

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 thuriyum and knowing the thuriyum 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 mithya 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 sadhustha sambadhi; sravanam, mananam 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 mosha 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
(thurium) 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 samsara. 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 thraya. 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; loka tharam is sushukthi.

Jagradha avastha has a pair; the

first one the experiences or cognitions within yourself. In jagradha

avastha, for every internal experience, there is a corresponding external

object. Jagradha 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 difference 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 sasthra. 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

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

dwaitam. 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 dwaitam we introduce the word advaitam, then negate the word advaitam. 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 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. 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 dwaidam. Therefore, never conceive the truth or object. It is I the consciousness principle.			
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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. Vedanata 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 samsara. 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 gyanam, 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.

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Relationship between bhakti and jananam

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 abinischeha; 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 inoked bringing thoughts and

worries about family
etc. Vishawa 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.

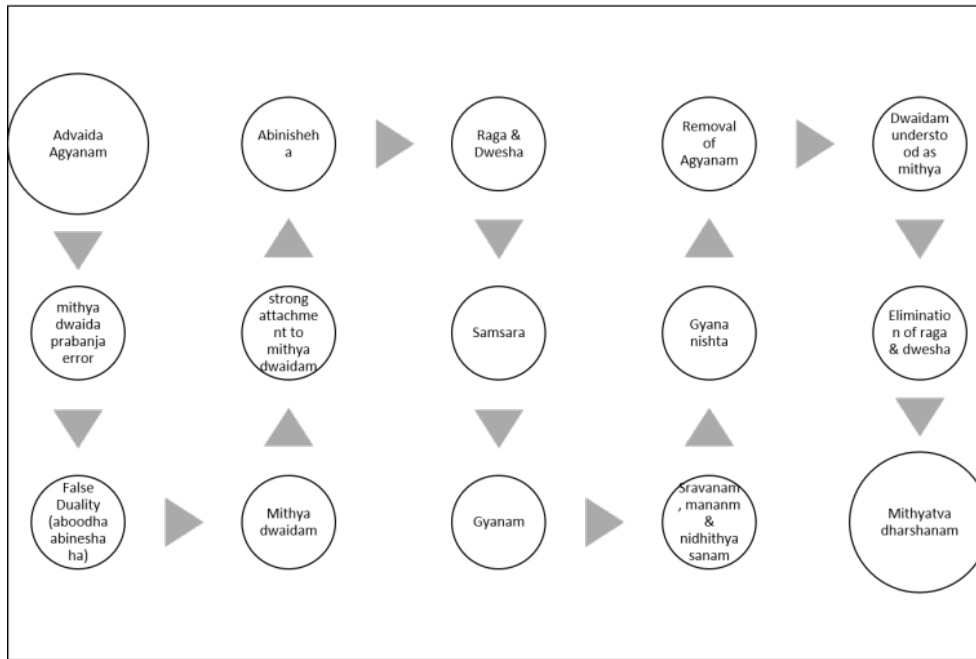
Verse 83

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 dwaidam prabhanja even after gyanam.

Gyana Nishta
Gyana nishta 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 thuriyam is difficult and uphill task. Thuriya must be seen as real nature; all other should be seen as temporary roles. 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. Forgetting thuriyam is the most effortless job. Remembering my real nature is the most difficult job. It is possible only with gyana nishta. A causal approach to vedanta will not work. One should be extremely alert when raga dwesha takes over and remember the jagradh prabhanja 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 pragra vilakshanam;

therefore moksha is no different than thuriyam. Its nature is pure

consciousness. Viswa is associated with material sthula sareeram; taijasa

is associated with material sukshma sareeram; pragra is associated with

material karana sareeram; Thuriyam 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

Thuriyam 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.

