

Mandukya Upanishad, Class 43

Gowdapadha has established that nondual Brahman alone is there, and this Brahman was non dual, is non dual and it will ever be non-dual. If there is any duality, it is mithya. From 31st verse onwards Gowdapatha wants to talk about samsara and its remedy. Cause of samsara is missing advaidam which is sathyam and taking mithya dwaidam as sathyam.

- Not having advaida dharshanam and remaining only in dwaida dharshanam is the cause of samsara.
- Running after is pravirthi and running away is nivirthi and this is one root of samsara.
- As long as I see duality, there is limitation by desa and kala; As long as there is time and space limitation there will be mortality and there will be insecurity and samsara; raga dwesha is samsara. Punarabi janam and puranabi maranam is samsara.

Whatever is the cause of samsara the root cause is lack of advaida dharshanam. In sushukthi there is no duality and there is no samsara. From this conclude that wherever there is duality there is samsara. This dwaida dharshanam happens when only when the mind is active. In Jagradha avastha and Swapna avastha there is dwaida dharshanam. The dwaida dharshanam happens only in mind and mind is the cause of samsara. If you tackle the mind, samsara is

tackled.

This entire dualistic world charam (moving, living) and acharam (stationary and not living) is presented by the mind. Mind alone imports dwaيدا prabanja

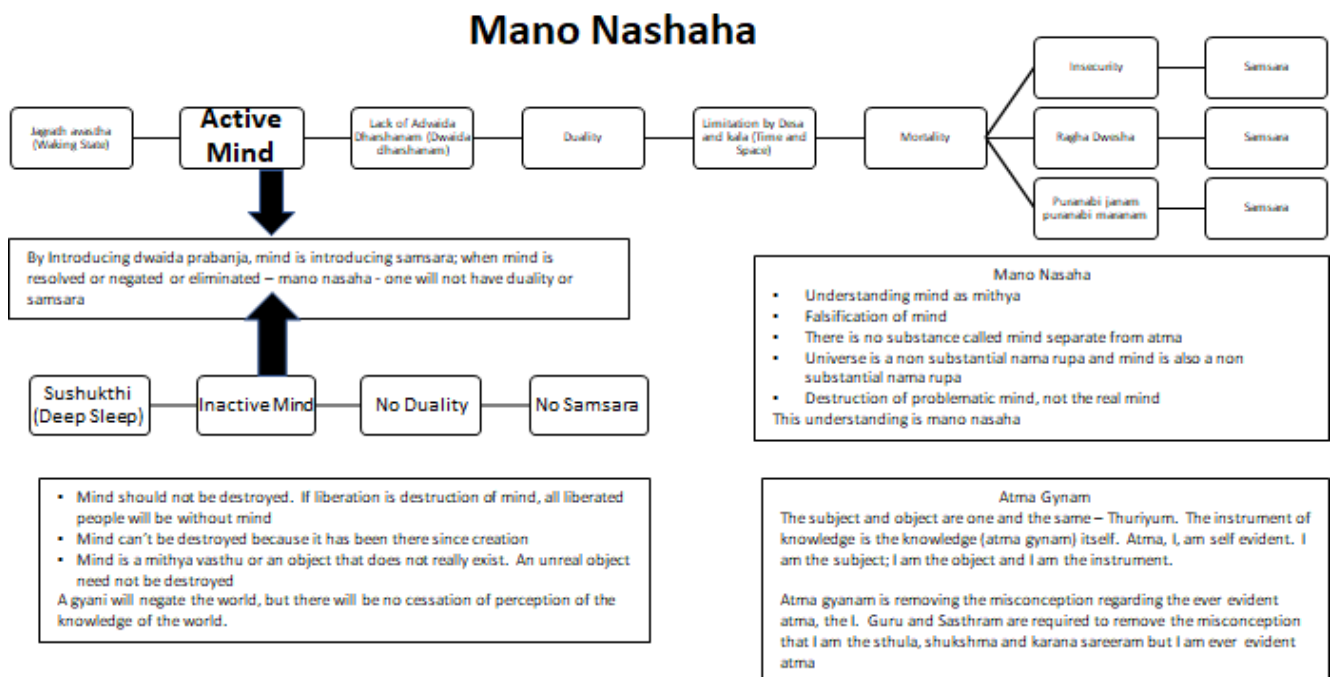
for me. By introducing dwaيدا prabanja, mind is introducing samsara. So, if you want to tackle samsara, tackle mind.

When the

mind is resolved, (mano nasaha) or negated or eliminated one will not have

duality. This is proved by our sleep state. The goal should be mano

nasaha or elimination of mind. How do you bring this about?



Verse 32

Mano nasaha is a confusing word if it is taken literally. Mano nasaha is not physical destruction of mind, but it has philosophical meaning. Understanding mind as mithya is mano nasaha.

Manomaya is anatma and mithya and does not have reality of its own.

Falsification of the mind is mano nasaha; there is no

substance called mind
separate from atma. This is figuratively called destruction
of
mind. Similar to vedantic destruction of pot. You can
destroy the
pot by knowledge by understanding there is no substance called
pot.
Reducing pot into non substantial nama roopa is called
destruction of
pot. After this, you only say clay was, clay is, and clay
will be the
pot.

By knowing there is no substance
called universe, but only one substance called atma. Universe
is non substantial
nama roopa. This understanding of universe as non-substantial
nama roopa
is called destruction of the world. Within the world, there
is mind
also. When you reduce world to non-substantial nama roopa,
mind is also
included. Mind is also a non-substantial nama roopa. This
understanding mano nasaha.

When you "destroy" the
pot, you continue to handle pot. Similarly, a gyani continues
to negate
the world, but there is no cessation of perception of
knowledge of world.
Gyani will continue to use the mind, body, world and he will
say there is no
such called mind, body and world but only one substance called
atma. This
must be very clearly understood. Many people think that a
gyani has
physically destroyed mind.

- Mind should not be destroyed; If liberation is destruction of mind, all liberated people will be without mind; then there will be no difference between a liberated person and a rock. Then you can't talk about virtue of love, compassion. If gyani's mind is destroyed, all people with mind will be agyani that will include gurus.
- The mind can't be destroyed; Mind can't be destroyed because mind has there since creation; and death does not destroy mind. Mind can't be physically destroyed.
- Mind need not be destroyed. Vedanta repeatedly declares, everything other than atma is mithya. A mithya vastu does not really exist. Why should I try to destroy an unreal mind?
Rope snake need not be destroyed. You don't need to anything other than understand it is unreal, no other effort is needed to destroy the rope snake.

Just understand mind is mithya and this understanding is figuratively called mano nasaha. You don't attack the dream world; you just wake up to waker nature; the dream world automatically collapses. Don't struggle to destroy the mind; just know the sathya atma which is the content of mithya mind. Just like sathya clay is the content of mithya pot.

Knowledge does not take place automatically. If you remove the thought, previously you are

thoughtfully
ignorant, and now you are thoughtlessly ignorant. Guru
sathraa upadesham
is required. When this takes place, the ignorant mind is
converted to a
wise mind; an enlightened mind through knowledge. A wise mind
perceives
dwaidam but knows it is mithya; just like sun rise and sun set
are mithya, but
we still keep calling it sun rise and sun set. A wise mind
that does not
see duality is as good as no mind, because it can't cause
samsara. At the
time of wisdom, the mind becomes non mind. Since perceived
duality is
negated, the mind is a non-perceiver mind. It is a perceiver
at the same
time it not a perceiver because it does not see any duality as
real.

