

MANDUKYA KARIKA- LECTURE 89
SWĀMI DAYATMANANDAJI

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

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

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवागँसस्तनूभिः ।

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||

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 are studying the second chapter of the *Māndukya Kārikās*.
And this chapter has got 38 *Kārikās* or *Shlokās*, explanatory verses of the *Māndukya Upanishad* according to pure *Advaita Vedānta*.

Now, we have come to the verse where the explanation of the very name of the chapter, *Vaitathya*.

***Tathya* means as it is.**

***Vaithathya* means it is something else.**

We mistake it as something else. It is what we call *Mithyā*.

But yet, even though we are using the word *Mithyā*, it is not *Mithyā* until we know *Satyam*. Just as when we are experiencing a snake – Until light is brought out and then the rope is revealed, which is the *Satyam*, which is the *Adhishtānam* of the snake, the idea of the snake, that it is unreal, will not go.

That is why when a teacher teaches that this is *Mithyā*, we have to go by faith. But after hearing, we have to think, how come my experience is diametrically opposite to what my *Guru*... My *Guru* means all the *Rishis*, realized soul, tell, and then I have to come. We have to start to understand it, not as *Mithyā*, but by defining it in understandable language.

What is *Mithyā*?

- **That which is ever-changing.**
- **That which is external.**
- **That which comes and goes.**
- **That which depends upon me, the *Sākshi*, the observer, that is called *Mithyā*.**

But a great truth has to be kept in mind, *Mithyā* or what is seemingly real can never be seemingly real until it is based upon some truth. When we say mistake we miss the truth and take it as something else. That is why even in the English language, certain words are there like disease – dis-ease. So, mistake – mis-take.

Unless we know the truth, whatever we are experiencing, that would be the truth.

So *Gaudapādā's* time, which is nearly probably 1600 or 1700 years earlier. *Shankara* Himself was in the 8th century. His *Guru* was *Govindapāda*. And His *Guru* was *Gaudapāda*. At least there must be 60-70 years earlier to *Shankarācharya*. There were so many opinions.

What opinions are we talking about? Concepts of reality.
(05:28 mins)

So in the 20th verse or *Kārikā*, *Gaudapāda* said, 'I am going to outline a few of them', not all of them. And how many he outlined?

35 misconceptions from verse 20th to verse or *Kārikā* 28th. In 9 *Kārikās*, 35 different types of concepts of reality, which some people choose to call confusions - confusing something for reality are being outlined.

Now, who are those people? We should not think they are somebody else. They are our own selves. We ourselves are the people who are confused.

I mentioned in my last class, I would like to reiterate it and emphasize it. What is it? When I am hungry, food is the only reality. When I am unable to breathe, air is the only reality. I don't say, 'O God, Oh *Parabrahman*, O *Lakshmipati*, O *Govindā*, *Dāmodara*, please come.' Even if He comes and says, let us have a chat, we will kick Him aside and say, 'Just let me live.

Let me have some pure air, some air to breathe', pure or good or clean or foul or whatever it is. 'And let me get a little bit rested.'

So whatever is going to destroy us and if there is some remedy for that destruction, and that remedy is what we call *Prāna*.

That's why if somebody rescued us, 'You are my God', we say.

So different conceptions are there. And then, only thing is we are changing all the time

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When I am thirsty, water is my God.

When I am hungry, food is my God.

When I am tired, bed or rest is my God.

At different times, we think of reality in different ways. And then we also react accordingly. And whatever we need at that moment, for that length of time, that is the supreme reality.

So, all these confused people are not somebody out there - we ourselves!

But our greatest confusion, as I mentioned earlier in my last class, can be divided into three parts -

- 1) Either I am identified with my possessions
- 2) or I am identified with my body, most likely both of them.
- 3) And a few rare people are identified with the mind.

They are called idealists, not people who idle their time. Idealist means they are with higher ideals. An artist, for example, a scientist, for example, etc. Their consciousness is much elevated. For them, their ideal is the supreme reality as far as they are concerned.

Some people are highly moral people, for example, truthful people. What is the *Prāna* of the truthful people? It is truthfulness! For example, for *Kshudirām*, for *Sri Rāmakrishna*, for people like Them, truthfulness. They will never deviate because they consider deviation from truth is a deviation from *Satyam*, reality. So they are ready to give up their, even, life.

Even some patriots like Bhagat Singh, he gave up his life cheerfully, joyfully, knowing fully well. So for him, *Deshbhakti* is the highest reality.

For *Swāmi Vivekānanda*, serving other people is the greatest reality. For *Sri Rāmakrishna*, God-realization is the highest reality.

So, don't think everybody is worrying about God-realization. For most people, the first obstacle or reality is possessions.

(10:06 mins)

How do we know? When a person is ready to give up his life in order to save a little bit of his possessions, either money or house, or family, or children...

