

# Mandukya Upanishad, Class 43

Gowdapadha has established that nondual Brahman alone is there, and this Brahman was non dual, is non dual and it will ever be non-dual. If there is any duality, it is mithya. From 31st

verse onwards Gowdapatha wants to talk about samsara and its remedy.

Cause of samsara is missing advaidam which is sathyam and taking mithya dwaidam as sathyam.

- Not having advaida dharshanam and remaining only in dvaidam dharshanam is the cause of samsara.
- Running after is pravirthi and running away is nivirthi and this is one root of samsara.
- As long as I see duality, there is limitation by desa and kala; As long as there is time and space limitation there will be mortality and there will be insecurity and samsara; raga dwesha is samsara. Punarabi janam and puranabi maranam is samsara.

Whatever is the cause of samsara the root cause is lack of advaida dharshanam. In sushukthi there is no duality and there is no samsara. From this conclude that wherever there is duality there is samsara. This dwaidam dharshanam happens when only when the mind is active. In Jagradha avastha and Swapna avastha there is dwaidam dharshanam. The dwaidam dharshanam happens only in mind and mind is the cause of samsara. If you tackle the mind, samsara is

tackled.

This entire dualistic world charam (moving, living) and acharam (stationary and not living) is presented by the mind. Mind alone imports dwaida prabanja

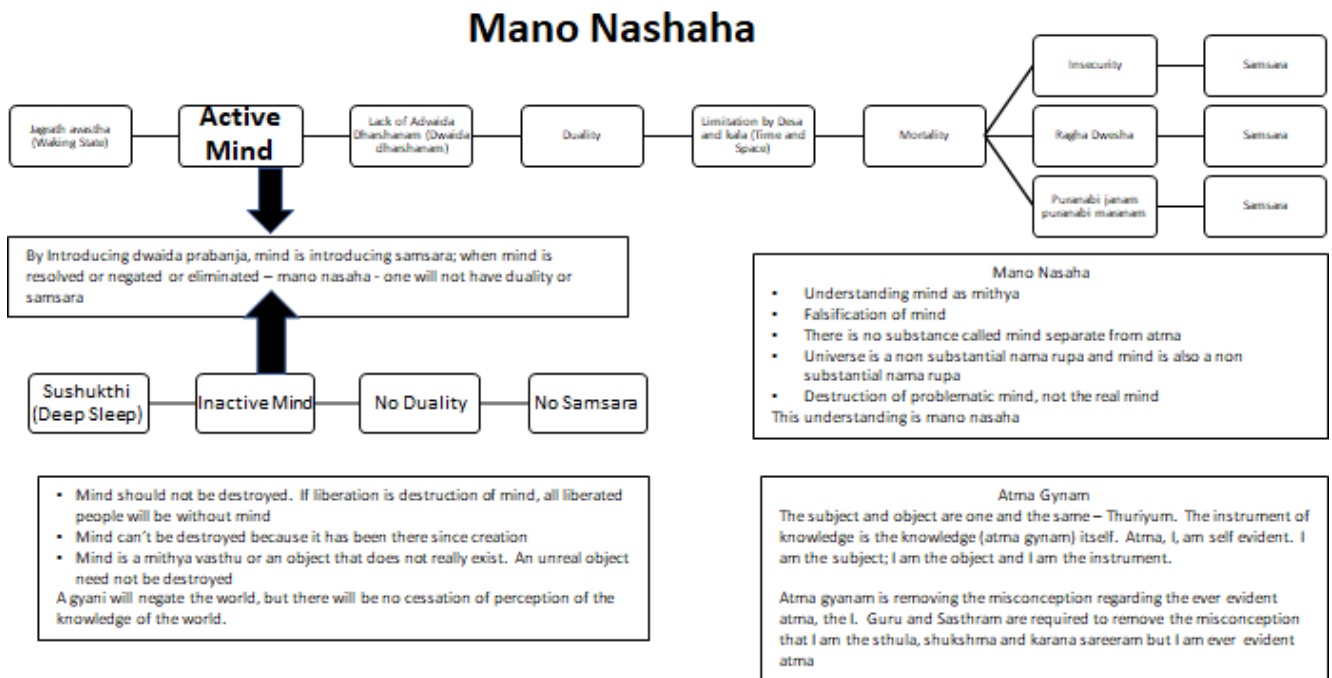
for me. By introducing dwaida prabanja, mind is introducing samsara. So, if you want to tackle samsara, tackle mind.

