

MANDUKYA KARIKA- LECTURE 92
SWĀMI DAYATMANANDAJI

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

*Jananim Sāradām devīm Rāmakrishnam jagadgurum
Pādapadme tayoh shritva pranamāmi muhurmu huh.*

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 Vaitathya Prakaranam, the second chapter of the Mandukya Upanishad. In our last class, we have completed from 29th until 31. In the 29th Karika, Gaudapada indicates, he concedes that we are all brainwashed people. Christians, children born to a Christian family will be Christians. Those born to Hindu family will be Hindus. So, we inherit certain type of *Samskaras*, not only from our previous births, but we are also to some extent influenced by the environment of our society, present society, etc. But does that mean that all these people who think of God in different ways are travelling in a wrong path? No. Bhagavad Gita categorically tells everybody is coming to Me only.

Sri Ramakrishna says exactly the same thing. Sri Ramakrishna also says all the time that everybody consciously or unconsciously travelling towards the same path. Every saint and sage, they never have any negative attitude. And lest some people may misunderstand. And why this misunderstanding comes? Because some of the modern teachers, somehow a bug has entered into them that only one path is the ultimate path. Every other path is a wrong path. And in contrast, gross contrast, Sri Ramakrishna and Swami Vivekananda and their interpretation of Vedanta is called Neo-Vedanta. Neo-Vedanta doesn't mean a new type of Vedanta, but the same Vedanta interpreted in a broader way, most practical way. And that is what is called Neo-Vedanta. And when we talk about Vedanta, we have to be very careful about one matter. Now, even though we use the generic word Vedanta, there are distinctively three different schools of Vedanta. Each one of them claiming to be understanding and interpreting in the right way, the *Dvaitins*, *Vishisthadvaitins* and *Advaitins*.

And Bhagavan Sri Ramakrishna, they never go towards this, Oh, that school is wrong, this school is wrong, this school is right, never. What they want to do is that you are in this world, this world is limited, and you are the potentially divine. And so, you will definitely realize God. That means you will know that you are God and the *Samsara* will come to an end. This is the Vedanta. First of all, we have to understand it has nothing to do with any school. It is not school, no school, no limitation, no particular opinion. Means what? Every particular pathway is absolutely right for that person at that particular time. What should be avoided? That if anybody thinks that what I am following, I will be exactly like this, even after billions of *sadhana*. That would be wrong. This is the marvellous example given by Swami Vivekananda. That as a man gradually starts traveling towards the Sun. As he approaches nearer and nearer, his concept will be changing. Concept of the Sun, his understanding of the Sun. It doesn't mean the previous idea is destroyed. It means the previous idea becomes gradually expanding, still more expanding, until there would be no limitations at all. This removal of limitation is the very purpose of *sadhana*.

Now, before I go further, I want to bring a very important point. I'll come to that now. Having shown at least 35 different views in earlier, from the 20th Karika until 28th Karika, Gaudapada has only, first of all, picked up a few popular opinions, how people mistake that this is real *Atman*. Their own view is 100% right view of the *Atman*. Gaudapada is not saying that they will not progress. He is saying, to think that this is the final view, that is misunderstanding. But Sri Ramakrishna goes a bit

further and says, even if a person is traveling in the wrong way, provided one condition is fulfilled, and that condition, the person must be absolutely sincere, endowed with *Shraddha*. Then he will never go wrong, because the *Antaryami*, the Divine Lord, knows my child wants Me only. So having enumerated, and there are so many other opinions, and I also have mentioned that they are not some other people, they are only each one of us at different times and under different circumstances. Think of God or *Atman* as that very thing of which we are acutely aware of. Just to remind you, if I am dying of thirst, then water is my God. If I am dying of lack of air, then air will be my God. Food will be my God. A warm clothing, when I am suffering from cold, that will be my God. You can extend these examples to any of this thing. Whatever makes me alive, makes me happy, that is God. This is the definition of God. *Sat, Chit and Ananda*.

Now, what I am going to try to tell you is, Gaudapada absolutely agrees, because an *Advaitins* never quarrel with anybody. We are all like children growing up, and when we have direct experience, then all problems will be solved. Please note down this point, that what Gaudapada says, and he was a man of realisation, Shankara was a man of realisation, what they are trying to convey to us is, and only a man of realisation knows how to convey, that *Advaita* is the last stage. But there are some misunderstandings in our minds about *Advaita*. The first misunderstanding is, I know what is *Advaita*. Remember, the idea of *Dvaita* is also an idea in the mind. The idea of *Visishtadvaita* is also an idea in the mind. The idea of *Advaita* is also an idea in the mind. Simple example, when we are in deep sleep, are we *Dvaitins*, *Visishtadvaitins* or *Advaitins*? Are we *Bhaktas*, *Gnanis*, *Yogis* or *Karma Yogis*? Are we *Jivas*? Because there is no mind, there is only pure experience, but no thinking, no cogitation. And that is what Gaudapada is struggling to convey to us, that even the idea, *Brahman* is *Advaita*, even the word *Brahman* is only a human innovation, human language, that is why Sri Ramakrishna's profound teaching, everything in this world is polluted, excepting *Brahman*, because nobody was able to tell what is *Brahman*. By this statement, we also have to understand that pollution doesn't mean a person is thinking, but he is not talking. No. Even thinking about *Brahman*, thinking that I know all about *Brahman*, that is also a pollution, because *Brahman* is beyond not only speech, but beyond even thought also.