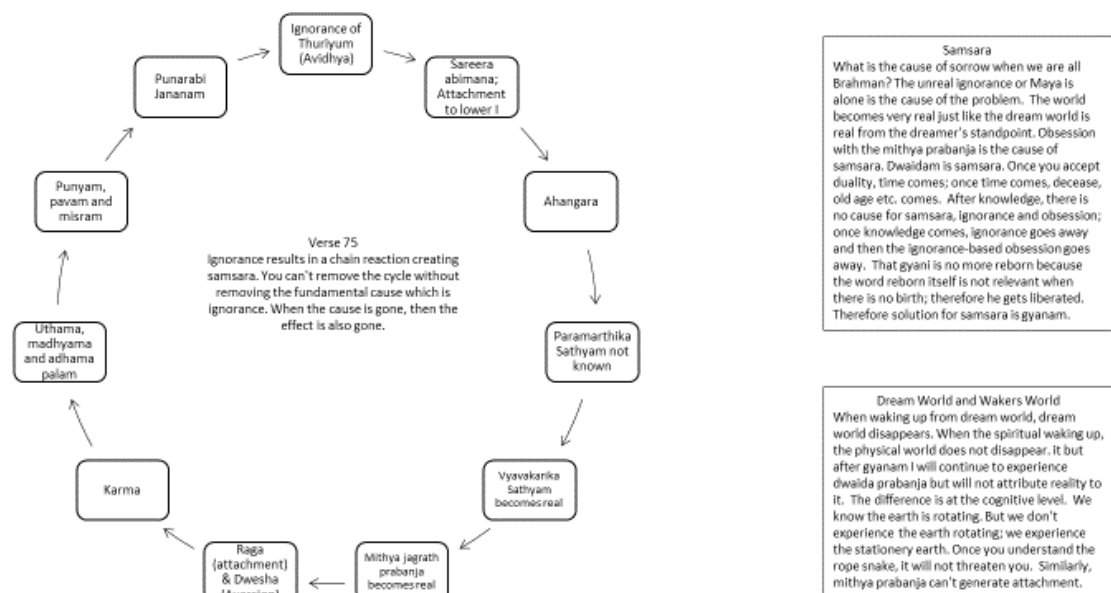
Verse 82

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 continues. 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.

Mandukya Upanishad, Class 73

Class
73



Gowdapadha is talking about the problem and remedy for samsara. When I happened to be ever free Brahman, why is it I am caught up in the cycle of samsara? In 75th

verse, Gowdapadha says the cause is ignorance which leads to chain reaction in the form of samsara. Ignorance never comes, it is there from anadhi kala. The only saving grace is we can put an end to ignorance; it is not ananda. Ignorance of thuriyum is the cause for samsara. This ignorance by itself does not cause samsara; but it leads to misconception of viswa, taijasa and pragya. Once I have come down to viswa plane, the sthula prabanja becomes very real, just as the dream objects looks real for a dreamer. Ahangara adhyasa or kama or desire arises out of this ignorance. As viswa I am finite that sense leads to my desire to complete myself with the things in front of me. Obsession with the world which is really not there. Avidhya leads to ahangara; ahangara leads to kama or desire; kama leads to karma; karma lead to uthama, madhyama and adhama karma palam in the form of punyam, pavam and misaram. This leads to punarabi jananam; you get ahangara etc. again in cycle. You can't remove the cycle without removing the fundamental cause which is ignorance. First you remove avidhya, then ahangara goes away; I realize I am viswa taijasa pragya vilakshanam. Then kama goes; and then not new karma. When knowledge arises the gyani or jivatma never born again. When the cause is gone, then the effect is also gone.

Verse 77

When the karmas are destroyed by
knowledge, then one gets moksha. This means moksha is a
result obtained
in a particular time. Such a misconception can arise in a
student's mind;
we should never think moksha arrives or happen at a particular
time. If
as a result of gyanam, samsara ends and moksha begins on a
particular date,
then whatever has a beginning will also have an end.
Therefore, we should
never conclude that moksha should begin at a time. Beginning
of moksha is
a figurative expression for the removal of the notion that I
am limited.
Moksha is my very real nature. Attainment of moksha is a
figurative notion
for dropping the notion that I am bound. Moksha is not an
event happening
at a particular time.

