

Mandukya Upanishad, Class 43

Gowdapadha has established that nondual Brahman alone is there, and this Brahman was non dual, is non dual and it will ever be non-dual. If there is any duality, it is mithya. From 31st

verse onwards Gowdapatha wants to talk about samsara and its remedy.

Cause of samsara is missing advaidam which is sathyam and taking mithya dwaidam as sathyam.

- Not having advaida dharshanam and remaining only in dwaida dharshanam is the cause of samsara.
- Running after is pravirthi and running away is nivirthi and this is one root of samsara.
- As long as I see duality, there is limitation by desa and kala; As long as there is time and space limitation there will be mortality and there will be insecurity and samsara; raga dwesha is samsara. Punarabi janam and puranabi maranam is samsara.

Whatever is the cause of samsara the root cause is lack of advaida dharshanam. In sushukthi there is no duality and there is no samsara. From this conclude that wherever there is duality there is samsara. This dwaida dharshanam happens when only when the mind is active. In Jagradha avastha and Swapna avastha there is dwaida dharshanam. The dwaida dharshanam happens only in mind and mind is the cause of samsara. If you tackle the mind, samsara is

tackled.

This entire dualistic world charam (moving, living) and acharam (stationary and not living) is presented by the mind. Mind alone imports dwaida prabanja

for me. By introducing dwaida prabanja, mind is introducing samsara. So, if you want to tackle samsara, tackle mind.

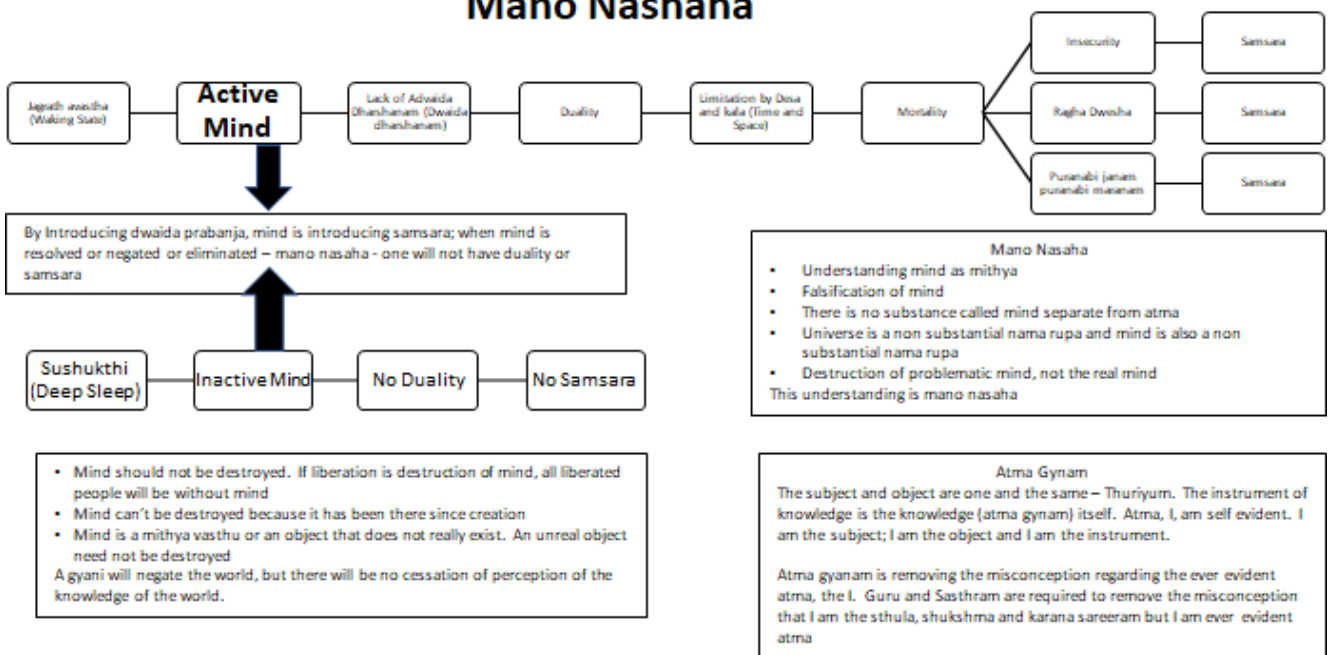
When the

mind is resolved, (mano nasaha) or negated or eliminated one will not have

duality. This is proved by our sleep state. The goal should be mano

nasaha or elimination of mind. How do you bring this about?

Mano Nashaha



Verse 32

Mano nasaha is a confusing word if it is taken literally. Mano nasaha is not physical destruction of mind, but it has philosophical meaning. Understanding mind as mithya is mano nasaha.

Manomaya is anatma and mithya and does not have reality of its own.

Falsification of the mind is mano nasaha; there is no

substance called mind
separate from atma. This is figuratively called destruction
of
mind. Similar to vedantic destruction of pot. You can
destroy the
pot by knowledge by understanding there is no substance called
pot.
Reducing pot into non substantial nama roopa is called
destruction of
pot. After this, you only say clay was, clay is, and clay
will be the
pot.

By knowing there is no substance
called universe, but only one substance called atma. Universe
is non substantial
nama roopa. This understanding of universe as non-substantial
nama roopa
is called destruction of the world. Within the world, there
is mind
also. When you reduce world to non-substantial nama roopa,
mind is also
included. Mind is also a non-substantial nama roopa. This
understanding mano nasaha.

When you "destroy" the
pot, you continue to handle pot. Similarly, a gyani continues
to negate
the world, but there is no cessation of perception of
knowledge of world.
Gyani will continue to use the mind, body, world and he will
say there is no
such called mind, body and world but only one substance called
atma. This
must be very clearly understood. Many people think that a
gyani has
physically destroyed mind.

- Mind should not be destroyed; If liberation is destruction of mind, all liberated people will be without mind; then there will be no difference between a liberated person and a rock. Then you can't talk about virtue of love, compassion. If gyani's mind is destroyed, all people with mind will be agyani that will include gurus.
- The mind can't be destroyed; Mind can't be destroyed because mind has there since creation; and death does not destroy mind. Mind can't be physically destroyed.
- Mind need not be destroyed. Vedanta repeatedly declares, everything other than atma is mithya. A mithya vastu does not really exist. Why should I try to destroy an unreal mind?
Rope snake need not be destroyed. You don't need to anything other than understand it is unreal, no other effort is needed to destroy the rope snake.

Just understand mind is mithya and this understanding is figuratively called mano nasaha. You don't attack the dream world; you just wake up to waker nature; the dream world automatically collapses. Don't struggle to destroy the mind; just know the sathya atma which is the content of mithya mind. Just like sathya clay is the content of mithya pot.

Knowledge does not take place automatically. If you remove the thought, previously you are

thoughtfully
ignorant, and now you are thoughtlessly ignorant. Guru
sathraa upadesham
is required. When this takes place, the ignorant mind is
converted to a
wise mind; an enlightened mind through knowledge. A wise mind
perceives
dwaidam but knows it is mithya; just like sun rise and sun set
are mithya, but
we still keep calling it sun rise and sun set. A wise mind
that does not
see duality is as good as no mind, because it can't cause
samsara. At the
time of wisdom, the mind becomes non mind. Since perceived
duality is
negated, the mind is a non-perceiver mind. It is a perceiver
at the same
time it not a perceiver because it does not see any duality as
real.

Verse 33

In this verse, Godwapadha discusses
uniqueness of atma gyanam; this is different from any other
worldly
gyanam. In other knowledge subject, object and instrument
distinction;
prmadha (subject) premayam (object) and the knowing instrument
(pramanam)
thrupudi is there. In atma gyanam, the subject and object
both happens to
be thuriyum, me, I am the knower and I am the known. What is
the
instrument of knowledge; the atma itself is the instrument of
knowledge.
We don't require any other external pramanam because
everything else is illluminated

by atma. Atma knows itself by itself; I know myself by myself. I am the subject; I am the object and I am the instrument. There is no thirupudi. I am self-evident.

