

Mandukya Upanishda, Class 49

Class

49

Beginning from the 40th to 47th verse Gowdapadha is dealing with the topic of nidhithyasanam a discipline to be practiced after sravanam and manam. This is meant for assimilation of the vedantic teaching. Nidhidhyasanam, is vedantic meditation of Patanjalai. Lord Krishna dealt with this extensively in Chapter 6 of Baghawad Gita.

Samadhi abhyasa meditation presented in 6th chapter of Baghawad Geeta. Gowdapadha does not give the details but gives four-fold obstacles. In 43rd verse remedy for the obstacle of viskheba is provided in this verse; remedy for disturbances from external world.

1. Vyragyam method: See the attachment to the world as a cause for pain. Dhosha dharsanam. Repeatedly remind yourself what the attachment will do. Whenever an external object tempts you, remember that attachment to any external object is the cause for sorrow. Entire anatma prabanja is a source of sorrow, if you get attached to it. It by itself does not cause sorrow.
2. Brahma abhyasa or gyana abhyasa method: Brahman is alone is the cause and everything else is effect nothing but nama roopa super imposed on the cause. With the help of sasthantra

remember that
there is no anatma at all without the help of atma.
Totally reject
the anatma there is no anamtma prabanja different from
atma. Just like
there is no dream world separate from the dreamer. The
mediator does
not see the universe at all by claiming everything is
atma; everything is
Brahman. By repeatedly reminding yourself this, you
negate anatma
and remove the wandering mind.

Verse 44

When you withdraw the mind, it goes out
again due to vikshebham, then you withdraw again. The tendency
for the
mind is to go to the other extreme. From Rajasic guna when it
goes to the
other extreme of tamasic guna (sleep) wake up the mind.

Sometimes withdraws from external
world, does not get the ability to grasp vedanta and this is
kashaya avastha;
this happens because the mind is forcefully quieted without
removing the cause
for restlessness or vigshebagha. The cause is raga dwesha; If
the
vigshebaha has to be completely removed you should remove raga
dwesha. If
you do not remove raga dwesha but forcefully withdrawing the
mind, but that is
a shallow condition not ready for vedanta. For vedanta not
only the mind
must be withdrawn, but the cause, raga dwesha should be
removed. In
Baghawad Gita Krishna calls the suppressed mind as rasam; here

it is called
kashayam.

The remedy is to remain quiet and
when the ragha surfaces practice abhyasa and vyragyam.

Verse 45

Fourth obstacle is rasaswadhaha: Rasaha means anandaha; if a person is successful in relaxing the mind, the mind enjoys certain happiness. This is not atmananda, but ānandamaya kosa or reflected ananda. This is available at the time of relaxation which is temporary; because it is dependent on the mental state of withdrawn and relaxed. This is comparable to sense pleasure because both are temporary. This becomes an addiction and dependence. therefore, enjoying this temporary pleasure is an obstacle to assimilation of Vedantic teaching. This is not atma ananda itself, but it is a reflected ananda in quite mind. This belongs to ananda maya kosa. If you get addicted to ananda, then it will be like any sensory addiction. Similar to addiction to anything nice like food, drinks etc. This addiction is also samsara because you can't do any worldly vivakara as he wants to sit in samadhi all the time. Understand that this temporary pleasure is a reflection of myself the original ananda which is there all the time whether I am doing vivihara or not. I am the source of this original ananda which is available all the time. Whenever you have a tendency to taste the limited ananda, get detached from that ananda. Samadhi sukam will come and go and I should not get addicted; this is discrimination that any experiential pleasure is not atmananda but pradhi pimba ananda. Let the prathi bimba come and go, but I am not bothered by it.

When all the four obstacles are
moved, mind is undisturbed. Undisturbed
mind is not thoughtless mind but it undisturbed Vedantic
thought. Develop
an auto suggestion, reminding that the mind is distracted is

needed when the
mind wanders.

Verse 46

This struggle or tug of war between my effort and four obstacles is an exercise for dharana and dhyanam. In this verse Gowdabadha talks about the successful culmination of this exercise which is samadhi. At the time of samadhi the mediators mind has become Brahman. This is figurative expression nothing needs to become Brahman because everything was Brahman, is Brahman and will be Brahman. That includes mind.

Rope snake which he was seeing until now became rope. This does not mean snake became rope (there was never a snake); just a shift in the vision what I saw as snake now I see as a rope. The change is not in the object but in my perception. Similarly, the mind, which was seen as an object, now seen as Brahman.

When the mind is free from all the four obstacles, it is free from anatma vrtihi, fluctuations, the thought of anatma, when the thoughts are not there, the objects are not also there for me. Neither the thoughts disturb him nor the objects disturb him; the thoughts refer to anatma vrithi. We are negating anatma thoughts and atma thoughts continue; mind is flowing in the direction atma vrithi and at the time of samadhi the mediator's mind Mine is a temporary which is nama roopa

Verse 47

Mind has become brahman: At the time of Brahman, the mind is no different than birth-less Brahman, which abides in its own nature and requires no support. Moksha is its very nature and is not a goal to be achieved; which is indescribable. All experiential ananda are subject to gradation; the non-experiential ananda is myself. This is declared by all acharyas. The benefit of nidhidhtyasanam is that I own up the fact that I was Brahman, I am Brahman and I will remain Brahman. The substance is one Brahman and the nama roopas are many. Just like all ornaments are nothing but one gold. This is called Brahma Nishta and in the second chapter it is called Brahmi sthiti.

Verse 48

No jiva is born; no jagat is born;

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhaga: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

There is no kariyam because there is no karanam. There is only one absolute reality – paramarthika sathyam greater than pradhivadhika sathyam (swapna prabanja), vyavakarika sathyam (jagradh prabanjam).

In this
paramarthika sathyam; this is thuriyum and in this thuryium
there is no kariyam
at all; there is no padha thryaam. You are that thuriyum.