

Mandukya Upanishad, Class 69

Gowdapadha extends aladha
dhrishtantha to show that there is no kariya karana sambandha
between Brahman
and Jagath. In general transaction, we use several words
without really inquiring
about the meaning. When you make an inquiry into gold and
ornaments,
there is no kariya karana sambandha because there are no two
things; gold and
ornament refer to the same substance. We use two words for
the sake of
communication; after using the words we assume there are two
substances.
But we get trapped and conclude there are several things; once
we assume there
are several things, then we discuss the sambantha, the
relationship.

Once you understand the truth that
world is nothing but Brahman with nama roopa, you will not
talk about
creation. The talk of creation is based on delusion or
worldly
transaction. The truth is there is no question of any
creation. In
reality, nothing is created out of Brahman. Any experience of
arrival of
creation it is nothing but myth like magic. Cosmic maya is
responsible
for vyavakarika jenma and individual maya is responsible for
pradhipadhika
jenma.

Brahman is creating a seeming
universe because of the power of Maya and therefore the

creation is myth cause
by the power of Maya. But this creates a doubt that there is
Brahman
which has the power of Maya. This means duality – Brahman and
Maya.
If dream plant has to grow out of the seed, the seed also must
also belong to
dream. Therefore, the karanam seed as real or as unreal as
karanam
plant. Therefore, Maya is not paramarthika sathyam, but only
vyavakarika
sathyam. From the paramarthika dhrishti even Maya is not
there.
When we negate the universe, we negate maya is also. Even
that maya is
also not there from paramarthika dhrishti. That is why maya
is called
avidhya. Brahman, Maya and prabhanja: of these three, two are
vyavakarika sathyam and one alone paramarthika sathyam. In
Brahman, the
paramarthika sathyam, there is vyavakarika Maya which is
responsible for
vyavakarika sathyam. Maya, and maya kariyam Prabhanja is also
mithya. They both are supported by the sathyam Brahman which
is neither
karanam nor kariyam.

Verse 59

Cause is also as real as
effect. Dream mother who produces a child both have the same
order of
reality. Similarly, Maya which is responsible for the
creation, both have
the same order of reality. Maya and creation both are
unreal. A
sprout which comes out of unreal or magic seed is also unreal or

magic.

Kariyam is mithya; karanam is mithya; kariya karana vilakshanam alone is sathyam.

Mithya is that which seems to exist as long as you don't make an inquiry.

It is like trying to find darkness while carrying a light on your head.

Since the very mithya substance is nonexistent, you can't use any

attribute. To use attribute, you need a substance. You can never

talk about the birth date of rope snake because it doesn't exist. You

can't talk about the arrival or departure of the snake because it does not exist.

Similarly, any attribute you describe to the world, is not correct as world as

a substance does not exist. Is the world eternal – Vedanta cannot answer.

No attribute can be given to the world because it is not a substance.

Verse 60

You can never give any attribute or descriptions to the world, because there is no substance called world.

Then what is there? There is only one thing – kariya karana vilakshanam,

Brahman, the Thuriyum. Can you give any attribute to Brahman? We

can't give any attribute to Brahman because Brahman is free from all

attributes. I can't talk about Brahman; I can't talk about world.

That is why gyani observe mownam. When they try to talk about Brahman

they realize Brahman is free from all attributes; when they try to talk about world, they realize that world doesn't exist. Words can be used only when one of these conditions are fulfilled.

1. Roodihi means available for direct perception. Once you identify an object with a word, then you can identify that object with that word. Example sun; there is only one and that identified with direct perception.
2. Jadhihi; a species; suppose there is a tree outside. e.g. a tree belonging to the same class of tree that was perceived elsewhere with another tree.
3. Gunaha: An object revealed through its property;
4. Karma: Revealing through the function; e.g. cook, driver, wind.
5. Sambanthaha; revealing through relationship; father, brother etc.

Brahman does not fulfill any of these conditions and so Brahman can't be associated with any verbal specification. World is mithya vasthu and Brahman is sathya vasthu; I am the sathya vasthu, called Thuriyum.

Verse 61

When Gowdabadha consistently negates the world, it will create a question in our mind: How can we negate a solidly tangible world? But in swapna also we experience a world seemingly so solid, capable of creating raga, dwesha, suga and dhukkam. From the standpoint of waker, the dream is mithya. Similarly we are negating the world not from the standpoint of waker – which will be a big mistake – from the standpoint of

Thuriyum.

Never negate sthula prabanja from viswa dhrishti and shukshma prabanja from

Taijasa dhrishti. Negate them only from Thiriyua dhrishti.

Verses 61, 62 and 63 are repetition of verses 29 and 30 third chapter Advaida prakaranam. Here the word used is chitham and there the world used is manaha.

In dream whatever you tangibly experience is nothing but thought vibrations from your mind. In the same way, the jagradh prabanja also is a mental disturbance at cosmic level. There is no tangible objects at all. The cosmic mind is called eeswara or maya.

Verse 62

The objects in the dream are not separate from your own mind. The seeming duality is nothing but advaidam chitham. One non dual mind alone appears as a pluralistic world; similarly one cosmic mind – Maya – alone is appearing as Jagraedh Prabanja. The tangibility is a myth; there is really no tangible world on inquiry. Dream or magic are the two examples of advaidam. the limitation of the dream example is that when you wake up from the dream, the dream experiences will end. But when I wake up from Jagrath prabanja by gaining wisdom, even after I become gyani, the jagrath prabanja experiences continue. For a gyani it is like continuation of dream with the knowledge that it is a dream.

Verse 63

Gowdapadha graphically describes swapna to show how it appears as very real. This can be grasped only when you go

to your own dream mentally. A dream subject is projected by me. I myself become the dream subject in the dream by acquiring a dream body, dream sense organs and a dream mind. The dream mind which experiences the dream world, does not know it is a dream world. There he comes in contact with all types of objects. The dream is located in me, but I think I am located in dream.