Remember, all these are possessions. So that's why we use the sixth case.

My family, my house, my car, my country, etc. etc. And it is all based upon *Dehātma Buddhi*. And most of us are intensely stuck with this.

And we can also make fun of *Totāpuri*. His stomach ache caused him to think philosophically, 'My problem is my stomach and therefore if I get rid of my body, the stomach will be gotten rid of. And I will be sitting in *Brahmajnāna*. Nothing doing. Because the Divine Mother wanted to say there is nothing but reality. 'You have reached the roof and you must know everything as real.'

Body is real, mind is real, and all these, the entire physical world is real. *Brahma Satyam, Jagat Satyam*. That was the truth that came out of the mouth of *Swāmi Turiyānandaji* who passed away here.

This is what *Gaudapāda* wanted to point out in the 19th *Kārikā*.

So many people, He only outlined 35 people. And from 20th onwards, there are different people. And we discussed already - 20, 21st.

We will just mention it so that the thread is connected.

प्राण इति प्राणविदो भूतानीति च तद्विदः।

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः॥

Prāna iti prānavido bhūtānīti ca tadvidaha।

Gunā iti gunavidaha tattvānīti ca tadvidaha॥

Some people know *Prāna* as *Ātman*.

Some people *Bhūta* - means here *panch-bhūtās*, they call them the highest reality.

For some people, especially *Sāṅkhyans*, the *Gunas*, three *gunās* - *sattva*, *rajas* and *tamas* are the highest reality - *Prakriti*.

For some people, especially *Shaiva Siddhānta* - *tattvās*. That is *Shiva* is the *Paramātmā* and we are all, He is *Pashupati*, we are all *Pashus*. And His power of delusion is called *Pāsha*. So these are the *tattvās*, that is a bit philosophically.

Then next *Kārikā*,

पाद इति पादविदो विषया इति तद्विदः।

लोका इति लोकविदो देवा इति च तद्विदः॥

Pāda iti pādavidō vishaya iti tadvidaha

Lokā iti lokavidō devā iti ca tadvidaha॥

There are some people, for them, this universe in which we live and which gives us three types of experiences - the waking, the dream and the deep sleep, this is called *pāda*, that alone is the reality. That means this world is reality. That means my body, my mind, my personality is the reality.

And there are some people, of these *Dehātmavādins*, *vishaya iti*, some people give up their life for the sake of objects, acquiring objects. Some people's *prāna*, *pancha-prānās* are completely reposed in acquiring things. Some people's *pancha-prānās* are reposed in enjoying them. Some people's *pancha pranas* are reposed in protecting them. Some people's *pancha-prānās* are reposed in trying to pass it on to whom they consider my family, etc. This is the second category.

***Lokā iti lokavidaha*. There are some people - *Swarga Lokā* is there, *Narka* is there - *Narka* is to be avoided, *Swarga* is to be obtained. So they will think that *Loka* is true, *Swarga* is true. We want to go to *Swarga Loka*. And I heard many of the devotees of *Sri Rāmakrishna*, when I asked them, making a little bit of fun of them, 'Do you want God Realization?' They said, 'My God Realization is we want to go to *Rāmakrishna Loka*.'**

And every *Lokā* is a limitation. *Rāmakrishna* – fine, is a first class doorway, royal doorway, but it is also a limitation. You should forget *Rāma* and *Krishna* and then go to that which is obtainable only by the process of *Neti Neti*.

Then there are people, they want to contemplate *Indra*, *Chandra*, *Varuna*, etc. And there are people who want to contemplate on *Yaksha*, *Rakhasa*, *Pishacha*, that has been beautifully outlined in the *Bhagavad Gitā*.

Devān deva vidoha yāntihi. Those who worship Me as God, they will attain to that.

And there are some people whose *Ishta Devatā*, the *Bhuta*, *Preta*, *Pishacha*, they want powers. So for them, that is like that.

So *devā iti ca tadvidaha*

(15:30 mins)

Then the next one that comes is also 22nd.

वेदा इति वेदविदो यज्ञा इति च तद्विदः।

भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः॥

Vedā iti Vedavido, yajnā iti ca tadvidaha

Bhokteti cha bhoktrivido Bhojyamiti ca tadvidaha॥

This is where we have to start in today's class.

There are some people, for them the highest reality is *Vedās*. Those knowing the *Vedās* call it the highest reality.

Those acquainted with the sacrifices call reality as sacrifices.

Those conversant with the enjoyer, designated *Brahman* or *Ātman* as the enjoyer.

And those who identify the objects of enjoyment with *Ātman* call it as such.

Now mind you, if you want to become a philosopher, a dull fellow cannot become a philosopher. He must have a very sharp mind. But what we have to admire in these people is that they really believe that what they believe is the highest reality.

