

# 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 jagrath dhrik chitham. The world is called jagrath 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 exist 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.

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## **Baghawad Gita, Class 192: Chapter 15, Verses 5 to 7**

Continuing his teachings  
Swamiji said,

**Shloka**

**15.5:**

**15.5 The wise ones who are free from pride and non-discrimination, who have conered the evil of association, [Hatred and love arising from association with foes and friends.] who are ever devoted to spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.**

After

giving a description of samsara in the first few verses, Sri Krishna dealt with the samsara nivritti upaya, the means or methods for removal of samsara or attaining mokshaha.

What

are the disciplines to be followed to attain moksha were described. Four disciplines were highlighted.

The first one is vairagyam or dispassion; the second one is sharanagathi, surrendering to the Lord in the form of any



Ishta devatha; the third discipline is the acquisition or cultivation of healthy values, which we called sadgunaha also discussed in the 16th chapter as daivi sampathi. Cultivating healthy virtues is the third discipline and the fourth and the primary discipline are vedantic enquiry, Vedanta vichara, vedanta sravana manana nidhidhyasanam. And the word Sri Krishna uses for this vichara is parimarganam.

And enquiry into Brahman is possible only through Vedantic scriptures and therefore Brahman enquiry automatically means vedantic enquiry. Of these four, the first three are supporting sadhanas, and vedantic enquiry alone is the primary sadhana, which alone removes the self or Brahman ignorance. And if a person follows all these four disciplines, the seekers will benefit from becoming wise people or Gyani and they will attain Brahman.

Previously Brahman was presented as the root of the world and now Brahman is presented as the destination of the seeker. So what is the substratum of the world alone is the destination of the seeker, and that is why the word padam is a versatile word; it has got two meanings. One meaning is the substratum; the other meaning is the destination. So Brahman is padam, the support of the world and Brahman is padam, the destination of the seeker, that Brahman they attain.

## **Shloka**

**# 15. 6:**

**15.6 Neither the sun nor the moon nor fire  
illuminates That. That is My supreme Abode, reaching which they  
do not return.**

In the previous verse it was mentioned that the seekers who follow the four fold disciplines will attain that undecaying padam, which is called Brahman, which is the root of the universe. Now in this verse,

Sri Krishna tells  
us the nature of that Brahman; which is the destination of the  
seekers; which  
is the substratum of the universe.

So this verse is the Brahma lakshana shloka.  
A shloka, which defines Brahman. Wherever Brahman is defined  
that verse is considered  
important.

And  
while defining Brahman in this verse, Sri Krishna is borrowing  
from a well-known  
upanishad mantra. I  
have often said that the entire Gita is a borrowed teaching,

Sri  
Krishna does not give anything original rather the whole Gita  
is extracted  
from the upanishads. That is  
why you should remember the verse, sarvopanishado gavo dogdha  
gopala-nandana, partho vatsa sudhirbhokta dugdham gitamrtam  
mahat. This  
verse is based on a well-known upanishad mantra, which occurs  
both in the Mundaka  
upanishad and Kathopaniṣad and it is so  
well known that it is used in all the temples regularly, at  
the time of deeparadhana.  
And that mantra is:

na  
tatra suryo bhati na candratarakam  
  
nema vidyuto bhanti kuto yamagnih |  
  
tameva bhantamanubhati sarvam  
  
tasya  
bhasa sarvamidam vibhati || 2.II.10

||

It is one of the very important definitions of Brahman, which we use at the time of arathi. The essence of the shloka is that, any instrument of knowledge cannot objectify Brahman. Brahman is not objectifiable through any instrument of knowledge. Brahman cannot be illumined by anything. And to convey this idea, the Upanishad uses the example of light. Light in Vedanta is that in whose presence things are known. For example, this is called light, because in its presence I am able to know you are seated in front. Imagine light goes away; I will not know whether you are continuing to sit or quietly walk off. I won't know. Therefore light is that in whose presence things are known. And keeping this definition, the Upanishads mention or point out that every sense organ can be compared to a light. Every sense organ can be compared to a light, because sense organ is that in whose presence things are known. Therefore ear is a light, in whose presence sounds are known; therefore ear becomes a light (light with quotation, it is figurative expression)' nose is a light in whose presence smells are known; tongue is a light in whose presence, tastes are known and if you extend further, any pramanam or instrument of knowledge is called a light. Any pramanam; any instrument of knowledge; is also called light, because in the presence of instrument of knowledge the objects are known. Thus inference is also a form of light, through which you can know things and even words are a form of light. Even a lecture is a form of light. Hence the expression: Can you throw some light upon that particular topic?