If atma reveals by itself, then what is the role of guru and sathra? Guru and sathra are not required to reveal atma. Atma is ever experienced and evident; it is the nature of consciousness.

Mandukya Upanishad, Class 42

Class
42

The Upanishad describes features of Brahman, we come across a logical problem that two features of Brahman contradict each other. One feature is nirvikaram, not subject to modification, beyond time and space, eternal and all pervading; free from all modification caused by time. The same upanishad describe Brahman as jagat karanam – nimitha karanam or upadhana karanam – word karanam implies subject to modification. In one place it is nirvikaram and another place it says it is savikaram. The only way to reconcile is one is sathyam and another is

mithya. Opposite words can co-exist only in different planes. Which one is mithya savikaram or nivikaram? Savikaram – the karanam status -alone should be taken as mithya. Once karanam status is taken as mithya and the world created by the karanam status is also mithya. Mithya karanam can only create mithya kariyam. Gowdapadha gave spiritual quotation to support this conclusion in verses 24 to 26. Gowdapadha gives logical support for the logical conclusion in verses 27 to 30.

The origination of world out of Brahman is possible only in one way – through Maya – apparently or seemingly or unreal. Real creation is not at all possible out of Brahman. If you assume a creation originates out of Brahman, if the world is a kariyam and then Brahman will become Karanam. If Brahman is a real cause of the universe then Brahman is subject to modification, becoming savikaram. If Brahman has modification, then you should accept the six fold modification. One of the modification is jenma, that is subject to birth. That means Brahman will become kariyam, then it will require its karanam. You will never be able to arrive at logical conclusion at all. Brahman will become subject to birth and death and will become a samsari.

Verse 28.

From a sat vasthu (Brahman)

produces a world, it can only be only a mithya or unreal world.

From an asat vashtu (nonexistent cause) neither a real nor unreal creation can exist. Sunya vadha

philosophers say Brahman did not produce world, but it came from sunyam.

Son of a woman who is vandhya – incapable of giving birth (a barren woman), can

never be born either really or apparently. Real creation is not possible

from sat or asat.

Verse 29

The world we see can only be

mithya. How can I accept this solid world as unreal? This world

appears to be very real. The world is clearly visible, tangible, useful,

gives me sugam and dhukkam and all of these are very real.

Just because

the world is visible, tangible, useful, gives you problem you can't conclude it

is real because an unreal world can also be visible, tangible, useful and give

your problem. Tangibility does not prove reality. Experience does

not prove reality. Utility does not prove reality. The unreal dream

world is also tangible when you are in dream. Unreal dream world appear

real in dream state and unreal waking world appear real in waking state.

So Jagrath prabanja and swapna prabanja are unreal. Both are unreal when

the state is reshuffled. When you go to sushukthi both are

unreal.

Let us assume another state of experience (other than swapna and waking) where you get another body, space, time etc. in that state also mind perceives dwaida basham or dwaida experience; All dwaida experiences are mithya. Vaikunda , kailasa, Brahma loga are all dwaida and mithya. Advaidam alone sathyam. If we go to nirvakalpaka samathi would advaidam Brahman stand in front of you? No because it is also dvaidam. Advaidam is not a matter or objectification of experience. Don't look into going to another state of experience to see Brahman. If you do, there will be an experiencer and experience with duality. All dwaidam is mithya.

Verse 30

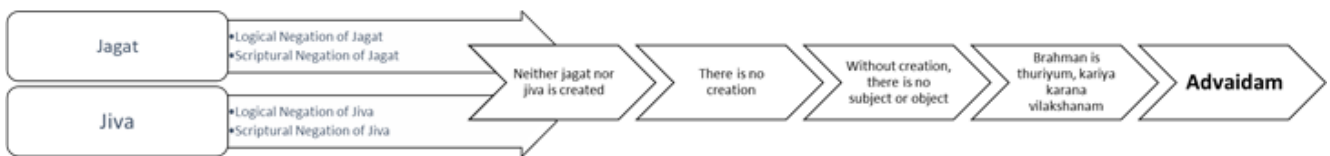
The non-dual mind alone appears as duality in dream. In dream, there is only one object – mind. Mind appears as dream objects; mind seemingly convert itself into dream objects and create the seeming duality. Mind itself makes a seeming division. Because when you wake up, you can shake off the entire dream world.

Similarly, the non-dual Brahman alone seemingly appears as duality in waking state. That Brahman I am. I alone appear as the world. Just as the waker boldly say I am the tiger, mountain etc. in dream, a gyani can say I alone appear as the world.

The four topics discussed by

Gowdapatha:

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)



With this these four topics are completed. Taken together this means there is never jiva shrishti nor jagat shrishti; there is no shrishti; there is no kariyam. Therefore, Brahman is not a karanam. He is kariya karana Brahma vilakshyanam or advaidam thiriyum. The significance of the word advaidam is kariya karana vilakshanam

Verse 31

All samsara problem is caused by duality. The dream perception of duality causes problem because it makes me forget the advaidam, the mind; dwaiddharshanam is the cause of samsara. Advaida dharshanam is the solution for samsara.

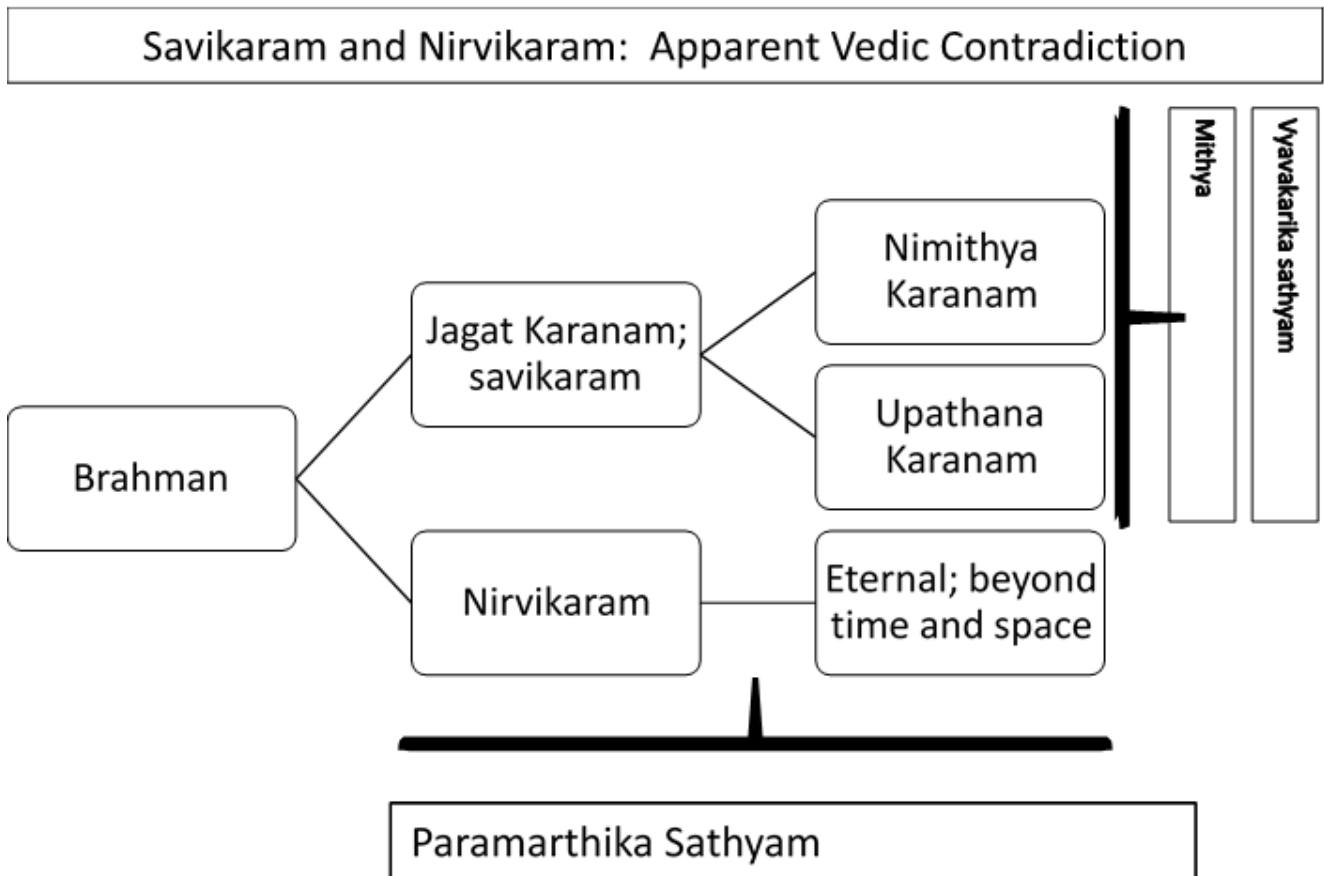
In jagradha avastha, you have dwaiddha avastha, you have kama, krodha, moha, laya etc. In sushukthi

