

Mandukya Upanishad, Class 76

Class

76

Beginning from 75th verse to 86th

verse, Gowdapadah is defining samsara karanam and moksha karanam. Samsara

karanam is my ignorance of my higher nature of Thuriyum and because of that I

identify with the lower nature, viswa or taijasa or pragya.

Disowning

higher nature and owning up lower nature is the reason for samsara. This

is similar to dream state, when we disown the higher nature and identify with

dream individuality and go through the up and down of the dream.

It is not enough that we know

thuriya swaroopam, gyana nishta is also required because even after gaining

knowledge we will have to transact with the world because of prarabtha.

When I confront the world, I forget the higher nature and identify with the

viswa the waker, from the standpoint of the waker, jagradh prabanja becomes

very real and sathyam. The moment I forget thuriya nature, raga dwesha

gets activated and they will overpower. Even a maha gyani will become a

maha agyani. One should be extremely alert when raga dwesha takes over

and remember the jagradh prabanja is mithya and I am playing transient roles I

am playing because of prarabtha. If this is not practiced, we

will slip
down very easily. Not only this slipping happens lay person,
this also
happens to philosopher. Philosophers are lost in concept and
lay people
are lost in worldly thing. Concepts and worldly things are
anatma.

1. Asthi concept
2. Nasthi Concept
3. Asthi nasthi concept
4. Nasthi nasthi concept

All are anatma and the only absolute
truth is thuriyum or advaidam. Truth is not a concept, but it
is a
witness of all concepts.

Verse 84

If you get carried away and lost in
these four concepts, the concepts alone will be there and I
the atma will be
forgotten. Thuirya is forgotten because of our
extroversions. When
we say atma is nirgunam we try to conceive how that nirgunam
will look
like. We try to make nirguna as another concept or
attribute.
Similarly, we try to experience advaidam; that very try itself
or experience is
dwaiddam. We try to make all concept as a concrete objects
(outside) or an
abstract object (inside), all the while getting away from the
truth.
Therefore, never conceive the truth or object. It is I the
consciousness
principle.

That is why in vedanta, we use a word and then negate that word. First, we define atma as nirguna and negate the word nirguna. When a person is in dwaidam we introduce the word advaidam, then negate the word advaidam. Similarly, savikaram and nirvikaram. Real atma is free from all concepts; all concepts are in the form of thought. Atma is chaithanyam and thought is vyavakarika sathyam and chaithanyam is paramarthika sathyam. Chaithanyam is not affected by any thoughts.

Vedanta is not a system of philosophy. All philosophies are vyavakarika sathyam; vedanta knocks off all other system of philosophy and introduces atma which is not affected by any philosophy. Vedanta is the negation of all systems of philosophy and transcend all those systems and abide by my true nature. Whoever understands this alone has total vision.

Verse 85

The glories of vedanta:

1. Omniscient status: Thuriya gyana prabthi is as good as omniscient. Any particular knowledge I gain in other field I gain knowledge only that field. All other knowledge is para vidhya; atma gyanam is apra vidhya (mundaka upanishad). Knower of atma has known everything in creation. Everything in creation is

nothing but

one atma plus different nama roopa. Therefore, atma gyanam equals to sarva gyanam.

2. Brahmin status: Brahmanyam padham: The real brahmanaha is the one who knows brahman or brahma gyani. Through this knowledge I become real brahmanan.
3. Brahma prabthi: Advaidam prapa: I accomplish brahman. I attain brahman itself. With no boundaries; space wise or time wise.
4. Poornatvam: Free from the desire to become someone else. The desire for change or the struggle to become someone else is samsara.

All actions done by a gyani after getting gyanam is done to fulfil the wishes of others not for his own.

Verse 86

Before gyanam, one struggles to acquire and retain the qualifications. After gyanam, all these values will be there as his natural swaba. (Vairagya etc.)

1. Vinayaha or amanitham: Humility.
2. Samaha: Mastery over the mind; this is no more struggle for him
3. Dhamaha: Mastery over sense organs because it is ingrained in him

When all the values are there in the mind, they will be expressed in the form of a balanced mind or a stress-free mind. He is caring but at the same time carefree. This mental equanimity

is jiva mukthi; natural values or natural sadhana chathushta sambandhi.

Asthi	Nasthi	Asthi, Nasthi	Nasthi, Nasthi
Naiyika philosophers or nyaya vaishesika	Yogachara philosophers	Jainist philosophers	Mathyamika philosophers
There is atma other than body, that atma is kartha and boktha; therefore constantly changing.	There is no atma other than momentary consciousness. It doesn't have change. Consciousness exist for just a moment.	Atma exists only in living being and does not exist in other places. Atma is the size of the body. During samsara kala atma is changing. During moksha atma is changeless.	Atma is absolutely nonexistent
Because of these wrong notions, thuriyam is covered. Thuriyam is forgotten because of our extroversions. When we say atma is nirgunam we try to conceive how that nirgunam will look like. We try to make nirguna as another concept or attribute. Similarly, we try to experience advaidam; that very try itself or experience is dvoidam. Therefore, never conceive the truth or object. It is I the consciousness principle.			
First, we define atma as nirguna and negate the word nirguna. When a person is in dvoidam we introduce the word advaidam, then negate the word advaidam. Similarly, savikaram and nirvikaram. Real atma is free from all concepts; all concepts are in the form of thought. Atma is chaithanyam and thought is vyavakarika sathyam and chaithanyam is paramarthika sathyam. Chaithanyam is not affected by any thoughts.			
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Glory of Gyanam	
1	<u>Omniscient status</u> : Thuriya gyana prabthi is as good as omniscient. Any particular knowledge I gain in other field I gain knowledge only that field. All other knowledge are para vidhya; atma gyanam is apara vidhya (mundaka upanishad). Knower of atma has known everything in creation. Everything in creation is nothing but one atma plus different nama roopa. Therefore atma gyanam equals to sarva gyanam.
2	<u>Brahmin status</u> : Brahmanyam padham: The real brahmanaha is the one who knows brahman or brahma gyani. Through this knowledge I become real brahmanan.
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Gyana Palam	
1	I own my true nature which is ever free from samsra. I am thuriyum which is shantham, shivam advaidam and chathurtham. I was, I am and I ever will be free from problems.
2	Once a person gets gyanam, mind gets further refinement; Vragyam, samah, dhamaha, thithiksha, samadhana etc. acquired before getting gyanam, increase multi-fold after getting gyaanam. This happens automatically after acquiring gyanam. Virtues that were sadhanam (deliberate) before becomes lakshanam (natural). This natural refinement of mind is jivan mukthi. A wise person (gyani) is relaxed all the time.