Thus

even words are a form of light called shabda pramanam through which we come to know things and the upanishads says that there are so many lights in the world. Sun is a light; moon is a light; stars are light; fire is light. There are so many

lights, and there are many sense organs, which are also light and in addition to that, there is shabda pramanam, which is light. **Thus there are so many lights and Brahman is that which can never be illumined by or known through any light. No light can objectify that Brahman.** To use a technical language, anything that can be known through a light, an instrument of knowledge, anything that is known through a pramanam is called a prameyam. Anything that is objectified, known, illumined through any pramanam is called a prameyam. Sri Krishna says **Brahman is that which is not an object of knowledge; it is not a prameyam at all.**

**And then finally, we will have a question. If Brahman cannot be objectified through any instrument of knowledge, does that Brahman exist at all?**

If you say that it cannot be tasted, touched, seen, heard, etc.; if it cannot be inferred or described; if it cannot be known through any instrument of knowledge, does it exist at all? The upanishads however say that it does exist.

**So while Brahman is not an object of knowledge, Brahman does exist. If so, what is that Brahman? You can have only one answer, if Brahman exists, and if it is not an object, there can be only one answer; That, it is the very subject; it is the very conscious being, which objectifies everything but which can never be objectified.**

**Which is the experiencer of everything,  
but which is never experienced. It is this seer of everything  
but never seen. The  
unseen seer; the unseen hearer, the unsmelled smeller; the  
untasted taster, the  
untouched toucher,** these are all not my expressions. These are  
all upanishadic  
expressions.

So  
therefore, adrshto drashtaha asrto srota, amato manto,  
avijjato vijnata, this  
subject that is never objectified and objectifiable is  
Brahman. **In short, Brahman is the consciousness-principle.  
It illumines the inert world; but it is not illumined by the  
inert world. It illumines  
matter but; it is never illumined by matter. It knows the  
matter; but the  
matter does not know it.** So thus Brahma lakshana is  
finally chaitanya swaroopam brahma or Chid  
rupam brahma. Satyam Gyanam ananthambrahma;  
this is the essence of this verse.

And why do we use this mantra at the time of deeparadhana. We  
use this mantra to expose our foolishness. Oh Lord you are the  
illuminator of everything while I am using this miserable  
camphor light tri illuminate you. So therefore, the pujari  
says, I am trying to illumine you through this fire, but the  
fact is fire does not illumine you. On the other hand, it is  
you the consciousness, which is illumining this fire. And that  
is the significance of such a prayoga.

Now  
look at the shloka. Sri Krishna says:

The  
sunlight does not illumine the Brahma chaitanyam, the  
Consciousness; on the other

hand, the sunlight itself is known because of the Consciousness alone. The moonlight does not illumine that Brahma chaitanyam.

So the fire does not illumine that Brahman. On the other hand, Brahman illumines the fire; illumines, means makes the fire known. In vedanta, the word illumine is equal to making something known. So Brahman illumines the fire means, Brahman alone makes the fire known because the Brahman is the Consciousness principle because of which I am conscious of the fire's existence.

And in the original mundaka mantra, two more are added that means Stars do not illumine; flashes of lightening, do not illumine that Brahman.

And if that Brahman is Consciousness, which can never be objectified, I said that Brahman has to be the very subject itself. Now the question is if Brahman happens to be I, the subject; how many kilometers, I should travel to reach that Brahman?

I have to understand that Brahman is the subject, the Subject, I, the observer, the conscious-principle. In short the very atma. Once I know Brahman is the very atma, or aham, how far should I travel to reach Brahman? I need not travel even a millimeter, because by the very knowledge I have discovered the fact that there is no distance between Brahman and me. And therefore, we get a very important idea that we should know. Reaching Brahman is not a physical event.

