

Mandukya Upanishad, Class 68



Gowdabadha wants to establish that there is no creation at all with the example of fire brand and pattern. We experience the seeming duality between fire brand and pattern and we also see an apparent cause effect relationship. Up on inquiry, we find that patterns do not have separate existences and really speaking there is no such thing called patterns. Once you understood that there is only one nondual ship, the cause effect relationship goes away.

1. First negate the pattern,
2. Consequently, negate duality,
3. Consequently, negate cause effect relationship
4. Consequently, arrive at nondual flaming tip which is beyond kariya and karana

Extend this to creation. Once creation is understood to be Brahman in seeming motion, then

the duality is should
be negated.

1. First negate the creation
2. Negate duality
3. Negate kariya karana sambandha
4. Consequently, arrive at Brahman, the non-dual.

Viswa, Taijasa and pragya are all
mistakes; viswa and taijasa are kariya dhrishti and pragya is
karana
dhrishti. As long as you own up the thiruyum, you are beyond
the realm of
time and not threatened by Yama Dharma Raja.

I get sucked into karma and palam
cycle which is cause effect cycle. Therefore, I get into more
and more
activity, lowkiga karmani; picking up more and more palam; and
get sucked into
it more karma. The cause effect cycle is a whirlpool; every
ignorant jiva
is an helpless worm caught in the whirlpool. Sometimes he
gets out of the
whirlpool by dying, but he gets back into the whirlpool by
birth again.
Obsession with busier and busier pattern of life cycle only
makes you busier.
As long as you are obsessed with cause effect cycle, it will
only produce more
and more karma.

What vedanta asks the question, am I
kartha – in short who am I? When this inquiry is made you
will transcend
viswa taijajasa prgya and own up that I am akartha and aboktha
arrive at
Thiriyum. Enjoy some part of the day without thinking of the

past or
future; in short untouched by time; learn sit quite for some
time. Learn
to be in the present for some time. Then you will find
outThuriyum will
not produce fresh karma and palam. A gyani alone lives every
moment.

Verse 56

Gowdapadha gives a strong warning,
as viswa as a kartha, you do lot of things expecting results.
As a result
, you look yourself in the future, with the new dream house
etc. Dreaming
as a better boktha; it appears that better boktha of tomorrow
will be
satisfied. This is our imagination. All my struggles are
only
change myself hoping tomorrow's boktha will be better. But
when tomorrow
comes, they postpone the fulfillment No future boktha will be
satisfied
and comfortable. Either you are ever comfortable or never
comfortable. The future comfort is only a mirage water.
Learn to be
comfortable here and now.

Getting out of the obsessive cycle
of kartha and boktha (there is only one method of getting out
of this – by
negating viwa, taijasa pragya and owning up Thuriyum) is
possible only through
vedanta sravana manana nidhithyasam. Mokshas prescribed by
other
religions are within time, space, boktha and kartha. When
atma is known
by vedanta, the problem gets dissolved.

Verse 57

From this verse to verse 74,
applying this example, Gowdapadha summarizes the vedantic
teaching. Where
the firebrand tip is comparable to Brahman and all the
patterns are comparable
to universe. By comparing the two, he establishes Brahman
Sathyha and
jagan mithya.

I see the origination of the
universe due to agyanam. I see falsely the origination of the
universe
because of avidhya; once avidhya comes, kala comes; once kala
comes, kariya and
karana come. Then I will be the victim and the world is a
persecutor.
Once kariya karana sambandha comes, then shristy and laya
comes. There is
nothing that is permanent in this creation. Just as the ship
needs an
anchor when moving around the sea, the human beings also need
an anchor when
you move around in life and that anchor is thuriyum.
Everything is
impermanent from agyani's dhrishti and everything is samsara.
From gyani
dhrishti, everything is Brahman. As Brahman, everything in
creation is
eternal and birthless. From nama roopa dhrishti it is
perishable from brahma
dhrishti it is imperishable. If there is no mortality, then
there is no
insecurity.

Verse 58

Whatever is born due to ignorance is not really born. The dream creation is born because of the ignorance of the sleep. Philosophically sleep status is self-ignorance of myself. Moment sleep takes over and there is self-forgetfulness, the dream world is created. All the objects are falsely created.

This world is also born out self-forgetfulness – my ignorance of thuiryum status. Whichever object is born because of ignorance, they are not really born, ignorance creates false entity. Rope ignorance creates false snake. Self-ignorance creates dream world. Thuriyum ignorance creates the universe. They are born like magic.

This means they are two things – Brahman and avidhya or maya. How do you say there is no dwaidadam?

Incense tip/Brahman	Patterns/Dwaida Prabanja
Ekam	Anekam
Swayamprakasam – Self Effulgent	paratha prakasam; effulgent is dependent.
Karanam; cause	Kariyam; effect
Superficially looking, firebrand seems to be karanam and patterns seems to be kariyam. On inquiry, you can't talk about kariya karana sambandha. To talk about any relationship, we require two things. Patterns do not have substantiality of its own. The substantiality of the patterns belongs to the firebrand alone. Similarly, the world does not have its own substantial; it is only non substantial nama roopa; the seeming substantiality of the world belongs to one chalthanyam.	
Sudandaram - Independent existence	Parathantharam – Dependent existence
The patterns do not exist separate from the incense stick. We initially accept this karana kariya sambandha. But later we reject this karana kariya sambandha because sambandha requires two things. We do not accept karana kariya sambandha between Brahman and Jagath; they are both one and the same. Motionless consciousness is Brahman, moving consciousness is world; there is not kariya karana sambandha.	
In Jagrath and swapna, the chalthanyam is in motion because of thought and therefore there is the appearance of jagrath prabanja and swapna prabanja; in shushukthi, chalthanyam is not in motion, because thoughts are not in motion and we do not experience jagrath prabanja or swapna prabanja.	
Incense Tip	Brahman
Real phenomenon	Motion is an apparent caused by thoughts or maya. When the maya ends, when there is no thoughts in shushukthi, there are no objects. Chalthanyam doesn't have real motion only seeming motion.
Patterns are no more created or generated when there is no fire tip. Only the motion of fire tip cause the pattern. If the patterns are not there, this fire tip can no longer be called the cause or akaranam. When there are no patterns, kariyams are not there and therefore there is no kariyam.	When the consciousness is without motion - when maya is not there in cosmic level (pralayam) or when thoughts are not there (shushukthi) - there is no objective world. When it is without dwaida prabanja, consciousness is not even a karanam. Only when there is a prabanja then alone you can say it is a kariyam. Therefore there is no jagat separate from chalthanyam.
1. Patterns do not come from inside the fire tip. The patterns do not emerge from the fire tip. 2. Patterns do not come from outside the fire tip. When the fire tip is in motion, you do see the pattern, but they do not come outside. 3. Patterns do not go outside the fire tip. When the fire tip is not in motion, the patterns disappear, but they do not go outside. 4. Patterns do not go inside the fire tip.	1. Dwaida prabanja does not come from consciousness. Pluralistic world does not from consciousness 2. Dwaida prabanja does not from outside consciousness. Pluralistic world does not from outside consciousness 3. Dwaida prabanja does not go inside the consciousness. Pluralistic world does not go inside consciousness 4. Dwaida prabanja does not go outside the consciousness. Pluralistic world does not go outside consciousness