What happens to them? Nobody will say, especially Hinduism, that, 'You fellows, you are all wrong, you are going to go to hell.' No! We say it is fine.

The moment you follow your path sincerely, God will come and then direct you to a higher and still higher and highest reality.

This was what *Sri Rāmakrishna* wanted us to understand. Somebody started from Calcutta. His greatest desire is to have the *Darshan* of the *Lord Jagannātha* at *Puri*. But

he started walking towards the North. And then because of his sincerity, he must be inquiring, 'Am I on the right way?' And somebody said, 'No, my good man, you are taking a wrong pathway. You turn towards the South. *Puri Jagannātha*, It lies towards the South. And he will reach the goal.

So if, provided we are sincere, we will also reach the goal. All of them, as I said - we are all of them. At different times, depending upon what we urgently need, we also fall into one or the other of these categories.

So here there are some people, they say, 'What is the origin of the universe?' *Vedās! Vedās* are eternal. *Vedās* are *Apaurusheyās*. So they really believe this entire world is created because of the *Vedās*.

And *Vedās*, particularly in the first part of the *Vedās*, teach about *Karmakānda*. *Karma* means action. And if the action is good, we will go to higher *Lokās* and we will be happier people. And if the *Karma* happens to be evil, then we will go to suffering worlds.

But according to Hinduism, there is no eternal heaven nor eternal hell. Another opportunity! As many opportunities as necessary will be given to each one of us, whether we believe in Hinduism or not. God, those who come from God cannot get destroyed. Everybody will be reaching Him only in the end.

But at this moment, some people believe that everything has come from *Vedās*. Even they go to the extent of saying, we believe in the *Vedās*, but we don't believe in God.

In fact, according to Hinduism, a definition of belief or faith is not faith in God, but faith in the eternal *Vedās*. *Vedās* are eternal. They are not human concoctions. They are eternal knowledge.

And it is the *Vedās*... Even *Brahmā*, taking the help of the *Vedās*, has created this universe. It means that *Brahmā* is like a grandmother, or a farmer, who takes different seeds and he prepares the field. And he throws all the seeds into the earth. And then when water is given, every seed makes itself into its particular variety.

So we are the *Brahmās*. What we call the *Paurānic Brahmā* is nothing but just an instrument for us to manifest ourselves.

(20:35 mins)

This is what *Sri Rāmakrishna* illustrates beautifully.

A grandmother, she gathers at the end of the beginning of the summer season, all the seeds of different vegetables. And when the rainy season comes, by that time the seeds are mature and ready. And again, she removes all the rubble and rough things, and cultivates the garden a little and throws all the seeds she knows. And then every seed becomes its own manifestation.

Brinjals as brinjals, and bottle gourds as bottle gourds, lemons as lemons, mangoes as mangoes, etc, etc.

So some people say we don't require anything except the *Vedās*.

There are other people in the *Vedās*. *Karmakānda*, *Yajñās* are there.

Do you have a desire for money? Then you study, you recite the *Sri Suktam*.

Do you want buddhi, intelligence? Then you recite *Medhā Suktam*.

Do you lack faith? You recite the *Shraddhā Suktam*, etc.

So yajñā iti ca tadvidaha

Those who have tremendous faith, *Yajñās* will give me all that I need. That is my God realization. I don't need... They are also partially right. But at the same time, though they are not completely right, but they are on the way.

The point is they will not be left out, they will be progressing slowly.

Bhokteti cha bhoktrividaha

There are some people, they consider, especially *Sāṅkhyās*, *Purusha* is only an enjoyer. He doesn't do any activity. He is not the, what we call *Kartā*, doer of any action. So, *Prakriti* does everything and *Purusha* enjoys everything. Obviously it is wrong because if I do something, I have to experience. If *Prakriti* does something, *Prakriti* has to experience, not *Purusha*.

But this is what is their belief, that is fine. They have some belief and if they pursue their own faith, they will be progressing.

And there are some people - I don't understand this enjoyership and all those things. All that I know is, if I have first class food and that is my life has become fortunate and I have become a fulfilled person, *Kritakriti*aha, I am the luckiest person. So what do we call them? *Kumbhakarnas*! Eat and sleep. That is what? *Bhojyamiti ca tadvidaha*

Vedās. Four *Vedās* - *Rig Vedā*, *Yajur Vedā*, *Sama Vedā* and *Atharva Vedā*.

They cannot be reality because these *Vedās*, they cannot be reality because they are sounds. They are what is called particular knowledge of the objects.

But there is a sect in Hinduism, they are called *Vedins*, followers of *Vedās* who believe that the rock bottom foundation of the entire *Jagat* is nothing but the *Vedās*.

There are some people and I don't want to go into the details, they are called *Baudhāyanas*. And they are adept in doing, performing the *Yajnas*, *Yagās* of the *Karmakānda*.

