

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 pramatma 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

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

provisionally valid like scaffolding. Shruti itself negates them

later. Veda can't avoid shrutya 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 karyam. 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 $1/2$, $1/3$ and $1/9$ 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 dwaidam as a stepping
stone and arrive
at advaidam. If the co-operation is not there, then the
student will take
dwaidam as the fact and will become a phonetic dwaist and lose
sight of
advaidam. 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 advaidam.