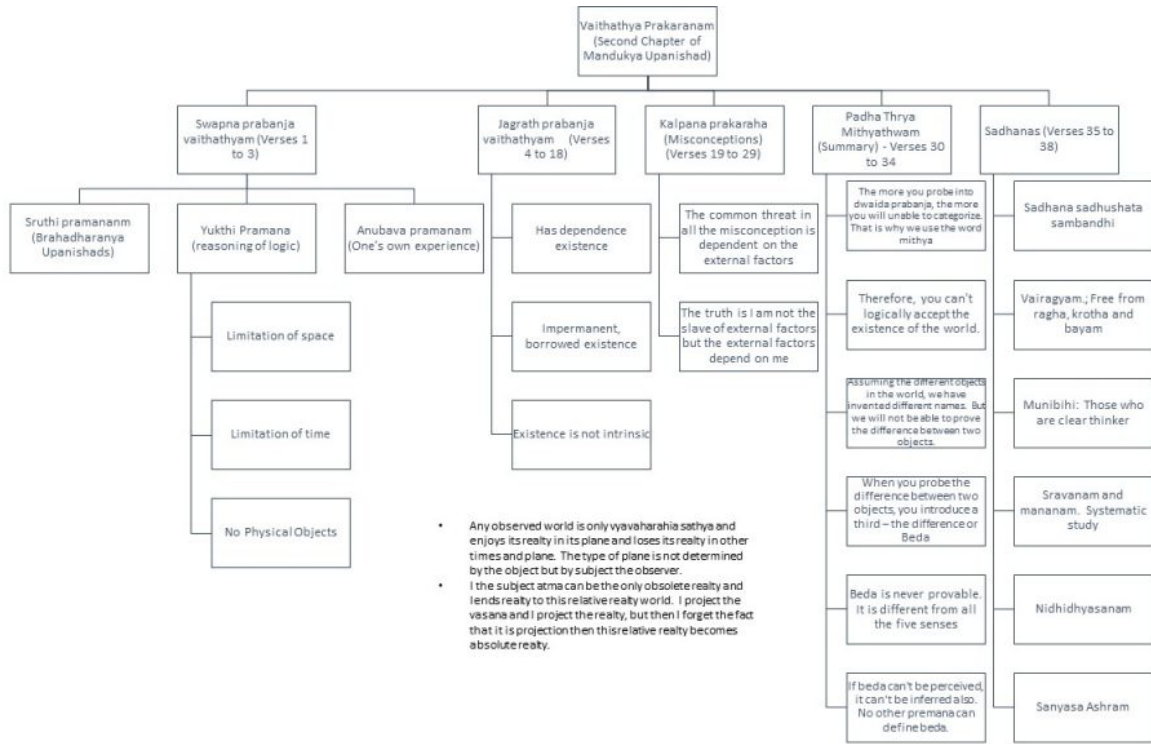
need not work to know or experience this consciousness.

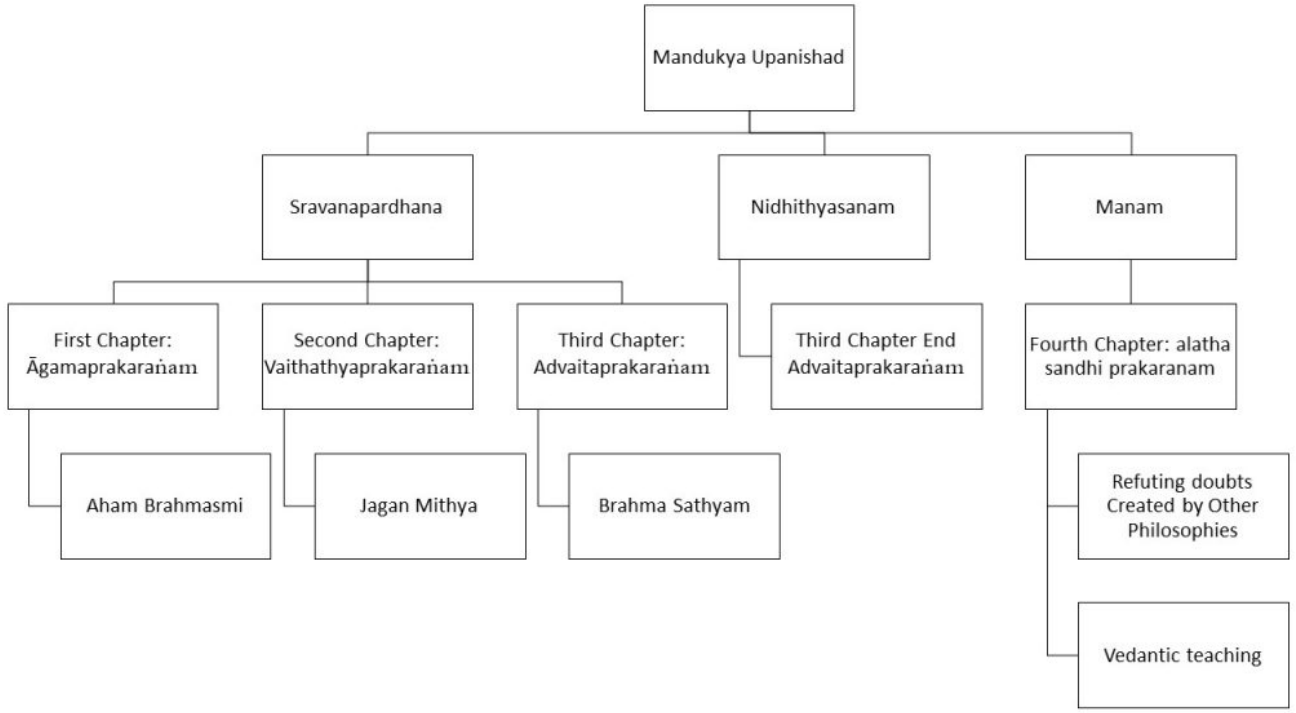
4. Verse 55 to 90 Vedanta Sadhanani: The primary and only sadhana is discovering my thuriya swaroopam. If I discover the thuriya swaroopam, then I am beyond time and space; if I come down to body level and function as viswa and taijasa, I have come down to desa and kala – time and space. I will have the problems created by time space: old age, disease, death: insecurity. Other than thuriyum, wherever you go there will be insecurity. For gaining this knowledge, you acquire sadhana, sadhusta sambandhti; gain the knowledge that I am beyond time and space; that alone will create freedom.
5. Verse 91 to 100 Conclusion: When you discover thuriyum, whatever you are looking for, security, poornative, peace, ananda: all the fundamental wants you will not get outside; they are all your own nature; you claim your higher nature to get those; claim it and be free.