**Reaching Brahman is not a physical event, which requires a time or a process; reaching Brahman is an intellectual event.** Reaching brahman is an intellectual event; what type of

intellectual event is it? It is an event, which involves dropping a misconception. Dropping a misconception is that event; and what is the Misconception? That there is a misconception that between Brahman and me there is a difference; this is my false notion. This false notion, which is distancing me from Brahman, is neither a physical distance nor a temporal distance; rather it is a notional distance. **What is that false notion? The false notion is that Brahman is somewhere and I should reach there.** All the movies will reinforce our misconception. A Bhakta will die in the movie or the TV serial and you will see a jyothi rising from the bhakta, a flame from the body, the jivatma flame, and the flame will travel, come out of door, (all the modern technology are used), flame will be travelling, travelling, and will rise and rise and paramatma will be sitting there, and jivatma will travel and travel and merge. All these things will reinforce my misconception, that there is a distance between God and me. What Vedanta says is that if God is all pervading, there cannot be a distance between God and me. And if at all there is a distance, it is a distance caused by a false notion; that Bhagavan is in Kailasa or Vaikuntha.

If

the distance is caused by a false notion, how do you remove the distance? By removing

the false notion. **And how do you remove the false notion; only by knowledge.**

**Therefore knowledge is equal to merger.** Other than Gyanam, there is no other merger with Lord. Therefore Sri Krishna says yat gatva, having merged into that Brahman; "merge" within quoting, by dropping the notion that there is a distance between Brahman and Me and knowing that I was never away from Brahman and I can never be away from Brahman, having removed the notion, na nivartante. There is no question of coming back to samsara once again. When merger is in the form of knowledge; it is permanent merger. If merger is in the form of

a physical event, that merger will be temporary; you will merge and remain there for some time; thus, every union will end in separation. Any physical merger is not permanent. That is why we all have come together between 6 and 7 am. Samyoga at 6 o' clock and viyoga at 7 o clock. Samyoga in svarga loka and afterwards what viyoga; any physical merger is temporary. That is why we say if merger is going to vaikuntha, you will go alright, but after some time, if merger is going to Kailasa, you will come back; Physical merger is temporary. But Vedantic merger is not physical. It is in the form of Gyanam. And knowledge based merger is permanent, because ignorance once gone, is gone for good.

And having merged into Brahman, that person does not come back again. That destination Brahman is nothing but, Sri Krishna says, my own higher nature; Hey Arjuna Brahman is my own higher nature. So, by saying higher nature, Sri Krishna indirectly indicates I have got a lower nature also. When you say that person is more intelligent, this person is less. When Bhagavan has got higher nature and lower nature and that has already been described in a previous chapter . And therefore Arjuna my body is my lower nature, and the Consciousness is my higher nature.

Para

Prkriti we defined as Nirguna,  
nirvikara, satya, and

chetana tatvam. And apara prakrti

we defined as saguna, savikara, mithya, and chetana  
tatvam.

**Shloka : 15.**

**7**

**15.7 It is verily a part of Mine, which  
becoming the eternal individual soul in the region of living  
beings, draws (to  
itself) the organs which have the mind as their sixth, and**



**which abide in  
Nature.**

So with the previous verse the topic of the moksha upaya is over. The methods or disciplines to be followed for attaining moksha, which is the four-fold discipline and by following that one will attain Brahman.

The second topic was called Brahma nirvanam. Nirvanam means merger. So with that, the first part of the 15th chapter is over.

Now from the 7th verse onwards, Sri Krishna is entering into another very important topic and that topic is Brahman alone is in the form of the whole universe. **Brahman alone is in the form of whole universe, which means there is no universe at all, other than Brahman.** Just as saying there are no ornaments other than the gold, ornaments are nothing but different names that we use, but they are not substances. There is no substance called bangle. Substance is gold alone. There is no substance called chair; the chair is nothing but wood alone. Similarly there is no substance called world. Brahman alone is known by the name world. And this idea has been hinted in the fourth chapter of the Gita. In the well known shloka:

brahmarpanam brahma  
havirbrahmagnau brahmana hutam

brahmaiva  
tena gantavyam brahma karma  
samadhina.

And

if we chant this verse, you will get hungry, because it is used for eating. But the idea, the content of this shloka is: Brahman alone is in the form of everything.