Moon falling into well and being
pulled out by mulla is compared to getting moksha.

Jivatma attains birth lessness,
seemingly come to jivatma. The jivatma free from all karma,
which are
responsible for punar jenma. Uthama, madhyama and adhama
karmas are the
cause for punar jenma. Really speaking, jivatma is free from
all vikara.
That atma alone appears as a pluralistic world. That jivatma
appears to
obtain moksha, but moksha was there all the time. It is a
freedom
existing all the time. Dropping the notion that I am not free

is
figuratively called moksha. It is not divisible into past,
present or
future. It is uniform and ever available. It is an eternal
factor
because the bondage we talk about is not a real bondage; it is
mithya.

Any object is mithya because it
doesn't have an independence existence of its own; every
object needs a subject
to prove its existences. This samsara cycle is mithya and
therefore we
don't require a freedom; we only need waking up and realize
there is no problem
requiring remedy. You don't solve the problem; you dissolve
the problem;
you understand there is no problem to solve. Mukthi is my
swaroopam.

Verse 78

Viswa, taijasa alone kartha.
The more I assimilate the fact that I am akartha the more I
will realize I am
free from karma. I don't need to exhaust karma. I am free
from
sanjitha, agami and prarabtha karma all the time. This is my
real
nature. Sanjitha karma is mithya; agami karma is mithya;
prababtha karma
is mitha; kartha himself is mithaya. Nidhithyasanam is not to
obtain
moksha but realize moksha is my real nature. Until this
becomes clear
sravanam, mananm and nidhidhtyasanam must continue. A seeker
should know
that I am karma rehitha – free from karma. I am not only free

from karma;

I won't accumulate fresh karma (agami) either. I am not a kartha

therefore I can't accumulate fresh karma. When you see this fact and

clearly understood, you will attain moksha. His struggles for moksha will

end. Moksha is freedom from grief and all selfish desire which are born

out of apoornatvam the notion that I am incomplete. There is not wants in

life. If there are any desires, they are desires to contribute to other's

poornatvam; non-binding desires. Constant insecurity is the reason most

of human action. Everything is driven by the fundamental insecurity and

it gets more intense as we get older. As we grow old, our insecurity

increases.

the word budhwa used by Gowdapadha

. Puja bakthi etc are glorious but none of them will solve the problem of

samsara. They all will prepare the mind to come to sravana manana

nidhithyasanam. All have to come to vedanta sravana, manana nidhidhtyasanam.

Verse 79

How the persistence of agyanam will

keep the bondage going, is not said blindly. Light alone destroy darkness

is not a phototropism but a fact. For removing darkness there is only one

way – light. Multi path theory is illogical. We accept many paths

for chitha sudhhi – purifying mind. As long as you are attached to the mithya sareeram, the viswa will get strengthened. From the standpoint of mithya viswam, jagrath prabanja will not be seen as mithya and it will be seen as sathyam. Only from thuriya dhrishti jagarath prabana is mithya. From the standpoint of one mithya another mithya appears sathyam. Viswa can't avoid raga dwesha and raga dwesha can't avoid pravirthi and nivirthi (going towards and going away).

Mandukya Upanishad, Class 72

When we ask is the world is real or not, we should remember from which standpoint. From the standpoint of the body, viswa, karma etc. world is real and capable of affecting the waker also. From vyvakarika dhrishti world is born and is real. But in Vedanta, we are trying to look at the world from the standpoint of thuriyum. From thuriya dhrishti, or paramarthika dhrishti, we say the world did not originate. Exactly like the dream world did not originate from the standpoint of waker. This world of duality is very much there from the standpoint of mithya vyavakaraha. From the vyvakarika dhrishti we do not naturally wake

up. Ignorance never end by itself. Every object in nature have a natural death. Other than Brahman, avidyā will not die naturally. We require śāstra, guru and students for avidyā or ignorance to end. Other systems of philosophy also do not have paramārthika dṛṣṭi. Vedānta use logic, but it is subservient; it is śāstram. For materialistic purposes tarka or logic may be required but not for vedāntic philosophy. From dvāida philosophy or vyāvahārika dṛṣṭi they will never understand the teaching from paramārthika dṛṣṭi. They also misunderstand us. When we say world is unreal, it is from the standpoint of tūryam. But from another standpoint, the world is very real. They get confused between vyāvahārika and paramārthika dṛṣṭi.

