

Mandukya Chapter 2 – Review

Vijay Kapoor

2019

Lets start from the beginning. Mandukya Upanishad is all about Om.

As you know by now, you should be very familiar with this, that the main focus of the teaching of mandukya is about Om. And Om in all of its manifestations, meaning as the turiyaa, it is independent, non changing, and timeless. Always there as consciousness (as Atma, as I, as me). And as anAtma, Om encompasses the entire anAtma. So Om represents both, Atma and as well as anAtma. It represents the entire creation. It is not as though creation is one thing and turiyaa is something else. It's not that. There's only nothing but Om-kara. But the Om-kara has an aspect which is turiyaa. And all of the changes in your life, all of the samsara, the entire jagat and so on, is nothing but the manifestation of the turiyaa. So this is at the macro level.

At an individual level you should see the same thing. That really speaking your entire life consists of three different experiences. Which is sushupti - deep sleep, svapna-avasthaa - dream, and jagrataa-avasthaa. And you are going back and forth between all three of them. There's nothing fourth. And the fourth one is really something you are not aware of at the moment, but it is you, the turiyaa, which is the Atmaa. So the entire upanishad is really devoted to explaining this fact. And in a very succinct manner, only 12 verses that gives you the entire picture. But then being succinct, it needs to be explained. Because the human mind is not capable of; if somebody says these are the three avasthaas, you are the turiyaa, and so on; you cannot walk away. It takes a little while to for you to do so. At the individual level what we have to see is that I am living a dream like experience. It is what it is. it's a dreamlike experience. And as I mentioned to you in the last class, and it's worth repeating. Really, that it took me time to dawn on me, that really in our attention and analysis, a dream is more important than jagratta avasthaa. And let me pause and ask you to tell me why that might be the case. Anybody? Why is that am I saying that the dream, which is not an obvious statement, this is not something everybody was saying yes, nobody would even agree to it, so why would anybody say dream is more important to focus on than the jagratta avasthaa? ... So you're saying that the dream is more important because it can be analyzed. That's one good reason. But there's some others also.... "Dream is the creation of you and then you can analyze from there ..."

That is true but I'm not sure that's the reason for the answer for my question. "So the dream tells us that everything is projected out of me and it goes back into me so the world is also similar". Yes, that's closer to the answer. I would say straight away is that the dream it gives you the answer as Kalpana was saying that it starts and ends, and while it is there it frightens the heck out of you, but it doesn't really stay that long. And the jagratta avasthaa should be seen as similar to that. Right now I'm seeing things that are very real. But that doesn't mean it's going to continue. It's going to end. So you have to think about what are you going to be when it ends. We never see it. We go into another dream, next life. You see, so in that sense, seeing that the example of the svapnaa avasthaa which has a beginning at an end, yet the middle of it is very real-looking.

And therefore then the analogy of the jagrattha avasthaa with respect to that becomes much more believable. Believable. Otherwise we will never believe it. It looks like this is going to go on and on. Our life looks like it's a straight line. When in fact it is a circular line. So that's why the dream I think is more important. So that being the case, now the explanation has to be given of this very cryptic mandukya. So there are several kaarikaas that were given by Gaudapada Acaaryaaji. He is highly respected. In fact he is the one which is being cited between Vyasa and Adi Shankara. He is Adi Shankara's Guru's Guru. But no work has lasted in the period between vyasa, from vyasa of course we have so many works brahma sutras and etcetera etcetera, but not anything in between, until Adi Shankara. But Adi Shankara's Guru's Guru Gaudapada, his teachings, in that explanation of the most important upanishad manduka is highly regarded. So the kaarikaa is just an amazing thing. We need to bring ourselves up to really understand all of that. So let's try to see an overview of the second chapter. The first chapter. which is called Agama prakaranam, was simply explaining what the mandukya is saying.

