

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

Vaisheshika philosopher refutes sankya philosopher by saying an existent product can never originate because it is already existent. Sankya philosophers refute vaisheshika 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.

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. Paramatma 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 reality. 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 vaisheshka 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 kairya vadhi. In realty, 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.

Mandukya Upanishad, Class 51

The essential teachings of Mandukya Upanishad are:

1. Brahma Sathyam: Highlighted in 3rd chapter Advaida Prakaranam.
2. Jagan mithya is established in the second chapter Vaithathya prakaranam; Two layers of swapna pranajanja 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

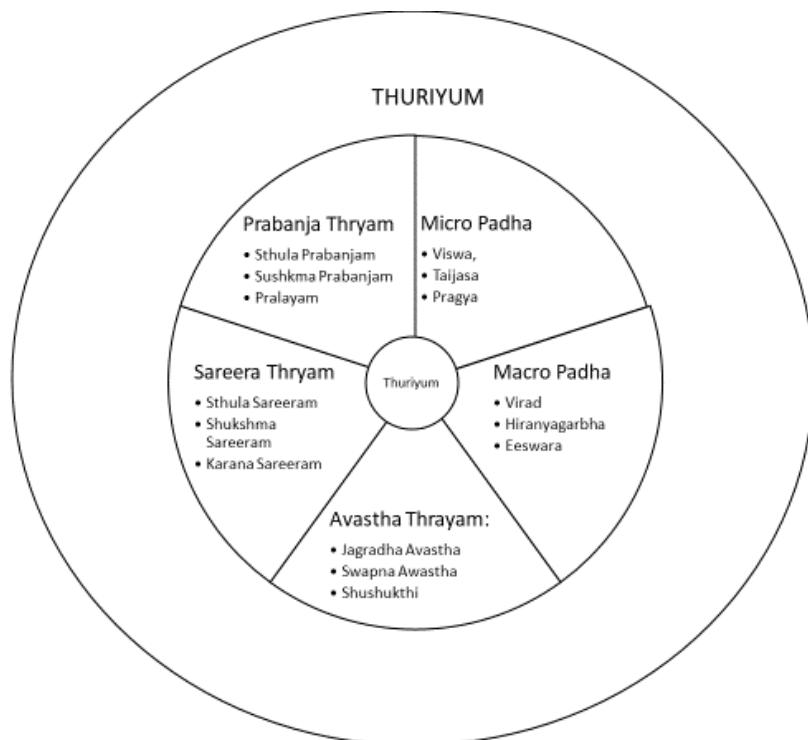
mithya. If you say I am not those three, but I am the sakshi

chaithanyam, then you will be sathyam brahman. Learn to identify

with chaithanyam and claim aham brahma asmi. In me the advaida

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 mananam. 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

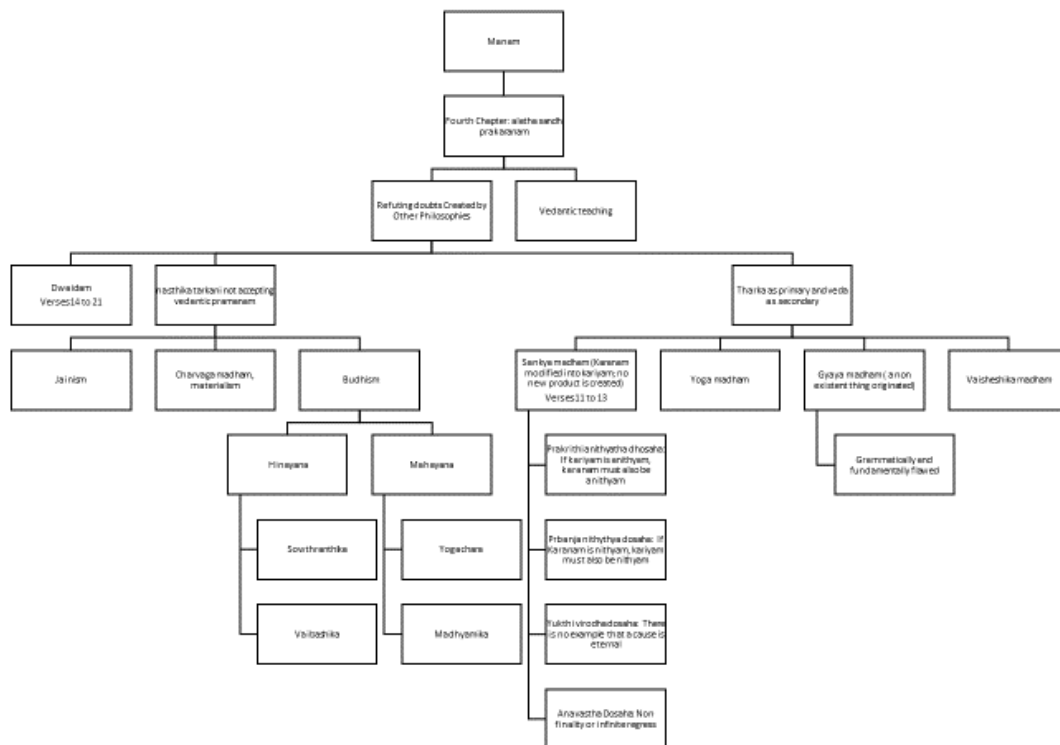
2. Tarka dominant philosphy; logic dominant philosophy. This groups accepts veda pramanam but they consider tharka as primary and veda as secondary. They adjust veda to suit tarka. They are four in number:

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. Tharka 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

