Mandukya Upanishad Class 75

Gowdapadha first established the glory of Brahma vidya by refuting sankya, naiyayika, bowdha philosophers. Thereafter he presented the example of fire brand, establishing brahma sathyam jagat mithya; adwaidam sathyam dvaidam mithaym. Then he presented, in 75th to 82nd verses vedanta sara; now he is entering into the cause of samsara and its remedy.

Our fundamental problem is ignorance of advaidam or thuirya agyanam. Thuriya atma is the highest reality or paramarthika sathyam and it is the ignorance of this advaidam is the cause of problem. Ignorance by itself does not cause any problem; it is bliss; in deep sleep when we are totally ignorant, we don't feel any problem. Ignorance is a problem when it is associated with its product. Product of ignorance is erroneous or false perception. When advaidam is not known, advaida agyanam is there and then followed by mithya dwaida prabanja error. This is aboodha abineshaha. False duality is adboodham because it is really nonexistent. This really nonexistent dwaidam is aboodham. Because of agyanam there is mithya dwaidam which is not that much of a problem; but strong attachment to mithya dwaidam in the form of raga or dwesha it becomes the cause of the problem. There are so many dwaida padhartha in the world who

are
regularly dying.

This intense attachment is called
abinisheha; this attachment is not towards thuriyum but towards mithya
dwaidam. Attachment towards a situation or object or person causes
samsara. If this is samsara karanam; gyanam must come. through the
gyanam agyanam must go. Once agyanam goes away, mithya dwaidam will be
understood as mithya. Once dwaidam is understood as mithya there will not
be raga or dwesha. When raga and dwesha are absent, there is no cause for
sorrow. An object of raga causes sorrow because of its departure and
separation; an object of dwesha causes sorrow by its arrival. Every ragha
dwesha is a potential sorrow by arrival or departure. Raga dwesha
elimination takes place with mithyatva dharshanam. Mithyata dharshanam
takes place only when agyanam goes away. Agyanam goes away only with
gyanam.

But gyanam itself is not sufficient;
it must be converted into gyana nishta; If gyanam must help during crises it
must be converted to gyana nishta which requires long sravanam, longer manam
and longest nidhithyasanam. Vedanta is not a crash program. Gyana
nishta is important because even after gaining gyanam a person continues to

live in this world a person lives in this world because of the power of
prarbtha karma. Prarabtha will frectify only by getting dhukkam and sugam;
Sugam and Dhukkam is not possible without contacting the world. Therefore,
every gyani will have to experience dwaida prabanja even after gyanam.
The moment he perceives the world, I come down from thuriyum to viswa. We
have to put on the vesham or viswa taijasa. The moment you become viswa
or taijasa the ahangara is inoked bringing thoughts and worries about family
etc. Vishawa vesham brings many attributes and the moment the attributes, the
samsari I is invoked all the knowledge goes away.

Invocation of ahangara is the
easiest event, like the river flowing downwards. Invocation of thuriyum I
is difficult like uphill task. A vedantin should think that I am
thuriyam, but putting on the roles of father etc. But usually we think we
are father and for an hour or so convert the viswa into our nature. But
the truth is thuriya must be seen as my nature; all other should be seen as a
temporary causing role. This conversion is gyana nishta. Constantly
seeing fatherhood is a temporary role you play. These are the roles you
play because of prarabtham. Once you understood this, then you will not be
obsessed with the role, but those roles must roll away.

The real baghawan is thuriyum.
He is always covered during our transactions. Forgetting thuriyum is the most effortless job. Remembering my real nature is the most difficult job. It is remembered with difficulty. If I have to remember thuriyum in and through transactions, it is possible only with gyana nishta. A causal approach to vedanta will not work.

