

**MANDUKYA KARIKA- LECTURE 88**  
**SWĀMI DAYATMANANDAJI**

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

*Jananim Sāradām devīm Rāmakrishnam jagadgurum*  
*Pādapadme tayoh shritva pranamāmi muhurmuhuh.*

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरि ॐ॥

*Om Bhadram Karnnebhih Shrnnuyāma Devāha |*

*Bhadram Pashyemākshabhiryajatrāha |*

*Sthirairangaihi Tushtuvāngasastanūbhihi |*

*Vyashema Devahitam Yadāyūhu |*

*Svasti Na Indro Vrddhashravāha |*

*Svasti Nah Pūshā Vishvavedāha |*

*Svasti Nastāksharyo Arishtanemihi |*

*Svasti No Brhaspatirdadhātu ||*

*Om Shānti Shānti Shāntihi ||*

*Hari Om||*

O Gods may we always hear with our ears what is auspicious.

O worshipful ones may we with our eyes always see what is auspicious.

May we live our allotted lives hale and hearty offering our praises unto thee. May

*Indra* of ancient fame bestow auspiciousness on all of us.

May the all nourishing *Pūshan* be propitious to all of us.

May *Garuda*, the destroyer of all evils, be well disposed towards all of us.

May *Brihaspati* ensure all our Welfare.

Om Peace, peace, peace be on to all.

We have been studying the second chapter, Vaitatya Prakaranam of the Mandukya Upanishad. And as I mentioned, the second, third and fourth chapters called Prakaranams are all Gaudapada's explanation of these two ideas. One idea is *Prapancha Upashamam*. Second idea is *Shantam Shivam Advaitam*. That we get in the seventh mantra of the Mandukya Upanishad.

Now, as we mentioned earlier, that the whole creation is an imagination. And it is literally true, hard to believe, but that is the truth. So, in this creation, everybody longs only for three things. They want immortality, no death. They want all knowledge, no false knowledge, no incomplete knowledge, complete wisdom, *Sat* and *Chit* and everybody wants only unbroken happiness called *Ananda*. But the means are mistaken, not a mistake really, but incomplete. So, what is the problem? The problem is every path sincerely pursued lead to the same goal. But to think that that path which I follow alone is the truth, that is a wrong thing. That is what Sri Ramakrishna condemns all sorts of bigotry. Bigotry means what I hold on alone is real, everything else is unreal. This is called bigotry.

So, now what is the final reality? *Brahman*, *Turiyam*, *Atman*. And if that is the truth, then every *Jeevatma*, first of all, there are no number of *Jeevatmas*, only one *Atma*. But because of the bodies, we call it as if there are many, many *Atmas* are there, which is wrong. So, reality is one and that *Atman* is nothing but that *Turiyam*, that *Brahman*, whatever name we call it, *Satyam*. But the people who believe in that and want it and practice taking up some particular path, wholeheartedly believe that that alone is the reality, everyone else is wrong. What Sri Ramakrishna says is, everybody's watch is wrong, only the time that is given by the Sun alone is the reality. What does it mean? It means, for you this particular path is very suitable, either indicated by your Guru or chosen by you yourself. It doesn't matter, you pursue it, you will reach the goal. But do not waste your time in two ways. Don't think this is the final reality because it is to mistake the path for the goal. Second, don't think others are committing a mistake and they are going in the wrong ways. That means they will never reach the goal. That is completely to be discarded.

