

Mandukya Upanishad, Class 78

Class

78

In verses 87, 88 and 89 Mandukya Upanishad was summarized. The teaching is that the avasthasthya 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 anithya mithay 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 sadhusta sambadhi; sravanam, mananm 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 moshha 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.