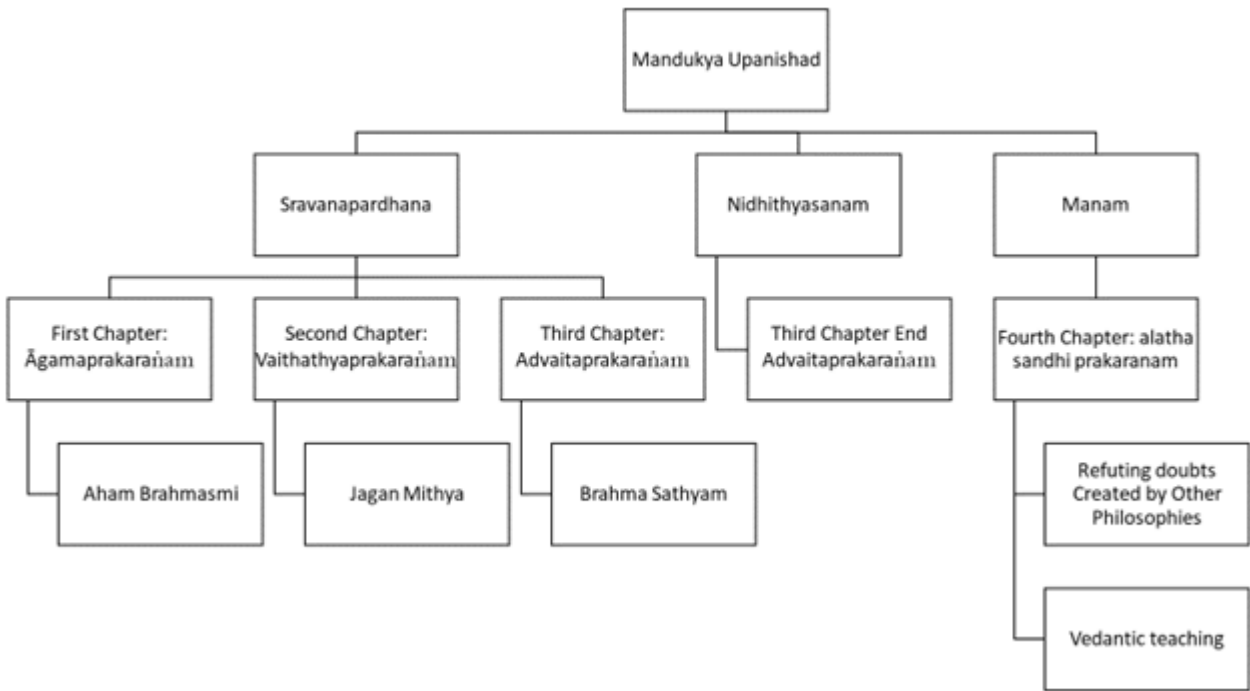
In the first two verses Gowdapadha offers prayer to ward off all the obstacle. The first verse is namaskara offered to aadhi guru, Narayana. In the second verse, he offers namaskara to the very teaching itself. We revere the teaching as goddess Saraswathi.

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 any and everything. The paramtma consciousness knows the jivatma consciousness with the help of consciousness. This is division less consciousnesses there is no subject, object division.

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

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. Dhristi 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 sathanu 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.

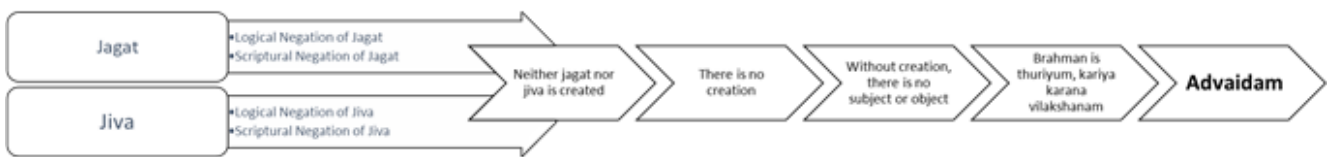
Dhrishti nisehtha or negation of the creation

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 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 prabanja 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 unreally born. This is mithyatavam. Since there is no kariya prabanja, Brahman can't be called karanam. Brahman is kariya karana vilakshanam.

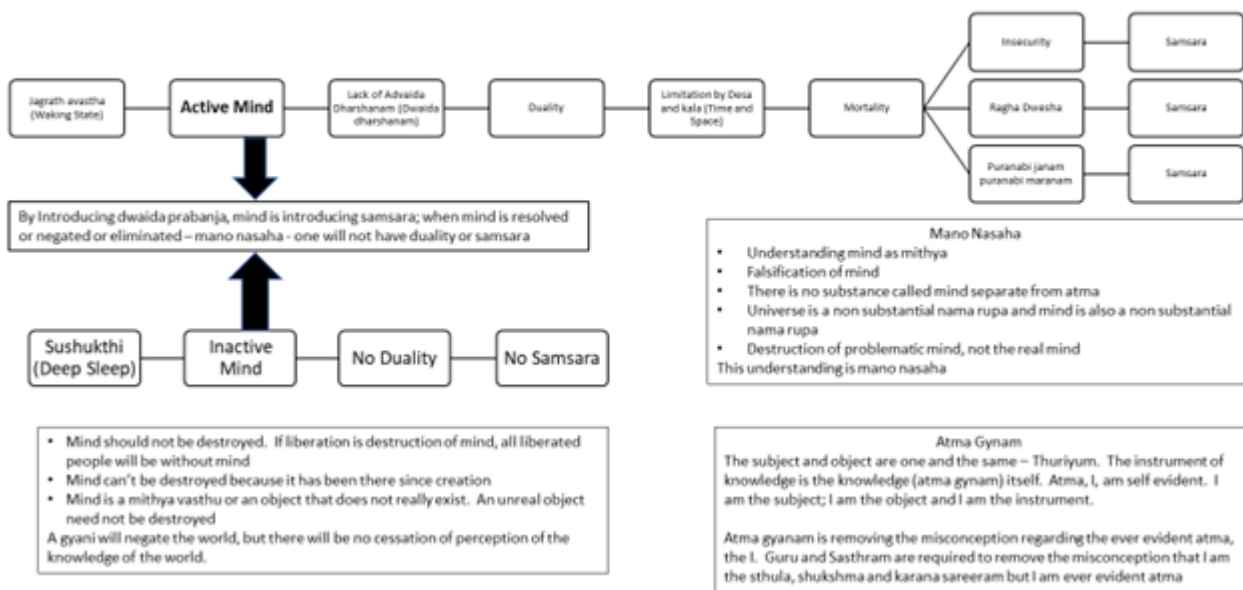


Atma gyanam or self-knowledge

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;