So it is based on shravanam. So it is simply an explanation of shravanam that the cryptic mandukya was giving. It is just explaining what it was doing. Then mananan starts with the second prakarna which is the Vaithatya Prakarnam. And in the mananam, it says that what you can learn from the shruti, needs to be analyzed by the help of the shruti. What that means is it is yukti which is your analysis, your questions and answers, you're looking at, vicaaraa. So it says that really what delivers the goods in our life is the word vicaaraa. Vicaaraa means we have to, a waking up process involves an examination, continuous examination. As Ramana Maharshi was saying who am I? All of the vicaaraa of what is this word all about? Who am I? What is our relationship? Why are things happening the way they are. And the vicaaraa has to be done individually. Of course with the help of shastra. It should be done with shastra not without it. Because without it, the people that you are relying to themselves are confused. There is an amazing statistic, one of the highest suicide rates are with psychiatrists. Its amazing.

Somehow I think after a while they start to feel that he cannot solve anybody else's problems. And he can't even solve his own problem, something like that. You cannot rely on the so-called wisdom of the world. For small things, how to make money and how to improve your diabetes and so on, that's fine. But in terms of understanding what's going on in the deeper aspects of it, you have to go to the source. But you have to analyze. Vicaaraa is the only way. So that being the case, the vicaaraa, the thinking, the analysis, the yukti, how it should be done is now done in the second chapter, called vaithatya prakarna. So I did this yesterday. I can quickly go through. And so in the next forty minutes, we are going to do 38 quick verses of the second chapter. And so I don't know whether you have that in front of you or you may want to do that or just keep notes or something doesn't matter either one but I'm just quickly going through each one of them number one give you a summary of each of the verses I just took a few of them.

vaitathyaṃ sarvabhāvānāṃ svapna āhur manīṣiṇaḥ |
antaḥsthānāt tu bhāvānāṃ samvṛtatvena hetunā || 1 |

And so the one word which I picked out, some things that I want to emphasize as we go along. So one word is manīṣi. Manīṣi, this is defined in vedana as "pramaNaa kushalaa", skilled in

pramaNaa; pramaNaa means how am I supposed to know the truth about things. It's called pramaNaa; prama janakam == pramaNam. Manīṣi means the ones who have looked into deeply into the truth of things. And what do they say? They say sarvabhāvānāṃ vaitathyaṃ svapna eva; They say that if you analyze all of your life experiences, please see them as nothing like but a dream like thing.

And the dream like thing means what? We know exactly what a dream like thing means. Dream like thing means the one that makes you into a lower level of reality. And the lower level of reality appears as the reality. That is what a dream means. Dream also means that it starts and it ends. That's the more important thing. More importantly this view of samsara that is limiting you, is going to end some day. So this is the beginning. Then the logic starts. Logic start says: "antaḥsthānāt tu bhāvānāṃ saṃvṛtatvena hetunā "

The logic memes, let me start going through English translation of that, "so the wise people declare the unreality of all objects in the dream because the objects location within the body and because the limitation of space." Why is it false? Because you cannot have all those things inside your body. You saw an elephant. How is that going to be in your body? So must be false. So that's the first one. It just starts right away saying this is the way of analyzing your jagratta avasthaa. And this is the way all the wise people do and you should do also.

And this fact is continued in the number two. There, this way of analysis, I'm just going to keep it to English in general. Moreover, one does not see the places by going there because of the shortness of time. So that was space and now the second verse is regarding time. That you had a long discussion, and then you went to some other cities, and all kinds of funny things happen, and so on. And all happens in like one minute. How is that possible? That also shows that it is all false. And in fact you went to several places, but on waking up, you realize you never went anywhere. You are sleeping right where you were. That one also.

Then number 3. It summarizes this way of logic by saying that you see a number of things, you hear a number of things, in your dream. But you don't see them and when you wake up. So now three things were talked about, one was space, one was time, the other one was simply the presence of "vastu" of anything, also is absent. All those reasons now we can quickly conclude that the dream is unreal. He's establishing the logic why is the dream is unreal. We all know it is, but he's saying this is the thing. Now number four, he now extends it from the dream into the jagratta avasthaa. So as it is in the case of the dream so it is in the case of the other. Other means jagratta avasthaa. Therefore all of the things that we talked about before our also talked about in the jagratta avasthaa also. Some doubts are there because there do seem to be a place for outside things. So some doubts are there, but at least the truth that we should follow is continued.

