

MANDUKYA KARIKA- LECTURE 91
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 ।

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||

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 of the Mandukya Upanishad along with Shankara Bhashya as well as Gaudapada Karikas. I am not elaborating the Shankara Bhashya but following closely in summary. And Shankaracharya himself is only elaborating points which seem to be confusing to ordinary reader of Gaudapada's explanation. Now from verse 20th to verse 28th nearly 35 different views of Atman are being outlined. It doesn't mean there are only 35 views. In fact, as I mentioned as many of our experiences so many feelings are there.

This is a very important point for us to understand that whatever is the most essential thing for any of us at any given time is the ultimate reality. When our breath is stopping either because somebody holds it or because something doesn't allow us to breathe properly. It could be due to a disease, lung disease or choking situation or it could be we are suffering from asthma whatever it is. How many people really think about God? The ultimate reality for us is some amount of air even if it be foul air some air is necessary. That is the ultimate reality. And when we are hungry food is our *Atman* so on and so forth at any given situation. Important point for us to note down is it is absolutely fine to have this view, but our ultimate goal is to live. Why? Because life alone can help us to realize the highest reality *Atman* our true nature. We are living not for the sake of living but it is a goal that's why we have to understand this properly. If somebody is understood to be living that person's life is in money. He thinks that if I can get money, I will be the happiest person. He is not living for the money but for the sake of complete satisfaction, fulfilment. Life gives meaning, only it may be wrong. That is not the point. But the person may be thinking if I am a rich person and if I have unlimited amount of money or wealth or possessions or somebody if I have a beautiful partner or sweetest children, beautiful house, beautiful cars, whatever it may be. All of them as Yagnavalkya pointed out is for the sake of self. It means here for the sake of *Ananda*. People live only because of *Ananda*. Whether a person is doing right thing, wrong thing for *Ananda*. And whatever is most important to live so that we can hope to get *Ananda* that is attributed to be the highest reality. Not so really. Because if somebody is not happy but he is very much alive, very healthy, everything is there but life becomes meaningless. This was what Viktor Frankl, a Jewish psychologist had discovered when he was interred in Jewish-German concentration camps. He studied even at that time and that is what Sri Ramakrishna says life becomes meaningful only when we realize God. But for that living is necessary and whatever conditions are needed for different people they think life means this and that is the highest reality. Not realizing even living itself is only an instrument for something else. Indirectly, unconsciously everybody knows about it.

So Gaudapada had outlined only 35 views. Now in our last class we are discussing the last Karika, 28th Karika.

Shrishti Iti Shriti Vidaha

Laya Iti Laya Advidaha

Sthiti Iti Athiti Vidaha

Sarvecha Idato Sarvada

There are people especially *Pauranikas* that is those who don't know about Upanishads, who do not know about any other scripture. They think that creation is everything. Some people or at least some people at some point of time for some time cherish that the highest reality is creation. Some people think that to be completely merged in the *Prakriti*, to be dead, that is the highest goal in life. And some people don't think about where you are born, to whom you are born, how you are born. Important thing is don't even think about death but think about how you can live and different opinions how to live also. These people are called *Stithi Iti Stithi Vidaha*. Those who are convinced that life is meant for living. It is meant for living a fruitful, meaningful, fulfilling life.

And as I mentioned earlier, we may change our opinion about life and usually we do that. If we are in emergency conditions, living becomes that very important. And suppose a householder, he has everything, very wealthy, powerful position, nobody to carry on his lineage. Then he very much wishes his whole goal in life seems to be how to get somebody to whom I can pass all these things. So how many people suffer, pray to God, make pilgrimages, fast, repeat God's name. Just because they do not have children and they want to have children. And then some people, unfortunately some people are born, some babies are born or old people may be there. They may be suffering. The only ultimate meaningful reality in life is death, *layaha*. This is a very superficial meaning. But there are some people who would like to, what we call, I want to be merged in *Bhagwan Vishnu*. I want to merge in *Bhagwan Krishna* or I want to be nearer to Krishna. *Goloka* I want to go, *Vaikuntha* I want to go, *Kailasa* etc. etc. I want to go to heaven, father in heaven and I want to be happy all the time. There are some people for them *layaha*, that is final dissolution because what stands between me and my chosen date is *Loka*, is only this body, this so-called life. So, I want to be merged there.