Namo Namo Prabhu, Vakya Mana Ateta.

We have to keep this always in mind.

So, this is the problem that we are encountering all the time. So, this is what Sri Ramakrishna is telling, that when we become identified with *Brahman*, there will be nobody to think, I am *Brahman*. That is what we need to really understand. Nobody will be there even to say, I am *Brahman*. There will be such a person, who will not be there at all, because there is no mind, anything. So, this is one of the important ideas we have to keep in mind.

I will just review quickly 29, 30 and 31, which we already had completed in our last class, and then come to a very important idea.

29th Karika goes like this,

Yambhavam Darshayet Yasya

Tambhavam Satupashyati

Tamcha Avati Sabhutva Asav

Tad Grahaha Samupaititam

That is, the *Sadhaka*, the enquirer, cognizes only that idea, has faith only in that idea, understands and believes that idea is the highest idea, that is given to him, either by parents, by Guru, by tradition, etc. If *Atman* assumes the form of what is cognized, and thus protects the enquirer. It, the *Atman*, what happens? *Bhagawan* says, My child is thinking of Me and he is a child. He only perhaps cannot utter *Baba, Papa*. He only says *Ba* or *Pa*. But the father understands, my child is only calling me. And then he accepts it, and it uplifts him. This is the meaning of he protects the enquirer. Who protects? God protects. Here only, instead of God, the word *Atman* is used. And so, possessed by that idea, he realizes it. What does it mean? That *Bhakti Marga*, for example, is the only way. And possessed by that idea, he does his best to put it into practice. And God becomes very pleased. And then slowly He guides him. Whatever guidance is necessary, directly comes from God. But it may come through the instrumentality of the Guru or a channel. But the guidance comes only from God. That is why Sri Ramakrishna's repeated statement, God or *Satchitananda* alone is the Guru. Because all Gurus get everything only from *Satchitananda*, that *Bhagawan's* grace. So, even if somebody is wrong, and who dares to say that somebody is wrong. That person has to be very sincere, practice and pray to God. He will be definitely progressing.

That is what *Bhagawan Krishna* says,

Kshepram bhavati dharmatma shashvat shanthim nigachyati

Kaunteya pratijanihi namaya bhaktaha pranashyati

Their statement is a marvellous statement.

Kaunteya, Arjuna, namaya bhaktaha pranashyati You have 10% devotion, God will accept it. And He will protect. He will not abandon. He will help the child, just as a mother helps a baby. First, she carries, then she allows him to crawl, then she allows him to walk. Even if the steps are not steady, she is ever ready to protect him if there is a danger. Ultimately the child runs. But all the time, the mother's protective eye is on the child. That is what we have to understand.

Then Gaudapada accepts that idea, proceeds further in the 30th Karika.

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

This *Atman*, though non-separate from all these, appears as if it were separate. One who knows this truly imagines the meaning of the Vedas without hesitation. What does this Karika really mean? Beautiful concept expressed in very ambiguous, confusing words. So, if a person worships, for example, a stone image, this *Atman*, even though separate, but he manifests in the form of that stone image and guides

and bestows his blessings, catches hold of that person and slowly advances him as much as necessary. So, it appears as if it were separate. That means what? We all think we are separate from what we worship. But in reality, nothing else exists excepting *Brahman*. So, who is the God? *Brahman*. Who is the *Sadhaka*? *Brahman*. What is meditation? *Brahman*. This idea is so marvellously presented in *Brahmarpanam*. So, what is the offering? *Brahman*. *Brahma Abhihi*. And what is the clarified butter which is offered? That is also the act of offering and the object that is offered, the fire into which it is offered, the person who offers and the mantras through which he offers and the thoughts that are generated in that mind, whether it is deeds or thoughts or the person, all these are separate. But all these are nothing but manifestations of the *Atman*. And one who understands this, then what happens? He will progress in spiritual life. That is the essence of this 30th. Even though the person may think that I am separate from *Brahman*, but *Brahman* will not allow for long that person. He will educate him, re-educate him and make him understand, my child, you and I are not separate at all. And this idea has been so beautifully presented again in the Gospel of Sri Ramakrishna through the example of Hanuman. When Rama asked Hanuman, what is your idea about me? Here Rama means *Atma*. Hanuman means a *Sadhaka*, an advanced *Sadhaka*. And then Hanuman replies,

Deha Buddhiyat Uda Soham

When I think I am the body, you are separate, I am separate, I am inferior, you are superior, I am the servant, you are the master. But when the same person, he advances a little bit, he says, so we are separate, but we are made up of the same material.