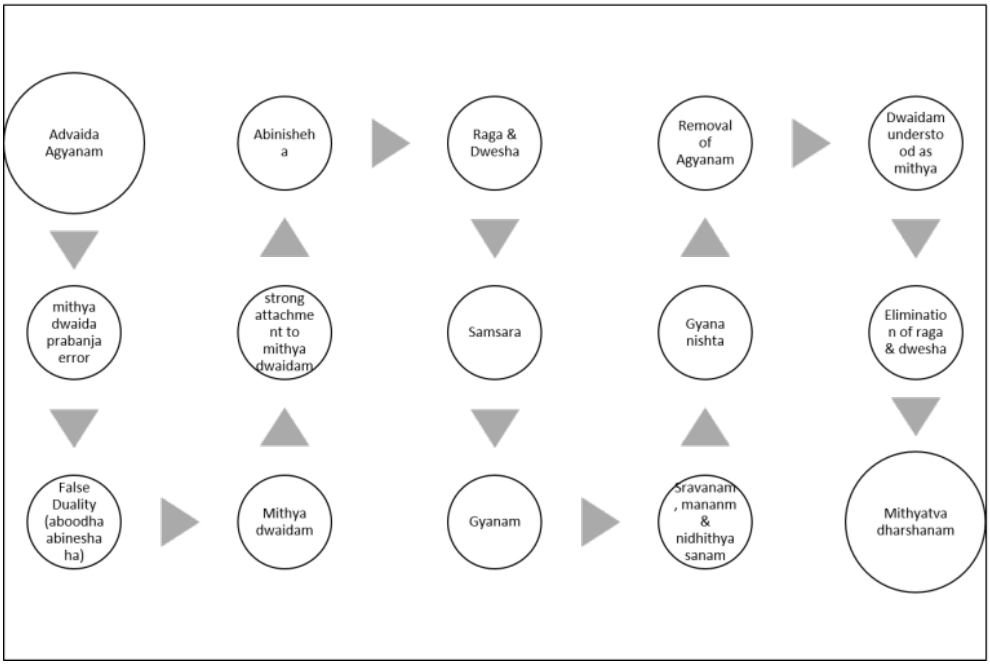
Verse 83

The problem of thuriyum getting covered is not just for the ordinary people, but also for the great philosophers. The only difference is what covers the thuriyum. For the lay people the thuiryum covering happens because of worldly thoughts.
For philosophers and scientists, it is varieties of philosophical thoughts cover thuriyum. they have their own misconception. Every misconception regarding thuiryum and atma will become a covering problem.
Four types of philosophers in this sloka and they all have wrong notion:

1. Naiayika philosophers or nyaya vaishesika: Asthi meaning that there is atma other than body, that atma is kartha and boktha; therefore, constantly changing.
2. Yogachara philosophers: Nasthi: There is no atma other than momentary consciousness. It doesn't have change. To talk about change, a thing has to exist in the past and in the present. Consciousness exist for just a moment.

3. Jainist philosophers: Asthi, nasthi: 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.
4. Mathyamika philosophers: Nasthi, nasthi: Atma is absolutely nonexistent.

Because of these wrong notions, thuriyum is covered. These are childish people holding on to wrong notion.



After gaining gyanam a person continues to live in this world because of the power of prarbtha karma. Prarabtha will fructify only by getting dhukkam and sugam; Sugam and Dhukkam is not possible without contacting the world. Therefore every gyani will have to experience dwaida prabanja even after gyanam.

Gyana Nishta

Gyana nishta is required because even after gaining knowledge we will have to transact with the world because of prarabtha. Invocation of ahangara is the easiest event, like the river flowing downwards. Invocation of thuriyum I is difficult and uphill task. Thuriya must be seen as real nature; all other should be seen as temporary roles. This conversion is gyana nishta. Constantly seeing fatherhood is a temporary role you play. These are the roles you play because of prarabtham. Once you understood this, then you will not be obsessed with the role. Forgetting thuriyum is the most effortless job. Remembering my real nature is the most difficult job. It is possible only with gyana nishta. A causal approach to vedanta will not work. . 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.