there is no
dwaidam and we experience moksha temporarily. When dwaida
dharshanam
there is problem Dwaida dharshanam is very much there when
the mind is
active. In jagradh and swapna mind is active; in sushukthi
mind is
resolved, there is neither dwaidam or samsara. In jagradh and
swapnma the
mind is active and there is samsara problem. When the mind is
active,
there is problem and when the mind is not there, there is no
problem. The
mind is the culprit. In deep sleep there is world, but it
does not cause
samsara. Therefore for moksha, you have to tackle your own
mind.
Tackling the mind, conquering the mind (amani bava) are dealt
with in verses 31
to 39.

Mandukya Upanishad, Class 41

While studying the nature of Brahman, we face a peculiar problem and that problem is some of the features of Brahman are contradictory to one another. Main contradiction is in the description of Brahman as nirvikaram and jagat karanam. The word nirivkaram means not subject to change; The same Upanishad also calls Brahman as upadhana karanam or material cause. Any material cause produces an effect only by undergoing modification. Examples: Seed to tree, milk to curt, gold to chain. If Brahman is nirvikaram he can't be Jagat Karanam. As both attributes are given by the same Veda

and we can't ignore this contradiction. We have to accept and assimilate the contradiction. If two opposite attributes remain in one and the same substance, then one must be real attribute and the other unreal; one is higher order and the other is lower order. In dream we travel in train, while laying still in bed. This is possible because travel belong pradhibasika sathyam and motionless belong to vyavakarika sathyam. Nirvikaram is paramarthika sathyam and savikaram is vyavakarika sathyam. Once you know that savikaram is mithya, then karanam status is mithya or Brahman is not real cause of the universe. If the Brahman is unreal cause, the universe born out of unreal Brahman, then the universe is unreal.



This conclusion is supported by Upanishad by many sruthi vakyam:

1. Na eha Nana: It occurs in 2.1.11 Katha Upanishad.

“Neha nanasthi kinchana” is the full statement meaning there is no plurality at all; there is no subject/object/instrument plurality. The Upanishad is making the statement in present tense, indicating there is no plurality even now when you are able to see plurality. The perceived plurality is not absolute reality. Just like dream perceived plurality is not reality. Solidified ignorance is matter. From the body stand point, this world is real but thuriyum standpoint this world is mithya.

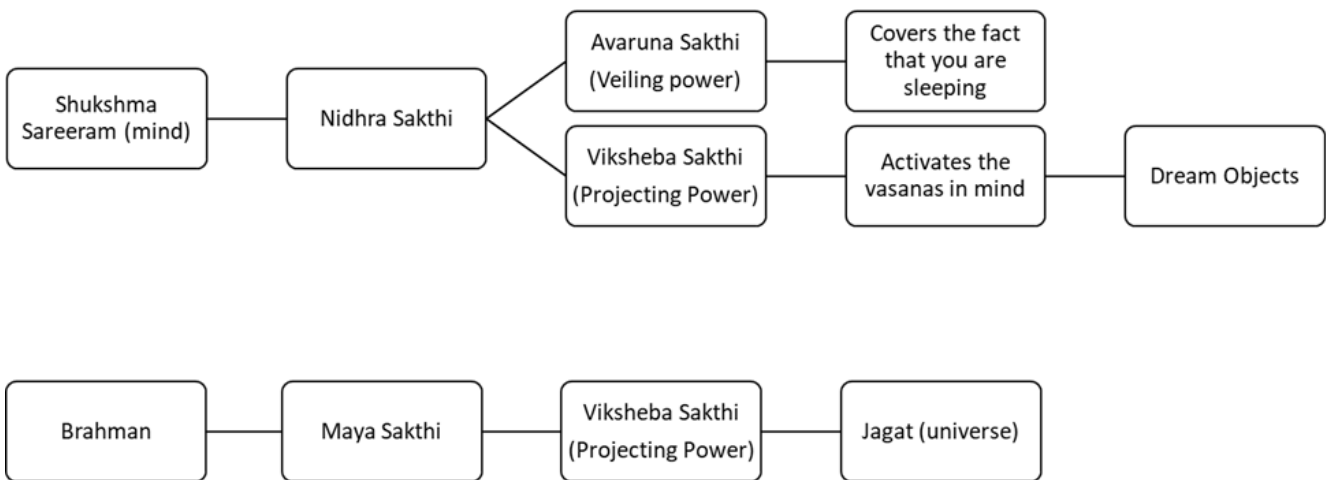
2. Indhro Mayabihi: Occurs in Brahadharanya Upanishad 2.5.19; Here the word Indra stands for Brahman. The non-dual Brahman assumes the pluralistic form of the universe through Maya (only apparently).
3. Ajaya Manaha Bahudha: From Purusha Suktham 21st Mantra. Brahman becomes pluralist world without producing. Brahman creating plurality without creating plurality; it is as though produced but really not produced.
Conclusion: The universe is seeming production there is no real universe. We produce dream object with nidhra sakthi which includes avaruna sakthi (veiling power) and vikshebak sakthi (projecting power).
Avaruna sakthi which covers the fact that you are lying down on the bed; this is the avaruna sakthi of nidhra. The viksheba sakthi (projecting power) activates all vasanas in your mind and apparent

world is

projected. If we can do this, Brahman can create the universe.

In the case of Brahman only viksheba sakthi alone functions.

Purusha Suktam V21: Dream Objects and Universe



Verse 25

4. In the mantra 2 of Eesawasya

Upanishad, the teacher criticizes and negates hiranya karbha upasana.

This is the criticism of Hiranya Karbha itself. By criticizing and negating

hiranya garbha is negation of the whole creation. Hiranya Karbha is first

born or first kariyam, if that is criticized, then it is as good as criticizing

the whole universe. It is criticized because it is not sathyam it is

mithya and the Upanishad says don't go after hiranya garbha the mithya vasthu,

but go after the Sathyam brahman. The first born hiranya garba is criticized, by that way the whole world is criticized. The very fact the Upanishad negates the world, it is mithya.

5. Brahadharanay Upanishad

3.9.27.7: Jadhanayeva jayathe...: Jivatma is never born, even though we all have the misconception. If jivatma is to be born, who can create the jivatma? There is no creator of jivatma and therefore there is no jivatma creation; the creation we see is misconception or a second layer of dream.