And the upholders of sacrifices like the *Yajnas* think that *Yajnas* like *Jyotiṣṭoma*, *Agnihotra*, etc. That is the highest reality because through them they will go to *Swarga Loka*. According to them, the sacred sacrifice performed in the past with sincerity and devotion, strictly according to the injunctions as given in the *Vedās*, is the ultimate cause for the present world of the living creatures.

Why is a person born a poor person? He did not do proper *Yajna*.
Why is a person rich or powerful, or good family, very good health, etc.?
Because he did all these *Yajnas*, *Karmas* and this is the result.
(25:05 mins)

But this is also an illusion. Because the difference – that I am the doer, and here is the instrument of doing, and here is an act I am doing. These are all done in the course of a short time. So that the result of whatever is done in a short time cannot give me eternal happiness. Again and again we have to come.

That is the fact *Bhagavad Gitā* is outlining to us.

क्षीणे पुण्ये मर्त्यलोकं विशन्ति।

ksine punye martya-lokam visanti

As soon as *Karmaphala* is over, as soon as the credit is exhausted, the hotel people will kick us out. *Swarga Loka* is a higher, etc.

And according to *Sāṅkhyās*, the ultimate reality is *Purusha* who is an enjoyer but not a doer. That is also wrong.

Then there are gluttons to whom the only reality is to have delicious food.
These are also called *Chārvākas*, etc.

So there are some people, they are called *Supakas*. *Supakas* means those who prepare soup, that is, cooks. And they think to be a good cook, so that I can prepare first class things for myself and enjoy. That is the highest reality.

This is a *Vichitra Jagat* where so many wonderful things are there. Some people's only ambition is to become best cooks.

So what *Gaudapāda* wants us to convey. They cherish these ideals as the highest goal of life. Reality means – highest goal of life. They are okay but it is not the highest reality.

Then we move on to *Kārikā* number 23. You must have noticed I am not taking a long time. Because at the end, *Gaudāpada*'s only view is, all this is not the right conception of reality. But he will not condemn. Hinduism will not condemn. That's an important point.

That's what *Swāmi Vivekānanda* wanted to tell to the *Rājā* in Rajasthan. 'O king, when a person bows down before a stone, addressing it as God, he is not foolish enough, so dull, so stupid that... he also knows mere stone cannot do anything. But the stone, just as you are reminded of your father and grandfather and great-grandfather by looking at the pictures, drawings of them in your hall. These people by seeing a particular stone, they are reminded of God Himself.'

There is a funny story and I have quoted it a few times. But you can enjoy it, how this reality comes. There was a village and the villagers had to go to a bigger village for all their purchases, or selling and buying, etc. On the way, there is a rock. And then people used to use it to make nuisance by answering calls of nature, because they found it a very convenient place. But it was very inconvenient for many people because of the smell. Even the people who desecrate it also have to suffer. But they are such crude fellows, they don't mind. Convenience! Immediate convenience is what is their goal.

So one clever fellow, and probably the whole village was a worshiper of *Shiva*. One evening, he probably went with one or two people, similar thinking people and washed up the whole place. And then he put what is called *Chandan*, *Kumkum* and then turmeric and garlands, etc. And then named it *Mutralinga*, like that. And then from next morning, people started, 'Oh, we never knew about it. This is *Shiva* Himself.' Any rock, any stone can be *Shiva* and started *Shashtāng Pranams*, the nuisance has stopped.

Anyway, what is the point here? That is why when *Swāmi Vivekānanda*, *Narendranāth* started criticizing *Rākhāl*, that you promised to the *Brahmos* that I will never worship these idols, etc. As soon as He came into contact with *Sri Rāmakrishna*, He reverted

back to His natural, His own nature, which is, He was a devotee. He was a devotee of *Mother Kālī* and bowing down, etc.

(30:07 mins)

Narendra chided Him and *Sri Rāmakrishna* chided *Narendra* and said, ‘You are a dull-witted person. You don't understand. There are many people including you’, and *Sri Rāmakrishna* predicted, ‘You may think that I don't want to worship, but a time will come when this very *Narendra* will be panting like a dog for the darshan of the *Ishta Devata Mūrtis*.’

And then interesting, in the very first chapter of the Gospel, we see *M* arguing with *Sri Rāmakrishna*, ‘I am a believer in the formless aspect of God.

How can God be having... either He is with form or without form?’

Sri Rāmakrishna said, ‘He is with form, without form and beyond both form and formlessness.’

And then the description comes. By whom? By *M* himself. In the very Gospel, one day he went to the temple and then he saw. Everyday he used to see, whenever he visited, *Sri Rāmakrishna* entering the sanctum sanctorum, and then bowing down and fanning the *Divine Mother*.