So, now Gaudapada wants to establish the reality of *Brahman* here in what is called *Turiyam* or *Ayam Atma Brahman*. That is, you are that *Brahman*. This *Jeeva Atma* is *Brahman*, none other than *Brahman* because nothing else exists excepting *Brahman*. For this purpose, he wants to bring especially the ideas and ideologies that were prevalent at his time before his time. Why so? Because we cannot predict what people are going to think after my death. I can only see what people thought in the past and what people are thinking right now. Take the example of Sri Ramakrishna's life, the Vaishnavas, the Shakthas, the Christians, the Muslims, the Sikhs. Everybody was convinced that his own path is right. But they want to teach everybody either out of goodwill or out of what we call fanaticism. That you people are ignoramuses, you are wrong. So, unless you come to my path, you are not going to progress in life. How do we know? Because anybody who understands the truth that God is one, everyone is calling upon God. Even a child may be saying only *Ba* or *Pa* but means the same father and the father knows it. God knows everyone is

calling upon me only. So, there are so many different varieties of convictions. We can't even call them philosophies because a philosopher at least must have some brain to reason properly to come to that conclusion. Excepting Advaitins, everyone is terribly convinced that his or her path alone is right, others are wrong.

And here from verse 20<sup>th</sup>, Karika 20<sup>th</sup> to Karika 28, 35 different views and I think sometimes he repeats himself in so many ways. Gaudapada wants to point out these are the different views. Before we go to all those things, we must understand something very very important point. What is the point that we must understand here? That even though we are talking or Gaudapada is trying to explain different views, he is not talking about somebody else. He is talking about each one of us. What does it mean? It means you think I am a follower, for example, of Sri Ramakrishna and I have come to the right path and maybe unconsciously there is a kind of snickering that others are okay but not as good as mine. But the point is what is our concept of the highest reality? What is the definition of reality? That is very important for us to answer this particular question, what is reality? Supposing, I am giving you the examples, one or two, you are terribly hungry, and you know if you don't eat food, you are going to die. What is the reality? I want to survive, that is the only goal of life. And, so, what is needed? Food is needed. Similarly, you are terribly thirsty, you have been starving of water for so many days, maybe it is extremely hot, water is not available, and you want to drink any type of water if it is available and water is the highest reality for you. Of course, water is not the highest reality. To keep the *Prana* alive is the highest reality. So, some people, they want to enjoy life. Somebody enjoys music, somebody enjoys science, somebody enjoys history. So whatever way we want to derive happiness and that becomes the greatest goal. So, this is what we must understand. Even though we are the only one being, at different times, when I am hungry, food is *Brahman*. When I am thirsty, water is *Brahman*. When I am tired, a beautiful cot for resting is *Brahman*. When I am running away from rain, from heat, from cold, shelter is *Brahman*. *Brahman* means here what is the most important thing. I hope you are getting what I am hinting at, that what we consider the most important thing in life and our mind is not going anywhere else excepting, acquiring that particular thing. For that moment that particular thing becomes the reality for us. So, from morning till evening, it is changing.

Let us divide all these realities into three categories. What are they? First of all, the external world. It could be money, it could be objects, it could be living, it could be non-living. It could be also higher *Lokas* like *Swarga Loka*, etc. Avoiding *Naraka Loka* also falls under the same category. Because we believe that there is a *Naraka Loka*, if I fall into it, suffering is very real, happiness also is very real. That is the reality and that is what we want to pursue. So, this external world is real and sometimes I neglect my very body, my very life. For example, there are people, especially *Rakshasas*, *Asuras*, demons, they are ready to cut off their heads in order to progress, in order to get what they want to get. Even though what they want to get is only power and position and honour and to enjoy the external world, etc. So, the first reality is related to the external world and when we come closer, then our body becomes very very precious. So, our eye is reality, our ear is reality, our heart