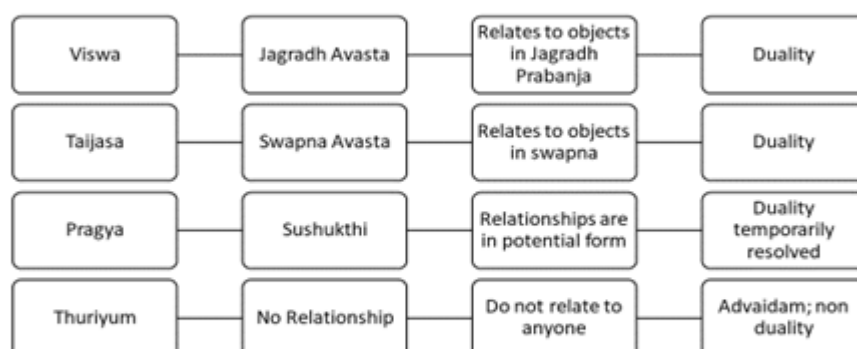
1. Mano nasaha means destruction of ignorant, problematic, burdensome mind. This you do it by making the mind wise. Replace the problematic mind by non-problematic mind by getting wisdom.
2. Mano nasaha is understanding the mind as mithya; once the mind is understood as mithya it is as good as destroyed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

Atma Gyanam: Aparsha Yogaha (Verse 39)



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 nidhithyasanam. Formal method of nidhithyasanam is vedantic meditation which is ashtanga yoga. Lord Krishna elaborates in the sixth chapter. Gowdapadha also talks about this nidhithyasanam.

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

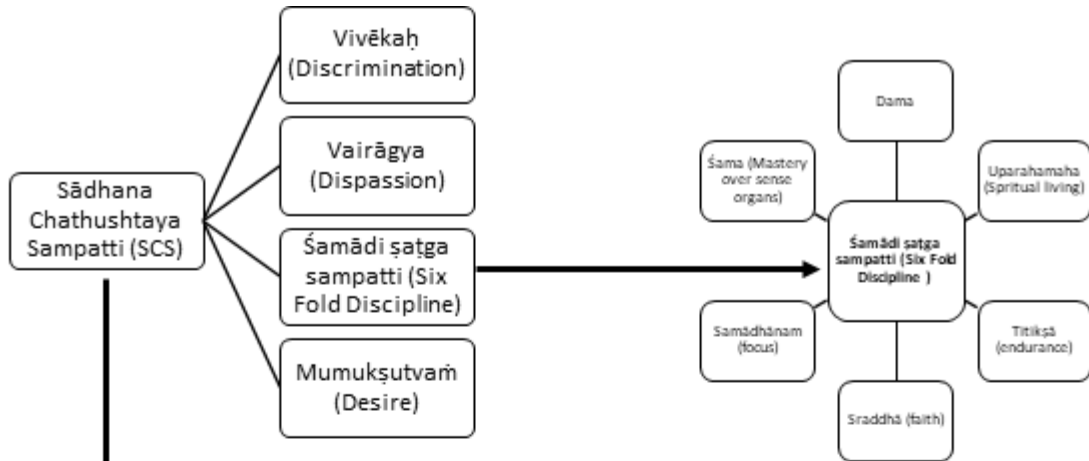
Restlessness, dullness, tendency experience occurring in meditation are the four obstacles; remove the obstacles and practice nidhithyasanam Design the type of meditation that is suitable to you; gyanam will be converted to gyana nishta and the teaching will be available during transactions.

Conclusion

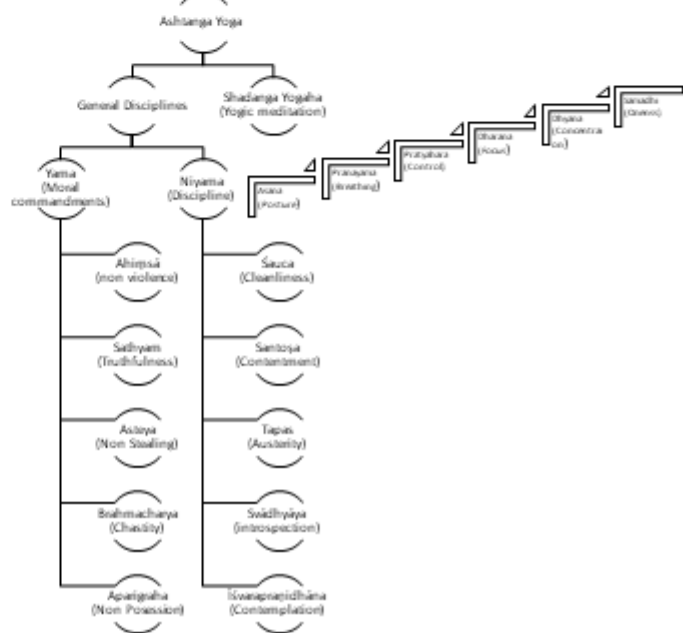
This thuirya atma alone is the highest reality or paramarthika sathyam; everything else experienced by me either pradhipadhika sathyam or vyavakarika sathyam and are mithya. In I the thuriyuam mithya prabanja appears and disappear;

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) | Rājasa | Active mind; Focussed on vyavakarika sathyam | Develop vairāgyam; dwell on abhyāsaḥ |
| Kaṣṭham (Stagnant mind) | | Rāga (attachment) Dveṣa (aversion) | Develop vairāgyam; dwell on abhyāsaḥ |
| svāda (Temporary happiness) | | Progressing in meditation | Vivēkaḥ . Abhyāsaḥ in vedantic thoughts of pūrṇaḥ and asatyaḥ |



Mandukya Upanishda, Class 49

Class

49

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

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

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

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

Verse 44

When you withdraw the mind, it goes out
again due to vikshebam, 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 vigshebaha. 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 Brahmis sthiti.