And to convey this idea, Sri Krishna divides the entire world into two parts; one part is the jiva rupa; jivas; so the conscious experiencers are known as jiva, and the second part is the inert objects of experience, called jagat. So universe is nothing but jiva plus jagat. The experiencer plus the experienced, if you remember the Mandukya Upanishad, it calls it, the pramata and the prameya, or the jiva and jagat. And Sri Krishna wants to say that one Brahman alone is appearing in the form of jiva and the same Brahman is in the form of jagat, the inert world as well.

And for this purpose, we should know what is the definition of jiva. **What is the definition of jiva? For this purpose, you should remember tatva bodha. And Sri Krishna defines jiva as all pervading brahma chaitanyam, all pervading consciousness, which is reflected or manifest in our body mind-reflecting medium.** In Sanskrit, we call it chaitanya prathibhambam, jiva. The original all pervading Consciousness is called Brahman or paramatma. In Tatva Bodha, we used the expression, OC. **OC means original consciousness.** And that **original consciousness when it is expressing through the body, expressing through the mind that reflected or manifest consciousness is called RC; the reflected consciousness.**

**And this body**

**mind matter medium, is called the RM, the reflecting medium.**

So OC, RC and

RM.

And to understand this, I will give you an example, which also we have seen before; I am reminding you of that example. Imagine during the daytime there is the original sun in the sky, that we will call as OS. Original sun is OC and OS, or the original sun in the sky. And imagine there is a room down below or a hall down below, and because there is roof and also the doors are closed, the room is dark within. There is no light. And original sunlight is not able to illumine the light because there is a roof obstructing the sunlight. And you take

a mirror. A darpanah, a reflecting mirror and you open one of the windows of the room, and you keep the mirror at a 45 degrees angle that you keep outside. You know that the mirror does not have a light of its own.

Therefore,

mirror is not an illuminating principle; it is not a luminous principle at all.

But when you keep the mirror down below, the original sunlight gets reflected

in the mirror and now the mirror has got Reflected sunlight (RS). And what is

the mirror? The mirror is the reflecting medium. Therefore OS, RS, RM. RM is

common to both and this RM which is not luminous by itself has now become

luminous because of the reflecting sunlight. And not only the mirror has become

bright, it is capable of illumining the dark room.

Now

I ask you a question; what is illumining the dark room; the mirror, or the

original sunlight? Suppose you say, original sunlight is illumining; not the

mirror, then I will ask you to remove the mirror and you will find that once

the mirror is removed, the hall gets dark. It cannot be illumined.

Suppose

another person says, the mirror alone is illumining, original sunlight is not required;

then I will ask you in the night you try. So, it is not the mirror alone nor

the original sunlight alone; but you require the combination of both. You

require the combination of both to illumine the dark room.

Now in this combination you can focus on any one of them. You can give importance to any one of them because both are equally important. In a particular context, you can highlight; like father and mother; who is important for the child to be born; both are required; But at some time, the mother takes the credit; at some time the father takes the credit.

Therefore,  
you can focus any one of them.

Based on this, we have got two ways of presentation. One way is I say the mirror illumines the dark room; blessed by the original sun; so in this the importance is given to the mirror, when the mirror illumines the dark room; but I add quietly blessed by the original sun. But who is the illuminator? When the mirror illumines importance is given to the mirror. Or I can present in a different language also; the Sun alone illumines the dark room; not directly but through the mirror. The sun alone illumines the dark room, not directly; but through the mirror and therefore the credit of illumination goes to ultimately the sun alone.

In the same way, our body mind complex is like the mirror. The original consciousness is Brahman and the reflected consciousness is Jiva. The body-mind complex is RM; the reflecting medium, it does not have sentiency of its own; body is inert matter, mind is inert matter. Just as the mirror by itself is non-luminous and this body mind complex has got the reflected consciousness, we call the Jiva, and the reflected consciousness is possible because of the original consciousness called Brahman. And therefore we say: Brahman alone is available in the body-mind complex as the jiva. OC-Brahman alone is present in the body mind complex as the RC-jiva and as the jiva; Brahman alone illumines or experiences the dark room, what is the dark room? The entire world is comparable to dark room.