But for many people, especially those who are *Charavakas*, materialists, forget about birth, forget about death. Life is not permanent. But, so long as you live, pay more attention. This is a very superficial view. But unfortunately, some people are endowed with that view.

Then there are people, life is meant for God realization. This is what Sri Ramakrishna said, *Bhagwan Krishna*, *Bhagwan Rama*, every incarnation said, this life is gifted to you so that you can go back to your own state. So different people, some people want to go to heaven, some people want to go to higher worlds, some people want to go to *Brahmaloka*. But for that purpose, whole life has to be lived. So, beginning from the materialists, *Charavakas*, until those who believe that we had already discussed, because Gaudapada pointed out, *Loka Iti Loka Vidaha*.

All these people cherish different views but important point that all of us are these people at different times. We cherish different wishes. Our highest goal is our most important goal in life. It may be for five minutes, or it may be for whole life.

Sarvecha Ihaku Sarvada.

Everybody is influenced, possessed as it were, with these ideas. This is what we discussed. I wanted to complete it. This is the concluding stanza in which Gaudapadacharya ends his enumeration of the various theories of reality which were rampant not only at his time but even now.

In this 28th verse, the *Pauranikas*, they cherish three types of views. Some believe that the world is a continuous creation, moment to moment. Another is a continuous destruction or dissolution. And there is yet a third party who believe that it is an intermittent sustenance. Accordingly, each group considers either creation or dissolution or sustenance as the ultimate factor behind the multiple worlds. So, this is the essence of the 28th verse. We have seen that.

So, what is the problem? Gaudapada wants to point out that all of them are definitely right on the right path, but to mistake where they are to be the final goal, that is the mistake. So, this is the common mistake that is made by every one of us. And we never imagine that ultimately there is one reality which subsumes, which contains everything in this world, but it far transcends. That is the idea of the *Atman* and that is our goal, whether we understand it or not. And how do we know? Because the Upanishads alone teach this, but everyone understands after analysing all these aspects. That is why Yajnavalkya says to Maitreyi in the Brihadaranyaka Upanishad, marvellous teaching. So, he says, you are that *Atman*. And then she asks, how can I know that *Atman*? Then he gives a famous reply, how will you observe the observer?

Drashtaram atha ena drishyata.

The observer, the observer of everything cannot be observed by the observed. No object, not for example, a table cannot know this person is staring at me. Even what about the other person? Other person's body also doesn't know. Other person's mind also doesn't know. Both are *Jadas*. But behind everybody there is the awareness. It is that awareness of which we are not aware that we think that body knows, that mind knows.

So, what is the solution? That we must, what Ramana Maharishi says, we have to ask ourselves, who am I in reality? We never ask this question. We are always asking, accepting this question, who am I? Who is the other person? What is the world? Including what is the *Atman*? What is God? Not knowing that when I am asking who is God? In fact, it is the exact question we have to ask, who am I? Because in reality I am that *Atman*.

So, but what about all these people? Why do they think? Because it is the glory of *Mahamaya*. We are all under the spell of this *Mahamaya*. What is the way out?

Mamevaya Prapathyante Mayan Esham Paranthithe

Only those who surrender myself. Actually, the word surrender is to be understood properly. It means that you are whatever exists is one. When I surrender myself into God, even God doesn't exist. But for the sake of thinking in the mind, so what remains? I merge myself in *Brahman*, so *Brahman* alone remains. This is an intellectual understanding. When the intellect is not there, who understands? I am

Brahman, even in our deep sleep we don't know who we are. But we attain to the highest experience of *Ananda*. So, *Bhagawan* Krishna and Gaudapada say, what is going to happen to all these people? Are they going to be stuck forever? No, he says every one of them, if they believe sincerely and practice, transform their life, that is the important thing, transform their life, then God himself will take them to that highest goal. So, there is no point in condemning anybody because this is the highest truth. Nobody is taking a wrong path. Everybody is taking the right path only. Even the first sinful person is also taking the right path only. Maybe the path is a devious path. Maybe it may take a long time, but he is taking the right path only. Why do we say so? That is what Vedic Rishis have discovered,