Verse 48

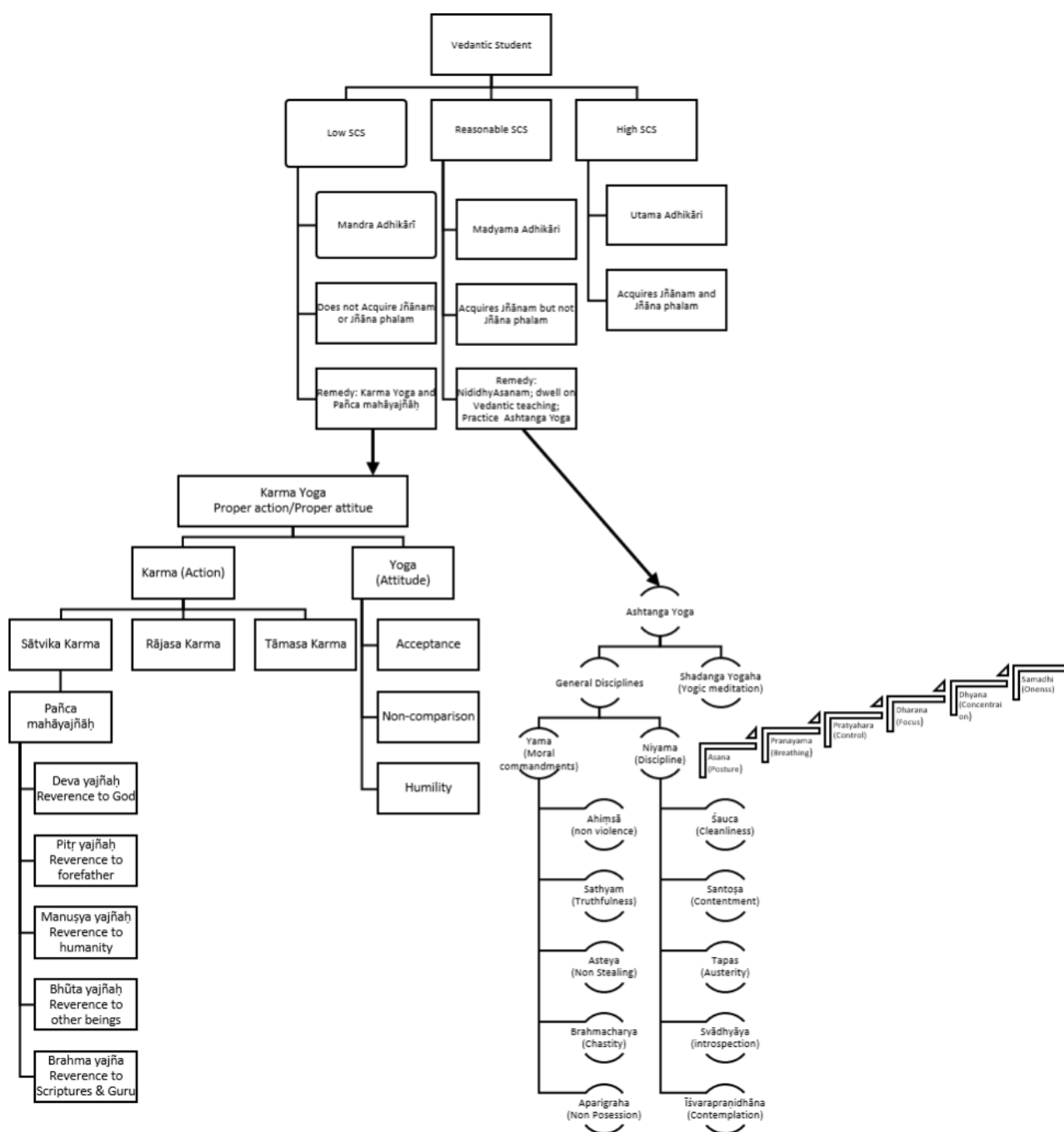
No jiva is born; no jagat is born;

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: 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.

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 sasthantra 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 Dyanam: 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 abhyasa. The purpose of this samadhi abhyasa is

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

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

When a person practices this vedantic meditation, this meditator will face certain obstacles called dhyana pradhbandha. 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.
-

Mandukya Upanishad, Class 47

The verses 40 to 47 discuss the final topic of advaita prakaranam, nidhithyasaam. In the first two verses,

we get the introduction to nidhithyasanam.

The primary benefit of self-knowledge is discovering that I am thuriyum; I the Sathya thuriya chaithanyam is never affected by the three maya sareeram.

Moksha is not an event, but it is the very nature of I the thuriyum.

The secondary benefit, this

knowledge, which takes place in intellect, it gives certain emotional benefit. It gives a mind which is no more an emotional

burden. This emotional transformation is

the second benefit of self-knowledge and is called jivan mukthi.

Even though the sasthra talks about

this emotional benefit, all vedantic students do not derive this emotional

benefit uniformly. The difference is

because of the different level of preparation by the student and this preparation

is indicated by sadhana sadhushta sampatti.

Since sadhana sadhushta sampatti is graded among students, the emotional

benefit or jivan mukthi is also graded.