And

suppose you remove the mirror, what happens? Original sunlight will be there; but since there would not be reflection, mirror is removed; the room will become darker. Similarly, during sleep, what happens? The mind-mirror is removed, and therefore the reflected consciousness is not available and therefore the world becomes what? Dark, means during sleep, there is total darkness. Why there is darkness? Not because Brahman is not there, the original consciousness is, but the reflecting medium the mind has resolved, therefore the world is not illumined.

And therefore in these verses, from the 7th up to the 11th, Krishna says Brahman the OC alone is in the form of jiva, the RC. Thus Brahman the original consciousness alone is in the form of Jiva, the Reflected consciousness (RC).

And now in the shloka, Sri Krishna says: Jivaloke, in the world of Jivas, I, the Brahman alone am in the form of reflection and this reflected-consciousness alone makes the body mind complex alive and sentient. And once the RC is not there; the body will become dead matter. So this is the description, which is going to come, the details we will see in the next class.

### **Take Away:**

Brahman is that which can never be illumined by or known through any light. No light

can objectify that Brahman.

Brahman

is that which is not an object of knowledge; it is not a prameyam at all.

Brahman

is the very subject; it is the very conscious being, which objectifies everything but which can never be objectified. Which is the experiencer of everything, but which is never experienced. It is this seer of everything but never seen; the unseen seer; the unseen hearer, the un-smelled smeller; the un-tasted taster and the untouched toucher.

In

short, Brahman is the consciousness-principle. It illumines the inert world; but it is not illumined by the inert world. It illumines matter but; it is never illumined by matter. It knows the matter; but the matter does not know it.

Reaching

Brahman is not a physical event, which requires a time or a process; reaching Brahman is an intellectual event.

We have

the false notion that Brahman is somewhere and I should reach there.

And

how do you remove the false notion; only by knowledge. Therefore, knowledge is equal to merger.

Brahman alone is in the form of whole universe, which means there is no universe at all, other than Brahman.

**With Best  
Wishes,**

**Ram Ramaswamy**

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## **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 of an 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 a 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. Similarly 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.

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**Mandukya Upanishad, Class 68**

Alantha dhrishta vadha



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 out Thuriyum 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"> <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 conscious. Pluralistic world does not go outside consciousness</li> </ol>

# 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 advoidam. 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 come 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 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 prabaja; in shushukthi, chalthanyam 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. 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"> <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 conscious. Pluralistic world does not go outside consciousness</li> </ol>

## 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 Chaithanyam. 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 pralaya 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 parabanja, 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 dwaida prabanja appears but you can't say it is real.

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

1. Dwaida prabanja does not come from consciousness
2. Dwaida prabanja does not from outside consciousness
3. dwaida prabja does not go inside the consciousness
4. Dwaida prabnja does not go outside the consciouss.

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 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 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 maya is not there in cosmic lover (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 prabanja does not go outside the consciousness. Pluralistic world does not go outside consciousness</li> </ol>

# 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 advaidam and they argue against advaidam 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.

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## **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 vasthu can't produce a sat vasthu. 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 vasthu can't product an asat vasthu. An existent thing can't produce a non extent 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.		
Chalthanyam 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, adhishatanam. 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.

## Mandukya Upanishad, Class 63

Verse	Swapna Avastha	Jagrath Avastha
36	Experienced by vasana maya sareeram, dream body, mithya body projected by mind. Swapna sareeram appears real in swapna avastha.	Physical body is stationery and does not move with the dream body. Jagradh sareeram is real only in jagradh prabanja
	Anything experienced is mithya. Because the absolute reality is never an object of an experience. Not experienceable with any instrument. From this we get that whatever we experience is not reality. Just as the dream body is unreal, any object of consciousness is unreal. Consciousness alone is real, and that consciousness is you tat twam asi. I the observer alone is absolute reality and whatever I experience is relative reality or mithya.	
37	There is desa (space), kala (time) and thritupdi (subject, object, instrument).	There is desa (space), kala (time) and thritupdi (subject, object, instrument).
	If they are similar in all respects, then you can extend to mithaythvam as well. Swapna prabanja is mithya, therefore jagradh prabanha is also mithya. Each prabanja will appear real in that condition. Swapna prabanha will appear real for the swapna observer during swapna avastha; jagradh prabanja will appear real for jagradh observer during jagradh avastha.	
39	Experience a mithya jagradh prabanja which produces a mithya vasana which produces a mithya swapna prabanja. Similar to VCP. From the standpoint of Jagradh Prabanja, Swapna prabanja is mithya	Experience a mithya jagradh prabanja. Because of ignorance, I look up on it as sathyam. Similar to VCR. From thuriya dhrishti, jagradh prabanja is mithya. You should never try to negate jagradh prabanja from the standpoint of waker. When you become a gyani, the jagradh prabanja won't disappear; experiences will continue. It is like continuing the dream, knowing that it is a dream. Gyani will continue to see the world with the knowledge that it is another dream.
	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.	