Verse 26

Brahadharanya 3rd chapter 9 th section 26th mantra: Here the Upanishad introduces the whole world as moortha (tangible) amoortha (non-tangible like energy, mind, thought, emotion etc.) universe. Sthula sarerream is moortha prabanja; sukshma sareeram amoortha prabanaja; The Upanishad says the entire moortha and amoortha prabanja is not the truth. First nethi is negate moortha prabanja and second nethi is to negate amoortha prabanja. Whatever you objectify is not atma; whatever you experience is not atma. If not all this is not atma tell me how to experience atma? Atma is not a thing to experience. It is nothing but I, the experiencer, the consciousness which is experienced by me all the time. Since it is not an object of experience, the

Upanishad

negates every object of experience. When you negate all objects, what remains is consciousness principle which illumines the nothingness. The witness of the blankness, the nothingness is the I the unobjectifiable consciousness. Consciousness is not something you can look and contact. It is ever evident similar to how a teacher knows a student is in the class the for the entire class.

Verse 27

From verse 24 to 26 Gowdapadha established that the world is unreal by scriptural analysis in six mantras (3 mantras in verse 24; 2 mantras in verse 25; one mantra in verse 26) and proved that world is mithya. From verse 27 to 30, Gowdapadha says even the logical analysis will lead to same conclusion. You can never logically prove a creation; if you say there is a creation born, then you will have to say what is the cause. You can't talk about an effect without cause.

Mandukya Upanishad, Class 40

In verses 17th to 22nd, Gowdapadha is taking a diversion to criticize the dualistic system of philosophy and to establish

advaidam. His main aim is not to criticize dualistic system. The main idea is that journey from bondage to moksha can't be from dwaidam to dwaidam. Because very dwaidam is the cause of bondage; wherever there is subject and object division, there is time and space. Once there is time, space comes then there is mortality.

1. Once there is mortality, fear and insecurity can't be avoided. As long as there is subject object division, there will be insecurity. Therefore, freedom from bondage is freedom from insecurity.
2. Wherever there is division, there will be raga dwesha and which is another form of bondage.
3. Whenever there is division there is comparison there will be jealousy which is another form of bondage.

Moksha is:

1. Not a journey from dwaidam to dwaidam. Going to heaven or kailasa or vaikundam is travel from dwaidam to dwaidam
2. Journey from dwaidam to advaidam. Journey from bondage to liberation; Moksha is a journey from dwaidam to advaidam. Because only in advaidam there is no division, no mortality, no raga dwesha or comparison or jealousy. The best proof is our sleep where there is no question of raga dwesha etc.
3. Journey from dwaidam to advaidam can never be a physical journey. Because advaidam is not a physical place. It is a journey from ignorance to knowledge. Because of ignorance I see a seemingly duality and I go to non-duality from waking up from seeming duality to real non duality.

Owning up advaidam is

liberation. If advaidam is either a destination reached in time or an event produced in time that advaidam will not be permanent.

Verse 23

Advaidam alone is liberation. That advaidam is beyond time and space, not subject to modification. It must be advaidam in the past, it must be advaidam in the present and it must be advaidam in the future. That advaidam is kariya karana vilakshanam and that advaidam does not produce anything including jiva shrishti and jagat shrishti. He is scripturally negating the creation from verse

15. After the diversion, he comes back to the original topic of shristi negation by sruthi.

Now Gowdapadha clarifies a doubt that may arise. The doubt is if creation has not come out of Brahman, then why do the scriptures talk about creation often? The upanishads does not say whether the scriptures accept the creation temporarily for the sake of teaching and discarded later or whether it is real creation which has to be accepted. Is it apparent temporarily accepted or real creation accepted as creation? Sruthi does not say whether it is sathya shrishti or mithya shrishti. We advaidins are willing to accept the creation but we insist up on that it is an apparent creation like Swapna. Dualistic people will say there is a real creation coming out of Brahman. Sruthi does not support either one of us – dwaidam or advaidam; sathya

shrishti or mithya
shrishti. One must study veda comprehensively, which is
called mimamsa or
samanvaya (impartial). Six factors should be taken and
finally arrive at
whether creation is accepted by sruthi and you will come to
conclusion sruthi
never accepted creation. Study the scriptures totally
(mimamsa) and apply
reasoning. Unreasonable interpretation is not accepted. Use
sravanam and mananm and arrive at the conclusion and that
alone should be
accepted.

Verse 24

In these three verses (24 to 26)
Gowdapadha shows how to analyze scriptures also known as
sravanam or mimamsa or
tatpariyam. Sruthi does not explicitly say whether creation
is real
(sathyam) or unreal (Mithyam). The word nischitham comes in
23 and that
is explained in 24 to 26; the word yukthi yuktham comes in
verse 23 and that is
explaining in verses 27 to 30.

Swamiji's example is from Tatiretya
Upanishad's panca kosa viveka, where the pranamaya is
temporarily accepted as
Brahman. If you read further, the Upanisahd makes startling
statement
negating creation.

In Kaivalya Upanishad it talks about
creation. It says from Brahman the five elements are born.
The
conclusion should be since five elements are born out of

Brahman; we have in front of us five elements. But the Upanishads says therefore in front of us there is no creation at all. It says there is no world in front of us. So, the Upanishad concludes a real world did not come out of Brahman and only apparently creation came out of Brahman and that apparent creation is as good as no creation. Anything apparent is a perception born out of ignorance. This is not a stray statement occurring only in Kaivalya Upanishad, it occurs in all upanishads.

Gowdabhadhachariyar cites three quotations given in these verses

1. "Na eha Nana": It occurs in 2.1.11 Katha Upanishad. "Neha nanasthi kinchana" is the full statement meaning there is no plurality at all; there is no subject-object-instrument plurality. The upanishad is making the statement in present tense, indicating there is no plurality at all, even though you are able to see plurality now. The perceived plurality is not absolute reality. Just like dream perceived plurality is not reality. Solidified ignorance is duality; matter; consciousness is the only fact,
 2. "Indhro Mayabihi": Occurs in Brahadharanya Upanishad 2.5.19
 3. "Ajaya Manaha Bahudha": From Purusha Suktham 21st Mantra
 4. "Nethi nethi" in Brahadharanya upanishad.
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Mandukya Upanishad, Class 39

To establish advaidam nature of thuriyum, Gowdapadha is showing that thuriyum is not a kranam at all because any karanam is potential dwaidam to produce kariyam. To establish this, Gowdabadha uses four methods. In this portion of diversion, Gowdabadha strongly criticizes all dwaidin who believes that there is a creation born out of Brahman. From an advaidin stand point:

- No creation is born out of Brahman or
- Apparent creation is born out of Brahman, meaning a real creation is not born at all.

Gowdapadha says dwaidin face many problems:

- Emotional: When duality will be real and ragha dwesha can't be avoided creating samsara and sorrow. Different point of views can't be avoided, and each person's point of view will be correct from that person's point of view. This is because of pramanam (instrument) used is different. In the relative world of dwaidin, there will be differences. Advaidin transcend reality and avoids raga dvesha; whereas a dwaidin can't transcend relalty.
- Logical: They all say paramtma or baghawan or Brahman is infinite, which means beyond time and space and not subject to modification. It will be nirvikaram. Whatever is not subject

to modification, can't be a karanam. Therefore, infinitude and karanam status can't co-exist. Infinitude is nirvikarathvam (changeless) and karanatvam is savikaratvam (changing nature). Therefore, infinitude and karanam can't co-exist. Therefore Baghawan, the infinite, can't be a cause of creation.

- If Brahman is really multiplying to produce a creation, it will mean that infinite has become finite. The changeless has become changing. That beyond time has come within time. This is logically not possible.

