

Mandukya Upanishad, Class 55

In the first five verses, Gowdapadha offered namaskara to guru and talked about the glory of teaching. The glory being it is beyond argument or vivaharam. From the sixth verse to 10th, Gowdapadha summarizes the vedantic teaching. The essence being we are always free, and moksha is not a goal to be achieved. We are ever free brahman. Neither the jivatma nor jagat born out of Brahman. Therefore, we need not become free. Since we are all ever free, what is required is owning up of this fact. If it is an event in future, then it will be temporary because it is in time and space and it will be temporary. Our problem is the delusion born out of ignorance. The freedom we require is freedom from the delusion. Because our own conditioning we are away from our own nature and what is required is deconditioning.

Verse 11

From the 11th verse onwards Gowdapadha negates other systems of philosophy.

- Asthika, accepting vedas
 - Sankya Dharshanam
 - Gyaya dharshanam
- Nasthika, not accepting vedas

Sankya and Gyaya philosophies propose different theories of creation; vedanta says there is no

creation at all.

these two philosophies quarrel among themselves and mutually cancel each

other. Sankya dharshanam is a powerful philosophy and requires

negation. In the chapter 2 of Baghawad Gita, vedanta is called sankya

philosophy. This is a philosophy established by Kapila muni (not the one

from Baghawatham). The verses 11, 12 and 13 negate sankya

philosophy. Gowdapadha does not negate gyaya philosophy because it is

fundamentally flawed: A nonexistent thing originated. This can be

dismissed due to the two defects:

1. Grammatical: When you say nonexistent thing originated, originate is the verb and nonexistent is the subject which means there is no subject. With no subject, it does not grammatically correct
2. Fundamental: Origination of nonexistent thing is against the law of conservation which says matter cannot be created or destroyed. Energy also cannot be created or destroyed. So, a fresh thing cannot be created.

Sankya philosophy says a nonexistent

effect can never originate therefore I do not propose a production of pot, tree

etc. Sankya says no new matter is created when a pot is produced, but

before the production of pot, the pot was not in pot form; it was in some other

form. Pot before production existed in some other form – in lump

form; curd existed in the form of milk; tree existed in the form of seed; Therefore, a karanam is that which is kariyam itself in some other form. When you want to produce kariyam, the karanam itself is modified into a new shape or kariyam. Production is the process of converting something from karana avastha to kariya avastha. When you bring about this conversion, certain faculties which were there in dormant form in karana avastha will become manifested in kariya avastha. Every production is a transformation; e.g. gold into ring; tree from seed; etc. Sankya philosophers accept karnam and kariyam are essentially one and the same substance; the difference is only in the state or avasta or configuration. Gold and Ring, Milk and curd contain the same matter the difference is only configuration. Ice, water and vapor are all the same H₂O. The difference is the state – solid, liquid and vapor. Vedanta agrees with this principle within limited scope. This theory will be in trouble when you apply to the cosmos. First principle is karanam equals kariyam

The next principles is cause of the universe is called prakrithi or pradhanam. This karanam is nithyam.

This karnam, prakrithi (cause) is nithyam

The third principle is the unvierse is born out of prakrithi and therefore it is called prabajanja

is a product or
kariyam. Therefore the kariyam is prabanja; Prabanja is
anithyam,
subject to beginning and end. Karanam is prakrithi and
kariyam is
prabanja.

Four defects or doshas of sankya
philosophy:

1. Principle number 1 karanam =Kariyam
2. Karanam = prakrith = nithya
3. Kariyam = prabanna = anithyam.

According to principles 2 karanam is
nithyam; according to principles 1 karanam = kariyam;
therefore, kariyam must
also be nithyam; but the third principles says kariyam is
anithyam. This
is the first defect.

Principle number 1 karnam =
kariyam; principle 3 says kariyam is anithyam; therefore
karnam must also be
anithyam; but principle 2 says karanam is nithyam. This is
the second
defect. These two fallacies are mentioned in verses 11 and
12.

Verse 12

Second line of this verse is same as
the verse 11.

If you join principle 1 and 2, it
will contradict third principle. If you equate prakrithi with
prabanja and
say one is nithyam and another is anithyam; either you must
say both are

nithyam or both are anithyam.

Verse 13

One more principle of sankya philosophy: They arrive at prakrithi and its faculty with the help of reasoning. The prakrithi which is pradhanam or moola prakrithi or the original cause of the universe. That prakrithi is not perceptible.

I arrived at prakrithi with anumana pramadhanam and the other name is anumanam.

From prakthyasha we experience smoke and fire and we come to know that wherever there is smoke there is fire, From

that we got the invariable co-existence of smoke and fire.

If you

see smoke alone in one place, you can conclude there is fire.

This is

inference arrived at by co-existence. Through inference Sankya philosopher

talks about prakrithi and says prakrithi is the karanam for whole universe and

it is nithyam. Vedantin says the perceptual data from our experience is

that every cause we always see itself is a product. Parents are products

of their cause. Seed is a product, but it is the cause of tree. Therefore,

it is anithyam. Whatever is cause is anithyam. If go by that reasoning, that all karnams are anithyam, prakrithi is karanam it should be

anithyam. Proper inference is prakrithi is anithya and karanam.

Sankya does not have any anumanam to show an eternal karanam.

All data

prove that all karanam are anithyam. That is why god will
become non
eternal if god is a cause.