Verse 33

In this verse, Godwapadha discusses
uniqueness of atma gyanam; this is different from any other
worldly
gyanam. In other knowledge subject, object and instrument
distinction;
prmadha (subject) premayam (object) and the knowing instrument
(pramanam)
thrupudi is there. In atma gyanam, the subject and object
both happens to
be thuriyum, me, I am the knower and I am the known. What is
the
instrument of knowledge; the atma itself is the instrument of
knowledge.
We don't require any other external pramanam because
everything else is illluminated

by atma. Atma knows itself by itself; I know myself by myself. I am the subject; I am the object and I am the instrument. There is no thirupudi. I am self-evident.

If atma reveals by itself, then what is the role of guru and sathra? Guru and sathra are not required to reveal atma. Atma is ever experienced and evident; it is the nature of consciousness.

Mandukya Upanishad, Class 42

Class
42

The Upanishad describes features of Brahman, we come across a logical problem that two features of Brahman contradict each other. One feature is nirvikaram, not subject to modification, beyond time and space, eternal and all pervading; free from all modification caused by time. The same upanishad describe Brahman as jagat karanam – nimitha karanam or upadhana karanam – word karanam implies subject to modification. In one place it is nirvikaram and another place it says it is savikaram. The only way to reconcile is one is sathyam and another is

mithya. Opposite words can co-exist only in different planes. Which one is mithya savikaram or nivikaram? Savikaram – the karanam status -alone should be taken as mithya. Once karanam status is taken as mithya and the world created by the karanam status is also mithya. Mithya karanam can only create mithya kariyam. Gowdapadha gave spiritual quotation to support this conclusion in verses 24 to 26. Gowdapadha gives logical support for the logical conclusion in verses 27 to 30.

The origination of world out of Brahman is possible only in one way – through Maya – apparently or seemingly or unreal. Real creation is not at all possible out of Brahman. If you assume a creation originates out of Brahman, if the world is a kariyam and then Brahman will become Karanam. If Brahman is a real cause of the universe then Brahman is subject to modification, becoming savikaram. If Brahman has modification, then you should accept the six fold modification. One of the modification is jenma, that is subject to birth. That means Brahman will become kariyam, then it will require its karanam. You will never be able to arrive at logical conclusion at all. Brahman will become subject to birth and death and will become a samsari.

Verse 28.

From a sat vasthu (Brahman)

produces a world, it can only be only a mithya or unreal world.

From an asat vashtu (nonexistent cause) neither a real nor unreal creation can exist. Sunya vadha

philosophers say Brahman did not produce world, but it came from sunyam.

Son of a woman who is vandhya – incapable of giving birth (a barren woman), can

never be born either really or apparently. Real creation is not possible

from sat or asat.

Verse 29

The world we see can only be

mithya. How can I accept this solid world as unreal? This world

appears to be very real. The world is clearly visible, tangible, useful,

gives me sugam and dhukkam and all of these are very real.

Just because

the world is visible, tangible, useful, gives you problem you can't conclude it

is real because an unreal world can also be visible, tangible, useful and give

your problem. Tangibility does not prove reality. Experience does

not prove reality. Utility does not prove reality. The unreal dream

world is also tangible when you are in dream. Unreal dream world appear

real in dream state and unreal waking world appear real in waking state.

So Jagrath prabhanja and swapna prabhanja are unreal. Both are unreal when

the state is reshuffled. When you go to sushukthi both are

unreal.

Let us assume another state of experience (other than swapna and waking) where you get another body, space, time etc. in that state also mind perceives dwaida basham or dwaida experience; All dwaida experiences are mithya. Vaikunda , kailasa, Brahma loga are all dwaida and mithya. Advaidam alone sathyam. If we go to nirvakalpaka samathi would advaidam Brahman stand in front of you? No because it is also dvaidam. Advaidam is not a matter or objectification of experience. Don't look into going to another state of experience to see Brahman. If you do, there will be an experiencer and experience with duality. All dwaidam is mithya.

Verse 30

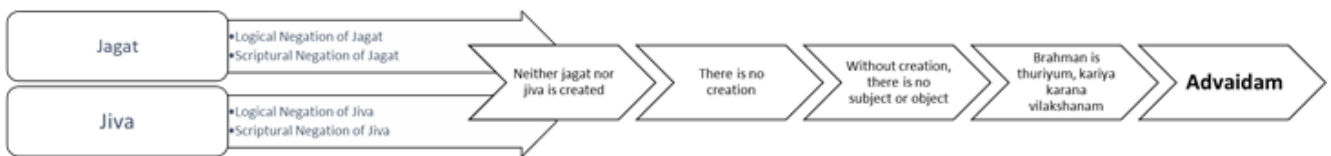
The non-dual mind alone appears as duality in dream. In dream, there is only one object – mind. Mind appears as dream objects; mind seemingly convert itself into dream objects and create the seeming duality. Mind itself makes a seeming division. Because when you wake up, you can shake off the entire dream world.

Similarly, the non-dual Brahman alone seemingly appears as duality in waking state. That Brahman I am. I alone appear as the world. Just as the waker boldly say I am the tiger, mountain etc. in dream, a gyani can say I alone appear as the world.

The four topics discussed by

Gowdapatha:

1. Yuktyya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)



With this these four topics are completed. Taken together this means there is never jiva shrishti nor jagat shrishti; there is no shrishti; there is no kariyam. Therefore, Brahman is not a karanam. He is kariya karana Brahma vilakshyanam or advaidam thiriyum. The significance of the word advaidam is kariya karana vilakshanam

Verse 31

All samsara problem is caused by duality. The dream perception of duality causes problem because it makes me forget the advaidam, the mind; dwaيدا dharshanam is the cause of samsara. Advaida dharshanam is the solution for samsara.

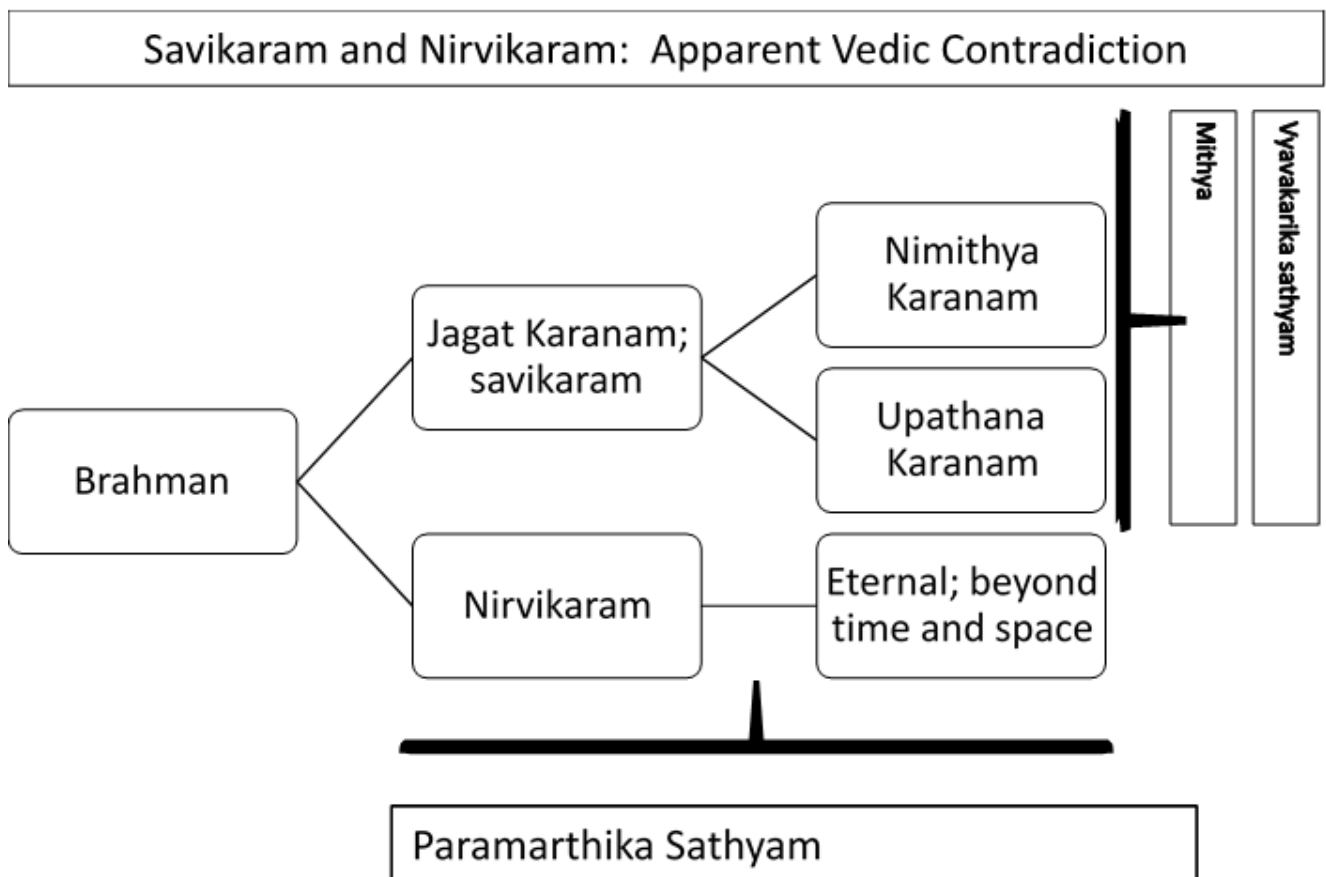
In jagradha avastha, you have dwaيدا avastha, you have kama, krodha, moha, laya etc. In sushukthi