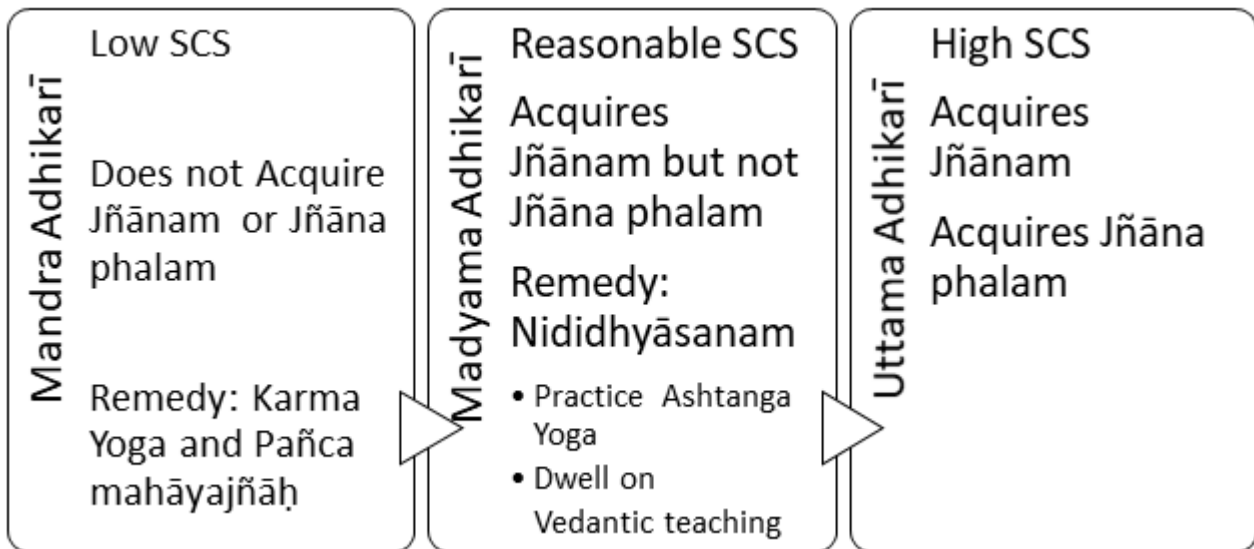
Based on the degree of sadhana

sadhushta sampatti, we broadly categorize students into three groups:

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

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

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



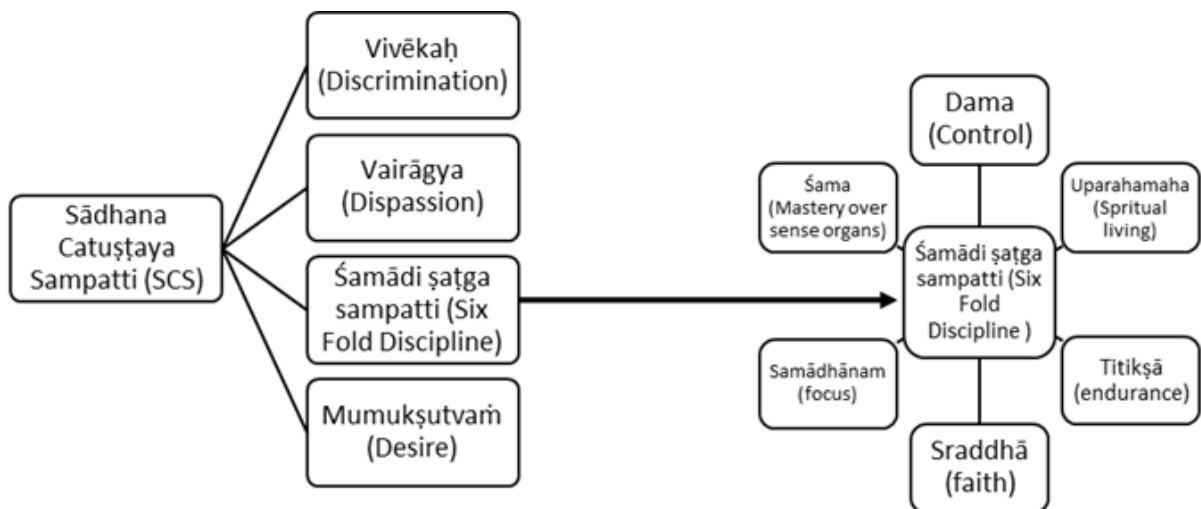
What should the three adhikaris do:

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

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

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

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



Jivan mukthi or gyana palam or benefits of knowledge are:

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

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

Verse 41

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

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

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

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

Verse 42

Gowdapadha advises that we give maximum effort to SCS

Nidhidhyasana sadhana is meant for the madhyama adhikari. Nidhishdyasanam is defined as dwelling up on the

teaching. As often as possible, as intensely as possible and as long as

possible; studying any text book dealing with jivatma paramatma aikyam.

Dwelling is only mental process and the physical posture is not relevant.

This dwelling up on the teaching can be done several ways and anyone can be

chosen:

1. Repeated listening
 2. Repeated reading or reading your own notes
 3. Repeated writing
 4. Discussion or exchange of ideas of the teaching
 5. Teaching
 6. Samadhi abyasaha; Vedantic meditation in which yogic stages of meditation are employed. Ashtanga yoga stages are employed. Asana, pranayama, pratyakara, dharana, dhyānam and samadhi.
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Mandukya Upanishad, Class 46