After negating the other dharshanam  
 up to verse 28, now Gowdapadha is summarizing the Vedantic  
 teaching, the  
 teaching given in Mandukya Upanishad. The essence of this  
 teaching is  
 Brahman is alone is sathyam; Sathya Brahman is none other than  
 jiva, I the  
 consciousness principle alone is the ultimate reality and  
 everything else is  
 mithya. This mithya jagat consists of jagradh prabanja and  
 swapna  
 prabanja. Unreal does not mean it is not real, but not  
 absolute reality  
 but only empirical or relative reality. Relative reality  
 means jagradh  
 prabanja is real from the standpoint of waker, but it is



unreal from other standpoint  
of taijasa or thiruyum. Similarly, swapna prabanja is very  
real from the  
stand point of dreamer, but it is not real from the stand  
point of waker let  
alone the stand point of thuriyum. Relative standpoint means  
the relative  
standpoint of the observer. Even when it doesn't have  
absolute reality, the jagradh  
and swapna prabanja are experienceable and it can be  
experienced.  
Experience of the world will continue even though it does not  
have absolute  
reality. In waking state jagradh prabanja will be  
experienced; in dream  
state the swapna prabanja will be experienced. Vedanta does  
not negate experience.  
The utility of the objects is also not negated. The dream  
water, food  
etc. will have their utility in dreams. Divisions are not  
negated.  
Vedanta only removes the absolute reality which we attach to  
this world.  
After that we continue to experience the world, but it does  
not get the  
absolute reality. The world will give samsara only when you  
attach  
absolute reality. Whatever is not absolutely real, cannot  
give  
security. Whatever only relative reality can't be relied up  
on. You  
can rely up on only sathya vasthu – it is none other than I  
the witnessing  
changing jagradh and swapna prabanja. For all practical  
purposes jagradh  
and swapna are the same.

When you are in dream, you will not accept it is unreal. In dream, if someone asks about jagrath prabanja, they will state that there is no jagradh prabanja. If you wake up in one moment, everything in dream will all wake up. From Taijasa to viswa , swapna prabaja goes away. From viswa to thirium through wisdom, jagradh prabnaja will go away similar to swapna.

### Verse 36

When you are in dream, we experience a body in dream. With that dream body alone, I do all the transaction. This body is called vasana maya sareeram, because that physical body, I have protected with my own mind or thoughts. During dream I do not look up on them thoughts body, but as tangible body. With that body I travel, eat etc. But that body is mithya body projected by mind. Because on waking up, there is another non traveling body, lying on the bed. From that it is clear, that body alone relatively real, swapna body is mithya. That body is stationery and does not move with the dream body. After waking up, I commit the same mistake and say this body is real. But this body is also exactly like swapna sareeram. Swapna sareeram appears real in swapna avastha; similarly, jagradh sareeram is real only in jagradh prabanja.

Anything experienced is

mithya. Because the absolute reality is never an object of an experience. Not experienceable with any instrument. From this we get that whatever we experience is not reality. Just as the dream body is unreal, any object of consciousness is unreal. Consciousness alone is real, and that consciousness is you tat twam asi. I the observer alone is absolute reality and whatever I experience is relative reality or mithya.