there is no
dwaiddam and we experience moksha temporarily. When dwaidda
dharshanam
there is problem Dwaidda dharshanam is very much there when
the mind is
active. In jagradh and swapna mind is active; in sushukthi
mind is
resolved, there is neither dwaiddam or samsara. In jagradh and
swapna the
mind is active and there is samsara problem. When the mind is
active,
there is problem and when the mind is not there, there is no
problem. The
mind is the culprit. In deep sleep there is world, but it
does not cause
samsara. Therefore for moksha, you have to tackle your own
mind.
Tackling the mind, conquering the mind (amani bava) are dealt
with in verses 31
to 39.

Mandukya Upanishad, Class 41

While studying the nature of Brahman, we face a peculiar problem and that problem is some of the features of Brahman are contradictory to one another. Main contradiction is in the description of Brahman as nirvikaram and jagat karanam. The word nirivkaram means not subject to change; The same Upanishad also calls Brahman as upadhana karanam or material cause. Any material cause produces an effect only by undergoing modification. Examples: Seed to tree, milk to curd, gold to chain. If Brahman is nirvikaram he can't be Jagat Karanam. As both attributes are given by the same Veda

and we can't ignore this contradiction. We have to accept and assimilate the contradiction. If two opposite attributes remain in one and the same substance, then one must be real attribute and the other unreal; one is higher order and the other is lower order. In dream we travel in train, while laying still in bed. This is possible because travel belong pradhibasika sathyam and motionless belong to vyavakarika sathyam. Nirvikaram is paramarthika sathyam and savikaram is vyavakarika sathyam. Once you know that savikaram is mithya, then karanam status is mithya or Brahman is not real cause of the universe. If the Brahman is unreal cause, the universe born out of unreal Brahman, then the universe is unreal.



This conclusion is supported by Upanishad by many sruthi vakyam:

1. Na eha Nana: It occurs in 2.1.11 Katha Upanishad.

“Neha nanasthi kinchana” is the full statement meaning there is

no plurality at all; there is no subject/object/instrument

plurality. The Upanishad is making the statement in present tense,

indicating there is no plurality even now when you are able to see

plurality. The perceived plurality is not absolute reality.

Just like dream perceived plurality is not reality.

Solidified ignorance

is matter. From the body stand point, this world is real but

thuriyum standpoint this world is mithya.

2. Indhro Mayabihi: Occurs in Brahadharanya

Upanishad 2.5.19; Here the word Indra stands for Brahman. The non-dual

Brahman assumes the pluralistic form of the universe through Maya (only apparently).

3. Ajaya Manaha Bahudha: From Purusha Suktham 21st

Mantra. Brahman becomes pluralist world without producing. Brahman creating plurality without creating plurality; it is as though produced but really not produced.

Conclusion: The universe is seeming production there is no real

universe. We produce dream object with nidhra sakthi which includes

avaruna sakthi (veiling power) and vikshebak sakthi (projecting power).

Avaruna sakthi which covers the fact that you are lying down on the bed;

this is the avaruna sakthi of nidhra. The viksheba sakthi (projecting

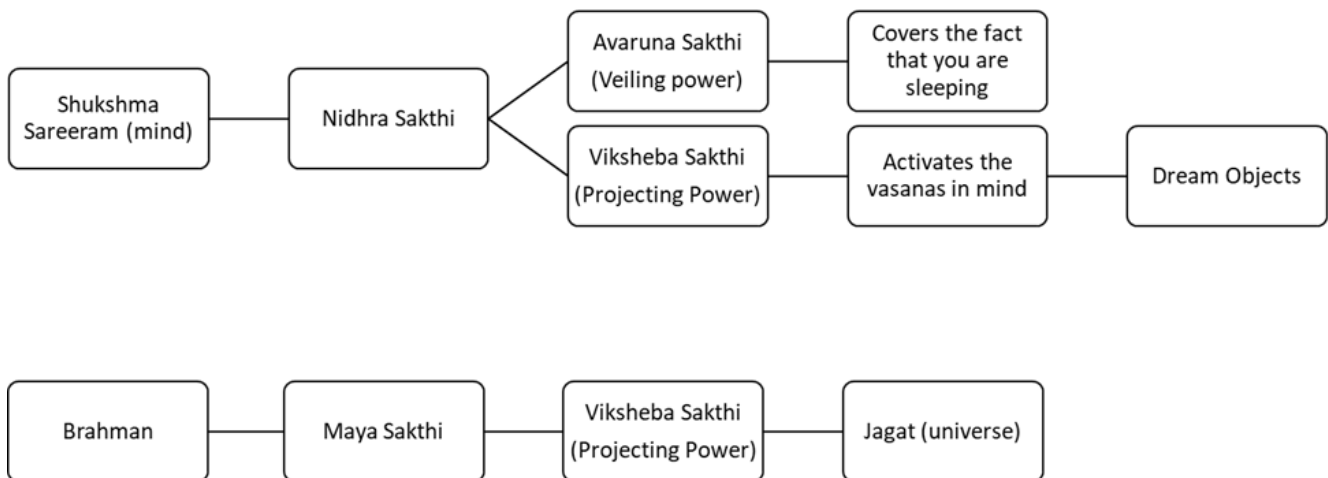
power) activates all vasanas in your mind and apparent

world is

projected. If we can do this, Brahman can create the universe.

In the case of Brahman only viksheba sakthi alone functions.

Purusha Suktam V21: Dream Objects and Universe



Verse 25

4. In the mantra 2 of Eesawasya

Upanishad, the teacher criticizes and negates hiranya karbha upasana.

