

# 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 identity 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 paramatma. Gowdapadha 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 paramatma 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 say 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 says 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 praga presenat

dwaïdam as  
stepping stone. Vedanta teaches advaïdam. 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 dwaïdam 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  
advaitam. Once  
you reach advaitam, dwaïdam becomes invalid. It is not proper  
to give  
dwaïdam the ultimate validity.