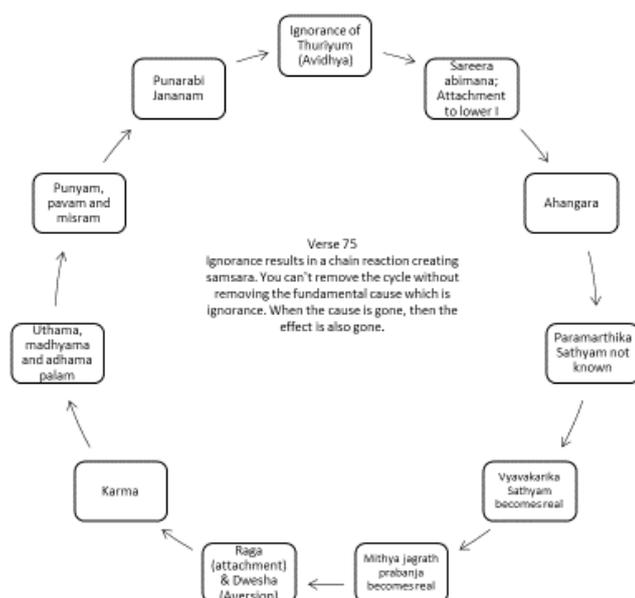


Mandukya Upanishad, Class 73

Class
73



Samsara
What is the cause of sorrow when we are all Brahman? The unreal ignorance or Maya is alone is the cause of the problem. The world becomes very real just like the dream world is real from the dreamer's standpoint. Obsession with the mithya prabanja is the cause of samsara. Dwalidam is samsara. Once you accept duality, time comes; once time comes, decease, old age etc. comes. After knowledge, there is no cause for samsara, ignorance and obsession; once knowledge comes, ignorance goes away and then the ignorance-based obsession goes away. That gyani is no more reborn because the word reborn itself is not relevant when there is no birth; therefore he gets liberated. Therefore solution for samsara is gyanam.

Dream World and Wakers World
When waking up from dream world, dream world disappears. When the spiritual waking up, the physical world does not disappear. It but after gyanam I will continue to experience dwalida prabanja but will not attribute reality to it. The difference is at the cognitive level. We know the earth is rotating. But we don't experience the earth rotating; we experience the stationary earth. Once you understand the rope snake, it will not threaten you. Similarly, mithya prabanja can't generate attachment.

Gowdapadha is talking about the problem and remedy for samsara. When I happened to be ever free Brahman, why is it I am caught up in the cycle of samsara? In 75th verse, Gowdapadha says the cause is ignorance which leads to chain reaction in the form of samsara. Ignorance never comes, it is there from anadhi kala. The only saving grace is we can put an end to ignorance; it is not ananda. Ignorance of thuriyum is the cause for samsara. This ignorance by itself does not cause samsara; but it leads to misconception of viswa, taijasa and pragya. Once I have come down to viswa plane, the sthula prabanja becomes very real, just as the

dream objects looks real for a dreamer. Ahangara adhyasa or kama or desire arises out of this ignorance. As viswa I am finite that sense leads to my desire to complete myself with the things in front of me. Obsession with the world which is really not there. Avidhya leads to ahangara; ahangara leads to kama or desire; kama leads to karma; karma lead to uthama, madhyama and adhama karma palam in the form of punyam, pavam and misaram. This leads to punarabi jananam; you get ahangara etc. again in cycle. You can't remove the cycle without removing the fundamental cause which is ignorance. First you remove avidhya, then ahangara goes away; I realize I am viswa taijasa pragya vilakshanam. Then kama goes; and then not new karma. When knowledge arises the gyani or jivatma never born again. When the cause is gone, then the effect is also gone.

Verse 77

When the karmas are destroyed by knowledge, then one gets moksha. This means moksha is a result obtained in a particular time. Such a misconception can arise in a student's mind; we should never think moksha arrives or happen at a particular time. If as a result of gyanam, samsara ends and moksha begins on a particular date, then whatever has a beginning will also have an end. Therefore, we should

never conclude that moksha should begin at a time. Beginning of moksha is a figurative expression for the removal of the notion that I am limited.

Moksha is my very real nature. Attainment of moksha is a figurative notion for dropping the notion that I am bound. Moksha is not an event happening at a particular time.

Moon falling into well and being pulled out by mulla is compared to getting moksha.

Jivatma attains birth lessness, seemingly come to jivatma. The jivatma free from all karma, which are responsible for punar jenma. Uthama, madhyama and adhama karmas are the cause for punar jenma. Really speaking, jivatma is free from all vikara.

That atma alone appears as a pluralistic world. That jivatma appears to obtain moksha, but moksha was there all the time. It is a freedom existing all the time. Dropping the notion that I am not free is figuratively called moksha. It is not divisible into past, present or future. It is uniform and ever available. It is an eternal factor because the bondage we talk about is not a real bondage; it is mithya.

Any object is mithya because it doesn't have an independence existence of its own; every object needs a subject to prove its existences. This samsara cycle is mithya and therefore we

don't require a freedom; we only need waking up and realize there is no problem requiring remedy. You don't solve the problem; you dissolve the problem; you understand there is no problem to solve. Mukthi is my swaroopam.

Verse 78

Viswa, taijasa alone kartha.

The more I assimilate the fact that I am akartha the more I will realize I am free from karma. I don't need to exhaust karma. I am free from sanjitha, agami and prarabtha karma all the time. This is my real nature. Sanjitha karma is mithya; agami karma is mithya; prababtha karma is mitha; kartha himself is mithaya. Nidhithyasanam is not to obtain moksha but realize moksha is my real nature. Until this becomes clear sravanam, mananm and nidhidhtyasanam must continue. A seeker should know that I am karma rehitha – free from karma. I am not only free from karma; I won't accumulate fresh karma (agami) either. I am not a kartha therefore I can't accumulate fresh karma. When you see this fact and clearly understood, you will attain moksha. His struggles for moksha will end. Moksha is freedom from grief and all selfish desire which are born out of apoornatvam the notion that I am incomplete. There is not wants in life. If there are any desires, they are desires to

contribute to other's
poornatvam; non-binding desires. Constant insecurity is the
reason most
of human action. Everything is driven by the fundamental
insecurity and
it gets more intense as we get older. As we grow old, our
insecurity
increases.

the word budhwa used by Gowdapadha
. Puja bakthi etc are glorious but none of them will solve
the problem of
samsara. They all will prepare the mind to come to sravana
manana
nidhithyasanam. All have to come to vedanta sravana, manana
nidhidhtyasanam.