And the description goes, *Rāmlal Dādā*, who was the priest at that time, he knew *M* very much. So he took him inside the... probably it was the first time that he went. And *M* was overwhelmed with the presence of the *Divine Mother*. After all, the Mother must be vibrating like a living Mother because of *Sri Rāmakrishna*’s worship, etc. *Jāgrat Devata*. And he felt thrilled.

And then he saw many times from outside, *Sri Rāmakrishna* fanning the *Divine Mother*. And immediately he asked *Rāmlal Dādā*, ‘Can I fan?’ And graciously he gave permission. Immediately he took up the fan and he was getting such joy, which at no time he got.

Similarly, *Narendra*, because of His poverty, came to plead *Sri Rāmakrishna*.

Sri Rāmakrishna asked Him, ‘Go and ask yourself.’ And He beheld this marvelous *Saguna Brahmā* in the form of *Mother Kālī*. And He forgot everything. ‘Mother gave me *Viveka*, *Vairagya*, *Jnāna* and *Bhakti*.’ Completely forgot, ‘I want money’, etc.

Even after the third time, when *Sri Rāmakrishna* reminded Him. This time He remembered, but He said, ‘I was ashamed.’ It is like approaching a king who is very pleased with a person and asking, after being granted, ‘Whatever you want, I will give you. Ask, what do you want?’ ‘I want some pumpkins.’

That's all. Will anybody do that? Unless that fellow is a stupid, idiotic fellow, nobody will do that.

So like that, when we really go to God, 'Mother, may I live a long time.' And 'May I become a scholar.' 'May I hold a magistrate's position.' Or 'May I become Prime Minister.' Or 'May I become a great scientist.' All these desires – not that we will discriminate and discard them, they will automatically fall.

When you take an ice ball in front of blazing fire, you don't need to say anything. By the very power of the heat, all this ice will melt and becomes not only water, it will evaporate also then and there. Somehow, if we can go there.

So, worshiping God with form, don't even say it is a doorway to the formless. Don't even say that. Because millions, or billions, I would say, have realized God with form. Because I would say, **God with form is one doorway. God without form is another doorway.**

I would even go so far to say, if anybody says, I would like to think of God without form. 'Sir, what comes into your mind?' And that fellow will not be able to tell me. Because whatever he tells, 'It's like the sky.' You are seeing the sky. 'It is like a vast ocean.' You are seeing an ocean. 'It's like a vast desert.' You are seeing a desert. What is it that you never experienced? And you can imagine God like that. It is impossible. So, this is the idea, the background.
(35:03 mins)

But different people cherish different schools of philosophy.
And on what does it depend? Upon 2 things. Our past *janma samskāras* is one.

Like *Vijayakrishna Goswāmi*, because of his present idealism, he joined the *Brahmo Samāj*, who are supposed to worship the formless aspect of God. But his *purva janma samskāra* is firmly rooted in the worship of God with form by his very ancestors, *Goswāmis*.

Sri Rāmakrishna immediately, the spiritual past master, saw the problem. 'You are not going to progress in spiritual life. So, what are you doing?' He did not say that or he might have meant it. I don't know. In brackets, (in this wretched non-spiritual *Brahmo Samāj*, come out) And *Vijayakrishna Goswāmi* understood. He came out. That created a furore again. Some antipathy feelings against *Sri Rāmakrishna* also.

The point I wanted to tell you is all of them, if they do whatever they are supposed to do with the present understanding, with complete faith, they will also progress.

With this, we enter into the 23rd *Kārikā* .

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः।

मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः॥

Sūkshma iti sūksksmavidaha sthūla iti cha tadvidaha ।

Mūrta iti mūrtavido amūrta iti cha tadvidaha ॥

So, the knowers of the subtle, that is, *Ātma* as the *Aṇor aṇīyāns* or *Anus* or *parmānus*. Designate it as the subtle.

The knowers of the gross call it gross.

Those that are familiar with a personality having a form, call it a person.

And those that do not believe in anything having a form, call it a void.

Who are they?

Not ordinary people like us, but certain followers of certain schools of philosophy. We will very briefly come to know about it because that is not essential for us. As I said earlier, *Shankarācharya* doesn't comment upon these 20th to 28th *Kārikā*. It's only *Ānandagiri* who tells us what *Gaudapāda* really is wanting us to understand. Whom is he indicating through these usages?

***Sūkshma iti* – knowers.** There are what are called *Nyāyaikas*. Those who follow the school of *Nyāya*. They believe that the whole universe is the result of what we call *parmānus*. That is the subtlest of the atoms. Everything is made up of the atoms. And the atoms do not have consciousness. But at some point of time, consciousness has come.

And if you ask the physicists, that is what they say, that the whole universe has come from what is called the Big Bang, which is the subtlest form of the atoms. And time and space are born, etc., etc. So this is what we need to understand.

Sūkshma means *parmānu*. The entire Jagat is made up of *parmānus*.

