

Mandukya Upanishad, Class 36

Thuriyua padham is advaidam.

The significant of the word advaidam is that thuriyum is beyond cause and effect, absolute principle, beyond time and space, not subject to modification. Cause and effect are subject to modification. Whatever is subject to change is within time. Whatever is beyond time is not subject to change and beyond cause and effect. Nothing originates from that Advaida Brahman. Neither jiva is born out of paramatma nor the jagat, the world is born out of Brahman.

Scriptures clearly discuss paramatma jivatma aikyam through many maha vakyam. We accept paramtma as birth-less. Maha vakyams reveal that paramtma is identical to jivatma. Therefore, jivatma is birthless. Therefore, jivatma is not a product born out of paramatma. Therefore, there is no jivatma shristy.

Taitreya upanishad in pancha kosa viveka says that the jivatma obtained in anandamaya kosa and paramtma obtained outside are one and the same.

Verse 12

In madhu brahmana of the brahadhanranhya upanishad, the supreme Brahman is revealed in paris of locations just the same space is shown in earch and in the stomach.

In this verse, Gowdapadha is taking
Brahadharanya Upanishad. Second chapter, fifth section is
called manu
brahmanyam. Each chapter is called adhyayam and each section
within the
chapter is called brahmanyam. In this section, Brahman is
defined by the
word "Madhu". In this section, the upanishad takes many
microcosms
like ear, eyes etc and compares to macrocosm and says both are
one and the
same. Similar to water in individual waves and water in ocean
are one and
the same. Brahman obtained in prithvi level (macro) and the
Brahman
obtained in body (micro) are one and the same. Micro is
called adhyatmam
and macro is adhibhudham and both are same. Paris of micro and
macro like Eye –
Sun; ear – dhik are taken. Space inside your stomach and
space outside is
one and the same. Chaithanyam obtained inside oneself and the
chaithanyam
obtained outside are one and the same. Chaithanyam obtaining
within
oneself is jivatma and chaithanyam outside is paramatma and
they are one and
the same. Since jivatma and paramta are one and the same,
jivatatma also
birth-less like paramatma, So jivatma is not a kariyam and
therefore
paramatma not a karanam. Therefore, atma is kariya karana
vilakshanam
therefore it is advaidam.

Verse 13

The non-difference between the jiva and atma is praised through the statements of identify and plurality is condemned. Such a teaching which is mentioned above becomes consistent in the way only.

In scriptures there are also statements about the difference between jivatma and paramtma. Gowdapatha seems to ignore. In Mundaka Upanishads, jivatma is samsari and bound and the other is free and unbound. Vedanta seems to contradict itself. There are portions of upanishad, jivatma and paramatma are identical and there are portions of upanishad jivatma and paramtma are totally different. When the scriptures talk about dwaidam, but scriptures also criticize dwaidam strongly by using expressions like whoever sees difference will go from death to death and will be a samsari. Taitreya Upanishad says as long as you see god is different from you, you will be insecure. As long as you see difference from god, you will have fear. Brahadharnyaha says whoever sees difference between jivatma and paramatma is ignorance as good as an animal. Gowdapadha says whoever sees difference is an unfortunate person. So scriptures says that dwaidam should be criticized. Why do the scriptures prescribe puja and upasana? In every puja, we are only reinforcing dwaidam, Gowdapadha indirectly says that dwaidam

must be
ultimately rejected. But in the beginning stages it is
recommended and
required as a stepping stone. Puja and upsanahs are found as a
means but
they are not an end in themselves. The final word of the Vedas is
advaitam
because dvaitam is criticized and advaitam is glorified by
scriptures.
The one who sees one Atma has no grief and no regrets.
Dvaitam is
criticized as a destination or end. Vedas say don't remain
in dvaitam
all the time. The final conclusion of Vedas is learn to say
aham brahma asmi.

Verse 14

*The separateness of the jiva and the
Atma which is declared in the scriptures before the statements
of creation is
only secondary with regard to the future teaching of
identity. It is not
at all proper to attribute primary importance to that
separateness.*

If Dvaitam or difference is cause of
samsara, why should the scriptures talk about dvaitam at all?
The entire
Karma kanda is about jivatma and paramatma beda, difference.
Entire
Suksha Valli is about jivatma paramatma beda. Because dvaitam
is useful
as a stepping stone. Nobody can enter into advaitam
directly.
Dvaitam is incomplete without reaching advaitam. Advaitam is
impossible
without going through dvaitam. Veda purva prasaresha

dwaiddam as
stepping stone. Vedanta teaches advaiddam. Similar to pole
vaulter. You should be grateful to the pole, but you should
drop the pole
to reach the other side. But without the pole, you can never
reach the
height and the other side. When you drop the pole depends on
the level
of the maturity of the student. That dwaiddam taught before
the advaitic
teaching, is only temporarily value. It is not the ultimate
reality. It is required as a stepping stone. It is
temporarily
valid from the standpoint of future ultimate teaching of
advaiddam. Once
you reach advaiddam, dwaiddam becomes invalid. It is not proper
to give
dwaiddam the ultimate validity.