Ekam Sat Vipraha Udhavadam

God is infinite. If he is infinite, every path is a way, a pathway to that reality. That's being said in the next verse, 29th Karika,

Yambhavam Darshayet Yasya Tambhavam Satupashyati Tamcha Avatisa Bhutvasau Tat Grahaha Sam Upaiti Tam

This is one of the most marvellous Karikas, very near reflecting the teaching of Sri Ramakrishna. What does it mean? The enquirer, that means all of us, we take for granted whatever we have been shown, we have been taught, or that is coming traditionally either through our family or through our religious teacher or through a Sadguru. Whatever is presented, we have complete faith in that teaching. We follow that teaching as the highest reality. So, the *Atman* assumes the form of what is cognised and thus protects the enquirer. So, what happens? *Bhagawan*, *Atman* here means *Bhagawan*, the Divine Lord, he understands. And this is what he himself says in the Bhagavad Gita and then we can understand it better.

What does this mean? It means, my child, whatever belief you have, even *Kapalika's* belief, you know, Shankaracharya went to establish Advaita. In India, infinite number of sects, one of the sects was called *Kapalika* sect. They believe in sacrificing, especially talented human beings, *Brahmanas*, very very great people, the greater the person, greater is the *punyam*. So, if you sacrifice a mosquito, you will get only mosquito *palam*. But if you sacrifice a great Swami Dayatmananda, then you will get greater *punyam*. And this *Kapalika* leader, he argued, of course he could not win with Shankaracharya, but wanted to find out. So, he surrendered himself, served him and then Shankaracharya knew he was also a great soul. That you served me, I am pleased with you, what do you want? *Kapalika* said, I want to know what is the truth. That you believe in sacrificing, that will also take you. Are you wanting to sacrifice me, thereby some good can come to you? I bless you, my disciple. Shankaracharya accepted *Kapalika* as a disciple. He was pleased, he granted the boon of himself to be the sacrificial animal to be offered. Of course, I have dealt with this when we are talking about Shankaracharya's life, in *Bhajangovindam Stotram*.

Then what is it that person really believed in Him? Some people believe the stone can give me everything. Stone, God in the form of the stone, not stone. A tree can give me, a snake can give me, all are possessed by *Shraddha*. That is important.

Though would they go to hell? No. What is important for us to understand. If a person believes properly and that person transforms his life according to his or her belief, God is present in that *Shraddha* and *Shraddha* is the greatest grace of God and the grace of God cannot but lead one to the highest goal. So, this is what he wants to say, *yam bhavam darshayed yasya*, that is *yam bhavam*, whatever teaching, whatever attitude, whatever path of *sadhana yasya darshayed*, to the appropriate disciple, *darshayed*, that is his guru, his parents, his culture, his tradition. So shows a Christian believes in Christianity, a Muslim believes in his religion, a Buddhist believes in his religion. Anybody, let them believe in anything, however weird it may appear, not to him but to others, he will be saved.

tam bhavam satupashyati, this person, he becomes completely convinced that this is the way.

Just look at the fun of it, every good follower of Sri Ramakrishna believes that any path will take one to God.

Jato Moth Tato Path.

But this is what Sri Ramakrishna's followers believe. So, he will not mind to go to a church, to a mosque, to bow down before a tree or before a stone because he understands that all these are nothing but paths. But provided, as I said, the person transforms really. This power of transforming one's life is achievable only by one means, that is *Shraddha*. What *Shraddha* a person has in him is not important but *Shraddha* is there and *Shraddha* is nothing but God. And that God will certainly transform his life and he will remove all the, if there are defects, if there are mistakes, he will remove, he will teach, that was what Sri Ramakrishna said. If a person is travelling in the wrong direction but with complete faith and prayer in God, he will be saved.