Verse 20

The disputants wish to ascertain the birth of birth-less Reality itself. How can the birth less, immortal Readily indeed undergo mortality?

Gowdapadha wonders how all other philosophers don't recognize this logical fallacy. They claim that infinite, timeless, changeless, birth-less Brahman is changing when he produces creation, essentially making a changeless changing. Brahman does not have any of the six modifications: asti, jāyate, vartate, vipariṇāmate, apakṣīyate, and vinaśyati. Infinite can't become finite; finite can't become infinite.

Verse 21

The immortal does not become mortal. In the same way the mortal does not become immortal.

Transformation of the intrinsic nature does not take place anyhow.

Important verses, if you understand these verses, importunate of knowledge and moksha will be clear.

A finite thing can never become infinite and an infinite thing can never become finite. Infinite can't become anything because becoming itself implies change, within time and space.

Will mortal become immortal or immortal become immortal? Mortal can't become

immortal by any amount of sadhana. Immortal need not become immortal. Therefore, moksha is dropping the struggle for moksha with the

knowledge that I am already muktha. If you are intrinsically mortal,

don't work for immortal because you will not become immortal.

If you are

immortal, then you do not need to do sadhana for immortal. If at all you

do sadhana, it is not to become immortal but to own up the fact that I need not

work for muktha; it is only for reminding that I am already a muktha.

Verse 22

If the intrinsically immortal

Reality undergoes mortality for a person how can that immortality remain the same for him, since it is a product?

Two types of nature are incidental nature

and intrinsic nature; hot coffee is incidental, because it become hot by

contacting heat; it is subject to loss; if you keep the coffee outside it will become cold. The heat obtained in fire is intrinsic and the fire will never lose the hotness. Brahman infinitude is intrinsic nature and will not lose infinitude. For the sake of argument, let us assume that the intrinsic nature also undergoes change. We fell from paramatma and became jivatma. Jivatma does the sadhana and one day the jivatma becomes paramatma. If you become immortal paramata on a future date, that immortality is an event produced in future time. But if Moksha or infinitude happens in time, that is also finite. A moksha produced in time can't be eternal. The word moksha is permanent freedom from samsara and not a temporary freedom from samsara. In the dualistic philosophy moksha will not be possible because for all of them moksha is an event in time. Here intrinsically immortal Brahman becomes mortal. If produced moksha can be eternal, then that will mean produced swarga can also be permanent. Wherever there is a logical inconsistency, the dualist will ask you to believe. A dualist says an moksha is an event in time and it is eternal. Even though it is illogical, they ask you to believe it. An advaidin says retain your intellect. If moksha is an even time, it can't be permanent. Therefore, eternal moksha is a belief in dwaidam, and

eternal moksha is only possible in advaidam.

Mandukya Upanishad, Class 38

In four stages, Gowdapadha is establishing that either the jiva nor jagat is born out of Brahman and therefore Brahman the thuriyum is not a karanam at all. First, he logically established the non-origination of jiva and jagat. Now he is scripturally establishing the non-origination of jiva and jagat. Now we are in the fourth topic, the scriptural negation of jagat. When Gowdapadha says that world is not born out of Brahman two points should be remembered:

1. Gowdapadha only negates the creation of real world and negates only the creation of apparent world.
2. From the Thuriyum stand point alone the world is unreal. From the stand point of out body mind complex, the world has to accepted as very real. Similar to the dream is unreal only from the waker's stand point.

An unreal creation is useful as a stepping stone to come to the reality, the Thuriyum. Dwaidam is acceptable and useful in gaining sadhana sadhusta sambundhi. Dwaidam in the form of karma and upsana is required until gaining sadhana

sadhusta

sambandhi. For mandha and madhyama adhikari dvaïdam is required and for uthama adhikari advaïdam is required.

17th to 22 verses are diversion to say that if you don't accept advaïdam and take dvaïdam as the ultimate reality, then you will have many problems.

1. Raga dwesha problem or emotional problem. If the religion is not used as a stepping stone to advaïdam, then religion will become phonytic. When a person is in duality, he is in thrupudi pramadha, pamanam or premayam: Cause, effect and instrument. In advaïdam a person will at himself as pramadha and use a set of prmanam and the truth or the world I see will never be objective, because it depends on the instrument and as a result the pramayam will differ from instrument to instrument. Each one will talk about the reality as interpreted by his background – intellect, poorva jenma etc. Therefore, for every pramadha his own world is the reality and will not know what the reality for someone else. The truth will be relative – vyavakarika sathyam. Each religion is a threat to other religion. Each religion thinks the other is wrong.

Verse 18

Non duality is indeed the absolute

Reality. Duality is said to be manifestations only. For dualitst, duality exists both temporarily and absolutely. Hence this teaching is not in conflict with them.

Advaidam alone is the absolute reality; duality is only its apparent manifestation. One Brahman alone appears as vyavaharikaly appears as pramadham, pramayam and premanam. For a dwaiting, it is not possible. Dwaidam alone is the absolute reality and therefore the problems are also absolutely real. Samsara and moksha are all dwaidam. They will say you are jiva and different from god. In moksha, you will be serving the lord instead of serving ordinary people in this life. Also, there will be gradation and all moksha's will be allowed at the same place. Even in moksha they have duality. An advaidin will never criticize even an animal sacrifice; animal is killed for eating all over anyway.

Verse 19

The birth-less Atma becomes differentiated through maya only; not in any other manner. For, if it is really differentiated, the immortal Atma will undergo mortality.

Where there is duality, there will be jealousy. In this verse he talks about intellectual problems.

Advaitam Brahman is beyond time and space; infinite principle which can't undergo a change (six changes). Brahman being infinite, does not undergo any changes; it is logically impossible. Brahman undergoes a seeming change and appear as universe just as the mind appears as dream world. This changeless Brahman multiplies itself into pluralistic creation only apparently, seemingly. If Brahman does undergo a change, then infinite will become finite, which is logically impossible.

Mandukya Upanishad, Class 37

Atma is kariya karana vilakshanam. Atma is neither an effect or a cause. Nothing is born out of atma neither the jagat or jiva. Gowdapadha established this by:

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

Gowdapadha took many maha vakyam to establish number 3. Jivatma and paramtma are two words but

there is only one. If there is only one, then there is no relationship. When there is no relationship there can be no cause and effect. However, Gowdapadha is conveniently taking only those portions where jivatma and paramatma are taken as one and not the portions where the jivatma paramatma beda is talked about. For example, the two birds imagery in Mundaka Upanishads. When the Upanishads do talk about the beda, they are only temporarily valid because dwaidam is used as a stepping stone, Therefore we have to use dwaidam and practice karma yoga. We have to accept dwaidam and upasana yoga also. Until we practice karma yoga and upasana yoga and gather sadhana sadhustambandhi, we have to accept dwaidam. For example, the skin of banana and fruits is required for ripening of the fruit but you can't say I am ungrateful to the skin and eat the skin. But we remove the skin, it is not ingratitude. Similarly, dwaidam is required until advaidam is acquired and after advaidam is acquired, dwaidam is discarded as mithya. Mithya is not sathyam but temporarily valid and useful.

Verse 15

Creation has been taught in many ways through the example of clay, gold, spark etc. It is a method for the understanding of non duality. There is no duality anyhow.

There are many statements in Upanishad which clearly states Brahman is not a karanam. In Katho Upanishad, it is stated that Brahman has not produced the world at all; no plurality born out of Brahman. If you see plurality, it is misconception. But you are quoting only mantras that negate creation, but there are many mantras where creation is talked about. Creation is also used as a teaching method, it has only temporary validity. Creation is not the primary teaching of the Upanishads. In Taitreya Upanishad, pancha boodha talked about. This was also talked about in other Upanishad in various form. They also give different example. In Chandokya Upanishad clay-pot example, gold-ornament and iron examples are given. This indicates from one Brahman many jagats came. Even though Vedas discuss shrusty, Gowdapadha boldly asserts it is not a fact. It is only provisionally valid like scaffolding. Shruthi itself negates them later. Veda can't avoid shrusty topic because it is a stepping stone to arrive at advaidam. It is a methodology to teach advaidam.