The nasamakra is in the form of knowledge.









Mandukya Upanishad

Class 80

Verse 96

The spiritual seeker starts the journey as a pramadha associated with the body mind complex, he discovers himself as seeker who has not attained the qualification gyana योग्याdha pramadha. He then practices sadhana sadhustha sambandhi and become gyana योग्याdha pramadha, a knower with qualifications. Then he practices sravanam and manam and gains knowledge which also belongs to mind, he becomes gyani pramadha. Then he should keep a balanced mind in day to day life, but he gets agitated and gets angry. At this point, he refers himself to pramadha and not sakshi. If you want to get out this disturbance, he should practice nidhithyasanam for a long time become gyana nishtaha which indicates that the mind is undisturbed all the time. The gyana nishta also belongs to

mind and still as a pramadha. Once he stays as a gyana nishta for some time, I should not claim as gyana nishta I identify with my mind. Only when gyana nishta is strengthened the gyana nishta pramadha falls and thereafter I don't claim also. Gyana nisha, gyana agyogta etc. are attributes of pramadha ahangara. I am the saksthi the witness of mind. These qualifications of mind belong to pramadha and not sakshi. As sakshi is always liberated. The spiritual journey is also from the standpoint of pramadha. After gyana nishta I claim I am sakshi and disown gyana nisha also. Once I have claimed I am sakshi, really speaking I am not sakshi also. To claim I am sakshi is to claim I am illuminator and indirectly indicating a second thing. Once I know I am illumined by mithya, my illuminator status also becomes mithya. the consciousness does not illumine any object. Because there is no second object at all, as the second object is mithya. Consciousness does not contact matter because there is no matter that is separate from consciousness. Clay can't contact pot because there is no pot other than clay to contact. Sathyam can't contact mithya. Therefore, I the thuriyum I am relations less consciousness. I don't have contact with anything. Only if I have contact, I can be called illuminator. In advaidam where is the question of sakshi? I am asanga chaithanyam.

Verse 97

The assimilation of Mandukya involves assimilation of the knowledge that I am advaida chaithanyam or non-dual consciousness. Only when I am advaidam, I will be muktha. Duality, time, space, mortality, insecurity, fear samsara will all come one by one once I get duality. You can perceive a thing as a mithya but not as sathya. Even thought of anatma vasthu arrives as a real entity for an indiscriminate person. Asangatvam is gone and a relationship will come either in the form of raga or dwesha and relations less status will go away. Every time I get angry, the problem is with me and I

have become a viswa or taijasa. Once a person gets attached to external object, that person will be kept busy. Every relationship will create duty after duty, giving no time for vedanta. How are they going to gain knowledge and drop ignorance? How is the destruction of ignorance will take place?

Verse 98

The avaranam covering the thuriya swaroom is not removed by agyanis. This may raise the doubt that there are two things – thuriyum and avaranam or agyanam or maya. We do accept anadhi agyanam but that agyanam is not as real as thuriyum. They do not enjoy the same order of duality. If thuriyum and agyanam are equally real they both can either be destroyed or can be not destructible. If agyanam can't be destroyed, then there will be no knowledge of thuriyum. Therefore, one must be sathyam and the other one is mithya. Thuriyum is paramarthika sathyam and agyanam is mithya or vyavakirka sathyam. Thuriyum is not contaminated by gyanam or agyanam or maya because from thuriyum standpoint, Maya is as good as nonexistent. From all jivas standpoint, thuriyum is swaya prakasa because the covering is seeming covering and removal is also seeming removal. From the paramarthika dhrishti, everyone is born free. Everything – atma gone etc. – are figurative expression and empirical angle. The wise people figuratively say that the seeker gains knowledge and words like liberation are all figurative expression, similar to running away from rope snake – there is no snake to run away.

Verse 99

There is no second duality objectified for an all-pervading wise person – who is thuriyum or all-pervading chaithanyam. For that person, consciousness does not contact any person. Because there is no matter separate from consciousness. Agyani's consciousness also does not come in contact with anything. A gyani knows there is no second object whereas an

agyani thinks there is a second material object. This is true with regard to all jivas – that there is nature is thuriya chaithanyam. This teaching is not budhist teaching but vedantic teaching. In budhism also the world is negated. Because of this common feature, many people mistake that advaidam is only a version of budhism. However, budhism does not accept veda pramadham.

Verse 100

The fourth chapter started with a prayer and ends with prayer.

We are offering namaskaram to that thuriyuam which can't be comprehended as an object of knowledge. It is available for knowing only as I but can never be experienced as an object. It is extremely subtle and deep for a gross mind because a gross mind always wants to objectify things. Such a mind can never grasp Brahman. That thuriyum is eternal, birthless, deathless, uniform without any internal differences or pollution like space. We are offering namaskra to that thuriyum. How can you do namaskara to that thuriyuam? Thuirya namaskara is only in the form of thuriya gyanam.

If doing namaska is in the form of knowing, then knowing is also objectification. Knowing thuriyum is claiming the fact that I am thuriyam. Listening to sastra is also form a puja. The fire is not physical fire, but it is gyana agni. The oblation is duality, viswa, taijasa, pragya; sthula, shuksham and karana prabanja are all oblation. After this namaskara, I will not get up as an individual. According to our capacity, we do a compromised version of namaskara in temple.