When the

mind is resolved, (mano nasaha) or negated or eliminated one will not have

duality. This is proved by our sleep state. The goal should be mano

nasaha or elimination of mind. How do you bring this about?



## Verse 32

Mano nasaha is a confusing word if it is taken literally. Mano nasaha is not physical destruction of mind, but it has philosophical meaning. Understanding mind as mithya is mano nasaha.

Manomaya is anatma and mithya and does not have reality of its own.

Falsification of the mind is mano nasaha; there is no

substance called mind  
separate from atma. This is figuratively called destruction  
of  
mind. Similar to vedantic destruction of pot. You can  
destroy the  
pot by knowledge by understanding there is no substance called  
pot.  
Reducing pot into non substantial nama roopa is called  
destruction of  
pot. After this, you only say clay was, clay is, and clay  
will be the  
pot.

By knowing there is no substance  
called universe, but only one substance called atma. Universe  
is non substantial  
nama roopa. This understanding of universe as non-substantial  
nama roopa  
is called destruction of the world. Within the world, there  
is mind  
also. When you reduce world to non-substantial nama roopa,  
mind is also  
included. Mind is also a non-substantial nama roopa. This  
understanding mano nasaha.

When you "destroy" the  
pot, you continue to handle pot. Similarly, a gyani continues  
to negate  
the world, but there is no cessation of perception of  
knowledge of world.  
Gyani will continue to use the mind, body, world and he will  
say there is no  
such called mind, body and world but only one substance called  
atma. This  
must be very clearly understood. Many people think that a  
gyani has  
physically destroyed mind.

- Mind should not be destroyed; If liberation is destruction of mind, all liberated people will be without mind; then there will be no difference between a liberated person and a rock. Then you can't talk about virtue of love, compassion. If gyani's mind is destroyed, all people with mind will be agyani that will include gurus.
- The mind can't be destroyed; Mind can't be destroyed because mind has there since creation; and death does not destroy mind. Mind can't be physically destroyed.
- Mind need not be destroyed. Vedanta repeatedly declares, everything other than atma is mithya. A mithya vastu does not really exist. Why should I try to destroy an unreal mind?  
Rope snake need not be destroyed. You don't need to anything other than understand it is unreal, no other effort is needed to destroy the rope snake.

Just understand mind is mithya and this understanding is figuratively called mano nasaha. You don't attack the dream world; you just wake up to waker nature; the dream world automatically collapses. Don't struggle to destroy the mind; just know the sathya atma which is the content of mithya mind. Just like sathya clay is the content of mithya pot.

Knowledge does not take place automatically. If you remove the thought, previously you are

thoughtfully  
ignorant, and now you are thoughtlessly ignorant. Guru  
sathraa upadesham  
is required. When this takes place, the ignorant mind is  
converted to a  
wise mind; an enlightened mind through knowledge. A wise mind  
perceives  
dwaidam but knows it is mithya; just like sun rise and sun set  
are mithya, but  
we still keep calling it sun rise and sun set. A wise mind  
that does not  
see duality is as good as no mind, because it can't cause  
samsara. At the  
time of wisdom, the mind becomes non mind. Since perceived  
duality is  
negated, the mind is a non-perceiver mind. It is a perceiver  
at the same  
time it not a perceiver because it does not see any duality as  
real.

### Verse 33

In this verse, Godwapadha discusses  
uniqueness of atma gyanam; this is different from any other  
worldly  
gyanam. In other knowledge subject, object and instrument  
distinction;  
prmadha (subject) premayam (object) and the knowing instrument  
(pramanam)  
thrupudi is there. In atma gyanam, the subject and object  
both happens to  
be thuriyum, me, I am the knower and I am the known. What is  
the  
instrument of knowledge; the atma itself is the instrument of  
knowledge.  
We don't require any other external pramanam because  
everything else is illluminated

by atma. Atma knows itself by itself; I know myself by myself. I am the subject; I am the object and I am the instrument. There is no thirupudi. I am self-evident.

If atma reveals by itself, then what is the role of guru and sathra? Guru and sathra are not required to reveal atma. Atma is ever experienced and evident; it is the nature of consciousness.