### Verse 37

Generally, we accept that swapna prabanja is caused by jagradh prabanja. Because jagradh prabanja alone gives variety of experiences that registered in the mind, becomes vasana and those vasanas are activated in dream. We dream only what we experience in jagradh prabanja. Jagradh prabanja is karanam and swapna prabanja is kariyam. There is a kariya karana sambandha between jagradh prabanja and swapna prabanja. That is why the experiences in jagradh and swapna are similar. In jagradh prabanja also there is desa (space), kala (time) and thritupdi (subject, object, instrument). In swapna also we have these three. If they are similar in all respects, then you can extend to mithaythvam as well. Swapna prabanja is mithya, therefore jagradh prabanha is also mithya. Each prabanja will appear real in that

condition. Swapna prabhanha will appear real for the swapna observer during swapna avastha; Jagradh prabanja will appear real for jagradh observer during jagradh avastha.

Swapna prabanja is a product of jagradh prabanja. Since swapna and jagradh have karana kariya sambandham, jagradh prabanja is real only for jagradh observer, just as swapna prabanja is real only for swapna observer.

Verse 38

There is no real creation at all, and Brahman can't be a cause or karanam. Brahman is kariya karana vilakshanam. A real creation can never be proved logically. Therefore, there is no creation. Everything which you look up on as creation is not creation – it was Brahman, it is Brahman and it will ever be Brahman.

While discussing sankya and gyana philosophy, we asked does an existent pot originate or a nonexistent pot originate. The answer is neither because an existent pot can't originate as it already exists. A nonexistent product can't originate because it doesn't exist.

Verse 39

Karana jagradh prabanja and kariya swapna prabanja is also mithya. You experience a mithya jagradh prabajna which product a mithya vasana which produces a mithya swapna

prabanja. In jagradhavastha I experience a mithya jagradh prabanja. Because of ignorance, I look up on it as sathyam. Out of that experience I get the vasanas – it gets registered in the memory. Jagrath avastha is like VCR and swapna prabanja is like VCP. Certain vasanas are feeble; certain vasanas are strong. With those vasanas, the same events appear in swapna. When you watch the jagrath, you swear that jagrath is real; when you see the same in swapna you will swear that is real; but both are mithya. From the thuriya dhrishti, you can boldly say this prabanja is mithay. Now we are trying to negate the world from the standpoint of waker. You should never negate the world from the waker standpoint. When you wake up from dream, the dream expreince will disappear. When you become a gyani, the jagradh prabanja won't disappear; experiences will continue. It is like continuing the dream, knowing that it is a dream. Gyani will continue to see the world with the knowledge that it is another dream.

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# Mandukya Upanishad, Class 62

Class

62

Up to verse 28, Gowdabadha analyzed sankya dharshanam from asthika group and bowdhika dharshanam from nasthika group. From the analysis he stated that there is no independent world separate from the observer. The observer is I the Thuriua chaithanyam and not Viswa or Hiranyagarba or Pragma. We do not negate the experience of the world but only the reality. Similar to not negating the experience of dream but only the reality of dream. Experience cannot be proof for reality. In dream we see that law doesn't hold true. Dream is very well experienced but up on waking up we find out it is not real.

After refuting other dharshanam, Gowdabadha restates vedanta in verses 29 to 46. In the 29th verse, Gowdabdha mentions two important things:

1. Intrinsic nature of a thing can't undergo a change. Heat, which is the intrinsic nature of fire, will never change. Fire will always be hot under all circumstances.
2. The intrinsic nature of Brahman, nirvikaratvam – changelessness, beyond time and space. Whatever is subject to time is subject to onslaught of time. Brahman is not subject to

time. Brahman is always ajam. If Brahman is intrinsic nature is nirvakaratvam, it can never become karanam of anything. To be a cause it has to undergo change. Therefore, Brahman never produced a world and therefore there is never a thing called world. World is crystallized confusion.

### Verse 30

Gowdabadha wants to convey that moksha can't be an event happening in time. If you look upon yourself as a samsari and working towards moksha, you will get it. Even if you get moksha in time, it will not be a moksha. If moksha is something that happens in future, then it will have a beginning and then it should also have an end. Moksha should be understood as dropping the notion that I am bound. There is no moksha other than an intellectual event, dropping the notion that I am bound now. The dropping that misconception is figuratively called moksha.

Gowdabahda gives an assumption. Let us assume that there is an external world outside, then dwaidam will become reality – observed, observer. Then the question will be when did the dwaidam or the world come? Did karma come first, or body come first. You will have difficulty explaining when did the world come.