This is the criticism of Hiranya Karbha itself. By criticizing and negating

hiranya garbha is negation of the whole creation. Hiranya Karbha is first

born or first kariyam, if that is criticized, then it is as good as criticizing

the whole universe. It is criticized because it is not sathyam it is

mithya and the Upanishad says don't go after hiranya garbha the mithya vasthu,

but go after the Sathyam brahman. The first born hiranya garba is criticized, by that way the whole world is criticized. The very fact the Upanishad negates the world, it is mithya.

5. Brahadharanay Upanishad

3.9.27.7: Jadhanayeva jayathe...: Jivatma is never born, even though we all have the misconception. If jivatma is to be born, who can create the jivatma? There is no creator of jivatma and therefore there is no jivatma creation; the creation we see is misconception or a second layer of dream.

Verse 26

Brahadharanya 3rd chapter 9 th section 26th mantra: Here the Upanishad introduces the whole world as moortha (tangible) amortha (non-tangible like energy, mind, thought, emotion etc.) universe. Sthula sarerream is moortha prabanja; sukshma sareeram amoortha prabanaja; The Upanishad says the entire moortha and amoortha prabanja is not the truth. First nethi is negate moortha prabanja and second nethi is to negate amoortha prabanja. Whatever you objectify is not atma; whatever you experience is not atma. If not all this is not atma tell me how to experience atma? Atma is not a thing to experience. It is nothing but I, the experiencer, the consciousness which is experienced by me all the time. Since it is not an object of experience, the

Upanishad

negates every object of experience. When you negate all objects, what remains is consciousness principle which illumines the nothingness. The witness of the blankness, the nothingness is the I the unobjectifiable consciousness. Consciousness is not something you can look and contact. It is ever evident similar to how a teacher knows a student is in the class the for the entire class.

Verse 27

From verse 24 to 26 Gowdapadha established that the world is unreal by scriptural analysis in six mantras (3 mantras in verse 24; 2 mantras in verse 25; one mantra in verse 26) and proved that world is mithya. From verse 27 to 30, Gowdapadha says even the logical analysis will lead to same conclusion. You can never logically prove a creation; if you say there is a creation born, then you will have to say what is the cause. You can't talk about an effect without cause.

Mandukya Upanishad, Class 40

In verses 17th to 22nd, Gowdapadha is taking a diversion to criticize the dualistic system of philosophy and to establish

advaidam. His main aim is not to criticize dualistic system. The main idea is that journey from bondage to moksha can't be from dwaidam to dwaidam. Because very dwaidam is the cause of bondage; wherever there is subject and object division, there is time and space. Once there is time, space comes then there is mortality.

1. Once there is mortality, fear and insecurity can't be avoided. As long as there is subject object division, there will be insecurity. Therefore, freedom from bondage is freedom from insecurity.
2. Wherever there is division, there will be raga dwesha and which is another form of bondage.
3. Whenever there is division there is comparison there will be jealousy which is another form of bondage.

Moksha is:

1. Not a journey from dwaidam to dwaidam. Going to heaven or kailasa or vaikundam is travel from dwaidam to dwaidam
2. Journey from dwaidam to advaidam. Journey from bondage to liberation; Moksha is a journey from dwaidam to advaidam. Because only in advaidam there is no division, no mortality, no raga dwesha or comparison or jealousy. The best proof is our sleep where there is no question of raga dwesha etc.
3. Journey from dwaidam to advaidam can never be a physical journey. Because advaidam is not a physical place. It is a journey from ignorance to knowledge. Because of ignorance I see a seemingly duality and I go to non-duality from waking up from seeming duality to real non duality.

Owning up advaidam is

liberation. If advaidam is either a destination reached in time or an event produced in time that advaidam will not be permanent.

Verse 23

Advaidam alone is liberation. That
advaidam is beyond time and space, not subject to
modification. It must
be advaidam in the past, it must be advaidam in the present and
it must be
advaidam in the future. That advaidam is kariya karana
vilakshanam and
that advaidam does not produce anything including jiva
shrishti and jagat
shrishti. He is scripturally negating the creation from
verse

15. After the diversion, he comes back to the original topic
of shristi
negation by sruthi.

Now Gowdapadha clarifies a doubt
that may arise. The doubt is if creation has not come out of
Brahman,
then why do the scriptures talk about creation often? The
upanishads does
not say whether the scriptures accept the creation temporarily
for the sake of teaching
and discarded later or whether it is real creation which has
to be
accepted. Is it apparent temporarily accepted or real
creation accepted
as creation? Sruthi does not say whether it is sathya
shrishti or mithya
shrishti. We advaidins are willing to accept the creation but
we insist
up on that it is an apparent creation like Swapna. Dualistic
people will
say there is a real creation coming out of Brahman. Sruthi
does not
support either one of us – dwaidam or advaidam; sathya

shrishti or mithya
shrishti. One must study veda comprehensively, which is
called mimamsa or
samanvaya (impartial). Six factors should be taken and
finally arrive at
whether creation is accepted by sruthi and you will come to
conclusion sruthi
never accepted creation. Study the scriptures totally
(mimamsa) and apply
reasoning. Unreasonable interpretation is not accepted. Use
sravanam and mananm and arrive at the conclusion and that
alone should be
accepted.

Verse 24

In these three verses (24 to 26)
Gowdapadha shows how to analyze scriptures also known as
sravanam or mimamsa or
tatpariyam. Sruthi does not explicitly say whether creation
is real
(sathyam) or unreal (Mithyam). The word nischitham comes in
23 and that
is explained in 24 to 26; the word yukthi yuktham comes in
verse 23 and that is
explaining in verses 27 to 30.

Swamiji's example is from Tatiretya
Upanishad's panca kosa viveka, where the pranamaya is
temporarily accepted as
Brahman. If you read further, the Upanisahd makes startling
statement
negating creation.

In Kaivalya Upanishad it talks about
creation. It says from Brahman the five elements are born.
The
conclusion should be since five elements are born out of

Brahman; we have in front of us five elements. But the Upanisads say therefore in front of us there is no creation at all. It says there is no world in front of us. So, the Upanishad concludes a real world did not come out of Brahman and only apparently creation came out of Brahman and that apparent creation is as good as no creation. Anything apparent is a perception born out of ignorance. This is not a stray statement occurring only in Kaivalya Upanishad, it occurs in all Upanishads.

Gowdabhadhachariyar cites three quotations given in these verses

1. "Na eha Nana": It occurs in 2.1.11 Katha Upanishad. "Neha nanasthi kinchana" is the full statement meaning there is no plurality at all; there is no subject-object-instrument plurality. The Upanishad is making the statement in present tense, indicating there is no plurality at all, even though you are able to see plurality now. The perceived plurality is not absolute reality. Just like dream perceived plurality is not reality. Solidified ignorance is duality; matter; consciousness is the only fact,
 2. "Indhro Mayabihi": Occurs in Brahmadharanya Upanishad 2.5.19
 3. "Ajaya Manaha Bahudha": From Purusha Suktham 21st Mantra
 4. "Nethi nethi" in Brahmadharanya Upanishad.
-

Mandukya Upanishad, Class 39

To establish advaidam nature of thuriyum, Gowdapadha is showing that thuriyum is not a kranam at all because any karanam is potential dwaidam to produce kariyam. To establish this, Gowdapadha uses four methods. In this portion of diversion, Gowdapadha strongly criticizes all dwaidin who believes that there is a creation born out of Brahman. From an advaidin stand point:

- No creation is born out of Brahman or
- Apparent creation is born out of Brahman, meaning a real creation is not born at all.