Mandukya Upanishad, Class 79

Class

79

Up to 90th verse, Gowdapadha was summarizing the Upanishads teaching of Madukaya Upanishad aham sathyam and jagat mithyam and refuted all other systems of philosophies.

From 91st to 100th verse, Gowdapadha is winding up the entire teaching. The essence of the teaching is whatever we want to achieve, is already our nature. This is the irony of life; we search all over and come back to our-self. Security, peace, fulfillment etc. we have within ourselves in absolute measure and can't be attained externally. We finally find out that we are what we want to be.

The word aham or I is neither the pure thuriyum nor pure viswa taijasa pragya (collectively called ahangara). Thuiryum is the pure consciousness. The I is neither the pure ahangara nor the witness; it is the mixture. Pure ahangara doesn't exist because it requires chaithanyam to exist. Pure sakshi also can't say I am, because it does not have any attributes. The misra or the mixture says I. In the initial stages of life, even though we are a mixture, what is prominent is ahangara. The sakshi is subdued and we are not aware of. Therefore, initially the jiva is ahangara pradhana jiva. When we say want moksha, we are only asking for improvement of this ahangara

pradhana jiva. Then ahangara pradhana jiva does karma yoga, sadhana etc. and becomes gyana yogya, endowed with all qualifications. Then gyana yogya becomes gyani. This title belongs to buddhi and therefore the ahangara pradhana has become gyani. The gyani continues sravanam does nidhidhyasanam and becomes gyana nishaha. I am not disturbed by the events of life. This is also from the standpoint of ahangara pradhana jiva. At this point jiva is not ahangara pradhana and I look at myself as sakshi pradhana aham or thuriya pradhanaa aham. Ahangara becomes feeble and thereafter I don't say I made the journey because I have not traveled because I am the sakshi who does not travel; who is never impure; this is sakshi pradhana dhrishti.

I don't look at myself as gyani, but I am sakshi pradhana jiva. From ahangara dhrishti, shanthi has to come gradually; from ahangara dhrishti shanthi is mental peace; from sakshi dhrishti, shanthi is my nature.

All jivas are essentially thiruiya chaithanyam; the difference is from ahangara dhrishti; from sakshi dhrishti they are all one and the same. The very statement all jivas imply there are many jivas. But this is from ahangara dhrishti. Bodies are many, minds are many but chaithanyam is only one. This

chaithanyam
is birthless, shantham and ever pure.

When I look at myself from ahangara
angle, I have to attain purity; but when I look at myself from
sakshi angle, I
am always pure.

Verse 94

First problem is sense of isolation
or smallness; we want to belong some group. This is samsara.
All
the dualistic philosophers face the same delusion and the
problem of
samsara. Philosophies like sankya, gyaya, vaiseshika, poorva
mimamsa and
yoga are all dualistic. They all conclude I am I, you are
you. Lay
people suffer before thinking and the philosophers suffer
after thinking.
All these dualistic philosophers are unfortunate that they
come to the
conclusion of dualistic.

Verse 95

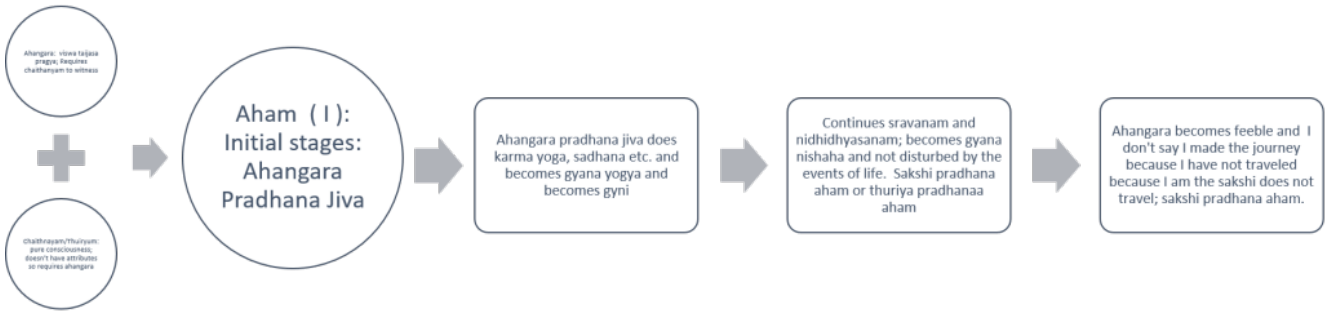
There are some fortunate lucky
people who are born in a culture where this teaching is
available, and who
receive, understand and assimilate this teaching. They have
firm
conviction of advaida thuriyum. The perception of differences
will continue
and the experience of the duality can't be removed by advaida
gyanam. We
are only removing the false notion. Experience of duality
will continue

for gyani, but he knows advaidam is sathyam. Those are who are established in the advaida gyanam, they are the greatest gyani. Most people can't appreciate the gyanam of a maha gyanis. Advaidam gyanam is so great that not only I am liberated from samsara but I am also liberated from the need for the appreciation of my liberation by others.

Verse 96

When I claim I am the sakshi chaithanyam, there is also duality. It means I am witness consciousness, it means I am witness and that there is a world that is witnessed by me, which is called sakshyam. Once I accept the sakshi and sakshyam, there is duality. Even the status of sakshi is only temporary; from my own standpoint, I can't call myself sakshi. To talk about relationship there should be two things belonging to the same order of reality. Two individuals in wakers world can have relationship; two individuals in dream world can have relationship; one individual in wakers world can't have relationship with an individual in dream world. Consciousness and matter can have relationship only when they are in the same order of reality. Consciousness is paramarthika sathyam and matter is vyavakarika sathyam and therefore they can't have true relationship; if they have any relationship, it can only be apparent relationship.

The status of dream like being rich etc. do not apply to waking world.



Mandukya Upanishad, Class 78

Class
78

In verses 87, 88 and 89 Mandukya upanishad was summarized. The teaching is that the avasthasthrya sakshi is none other than Brahman. The sakshi is thuriyam and knowing the thuriyam alone gives moksha.