***Sthūla iti* – the gross body.** There are some people, *Chārvākas*, called *Lokāyatas* also. For them, body is everything.

And this whole universe is made up of 4 *Bhūtas*. That is *Vāyu*, *Agni*, etc. And this is the highest reality. The gross body cannot be the ultimate reality. It is a dead or sleeping man. Instead of the body being in existence, it is unconscious.

When we are unconscious, we are not even aware of the body. Therefore, if the body is the highest reality – this dead body, an unconscious body, a sleeping body cannot be the reality. So, any single, not only body, any single limb of the body is insentient. Therefore, even their aggregate cannot constitute the conscious reality. So these are a section of what is called materialists. Most of us are like that only.

Then these are also called *Dehātmavādins*. That is, those who think the body is everything.

Who are these people? If you are familiar with some *Upanishads*, in the *Chāndogya*, *Prajāpati* declared – the knowers of *Ātman* will get all their desires fulfilled. And *Indra* as the representative of the *Devās*, Gods; And then *Virochana* as the representative of the *Asurās*, that is, body-minded people, came.
(40:03 mins)

And the *Prajāpati*, as a teacher, told them that you perform *tapasya* and after some years you come here. And then they came, I think about 31 years. And then the first teaching is, ‘Go and look at your reflection in a pan of water.’ And they went and looked. And they looked at their bodies. And what you see, that is the body.

Virochana was very happy. ‘My Guru taught me what is *Ātman*. This body is the *Ātman*.’ He went back. He became the leader of a huge religious followers. *Khāo, piyo, mazā karo* – Eat, drink, have fun. These are called.

Then there are people. *Mūrta iti – Āgāmikas*. That is, those who believe, what is called *Purānas*, etc. *Shiva* with a trident. *Vishnu* with a disc, *Chatur-Bhuja*. And *Divine Mother Durgā* with ten hands – This is the ultimate reality.

Every devotee thinks, my *Ishta Devata* is the ultimate reality. All this also is fine as a means of progressing. But they will have to slowly go back.

So *Mūrta* means God imagined as a concrete form. And that is the highest reality.
Vishnu lives in *Vaikuntha*.
Shiva lives in *Kailasha*.
Devi lives in *Devi Loka*.
Krishna lives in *Guloka*.
Rāmakrishna lives in *Rāmakrishna Loka*.

And some incidents also, unfortunately, go to reinforce. 'I was taken to a distant land. There I saw *Sri Rāmakrishna* as the Lord. And there I saw that they kept me by His side. And I was so happy. That is the *Vaikuntha* or *Guloka*.

And then after some time, they asked me to come. And when I looked at my own body, I felt repugnant to enter into it.' This was what the Holy *Mother* is telling.

And then *Sri Rāmakrishna* Himself saw. 'I went to the *Saptarishi Mandala*. And I saw all the *Saptarishis* sitting and meditating.'

And if I ask any one of you who are listening to my talks, that how did the *Rishis*, *Saptarishis* look? Did they have a beard or clean shaved? They can't have a clean shave because there was no barber there. And is it white or completely black, or completely white, or half black and half white? You will undoubtedly, without a moment's thought, you will say, 'They are pure white bearded.' That means they are old people. No young person is there.

Only one young being was there. That was *Sri Rāmakrishna*. He was a small baby also.

So *Akhanda Rājya* - indivisible realm. And these 7 *Rishis* were there. And one of them is supposed to be *Swāmi Vivekānanda*, future *Swāmi Vivekānanda*. You just imagine.

So this is called those who think God with a form.

Are they wrong? No!

But is it complete? No! It is incomplete.

But they will progress. God himself will take them with a loving hand and unravel everything.

Because remember, **that which is with a form is limited**. And if you imagine **anything unlimited, then it becomes formless**. A huge *Maidan*, huge *Ākasha*. What form do you have of this space? You cannot do that.

Amūrta iti. Amūrta means void - Shunya.

There is a school of Buddhists. They are called Nihilists. ***Shunya-vādins*. And they say that the ultimate reality is an absolute void. It is an illusion.**

And a void also should have a knower. And so cannot be the substratum of the positive fact of the empirical universe. This is their idea.

It is countered by this argument. What is that argument?

If it is complete *Shunya*, ultimate reality, then there cannot be anybody who knows it as *Shunya*. Because to know that that is something *Shunya*, the knower should be

separate from the ultimate reality. And if the person who is witnessing, if he is seeing something...

Something non-existing, nobody can experience. If anybody is experiencing something, it must be only something which is existent. Whatever name you call it, whether it is space, fire, water, etc.

So these are the ideas. They are okay. But they will also progress further.
(45:01 mins)

We move on to *Kārikā 24*.