And this is what Gaudapada is telling, what a tremendous psychological fact. We are all brainwashed people, brainwashable people. So whatever way we are brought up, we start believing in it and that is our greatest truth but only one caveat, condition. What is that condition? We must believe in it, not become hypocritical but transform our life. If there is *Shraddha*, transformation will be there. Please take note. If there is only profession telling I believe in it but the life is not transformed, then such a person is not a believer. I will give you a concrete example. Somebody says that there is life after death. If there is life after death, there is nothing called death, a person should never be afraid. Second, everything changes, good changes into evil, evil changes into good, sometimes we are happy, sometimes we are unhappy. Such a person who believes in it, he should never be depressed. Because why am I depressed? Because things are not happy and if I believe that happiness changes into unhappiness but unhappiness changes into happiness. How do I understand this? Suppose this person is in depression. Was he born in depression? Was he not extremely happy until he became a few years old that when he is hungry, of course he cries. When he is in distress, of course he will cry but the mother will come running and she will do everything. She is feeding and take note of this, whatever the mother feeds and she never puts any heavy *masala*. That means pure boiled things. In India, we put a little bit of ghee. This is the

tastiest thing anybody can really take. The baby really enjoys it like nobody enjoys it and then he grows up. So that means he is a very happy person. What happened after some time? He grows up, things change and then he becomes unhappy, then he falls into depression. He doesn't remember. I was always not like that and even maybe one hour before, one hour before I heard this news, I was very happy because I am expecting something. So, I became depressed, but nothing lasts forever. Everything changes. Depression becomes complete happiness, happiness again becomes depression. This is not going to be the first time, neither is it going to be the last time. When we understand this, then everybody will be very cheerful.

Just to remind you that there is a story of what is called Queen Madalasa. A similar story, not exactly Madalasa's story. There was a prince and his mother loved him very much and then his mother was about to pass away. She gave him something, my child, always wear this, never part from it, wear it around your neck and whenever you are extremely depressed or unhappy circumstances, you open it and read it. So, this prince grew up, King of that country, became very popular and he was enjoying life. Many years passed, then some enemy declared war against him, defeated him and he was taken away, driven away from his homeland. And then he fell into a depression, sitting in a forest under a tree, mulling over what had happened, where he was and where he is now. And suddenly he forgot all about the mother's advice until this time and unconsciously he was fingering that something which is hanging around his neck, which of course he never let it go from him, 24 hours it will be there. And then his mother's words came to him, he opened it and then one small piece of writing was there. My son, this too will pass away. And immediately he understood. Previously it was in a great state. Now I don't know how much it will, how long it is going to last but it is going to change. He had tremendous faith, like *Sishyas* will have faith in the *Guru*. Not like our *Sishyas* but real, real *Sishyas* like *Nagamashaya*. You understand that when Sri Ramakrishna expressed the desire to eat *Amlaki*, everybody was discouraging him, Oh no, it is not available. *Nagamashaya* just heard it by entering into the room. Without saying to anybody, went for three days, he searched, came back with *Amlaki*. What was his *Shraddha*? Since the words came out of Sri Ramakrishna's mouth, it must be absolutely true. There must be some *Amlakis* and he got them and without that he could not have come back. This is called *Shraddha*. Nachiketa was possessed by *Shraddha*. Swamiji was possessed by *Shraddha*. Sri Ramakrishna was possessed by *Shraddha*. Who is telling? Sri Ramakrishna was telling. He said, I thought I will live my life like my father but suddenly something descended upon my head, possessed me and never let me do what I wanted for 14 years. It took me by a storm as it were and went on doing these things, making me do what it wants to do. What does it mean? Sri Ramakrishna wanted some relief from that, but he could not get it. So, this is the truth. So, this prince immediately became filled with enthusiasm and enrolled himself as a soldier. Because he was such greatness was inherent in him very quickly he advanced in life, became the commander-in-chief. Seeing him in such condition, the king himself offered his own daughter and he married. There were no male children for that king. He became the king in course of time. He gathered armies, he went and conquered his earlier kingdom which is now being ruled by an enemy.

So, everything is changing. If anybody believes everything is changing, there is no cause for depression at all. That is something, not only that, a philosophical idea. Everything is changing, then life will change into death, death will change into life and so what is permanent? The *Atman* alone is permanent. When we understand these things properly, everything points out to the *Atman* only.

So here in this 29th Karika, Gaudapada is telling they are all partially right. What is wrong? They think this partial truth is the complete truth which is not correct.

So, *tam bhavam sadhu pashyati*.

This person who has been shown, who has been taught, who is convinced, he thinks what he understands is the whole truth. But if he, as I mentioned, if he has got faith in what he understands and strives to transform his life. God is there all the time along with eternal companion and he is not going to leave his child.