Gowdapadha says dwaidin face many problems:

- Emotional: When duality will be real and ragha dwesha can't be avoided creating samsara and sorrow. Different point of views can't be avoided, and each person's point of view will be correct from that person's point of view. This is because of pramanam (instrument) used is different. In the relative world of dwaidin, there will be differences. Advaidin transcend reality and avoids raga dvesha; whereas a dwaidin can't transcend relalty.
- Logical: They all say paramtma or baghawan or Brahman is infinite, which means beyond time and space and not subject to modification. It will be nirvikaram. Whatever is not subject

to modification, can't be a karanam. Therefore, infinitude and karanam status can't co-exist. Infinitude is nirvikarathvam (changeless) and karanatvam is savikaratvam (changing nature). Therefore, infinitude and karanam can't co-exist. Therefore Baghawan, the infinite, can't be a cause of creation.

- If Brahman is really multiplying to produce a creation, it will mean that infinite has become finite. The changeless has become changing. That beyond time has come within time. This is logically not possible.

Verse 20

The disputants wish to ascertain the birth of birth-less Reality itself. How can the birth less, immortal Readily indeed undergo mortality?

Gowdapadha wonders how all other philosophers don't recognize this logical fallacy. They claim that infinite, timeless, changeless, birth-less Brahman is changing when he produces creation, essentially making a changeless changing. Brahman does not have any of the six modifications: asti, jāyate, vartate, vipariṇāmate, apakṣīyate, and vinaśyati. Infinite can't become finite; finite can't become infinite.

Verse 21

The immortal does not become mortal. In the same way the mortal does not become immortal.

Transformation of the intrinsic nature does not take place anyhow.

Important verses, if you understand these verses, importunate of knowledge and moksha will be clear.

A finite thing can never become infinite and an infinite thing can never become finite. Infinite can't become anything because becoming itself implies change, within time and space.

Will mortal become immortal or immortal become immortal? Mortal can't become

immortal by any amount of sadhana. Immortal need not become immortal. Therefore, moksha is dropping the struggle for moksha with the

knowledge that I am already muktha. If you are intrinsically mortal,

don't work for immortal because you will not become immortal.

If you are

immortal, then you do not need to do sadhana for immortal. If at all you

do sadhana, it is not to become immortal but to own up the fact that I need not

work for muktha; it is only for reminding that I am already a muktha.

Verse 22

If the intrinsically immortal

Reality undergoes mortality for a person how can that immortality remain the same for him, since it is a product?

Two types of nature are incidental nature

and intrinsic nature; hot coffee is incidental, because it become hot by

contacting heat; it is subject to loss; if you keep the coffee outside it will become cold. The heat obtained in fire is intrinsic and the fire will never lose the hotness. Brahman infinitude is intrinsic nature and will not lose infinitude. For the sake of argument, let us assume that the intrinsic nature also undergoes change. We fell from paramatma and became jivatma. Jivatma does the sadhana and one day the jivatma becomes paramatma. If you become immortal paramata on a future date, that immortality is an event produced in future time. But if Moksha or infinitude happens in time, that is also finite. A moksha produced in time can't be eternal. The word moksha is permanent freedom from samsara and not a temporary freedom from samsara. In the dualistic philosophy moksha will not be possible because for all of them moksha is an event in time. Here intrinsically immortal Brahman becomes mortal. If produced moksha can be eternal, then that will mean produced swarga can also be permanent. Wherever there is a logical inconsistency, the dualist will ask you to believe. A dualist says an moksha is an event in time and it is eternal. Even though it is illogical, they ask you to believe it. An advaidin says retain your intellect. If moksha is an even time, it can't be permanent. Therefore, eternal moksha is a belief in dwaidam, and

eternal moksha is only possible in advaidam.

Bhagawad Geeta Class 161: Chapter 12, Verses 14 and 15

Shloka # 14:

**12.14 He who is ever content, who is a yogi,
who has self-control, who has firm conviction, who has
dedicated his mind and
intellect to Me-he who is such a devotee of Mine is dear to
Me.**

Continuing his teachings,
Swamiji said, in second part of Chapter # 12, beginning with
shloka # 12, Sri
Krishna is talking of characteristics of the highest Bhakta.
He has gone
through all five levels of Bhakti Yoga and as such he will
necessarily be a
Gyani; such a Gyani is also called a Sthita Pragya or a
Parabhakta. So, what
are the characteristics of such a Parabhakta?

Shloka # 14 tells us, that this bhakta, who is a Gyani, has
understood that I am not different from the purna Ishvaraha;
if the Lord is purnaha, the infinite one, that purna Ishvara
cannot be away from me; because the purna Ishvara, without me
will become apurnah; because the infinite should include
everything. And therefore, the ultimate knowledge is that
Purna Ishvara is not away from me; purna Ishvaraha is not
different from me. In short, I am purna Ishvaraha. Purnaha
means satyam anandam anantham. And when I discover the fact

that I am purnaha, I do not lack in life; I do not miss anything in life; I never suffer from the problem of self-inadequacy. I can sing the well-known Tamil Song, kurai ondrum illai. It is not a mere verbal expression; but I can tell from my own inner heart; I do not lack anything in life; I do not miss anything in life.

And

as long as I lack something or miss something, I cannot keep quiet and I will become restless. **And therefore there is a constant struggle to make myself complete.** And this struggle will continue eternally, until I discover that I do not lack anything; and in the case of the Gyani, he has discovered the fact I do not miss anything. This is the idea conveyed here in the word santushtaha; in Sanskrit it is samyak santushtaha. I do not miss anything in life.

Now, consider for a moment, if God suddenly appears in life in front of me and asks, "what do you miss in life; so that I can give that and you can die peacefully"; at that moment, in our mind, hundreds of things come up; I do not have a son; I do not have a daughter; I do not have a grand child; I do not have this; And then comes I do not have a good body; then I do not have a good hair; I do not have a good nose; I do not have hair at all; later; so many things are lacking; such as, physical lack, emotional lack; intellectual lack.

Lacking

of things appears in three fold forms. As Sharirika apurnatvam; which

means I am not satisfied physically in terms of height, weight, complexion etc.

Then

there is emotional lack; my son does not talk to me everyday from Washington DC;
nobody talks to me; nobody asks me How are you; I have got cold for the last
three days; and I want people to enquire.

And

then comes intellectual lack.

There

are many basic questions for which I do not have answers; the fundamental question
being why at all did Bhagavan
create this world?

So, thus santushaha means I do not lack anything physically, emotionally and intellectually. I am ever free from all lack or want; and that does not mean such
a person should not be active in the world. Such a contented Gyani can also be
active, but the activity is not born out of incompleteness. When the activity
is born out of incompleteness; it is called a struggle; life becomes a drag;
life becomes a burden; life becomes a struggle. **What is the definition of struggle? It is any activity that you perform that is backed by a sense of incompleteness;** whereas in the case of a Gyani;
as Sri Krishna says in the third chapter, it is not
as if he sits in a cave, he is also active just like other people. He is involved
in activities; perhaps he is busier more so than a samsari; but the difference
is the activities do not come from a wanting mind; an

incomplete mind.

Therefore

his activities are not at all a struggle; such activities are called the leela;

Gyani's activities are called leela; Agyani's activities are called struggle; And therefore satatam santushtaha.

And yogi, I told you in the last class, is a Gyani, the one who has accomplished the knowledge, which is the ultimate yoga. Yoga, literally means, that which combines

two things, the jivatma, the

seeker, and paramatma,

the sought, these two are brought together by yoga. Thus,

Karma yoga, Upasana yoga; all of them help, but it is Gyana Yoga that brings

them together as it reveals that I and God are always one.

Yatatma: Body, mind, sense

organs are called Atma here. They are well controlled. He is one who controls

the body, rather than being controlled by the body. He has self-discipline.