That the dreamlike avasthaa is also true in my jagratta avasthaa. And there's a difference. Solets look at the similarity and then we'll look at the difference. The similarity is that what appears is only the appearance. It doesn't have to be reality. What appears maybe the reality but we don't know. But in general appearance is not real. This is the similarity between them. But there is a difference. The difference is that in the dream you see things outside of you

when in fact you never had any outside. Whereas in the jagratata avasthaa you see things outside that are outside of you. That is the difference. He says I recognize that. We will deal with it later on. But at least see the similarity of them, so that's number four. Then in number 5, number five is also annunciation by saying the wise people say that the dream state and the waking state are indeed identical, because of the similarity of objects due to the well-known reasons that we have talked about before.

Then the number 6 is the crux of the matter; that which does not exist in the beginning and does not exist the end is also the same in the middle. In Bhagavad Gita also it says in the second chapter the same thing, that I don't remember the exact verse, "in the beginning it is not there, in the end of his not there, oh Arjuna how can it be there in the in the middle? So that is the crux of the whole thing. That something that was not there and even though it appears to be there and then disappears means that its basic nature is unreality. You can see the same thing with ornaments of a gold. An ornament was there, it had a beginning and ends can be melted back into the gold, and in the middle also it has some kind of an appearance, but is really gold also, nothing different from that. The gold on the other hand is the very substance of the creation, never had a beginning and never has an end, that distinction should be seen.

And so swapna has a very clear beginning and an end. The jagratata avasthaa does not have a clear beginning and an end. But it does. Therefore one of the things one should see is that the jagratata avasthaa is replaced by the svapnaa-avasthaa. It is also an important thing to see, which all comes from the mandukya upanishad also. You see this is an important thing. If the jagratata avasthaa was so real then the svapnaa avasthaa may get imposed on it. but the jagratata avasthaa never goes away. It never goes away. But it does. So the svapnaa avasthaa cancels the jagratata avasthaa; and the jagratata avasthaa cancels the svapnaa avasthaa. They're both mutually exclusive. So it ends. It has a beginning and an end. You cannot say that it does not have a beginning and an end. It is our postulation. This is one of the issues that we have. So this is what it's called pramaaNaa kushalaa.

It means that you asked somebody hey when were you born? Hnmm let me saee1959 such and such. Everybody says that. Everybody has a birthdate. And then you say how do you know that. And so this is like saying you know, from our eyes, we say, I saw that person. Was he in the class? Yes I saw him. This is what call pramaanaa kushalaa. I saw the presence of the person in the class because my eyes are trustworthy. They are pramaa-janyam. They create exactly that I saw the person with my eyes. So like that if you say when were you born?, how do you know? What is your pramaanam? What is your proof? And then the person says, well, my mother tells me. And so the vedanta says even the fact that this is your mother is an assumption. There's no proof for it. It happens many times where people are adopted and they are not told. "This is your mother".

They live as her their mother and at the age of 50 or something, something comes out. Oh my god! I want to see my real mother, not this one. So even the fact that your mother is is your mom also does not have a pramaaNaa, does not have proof. It is just her word against yours. And certainly not in the case of your birth. Because you say that my mom told me. Well your

mom told you about the birth of the body. Did she tell you about the birth of the Aatmaa? She also doesn't know about the aatmaa. You also don't know the aatmaa. You are talking about something completely different. Absolutely. It is the same example that Swamiji gave about losing the coin, you remember? That this people searching outside. I'm not talking about that, I am talking about when were you born. So this is no pramaanaa. That means the aatmaa never has a beginning. never has an end.

And so on the other hand jagratta avasthaa has a beginning and an end. And the two of them are very similar. Let's keep on going, number 7. The number 7 what I had already talked to you about. The cancellation of both, they are on the same level. Susupti avasthaa cancel the jaagrataa. avasthaa. They are on the same level. But the aatmaa is not involved in any one of those. And jaagratta avasthaa so is that for reasons unreal. For other reason it is also unreal. Then number 8, now starts to move forward and say that really speaking both of them are nothing but an aspect of the observer.