1. Pot is a product
2. What is the cause of the product?
3. Clay is the cause of the pot – introduction of second stage.
4. Can you show me a pot other than clay?
5. There is no substance other than clay – third stage – negation of effect or product, pot.
6. Once you negate the pot, the effect, the clay can't be

called a cause. Clay enjoys the status of cause only because of pot. In the fourth stage, you negate the karanam status of the clay (you don't negate the pot, only its status).

Pot vision is replaced by clay vision which can't be classified as karnam or kariyam. The first two stages or adhyaropa stages and the next two stages are called

In the case of Vedanta, pot should be replaced by universe.

1. World is a product
2. God or Brahman is the cause
3. There is no world other than Brahman
4. If world, the product is negated, then Brahman can't enjoy the status cause. To arrive at this conclusion, Upanishads introduce the god.

Example: Divide 17 elephants in the ration of $1/2$, $1/3$ and $1/9$ by donating one elephant and taking it away as the final remaining elephant.

Verse 16

There are three types of seeker with inferior, intermediate and superior vision. Upasna has been taught for them out of compassion.

If in the vision of vedas. there is no creation, there is no creator why do the veda discuss the meditation of paramatma by jivatma? This creator and created is also provisionally

accepted until the mind is mature for advaidam. There are three types of inferior seekers:

1. Heena, Mandha, the lowest
2. Madhyama, middle
3. Uthkrisha, the superior

These people are not prepared for advaidam and will not appeal. Upanishad does not want to force advaidam on these people.

Verse 17

The dualists are firmly settled on their own set of conclusions. They contradict one another. This teaching is not in conflict with them.

From this verse to up to 22nd verse are diversion verses. Gowdapadha says only when the student co-operates with the teacher, he will be able to use dwaidam as a stepping stone and arrive at advaidam. If the co-operation is not there, then the student will take dwaidam as the fact and will become a phonetic dwaist and lose sight of advaidam. This results in loss for the prejudiced student. Gowdapadha criticize these students who wants to remain in karma, puja, upasana and ishta devada and do not want to transcend to advaidam.

Mandukya Upanishad, Class 36

Thuriyua padham is advaidam.

The significant of the word advaidam is that thuriyum is beyond cause and effect, absolute principle, beyond time and space, not subject to modification. Cause and effect are subject to modification. Whatever is subject to change is within time. Whatever is beyond time is not subject to change and beyond cause and effect. Nothing originates from that Advaida Brahman. Neither jiva is born out of paramatma nor the jagat, the world is born out of Brahman.

Scriptures clearly discuss paramatma jivatma aikyam through many maha vakyam. We accept paramtma as birth-less. Maha vakyams reveal that paramtma is identical to jivatma. Therefore, jivatma is birthless. Therefore, jivatma is not a product born out of paramatma. Therefore, there is no jivatma shristy.

Taitreya upanishad in pancha kosa viveka says that the jivatma obtained in anandamaya kosa and paramtma obtained outside are one and the same.

Verse 12

In madhu brahmana of the brahadhanranhya upanishad, the supreme Brahman is revealed in paris of locations just the same space is shown in earch and in the stomach.

In this verse, Gowdapadha is taking
Brahadharanya Upanishad. Second chapter, fifth section is
called manu
brahmanyam. Each chapter is called adhyayam and each section
within the
chapter is called brahmanyam. In this section, Brahman is
defined by the
word "Madhu". In this section, the upanishad takes many
microcosms
like ear, eyes etc and compares to macrocosm and says both are
one and the
same. Similar to water in individual waves and water in ocean
are one and
the same. Brahman obtained in prithvi level (macro) and the
Brahman
obtained in body (micro) are one and the same. Micro is
called adhyatmam
and macro is adhibhudham and both are same. Paris of micro and
macro like Eye –
Sun; ear – dhik are taken. Space inside your stomach and
space outside is
one and the same. Chaithanyam obtained inside oneself and the
chaithanyam
obtained outside are one and the same. Chaithanyam obtaining
within
oneself is jivatma and chaithanyam outside is paramatma and
they are one and
the same. Since jivatma and paramta are one and the same,
jivatatma also
birth-less like paramatma, So jivatma is not a kariyam and
therefore
paramatma not a karanam. Therefore, atma is kariya karana
vilakshanam
therefore it is advaidam.

Verse 13

The non-difference between the jiva and atma is praised through the statements of identify and plurality is condemned. Such a teaching which is mentioned above becomes consistent in the way only.

In scriptures there are also statements about the difference between jivatma and paramtma. Gowdapatha seems to ignore. In Mundaka Upanishads, jivatma is samsari and bound and the other is free and unbound. Vedanta seems to contradict itself.

There are portions of upanishad, jivatma and paramatma are identical and there are portions of upanishad jivatma and paramtma are totally different.

When the scriptures talk about dwaidam, but scriptures also criticize dwaidam strongly by using expressions like whoever sees difference will go from death to death and will be a samsari. Taitreya Upanishad says as long as you see god is different from you, you will be insecure. As long as you see difference from god, you will have fear. Brahadharnyaha says whoever sees difference between jivatma and paramatma is ignorance as good as an animal. Gowdapadha says whoever sees difference is an unfortunate person. So scriptures says that dwaidam should be criticized. Why do the scriptures prescribe puja and upasana? In every puja, we are only reinforcing dwaidam, Gowdapadha indirectly says that dwaidam

must be ultimately rejected. But in the beginning stages it is recommended and required as a stepping stone. Puja and upsanas are found as a means but they are not an end in themselves. The final word of the Vedas is Advaitam because Dvaitam is criticized and Advaitam is glorified by scriptures. The one who sees one Atma has no grief and no regrets. Dvaitam is criticized as a destination or end. Vedas says don't remain in Dvaitam all the time. The final conclusion of Vedas is learn to say aham brahma asmi.

Verse 14

The separateness of the jiva and the Atma which is declared in the scriptures before the statements of creation is only secondary with regard to the future teaching of identity. It is not at all proper to attribute primary importance to that separateness.

If Dvaitam or difference is the cause of samsara, why should the scriptures talk about Dvaitam at all? The entire Karma Kanda is about jivatma and paramatma beda, difference. Entire Sishya Valli is about jivatma paramatma beda. Because Dvaitam is useful as a stepping stone. Nobody can enter into Advaitam directly. Dvaitam is incomplete without reaching Advaitam. Advaitam is impossible without going through Dvaitam. Veda purva praga presesnet

dwaitam as stepping stone. Vedanta teaches advaitam. Similar to pole vaulter. You should be grateful to the pole, but you should drop the pole to reach the other side. But without the pole, you can never reach the height and the other side. When you drop the pole depends on the level of the maturity of the student. That dwaitam taught before the advaitic teaching, is only temporarily value. It is not the ultimate reality. It is required as a stepping stone. It is temporarily valid from the standpoint of future ultimate teaching of advaitam. Once you reach advaitam, dwaitam becomes invalid. It is not proper to give dwaitam the ultimate validity.