Verse 79

How the persistence of agyanam will
keep the bondage going, is not said blindly. Light alone
destroy darkness
is not a phototropism but a fact. For removing darkness there
is only one
way – light. Multi path theory is illogical. We accept many
paths
for chitha sudhhi – purifying mind. As long as you are
attached to the
mithya sareeram, the viswa will get strengthened. From the
standpoint of
mithya viswam, jagrath prabanja will not be seen as mithya and
it will be seen
as sathyam. Only from thuriya dhrishty jagarath prabana is
mithya.
From the standpoint of one mithya another mithya appears
sathyam. Viswa
can't avoid raga dwesha and raga dwesha can't avoid pravirthi
and nivirthi

(going towards and going away).

Mandukya Upanishad, Class 72

When we ask is the world is real or not, we should remember from which standpoint. From the standpoint of the body, viswa, karma etc. world is real and capable of affecting the waker also. From vyavakarika dhrishti world is born and is real. But in Vedanta, we are trying to look at the world from the standpoint of thuriyum. From thuriya dhrishti, or paramarthika dhrishti, we say the world did not originate. Exactly like the dream world did not originate from the standpoint of waker. This world of duality is very much there from the standpoint of mithya vyavakaraha. From the vyavakarika dhrishti we do not naturally wake up. Ignorance never end by itself. Every object in nature have a natural death. Other than Brahman, avidyānam will not die naturally. We require sastra, guru and students for avidhya or ignorance to end. Other systems of philosophy also do not have paramarthika dhrishti. Vedanta use logic, but it is subservient; it is sastram. For materialistic purposes tarka or logic may be required but not for vedantic philosophy. From dvaita philosophy or vyavakarika dhrishti

they will never understand the teaching from paramarthika dhrishti. They also misunderstand us. When we say world is unreal, it is from the standpoint of thuriyum. But from another standpoint, the world is very real. They get confused between vyavakarika and paramarthika dhrishti.

Verse 74

Up until now we are saying Brahman is nondual and kariya karana vilakshanam. It is beyond time as cause and effect are subject to time. Now Gowdapadha says, really speaking Brahman can't be called nirvikaram also. The very name nirvikaram is given only from vyavakarika dhrishti. Because from vyavakaika dhrishti, speaking talk about Brahman as karanam or savikaram subject change producing effect. Since from vyakarika angle, they are looking up on Brahman, we are forced to negate that notion by using the word nirivikaram. From paramarthika dhrishti, since savikaram itself is not there, we need not use the word nirvikaram also. Similarly, from vyavakirka dhrishti, they call Brahman sagunam; because they use the word sagunam, advaidam uses word nirguranm. Every definition of Brahman is given only from the standpoint of vyavakarika misconception. Once the misconception is gone, we will withdraw all the definition

of Brahman. If we have negated vyavakarika prabanja, we will negate all the words like sathyam, sagunam, vikaram, gyanam. From paramarthika dhrishti, silence is the only definition of Brahman. Amathra is the only definition of thuriyum. Thuriyum is also not the correct word, since it implies the fourth, but when you negate the first three padhas, thuriyum can't be called thuriyum. From paramarthika dhrishti, it can't even be called eternal. When you negate the impermanent world, you can't call it eternal. This verse is similar to 33rd verse of second chapter. After negating dwaidam, we won't use the word advaidam.

Verse 75

With the previous verse, the summarization of Upanishad is over for now. In 75 to 86, Gowdapadha talks about problems of humans. What is the cause of sorrow when we are all Brahman? I can never become a samsari, because becoming is a change. If this is true, then why do you suffer. The reason is avidhya or agyaam The unreal ignorance or Maya is alone is the cause of the problem. Why did we get this ignorance? Ignorance never came, it is anadahi. Because of this anadhi avidhya, I have fallen without falling. Because of ignorance, we have fallen into viswa and taijasa. From this standpoint, the

individuality, the world becomes very real just like the dream world is real from the dreamer's standpoint. The more I get involved in it, the more real it becomes, just like a movie. Obsession with the mithya prabanja is the cause of samsara. Beginning with body mind complex, all the relationships etc. we get absorbed to such an extent, we do not believe when vedanta says it is mithya. It is not easy; one has to soak in vedanta to get out of this mechanical life.

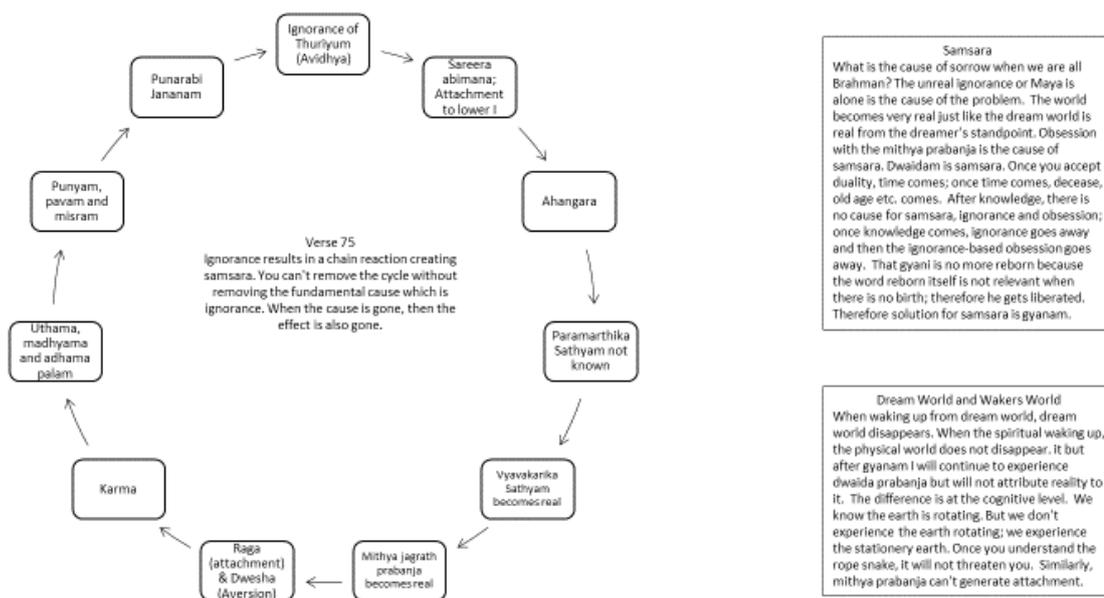
There is no duality born from Brahman; There is only a very strong obsessive notion regarding a duality which is really nonexistent. In vedanta, dwaidam is samsara. Duality means time and space. In deep sleep, there is not duality; there is no time. Once you accept duality, time comes; once time comes, decease, old age etc. comes. After knowledge, there is no cause for samsara: ignorance and obsession; once knowledge comes, ignorance goes away and then the ignorance-based obsession goes away. That gyani is no more reborn because the word reborn itself is not relevant when there is no birth; therefore he gets liberated. Therefore, solution for samsara is gyanam.

