

# 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 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 prabjanja 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. 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 mays 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 chaitanyam.
<ol style="list-style-type: none"> <li>1. Patterns do not come from inside the fire tip. The patterns do not emerge from the fire tip.</li> <li>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.</li> <li>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.</li> <li>4. Patterns do not go inside the fire tip.</li> </ol>	<ol style="list-style-type: none"> <li>1. Dwaida prabanja does not come from consciousness; Pluralistic world does not from consciousness</li> <li>2. Dwaida prabanja does not from outside consciousness. Pluralistic world does not from outside consciousness</li> <li>3. Dwaida prabja does not go inside the consciousness. Pluralistic world does not go inside consciousness</li> <li>4. Dwaida prabnja does not go outside the consciouss. Pluralistic world does not go outside consciousness</li> </ol>