In the 90th verse, Gowdapadha talks about sadhanas to be followed. The four factors to be followed before starting the sadhana. The four factors are:

1. Heyam (mithya vasthu): The prabanja is mithya and only atma is sathyam; everything else is mithya and anatma. Nothing wrong dealing with anatma because life is nothing but interacting with anatma. But one should not be totally dependent on

anatma and seek

security, poornatvam and ananda. Everyone seeks these three, but

anatma or mithya prabanja can't give. Reject (don't emotionally

depend on) the anithya mithay vasthu.

2. Yeyam or vigyeyam: (Sathya vasthu): What is the ultimate thing to be known and relied upon. Thuriyum.
Learn to lean up on the sathya vasthu.
3. Apyam: To discover and rely upon atma; sadhana sadhusta sambadhi; sravanam, mananm and nidhidhtyasanam; acquiring a guru
4. Pakyam: That which has to be rendered ineffective. Roasted seeds do not sprout; they will be tasty to consume but they will not germinate. There are certain tendencies in our mind, but we can't remove them. We can roast them, so they won't cause problem. These are the fundamental nature of raga dwesha; we all have natural likes and dislikes. Adharmic raga dweshas should be eliminated right away. Other ragah dweshas reveal my individuality; they are not adharmic; example food preferences; you do not need to eliminate them. Make sure those raga dweshas are non-binding; binding ragadwesha is one where if it is not available, I become miserable; these are obstruction to spiritual growth; non-binding ragadweshas are one I accept by choice. These must also be dharmic.

Practice all these four and come to the dependence of thuriyum, which is self-dependence or moksha.

Three of these, Heyam Apyam and Parkya, are vyavakarika sathyam and are useful at the time of sadhana and should be utilized temporarily. Yeyam or vigyeyam is the ultimate reality. Once we attain this reality, we should not depend on the other three. Dependent on sasthram, guru, baghawan as an object are all should be temporary.

Verses 91 to 100 the conclusion of the entire karika teachings. What vedanta wants us to communicate is that every basic need we already have within ourselves. Struggle for security and protection last throughout our life and all our actions are triggered by this sense of insecurity. Protection from bayam is what we seek but our very nature is abayam or security. The real I alone sustain the world. The security is not only available within me but it is also not available anywhere else.

After security, we seek poornatvam or completeness. That is why we always we grab on to anything. Grabbing and not giving up anything is what most of us do. Once I know I have what I want. struggles in life will go away.

Verse 91

Every jiva by very nature is like
akasa. Common feature of atma and akasa.

1. All pervading,
2. Indestructible
3. Accommodates everything
4. Never polluted by whatever accommodated.

I am anadhi, without a beginning, as
atma. There is no question of rebirth, because it is valid
only when
there is a first birth. At the level of atma, there is no
plurality at
all. There is only one jivatma which is none other than
paramtma.
We can count bodies etc. but chaithanyam is one and the same
which enlivens everybody.

Verse 92

This atma swaroopam, is not only
wonderful, but it is also always evident. It is never covered
at any
time. It is experienced by everyone all the time. Thuirya
atma being
consciousness, consciousnesses being ever evident, everybody
is experiencing
thuriyum all the time. The problem is not the lack of
experience of atma
or consciousness; but we have attributed certain limitations
to ever evident
consciousness. Our problem is the misconception of the
limitation of the
body that we have attributed to the consciousness. Remove the
limitation
that we have superimposed. The limitless consciousness I am.
We
don't require new experience; we only need to drop the super

imposition.

The consciousness is clearly evident; there is no doubt at all. The

person who realizes this, will be ever free from stress, restlessness; will be

relaxed. Such a person alone is fit for moshā or immorality.

Verse 93

Similarly shanthi is not

something we need to acquire; that is my real nature from the beginningless

time. We are not working for mental removal of thoughts. If you

define shanthi as thoughtlessness, that will not be possible as you will not be

able to maintain thoughtlessness permanently. The function of the mind is

to entertain thought; life involves using the mind. Let the mind

entertain the thought, but the presence and absence of thought has nothing to

do with my real shanthi which belongs to atma. Therefore, ever free from

samsara. The so-called samsara is a vyavakarika event that can't disturb

my real nature. This is true of all jivas and only some jivas have

claimed this nature; All the jivas are really only one.

Mandukya Upanishad, Class 77

Chapter

77

From 75th verse, Gowdapadha discussed samsara karanam which is ignorance of higher nature (thuriyum) and identification (viswa, taijasa or pragya) with the lower nature Ignorance is agyanam and mistaken identity is adhyasaha. So, the problem is agyanam and adhyasam. The solution is gyanam and the gyanam should result in me not conducting the mistake. When the agyanam and adhyasam ends, that is moksha.

The palam is twofold.

Immediate palam is I own my true nature which is ever free from samsra. I am the thuriyum which is shantham, shivam advaidam and chathurtham. I was, I am, and I ever will be free from problems.

The secondary benefit is at the level of mind. This is secondary benefit because it belongs to mind which is anatma. with which I am not seriously identified with. But this mind will get some benefit in the form of refinement. Mind has vivekam, vyragyam, samadhi, saktha sambandhi. These belongs to mind and not to atma. Mind has to develop these and moral values. Once a person gets gyanam, mind gets further refinement; all the virtues he

has gained before
gyanam increase further quantitatively and qualitatively.
Vyragyam,
samah, dhamaha, thithiksha, samadhana etc. acquired before
getting gyanam,
increases multi-fold after getting gyaanam. This happens
automatically
after acquiring gyanam. Virtues that were sadhanam
(deliberate) before
becomes lakshanam (natural). This natural refinement of mind
is jivan
mukthi. A wise person (gyani) is relaxed all the time.

Verse 87

Gowdapadha wants us to remember that
karikas are not independent work of his own. Karikas are the
teaching of
Mandukya upanishad. If we forget the Upanishad, we may take
the karika as
his teaching. In these three verses he is summarizing the
teaching of
Mandukya upanishad.