So this is like saying that both the kinds of ornaments are based on the same gold. So this is starting to look like the answer. First thing is to see the unreality of the dream. Then we will see what is then the reality. If you are talking about is unreal, unreal, everything is unreal, just like the Buddhist say that everything is unreal, we also not our heads. And we keep thinking that at the end of that, we will come to the real, they never do. Everything is unreal, you are all so unreal, everything is unreal. Hey what are you talking about? Infact we say everything is real. The things that are unreal also have my reality as the very basis. So anyway that's a separate thing but anyway just goes on to do. 24 minutes, I am falling behind.

Number 9 and 10, so an important new aspect is now presented. You should be aware of that. And the aspect is that you cannot say that the dream and waking up are totally different. You don't say that. Because the mind says that they very different. The mind says that dream is obviously unreal. Because I woke up it was gone, and the jagrataa avasthaa goes on and on. So they're very different. And also the dream is like a like a svapnaa, my mind is doing it. Here I'm not, my mind is not doing it. I can see things that are outside. How can you say that. So now there is a logic being given. And 9, 10 let me see, yeah 9 and 10, only two of them that says the following.

This will continue on for a little while also. So it's not just 9 and 10 but let me give you the gist anyway. So what it says is that please notice that there is an inside thought in your life and an outside thought in your life. Inside thought is something that only you see no one else sees. And it's very nebulous. It's very vague. So I am going to abandon verse by verse and give you the conceptual thing because I do want to finish it today. So please see that in any experience, including the dream there are two elements. One element is an internal element and one element is an outside element

The internal element is your own thinking. What are your thoughts about it, etc. And an outside is something which is imposed on you, which is not your own thinking. And what karikaa says is please see that this is similar in both svapnaa and jaagrata. In svapnaa also, you have an

internal thought, that I'm the dreamer. I hope... I'm going to give you the example about Satish having an accident. Satish jalota that he was coming here from his home on the freeway. Everybody was driving very fast. And he was saying people were stopping also. All of a sudden there will be a stop. And he was saying I hope this doesn't happen to me. And it happened to him. He actually got hit from behind. So look at that example. There was this internal thought. So the dreamer also has an internal thought which is vague, which is not defined, which doesn't have the boundaries defined very clearly, but you have it.

And then there is an external thing. It happens in the dream also. The same thing happens in the jaagrataa avasthaa. In fact I think we have seen this is that most of the jaagrataa avasthaa is actually svapnaa avasthaa. We are living in our own thoughts. Outside limitations are much smaller. When you're eating the food, taste of the food, when you are talking to people, getting into the car. and so on/. But the bulk of it is your own vaasanaa. And so you have that internal outside distinction in both of them, in both places. You cannot say that they are fundamentally different. No they're not. This is number 11, also says

ubhayorapi vai tathyaṃ bhedānāṃ sthānāyoryadi |
ka etānbudhyate bhedāṅko vai teṣāṃ vikalpakaḥ || 11 ||

He says where is the difference? I don't see the difference. You tell me some difference and we will respond to you. Then now having discussed and focused on the unreality of your experiences number, 11 12 and so on, goes into how does that happen. If the things that I'm experiencing are unreal, how do I do it? Why does it happen is a separate question. But just the very basis, meaning okay I can see your focus on the dRsyaa. But how does the dRk see the dRsyaa. That is now being the next topic, that is being presented. And there in number 12 is introduced the word Maya. So here Maya as I've mentioned that a couple of times before, also not be looked upon as a remote quality somewhere which is imposed on you. Ishvara has outsourced it to you. You employ the same Maya to get confused yourself.

It's not as though you are just sitting there, and the maya is confusing you from an outside source. You're blaming Ishvara. It is not like that. I am myself deluding myself, through my own maya. And yes there is a, there is a macro maya of course. But the macro maya actually is nothing but the micro maya. And it is the same maya. And it is just like you dream. This is why another important aspect of how to analyze your dream. How you dream? You should never be able to dream. You know, you may be making a lot of money but in the dream you say I'm still poor. What happened? Why do you say that? My own Shakti that I can delude myself. So this is the Maya Shakti is presented as the very basis of how does it happen. So the effulgen aatmaa, effulgent means the cetanaa vastu which never changes. I am, I am, I know, I know, I know, but it project itself through its own Maya. This is number three.

