

Mandukya Upanishdad, Class 53

Advaidam is beyond all disputes. In verses 3, 4 and 5 Gowdapadha shows how advaidam doesn't have any disputes with other systems of philosophies. The difference of opinions is primarily was the creation. No system of philosophy is able to agree with other system and they form rival groups.

The two theories of creation discussed later are:

1. Sath kariya vadhaha: This is sankya philosopher founded by Kapila Muni.
2. Asath kariya vadhaha: Founded by gyaya philosopher or vaisheshika philosopher.

They argue whether there is an existent world originated or nonexistent world originated. Advaidin can't join either one as he will be attacked by the other. Advaidin do not join any particular theory of creation. We don't hold any theory of creation at all. What is the advadic theory of creation? In advaidam, there is no theory of creation because there is no creation at all. If I accept creation, I have to explain the method of creation. What is in front of us is not a world, but Brahman. What was there was Brahman; and what will be there is Brahman. Therefore, there is no creation, no theory of creation.

Sankya philosophers say an existent product originated. Gyaya philosophers say that an existent product need not originate at all, therefore a non-existent product originates.

Verse 4

Vaisheshika philosopher refutes sankya philosopher by saying an existent product can never originate because it is already existent. Sankya philosophers refute vaisheshika philosophers by saying a nonexistent pot can not originate and existent pot need not originate. Matter can never be created. A nonexistent pot originates, is grammatically wrong. Action can never exist by itself. A grammatical sentence requires a verb and subject. In this sentence the verb is originates. What is the subject of this verb? According vaisheshika, the subject is nonexistent pot, which means there is no subject. By refuting each other, they indirectly refuting the origination of the world. One group refutes the origination of existent pot another group refutes the origination of nonexistent pot; with the result there is no question of arrival of pot. This is biggest confusion of human intellect. Pot has not arrived at all because there is no substance called pot. The substance is only clay. Pot is not a substance; it is a word. World is not a substance; it is only a word. There is no

origination of anything other than a new name called world.
Any product
is not a substance, it is a new word initiated by your
tongue. When
jivatma are not born, where is the question of rebirth? The
biggest
samsara is the desire for moksha. I was the paramatma, I am
the pramatma
and I ever will be paramatma. There is no coming and joining
of
jivatma. It is all confusion and it is Maya.

Verse 5

The non origination of the world is
indirectly supported by both the sankya and gyaya philosophers
by refuting each
other. The refuting of creation is the teaching of vedantic
philosophy. We acknowledge their contribution to advaidam.
We never
argue with them. The glory of advaida is it is argument free
teaching.

Verse 6

The word avivadhah means the advadic
teaching is beyond dispute. This was explained in the verses
3, 4 and
5. From verse 6 to 10, Gowdapadha gives the essence of
advaidic perspective.
Advaidin has freed himself from the basic mistake all the
philosophers
commit. Freedom from this basic mistake is moksha. Verses 6,
7 and
8 are repetition of the third chapter verses 20, 21 and 22.

The mistake people commit that there
is a paramatma which is the cause of this universe. Paramatma

is the
karanam and the universe is kariyam. The world has come from
god and we
jivas have also come from god. This jivatma is caught up in
the world of
samsara which is full of suffering until the jivatma goes back
and merges into
paramatma. Most of the seekers pray only for that "I have
come away
from god, at the time of moksha I go back to him". The
fundamental
concept is I have to join god. The day I merge into that
Lord, I will be
eternally free or muktha. All these views are entertained
without taking
into account, the nature of paramatma. "Eternal paramatma is
the
cause of the world" is a logical contradiction. Cause means
modification, eternal means modification free. If the god is
the cause,
he can't be eternal. If God is eternal, he can't be cause.
This is
the fundamental mistake. Jivatma is not a product of
paramatma, but
jivatma is none other than paramatma. Making paramatma a
cause is not a
glorification of god; it is an insult to god because how can
the changeless
paramata ever become the changing cause of the universe.