Mandukya teaching is the I am
avasthasthra shakshi. Jagradha avastha, swapna avastha,
sushukthi avastha are avastha thrayam. In each avastha there
is a subject
and object. The three pairs belonging to three avasthas are
subject to
constant change and modification. I am nirvikara sakshi
chaithanyam,
which illumines the three savikara pair. Avasthathraya viveka
is the
teaching of Mandukya upanishad.

Lowkikam is jagradha avastha; sudham
lowkikam is swapna avastha; loko tharam is sushukthi.

Jagradha avastha has a pair; the first one the experiences or cognitions within yourself. In jagrahda avastha, for every internal experience, there is a corresponding external object. Jagrath is experience plus object. Jagradha avastha is that state in which there is a pair of factors, consisting of external object and internal thought.

in Swapna avastha the experiences are recollections of our own vasana, but there are no objects external to our body. Swapna is only thought world, we do not have corresponding object. It is object-less thought in swapna. Object-less experience is swapna and object and experience is jagrath

Verse 88

In sushukthi there is neither an experience nor a corresponding object.

In all the three avastha the subject object pair is gyanam and gyayam. Gyanam and gyayam is also subject to modifications. Cognition and object are subject to modifications. The changeless principle in all the three pair is consciousness principle, which is called vigyayam. Gyanam is hanging experiences, gyayam is changing objects of experience and vigyayam is changeless witness consciousness. All upanishads and all wise people discuss these three

topics in vedanta.

Verse 89

These experiences can be broadly classified in three category: Jagrath gyanam, Swapna gyanam and Sushukthi gyanam. The three gyayams are the external objects in jagrath avastha, internally projected objects in swapana avastha and in sushukthi agyanam (ignorance) and sukam. Only differencce is in sushukthi, we don't recognize the gyanaam gyeyam pair at the time of sushukthi. In sushukthi, they are in potential form and we recognize them after we wake up.

Once a person goes past the three padas one comes to know thuriyum. One has to go through all three padhas to get to thuriyum. Once the thuriyum is known, they attain brahman-hood. He will claim that I alone am appearing as the entire creation. This is similar to dream and waking state. In this life itself, a gyani will be able to claim nothing is away from me.

Verse 90

To gain the knowledge successfully one must know four factors with clarity in the very beginning:

1. Heyam (mithya vasthu): Those which are to be rejected or given up; The entire anatma prabanja or material universe or the first three padha (viswa, taijasa, pragya) are all mithya and subject

to change and destructions. One must transcend anithya vasthu; some of them we can temporarily make use of for our intermediary goal.

But ultimately they must be given up. Similarly pole valuter.

Temporarily leaning on antama is allowed. You can lean on Eeswara,

guru and sashtra. But ultimately you should not lean on them but lean

on yourself. World dependence to god dependence to self-dependence.

2. Yeyam (Sathya vasthu): What is the ultimate thing to be known and relied upon: Thuriyum.
3. Apyam: Qualification to be acquired; sadhana sadhusta sambadhi; virtues mentioned in Baghawad Geeta
4. Pakyam

Mandukya Upanishad, Class 76

Class

76

Beginning from 75th verse to 86th

verse, Gowdapadah is defining samsara karanam and moksha karanam. Samsara

karanam is my ignorance of my higher nature of Thuriyum and because of that I

identify with the lower nature, viswa or taijasa or pragya.

Disowning

higher nature and owning up lower nature is the reason for samsara. This

is similar to dream state, when we disown the higher nature

and identify with
dream individuality and go through the up and down of the
dream.

It is not enough that we know
thuriya swaroopam, gyana nishta is also required because even
after gaining
knowledge we will have to transact with the world because of
prarabtha.

When I confront the world, I forget the higher nature and
identify with the
viswa the waker, from the standpoint of the waker, jagradh
prabanja becomes

very real and sathyam. The moment I forget thuriya nature,
raga dwesha

gets activated and they will overpower. Even a maha gyani
will become a

maha agyani. One should be extremely alert when raga dwesha
takes over

and remember the jagradh prabanja is mithya and I am playing
transient roles I

am playing because of prarabtha. If this is not practiced, we
will slip

down very easily. Not only this slipping happens lay person,
this also

happens to philosopher. Philosophers are lost in concept and
lay people

are lost in worldly thing. Concepts and worldly things are
anatma.

1. Asthi concept
2. Nasthi Concept
3. Asthi nasthi concept
4. Nasthi nasthi concept

All are anatma and the only absolute
truth is thuriyum or advaidam. Truth is not a concept, but it
is a

witness of all concepts.

Verse 84

If you get carried away and lost in these four concepts, the concepts alone will be there and I the atma will be forgotten. Thuirya is forgotten because of our extroversions. When we say atma is nirgunam we try to conceive how that nirgunam will look like. We try to make nirguna as another concept or attribute. Similarly, we try to experience advaidam; that very try itself or experience is dwaidam. We try to make all concept as a concrete objects (outside) or an abstract object (inside), all the while getting away from the truth. Therefore, never conceive the truth or object. It is I the consciousness principle.

That is why in vedanta, we use a word and then negate that word. First, we define atma as nirguna and negate the word nirguna. When a person is in dwaidam we introduce the word advaidam, then negate the word advaidam. Similarly, savikaram and nirvikaram. Real atma is free from all concepts; all concepts are in the form of thought. Atma is chaithanyam and thought is vyavakarika sathyam and chaithanyam is paramarthika sathyam. Chaithanyam is not affected by any thoughts.

Vedanta is not a system of philosophy. All philosophies are vyavakarika sathyam; vedanta knocks off all other system of philosophy and introduces atma which is not affected by any philosophy. Vedanta is the negation of all systems of philosophy and transcend all those systems and abide by my true nature. Whoever understands this alone has total vision.