Tam cha avati sabhutva asav.

So, this person will become what he is striving for, *tad graha samupaititam*, he is going to attain. And what happens? That *bhava* itself will protect him. Because what is that *bhava*? Real *bhava* is *Shraddha*. That *Shraddha* is going to completely transform his life. Possessed by that idea, he realizes it and this is what I was mentioning earlier in the Bhagavad Gita.

E yatha mam prapadyante tam tatha eva bhajamyaham mama vartmani anuvartante manusyaha paptah sarvasah.

This is exactly what Sri Krishna was teaching to us in modern times through the mouth of Sri Ramakrishna that in whatever way people follow me, I reciprocate accordingly. Everyone is following my path. There is nobody who is following some other path because I am the only goal. Everybody is approaching me through different directions. There is no other way, O Partha! And what happens that everybody is coming to my arms only provided as I said that caveat one has *Shraddha*.

After thus gathering at random all the available ideas and theories on creation. That is what is the ultimate reality Gaudapadacharya is now making a bonfire of them. Bonfire means what? Trying to complete them, not destroy them but complete them. My child, so far whatever you are thinking is partially right but go forward. This is what Sri Ramakrishna's parable really tells us that oh my poor man go forward and go forward and go forward and go forward. At every forward movement this person is going to gain a lot, a lot more value.

So, every human being we are all exposed. Anybody says I am impartial that person is the greatest liar in the world. From early life it is all right and more or better understanding that is the only truth. So, whatever we believe that becomes our ultimate God, our ultimate reality. This is what Bhagawan Krishna also says. Everybody is going, travelling towards God only. This is what Swami Vivekananda also echoes.

Now we will move on to the Karika number 30.

Etaihi Yeshaha Apritak Bhavaihi Pritak Lakshitaha Yevam Tadvaidi Kalpaye Saha A Vishayaha

This Atman though non-separate from all these appears as it were separate. One who knows this truly imagines or interprets the meaning of the Vedas without hesitation. This is again one of the very important Karikas. What is Gaudapada trying to tell in his peculiar language? *Etaihi Yeshaha Apritak Bhavaihi* A person thinks that Krishna is *Atman*. Another person thinks Shiva is *Atman*. Another person thinks Rama is *Atman*. Funny things are there you know. When Hanuman was asked what is your concept of Rama. Rama himself seemed to have asked him how do you want to think of me. And Hanuman knows my Rama is the ultimate reality. But in what form? In Rama's form not in Vishnu's form. That way the famous *shloka* says Srinath, the Lord of Lakshmi who is Vishnu, Janaki Nath, the Lord of Janaki Devi, Sita Devi who is Rama. *Paramatmani Abedaha*.

They are absolutely one and the same truth. I know it. I am not ignorant. I am not an ignorant person. *Tadha Pi Ramaha Mama Kamalalochanaha Sarvasva* Even though I know the truth. But, my all in all, I would like, I prefer to think of that highest reality in the form of Rama with *dhanush* and *vanash*. This is called *Eka Ishta Nishta*. That is I want to think of my God only in this particular form. So will he be there for eternity? No. Like Sri Ramakrishna refers to Gopikas. Then says Gopikas wanted to once more see Krishna in Mathura who was supposed to be the Raja. In fact, he was never a king. So somehow by bribing, that means bribing was common even in those days. So, it is our *Poorva Purushas*, what is called donation to all of us. They are passing that invaluable knowledge. So, everybody wants only *Gus*, that is bribery. So, they bribed and entered and peeped and found out Krishna with a crown, diamond, Kohinoor diamond. I don't know whether it was there. But they immediately averted their eyes. Who is this fellow that we are seeing? This is not our Krishna. Our Krishna will always have only a peacock feather on his head. This fellow is sitting. We are becoming unchaste women by looking at this fellow. Let us run away from this place. This is not fanaticism but *Eka Nishta*. Such kind of *Eka Nishta* will make us *Eka* with the Divine Lord.

What is Gaudapada telling in this 30th?