Verse 74

Up until now we are saying Brahman is nondual and kāriya kāraṇa vilakṣaṇam. It is beyond time as cause and effect are subject to time. Now Govdapadha says, really speaking Brahman can't be called nirvikāram also. The very name nirvikāram is given only from vyāvahārika dṛṣṭi. Because from vyāvahārika dṛṣṭi, speaking talk about Brahman as kāraṇam or savikāram subject change producing effect. Since from vyākārika angle, they are looking up on Brahman, we are forced to

negate that notion by using the word nirivikaram. From paramarthika dhrishti, since savikaram itself is not there, we need not use the word nirvikaram also. Similarly, from vyavakirka dhrishti, they call Brahman sagunam; because they use the word sagunam, advaidam uses word nirguranm. Every definition of Brahman is given only from the standpoint of vyavakarika misconception. Once the misconception is gone, we will withdraw all the definition of Brahman. If we have negated vyavakarika prabanja, we will negate all the words like sathyam, sagunam, vikaram, gyanam. From paramarthika dhrishti, silence is the only definition of Brahman. Amathra is the only definition of thuriyum. Thuriyum is also not the correct word, since it implies the fourth, but when you negate the first three padhas, thuriyum can't be called thuriyum. From paramarthika dhrishti, it can't even be called eternal. When you negate the impermanent world, you can't call it eternal. This verse is similar to 33rd verse of second chapter. After negating dwaidam, we won't use the word advaidam.

Verse 75

With the previous verse, the summarization of Upanishad is over for now. In 75 to 86, Gowdapadha talks about problems of humans. What is the cause of sorrow when we are all Brahman?

I can never become a samsari, because becoming is a change. If this is true, then why do you suffer. The reason is avidhya or agyaam. The unreal ignorance or Maya is alone is the cause of the problem. Why did we get this ignorance? Ignorance never came, it is anadahi. Because of this anadhi avidhya, I have fallen without falling. Because of ignorance, we have fallen into viswa and taijasa. From this standpoint, the individuality, the world becomes very real just like the dream world is real from the dreamer's standpoint. The more I get involved in it, the more real it becomes, just like a movie. Obsession with the mithya prabanja is the cause of samsara. Beginning with body mind complex, all the relationships etc. we get absorbed to such an extent, we do not believe when vedanta says it is mithya. It is not easy; one has to soak in vedanta to get out of this mechanical life.

