

# 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.