काल इति कालविदो दिश इति च तद्विदः।

वादा इति वादविदो भुवनानीति च तद्विदः॥

Kāla iti kālavido dish iti cha tadvidaha।

Vāda iti vādavido bhuvanānīti cha tadvidaha ॥

The knowers of time, or I would say the worshippers of time call *Ātman* as *Kāla*.

The knowers of space call it space.

And those versed in disputation call it the problem in dispute. That is what is called rational people.

And the knowers of the worlds call it the worlds.

But for *Ānandagiri*, it would have been difficult for most of us to understand.

So who are these people who consider God as *Kāla*? Astrologers, even astronomers.

The astrologers and astronomers believe that the world has emerged out of the eternal factor called time.

And the world is sustained in time and will be going back into that point of singularity in time.

This is what the modern scientists, physicists, especially led by Stephen Hawking, what did they say?

The whole universe contracted itself into a point where time, space, causation disappeared. And something happened, that is what he called Big Bang.

And how big that bang is? God alone knows whether there was a bang or not because nobody is there. And the scientists tried to prove. Even now, the sound that emerged can be heard through some instruments. In fact, I also heard it and I did not find whether it is big. It is actually a very small sound. It is not a Big Bang at all.

So astrologers - 'Why are you like this?'

'Because you are born at this particular conjunction of all the *nakshatras*, etc.'

Time! Time is everything. - A baby is born in time. Baby grows up in time.

And the baby disappears also in time. Appearance and disappearance happen in time.

There is nothing greater than time.

And are we worshippers of time? We are the greatest worshippers of time and also timelessness.

What am I talking about?

Whenever you say *Mother Kālī*, *Kālī* is nothing but deification of time. Worshipping time as reality. And we call it *Kālī*.

And time always springs from timelessness.

And that timelessness is called *Shiva* or *Mahākāla*.

So we are also worshippers of time.

We meditate at a particular time.

We get up at a particular time.

We eat at a particular time.

We marry at a particular time.

And we die also at a particular time.

And then there are people, *dish iti cha tadvidaha* - There is a school of thinkers. They are called *Swarodaya-vādins*. Because we don't know about them... Thinking, are they people who turn to the southern side and worship it as God? Yes, *Yama Dharmarājā* is supposed to be ruling the southern side. And so many people are frightened to face the South. They want to face the North.

But there is one deity, manifestation of *Shiva* called *Dakshināmūrti*.

He is facing the South. Why is He facing? 'I don't care because *Yama Dharmarājā* is my servant.'

That's why there is a story of *Mārkaṇḍeya*. *Yama Dharmarājā* came to catch hold of him. And this *Mārkaṇḍeya* caught hold of *Shiva's* feet. And then *Yama Dharmarājā* thought, 'Who is this *Shiva*? I will have to snatch this person.' And *Shiva* gave him such a kick. And *Yama Dharmarājā* even now trembles at the very name of *Shiva*. That is why one of the epithets of *Shiva* is called *Mrityunjaya*.

So the Eastern side is very good. All Hindus turn towards the Eastern side.

And then go on praying to the *Surya Deva* every day morning. But all the Muslims, they will turn towards the West. Because Mecca, God is only at that place. Unfortunately not in India. So they have to make a *Haj* pilgrimage. So people have got these ideas.

There are some people who are worshippers of all the directions. That means the rulers of the directions. They want to worship. And they will also progress in course of time.

Then there are people, *Vāda iti vāda vidaha*. That is the *Vāda* is here, technical meaning. And only *Ānandagiri* has given it. **The science of the alchemist.** That is to say, there are some people – especially, they take this metal called Mercury. And with that Mercury, they can transform any metal into gold. And that will give us etc.

And then magicians. All these, what do they do? They are also called *Dhātu-vādins* or *Mantra-vādins* etc. Who conjures up magic through crystals, chantings, etc. And this magical art is what is called *Vāda*. So, *Vāda iti vāda vidaha*.
(50:39 mins)

***Bhuvanānīti cha tadvidaha* – There are then cosmologists or people who believe there are 14 worlds** and there are ways... The below 7 worlds are places of what we call suffering. But the ones which are above, they are all great things. So we will have to go there. This is their... They believe in different worlds.

And the higher the world, the more is the happiness. And that is what they want to ultimately attain.

These are all different beliefs. What about devotees who want to go to *Rāmakrishna-loka*? Are these *Bhuvana-vādins*, *Loka-vādins* or not? Yes, they are also there. And those who want to go to *Brahma-loka* or *Satya-loka*, there are also people like this.

That is different ideas – But as we change our opinions, these people also in the course of time change their opinions. And probably for the better, let us imagine it is for the better.

Then we move on to *Kārikā* 25.

मन इति मनोविदो बुद्धिरिति च तद्विदः।

चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः॥

Mana iti manovido buddhiriti cha tadvidaha ।

Chittamiti chittavido dharmādharmau cha tadvidaha ॥

There are people who say that the mind is the highest reality. In fact, every psychologist is a worshiper of the mind. He says everything is in the mind.