Verse 76

Ignorance is the cause of samsara and knowledge is the only solution. Ignorance makes me think I am not

thuriyum. Because this fact was not known, then I mistake myself as viwa or taijasa or pragya. From the standpoint of body, I become kartha and boktha; As a kartha, I produce karma palam.

Agyanam causes dheha abimana; dheha abimana results in karma; karma results in karma palam. Karma palam can be uthama (punyam), madhyama (misram) and adhama (pavam). Higher karma palam will take me to higher lokas and lower karma palam will take me to lower lokas, Madhya karma palam will result in punarabi janam and punarabi manam. Gyani does not have dheha abimana and because of that his actions do not produce karma. When the cause is not there, how can there be effect?



Mandukya Upanishad, Class 71

Mithyatvam of the world has been established through several methods. In these verses,

Gowdapadha uses a special reasoning: Whatever is an object of an experience has to be mithya, because its existence can be proved and is dependent on the subject, the experiencer. Then he divided the whole universe into three categories: Sakshi, chitham and jagat. First, he established that the world is mithya because it is an object of mind. Three is now reduced into two. Now sakshi and chitham are the two left. He applies the same principle and says that mind is also mithya because it is an object of sakshi. Net result is prabanja is also dhrishyam from the standpoint of mind; mind is also dhrishyam from the standpoint of sakshi. Both are dhrishyam and so both are mithya. Sakshi is never an object, it is never a dhrishyam; it is always dhrig or sathyam.

In 67th verse, therefore of these three, two are mithya; consciousness alone is sathyam; mind and world are both mithya. He reinforces by giving one more reasoning. Since mind and world are both mithya, they do not exist independently and both of them depend on each other. You can't prove world without mind; and you can't prove mind without world. Only if the forms and colors are there, then and then alone you can prove the existence of eye. When in a room there is absolute silence, you may get a doubt whether you have hearing

ability or not;
only by making a sound you can prove that the ear is
functioning or
existing. The mind and the world are mutually dependent to
prove the
existence of each other and therefore both are mithya.

Verse 68

Since the entire world and the four
jivas being mithya, you can never clearly talk about their
arrival and
departure. They only apparently arrive and apparently
depart. If
this is not convincing, there is the example of jivas seen
within dream.
If you try find out how they arrived, you will have
difficulty. The
moment you go to dream, they instantaneously appear. On
waking up, they
disappear, but you won't be able to explain where they
disappear. But
during dream they appear real enough to give you experience.
They appear
and disappear without proper logic or reasoning. In the
jagradh prabanja
also, the more you probe into creation and resolution, or
whether karma came
first or jiva came first. they will all become more vague and
beyond logical
explanation. We have one-word Maya, representing anything
that can't be
explained or indescribable of mithya.

Verse 69

In this verse second example is
given: Maya or magical jiva. Just as a magician able to

create a magical jiva, which is not there, but for you it appears as a jiva is created.

Verse 70

In 68, 69 and 70 the second line is same. In this verse third example, nirguna jiva created is by chidhi, a materialized jiva. The previous example is an illusion created by magician pradhikadhika; this example is a thing created by special power by chithda in vyavakarika.

Common to all of them – swapna jiva, maya jiva or nirmidhaka jiva – they are all mithya; either pradhikadhika mithya or vyavakarika mithya.

Verse 71

If all these jivas (swapna, maya and nirmidhaka) are not really born or apparently born, then which jiva is really born? No jiva or jivatma is really born because of every jivatma is none other than birthless paramatma. This verse is repetition of 48th verse of third chapter.

If jivatma is a product or kariyam, then we need a karanam. We think paramatma is the karanam of jivatma, but up on study we find paramatma is not a karanam but a karana kariya vilaksham. For this jivatma to be born there is no cause. There is only one highest reality which is paramarthika sathyam or

thuriyum which is greater than prathipadhika sathyam (swapna prabanja) or vyavakarika sathyam (jagradha prabanja). Jagradh prabanja is not available for a dream and swapna prabanja is not available for waker and therefore they both are mithya or relative reality. The absolute reality is thuriya chaithanyam. It is in all the three and is also beyond the three.

Verse 72

If you say no jiva is born, and therefore no jagat is not born, but why do I experience all of them? Just as your thought motion appears as tangible dream world the apparent motion of consciousness appear as tangible waker world. Modern science says tangible products are made of violently moving intangible atoms, neutrons etc. Motion of the universe is indicated by the eternal dance of Nataraja.

Duality indicates subject and object. Dualistic world consisting of subject object duality which is nothing but consciousness in motion – which is both subject and object. The ultimate truth is consciousness does not really contact a world; it does not have an object to contact; because there is no object separate from consciousness. Just as clay can never contact the pot, because there is no pot separate from clay. Wave can never contact water

because there is
no wave other than water. The world can never contact the
consciousness,
because there is no world separate from consciousness. In
advaidam, there
is no relationship is possible. Since there is no matter
other than
consciousness, it is relation less. That is why people are
afraid of advaidam.
We think that without relationship life will be miserable. In
advaidm,
there is no fear and a source of moksha.

Verse 73

Once you say that the world is
caused by apparent motion of consciousness, then the world is
apparently born,
which means the world is really not born. From one angle, it
is
apparently born; from another angle it is really not born. It
is either
unreally born (vyavakarika sathyam) or really unborn
(mithya).
Vyavakiraka sahtyam and mithya are both same. From the
emperical angle,
relative angle the vyavakariaka prabanja is real. From the
angle of one
who is in dream, the dream world is very real. This is
relative
pereceiver's angle or vyakariaka dhrishti, the jagradh
prabanja or from the
angle of viswa, the world is very very real. From the
standpoint of Thuriyum,
which is paramarthika dhrishti, the world is not real it
doesn't even
exist. This is similar to dream world nonexistent from the

standpoint of
waker. From the standpoint of other systems of philosophy,
they are
looking from the vyvakarika dhrishti as they don't accept or
understand
paramrthika dhrishti. When they ask the world is real or not,
never
say the world is unreal. Because other people are looking at
the world
from viswa angle or from the standpoint of sthula sareeram.
You can say
world is unreal only after introducing thuriyum. Only when a
person
accepts nirguna Thuriyum, you can say the world is unreal.
Until then the
world is real. You can't say vyvakarika because it is
meaningful only
when you know the paramarthika. From paramarthika dhrishti,
the world is
not real.