And for this self-discipline alone, we have got a special science called the ashtanga yoga of Patanjali; it is a beautifully defined system; which takes care of our Character, through yama and niyama; I have talked about this in my introduction to the sixth chapter; yama, niyama takes care of my character integration; asana takes care of my physical integration; pranayama takes care of my energy integration; prathyahara takes care of my sense organ's integration; dharana dhyana samadhi takes care of my mental integration. Thus, discipline and integration at all the levels, is accomplished by ashtanga yoga; and through that; this person has become yatatma; an integrated person.

This self-integration is

required before coming to Vedanta and it is also known as Sadhana Chatustaya Sampathi.

Sravanam requires integration (concentration); nidhidhyasanam also requires integration. A man or woman, need a lot of concentration to be able to perform things. And therefore self-discipline is required life long; and a man or woman without self-discipline cannot accomplish anything. Even reading a simple article in a magazine is difficult for some people, as they do not have concentration. Therefore, this person is yatatma, before as well as, later.

Dridhanischaya means Sthira Pragyaha, or one with knowledge arising out of conviction. Hence, in Vedanta, one listens to teaching without any questions; no questions are to be asked at the Sravanam stage. As you listen, more and more, all doubts are resolved. **Once you complete listening you start Mananam; here you eliminate doubts.** It clears intellectual doubts. I ask questions and clear the doubt until I am convinced. This gives rise to conviction. Without Vedantic knowledge and a firm conviction in it, there will be a distance between God and Bhakta.

Next quality of Para bhakti is Mayyarpitamanobudhi; one whose mind is fixed in Me.

I have told before; our appreciation of the Lord takes place at three levels; initially God is eka rupa Ishvara as a person who

is the creator of the world; and therefore I call him Ishta devatha Ishvaraha. Then, there is further elevation; I learn to look upon God as not only the creator; but as the very cause, which has manifested in the form of universe and therefore as Vishva Rupa Ishvaraha which is the next level; and the final level is the Arupa Ishvaraha. I also said, the Lord does not become the world; rather the Lord appears as the world.

An important thing to note here is that higher levels of Bhakti don't displace or destroy lower levels of Bhakti. A Gyani has knowledge of Arupa Ishwara but he still worships God with form. Thus, advaitam cannot destroy dvaitam. One Acharya said, more than others, an Advaitin can enjoy enhanced Dvaita Bhakti.

An advaitain never loses his Ishta devatha bhakthi and therefore he has got now two channels; or even three channels; eka rupa channel; aneka rupa channel; and arupa channel. So when he is in a temple or in front of the deity; he enjoys ekarupa channel; and when he travels around in Badrinath, Kedarnath, Himalayas, Ganges, and enjoys the wonderful flowers; he sees in nature the Vishvarupa Ishvaraha; and then he

closes his eyes and enjoys aham brahmasmi; the Arupa Ishvara.

So, when he has emotional needs his personal God is ideal; when there is emotional need; personal relationship is always ideal, because when we have emotional problems one always would like to pour out in front of someone; this was the advantage of joint family where there was somebody to whom you could go to. Nowadays without a joint family anymore, one has no place to go and this causes problems.

So personal relationship; Psychological relationship is very important and the Ishta devatha provides this back up relationship; thus, you can always cry in front of Rama; Thyagaraja did; Mira did; and all bhakthas did; and advaitins can also do that. Even Shankaracharya does that in Shivananda lahari; he is pouring out as an individual person; and that is called the surrender of the mind at the feet of the Lord, Ishta Devata Bhakti.

But there are times when our emotional personality lies low; but it is the intellectual personality that is dominant and therefore it begins to ask rational questions about God. Then personal God often does not satisfy when we have questions as to why God created world with lot of deficiencies; So when intellect is dominant; then we have to know the real nature of God; God as the absolute reality; which does not have any form; but which is the substratum of all the forms. Therefore when the intellect is dominant; we

have got nirgunam brahma; and
when the mind; emotional personality is dominant; we have got
saguna Ishvara; Thus, we
keep shifting between saguna
and nirguna; says Shankaracharya.

And therefore Sri Krishna says mayyarpitamanobuddhi; the one
whose emotional personality and the one whose rational-
intellect, questioning-intellect; both of them are
at the feet of the Lord.

Moreover,
Ishta devatha bhakthi;
devotion towards personal God is always developed through
puranas alone; for
that we have sravanam, kirthanam;
smaranam; pada sevanam; archanam,
vandanam, dasyam; sakyam atma nivedanam. Gods are
presented as avathara's and their leela's are described and
the more you read,
that particular aspect of the Lord becomes more and more solid
and concrete for
you. As I have often said for Thyagaraja, the idol was not a
piece of inert
matter; and that is why he was shattered when he lost it;

Such
a devotee who has the appreciation of eka rupa and aneka rupa
and arupa Ishvaraha,
that person is dearest to me. In fact, dearest is not the
word, he is Me.

So Saguna and Nirguna
Devatas are both important.

Shloka # 15:

12.14

He who is ever content, who is a yogi, who has self-control,

who has firm
conviction, who has dedicated his mind and intellect to Me-he
who is such a
devotee of Mine is dear to Me.

There are two types of
people.

1. Ones with rock
like heart. Whatever experience he obtains, he is not
affected by them. It is
great to have such a heart.

During upanayanam
ceremony the man stands on a rock and the priest blesses him
with a strong
heart. A girl also goes through similar ceremony during her
wedding so that she
has a rock like heart; as she has to adapt to a new family and
new people; such
a person is not hurt easily; but unfortunately, they keep
hurting sensitive
persons.

- Tender hearted
person: is very sensitive, very considerate, has
empathy. They are very careful
that they don't hurt others. However, since I am
sensitive, I get hurt easily.
I don't hurt others but I hurt all the time.

Who is a Gyani? He is like
a flower, while handling others, as a Karta; but he is like a
rock when he
receives experiences, as a Bhokta. Karta means I
contribute to the world; so when I work in the world; I am
sensitive; but at
the same time, the sensitivity must be supported by wisdom and

maturity.

More sensitive you are; you are aware of insensitivities of others as well. I should learn to accommodate insensitivity of others. Sensitivity should be supported by maturity. Maturity means understanding that different people have different levels of maturity and sensitivity.

Gyani does not disturb the world knowingly, as he is a considerate person. He does not do himsa to others.

Receiving experiences includes being insulted etc; his heart is rocklike; he is not hurt.

“ A Gyani's heart is harder than a Diamond in receiving experiences; he is more tender than a flower when he is handling experiences.”

He does not hurt; he is not hurt. Therefore He does not have guilt in life. **He is free from hurt and guilt, two mind disturbing emotions.**

Gyani is a liberated person. He is liberated from what? Sri Krishna says, he is not liberated from external things; rather, he has inner freedom from four things:

1. Harshaha:

Over-excitement or elation. In over-excitement I lose my discriminatory power.

Our great wealth is our discriminatory power and emotion should not rob us of

this power. The danger is I forget that this over-

excitement is temporary; I
think it will be permanently be with me, a wrong
expectation.

Harshaha's impact physically
is not good as well. Some even get heart attack during great
happiness.

2. Amarsha:

Intolerance; impatience; restlessness; perfectionist.

The more dynamic a
person is the more impatient he is. He can't stand slow
people. A perfectionist
is rare. Generally, they get children who are opposite of
their character.
Generally, as an Amarsha, I am irritable.

Inner leisure is
freedom from amarsha.

3. Bhayam: Fear, insecurity.

Fear is innate in
everyone. Hence children cling to their mother. Physically we
are never hundred
percent secure. Weather, time, body etc are all threats to our
security. Even medicine
can't make a physical body immortal.

Take away:

A
Gyani is free from:

Harshaha: Over-excitement

Amarshaha:
Intolerance

Bhayam:

Fear and insecurity.