Then this internal and outside distinction is part of this maya shakti. So that is talked about in the number 13. The aatmaa projects, here the svami parmarthananda put the word mundane, normal within the mind. And in the same manner projects well defined objects also outside the mind. So it's all about the function of how the mind works. So you can see the distinction. In one case is there is no imposition of outside in your mind. You can make your own creation. In the

other case, your mind is somewhat limited by what you see outside. It is defined. The contours of your mind, are much more arrested by what is happening outside. No matter whether it is arrested by outside or not, it is the work of the mind that projects a reality outside of you. That's what the whole process is. And then this whole thing about these very clarity outside, non Clarity inside is given in number 15. And then in 16, 17, this whole process why, how the outside things are appearing as real is given as an introduction. Number 17, if you look at it summarizes this phenomenon of how I look at things outside with the example of rajju-sarpa, the rope and the snake.

So this is the final the one in this analysis. That if there is insufficient light then your mind can conjure up something which is not there. There's no pramaana for it, but you conjure it up. Similarly when you say that I'm born, you're conjuring it up. You were never born to begin with. You say I'm born and then you get help from everybody else. Your parents also says yes you were born. Don't question it. You're my son and so on. All of that happens. Now the karikaa starts with number 19, how different people imagine things to be real. It is a long list starting with number 20. Number 19 actually discusses how this is done, and then number 20 starts with

prāṇa iti prāṇavido bhūtānīti ca tadvidah | guṇā iti guṇavida

So number 20 21 22 23 24 25 26 27 28, so 9 verses go into the beliefs of the people.

They believe this is real; like for example the very first one, prāṇa iti prāṇavida, that means, and this is the most important prevalent one, that life itself is considered to be the aatmaa. That is not true. But I am living. Livingness is me. And if somebody dies, then if the prāṇa is gone then you are also gone. I'm so prāṇavida. This is not true. Aatmaa has prāṇa as one of the qualities but Aatmaa is different from living or nonliving. Living and non-living is a function of body mind not of the aatmaa. Nevertheless, and there's a long list of people what believe - vedas, yagnas, sukshma kala, disha, we went through several classes. So that goes on to number 28, which is sṛṣṭirīti sṛṣṭivido, etc. Then in number 29, he summarizes that by saying that whatever is told to you by a apparently reliable person you come to believe in it. And it actually gives you protection. So for example, IshTa devata, your personal devata is important, you have to believe in the devata.

It is Ganesha for example, ia your IshTa devata. Then somehow through whatever means you're told that please do it. You adopt a Ganesha and pray to it, and just trust. So what happens with that is, that your sense of trust enhances your sense of reality. Yeah this must be true. And it actually works to a certain extent. To that end it also reinforces your belief. That's what he's saying in number 29,

yaṃ bhāvaṃ darśayedasya taṃ bhāvaṃ sa tu paśyati |
taṃ cāvati sa bhūtvāsau tadgrahaḥ samupaiti tam || 29 ||

The english translation of the number 29 is that one sees that thing, whatever thing that we talked about, prana, devata, as the reality and which thing a teacher, somebody who's proposing that tells you, having become one with him, it protects him, firm conviction in that possesses him. You don't waver from it. This is it. Even if bad things happen you say that's okay. You say, I think my faith is in this.

You create an alternate reality, that this devata is real. I'm not real but the devata is real. so that all that happens and then number 30 the last section of the second chapter, it says the method to understand all of this, Is somebody has to show it to you what the truth is, which one should you follow? Somebody has to show it you because we are ourselves are not smart enough to figure it all out. Somebody else to show it to us. Even our devatas, etc are good upto a certain point, we believe in it. But if someone has to show you the truth how will the truth be? And what you should be looking, what should you be looking at in terms of following that right teaching. This is given in number 30. So he makes a fundamental point of the logic of this. So he says the aatmaa is considered to be separate from these objects which are really not separate from you. One who teaches this with clarity is the one you should follow.