Mandukya Upanishad, Class 70

Beginning from 57th verse to 74th
verse, essence of vedanta is given. Chaithanyam alone is
sathyam and
everything else obtained in the form of matter is mithya.
That
chaithanyam is myself and therefore I am sathyam everything
else is mithya.

This has been conveyed by different methods. From verse 63
up to 67, Gowdapadha uses a particular type of argument. The
summary of

method of discussion.

Gowdapadha divides the whole universe into three portions:

1. Consciousness
2. Mind
3. Universe or the world.

In this group, we find that consciousness happens to be the absolute subject, illuminator and never an object;

The external world is always an object and never the subject.

In between

the ever-subject consciousness and ever object world, we have the intermediary

mind which functions both as an object and a subject. Mind serves as an

object sometimes and other times it serves as a subject. Mind is not

absolute subject or absolute object; it is subject object.

With regard to

the consciousness principle, mind is an object. This is because mind is

illuminated by consciousness only. In this – consciousnesses-mind pair,

consciousness happens to be subject and mind happens to be an object.

Illumined by the consciousness, mind the object becomes alive and becomes

capable of experiencing the world. So, when take the mind-world pair,

mind becomes the subject and world becomes object. With regard to

consciousness, the mind is the object and with regard to world it is the subject.

It is similar to the father being father from the standpoint of son and son

from the standpoint of grandfather.

This is the first point: to remember
is that consciousness is always subject, mind is object and
subject and world
is always object.

Any object can't have an existence
independent of a subject. Object depends up on the subject
for its
existence; whereas the subject does not depend up on the
object for existence.

The second point is object has a dependent existence and
therefore it is mithya;
Subject has an independent existence so it is sathyam.

The following discussions is based
on these two points.

First taking the mind-world pair,
where the subject is mind and the world is object. Gowdapadha
argues,
subject mind is sathyam and the object world is mithya because
world can't be
proved independent of the subject, mind. If a good news or
event happens
somewhere, until you come to know about it, it is as good as
nonexistent.
It does not give you pleasure or sorrow until you hear about.
Therefore,
mind is sathyam, world is mithya. World does not exist
independent of
mind. Here Gowdapadha says that there is no world different
than mind.

Taking the second pair,
consciousness-mind, the mind, which was subject previously,
now is an

object. Consciousness is the subject. Gowdapadha argues, since subject alone sathyam and object is mithya, mind the object does not exist separate from consciousness the subject. Therefore, consciousness is sathyam and mind is mithya. In the first stage world is mithya and mind is sathyam. In the second stage mind is mithya and consciousness is sathyam. Consciousness is never object and therefore it is the absolute reality.

1. Introduce consciousness, mind, world and establish three pairs.
2. Subject is sathyam, object is mithya
3. Come to pair of mind and world and establish world is mithya
4. In the final stage, you say mind is also mithya because it depends on consciousness.

Apply this to dream world. In dream world, dream mind and dream world is mithya. Similarly, in waker's world, mind and world is mithya as much as the world and mithya of dream.

Consciousness which blesses both, that alone is sathyam.

In the dream contest, Gowdapatha consciousness is called swapana dhriku (SD); the mind is called swapana dhrik chitham (SDC). The world is called swapna dhrik chitha dhrishyam (SDCD). Of these mind and world are mithya consciousness alone is sathyam.

Dream observer, consciousness
principle obtained in dream, moving about in the dream world,
experiences of
varieties of living being or world of objects.

All the living beings are
categorized into four varieties:

1. Andajaha jiva: All living being born out of andam or egg. example birds'
2. Swethaja: All being born out of moisture; example insects, minute organisms;
3. Jarayujaha: All being born out of womb; example mammals;
4. Udbhijjaha: All being born out of ground; example: plants.

Verse 64

Here Gowdapadha takes the second pair – mind and world. That swapna world (consisting of all four categories of life) is object and the subject is mind. All the objects in swapna, are objects of mind. Mind is the subject with regard to those objects. Therefore object is mithya subject is sathyam; All objects of dream world do not exist separate from the mind which is the subject.

Dream world is mithya and dream mind is sathyam, for now.

Extending the same principle, when you take the consciousness, mind pair: The mind is an object with regard to the consciousness or swapna dhriku. Therefore mind is also mithya it does not have an existence separate from consciousness; both

mind and world are
mithya with regard to swapna.

Verse 65

Things are not different in jagradh
avastha. This is similar to verse 63. Instead of swapna, use
jagradh

In the waking contest, Gowdapatha
consciousness is called jagradh dhriku ; the mind is called
jagradh dhrik

chitham. The world is called jagradh dhrik chitha dhrishyam.

Of

these mind and world are mithya consciousness alone is
sathyam.

Verse 66

This is similar to verse 64. Take the mind and object and
point out mind is the subject world is object; mind is sathyam
and world is mithya. The wakers world does not exist separate
from the waker's mind which is sathyam for now. But when you
come to consciousness and mind, the very same mind becomes an
object of consciousness and therefore it doesn't exist
separate from the subject, consciousness so it is mithya.

At any state of experience mind is

mithya; objects are also mithya. Sathyam is neither the mind
nor matter;

consciousness alone sathyam; it doesn't come under mind or
matter; it is beyond

both mind and matter. It useful for vyavahara but don't rely
on it.

Both of them are made up of three gunas.

Verse 67

Gowdapadha concludes this discussion

by observing that mind is also mithya and the world is also mithya; since both of them are unreal, both of them can't exist independently. Mind is proved because of world and world is proved because of mind and they have mutual dependence. You cannot prove the world without the operation of mind. Moment mind goes to sleep, the world disappears. The world depends on mind; mind being mithya, you can't have mind without world. In meditation, when you remove all the objects and when you remove all the thoughts related to objects, the mind cannot have an existence independent of the world. Mutual dependence proves that they are mithya. In sleep both mind and world resolve; in waking when the mind rises, the world also rises. The mind and the world are both recognized because of each other. In mind world pair, mind is proved because of world and world is proved because of mind. Mind depends on world; world depends on mind. Appreciation of pot depends on pot cognition. Appreciation of pot cognition depends on pot. You can't appreciate pot cognition without pot. You can't appreciate pot without pot cognition (thought).