So, all these people think. What do they think? My Rama is my *Atman*, but I am different from *Atman*. My Krishna is my *Atman*. I am different from this *Atman*. I am different from Vishnu. I am different from Shiva. The problem is not worshipping. The problem is thinking that I am separate from Krishna. What is the problem here? The problem is if I am an intelligent person hoping that I am not a stupid idiotic fellow, if I think that I am completely separate from God, then God also must be separate from me. If God is separate from me, He is separate from everybody else. If He is separate from everybody else, He is no better than any one of us because He is one among the myriads of objects that are obtained in this world. How every pot thinks that I am different from other pots. There is nothing wrong in it. It is the truth. But everybody, every pot thinks I am different, but clay is different. That is where the problem comes. In this 30th verse it is telling all these feelings are fine. But what do they create?

Temporarily though that I am different from *Atman*. *Atman* is different from me. That is wrong. So, the *Atman* is manifesting as Rama, as Krishna, as *Srishti*, as *Loka*, as *Veda*, as all the feelings or beliefs that we have seen through. But the *Atman* is never separate because that consciousness, awareness, through which we are able to see, perceive that this is me, this is my faith, this is my path, this is how I would go. That pure consciousness behind is not separate. Once we come to know, and we will come to know, everyone will come to know because as I said we may be completely, thoroughly mistaken. But if *Shraddha* is there, nobody can stop us. So, one who knows this truly imagines the meanings of the Vedas without hesitation. That is to say, two meanings are given here. The person who really thinks that God is only Krishna for example and he interprets Vedas, Upanishads, Gospels, Gita according to this view. This is how Madhvacharya does in one way and Ramanujacharya interprets another way, Shankaracharya interprets another way. Who is right? All of them are partially right. All of them are that means partially wrong. Shankaracharya is also wrong or at least his interpreters, those who say *Jnana Marga* is the ultimate path. There cannot be more idiotic fellows than that.

Ramakrishna completely he says that it doesn't matter whichever path a person follows. If the *Atman* knows what this person is following, the *Atman* will not let this person go away. The *Atman* is going to remove, destroy all the wrong understanding. *Buddhi Yogam Tadha Mitthe* Those who worship me with sincerity I will give them right understanding. *Deeyoyonah Prajotaya* Like Krishna driving Arjuna, symbolically Krishna guiding Arjuna through the path of life which is nothing but that conquering the evil tendencies through good tendencies until evil tendencies are given up, good tendencies are also given up. What remains will be that pure *Atman*.

This is the meaning of the *etaihi eshaha*. So, this *Atman*, *etaihi prithak bhavai* through all these different opinions *prithak eva iti rakshitaha*. Everybody thinks the *Atman* is different from me. I am different from the *Atman*. So, whatever his belief he will understand in that way. He interprets scriptures, any book, any scripture in his own way. As I said there is nothing wrong. Let him do. Let him travel in the wrong path. But if he is sincere, sincerity is there, he will be also reaching the proper way.

Why? Because *ekam sat ipraha bahudhavadhante*. Ultimately the Divine Lord will bestow His grace. That is what is said.

Mayye vasakalam jatam mayi sarvam pratishtitam mayi sarvam layam yati

tat brahma advayam aham asmi

Because ultimately it is the *Atman* who is manifested as the world, as my body, as my mind, as different understandings in my mind. That *Atman* as it were, is playing and ultimately every *Jiva* is going to touch the Granny and the Granny will embrace the child and puts, you are tired my child, now come and eat food and you lie with me and takes into her lap. God is going to gather everybody into his lap. It doesn't matter what feelings a person has got.

