

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. Dwaidam is acceptable and useful in gaining sadhana sadhusta sambundhi. Dwaidam in the form of karma and upsana is required until gaining sadhana sadhusta sambandhi. For mandha and madhyama adhikari dwaidam is required and for uthama adhikari advaidam is required.

17th to 22 verses are diversion to

say that if you don't accept advaidam and take dvaidam 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 advaidam, then religion will become phonytic. When a person is in duality, he is in thrupudi pramadha, pamanam or premayam: Cause, effect and instrument. In advaidam 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.