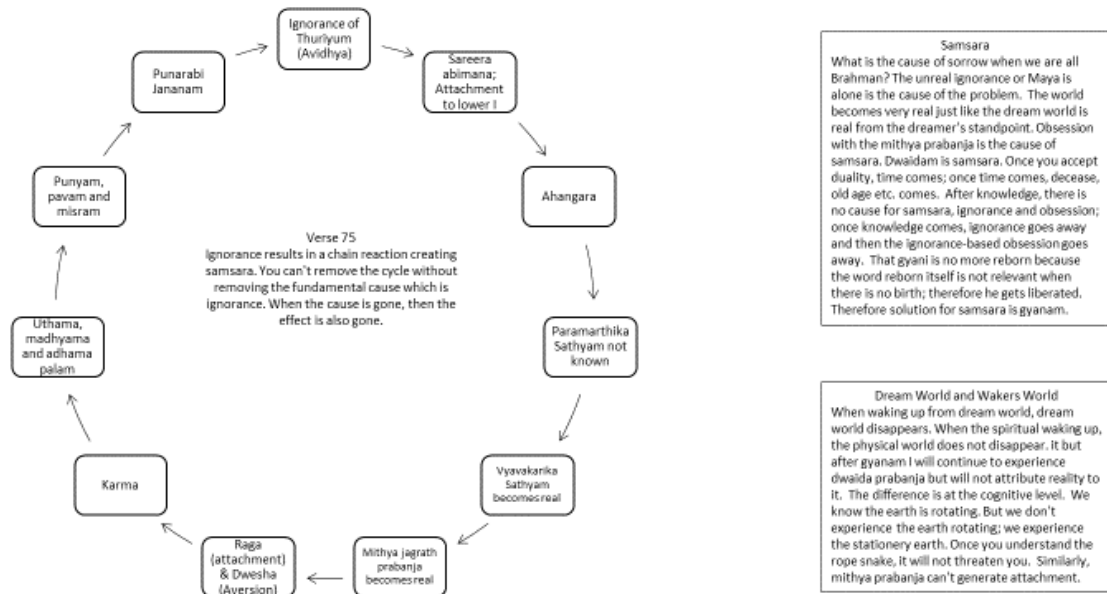
There is no duality born from Brahman; There is only a very strong obsessive notion regarding a duality which is really nonexistent. In vedanta, dwaidam is samsara. Duality means time and space. In deep sleep, there is not duality; there is no time. Once you accept duality, time comes; once time comes, deacease, old age etc. comes. After knowledge, there is no cause for samsara:

ignorance and obsession; once knowledge comes, ignorance goes away and then the ignorance-based obsession goes away. That gyani is no more reborn because the word reborn itself is not relevant when there is no birth; therefore he gets liberated. Therefore, solution for samsara is gyanam.

Verse 76

Ignorance is the cause of samsara and knowledge is the only solution. Ignorance makes me think I am not thuriyum. Because this fact was not known, then I mistake myself as viwa or taijasa or pragya. From the standpoint of body, I become kartha and boktha; As a kartha, I produce karma palam.

Agyanam causes dheha abimana; dheha abimana results in karma; karma results in karma palam. Karma palam can be uthama (punyam), madhyama (misram) and adhama (pavam). Higher karma palam will take me to higher lokas and lower karma palam will take me to lower lokas, Madhya karma palam will result in punarabi jananm and punarabi manam. Gyani does not have dheha abimana and because of that his actions do not produce karma. When the cause is not there, how can there be effect?



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Mandukya Upanishad, Class 71

Mithyatvam of the world has been established through several methods. In these verses, Gowdapadha uses a

special reasoning: Whatever is an object of an experience has to be
mithya, because its existence can be proved and is dependent on the subject,
the experiencer. Then he divided the whole universe into three
categories: Sakshi, chitham and jagat. First, he established that
the world is mithya because it is an object of mind. Three is now reduced
into two. Now sakshi and chitham are the two left. He applies the
same principle and says that mind is also mithya because it is an object of
sakshi. Net result is prabanja is also dhrishyam from the standpoint of
mind; mind is also dhrishyam from the standpoint of sakshi. Both are
dhrishyam and so both are mithya. Sakshi is never an object, it is never
a dhrishyam; it is always dhrig or sathyam.

In 67th verse, therefore of these
three, two are mithya; consciousness alone is sathyam; mind and world are both
mithya. He reinforces by giving one more reasoning. Since mind and
world are both mithya, they do not exist independently and both of them depend
on each other. You can't prove world without mind; and you can't prove
mind without world. Only if the forms and colors are there, then and then
alone you can prove the existence of eye. When in a room there is
absolute silence, you may get a doubt whether you have hearing ability or not;

only by making a sound you can prove that the ear is functioning or existing. The mind and the world are mutually dependent to prove the existence of each other and therefore both are mithya.

