

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.