is reality, our legs, our hands, every part of our body is reality and there also we have got a hierarchy. If we have been given only a choiceless choice, do you want your leg to be cut off or your right hand to be cut off? Most likely, we will say you cut off my leg because my right hand or my left hand, accordingly whichever is more important for us, that is much more useful to me than anything else. Then supposing we want your hand to be cut off or your eye to be taken off, then we will say take off the hand but retain my eye because we consider the eye to be the single most important organ in the body which can bring whatever we want. So, like that and further saying we want to lose your eye, or do you want to lose your *prana* and then we say you take away my eye but let me live, *prana* is more important. And there are some people who think if my mind is going, if I am going out of mind, there is no point in living like a moron, like a piece of clay, it is better if I become mentally sick, I want to die. In fact, this is what you will see in this world today. So many people, they prefer to commit suicide, or they want aided death, assisted death. That is, many countries have given permission that they can do it. Previously, they used to give permission only for those who there is no hope but now they are giving permission. Human being has the capacity to think for himself or herself. He can choose whether he wants to live, whether he is 20 years old or 95 years old. Anyway, all these perversions are coming, and this is a very good example because why does such a government give permission? Because its concept of reality is that the individual is the highest reality. He can decide, she can decide for himself or herself and that is what the government believes. But there are some governments, especially influenced by Christianity or by Bible, God has given your life, you have no right to take it away. In fact, you can't even divorce once you are married. So many things are there. Marriages are made in heaven, etc., etc., etc.

Now, what we are talking here, whatever is the single most important idea to us, that happens to be the highest reality for us. The place of God is taken away by that single important idea for us. How do you know? Because we are ready to give up our life for the preservation of that particular idea. So, what is the essence of what I just now wanted to summarize? All these 35 different views of Gaudapada, that is, he is not talking about somebody else. He is talking about me and you and everybody else and we are not even consistent. We change our view of reality. When we are in the waking state, for example, the waking state alone is the reality. When we are in the dream state, dream state alone is the reality. When we are in deep sleep state, that alone is the reality. Even when we wake up and then analyse the other two states and then intellectually understand, but our practical behaviour shows that whichever state we are in, that alone is the supreme reality. For example, when we are in the waking state, we know that dream is merely imagination. When we are in dream state, we also know, if we are a little bit more analytical, that the waking state is also nothing but imagination. But do we behave as if these are imaginations or my whole life depends upon the reality? If a thief is coming, whether it be in the waking state or dream state, we will be running away equally from both these states. Because whichever state we are in, for the time being, so long as we are in that state, that state alone is the supreme reality for us. So, keep these ideas in

mind Gaudapada is talking about us. We may not have all these different types of opinions, but most of them we have got at different times.

With this background, we will go into the 19<sup>th</sup> Karika or verse, second chapter of the Mandukya Upanishad.

### Karika 19<sup>th</sup>

*Pranibhi Anatayasya Bhava Etahi Vikalpitaha*

*Maya Esha Tasya Devasya Yaya Sammohitam Swayam*

Earlier we have seen, our own deeper aspect of mind asks the question, if everything is changing, who is the witness or more precisely, who is the imaginer or who is the creator of all this changefulness? Because remember, only an unchanging conscious being alone can create all this through imaginations. And the answer is, it is *Atma Svayam*. *Atma* means you should never imagine *Paramatma*. Because *Paramatma* has no mind. Even to imagine, there should be mind. Then who is imagining? It is a peculiar combination of *Atma* plus *Maya*. Can we understand it? No. Can we explain it? Even much remote? No, not possible. But this is what the scripture is telling, and we must accept it. So *Atma*, as if it is endowed with a mind and it is not able to pass its time and so it is going on imagining, I will be the world, I will be the waker, I will be the dreamer, I will be the sleeper. This is how I want to do it because *Paramatma* is a focused personality. So, he is able to feel, I am the waker, not only imaginer, but he is a waker.

Now, there are two types of imaginations. When we are aware it is imagination, it is called daydreaming. When we really transform ourselves into what we imagine, that is called a dream state. This is the difference. So, in the dream state, you don't feel I am imagining. You say that is the reality. But upon waking up, we know it is nothing but our own imagination. Nobody else has helped us. Is it true? No, it is not true. Others are also helping us. How? Supposing you have seen a very wicked person, ferocious to look at, and he is chasing people and you have witnessed it, maybe from a distance, but that terribly frightened you. How fortunate I am that I am not in his sight, etc. But don't forget, what I am speaking is not imagination. Just imagine what is happening, a man with a gun in America, school, or shopping complexes, what they are doing it. So, there are people who are witnessing, who even captured the videos of those things. But when they go to bed and they are imagining, My God, it is God's grace that I have escaped. I could have been one of the victims. With this terrifying thought, he will go to that dream state, and he actually might imagine, many times this is called nightmare, that he is one of the people whom that killer had seen and he is squarely aiming his gun at this person, at me. And then you are terrified. Of course, you scream, and you fall, and you wake up and say, thank God, it is only a nightmare. So, when you are dreaming, you don't say, I am imagining, but that is the reality. But when you are sitting in an easy chair, relaxing, and watching something, and it will take you, that is called daydream. You are aware of the daydream. This is the only difference.