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

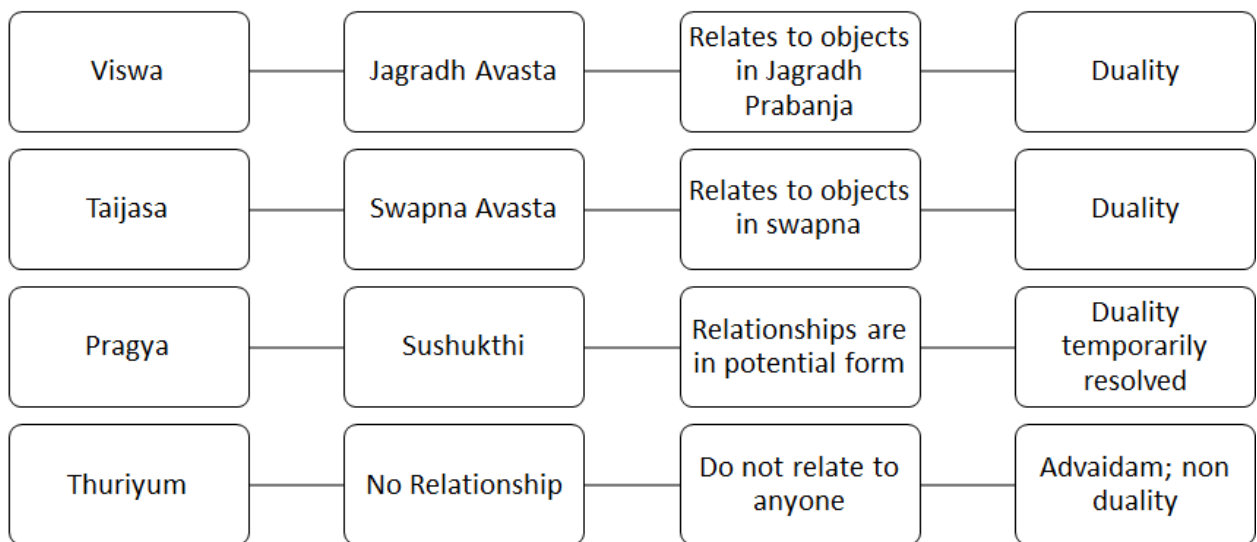
1. The mind does not see duality as sathyam and it sees it as mithya. Then the mind does not create any problem. Ignorant and problematic mind is dissolved by atma gyanam
2. When the whole duality is seen as mithya, it includes the mind also. The mind also falls within dwaida prabanja; therefore, gyanam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

Atma gyanam viswa, taijasa, pragya and thuriya atma; Thuriya atma gyanam alone will solve problem. This is discussed in verses 36, 37 and 38. Giving and taking represents all transactions or vyavahara; Thuriyum is defined in seventh mantra as avyakaragam. There are not even thoughts in thuriyum. Thoughts are possible only in sukshama sareeram; Thuriyum is beyond sareeram. This is the atma a wise man recognizes. Knowledge abides in thuriya atma and it does not objectify anything. Abiding in atma means thought is centered on Thuriyum. Aham Thuriyum asmi. At the time of gyanam, look up on everything as Brahman with different nama roopa; nama roopa may be many and varied but the substance is only one thuriyum brahman. At the time of

knowledge I look up on the whole world as thuriyum; I look up the body, mind and knowledge (aham brahma asmi) as thuriyum brahman. Every knowledge takes place in the mind in the form of a thought. World, body, mind, thought, knowledge are all Brahman plus nama roopa. All of this is caused by mithya nama roopa.

Verse 39

Atma Gyanam: Aparsha Yogaha (Verse 39)



Gowdapadha gives a new title for atma gyanam asparsha yogaha: Thuriya atma is asparshaha; or asnagaha or relation-less. Thuiryua atma is relations-less. All the realtionships are possible only in duality. Viswa, the waker is in duality and therefore the waker relates to the body and with the body he relates to few people; Taijasa is also in duality, but he

develops relationship
with swapana objects and people; in Pragya manifest
relationships are in
potential form. In Thuriyum all relationships are falsified.
One
who claims as thiriya atma never claims any relationship.
Gyani never claims I am father, husband,
etc. This discovery of relation-less I the thuriyum is called
asparsha
yogaha. Thuiryum is extremely subtle and very difficult to
comprehend and
it not available for all the seekers. Many of the seekers are
afraid of
this knowledge. This is because every human being thinks that
I am insecure
by myself and to find security I should have people around
me. For this I
should strike a relationship. If I have many relatives
around, then I
will be secure. When I say atma gyanam takes you away from
all
relationships, people are afraid of losing relationships and
be without
security. Advantage of dwaidadam is I can have all
relationship.
Common man thinks that relationship is security and freedom
from relationship
is insecurity. That is why advaidam and sanyasa frightens
people because
there is no relationship. Vedanta says relationship is
insecurity and
samsara; that is why vedanta calls every relation as bandhu.
Previously
you are worried about your own security; after striking
relationship, you are
worried about others security. That is why majority of people
are afraid

of advaidam and advaida moksha does not appeal to everyone. People afraid of advaidam can remain in dwaidam as long as they want and go through all the experiences.

Verse 40

From 40th to 47th verse, Gowdapadha discusses nidhithyasanam. Normally, if a sincere seeker listens to vedanta properly, the teaching is capable of producing gyanam. If atma gyanam, arises in the mind, the gyanam will produce the palam also. The benefit of this gyanam is twofold:

