

Mandukya Upanishad, Class 79

Class

79

Up to 90th verse, Gowdapadha was summarizing the Upanishads teaching of Madukaya Upanishad aham sathyam and jagat mithyam and refuted all other systems of philosophies.

From 91st to 100th verse, Gowdapadha is winding up the entire teaching. The essence of the teaching is whatever we want to achieve, is already our nature. This is the irony of life; we search all over and come back to our-self. Security, peace, fulfillment etc. we have within ourselves in absolute measure and can't be attained externally. We finally find out that we are what we want to be.

The word aham or I is neither the pure thuriyum nor pure viswa taijasa pragya (collectively called ahangara). Thuiryum is the pure consciousness. The I is neither the pure ahangara nor the witness; it is the mixture. Pure ahangara doesn't exist because it requires chaithanyam to exist. Pure sakshi also can't say I am, because it does not have any attributes. The misra or the mixture says I. In the initial stages of life, even though we are a mixture, what is prominent is ahangara. The sakshi is subdued and we are not aware of. Therefore, initially the jiva is ahangara pradhana jiva. When we say want moksha, we are only asking for improvement of this ahangara

pradhana jiva. Then ahangara pradhana jiva does karma yoga, sadhana etc. and becomes gyana yogya, endowed with all qualifications. Then gyana yogya becomes gyani. This title belongs to buddhi and therefore the ahangara pradhana has become gyani. The gyani continues sravanam does nidhidhyasanam and becomes gyana nishaha. I am not disturbed by the events of life. This is also from the standpoint of ahangara pradhana jiva. At this point jiva is not ahangara pradhana and I look at myself as sakshi pradhana aham or thuriya pradhanaa aham. Ahangara becomes feeble and thereafter I don't say I made the journey because I have not traveled because I am the sakshi who does not travel; who is never impure; this is sakshi pradhana dhrishti.

I don't look at myself as gyani, but I am sakshi pradhana jiva. From ahangara dhrishti, shanthi has to come gradually; from ahangara dhrishti shanthi is mental peace; from sakshi dhrishti, shanthi is my nature.

All jivas are essentially thiruiya chaithanyam; the difference is from ahangara dhrishti; from sakshi dhrishti they are all one and the same. The very statement all jivas imply there are many jivas. But this is from ahangara dhrishti. Bodies are many, minds are many but chaithanyam is only one. This

chaithanyam
is birthless, shantham and ever pure.

When I look at myself from ahangara
angle, I have to attain purity; but when I look at myself from
sakshi angle, I
am always pure.

Verse 94

First problem is sense of isolation
or smallness; we want to belong some group. This is samsara.
All
the dualistic philosophers face the same delusion and the
problem of
samsara. Philosophies like sankya, gyaya, vaiseshika, poorva
mimamsa and
yoga are all dualistic. They all conclude I am I, you are
you. Lay
people suffer before thinking and the philosophers suffer
after thinking.
All these dualistic philosophers are unfortunate that they
come to the
conclusion of dualistic.

Verse 95

There are some fortunate lucky
people who are born in a culture where this teaching is
available, and who
receive, understand and assimilate this teaching. They have
firm
conviction of advaida thuriyum. The perception of differences
will continue
and the experience of the duality can't be removed by advaida
gyanam. We
are only removing the false notion. Experience of duality
will continue

for gyani, but he knows advaidam is sathyam. Those are who are established in the advaida gyanam, they are the greatest gyani. Most people can't appreciate the gyanam of a maha gyanis. Advaidam gyanam is so great that not only I am liberated from samsara but I am also liberated from the need for the appreciation of my liberation by others.

Verse 96

When I claim I am the sakshi chaithanyam, there is also duality. It means I am witness consciousness, it means I am witness and that there is a world that is witnessed by me, which is called sakshyam. Once I accept the sakshi and sakshyam, there is duality. Even the status of sakshi is only temporary; from my own standpoint, I can't call myself sakshi. To talk about relationship there should be two things belonging to the same order of reality. Two individuals in wakers world can have relationship; two individuals in dream world can have relationship; one individual in wakers world can't have relationship with an individual in dream world. Consciousness and matter can have relationship only when they are in the same order of reality. Consciousness is paramarthika sathyam and matter is vyavakarika sathyam and therefore they can't have true relationship; if they have any relationship, it can only be apparent relationship.

The
status of dream like being rich etc. do not apply to waking
world.