A Gyani is free from hurt
and guilt, two mind disturbing emotions.

Mananam is process of
removing doubts by asking questions.

Our
life is full of struggle. What is the definition of struggle?
It is any
activity that you perform that is backed by a sense of
incompleteness. Gyani
does not struggle.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 38

In four stages, Gowdapadha is
establishing that either the jiva nor jagat is born out of
Brahman and
therefore Brahman the thuriyum is not a karanam at all.
First, he logically
established the non-origination of jiva and jagat. Now he is
scripturally
establishing the non-origination of jiva and jagat. Now we
are in the
fourth topic, the scriptural negation of jagat. When
Gowdapadha says that
world is not born out of Brahman two points should be

remembered:

1. Gowdapadha only negates the creation of real world and negates only the creation of apparent world.
2. From the Thuriyum stand point alone the world is unreal. From the stand point of out body mind complex, the world has to accepted as very real. Similar to the dream is unreal only from the waker's stand point.

An unreal creation is useful as a stepping stone to come to the reality, the Thuriyum. Dwaïdam is acceptable and useful in gaining sadhana sadhusta sambundhi. Dwaïdam in the form of karma and upsana is required until gaining sadhana sadhusta sambandhi. For mandha and madhyama adhikari dwaïdam is required and for uthama adhikari adwaïdam is required.

17th to 22 verses are diversion to say that if you don't accept adwaïdam and take dwaïdam as the ultimate reality, then you will have many problems.

1. Raga dwesha problem or emotional problem. If the religion is not used as a stepping stone to adwaïdam, then religion will become phonytic. When a person is in duality, he is in thrupudi pramadha, pamanam or premayam: Cause, effect and instrument. In adwaïdam a person will at himself as pramadha and use a set of prmanam and the truth or the world I see will never be objective, because it

depends on the instrument and as a result the pramayam will differ from instrument to instrument. Each one will talk about the reality as interpreted by his background – intellect, poorva jenma etc. Therefore, for every pramadha his own world is the reality and will not know what the reality for someone else. The truth will be relative – vyavakarika sathyam. Each religion is a threat to other religion. Each religion thinks the other is wrong.

Verse 18

Non duality is indeed the absolute Reality. Duality is said to be manifestations only. For dualitst, duality exists both temporarily and absolutely. Hence this teaching is not in conflict with them.

Advaidam alone is the absolute reality; duality is only its apparent manifestation. One Brahman alone appears as vyavaharikaly appears as pramadham, pramayam and premanam. For a dwaiting, it is not possible. Dwaidam alone is the absolute reality and therefore the problems are also absolutely real. Samsara and moksha are all dwaidam. They will say you are jiva and different from god. In moksha, you will be serving the lord instead of serving ordinary people in this life. Also, there will be gradation and all moksha's will be allowed at

the same place. Even in moksha they have duality. An advaidin will never criticize even an animal sacrifice; animal is killed for eating all over anyway.

Verse 19

The birth-less Atma becomes differentiated through maya only; not in any other manner. For, if it is really differentiated, the immortal Atma will undergo mortality.

Where there is duality, there will be jealousy. In this verse he talks about intellectual problems.

Advaidam Brahman is beyond time and space; infinite principle which can't

undergo a change (six changes). Brahman being infinite, does not undergo

any changes; it is logically impossible. Brahman undergoes a seeming

change and appear as universe just as the mind appears as dream world.

This changeless Brahman multiplies itself into pluralistic creation only

apparently, seemingly. If Brahman does undergo a change, then infinite

will become finite, which is logically impossible.

Mandukya Upanishad, Class 37

Atma is kariya karana
vilakshanam. Atma is neither an effect or a cause. Nothing
is born
out of atma neither the jagat or jiva. Gowdapadha established
this by:

1. Yuktya jiva shrity nishedhaga: Logical negation
of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical
negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation
of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural
negation of jagat shrity. (Verses 15 to 30)

Gowdapadha took many maha vakyam to
establish number 3. Jivatma and paramtma are two words but
there is only
one. If there is only one, then there is no relationship.
When
there is no relations there can be no cause and effect.
However,
Gowdapadha is conveniently taking only those portions where
jivatma and
paramatma are taken as one and not the portions where the
jivatma paramatma beda
is talked about. For example, the two birds imagery in
Mundaka
Upanishads. When the Upanishads do talk about the beda, they
are only
temporarily valid because dwaidam is used as a stepping stone,
Therefore we
have to use dwaidam and practice karma yoga. We have to
accept dwaidam
and upasana yoga also. Until we practice karma yoga and

upasana yoga and gather
sadhana sadhusta sambandhi, we have to accept dwaidam. For
example, the
skin of banana and fruits is required for ripening of the
fruit but you can't
say I am ungrateful to the skin and eat the skin. But we
remove the skin,
it is not ingratitude. Similarly, dwaidam is required untill
advaidam is
acquired and after advaidam is acquired, dwaidam is discarded
as mithya.
Mithya is not sathyam but temporarily valid and useful.

Verse 15

*Creation has been taught in many
ways through the example of clay, gold, spark etc. It is a
method for the
understanding of non duality. There is no duality anyhow.*

There are many statements in
Upanisad which clearly states Brahman is not a karanam. In
Katho
upanishad, it is stated that Brahman has not produced the
world at all; no
plurality born out of Brahman. If you see plurality, it is
misconception. But you are quoting only mantras that negate
creation, but
there are many mantras where creation is talked about.
Creation is also
used as a teaching method, it has only temporary validity.
Creation is
not the primary teaching of the Upanishads. In Taitreya
Upanishad, pancha
boodha talked about. This was also talked about in other
upanishad in
various form. They also give different example. In Chandokya
Upanishad clay-pot example, gold-ornament and iron examples

are given.

This indicates from one Brahman many jagats came. Even though Vedas discuss

shrutty, Gowdapadha boldly asserts it is not a fact. It is only

provisionally valid like scaffolding. Shrutty itself negates them

later. Veda can't avoid shrutty topic because it is a stepping stone to

arrive at advaitam. It is a methodology to teach advaitam.

1. Pot is a product
2. What is the cause of the product?
3. Clay is the cause of the pot – introduction of second stage.
4. Can you show me a pot other than clay?
5. There is no substance other than clay – third stage – negation of effect or product, pot.
6. Once you negate the pot, the effect, the clay can't be called a cause. Clay enjoys the status of cause only because of pot. In the fourth stage, you negate the karanam status of the clay (you don't negate the pot, only its status).

Pot vision is replaced by clay vision

which can't be classified as karanam or kariyam. The first two stages or

adhyaropa stages and the next two stages are called

In the case of Vedanta, pot should be replaced by universe.

1. World is a product
2. God or Brahman is the cause
3. There is no world other than Brahman
4. If world, the product is negated, then Brahman can't enjoy the status cause. To arrive at this conclusion,

Upanishads
introduce the god.

Example: Divide 17 elephants
in the ration of $\frac{1}{2}$, $\frac{1}{3}$ and $\frac{1}{9}$ by donating one elephant and
taking it away
as the final remaining elephant.

Verse 16

*There are three types of seeker with
inferior, intermediate and superior vision. Upasna has been
taught for
them out of compassion.*

If in the vision of vedas. there is
no creation, there is no creator why do the veda discuss the
meditation of
paramatma by jivatma? This creator and created is also
provisionally
accepted until the mind is mature for advaidam. There are
three types of
inferior seekers:

1. Heena, Mandha, the lowest
2. Madhyama, middle
3. Uthkrisha, the superior

These people are not prepared for
advaidam and will not appeal. Upanishad does not want to
force advaidam
on these people.