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

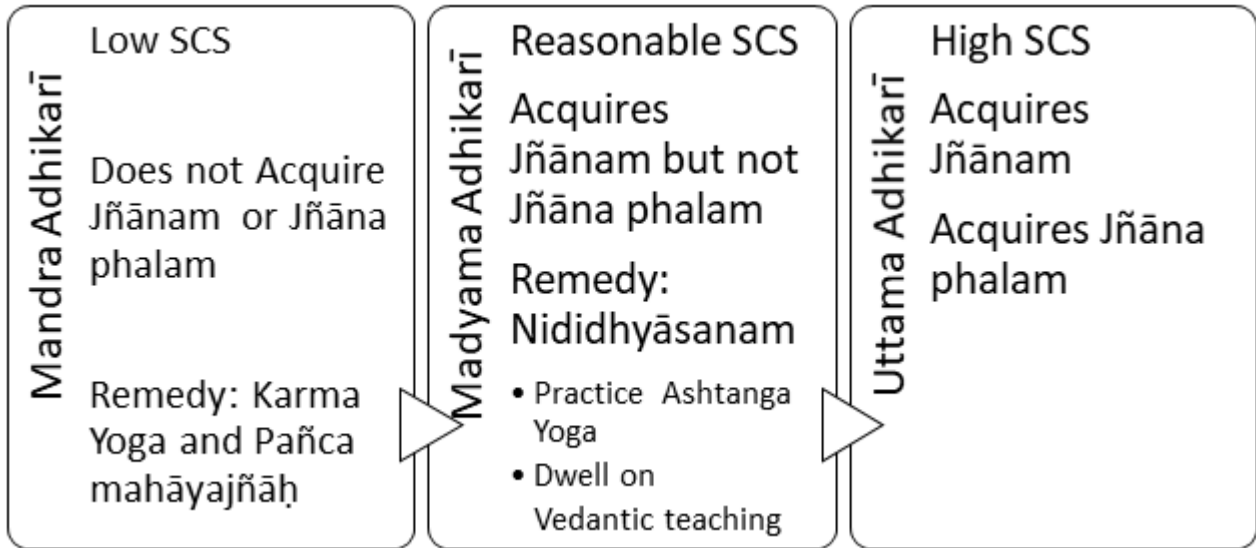
ever feeling
secure or samthvam: poise of mind is another benefit;
there are many
emotional benefits which take place at the level of
mind. This
emotional refinement is a benefit of this gyanam. But
this is secondary because improving
the mind is not the primary aim of vedanta. Primary aim
of vedanta
is telling you that you are not the mind; therefore,
this is only
incidental benefit that makes the mind stronger and this
is called jivan
mukthi. Majority of the people are interested in this
secondary
benefit alone, In Baghawad Gita, Krishna talks about
this jivan mukthi
many times. Even though many students study vedanta,
all the
students do not get the same degree of jivan mukthi;
some will get a high
degree of emotional benefit; some will get lower
emotional benefit; there
is a gradation in getting the mental transformation.

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

1. Mandha adhikari: When SCS is low. The

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

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



Mandukya Upanishad, Class 45

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

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

Making the mind mithya does not

create any problem; the second approach is figuratively destroying or mano nasa of mind. Thereafter the wise person looks at everything, including mind, as Brahman plus nama roopa. Just like the frightening snake is converted into rope plus name and form, the frightening mind is converted to Brahman plus nama and roopa.

Verse 36

The wise person looks at the whole world as thuriyum and that thuriyum alone appears as viswa and virad (pradhama padha), with shukshama nama roopa appear taijasa and hinranya garbha (dwidya padha) and with karana nama rooppa appears as pragya and eeswara (thriyatha padhaha). From its own stand point it is only thuriyum. Thuriyum is viswa vilakshanam; thuriuum is taijasa vilakshnam; nidhra vilakshanam; pragya vilakshanam. It is vilakshanam for avastha, sareeram and pada thraya vilakshanm. All of them are mithya nama roopa and I am the athishtanam. All three bodies are aroopam. Aroopam means absolutely free from all attributes. Thuriyum is the nature of consciousness which is ever evident in all three avastha. It is ever evident because it is the nature of chaithanyam. Not only it is in the form of chaithanyam it is also in the form of entire universe. According to Vedanta matter is nothing but consciousness with name and

form.

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

In that thuriyum, no transactions are possible. Transactions require duality, thuriyum being non dual, transactions are not possible. In jagradha avastha and swapna avastha transactions are possible. In sushukthi transactions are in potential form. In thuriyum transactions are not possible. Neither worldly transactions nor religious transactions.

Religious transactions are two types:

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

Verse 37

All transactions are absent in thuriuum because thuriyum is free from all the transacting instruments – Pancha indryani, Pancha karmendhriyani and pancha gyanandhriyani. They will be experiences but they are as good as not there. They are mithya similar to a movie screen free from character when you are watching a movie. Freedom means it is mithya not physically away. Thuriyum is free from internal organs also.

The word chinttha stands for the thought process or the instrument, the organs manaha, budhi, chitham and ahamkara. Thuriyum is free from internal and external organs. Worship, meditation of thuriyum is not possible because they need an instrument. Because there are no organs, there are no transactions. Thuriyum is absolutely tranquil, free from all noises, all thoughts, all movements eternally evident in the form of consciousness because of which alone everything else is evident. It is the only source of security in which you are free from all form of insecurity.

Samdhihi has two meaning:

1. Adhishtanam for everything. Thuiryum is samadhi because all are based on thuriyum only. Everything else is mithya; Thuriyum alone is sathya and that alone can be samadhi for everything.
2. A mind which has full focus. Because Thuriyum is knowable through a mind which has absorption or concentration. This is samadhanam. Thuriyum is knowable through a concentrated mind; concentrated in vedanta.