So, if we can do it, why not God also can do it? That is what He is doing. So, this is Deva's *Maya*. What is it? *Esha Maya Tasya Devasya*. This *Maya* belongs to Him. This

*Maya* is also called *Prakruti*. *Bhagwan* Himself says, *Maya Adyakshena Prakruthi Suyate Sacharacharam*. In the *Bhagavad Gita*, *Maya Adhyakshina*. By my very presence, my *Maya*, called *Prakruti*, creates this entire universe. How? It is just like a cinema is created, just like our dreams are created, not real, according to Advaita, but seemingly, imaginatively. And who is deluded? Himself. As if he is himself deluded. Is he really deluded? Not really. We have analysed this point very nicely, that even when you are daydreaming, you are very well aware that these are all my imaginations. What about dream state? Yes, upon waking up, you are witnessing the whole thing. And it is this witness who remembers all these things because precisely he is not involved in those experiences. The first 'I' is involved. The second 'I' is not participant. He is a witness. So, he is able to see all the changes. And the only thing is, we are doing it all the time. We are not focusing upon that witnessing. Spiritual life is to shift from the participating 'I' to the witnessing 'I'. So here, Gaudapada is telling all these beautiful ideas. The *Atman* is imagined. By whom? By the *Atman*. In what way? By *Maya*. So, what is *Maya* here? How do we imagine? With the help of the mind. So, this is called our *Manashakti*. Imagination is the power of the mind. In the case of us, it is called *Avidya*. In the case of *Brahman*, it is called *Maya* or *Prakruti*. So, the *Atman* is imagined as *Prana* and other endless objects by *Atman* himself. This is due to *Maya* of the luminous *Atman* itself, by which it is the *Atman*. Deluded? No, as it were deluded. As if it is deluded. As if you are daydreaming. So, the creation can be more accurately comparable to a daydream rather than a real dream. So, this is what we must understand. So, *Prana Adivihi*, what is the first thing? Creation. Creation starts with what? *Prana*. *Ananta Ischa Bhavaihi*. Infinite number of things. First of all, living and non-living. Then infinite number of non-living things. The mountains, the rivers, etc. Then the living. There will be insects. There will be microorganisms. Then insects. Then birds. Then plants. Then animals. Then human beings, etc., etc. So, what is the limit? There is no limit. *Ananta Bhavaihi Pikalpita*. *Kalpita* means what? Imagined. *Pikalpita* means what? As if they are all real. That feeling. And how does He do it? *Esham Tasya Devasya Maya*. And this is all done by the mind. And the mind of *Ishwara* is called *Maya*. That's why He is called *Sa-Guna-Brahma*. *Guna* means *Prakruti* or *Maya*. Along with *Maya*, *Brahman* with *Maya* is called *Sa-Guna-Brahman*.

And who is deluded? *Yaya* by his own *Maya*, just as we also spend our pleasant imagination. *Swayam Sammohita*. As if. Not really. As if, you know, a young child who is a fan of cricket. He will imagine if I can be what we call a cricketer. This stupid fellow, he could not get even six runs. But if I were there, every throw of the ball, I will run. Six runs I will make. Sometimes, you know, without running, if it has gone over the line, they are counted as six. So, in his imagination. Do you think he is such a fool that he doesn't know? He knows it. I'm only imagining. So deluded, yes, he gets a peculiar pleasure called vicarious experience. And that is exactly the *Atman* is doing it in his cosmic aspect. We are doing it as it were in our individual aspect.