Do I see a tree because the tree exists, or does a tree exists because I see it? This proves both of them mithya.

Mind does not exist without world;
world does not exist without mind; both of them do not have
independent proof
for their existence. The proof of mind depends on the world
and proof of
world depends on mind. This can be extended to sense organs.

Imagine a world free from all colors
and form. We don't experience colors and forms so they are
negated.

Can you prove the existence of a sense organ called eye if the
world is free
from colors and form? The proof of eye depends on forms and
colors;

If colors and forms negated, then you can't talk about the
existence of

eye. The existence of eye and colors and form depends on each
other. Each one is recognized because of the other.

Knowledge of one

is responsible for the appreciation of the other.

Appreciation of mind is

responsible for the appreciation of world; appreciation of
world is responsible

for the appreciation of mind. You can't appreciate any one of
them

independent of the other. Mutual dependence for recognition.

The conclusion is mind and world are
both mithya.

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 prabanja: 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 Prabanja 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 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. Simiarly 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.

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 dwaidam?

Incense tip/Brahman	Patterns/Dwaida Prabanja
Ekam	Anekam
Swayamparakasam –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 sushukthi, 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 (sushukthi) - 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.
<ol style="list-style-type: none"> 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. 	<ol style="list-style-type: none"> 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 prabja does not go inside the consciousness. Pluralistic world does not go inside consciousness 4. Dwaida prabja does not go outside the conscious. Pluralistic world does not go outside consciousness

Mandukya Upanishad, Class 67



Vedanta sara is now being established with the example of fire brand from verse 47 to

56. First

Gowdapadha explained the example. There is a firebrand with a flaming tip

which is advaidam. When you move the flame brand, there is a variety of

patterns. We do experience these patterns but after analysis we find out

that they have no substance. The patterns do not come outside the fire

brand and do not come from inside the fire brand. When the patterns go,

they do not go inside the fire brand; they do not go outside the

firebrand. We do not know how the patterns come but we do experience. Similarly, consciousness alone is seeming motion because of

that only we experience the universe. At the cosmic level, the

consciousness has seeming motion because of Maya, because of Maya there is the

experience of prabanja. At the micro level, I am the consciousness being

and this consciousness has a seeming motion caused by thought at mental level.

and this results in experience of plurality. It is caused by thought

because when the thoughts are present, there is experience of pluralistic

experience of the universe, but in deep sleep, when there are no thoughts,

there is no plurality. One nondual entity in motion alone is experienced

as plurality and there is no reality of plurality. We only negate the

reality of the plurality and not the experience of the plurality. Without

consciousnesses, you can't discuss dwaida prabanja.

1. Pluralistic world does not from outside consciousness
2. Pluralistic world does not come from conscientiousness
3. Pluralistic universe does not go outside the consciousness
4. Pluralistic world does not go inside the consciousness

Verse 52

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. If firebrand is one and patterns are the second, but there are not two substance. The patterns are the same firebrand when in motion. The firebrand and the patterns are the same substance; once you understand that the substance is only one, then you will drop the kariya karana sambandha. This logic applies to clay and pot example as well.

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 chaithanyam. Since there are no two-independent substance, you can't talk about any sambandha at all. There is no cause effect relationship between world and brahman; world is another name for consciousness or brahman in motion. How nontangible consciousness can become tangible

when in
motion? The scientists also say the whole world and matter is
nothing but
energy. If energy can become tangible, why can't the
consciousness be
tangible. Since you can't explain how this world came (inside
or
outside) it is mithya or maya; it is experienced, but not
logically
categorical.

Verse 53

There is no cause effect
relationship between Brahman and world. Any relationship
requires two things;
Pot and clay are not two things; if they are, you can take
away the clay and
the pot will continue to exist. There are two words, but not
two
substances. Cause effect relationship is possible when the
entities have
independent existence. The dream objects also appear to have
substantial
when you are in dream. Similarly, the objects of this world
appear
substantiality but it is mithya. Therefore, they can't be
counted as
distinct entity as a product having a relationship. World is
not a kriyam
and Brahman is not a karanam. There is only a kariya karana
vilakshanam
which is explained in 7th mantra. I am the kariya karana
vilakshana
Brahman, if I can say that with confidence, Mandukya Upanishad
has done its
teaching.

Verse 54

Nothing is born out of nothing. Consciousness is not born of material and material is not born out of consciousness. Things and beings in creation are not born out of creation. Brahman is not the cause of jiva or jagat; boktha or boktham; nor is the other way around. Similarly, chaithanyam is not born out of matter. Materialistic philosophy is that previously there was only matter before the big bang. This matter has gotten condensed and gradually became stars etc. and life and consciousness came out later. There is only consciousness mistaken as matter. One who has understood this fact are wise people and understand that I am the Thuriyum and have negated viswa, the pradhama padha, Taijasa dwadia pada, and pragya the threithay padha, sthula, karana and kariya padhas. The first two padhas are called kariyam and the third pada is karanam. But I am kariya karana vilakshanam. Cause and effect exist within time. Cause and effect are one and the same substance, similar to seed and tree. Transcending the cause effect is transcending time. I am beyond time.

Verse 55

As long as a person does not know that I am thuriyum, he cannot escape from samsara. This gyanam alone will give moksha. This is not one of the methods of moksha, this is the

only way to mokhsa. If it is extremely difficult to comprehend, there is no other way. You prepare yourself to understand by studying. If I don't know that I am the fourth pada, then I will mistake myself as viswa, taijasa or pragya. The moment I became a viswa, then I became a kartha, boktha or pramadha. Then I will feel finitude. Limitation is inevitable; limitation will lead to kamaha. Avidhya will lead to sense to missing things in life and that will lead to kama or desire. Desire will produce karma; karma will produce palam; until that palam comes, I become anxious. Whatever is the palam, I will not be satisfied. Because finite plus finite is finite. You are sucked in kala chakra; karma pala chakra; Unless you discover, you are thuriyum you will be viswa, taijasa or pragra and continue to suffer. There are no other solutions; All other solution will never offer complete independence. As long as you are obsessed with cause and effect of karma and palam, there will be continuous cycle of samsara. You can drop the obsession only when you drop the abimana thrayam – sthula, sukshma and karna. You need not destroy the sareera thryam, only give up the obsession. The false obsession with body is because of the ignorance of the thuriya swaroopam. Once you wake up from the dream, you don't have obsession with swapna sareeram. Similarly, when you wake up to Thuriyam, you will not have obsession to physical bodies. This is indicated by chin muthra. For a circle, there is no beginning or end.