Mandukya Upanishad, Class 35

Class

35

Feature of thuriyum is kariya karana vilakshanam. The first two padhas are seen as kariya pada as they are subject to birth and the third is considered karana padha as it is the cause of the first two padas. The teaching adjathi vadhaha is establishing that nothing is born out of thuriyum. This creation that we experience is

generally classified as jiva and jagat. Gowdapadha wants to establish that jiva and jagat are not born out of Thuriyum. This he teaches in four stages:

1. Yuktyya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

To convey the first idea, Gowdapadha is comparing jiva to pot space. The same paramatma enclosed in body is jivatma. Unenclosed consciousness is paramatma and enclosed consciousness is jiva. Similar to total space and pot space. Pot space seems to have an apparent origination. The pot space appears to originate when the pot is created. Similarly, when the pot is destroyed, the pot space is also seemingly destroyed. The origination and destruction are apparent. The arrival, departure, plurality, gradation etc. of pot space are all apparent. Because space can never leave or be impure. Space itself does not have purity or impurity. Extending the same principle, jiva is pure consciousness and the birth, death, arrival, departure, getting old etc. are apparent. All of these belong to body mind complex.

Verse 9

Jiva is similar to the pot space in the case of death, birth, departure, arrival and existence in various bodies.

Whatever feature of jiva are all not true. To understand this, you should compare to pot space. The feature of jiva we consider are:

- Birth: Jiva is never conceived
- Death: Maranam
- Arrival and Departure from one body to another body. All pervading consciousness cannot travel from one body to another. We mistake the travel of mind as departure
- Occupation of different bodies

Jivatma is very much similar to the pot space. With regard to pot space these five features are only apparent; similarly, for jivatma these features are illusion and delusion. Jivatma is not born out of paramtma. Paramatma is not a karanam and jivatma is not kariyam. There is only one kariya karana vilakshanam and that atma is mistaken as jivatma and paramta. By that mistake you create a karana kariya sambandha.

Verse 10

All bodies are projected by the maya of the atma like dream. There is no reason to establish their realty whether there is superiority or total equality among them.

Logical negation of jagat shrishti.

In the previous portion we said pot space is not born at all; birth belongs to pot only and we committed the mistake of transferring the birth of pot to pot space and conclude pot space is born. Jiva atma, the chaithanyam is not born. Chaithanyam is eternal and not born. Body is born and the birth of the body is falsely transferred to the chainthanyam. But only body the enclosure is born. So, if you accept that the body is born, then you should accept the birth of the elements – pancha boodham. That means the world is born, then for that world paramatma should be karanam. So paramatma can't be kariya karana vilakshanam. However, even the birth of the body and elements is not real birth. The body, pancha boodha etc are born out paramatma maya sakthi, the power to create unreal world. The world is born unreally or apparently. Brahman created this world with the unique power, Maya. This is similar to human's nidhra sakthi which creates swapnam – dream world.

Body mind complex is called sanghatha. This represents entire inert creation. During the dream, the dream world appears real, but upon waking up, it disappears. Similarly, the inert world appears real but upon gyanam it becomes unreal. So Maya is mithya and the world created by Maya is also mithya. This Maya is resting on Atma. Maya and world are mithya and atma is

sathyam. Mithya does not mean absent, but it means less real. Just like dream is experienced but not as real as the world. Similarly, this world is experienced but not as real as thuriyum. Thuiryum is paramarthika sathyam; this universe is called vyavaharika sathyam and dream world is called parabathika sathyam. Dream world is less real than waker's world; the waker world is less real from thuriyum standpoint. Less real world can't be counted with more real world. The dream money can't be added along with waker's money. Therefore, there is only one atma, or thuriyum.

Tangible experience can't be real, in dream there are so many experiences that look real. But upon waking up they are falsified. Whether the bodies are superior or inferior or equal, they are all mithya. Utility, tangibility, expedience cannot prove that the world is real. World is mithya.

Verse 11

The five kosas beginning with annamaya are mentioned in Tatitreyya upanishda. The supreme atma is revealed as teh content of them like space.

- First stage: Gada Akasa example
- Second stage: Swapna example.
- Third stage: Vedapramanam or scriptural evidence to establish jiva shrishy nishedha

or negation of jivatma
creation.

Common misconception paramatma is
the cause and jivatma is the effect. Because of this
misconception
paramatma is taken as karanam. He quotes maha vakyams to
support for the
conclusion. Maha vakyam means any statement that reveals
oneness of
jivatma and paramatma.

- Tatvam asi – Chhandogya Upanishad
- Pragyanam Brahma – Aitareya Upanishad
- Aham Brahma asmi – Brihadaranyaka Upanishad
- Ayam atma Brahma – Mandukya Upanishad

Jivatma is identical to paramatma
and we accept that paramatma is eternal and doesn't have
birth. Paramatma
is birthless; paramatma is identical to jivamta; therefore,
jivatma is
birthless; so jivatma is not a product. If jivatma is not a
product or
kariyam, then paramatma can't be a cause or karanam.

Taitreya upanishad says very same all-pervading consciosness
obtained in the panca kosa atma. When it is outside it is
called brahman
or paramatma and inside it is called atma or jivatma. It is
only nama
vasthu. In taitreya upanishad five kosas were enumerated;
annamaya,
pranamaya, manonmaya, vigyanamaya and anandamaya. After
enumerating the
pancha kosa, the inner content, consciousness, was revealed as
atma. Then
this atma is revealed as all-pervading consciousness. Jivatma

contained
within the kosas is revealed as the same paramatma outside.
From this we
have to derive, that if jivatma and paramtma are identical,
then jivatma is
birthless just like paramata

Mandukya Upanishad, Class 34

Karika

4: ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |
ākāśe saṃpralīyante tadvajjīvā ihātmani || 4 ||

4. As

*on the destruction of the pot, etc., the ether enclosed in the pot,
etc., merges in the Ākāśa (the great expanse of ether),
similarly
the Jīvas merge in the Ātman.*

Greetings All,

Recapping his teaching of

Karika # 4, Swami Paramarthananda said, Gaudapada wants to explain the word

Advaitam as described for Turiyam in mantra # 7. Turiyam is Karya Karana

Vilakshanam. Here Karyam means effect while Karanam is cause. Karyam is Dvaitam;

Karanam is potential dvaitam; hence Advaitam must be karya karana Vilakshanam.

Gaudapada wants to establish that Turiyam Brahma is not karanam at all. He

wants to show that no creation has come out of Turiyam.

Here Turiyam means Jiva and Jagat. So, he wants to show each, Jiva and Jagat, both are not created from Brahman.

The idea that:

Jiva is born from Pramatta;
and Jagat is born out of Paramatta is negated.

Karikas # 3-#9: Shows Jivatma is not born.

Karika # 10: Shows Jagat is not born.

Later scriptural texts also establish the same.

Of the four steps we are in step # 1.

To convey the idea that jivatma is not born, idea of pot space is used. Pot space birth is only a seeming birth. Similarly, Atma is one and same; when it is all pervading it is called Paramatta; and same Paramatta enclosed in body is re-named Jivatma. So, Jivatma is seemingly born and when body is gone, Jivatma is seemingly gone. In this regard five misconceptions were discussed.

1. Origination of Jivatma
2. Disappearance of jivatma.
3. Various Doshahas.
4. Visheshaha:
individuality of Jivatma indicated through; I am

Brahmana, I am Sanyasi etc;
all indicating individuality.

5. Relationship between Jivatma and paramatma: **Reality is that they are not different.**

Jivatma is Paramatma and Paramatma is Jivatma.

All above

five misconceptions can be understood through pot space analogy. Creation, destruction, pollution, individuality (I am big pot space) and relationship of pot space to total space, are all, misconceptions.

Karika # 3

was about misconception of origination of Pot space.

Karika # 4

was about misconception about destruction of pot space. Space can't be destroyed, cut, wet etc. Even merger of pot space into total space, no such event ever occurs. We wrongly call it pot space merger. Reality is that when pot space was destroyed, I withdrew the word pot. Thus, change is not in space, it is only in my mouth. Similarly for a Gyani, when we withdraw the word Jivatma, it is not a merger, another misconception. Sunrise and sun set are all words that are common misconceptions and yet no one questions them.