And then there are nine verses and each verse practically has four different types of thinking. So, nine into four, 36. But the last one has got only three. So, 36 minus one, 35 different views that were prevalent either before Gaudapada, some of them

during Gaudapada's time, he mentions. But let us not think that only these 35 views are there. There are an infinite number of views are there but as a sample. But as I mentioned, all these things can be covered into three categories. Either you say the waking, dream, or deep sleep. *Jagrat, Swapna or Sushupti*. Or you can say the external world including heavens and hells and my body and my mind. There is nothing further. So, all the type of wrong notions about reality can be divided into these four. So let us now go from the Karika 20, verse number 20 until 28<sup>th</sup> verse.

*Prana Iti Prana Vidaha Bhutani Iti Tavidaha*

*Gunahai Gunadvida Tadvani Iticha Tadvidaha*

Before I go further, I want to warn you. There are different schools of philosophy and most of these schools of philosophies are mentioned. So, some of them have been accepted and all these schools of philosophies again can be subdivided into two. Those who believe in the *Vedas* are called *Astikas* and those who do not believe in *Veda Pramana* are called *Nastikas*. So whatever school of philosophy, their views are only their imaginations. It is not reality because the highest reality cannot be imagined, can much less be spoken of. But they are not wrong, they who sincerely pursue. As I mentioned, two conditions. Don't criticize other views. You stick to your view. You progress. Pray earnestly to the Divine. Lord, this is the *buddhi* you have given me. So, I am worshipping you with the intelligence you have given me. Now you will have to come and enlighten me. That is why in the *Shiva Mahim Nastotram* we get. So *Yadru Shose Shiva*. O Shiva, what type of nature you are I do not know. *Yadru Shose Tadr Shaha*, whatever you are, I am worshipping to that unknown being out of your infinite grace. Accept my sincere prayer, devotion and bestow your grace and reveal the reality to me.

This is what Sri Ramakrishna said. Simple words, O Mother, I am a fool. I do not know what you are really.

*Ke jane re, Kali ke Ma, shad darshane, na paye darshan.*

Who knows what Kali is, that is what God is? Even the six schools of philosophy have fallen back, unable to go even a little bit, not to go far. No, only a little bit and they fall down. So, out of your infinite grace, you reveal yourself. And even more meaningful song is there,

*Ge to mare jante pare, tumi na jana le pore.*

If you yourself do not reveal yourself out of your infinite grace, who can ever come to know you? It is not possible.

And how does God give us *buddhi*? It is impossible to know the highest reality with *buddhi*. Because *buddhi* or mind is limited. Therefore, the only way is that I must completely become one with Him. And I do not have the capacity to become one with Him. Only out of His grace, He will pull us into Himself. Look, I am you, you are me. This is the only way. Now, we will briefly go through this. Some people think the highest reality is *prana*. Some people think the *bhutas*, that is the *pancha bhutas* that are there, they are the highest reality. And some people think *guna*. *Guna* means three *gunas*, *sattva*, *rajas* and *tamas*. And some people think *tattvas*.

There are some people, especially some schools of philosophy worshipping Shiva. They think that God is *Pashupati*. Everything else is *pashu*. And we are all in the bondage called *mala*. So, this is what they call the *tattvas*. *Tattva* means a kind of philosophical view.

So, four different types of thinking, Gaudapada has enumerated in this 20<sup>th</sup> Karika. So those that know only *prana* as the highest reality, they call it *Atman*. *Prana* is *Atman*. And those that know *bhutas*, call it *bhutas*. Those knowing *gunas*, call it *gunas*. Those knowing *tattvas*, call it *tattvas*. Who are these people? Very briefly, we will go through it. *Atman*, this *Atman* or supreme reality. *Pranah iti*, that is *prana*. Here *prana* means, we are not talking my *prana*, your *prana*, an individual *prana*. We are talking the cosmic *prana* called *Hiranyagarbha*. In the Vedas, we have a *sukta* called *Hiranyagarbha Sukta*. It is composed of about 12 number of mantras are there.