Incense tip/Brahman	Patterns/Dwaida Prabanja
Ekam	Anekam
Swayamparakasam –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 substantiality; 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 sushukthi, 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 (sushukthi) - 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.
<ol style="list-style-type: none"> 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. 	<ol style="list-style-type: none"> 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 prabja does not go inside the consciousness. Pluralistic world does not go inside consciousness 4. Dwaida prabja does not go outside the conscious. Pluralistic world does not go outside consciousness

Mandukya Upanishad Class 66

After negating all the other systems of philosophy, Gowdapadha is summarizing vedantic teachings of Mandukaya Upanishad, from 29 to 46th verses. He summarized with the help of dream example. From 47th verse to 56th verse, he is summarizing the same teaching by changing the example.

Alantham means torch – a flaming fire with a handle. For our study, we will take incense stick as alantham, instead of the fire with a handle. The glowing fire tip is compared to Brahma Chalthanyam. We are taking this incense stick with a

glowing tip in a dark room. You are moving in the dark room, creating many patterns. These patterns are generated by the motion of the fire tip. These patterns can be straight, circular – you can get any number of patterns with the motion of fire tip. These pluralistic patterns are compared to dwaida prabanja – objects of the world. So alandham is compared to Brahman and the patterns are compared to dwaida prabanja.

1. Ekam and anekam: This incense stick has one glowing stick whereas the patterns are anekam or dwaidam. Similarly, Brahman is ekam and the dwaida prabanja is anekam.
2. Swayamparakasam and paratha prakasam: The glowing fire tip is self-effulgent or self-revealing or self-evident; similarly Brahman is also self-effulgent or self-evident or self-revealing.. Dwaida prabanja is paratha prakasm.
3. Karanam and kariyam: When this glowing tip is in motion because of its motion, varieties of pattern are generated. Therefore, the moving fire tip becomes the karanam or cause. The patterns are kariyam.
4. Sudandaram and parathantharam: This alantham or fire tip can exist independently in the dark room; whereas the patterns can't exist independently.

We can extend this that one fire tip in motion appears as many patterns; similarly, chaithanyam is responsible for

the appearance of the prabanja. In jagrath and swapna, the chaithanyam is in motion because of thought and therefore there is the appearance of jagrath prabanja and swapna prabajna; in shusukthi, chaithanyam is not in motion, because thoughts are not in motion and we do not experience jagrath prabajanja or swapna prabanja. There is no dwaida prabanja other than chaithanyam.

1. In the case of fire tip, the motion is a real phenomenon; in the case of chaithanyam the motion is an apparent motion caused by thoughts or maya. When the maya ends, when there are no thoughts in sushukthi, there is no objects. Chaithanyam sathyam and jagath mithya. Chaithanyam doesn't have real motion only seeming motion.
2. We do say that the fire tip is the karanam and the patterns are kariyam. We initially accept this karana kariya sambandha. But later we reject this karana kariya sambantha because sambandha requires two things; but alandham and abasa can't be counted as two because the patterns do not exist separate from the incense stick. They are together as one substance. We initially accept clay as the karanam and pot as the kariyam. Later we do not accept this because there is no substance called pot. They are two names for the same substance. Similarly, 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. Brahman is
beyond
kariyam and karanam

At micro level, this is caused by
thought and at macro level is caused by maya. There is no
world
separate from consciousness in motion.

In the next sloka, the vethireka
logic is discussed. When there is no fire tip, there is no
pattern.

When consciousness is absent, the world doesn't exist.
Therefore, there
is no world separate from the consciousness. Anvaya is co-
present and
vethireka is co-absent.

Verse 48

Patterns are no more created or
generated when there is no fire tip. Only the motion of fire
tip causes
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. In the same way,
when the consciousness
is without motion – when maya is not there in cosmic lever
(pralayam) or when
thoughts are not there (sushukthi) – there is no objective
world. When it

is without dwaيدا prabanja, consciousness is not even a karanam. Only when there is a prbanja then alone you can say it is a kariyam. Therefore, there is no jagat separate from chaithanyam.

Verse 49

When you try to analyze the nature of the appearance of those patterns, when the alantham is in motion, the patterns appear. Do the patterns come from outside and they are sticking to the alantham. Can you say the patterns come from inside out of the fire tip? Patterns do not come from inside or outside of the fire tip. Similarly, when the alantham comes to rest, then all the patterns disappear. Where did they go? Do the patterns go outside the alantham or did they go inside the alantham? You can't say they come from outside; or inside; you can't say they go inside or outside. Similarly, when the world appears and disappears, you can't say the world come from inside or outside of Brahman. When the pralayam happens, you can't say it went inside or outside of Brahman. Because there is no substance called pattern; since there is no substance called pattern, you can't discuss its arrival or departure. Similarly, you can't discuss the arrival or departure of the world, because there is no substance called world.

Verse 50

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.

Why is it we are not able to
logically explain the pattern? Because we assumed that the
pattern is a substance
similar to assuming bangle is a substance. We have made a
similar
assumption regarding the world also. All these problems are
because
patterns are not substantial; it is a mere nama and roopa.
When substance
is not there, how can you talk about arrival or departure.
World never
comes, never goes because world never is. Pattern never
comes; pattern
never goes; because pattern never is. The patterns do not
have an isness
of their own and that isness belongs to fire tip. This is
mithya.
If you practice this method of thinking, you will understand
that bangle, table
etc. are nama roppa. Later you have to extend this to the
whole universe.

With regards to Brahma chaithanyam,
you have to extend the same argument also. Dwaida parbanja is
also an

appearance like the pattern. Consciousness in motion appear as akasa, vayu, agni, jalam, earth, sthula sareeram, sukshma sareeram, sthula prabanja, shukshma prabanja. This is difficult but the ultimate truth

Verse 51

Gowdapatha gives the same four statements for consciousness also. Verse 51 and 52 are similar to verse 49 and 50.

When consciousness is in motion, the dwaيدا prabanja appears but you can't say it is real.

Because there is no substance called world. It is nothing but nama and roopa; consciousness itself in motion is mistaken is world.

