

Mandukya Upanishad, Class 46

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

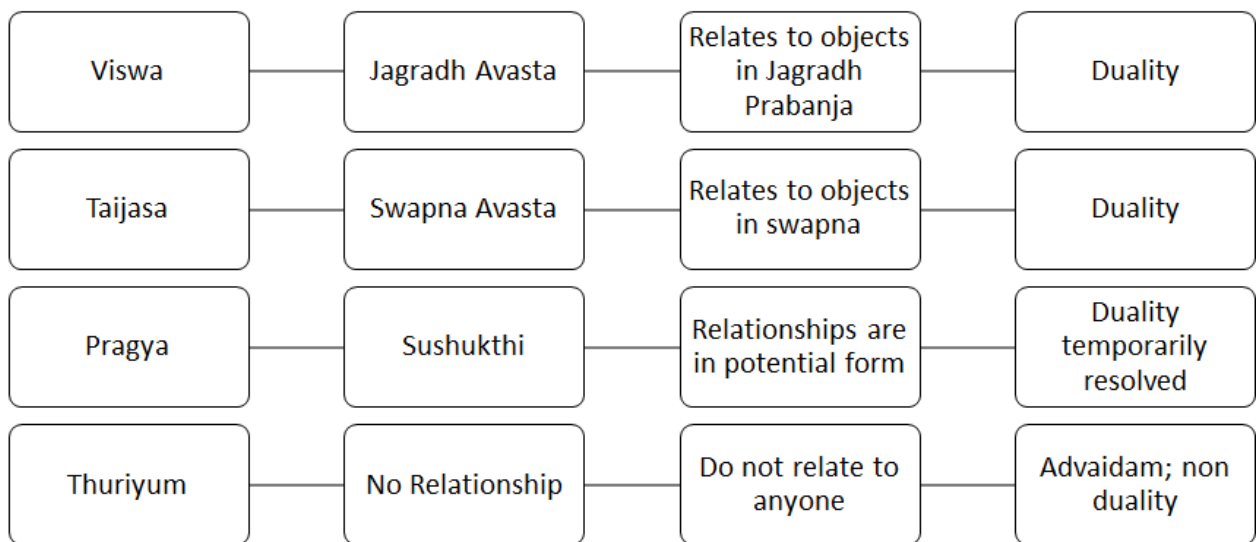
1. The mind does not see duality as sathyam and it sees it as mithya. Then the mind does not create any problem. Ignorant and problematic mind is dissolved by atma gyanam
2. When the whole duality is seen as mithya, it includes the mind also. The mind also falls within dwaida prabanja; therefore, gyanam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