*Kasmai Devah Havisha Videma*

To which other God are we going to offer worship, excepting that Deva? *Kasmai* means, to whom else. It is not a question; it is an assertion. There is no other God, but only one God. There is no God but God, as the Muslims say. And that is the highest reality. Who is that? His name is *Hiranyagarbha*. Collective *prana* in the Vedantic terminology or jargon or *paribhasa* is called *Hiranyagarbha*. We have seen it in Keno Upanishad. It is called *Prajapati* also. Sometimes *Hiranyagarbha* is also called the son of *Prajapati*. So, *Hiranyagarbha*, *Sutratma*, *Prajapati*, *Ishwara*, *Jaganmata*. These are what different people called *Hiranyagarbha*. So, some people think they worship *Hiranyagarbha*. What is the idea? *Hiranyagarbha* is the highest reality. And if we can worship, *Hiranyagarbha* will bestow upon us the highest reality. And thereafter we will escape birth, death, etc. We will become *Sat*, *Chit*, *Ananda*. Remember, every one of these people thinks what they are worshipping is equivalent to *Sat*, *Chit*, *Ananda*. So, *prana upasakas* think that *prana* is *Atma*. And these are called especially *Vaiseshikas*. And here it is the collective *prana* called *Hiranyagarbha*. So, these *Vaiseshikas* hold that *prana* or *Hiranyagarbha* is the cause of the universe. But this is also an imagination of the mind. Because according to Advaita, there is no creation at all. So, any type of notion that we entertain about creation, when the creation itself is not there, then any notion, any idea that we hold about the creation, he is the person from whom this creation is coming. This is all nonsense.

Remember, when Sri Ramakrishna considered *Jaganmata* as the creatrix of this world and he reached that state as if and Totapuri said, that is also a thought in your mind, you must destroy that. And by Mother's grace, that thought also was destroyed. The thought and the thinker both became one and he attained to the highest reality. And if anybody pursues whatever may be his view with complete sincerity and *bhakti*, the same thing will happen. God, out of His infinite grace, will remove all these partial notions and then He will reveal Himself as we get in the Isavasya Upanishad, that *Hiranyamaena Patrena Satyasya Apitamukham*, etc.

And there are the second type of people, *Bhutani Itichatagridaha*. *Bhutani* means there are some people, they are called materialists. We are all materialists. When we are hungry, when we are thirsty, when we are angry, *Shabda*, *Sparsha*, *Rupa*,



*Rasa, Gandha*, when we want to enjoy any of these things, then you go into a mart and purchase a beautiful perfume. Remember, we are thinking the body is the highest reality and the body has come from these *Bhutas*. The only thing is they are called *Charvakas*, they are called *Lokayatas*, they are called atheists, they are called materialists. And most of us fall under that category, even though we go on saying, Oh Ramakrishna, you are a *Parabrahma*. Because when we are hungry, we are nothing but *Lokayatas*. And then we have terrible discrimination. This rice is good, that sweet is not good, and that curry is not prepared properly, etc., etc. That indicates nothing but *Charvaka Mata*, etc. Enjoy it, I am not saying, but with complete awareness. *Bhutani*, only distinction is these *Charvakas*, they don't accept five *Bhutas*, they don't accept space, *Akasha*, but the other four, *Vayu*, *Agni*, *Jala*, and *Prithvi*. And everything has come from them. This is the highest *Ishwara*. So, these are the *Bhutas*, they must be worshipped directly. These are called *Lokayatas*.

Then there is another school of philosophy, by this time you should be familiar, they are called *Sankhya* school of philosophy. And they believe everything has come from *Prakruti*. *Prakruti* is constituted of three *Gunas*, *Sattva*, *Rajas*, and *Tamas*. So, these are the people.