1. Dwaيدا prabanja does not come from consciousness
2. Dwaيدا prabanja does not from outside consciousness
3. dwaيدا prabja does not go inside the consciousness
4. Dwaيدا prabnja does not go outside the consciousness.

Incense tip/Brahman	Patterns/Dwaيدا Prabanja
Ekam	Anekam
Swayamparakasam – 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 chaitanyam.	
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 chaitanyam is in motion because of thought and therefore there is the appearance of jagrath prabanja and swapna prabanja; in shushukthi, chaitanyam 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. Chaitanyam 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 lever (pralayasam) or when thoughts are not there (shushukthi) - there is no objective world. When it is without dwaيدا 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 chaitanyam.
<ol style="list-style-type: none"> 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. 	<ol style="list-style-type: none"> 1. Dwaيدا prabanja does not come from consciousness; Pluralistic world does not from consciousness 2. Dwaيدا prabanja does not from outside consciousness. Pluralistic world does not from outside consciousness 3. Dwaيدا prabja does not go inside the consciousness. Pluralistic world does not go inside consciousness 4. Dwaيدا prabja does not go outside the conscious. Pluralistic world does not go outside consciousness

Mandukya Upanishad, Class 65

After negating other systems of philosophy Gowdapatha is summarizing the teachings of Mandukya Upanishads in verse 29 onwards. He repeatedly asserted that Brahman alone is the ultimate reality and he is beyond time and space and therefore beyond cause and effect. Cause and effect are possible only within time. However, we experience dwaida prabanja and therefore we don't question or negate the experience of duality; we don't question or negate the utility of the duality; we don't question the orderliness of the world. We question its absolute reality; it can never be absolute reality because the real world can't be born out of Brahman. The world is experienceable and useful but not absolute reality and that is called mithya. It is similar to dream, which is useful, experienced and orderly but it is not absolute reality. Even though the world is not absolutely real, in the beginning stages a seeker will find it extremely difficult to accept this fact. Veda recognizes this difficulty of the student; The students refuse to accept because the world is tangible, perceivable and orderly. Even though they intellectually

convinced of the absolute reality, Brahman, but emotionally they have difficulty in negating dwaidam. Dwaidam is required for relationships.

Vedanta temporarily compromises with adwaidam and claim there is dwaida prabanja. Upanishad declares the panja poodham came from Brahman; from that shuksham sareeram and sthula sareeram came. This elaborate creation is mentioned in Upanishads as a compromise. Several devadas are introduced for Bakthi etc. Gowdapadha says this is temporary and not permanent. This temporary acceptance is called adhya rohapa. The later negation is called apavadhaha.

“Loneliness is samsara; Being alone is moksha”

Verse 43

The beginners continue to be afraid of adwaidam and they argue against adwaidam and in favor of dwaidam,. The reasoning is because dwaidam is experienced, tangible, orderly, is useful; it provides for scope for relationship which gives security. Vedanta compromises; any compromise will have dosham and teaching this dwaidam will have some dosha for the students; the students will get attached to those deities. The students were attached to the world, but now they are attached to a few deities and their forms. This disadvantage is there

when dwaidam is first introduced. This very same dwaidam will gradually take him out of it to advaidam. Therefore, dwaidam is a necessary compromise in the initial stages for the sake of immature students. This is similar to doctors prescribing medicine even though there are side effects.

Verse 44

Even though the world appears to be real because of its experience, orderliness, tangibility, utility etc. it is not absolutely real. Gowdapadha gives another example of a magic show conducted by a magician. A magical elephant appears as a real elephant even though there is no elephant at all. Ignorant people argue that the dwaida pranbanja exists similar to this elephant.

Verse 45

The appearance of origination of the world; the appearance of the substantiality of the world; the materiality of the world; the motions of the world, in the form of arrival and departure; these are all are nonfactual; the fact is only Brahman. Birthless Brahman alone appears as born universe; similarly, motionless brahman appears as the moving world; the non-material conscious alone appears as material universe. The wall is made up of atoms, which are 90% space; but the wall appears solid, even though it is 90% space; similarly, brahman

appears as
material objects in the universe.

Verse 46

Gowdapadha concludes this series of
discussion that started from verse 29.

Chaithanyam is never a cause or an effect;
since consciousness birthless, all jivas are birthless. If
jivas are not
born at all, there is no question of rebirth at all; there is
no need to work
to avoid puner jenma. We don't solve the problem of punar
jenma, but we
dissolve the problem; there is no problem requiring a
solution; there is no
punar jenmam to avoid. This is the teaching of the
Upanishad. Every
seeker has to come to this knowledge that I the advaidam
Brahman; jiva, jagat
eeswara division is mithya; swami, dasa, peda is mithya;

- Soham: I am god (Advaidam)
- Dasoham: I am dasa of god (Dwaidam)
- Sadasoham: I am always god (Advaidam)
- Dasadasham: I am always dasa of god (Dwaidam)

This argument goes on forever.

Advaidam sees dwaidam as a means but
not an end in itself. Only by advaida gyanam a person can
save from
himself from falling into samsara; punar jenma;

Verse 47

Up to 46 verse, Godapadha presented
the summary of vedanta with the help of dream example and

magic example.

From 47th verse, he is taking another example to convey vedantic

teaching: Alatha dhrishta vadha; this example is from verse 47 to verse

56; This chapter got the name because of this example. In this

example, Brahman is compared to a small tip of fire, agni.