Verse 68

Since the entire world and the four jivas being mithya, you can never clearly talk about their arrival and departure. They only apparently arrive and apparently depart. If this is not convincing, there is the example of jivas seen within dream. If you try find out how they arrived, you will have difficulty. The moment you go to dream, they instantaneously appear. On waking up, they disappear, but you won't be able to explain where they disappear. But during dream they appear real enough to give you experience. They appear and disappear without proper logic or reasoning. In the jagradh prabanja also, the more you probe into creation and resolution, or whether karma came first or jiva came first. they will all become more vague and beyond logical explanation. We have one-word Maya, representing anything that can't be explained or indescribable of mithya.

Verse 69

In this verse second example is given: Maya or magical jiva. Just as a magician able to create a

magical jiva, which is not there, but for you it appears as a jiva is created.

Verse 70

In 68, 69 and 70 the second line is same. In this verse third example, nirguna jiva created is by chidhi, a materialized jiva. The previous example is an illusion created by magician pradhibadhika; this example is a thing created by special power by chithda in vyavakarika.

Common to all of them – swapna jiva, maya jiva or nirmidhaka jiva – they are all mithya; either pradhibadhika mithya or vyavakarika mithya.

Verse 71

If all these jivas (swapna, maya and nirmidhaka) are not really born or apparently born, then which jiva is really born? No jiva or jivatma is really born because of every jivatma is none other than birthless paramatma. This verse is repetition of 48th verse of third chapter.

If jivatma is a product or kariyam, then we need a karanam. We think paramatma is the karanam of jivatma, but up on study we find paramatma is not a karanam but a karana kariya vilaksham. For this jivatma to be born there is no cause. There is only one highest reality which is paramarthika sathyam or thuriyum which is

greater than prathipadhika sathyam (swapna prabanja) or vyavakarika sathyam (jagradha prabanja). Jagradh prabanja is not available for a dream and swapna prabanja is not available for waker and therefore they both are mithya or relative reality. The absolute reality is thuriya chaithanyam. It is in all the three and is also beyond the three.

Verse 72

If you say no jiva is born, and therefore no jagat is not born, but why do I experience all of them? Just as your thought motion appears as tangible dream world the apparent motion of consciousness appear as tangible waker world. Modern science says tangible products are made of violently moving intangible atoms, neutrons etc. Motion of the universe is indicated by the eternal dance of Nataraja.

Duality indicates subject and object. Dualistic world consisting of subject object duality which is nothing but consciousness in motion – which is both subject and object. The ultimate truth is consciousness does not really contact a world; it does not have an object to contact; because there is no object separate from consciousness. Just as clay can never contact the pot, because there is no pot separate from clay. Wave can never contact water because there is

no wave other than water. The world can never contact the consciousness,
because there is no world separate from consciousness. In
advaidam, there
is no relationship is possible. Since there is no matter
other than
consciousness, it is relation less. That is why people are
afraid of advaidam.
We think that without relationship life will be miserable. In
advaidm,
there is no fear and a source of moksha.

Verse 73

Once you say that the world is
caused by apparent motion of consciousness, then the world is
apparently born,
which means the world is really not born. From one angle, it
is
apparently born; from another angle it is really not born. It
is either
unreally born (vyavakarika sathyam) or really unborn
(mithya).
Vyavakiraka sahtyam and mithya are both same. From the
emperical angle,
relative angle the vyavakariaka prabanja is real. From the
angle of one
who is in dream, the dream world is very real. This is
relative
pereceiver's angle or vyakariaka dhrishti, the jagradh
prabanja or from the
angle of viswa, the world is very very real. From the
standpoint of Thuriyum,
which is paramarthika dhrishti, the world is not real it
doesn't even
exist. This is similar to dream world nonexistent from the
standpoint of

waker. From the standpoint of other systems of philosophy, they are looking from the vyvakarika dhrishti as they don't accept or understand paramrthika dhrishti. When they ask the world is real or not, never say the world is unreal. Because other people are looking at the world from viswa angle or from the standpoint of sthula sareeram. You can say world is unreal only after introducing thuriyum. Only when a person accepts nirguna Thuriyum, you can say the world is unreal. Until then the world is real. You can't say vyvakarika because it is meaningful only when you know the paramarthika. From paramarthika dhrishti, the world is not real.