Jeeva Buddhiyatu Tat Amshakaha

So, I am a part of you, you are the whole. This first view corresponds to *Dvaita*. And the second view, I am a part of you, corresponds to *Visishtadvaita*.

And Atma Buddhiya Tvamevaham

When I am in the mood, *Advaitic* mood, then there is no difference between you and me. And this is my right understanding, my firm understanding. And I know that I am right. Even you Rama cannot say that I am wrong. Because *Atman* only is the *Sadhaka*. But a *Dvaitin* may not know he is one with God. A *Visishtadvaitin*, he may not know I am the whole, I am not a part. But an *Advaitin* knows everything about it. So, this is the meaning. The ultimate essence is nobody will be lost. Everybody will be progressing. As I said, provided one condition, he must be completely, he or she must be absolutely sincere.

We'll move on to 31.

Swarptamaye Yatha Drishtam

Gandharva Nagaram Yatha

Tatha Vishwamitam Drishtam

Now Gaudapada is moving on to a higher intellectual idea. What is it? There are people who think this whole body is real, sense organs are real, mind is real and whatever is experienced by the sense organs through the body, through the mind, are absolutely real and they are all objects, and I am the Subject. And Gaudapada doesn't want to break their illusions all of a sudden because everything has to grow up very naturally. So, he gives an example, and that is the crux of the whole matter. See, this example of dream comes very often. Example of dream, example of lying down on a cot, looking at the open sky, especially in the rainy season when plenty of clouds are gathering and racing here and there, it is a marvellous sight and children imagine in various ways. Another is cinema or drama. Three examples, dream, cinema and watching the clouds. Here he gives all the three examples. *Swapna, Maya*. So, what happens? The whole city can be imagined, a beautiful person can be imagined, gods and goddesses, chariots, Kurukshetra, everything can be imagined. It's all imagination. What is a dream? Imagination. And what is a cinema? Nothing but an imagination. So, what is the point Gaudapada is trying to convey to us? He is trying to tell us, so long as we are dreaming, a simple example, we never think it is our imagination. We think it is absolute reality. But when do we realise it is our imagination? When we wake up. Maybe, why not we apply the same thing and say, now I am in the waking state and whatever I am seeing, I am seeing. Whatever I have seen in my dream is unreal, but what I am now experiencing is real. Why not reverse and say, when you are in the state of dream, you are thinking everything is real? Only when did you realise that it is my imagination? Marvellous idea. My imagination means, somebody has come and beaten me. That is my imagination. Somebody has cheated me. My imagination. Somebody loves me. My imagination. Somebody hates me. My imagination. And I am born. Somebody is born. My imagination. Somebody is dead. My imagination. Somebody is rich. Somebody is poor. Somebody is powerful. Somebody is weak. These are all imaginations. When do we accept it? Upon waking up. So, in the same way, when we are in this waking state, it is all absolutely, exactly the same thing that happens in the dream state. So, why not also consider it? That spiritual *sadhana* is necessary to think like this. But one difference is, here we have more freedom. At least it looks as if we have more freedom. We can go to the *Ashramas*. We can listen to online talks. And we can try to understand whatever is happening. We can study the scriptures. And the impressions are much stronger than in dreams. So, this is one example. And that is what the scriptures are striving to inject into our brains again and again. That there is another real world. And that is the truth, supreme reality. And once we reach that place, this waking state doesn't appear to be any different. At that stage, we realize that there is absolutely not the slightest difference between the dream and the waking state. At least, as a matter of intellectual understanding, this idea has to be taken. But it is not merely an intellectual idea. It is a fact. That's why I mentioned something very interesting earlier. That we never live in the same world. A child lives in his world. An old person lives in his world. A young man and woman, youth live in their own world. And this world is changing in each individual, in the waking state, in the dream state, in the deep sleep state, all the time. As we grow up, the world that we experience is also changing. And for

this, no scripture is needed. If we just open our eyes and think a little bit deep, we can understand this fact. This is what Gaudapada is struggling to express. They don't think, Oh, this person is a *Dvaitin* and he wants to impose his ideas. That everything is changing. And whatever is changing is unreal, cannot be relied upon. That nobody can deny, nobody should deny.

So, *Swapna Maya Yatha Drishtam*.