Verse 85

The glories of vedanta:

1. Omniscient status: Thuriya gyana prabthi is as good as omniscient. Any particular knowledge I gain in other field I gain knowledge only that field. All other knowledge is para vidhya; atma gyanam is अपरा विद्या (mundaka upanishad). Knower of atma has known everything in creation. Everything in creation is nothing but one atma plus different nama roopa. Therefore, atma gyanam equals to sarva gyanam.
2. Brahmin status: Brahmanyam padham: The real brahmanaha is the one who knows brahman or brahma gyani. Through this knowledge I become real brahmanan.
3. Brahma prabthi: Advaidam prapa: I accomplish brahman. I attain brahman itself. With no boundaries; space wise or time wise.
4. Poornatvam: Free from the desire to become someone else. The desire for change or the struggle to become someone else is samsara.

All actions done by a gyani after getting gyanam is done to fulfil the wishes of others not for his own.

Verse 86

Before gyanam, one struggles to acquire and retain the qualifications. After gyanam, all these values will be there as his natural swaba. (Vairagyam etc.)

1. Vinayaha or amanitham: Humility.
2. Samaha: Mastery over the mind; this is no more struggle for him
3. Dhamaha: Mastery over sense organs because it is ingrained in him

When all the values are there in the mind, they will be expressed in the form of a balanced mind or a stress-free mind. He is caring but at the same time carefree. This mental equanimity is jiva mukthi; natural values or natural sadhana chathushta sambandhi.

Asthi	Nasthi	Asthi, Nasthi	Nasthi, Nasthi
Naiyika philosophers or nyaya vaishesika	Yogachara philosophers	Jainist philosophers	Mathyamika philosophers
There is atma other than body, that atma is kartha and boktha; therefore constantly changing.	There is no atma other than momentary consciousness. It doesn't have change. Consciousness exist for just a moment.	Atma exists only in living being and does not exist in other places. Atma is the size of the body. During samsara kala atma is changing. During moksha atma is changeless.	Atma is absolutely nonexistent
Because of these wrong notions, thuriyam is covered. Thuriyam is forgotten because of our extroversions. When we say atma is nirgunam we try to conceive how that nirgunam will look like. We try to make nirguna as another concept or attribute. Similarly, we try to experience advaidam; that very try itself or experience is dwaiddam. Therefore, never conceive the truth or object. It is I the consciousness principle.			
First, we define atma as nirguna and negate the word nirguna. When a person is in dwaiddam we introduce the word advaidam, then negate the word advaidam. Similarly, savikaram and nirvikaram. Real atma is free from all concepts; all concepts are in the form of thought. Atma is chaithanyam and thought is vyavakarika sathyam and chaithanyam is paramarthika sathyam. Chaithanyam is not affected by any thoughts.			
Vedanta is not a system of philosophy. All philosophies are vyavakarika sathyam; vedanta knocks off all other system of philosophy and introduces atma which is not affected by any philosophy. Vedanta is the negation of all systems of philosophy and transcend all those systems and abide by my true nature. Whoever understands this alone has total vision.			

Glory of Gyanam

1	<u>Omniscient status</u> : Thuriya gyana prabthi is as good as omniscient. Any particular knowledge I gain in other field I gain knowledge only that field. All other knowledge are para vidhya; atma gyanam is apara vidhya (mundaka upanishad). Knower of atma has known everything in creation. Everything in creation is nothing but one atma plus different nama roopa. Therefore atma gyanam equals to sarva gyanam.
2	<u>Brahmin status</u> : Brahmanyam padham: The real brahmanaha is the one who knows brahman or brahma gyani. Through this knowledge I become real brahmanan.
3	<u>Brahma prabthi</u> : Advaidam prapa: I accomplish brahman. I attain brahman itself. With no boundaries; space wise or time wise.
4	<u>Poornatvam</u> : Free from the desire to become someone else. The desire for change or the struggle to become someone else is samsara.
5	Vinayaha or amanitham: Humility.
6	Samaha: Mastery over the mind; this is no more struggle for him
7	Dhamaha: Mastery over sense organs because it is ingrained in him

Gyana Palam

1	I own my true nature which is ever free from samsra. I am thuriyum which is shantham, shivam advaidam and chathurtham. I was, I am and I ever will be free from problems.
2	Once a person gets gyanam, mind gets further refinement; Vyragyam, samah, dhamaha, thithiksha, samadhana etc. acquired before getting gyaanam, increase multi-fold after getting gyaanam. This happens automatically after acquiring gyanam. Virtues that were sadhanam (deliberate) before becomes lakshanam (natural). This natural refinement of mind is jivan mukthi. A wise person (gyani) is relaxed all the time.

Mandukya Upanishad Class 75

Gowdapadha first established the glory of Brahma vidya by refuting sankya, naiyayika, bowdha philosophers. Thereafter he presented the example of fire brand, establishing brahma sathyam jagat mithya; advaidam sathyam dvaidam mithaym. Then he

presented, in 75th to 82nd verses vedanta sara; now he is entering into the cause of samsara and its remedy.

Our fundamental problem is ignorance of advaidam or thuriya agyanam. Thuriya atma is the highest reality or paramarthika sathyam and it is the ignorance of this advaidam is the cause of problem. Ignorance by itself does not cause any problem; it is bliss; in deep sleep when we are totally ignorant, we don't feel any problem. Ignorance is a problem when it is associated with its product. Product of ignorance is erroneous or false perception. When advaidam is not known, advaida agyanam is there and then followed by mithya dwaida prabanja error. This is aboodha abineshaha. False duality is adboodham because it is really nonexistent. This really nonexistent dwaidam is aboodham. Because of agyanam there is mithya dwaidam which is not that much of a problem; but strong attachment to mithya dwaidam in the form of raga or dwesha it becomes the cause of the problem. There are so many dwaida padhartha in the world who are regularly dying.

This intense attachment is called abinishaha; this attachment is not towards thuriyum but towards mithya dwaidam. Attachment towards a situation or object or person causes samsara. If this is samsara karanam; gyanam must come.

through the
gyanam agyanam must go. Once agyanam goes away, mithya
dwaidam will be
understood as mithya. Once dwaidam is understood as mithya
there will not
be raga or dwesha. When raga and dwesha are absent, there is
no cause for
sorrow. An object of raga causes sorrow because of its
departure and
separation; an object of dwesha causes sorrow by its arrival.
Every ragha
dwesha is a potential sorrow by arrival or departure. Raga
dwesha
elimination takes place with mithyatva dharshanam. Mithyata
dharshanam
takes place only when agyanam goes away. Agyanam goes away
only with
gyanam.