Ekalavya's story, the greatest illustration of this. You know why? Because the *Guru* himself rejected him. But Ekalavya said you may reject me, but I will always think about you. So, he made a small image and really thought this is my *Guru* teaching me and then he became the greatest warrior. What does this story show? That Dronacharya is an instrument, that image is also an instrument. It doesn't matter, image will teach all lessons. There are myriads of stories. There is one in South India, Sri Shailam. He was a low caste born person. He was worshipping Shiva with water he used to bring through his mouth and he used to give *Abhishekam* to the Lord. He used to hunt animals and he used to offer that food half-cooked or whatever and then Shiva was pleased. Pleased what? With this contaminated water, polluted water, this half-cooked food? No, with the *Bhakti* with which this Kannan, he is called Kannan. *Kannu* means eye. Shiva wanted to show to somebody else how this man is my greatest devotee. So, it seemed when this Kannan entered to worship, he found one of the eye of Shiva was continuously weeping, blood was coming out. Kannan understood something is wrong with my Lord's eye and he tried this herb, that herb, the juice of this leaf, that leaf. He could not succeed. Then he thought the only way is what is called eye replacement. So he took out his bow and arrow and he pierced his eye and then took it out, put it in the eye of the bleeding so called image of the Shiva. Instantaneously it became perfectly okay. But then problem is the second eye also was about to do that. And now the Kannan did not hesitate. Let me be compliant but let my Lord see. His seeing me is more important to me than my seeing Him. And when he was ready, Shiva stopped him, granted him both his eyes back and thereby a Brahmin priest was observing. He understood the greatness that this boy as a young man had greater devotion than me to Lord Shiva. Well, it is sweet and both of them became blessed. The story does not end there. Even a spider, even a snake, even an elephant worshipping Lord Shiva in their own way. All of them became completely liberated because whatever, what is called limited instruments God has given them but they have offered them completely to Lord Shiva. This is what I call *Shraddha Nidaha*. Possessed by *Shraddha*.

Whatever blessed mistaken path you follow, it doesn't really matter. In fact, all our paths are completely mistaken only. That is why Sri Ramakrishna's marvellous teaching we have to understand clearly. Ma, everybody claims his watch alone is right but nobody's watch is right. It is only the Sun who is the absolute measurement of the right time. So, what is it? You cherish whatever way you want to cherish because that is the understanding God has granted you. But you be endowed with *Shraddha*. Follow your faith. Do the best to transform yourself to that path. God will give you greater understanding, still greater understanding until he will give you that final knowledge. My child, there is no you and me. Whatever exists is completely one.

Now we will move on to the verse number 31.

Sapna Maye Yatha Dhrishtam Gandharva Nagaram Yatha

Tatha Vishnam Itham Dhrishtam Vedanteshu Vichakshnayi

As our dreams and illusions are a castle in the air is seen in the sky, so is the universe viewed by the wise people in the Vedanta. What does it mean? It means so long as I am separate, my *Atman* is separate, I am separate, I am me and my *Atman* is my *Atman*. This is called duality. All dualities are *Mithya*. Remember this whole *Prakarana* is called *Vaithathya Prakarana*. That is falsity of our experience in *Jagrat*, in *Swapna* and in *Sushupti*. For that Gaudapada is giving a beautiful illustration.

Swapna maye yatha drishtam Gandharva nagaram yadam.

So, *Swapna*, in dreams, upon waking up we find it is all unreal. *Maya*, the musician's illusion and then as soon as he stops and the lights come on, the cinema is over and then we understand. We are absorbed there, whatever we are seeing we thought it was real. So long as we are seeing it is real, but it is completely unreal.

Yatha drishtam Gandharva nagaram yadam.

Sometimes in the sky clouds form and we also, I also did, I am sure you did it. If you think you did not do it, you are the greatest liar in the world! And even now you do it. We look at something, it is marvellous. We look at somebody, oh he is what is called Miss Universe, Mr Universe. These are all *Gandharva nagaram*. That is, you look up at the cloud and after eating food, you see chariots running, *Devasuras* fighting, a huge city there. Everything that we see in this world we are able to create. These are all called daydreams. Similarly, what we experience in this waking, dream, dreamless is all daydreams only.

Swapna maya tatha. Exactly in the same way, *idam drishtam vishnam.*

Whatever universe we are experiencing, that is also completely like seeing a city in the sky or thinking that whatever we experienced in the dream state is real or when we are watching a magical action and that is also real. The rabbits coming out, the pigeons flying and the flower garlands appearing, unending robes appearing. Everything is nothing but pure activity of the mind. This is how it is seen. By whom? *Vedanteshu vichakshanayi* Those who are really following the path of the Vedanta, that means wise people. Vedanta doesn't mean only Vedas, Bible or Koran or Tripitaka, any scripture following. They understand nothing else exists excepting God.

So, I will stop here. More or less the meaning is clear. And in our next class we are going to come across one of the most profound verse 32, where this is the greatest verse quoted umpteen number of times by Shankaracharya, by all the Acharyas, by all the Swamis, everywhere. Excepting God everything is unreal. This is the final meaning which we are going to see in the 32nd Karika.