Then the fourth type of category, *Tattvani Iticha Tadvidaha*. There are many people, but very prominently, there are some followers of Shiva. What do they say? Three things are there. Shiva is the *Atma*, and *Avidya* is binding all of us. He is power, and all are *Pashus*. That is, Shiva is the *Pashupati*. Everybody, all of us, the whole creation is *Pashu*, and we are all bound, and that binding factor is called *Pasha*. *Pasha* means that link, that rope, by which we are all completely tied. In Advaitic language, it is called *Avidya*. Because of *Avidya*, we are all *Pashus*, means animals, no better than animals. And Shiva is *Pashupati*, worship Him. So, He has got a trident. What does He do? He will destroy with one stroke the *Sthula Deha*, *Sukshma Deha*, and *Karana Deha*. This is called *Tattvavidaha*.

And in the next 21<sup>st</sup> verse,

*Padayati Padavidah*

*Vishayati Tadvida*

*Lokayati Lokavidaha*

*Devayiticha tadvida*

Again, another four different people who cherish, entertain four different fixed ideas about the highest reality. Who are they? Those acquainted with the quarters, *Padas*, call it quarters. Some people have identified that no, no, all this external world that is composed of five, *Shabda*, *Sparsha*, *Rupa*, *Rasa*, *Gandha*, that is taste, smell, touch, and forms, and noise, etc. *All this Shabda, Sparsha, Rupa, Rasa, Gandha*, is the only reality and nothing else is the reality. And there are some people who believe that so many other worlds are there. So, our goal is to go to those higher *Lokas*, avoiding the lower *Lokas*, and enjoy them. Who are these people?

As I said, that Shankaracharya, he says, I do not need any commentary upon these delusions or confusions. But Anandagiri says, because he is very familiar with all

the different schools of philosophy, which really we are not. So, with his help, we can imagine. Who are the first people in the second verse? *Padayati Padavidah*. That the highest reality is consisting of three states. What are the three states? The waking state, *Jagrat Avastha*, the dream state, *Swapna Avastha*, the sleeping state, *Sushupti Avastha*. What is their view? That in whichever state we are, that is the reality. Besides this, there is no other reality. Why do we say so? Because if they think *Turiyam* is the fourth state, then they are pure Advaitins. But no, these people are not Advaitins. They do not think about *Turiyam*. As you say, whichever state we are in, that is the real state. And don't bother your head with all these philosophical things. It is all nonsense. And try to enjoy as much as possible. And in the waking state, he is called *Vishwa*. In the dream state, each one of us is called *Taijasa*. In the deep sleep state, all of us are called *Pragna*. And this is the highest reality.

Gowdapada says all these are wrong. Why are they wrong? Because the *Atman* doesn't have really any part. To think, to know the *Atman* as without any part is called *Turiyam*. It is not that *Atman* has to be thought in four parts. The three parts are mentioned to say that they are not *Atman*. That is the only purpose. So, in this very *Mandukya Karika*, in the first chapter itself, we have seen *Chatushpath*. *Atma Chatushpath* means four quarters. But the *Mandukya Karika* tells us about the fourth part. Why? Because we don't need *Mandukya Karika*. We think when I am in the waking state, that is reality. When I am in the dream state, that is the reality. And when I am in the deep sleep state, that is the highest reality. So long as I can manage to be there. So, they are not right. And there are other people.

*Vishayaaha iti tadvidaha*.

There are pure materialists. Forget about God, rebirth, birth, after death, nothing is there. So just go on. *Shabda sparsha roopa rasa gandha*. Enjoy them. God has given you sense organs. If you have got four sense organs, God bless you, but enjoy those four. If you have got three, God bless you, enjoy these three. Don't go on thinking. Because a deaf man, he will not achieve anything by thinking. There is an organ called hearing. A blind man doesn't achieve anything. So, these are pure materialists, and they believe. And if you really think about yourself, if I think myself, we cannot deny that we are all this most of the time. And that is not reality. Why? The reason is every state is changing. Whatever is changing, by definition, is not reality. What is the reality? *Satyam*. What is *Satyam*? *Trikala Abadhitam Satyam*. Then there are people, they have some Vedic knowledge, they go on telling there are only three worlds, *Bhu*, *Bhuvaha* and *Swaha*.