But gyanam itself is not sufficient;
it must be converted into gyana nishta; If gyanam must help
during crises it
must be converted to gyana nishta which requires long
sravanam, longer manam
and longest nidhithyasanam. Vedanta is not a crash program.
Gyana
nishta is important because even after gaining gyanam a person
continues to
live in this world a person lives in this world because of the
power of
prarbtha karma. Prarabtha will frectify only by getting
dhukkam and sugam;
Sugam and Dhukkam is not possible without contacting the
world. Therefore,
every gyani will have to experience dwaida prabanja even after
gyanam.
The moment he perceives the world, I come down from thuriyum

to viswa. We have to put on the vesham or viswa taijasa. The moment you become viswa or taijasa the ahangara is invoked bringing thoughts and worries about family etc. Vishwa vesham brings many attributes and the moment the attributes, the samsari I is invoked all the knowledge goes away.

Invocation of ahangara is the easiest event, like the river flowing downwards. Invocation of thuriyum I is difficult like uphill task. A vedantin should think that I am thuriyam, but putting on the roles of father etc. But usually we think we are father and for an hour or so convert the viswa into our nature. But the truth is thuriya must be seen as my nature; all other should be seen as a temporary causing role. This conversion is gyana nishta. Constantly seeing fatherhood is a temporary role you play. These are the roles you play because of prarabtham. Once you understood this, then you will not be obsessed with the role, but those roles must roll away.

The real baghawan is thuriyum. He is always covered during our transactions. Forgetting thuriyum is the most effortless job. Remembering my real nature is the most difficult job. It is remembered with difficulty. If I have to remember thuriyum in and through transactions, it is possible only with gyana

nishta. A causal approach to vedanta will not work.

Verse 83

The problem of thuriyum getting covered is not just for the ordinary people, but also for the great

philosophers. The only difference is what covers the thuriyum. For

the lay people the thuiryum covering happens because of worldly thoughts.

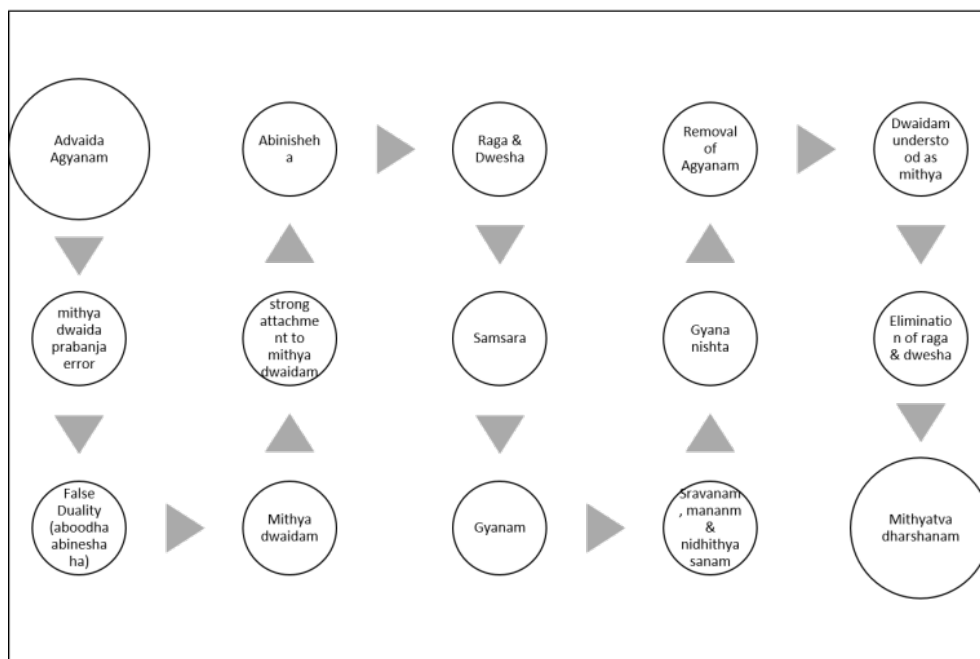
For philosophers and scientists, it is varieties of philosophical thoughts

cover thuriyum. they have their own misconception. Every misconception regarding thuiryum and atma will become a covering problem.

Four types of philosophers in this sloka and they all have wrong notion:

1. Naiayika philosophers or nyaya vaishesika: Asthi meaning that there is atma other than body, that atma is kartha and boktha; therefore, constantly changing.
2. Yogachara philosophers: Nasthi: There is no atma other than momentary consciousness. It doesn't have change. To talk about change, a thing has to exist in the past and in the present. Consciousness exist for just a moment.
3. Jainist philosophers: Asthi, nasthi: Atma exists only in living being and does not exist in other places. Atma is the size of the body. During samsara kala atma is changing. During moksha atma is changeless.
4. Mathyamika philosophers: Nasthi, nasthi: Atma is absolutely nonexistent.

Because of these wrong notions, thuriyum is covered. These are childish people holding on to wrong notion.



After gaining gyanam a person continues to live in this world because of the power of prarabtha karma. Prarabtha will fructify only by getting dhukkam and sugam; Sugam and Dhukkam is not possible without contacting the world. Therefore every gyani will have to experience dwaida prabanja even after gyanam.

Gyana Nishtha
Gyana nishtha is required because even after gaining knowledge we will have to transact with the world because of prarabtha. Invocation of ahangara is the easiest event, like the river flowing downwards. Invocation of thuriyum is difficult and uphill task. Thuriya must be seen as real nature; all other should be seen as temporary roles. This conversion is gyana nishtha. Constantly seeing fatherhood is a temporary role you play. These are the roles you play because of prarabtham. Once you understood this, then you will not be obsessed with the role. Forgetting thuriyum is the most effortless job. Remembering my real nature is the most difficult job. It is possible only with gyana nishtha. A causal approach to vedanta will not work. One should be extremely alert when raga dwesha takes over and remember the jagradh prabanja is mithya and I am playing transient roles I am playing because of prarabtha. If this is not practiced, we will slip down very easily.

