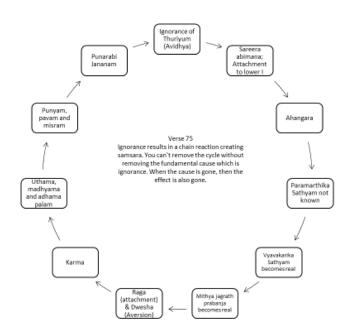
Mandukya Upanishad, Class 73

Class 73



What is the cause of sorrow when we are all Brahman? The unreal ignorance or Maya is alone is the cause of the problem. The world becomes very real just like the dream world is real from the dreamer's standpoint. Obsession with the mithya prabanja is the cause of samsara. Dwaidam is samsara. Once you accept duality, time comes; once time comes, decease, old age etc. comes. After knowledge, there is no cause for samsara, ignorance and 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.

Dream World and Wakers World When waking up from dream world, dream world disappears. When the spiritual waking up, the physical world does not disappear, it but after gyanam I will continue to experience dwald a prabanja but will not attribute reality to it. The difference is at the cognitive level. We know the earth is rotating. But we don't experience the earth rotating; we experience the stationery earth. Once you understand the rope snake, it will not threaten you. Similarly, mitthys prabanja can't generate attachment.

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 dhrishty 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).