So, this is the reality. And, therefore, what is the goal? There is a methodology. And you do some rites, *yajnas*, *yagas*. So, you make yourself happier on this earth which is called *Bhu Loka*. And then you go to higher *Loka* that is called *Bhuvan Loka*. Then you go to the highest *Loka* called *Swarga Loka*. The only goal, the only reality is these three *Lokas*. And every *Loka* affords gradually increasing amount of happiness. The goal in life is to attain to *Swarga Loka* and being there. And most of us that is what we want.

The fourth type of people, they are called *Karma Mimamsakas*. So, what do they believe? *Deva Iti Jata*. There are Devas like the Agni, Indra, Varuna, etc. And they are ruling this world. And if, somehow, I can please them, then they will give me happiness. They will protect me from all sorts of suffering, etc. So, our goal is to please them by doing rituals, by giving them offering, etc. Don't bother your head that there is a highest reality. This is the only reality. In a way of speaking, they are practicalists. That means they want to do. So, this is also wrong for various reasons.

Now we will go to the 22<sup>nd</sup> Karika.

*Peda Iticha Vedavidho Yagna Iticha Tadvidaha*

*Bhokta Iticha Bhoktravidho Bhogya Iticha Tadvidaha.*

Again, four different types of views. What is the highest reality? What is it? Those who believe in the Vedas, especially in chanting, especially only what is called believing in the sound aspect of the Vedas, they believe you just go on chanting, chant Gita, chant Hare, Hare Rama, Hare Krishna, etc. So, these people, *Vedaha*. So, what the Vedas advocate to us is the highest reality.

There is a second type of people. No, no, no, it is okay to have faith in the Vedas, but that will not do. There are certain actions that are injunctions by the Vedas. You must do them, and they are called *Yagnas*, *Yagas* or rituals. And they believe in rituals because simply chanting will not do. What are we talking? That some people believe chanting itself is enough. There is a school of philosophy that believes you don't need anything. Holy Mother also gives a similar teaching, *Japa Siddhi*. You don't need anything. Just going on doing *Japam* and through that you will attain. Will we attain? Certainly, we will attain. All these are not wrong. But they think others are wrong. That is wrong! And they think this is all the reality. That is wrong!

So, some people advocate the ritualistic portion, *Karmakanda* of the Vedas. Then there are certain types of people, especially those who follow Sankhya philosophy, that *Atman* doesn't do anything. Whatever is done is done by *Prakruti*. But enjoyment, *Bhokta*, *Atma* is the *Bhokta*. That is the reality. So, you also identify that I am the enjoyer and go on enjoying it. But there are some people, and they say, no, no, no, *Atma* is not the *Bhokta*. *Atma* is what is enjoyed. That is every object is nothing but *Atma*. These are the four different views. Again, they are also wrong because it is a very limited view. But Gaudapada is not advocating that you should give up all those things. What he is telling really is that one should go on practice them because that is the understanding God has bestowed upon you with sincerity. And pray to God, O Lord, enlighten me. *Dheeyoyona Prajothayath*. Go on doing according to your understanding. And when the right time comes, God will expand your understanding. And that is what he is telling.

What is the important takeaway? Every path will lead us to the same goal. We should not condemn anybody. Condemnation is not intended. But what is intended is two points; that don't think your opinion is the highest opinion, the last opinion, because you yourself will change. Second point is don't condemn anybody who

dares to think in different ways than you. This is called bigotry. This is called fanaticism. This is called religious intolerance, religious discrimination. Avoid that one. This is the important message of Sri Ramakrishna. And we will talk about the next one in our next class.