Karika # 5:

yathaikasminghāṭākāśe

rajodhūmādibhiryute |

na sarve samprayujyante tadvajjīvāḥ sukhādibhiḥ || 5 ||

5. As any portion of Ākāśa enclosed in a pot

being soiled by dust, smoke, etc., all such other portions of Ākāśa enclosed in other pots are not soiled, so is the happiness, etc., of the Jīvas, i.e., the happiness, misery, etc., of one Jīva do not affect other Jīvas.

Pollution is misconception # 3. Gaudapada talks of misconception # 3, that leads to other misconceptions.

When a pot is dirty, people think pot space is polluted; foul smell of pot belongs to air, space does not have impurity or foul smell; we transfer the impurity from pot to space and thus commit a mistake.

Another pot has fragrance. Here people say fragrance belongs to pot space, while I say it belongs to the pot. Thus I conclude one pot has foul smell while another has fragrance. So, I think pot space has attributes; thus pot space # 1 has bad attribute and so I think it is bad; while Pot space # 2 has good attribute; so I think it is good. This analogy extends to Jivatma; thus some jivatmas are considered good with good attributes; some are Duratmas with bad attributes; then there are also mahatmas. So, we think there are different types of atmas.

Sankhya philosophers say that in Advaita all jivatmas are one and same; hence when one

jivatma has sorrow, all jivatmas also experience sorrow. But in reality when we see one jivatma in sorrow, others may not be sorrowful. Gaudapada says, the fact that one jivatma is sorrowful itself is a wrong conception; sorrow is an attribute of anatma (mind) and not atma. Minds pollution is sorrow. This is a misconception.

In example of pot space, when one pot space is polluted it does not mean all pot spaces are polluted. Pollution belongs to pot and air but not of space. So, there is only one all pervading space.

Karika # 5

description: When pot space is polluted with dust, smoke all other pot spaces are not contaminated, why? Not because spaces are many and are different, but because the one pot space is not really contaminated. In same way even when one jivatma is polluted with papa, other jivatmas are not polluted. Reality is that the one and only atma, present in all bodies, is not polluted. Gaudapada says Jivatma's is not polluted by happiness as well. Happiness, a temporary experience happening in our mind, is seen as pollution by Vedanta; as such it is considered potential sorrow. Gita chapter # 18 says happiness and pleasure will lead to sorrow, as everything is cyclic. Vedanta sees worldly pleasures as pollution.

Until

we see atmananda, we are allowed to enjoy dharmic pleasures, although, even there, it is still a pollution. Sukha, Dukha and Moha are all pollutions of mind, not of atma, while Atmananda is nirguna chaitanyam. With this the third misconception that jivatma is associated with impurity is over.

Karika # 6:

rūpakāryasamākhyāśca

bhidyante tatra tatra vai |

ākāśasya na bhedo'sti tadvajjīveṣunirṇayaḥ || 6 ||

6. *Though*

form, function and name are different here and there yet this does

not imply any difference in the Ākāśa (which is one). The same is

the conclusion (truth) with regard to the Jīvas.

Fourth

misconception is that pot space has individuality; that there is difference

between room space, kitchen space and headspace. Individuality has three fold

attributes of:

1. Nama
2. Rupa and
3. Karma.

Nama:

such as pot space, headspace, stomach space etc are different names.

Rupam:

Shape and volume. Room space is small; I need bigger house space; space is inside room; inside house etc. Vedanta says, there is no "space within room" or "space outside room"; all these are wrong expressions. "All rooms are within one indivisible space." Even walls are within space. Adjective small, big etc are misconceptions. Thus, we give individuality through use of adjectives. Thus we say, this Jivatma is a papi, while another is gyani. **All attributes belong to either Sthula, sukshma and Karana shariras only. No attribute belongs to Jivatma.**

Rupa:

Differences in forms are due to function; such as pot space has a function, room space has another function etc. Namas: are also different indicating pot space, small space, large space etc.

All

these differences don't belong to space at all. There is no difference in space. It does not do anything; does not function at all. Similarly, the one paramatma is misconceived as different Jivatmas. How to become paramatma? Someone said one could remove it by scrubbing the atma. Here the only impurity is the misconception that I am impure. Accept you are, you were and will always be the one and only paramatma. The fourth misconception is complete.

Karika # 7:

nā"kāśasya

ghaṭākāśo vikārāvayavau yathā |
naivā"tmanaḥ sadā jīvo vikārāvayavau tathā || 7 ||

7. As the Ghaṭākāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman.

The fifth misconception: here Gaudapada talks of relationship between jivatma and paramatma, a very important philosophical relationship. All different philosophies such as Yoga, and Sankhya raise this question but Gaudapada says all philosophies reach the wrong conclusion. Some say Paramatma is creator and Jivatma is created, thus there is a karya karana sambandha. Another concept is jivatma is a part of paramatma, a part and whole relationship, known as Vishishta advaita. Paramatma is big consciousness while jivatma is small consciousness. Gaudapada says this also is wrong just like in pot space and total space relationship. One says pot space is product of total space. Reality is that there is no pot space created; only a pot is created. So, here karya karana sambandha is the misconception.

A second group argues that pot space is a part of total space, or so it seems. What is definition of pot space? Pot space is space inside pot. **Vedanta says space is not within pot rather pot is obtaining within space. In total space many pots are**

**born and many die
as well.**

Another
idea is pot space is a part of total space; this true only if
space can have
parts and it can be assembled and dis-assembled. Thus, pillar
is a part of a
hall and it can be disassembled. In reality we can't say this
of space, as
total space can't be assembled or disassembled and hence pot
space can't be cut
out of total space. Space is part-less (without parts); this
is reality.

Karika

7: Pot space is not a product of total space or a part of
total space as
well. In the same way, Jivatma is never born; I am never a
product or part of
Paramatma.

**Swamiji reiterated that these are all
very important Karikas.**

**Therefore Jivatma is not born out of
paramatma.**

**Therefore, paramatma is not karanam of
Jivatma.**

**Therefore, paramatma is Turiyam karya
karana Vilakshana Advaitam.**

Karika # 8:

yathā

bhavati bālānāṃ gaganāṃ malināṃ malaiḥ |

tathā bhavatyabuddhānāmātmā'pi malino malaiḥ || 8 ||

8. As the ether appears to the ignorant children to be soiled by dirt, similarly, the Ātman also is regarded by the ignorant as soiled.

This karika can also be read with the karika # 5 where Gaudapada made a compromising statement. There, he said, even when one space is polluted, all other pot spaces are not polluted. Here, he seems to agree that pot space can be polluted.

This, now, he wants to change. He says this view is from point of view of an ignorant person, an Agyani. Reality is that pot space is not really polluted. Foul smell belongs to pot, not space.

Similarly the jivatma is seen as polluted by an Agyani. Truth is, pollution belongs to container and it is transferred to space wrongly.

Similar example is when train reaches Madras we say Madras has arrived; movement of train has been falsely been transferred to the place, Madras. This is called superimposition while Shankaracharya calls it Adhyabhasha.

All problems that I claim for myself are the false transfer of problems belonging to object that I am transferring to subject. Thus while watching a movie the sorrow of hero is transferred to me. In the same way, only an Agyani, jivatma appears to be contaminated with kama, krodha, Raga, Dvesha etc. Reality is that all jivatmas are shudha paramatma alone, Tat Tvam Asi.

Take Away:

1. Reality is that they are not different. Jivatma is Paramatma and Paramatma is Jivatma.
2. All attributes belong to either Sthula, sukshma and Karana shariras only. No attribute belongs to Jivatma.
3. Vedanta says space is not within pot rather pot is obtaining within space. In total space many pots are born and many die as well.

With Best Wishes

Ram Ramaswamy