If creation or world or samsara is anadhi – beginning less.  
Will this  
beginning-less samsara end or not? If samsara is beginning  
less and therefore  
it is endless, then no moksha is possible. If moksha is  
impossible then  
why should I do all the sadhanas. If samsara is beginning  
less but it  
will end when you keep doing sadhanas, then the end of samsara  
will be  
beginning of moksha. A moksha which has a beginning will have  
an end  
also. The moksha will be anithya moksha – temporary. It is  
as good  
as no moksha, because by definition moksha is nithya.  
Therefore, you  
should never accept moksha. Working for moksha should be  
dropping the  
notion that I have samsara.

Let us assume that the  
beginning-less samsara ends, then moksha will have the  
beginning. It will  
be followed by an ending. There will not be permanence.  
Therefore,  
the correct approach is I am mukthaha, I was mukthaka and I  
will be mukthaha

Verse 31

Gowdabadha repeats ideas given in  
second and third chapter. Many verses are repeated from those  
chapters.

This verse is repetition of sixth verse of the second  
chapter.

Any product that you talk about  
which has a temporary duration does not have a real existence



at

all. If you take the example of a pot, before the manufacture the

pot was not there and after the destruction the pot was not there.

Between the two the pot appears to be there. When you inquire deeply, we

find that there is no pot all. Pot is a new name given to ever present

clay. Pot is not a new substance, but a new name and shape given to clay.

Every product only has a nominal verbal existence with no substance. When

you remove the clay, you will not find the pot. The creation as a whole,

it is a kariyam. The "Isness" of the world belong to

Brahman. Every product is a word initiated by your tongue.

The

product is nonexistent in the past and it is nonexistent in the present

also. It is considered as though real by ignorant people.

From wise

persons' perspective Brahman alone is permanent.

Verse 32

This verse is seventh verse of second chapter.

Previously we said experience is not

the proof of reality. Here he says, even the utility is not the proof of

reality. Vedanta accepts the utility of the world for eating, drinking

etc. Vedanta never negates the utility of the world, similar to not negating

the experience of the world. But vedanta says I accept the utility of the

world, but it is not proof for reality, it is still mithya. Similar to dream where dream food alone is useful in dream. But on waking up, in spite of its utility we find out that dream world is mithya. Even the utility of the world is relative utility and not absolute utility. Because this jagrath prabanja is useful only for the waker, viswa only during jagradh avastha. When jagrath is changed to swapna this jagrath prabanja is utterly useless.

Verse 33

This is similar to verse 1 of the second chapter.

Previously we said experience is not the proof of reality. We generally take experience as proof for reality. Here vedanta goes one step further. Experience is the proof for unreality. Experience is the proof for mithya. Whatever experienced is mithya. Because sathyam is never an object of experience. There is sathyam but it is not an object of experience. It is ever the experiencer the subject. It is never the seen, but ever the seer. Never the heard, but ever the hearer. Experience is the proof for mithya. Swapna is the example. It is experienced but it is mithya. Extending this, jagrath prabanja is experience but it is mithya. All the objects in dream are mithya because they are

experienced  
within limited time and space.

In verses 33 to 36, Gowdapadha says  
dream is mithya; with that example, he says jagradh prabanja  
is also mithya  
because they both are experienced.

Verse 34

Reminder of verse 2 of Second  
chapter.

Dream objects are unreal because  
they don't have sufficient space for unreality; When you wake  
up in the middle  
of a dream, you wake up where you went to sleep and not where  
you were in  
dream. By this we prove swapna is unreal. Gowdapadha goes out  
of way  
to prove dream unreal, when we already have the knowledge that  
dream as  
unreal. Many philosophers don't agree that dreams are mental  
projection  
but created by god specifically for you. Vishishta dwaidam  
argue that  
dream is also real. The swapna prabanja is as real as  
jagradh.

Verse 35

Our own experinece will prove that  
swapna is mithya. Suppose in dream, you go to your friends  
house for an  
important opinion. After waking up, you want to know if the  
opinion is  
real or not. But friend will say they did not meet. Whatever  
you  
receive in dream, one doesn't see after waking up. All this

prove swapna  
is mithya. Similarly jagradh is also mithya