Verse 38

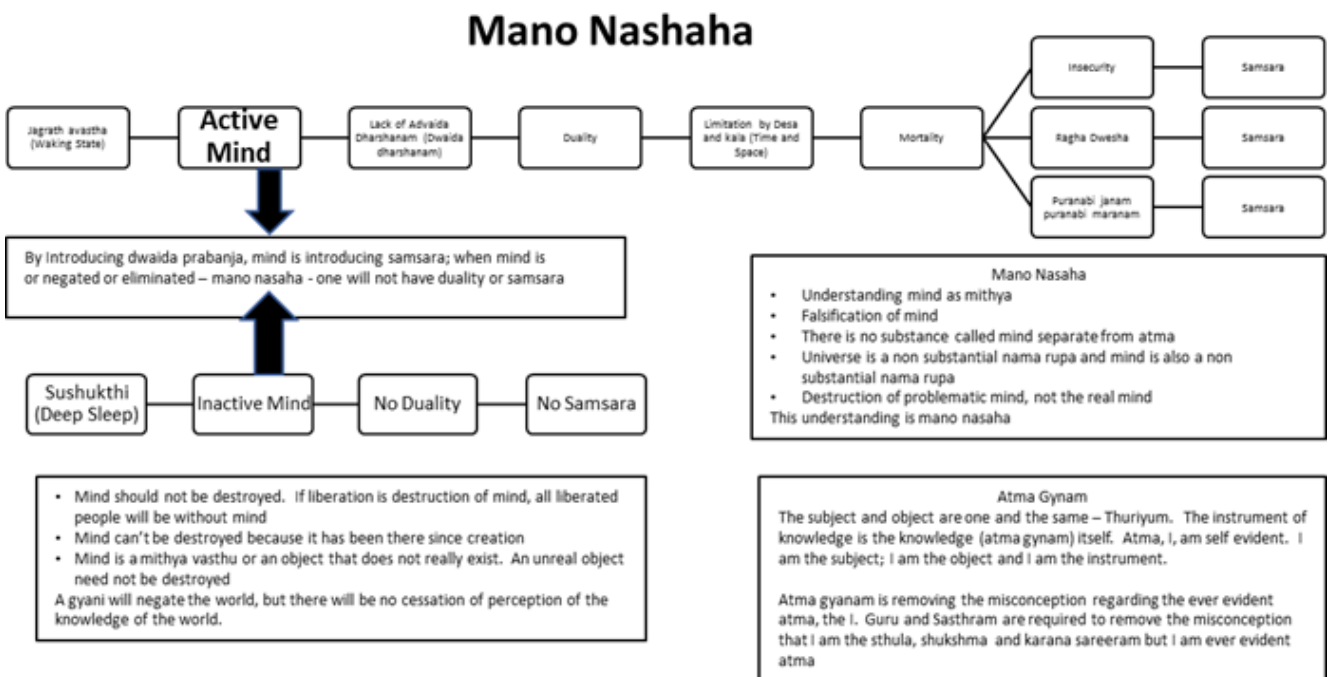
Atma gyanam means thuriyum gyanam. 35th verse second line through 1st verse of 38 are all description of thuriyum.

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

All transactions are divided into receiving and giving. In

Thuriyum there
is no give or take.

Mandukya Upanishad, Class 44



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

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

1. In the 31st verse, Gowdapadha says that the destruction of mind should be understood as the destruction of the problematic mind, not the real mind, which is required to enjoy poornatvam, moksha etc. A mind which sees dwaidam as sathyam will create problem. As long as mind sees duality as reality that mind will create problem. You must change the vision of the mind; let the continue to exist and see the duality, but let it understand that the perceived duality is mithya. It is like continuing to see the dream with the knowledge that it is a dream. When the mind sees no more dwaida dharshanam, you have destroyed problematic mind. This is mano nasaha.
2. In the 33rd Verse, Gowdapadha talked about uniqueness of advaida atma gyanam. It is a unique knowledge where the subject, object and the instrument of knowledge is all atma. Atma knows itself by itself. By this it appears as though it is an event that happens in time. Atma does not require some instrument to know itself, it only means atma is ever evident for everyone because it is consciousness principle, and everyone knows that I am a conscious being. If atma is self-evident, why are we studying the scriptures. Atma gyanam means removing the misconception regarding the ever evident atma, the I. Misconceptions are that I am the localized individual associated with this body, this mind. Self-knowledge is nothing but removing the misconception regarding the ever-evident I. This misconception removal is an event. For this event to take place, guru is required. Guru and sasthanam remove the misconception regarding me. This misconception removal is called atma gyanam. Sthula, shukshma and karana sareeram have nothing to do with me. I am a conscious being not connected to any sareeram. This sareera sambandha misconception is removed. The walker hood misconception, the sleeper hood and dreamer hood misconceptions are removed. For that you require sasthanam and guru.

Verse 34

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

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

A yogi in samadhi is also sleeper. A person who is in sleep does not

perceive duality, but the duality is only temporarily dissolved. In fact,

duality continues in sleep in potential form. Temporary advaidam is not

real advaidam, it is potential dwaيدا. When the sleeper wakes up this

potential dwaيدا comes back with the family etc. coming back. Therefore,

a sleeper or meditator in samadhi is not in real advaidam.

But a gyani is

one who has understood that dwaيدا is mithya even when he perceives

dwaيدا. It is a cognitive and intellectual process by using budhi,

sasthram and guru. He knows mithya dwaيدا is as good as nonexistent

because it can't be counted on. Gyani's advaidam is not the end of

dwaيدا experience. He knows there is always advaidam whether there is

dwaيدا experience or not. Gyani's advaidam is in spite of the advaidam experiences. Gyani's advaidam is not disturbed

dwaيدا

experiences. Therefore, gyani is free

from dwaيدا all the time. The state of wisdom is different from the

state of sleep. Gyani and the sushukthi. The condition

of mind in sushukthi is different than the knowing mind of a

gyani; a sleeper's
mind can't be equated to a gyani's mind. Sleeper's mind is
potential
dwaidam.

Verse 35

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

For a gyani mind has become brahman. Gyani understands that
mind is nothing
but brahman plus nama roopa. It is like for a wise person pot
has

become clay, now he has understood that there is no such thing
called pot; what

he called pot now he understands it is clay with a name.

There is no

substance called pot and there is no weight for the pot;
weight of the pot is

weight of clay. There is no change in mind, but there is
change in my

understanding. There is no change in pot, there is change in
my understanding.

This change is called conversion of mind into Brahman. The
advantage to

this conversion is similar to seeing rope as rope and rope as
snake. I don't

runaway from a rope but when I see rope as snake, there is
fear. When you

see mind as mind, there is samsara, when you see mind as

Brahman there is no
samsara. When you see dwaidam as dwaidam, there is fear; but
when you see
it advaidam, there is no fear. Amani bava is learning to see
mind as
Brahman is the destruction of mind. This is nothing but light
of
consciousness. That consciousness is all pervading. In
Gyani's
vision, mind, body and the world are all Brahman, and no one
can harm
anyone. A wise mind is permanently free from problem; a
sleeping mind is
temporarily free from problem.