Mandukaya Upanishad, Class 74

Beginning from 75th verse to 86th, Gowdapadha is dealing with the cause of samsara. Ignorance of the thuriya atma, the fourth padha, which is our real higher nature is the cause of samsara. I am not viswa, taijasa, pragya; I am not kartha bothta or finite. Unfortunately, we have the problem of ignorance and we can't trace the origination of ignorance; The solution has to be removal of the ignorance and it can happen only with thuriya gyanam.

Ignorance generates samsara through:

Ignorance produces ahangara or misconception regarding my nature. When I forget that I am the waker lying on the bed, that ignorance becomes the cause for the dreamer. Self-ignorance is responsible for self-misconception. This is in the form of sthurala sareera abimana, becoming viswa or shukshama sareera abimana becoming taijasa or karana sareera abimana becoming prgya. These three put together is ahangara. For this ahangara I becomes real. When paramarthika sathyam is not known, vyavakariga sathyam becomes real. When the higher one is not known the lower one gets elevated. Therefore, the physical body becomes my real nature. My physical personality becomes my personality. Old age, death etc. becomes serious issues. Obsession with the mithya dwaيدا prabanaja. Once I identify with the body as the ultimate, anything that gives security to the body, that also becomes very important. Mithya money, mithya people, mithya power – the entire mithya jagradh prabanja becomes very important. The original reality is gone, and one runs after the mithya prabanja. Mithya interaction becomes addiction and no time for thuriya adhistanam. Every person is trapped in pravirthi of mithya vasthu. The solution is to know the higher

nature. Just like the dream body and dream world is falsified by waking up, this body and this world should be falsified by knowing higher nature. Swapna prabanja and jagradh prabanja are both mithya – as good as nonexistent.

There is a small different between waking up from dream world and waking up from this world. When I wake up from dream world, dream world disappears. When the spiritual waking up, the physical world does not disappear. Previously I experienced dwaida prabanja and attributed reality to it but after gyanam I will continue to experience dwaida prabanja but will not attribute reality to it. The difference is at the cognitive level. This is similar to studying in school, we know that the sun does not rise at all, but it is the earth that is rotating. We know that the sun rise is mithya; we don't experience the earth rotating but we experience the stationery earth. Similarly, vedanta does not remove dwaida experience but negates the attribute. Because of this change in understanding, one will not develop raga dwesha towards a mithya vathu. The attachments will be gone. Once you understand the rope snake, it will not threaten you. Mithya prabanja can't generate attachment. Running after mithya security will end and therefore mind withdraws from all struggles.

Mirage water not only does not quench the thirst, but because of running the thirst might increase.

Verse 80

The wise person does not seek mithya vasthu; he also gets security in the form of thuriyum; similar to a person discovering water right underneath. He will no more run after mirage water; he gets real water which removes thirst. A wise person withdraws from mithya struggle, but that withdrawal is permanent; there is no repetition. He will have peace which is inexplicable. That peace of mind is not describable. That peace of mind is knowable only to wise people. It is accessible only for wise people.

In the scriptures, moksha is often equated to Brahman, even though moksha is only a state of mind. The reason is a wise person does not look up on his peaceful mind different than Brahman. That moksha enjoyed by a wise person is none other than Brahman, the never the same the never undisturbed. The worldly peace of mind is temporarily available. The uniqueness of gyanam is that is ever same. $2 + 2$ is always 4; it never changes; gyanam never changes. Therefore, gyanam based peace will never change. It is birthless; changeless and non-dual.

Verse 81

In this verse also Gowdapadha equates Moksha to Brahman. Moksha is a state of mind as a result of gyanam. That moksha is equated to Brahman because a gyani knows everything is not different from Brahman. That moksha is none other than dharma or atma. Usually dharma is either noble action or noble result. Here it means atma. Birthless indicates not connected with sthūla sareeram. Dreamless means not connected with shukshma sareeram. Sleepless indicates not connected with karana saareeram. Once I cut off the three-fold relationship, I know that I am viswa taijasa pragya vilakshanam; therefore moksha is no different than thuriyuum. Its nature is pure consciousness. Viswa is associated with material sthula sareeram; taijasa is associated with material sukshama sareeram; pragya is associated with material karana sareeram; Thuriyum is not connected with any material sareeram but pure consciousness. Consciousness is:

- Not a part or product of body; not a product created by brain
 - Independent, invisible entity that pervades body
 - Not limited or confined by boundaries of body
 - Survives even after the body dies
 - Surviving consciousness can't be recognized by us and is not available for

transactions

Thuriyum is self-effulgent and is ever effulgent. It is every evident. This consciousness' sentient not borrowed from anywhere, it is conscious by its very intrinsic nature. Sentience of physical body is borrowed from sukshma sareeram. Atma does not borrow consciousness, it is conscious by very nature.

Verse 82

The problem faced by every seeker: The moment I wake up and know that I am waker, the dream world disappears and does not create a problem. In the case of spiritual knowledge, by sravana manana nidhithyasanam, a seeker recognizes that I am thuriyum and everything else is mithya. Even after waking up to this thuriya knowledge, this mithya prabanja does not disappear because of the power of prarabtha. This is similar to fan rotating after being switched off. Because of the continuation of vyavakara, you get hungry etc. It is the nature of body that there is hunger, thirst, dirt. Vyavakara can be reduced but it can't be totally stopped. Transactions and ashrama duties will continue. Handling the body is common duty of gyani and there are other duties associated with ashrama. If one of grahastha gyani, gragastha duties will continue. One has to be extremely

alert; every transaction will invoke the viswa and ego personality. When the child is in front of me, I the parent is invoked. Every transaction in sthula prabanja will invoke a viwsa property. The invoked viswa may become prominent and it is possible that thuriya may become less prominent and go to the background. When the thuriyum is forgotten, this person starts to behave as though he is an agyani.