It appears that I am different from what I'm looking at, what I'm looking at is different from me, when in fact it is not true. Like a dream is not different from you, even though it appears different, it is not different from you. Hey this is the thing. It is the anirvacniyatvam of Maya. it is not different from you but it is not you. How are you going to look at that. So you know you say, hey so if it is if it is something not different from you then it must be me. No it's not me either. So this is what it's called, as you already know very well, another word for it, this is what it's called a vivarta upaadaanaa kaaraNaa. So it's just like saying, be very definitive. this is the anirvacniyatvam pf maya and mithya. So in terms of the simplicity of the example of golden ornaments, it is very clear to me, is the ornament separate from me? No, no, the ornament is not separate for me. Is it me? Its not really you also. It is something which is neither separate from you nor is it is you. It is something strange. This is exactly our experiences of life.

It is when you say it is separate from me, you are saying it is separate from Ahankara, the Jiva. So the dreamt world is different the dreamer. But both the dreamtw and the dreamer are nothing but the aatmaa, the weaker. And so it may be different from ahamkara, we are not saying that it is not. But see the real teaching is that even the ahamkara is nothing but I and the dreamt is also nothing but I. both of them are non separate from me. So Gaudapadacarya says one who teaches you like this is the real teacher. And so he follows his reasoning now. He says in the number 31, that in the light of these vedantic teachings, Universe is seen by the wise people in the same way as the dream or the clouds in the sky. Some picture in the sky, or the movies in the latest times. And then comes most important and definitive statement of the whole chapter, number 32.

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

paramārthatā means that this is the truth. And the truth is there is no Beginning, No End. It just seems like you know that as we were saying the movie starts, the movie ends. Which is exactly what happens in our life.

It appears to start, there is no real start. It is just a form, the movie kind has a form, that create certain experiences for you. But really there's no start for you you're still the same. And so he says, the one who makes this very clear that is the teaching that you should follow. ityeṣā paramārthatā. And then continues on the number 33, it says that this aatmaa is imagined as the unreal objects and as well as the non-dual substrate, both of them. But the unreal objects exist

because of the non-dual substratum only. Therefore non-duality is shiva. He says that another way of representing this is that in our life we experience both the intrinsic and the incidental. Both are part of the creation. If you do not have incidental you cannot have creation. So the incidental, for example the form of the ornaments is incidental. And the makeup of the gold is intrinsic. Similarly, the flowingness of the water is incidental, H2O is the intrinsic. And really what one should focus on is the intrinsic that is the Shiva. Shiva meaning one which gives you blessing, that which gives you kalyanam.

And instead we are focusing on the incidental. And sometimes we get kalyanam sometimes we get non-kalyanam. But if we were to focus on the non-duality, advaita, then things would become very beautiful. Then you become vītarāgabhayakrodha, number 35.

vītarāgabhayakrodhairmunibhirvedapāragaiḥ |

nirvikalpo hyayaṃ dr̥ṣṭaḥ prapañcopaśamo'dvayaḥ || 35 ||

And so you remember this is just in the last couple classes, in fact in the last class we talked about it. Two words are important here, munihi and vedapāragaiḥ. Munihi, means the one who questions and analyzes the nature of it. Like a good way to do is the analysis of the dream experience. Well most of us just say that it was just a dream. what is there too much talk about it. There's a lot to talk about it. There's a lot to talk about it. In fact, that becomes the boat with which you will cross the ocean of samsara. An analysis of the dream, reflection on the dream, my goodness how it appears to be real and yet it ends. Similarly this whole world appears to be real but it's going to end. How? You clear your doubts to it and go through the teaching with the help of the teacher, call Muni.

We think about the muni, rishi, and all these people are the one who analyzes. Svami Dayanandji is used to say that the editors who are experts in language and experts in how an article should be written, should it have the beginning and an end and so on. In that manner we have to do that in vedanta also. In the realm of writing, editor is the one not only just crosses the T, or this grammar is wrong, but looks at the structure. So they say that the article should be written in such a way that you describe what you're going to talk about, give the essence of things, then you describe it and then you summarize it. That's where the editor has a very keen eye. "Is this doing it"? And he says no. You're just going all over the place. Please rewrite it. This is what it's called analytical mind. This is called munihi and vedapāragaiḥ. That this method of looking at dream and then jagrata is not available anywhere else. What can we do? Its not that we are superior or something. We look for some company. There's no one who does this. So you better go to vedapāragaiḥ and learn the sense of freedom. If you do that amazing things will happen. Prapañcopaśama advaya.

just like if you threw light onto a perceived snake, all the fears, all the projection will go away. And only a harmless thing. It brings a smile to your face. This is what it's called Prapañcopaśama. My life is like that; there's a lot of things happening; I do not what's happening, this and that. Go; nothing is happening; you are what you are; you've always been like this. This is the thing we should see you again and again. We had this kind of a life many times before. Where are they now? Gone. You're still there. But the experiences are gone. And similarly this experiences will also be gone.