Verse 17

*The dualists are firmly settled on
their own set of conclusions. They contradict one another.
This
teaching is not in conflict with them.*

From this verse to up to 22nd verse
are diversion verses. Gowdapadha says only when the student
co-operates
with the teacher, he will be able to use dwaïdam as a stepping
stone and arrive
at advaïdam. If the co-operation is not there, then the
student will take
dwaïdam as the fact and will become a phonetic dwaïst and lose
sight of
advaïdam. This results in loss for the prejudiced student.
Gowdapadha
criticize these students who wants to remain in karma, puja,
upasana and ishta
devada and do not want to transcend to advaïdam.

Mandukya Upanishad, Class 36

Thuriyua padham is advaïdam.
The significant of the word advaïdam 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 shristory.

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

brahadharanya upanishad, the supreme Brahman is revealed in
paris of

locations just the same space is shown in earth 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 adhibudham 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 thropugh the statements of identify and
pluarility 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 upsanas are find as a
mean but
they are not an end itself. The final word of the vedas is
advaidam
because dwaidam is criticized and advaidam is glorified by
scriptures.
The one who sees one atma has no grief and no regrets.
Dwaidam is
criticized as a destination or end. Vedas says don't remain
in dwaidam
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 creations is only secondary with regard to the future teaching of identify. It is not at all proper to attribute primary importance to that separateness.

If Dwaidam or difference is cause of samsara, why should the scriptures talk about dwaidam at all? The entire karma kanda is about jivatma and paramatma beda, difference. Entire siskha valli is about jivatma paramtma bedam. Because dwaidam is useful as a stepping stone. Nobody can enter into advaidam directly. Dwaidam is incomplete without reaching advaidam. Advaidam is impossible without going through dwaidam. Veda purva praga presesnet dwaidam as stepping stone. Vedanta teaches advaidam. 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 dwaidam 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 advaidam. Once you reach advaidam, dwaidam becomes invalid. It is not proper to give dwaidam the ultimate validity.

Mandukya Upanishad, Class 35

Class

35

Feature of thuriyum is kariya karana vilakshanam. The first two padhas are seen as kariya pada as they are subject to birth and the third is considered karana padha as it is the cause of the first two padas. The teaching adjathi vadhaha is establishing that nothing is born out of thuriyum. This creation that we experience is generally classified as jiva and jagat. Gowdapadha wants to establish that jiva and jagat are not born out of Thuriyum. This he teaches in four stages:

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

To convey the first idea, Gowdapadha is comparing jiva to pot space. The same paramatma enclosed in body is jivatma. Unenclosed consciousness is paramatma and enclosed consciousness

is jiva. Similar to total space and pot space. Pot space seems to have an apparent origination. The pot space appears to originate when the pot is created. Similarly, when the pot is destroyed, the pot space is also seemingly destroyed. The origination and destruction are apparent. The arrival, departure, plurality, gradation etc. of pot space are all apparent. Because space can never leave or be impure. Space itself does not have purity or impurity. Extending the same principle, jiva is pure consciousness and the birth, death, arrival, departure, getting old etc. are apparent. All of these belong to body mind complex.

Verse 9

Jiva is similar to the pot space in the case of death, birth, departure, arrival and existence in various bodies.

Whatever feature of jiva are all not true. To understand this, you should compare to pot space. The feature of jiva we consider are:

- Birth: Jiva is never conceived
- Death: Maranam
- Arrival and Departure from one body to another body. All pervading consciousness cannot travel from one body to another. We mistake the travel of mind as departure
- Occupation of different bodies

Jivatma is very much similar to the pot space. With regard to pot space these five features are

only
apparent; similarly, for jivatma these features are illusion
and
delusion. Jivatma is not born out of paramtma. Paramatma is
not a
karanam and jivatma is not kariyam. There is only one kariya
karana
vilakshanam and that atma is mistaken as jivatma and paramta.
By that mistake
you create a karana kariya sambandha.

Verse 10

*All bodies are projected by the maya
of the atma like dream. There is no reason to establish their
reality
whether there is superiority or total equality among them.*

Logical negation of jagat shrishti.

In the previous portion we said pot
space is not born at all; birth belongs to pot only and we
committed the mistake
of transferring the birth of pot to pot space and conclude pot
space is
born. Jiva atma, the chaithanyam is not born. Chaithanyam is
eternal and not born. Body is born and the birth of the body
is falsely
transferred to the chainthanyam. But only body the enclosure
is born.
So, if you accept that the body is born, then you should
accept the birth of
the elements – pancha boodham. That means the world is born,
then for
that world paramatma should be karanam. So paramatma can't be
kariya
karana vilakshanam. However, even the birth of the body and
elements is

not real birth. The body, pancha boodha etc are born out paramatma maya

sakthi, the power to create unreal world. The world is born unreally or

apparently. Brahman created this world with the unique power, Maya.

This is similar to human's nidhra sakthi which creates swapnam – dream world.

Body mind complex is called

sanghatha. This represents entire inert creation. During the dream,

the dream world appears real, but upon waking up, it disappears. Similarly,

the inert world appears real but upon gyanam it becomes unreal. So Maya

is mithya and the world created by Maya is also mithya. This Maya is

resting on Atma. Maya and world are mithya and atma is sathyam. Mithya

does not mean absent, but it means less real. Just like dream is experienced

but not as real as the world. Similarly, this world is experienced but

not as real as thuriyum. Thuiryum is paramarthika sathyam; this universe

is called vyavaharika sathyam and dream world is called parabathika

sathyam. Dream world is less real than waker's world; the waker world is

less real from thuriyum standpoint. Less real world can't be counted with

more real world. The dream money can't be added along with waker's

money. Therefore, there is only one atma, or thuriyum.

Tangible experience can't be real,

in dream there are so many experiences that look real. But upon waking up they are falsified. Whether the bodies are superior or inferior or equal, they are all mithya. Utility, tangibility, expedience cannot prove that the world is real. World is mithya.

Verse 11

The five kosas beginning with annamaya are mentioned in Tatitreyya upanishda. The supreme atma is revealed as teh content of them like space.

- First stage: Gada Akasa example
- Second stage: Swapna example.
- Third stage: Vedapramanam or scriptural evidence to establish jiva shrishy nishedha or negation of jivatma creation.

Common misconception paramatma is the cause and jivatma is the effect. Because of this misconception paramatma is taken as karanam. He quotes maha vakyams to support for the conclusion. Maha vakyam means any statement that reveals oneness of jivatma and paramatma.

- Tatvam asi – Chhandogya Upanishad
- Pragyanam Brahma – Aitareya Upanishad
- Aham Brahma asmi – Brihadaranyaka Upanishad
- Ayam atma Brahma – Mandukya Upanishad

Jivatma is identical to paramatma and we accept that paramatma is eternal and doesn't have

birth. Paramatma
is birthless; paramatma is identical to jivatma; therefore,
jivatma is
birthless; so jivatma is not a product. If jivatma is not a
product or
kariyam, then paramatma can't be a cause or karanam.

Taitreya upanishad says very same all-pervading consciousness
obtained in the panca kosa atma. When it is outside it is
called brahman
or paramatma and inside it is called atma or jivatma. It is
only nama
vasthu. In taitreya upanishad five kosas were enumerated;
annamaya,
pranamaya, manonmaya, vigyanamaya and anandamaya. After
enumerating the
pancha kosa, the inner content, consciousness, was revealed as
atma. Then
this atma is revealed as all-pervading consciousness. Jivatma
contained
within the kosas is revealed as the same paramatma outside.
From this we
have to derive, that if jivatma and paramatma are identical,
then jivatma is
birthless just like paramata