There is also a *Vedānta* philosophy, *Vedānta* teaching –

मन एव मनुष्याणां कारणं बन्धमोक्षयोः।

mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ ।

Mind alone is the root cause of all happiness as well as unhappiness. I will come back to that.

Then there are some people, ‘No, no, no. Mind's function is only gathering information.’ But **the decision making lies with the intellect called *Buddhi*.** And so there are some people who believe the root cause of all our happiness is *buddhi*.

But as you know in *Nirvāna Shatakam*,

मनोबुद्ध्यहङ्कारचित्तानि नाहं।

manobuddhyahaṅkāracittāni nāhaṃ ।

He denied it. Why are they denied? Because all these things are changing. You sit for meditation, you will understand what I am talking about.

Every millisecond our thoughts are rushing like a tsunami waves.

So, but there are people who consider, if I can control my mind, I become a Yogi.

Those who follow *Patanjali Yogā* call it – that the root cause of all problems is the mind. If I can control the mind, then I will realize God. I will be forever eternally free.

There are some people, they are called *Vijnāna-vādins*. And those people think *Buddhi* is the highest reality. So that is what some people say.

***Chittamiti chittavidaha* – For some people mind stuff is the highest reality.**

But there are some people who say *dharma and adharmā cha tadvidaha* –

That is *Dharma* and *Adharma*. **This is the only reality.** Let us acquire *Dharma*.

Let us try to reduce *Adharma* as much as possible. The whole life is nothing but a manifestation of the result of *Dharma* and *Adharma*.

Whatever *Dharma* we did – that conduces to happiness.
Whatever *Adharma* we did – that conduces to suffering.
No one else is responsible. I am only responsible.
This is the other type of people.

So here we have a *Kārikā* giving us 4 more of the, what is called, theories that were present at the time of *Gaudapāda* or even before him. Explaining what is this creation, what is this world and what should be our goal.

So some people believe that the mind is the greatest reality.
Because where do you experience happiness? In the mind.
Where do you experience unhappiness? In the mind.
Where do you experience what is called good? In the mind.
Where do you experience evil? In the mind.

Everything is experienced only in the mind. In fact the whole world is nothing but, in the mind.

(55:17 mins)

How do we know? As soon as we go into sleep, we go beyond the mind and we become completely free from the mind. Then nothing but pure *ānanda* is experienced.

So this is also not tangible because it is an instrument. Somebody is there who is watching the mind. Why? Because mind is an object. Because anything that is experienced is a *Jada Padārtha*, an object. Mind is also an object. Mind means thoughts.

Thoughts can be divided into different categories like good and evil, higher world and lower world, and likes and dislikes. And an artist, a writer, a scientist, they all work with these different thoughts. Therefore, thoughts are changing. So it is not possible.

So another school, mainly constituted of the Buddhists, believes that the intellect is the supreme reality. That is *Buddhi*. Some Buddhists – they are called idealists and for them this *Buddhi* is everything. They forget that **in the deep state, neither the mind nor the intellect will ever be working. That is the real cause of our happiness.**

So those who understand *Buddhi*, intellect, as the highest reality, they are a class of Buddhists. They forget...

Then *Chitta iti chittavidaha*. *Chitta* is an aspect of mind which doesn't have any particular form, but it reflects the *Samskāras* or memories.

And we are what our memories or *Samskāras* are made up of, and some people believe it.

And then there are *Mimāmsakas*, *Purva-Mimāmsakas*, because *Uttara-Mimāmsa* means *Vedāntins*.

Purva-Mimāmsa means those who believe in the first part of the *Vedās*, *Dharma* and *Adharma*. And your whole life is you believe in the scriptures and the scriptures tell us what to do, what not to do. And if we follow the injunctions of the scriptures, then we will be absolutely acquiring *Dharma*.

Dharma gives *Punya*. *Punya* gives happiness.

Otherwise, if we neglect them, if we behave contrary, then it is called *Adharma*. *Adharma* leads to *pāpa*, and *pāpa* leads to suffering, and nobody likes suffering.

Therefore, the whole life is nothing but running after what we hope gives us happiness, and try to avoid what we are convinced will give us unhappiness. So the whole attention in life is how to acquire *Dharma*, avoid *Adharma*. These are one view of what is called reality.

Thus it goes on. We will discuss a few more verses in our next class.

ॐ जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

Om Jananim Sāradām devīm Rāmakrishnam jagadgurum

Pādapadme tayoh shritva pranamāmi muhurmu huh.

May Sri Rāmakrishna, Holy Mother, and Swāmi Vivekānanda bless us all with *Bhakti*.
Jai Rāmakrishna!

(58:51 mins)