Mandukya Upanishad, Class 64

Verses 40 - 46 – Vedantic negation of creation		
Karanam	Kariyam	Negation
Asat	Asat	A nonexistent thing can't produce a nonexistent things, because a nonexistent thing can't produce anything. A human horn produce a rabbit's horn
Asat	Sat	Asat vastu can't produce a sat vastu. A nonexistent thing can't produce an existent thing. From nothing, nothing can come.
Sat	Sat	An existent thing can't produce an existent thing. Clay and Pot example: Clay and pot are not two distinct substances to have a relationship. They are two different names given to the same substance. Previously it was called clay and now it is called pot because the shape has changed. Clay and pot are one and the same substance at different time.
Sat	Asat	A sat vastu can't produce an asat vastu. An existent thing can't produce a non extant thing. A nonexistent thing can't be produced. Saying a nonexistent thing is born is grammatically wrong.
This mistake of taking Brahman as world is committed by all people in jagradh and swapna avastha. First, I take the rope as snake, you get closer and call it as garland. You have progressed from mistake 1 to mistake 2. Similarly we only progress from swapna to jagradh. This mistake is corrected only by gyanam. Nothing wrong in pursue the mithya world as husband, wife etc. as long as we realize it is mithya. Perceiving mithya is not wrong; but taking it as sathyam is tragedy; erroneous perception. Samsara continues in both swapna avastha and jagrah avastha. This is one reason for exhausting karma in swapna avastha. In dream, even though the sick person has not died, we dream as though that person is dying. That dream experience shakes a person so much, that exhausts karma.		
There is nothing other than Brahman. Majority of humanity is not prepared to accept this teaching. This is because we all feel we need relationship with people around to feel secure and comfortable. Relationship is possible only in dwaidam and not in advaidam. As a result, everyone considers dwaidam as security.		
Vedanta introduces dwaidam as a compromise. The students of dwaidam are attached to a few deities instead of the world. This dwaidam will take him out of it to advaidam. Therefore dwaidam is necessary compromise in the initial stages for the sake of immature students. This is similar to doctors prescribing medicine even though there are side effects.		
Chaitanyam is never cause or effect; since consciousness birthless, all jivas are birthless. If jivas are not born at all, there is no question of rebirth at all; there is no need to work to avoid puner jenma. We don't solve the problem of punar jenma but we dissolve the problem; there is no punar jenmam to avoid		

Beginning from 29 verse, Gowdapadha

is giving the teaching of vedanta as presented by Mandukya Upanishad. The

experienced universe has to be extended to jagradh prabajna and swapna

prabanja. Both worlds are experienced universe and anything experienced

is mithya. Even though the jagradh and swapna prabanja are different,

they are mithya. We are only negating the absolute reality of the

experienced universe and not the relative reality. Relative

reality means

for its own time and for its own observer that will be real.

In swapna

all the objects will be real because there will be relative validity will be

there. When you find out absolute reality, all of them will be

negated. For the dreamer the waker's world is invalid and for the waker

the dreamer's world is invalid. The only validity is the consciousness. The practical benefit of this knowledge is whatever

happens in mithya field can't affect the sathyam, adhishtanam. The

objects in this world, including time and space cannot affect or limit

me. The freedom from this mithya world is the benefit.

Verse 40

The entire prabanja are

mithya. The world is mithya, doesn't have absolute reality and therefore

an absolutely real world has not come out of Brahman. Similar to half the

cup is full or half cup is empty, you can say either unreal world is born, or a

real world is not born. Therefore, you can't discuss karana kariya

sambandha. Gowdapdha takes four types of possible kariya karana sambandha or

cause effect relationship and negates every one of them:

1. Asat vasthu Can't' produce an asat vasthu. A nonexistent thing can't produce a nonexistent thing, because a nonexistent thing can't produce anything. A human horn produces a rabbit's

horn; A human

horn can't produce anything let alone a nonexistent rabbit horn.

2. Asat vasthu can't produce a sat vasthu. A nonexistent thing can't produce an existent thing. From nothing, nothing can come.
3. A sat vasthu can't produce a sat vasthu. An existent thing can't produce an existent thing. From clay we are able to produce pot; so, sat seems to be produced. So superficially looking, there appears to be kariya karana sambandha between clay and pot. But there is no cause effect relationship between clay and pot. Any relationship requires two entities. Without duality you can't talk about any relationship. Clay and pot are not two distinct substances to have a relationship. They are two different names given to the same substance. Previously it was called clay and now it is called pot because the shape has changed. Clay and pot are one and the same substance at different time.
4. A sat vasthu can't product an asat vasthu. An existent thing can't produce a non-existent thing. A nonexistent thing can't be produced. This is also grammatically wrong; saying a nonexistent thing is born is grammatically wrong.

Conclusion is nothing is born; there is no creation at all. The creation we talk about is a wrong name for

Brahman because of ignorance. An ignorant people call snake, a wise person calls rope. There are only two dhrishti – agya dhrishi and vigya dhrishti. Mistaken Brahman is world. Mistaken consciousness is matter. There is no matter at all.

Verse 41

This mistake of taking Brahman as world is committed by all people in jagradh and swapna avastha. We commit the same mistake in both jagrath prabanja and swapna prabanja. First, I take the rope as snake, you get closer and call it as garland. You have progressed from mistake 1 to mistake 2. Similarly, we only progress from swapna to jagradh. In sushukthi, we do not commit the error, but when you wake up, we continue to commit the error. We continue to commit this error in the next jiva and shrishty. This mistake is corrected only by gyanam.

Nothing wrong in pursuing a mithya object if one has the knowledge it is mithya. Nothing wrong in going to movie, with the understanding it is a movie. the moment the movie is over, you understand that it is only a movie. Nothing wrong in pursue the mithya world as husband, wife etc. as long as we realize it is mithya. Perceiving mithya is not wrong; but taking it as sathyam is tragedy; erroneous perception. We commit this mistake not

only in jagradh
avastha but continue in swapna avastha. In dream also we
perceive unreal
objects, when I am actually in dream, they appear very real.
If you can
see the dream with the knowledge that it is dream, then you
can enjoy it.
Samsara continues in both swapna avastha and jagrah avastha.
This is one
reason for exhausting karma in swapna avastha. In dream, even
though the
sick person has not died, we dream as though that person is
dying. That
dream experience shakes a person so much, that exhausts karma.

Verse 42

Ultimate truth is there is no
duality at all. Brahman alone was, Brahman alone is and
Brahman alone
will be. There is nothing other than Brahman. Majority of
humanity
is not prepared to accept this teaching. How can I accept
this tangible
world as unreal? The world is outside, it is tangible, and it
has its own
functions perfectly according to order.

1. First problem is majority can't accept the negation of
the world.
2. Second problem is that we all feel we need relationship
with people around to feel secure and comfortable.
Relationship is
possible only in dwaidam and not in advaidam. As a
result, everyone
considers dwaidam as security. They consider advaidam
is insecurity
because in advaidam no relationship is possible. If

there is a person with no relationship, the world looks up on those people negatively. Advaidam is looked up on as a status of orphan. When there is such a well-entrenched notion, people do not accept advaidam. That is why, advaidam is not discussed in the beginning. In the beginning veda accepts dwaidam and talks about jivatma, paramatma and world. At that point, it also accepts creation also. Brahman is accepted as cause and world is accepted as result with a hope that the student will gradually become an uthama adhikari. Until then shrishti is accepted. They say experience is reality, but it is not a proof for reality e.g dream. They also say the world is in perfect order.