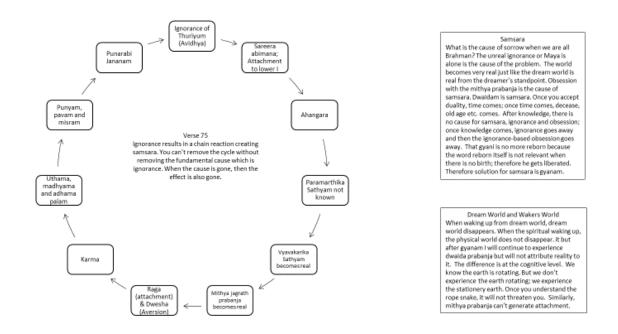
Mandukya Upanishad, Class 73

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 When knowledge arises the gyani or jivatma never born karma. 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. Τf 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 It is uniform and ever available. It is an eternal future. 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 They all will prepare the mind to come to sravana samsara. 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 Multi path theory is illogical. We accept many way — light. 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).