So looking to what is unchanging with respect to all these experience is more important. And then in number 36. it says that that one way to live, jeevan muktaa is one who has two personalities. One is an internal personality, one is the outside personality. Outside personalities is based on your prarabdha and your ahamkara. Your responsibilities, the duties that you have don't change that. If people have a certain expectation, don't say I am a realized guru. I am not to do, you have to give me my food, I am not taking anything; don't do that. Swami Dayanandji used to say that these are the signs of people who have just suddenly discovered something. He would get letters from someone, "this body will come and see you next week." This is called nouveau riche. Sometimes people who just suddenly made money, what they do is to buy the most expensive car, and this that and the other. Yet you ask them for \$10 for the charity, they will say I have to think about it. Whereas the old money means that they are just comfortable wherever they are. This is the thing. So and he says have two personalities. One personality is continue on with the outer relationships, internally though you're not concerned with it. You are okay.

So this is a number 36. Jaḍavallokaṁācāret, means that move around as though you don't know anything. When you play with the child, these people have these cars and they're moving and so on. You do not say what the heck are you doing, this is ridiculous! you also should sit down. One of the decisions I've ever made in my life was, when my granddaughters were growing up, I would never stand up, I would sit down with them on the same level. That makes a heck of a difference I tell you. The you can be childlike like playing with them. So that's what Jaḍavallokaṁācāret means, be on the same level outside. internally you up on a different level altogether. And so the consequence of that in number 37 is niḥstutirnirnamaskāro, don't ask for people to salute you and call you guruji and this that and the other. Swami Parthartananda would say, you think you have problems? You should look at the problems that the Swami's have. Really, honestly, this is wonderful, this is interesting thing. He says, Swami's all come to and say I'm going hungry. Because people don't give me enough bhiksha. You cannot ask somebody, please bring me bhiksha tomorrow. You're not supposed to do that. If somebody does it then it's okay. You cannot ask for bhiksha.

And so you expect everybody to if you are really free. I was talking to swami svatantra. He was three hours late. When he came remember he was 4 hours late I also sat in there. This is the first time my phone battery was also down. I didn't have a phone to talk to. And so after three hours when I met swamiji, I asked, did you eat anything. He said, no. no, they gave me something to eat. but not really that was just a snack; so I'm hungry. But it's okay he says. You know what, this is what my life is all about. I cannot expect this. You have to do this, you have to do this. I am really comfortable with this. That's an interesting thing. Whereas you and I, if we do not eat within an hour we've completely changed our priorities. We have to start looking for things. I must give credit to my wife she is really in that manner, much more advanced than I am. She goes hungry, she goes hungry. She says so what, it does not matter; it's all right. But most of us, we need to be fed every 2 hours. If not then something is wrong. Niḥstutirnirnamaskāro. So it says whatever happens, happens. You're free. so that's number 37

Then he says in number 38,
tattvamādhyātmikaṃ dṛṣṭvā tattvaṃ dṛṣṭvā tu bāhyataḥtattvībhūtastadārāmaḥ
tattvādapracūto bhavet || 38 ||

The gist of this one is brahmavid brahmeva bhavati.

The knower of brahma becomes brahman.

This is a very famous vaakya in the upanisad.

Means that only when you see you are not different from brahman, you no longer see the brahman as something to be seen, but you are brahman. So the culmination of vidya, this is talked a lot about in the astavakra gita also. So you don't see it as a goal anymore. You have arrived. And that Brahman means that you are free from any problems. And you recognize my goodness I've always been like this. So, here is an important one, that you don't look for a new experience.

But in fact you see that all my previous experiences were not properly analyzed. I thought I was limited when I always was unlimited. This is the jeevan mukti that comes. So this is the structure of the second Chapter.

Om