Swapna, that means when we are in dream, *Maya*, means when a musician is exhibiting his magical tricks. And then, *Gandharva Nagaram*, that is when as children we lie down at noon, look at the clouds and imagine so many things. Remember, as children our power of imagination is much, much greater, varied than when we grow up. *Tatha*, in the same way. What is the *Yatha*? *Yatha* means when we wake up, when the magic comes to an end and when we go to sleep or when we get up from the bed, then there are no cities in the sky. Everything is *Kalpna*, imagination. And everything is changing. *Tatha*, exactly in the same way.

Vishram Idam Drishtam.

Those who realized God, in Sri Ramakrishna's words, are those who know I am *Brahman*, this entire *Vishwa*, Universe. What do you mean by Universe? Consisting of these continuous circles of waking, dream and dream state. And they know, I am a witness, these three are of equal value and all of them are changing all the time. So that is their vision. And, therefore, they have never fallen prey to what is called delusions and they are never overcome by considering anything is real. Here also there is a psychology. Nobody runs after something which he knows to be unreal. For example, even a thief, if you give him a billion fake dollars, he will not accept it. So, we have to understand it. Somebody says, I will pretend to love you. So, will you love me really? It is not possible. Fake love only attracts fake attraction and fake acceptance. That's all. So, we are also behaving exactly in the same way according to our knowledge. So, when we progress, gradually our experience of the world, the way we experience, completely changes. That is the idea. As our dreams and delusions are a castle in the air, seen in the sky, so is this Universe viewed by the wise people in exactly the same way.

Now we will proceed to the third, 32nd verse and which seems to have created a lot of confusion. And before that, I promised you earlier a marvellous idea I have to present before you. Swami Vivekananda had condensed a whole scripture because in every religion we say scriptures, but there is only one *Shashtra*. What is this *Shashtra*? That which teaches us the knowledge which can never be obtained by our 5 sense organs. That is called scripture. Whether it is Bible or Tripitaka or Koran or all the Hindu scriptures put together, it doesn't make the slightest difference. There all the essence is that what is the idea of about God, about afterlife and about which are the other worlds which we can never understand because there is a subtle world, whether they are heavens or hells. This knowledge we can get only from the scriptures.

Now what is the idea? In an *Advaitin* or Upanishad tells, Thou art the *Atman*, all these problems will come. Why? Because for us the reality is I am the body, reality

is I am the mind, reality is this world, whichever world, whichever way we are experiencing it. So, Swami Vivekananda, he had presented it in the most marvellous way. What did he say? Each soul is potentially divine. And if we think a little bit deep, we can understand the purport of this one. Such marvellous ideas are contained here in that word potential. What does it mean? Take the example of a seed. Every seed comes from a tree that we know it. And every seed of every species of the plant, purely plant, a human species also in the cell, potential, the entire personality is contained. Nobody can see it. Now why did Swami Vivekananda use this word potential here? Because he knows that the teachings of the Vedanta have to be given gradually. Simply don't say that this world is unreal, and the Vedanta uses that word *Mithya*. *Mithya* means what? We have terrible misconception about *Mithya*. First of all, it is unreal. Vedanta never says the world is unreal. Why? Because whatever is unreal can never be experienced. It doesn't say the world is real because whatever is real can never change. We are experiencing something which is experienced because there is something but at the same time, we are also experiencing the change. And so, for any change to occur, there must be an *Adhishtanam*. For example, to mistake a rope, this is a classical example, there must be a rope even to mistake that it is a snake, it is a garland, it is a streak of water, it is a bent stick, whatever ideas a person may have, there must be first of all that rope, that *Adhishtanam* is there. Now, we are in that state where we are experiencing the world. But the idea is this that my child, you are potentially divine. That means what? You have the potentiality to become everything that you want to become, not only in the worldly sense, in a spiritual sense. You will be the master, you will be all powerful, you will not have death, you will not have ignorance, you will not have suffering. The potentiality is there. But that potentiality has to be manifested. And for that potentiality to manifest, just as a seed requires a person to sow it, a person to look after it, a soil, and favourable environment and everything that is needed for the plant to grow. So, what was Swamiji's contribution? Simply saying that this world is *Mithya* will not be acceptable by most people, including the *Advaitins*. So, they only talk through the mouth but when breakfast comes and the smell of *Idli*, *Sambar* is coming and they will be the first persons to forget about this, run to the kitchen and grab as much as possible and then only when they are unable to digest, as *Brahma Satyam Jagan Mithya*, idea will come. That should not be there.

What Swamiji did is, whatever you are experiencing is now, don't say it is *Mithya*. But don't say this is all everything, what you are experiencing is also part of the truth but don't forget it is a partial truth, never full truth. And that was the idea which Sri Ramakrishna wanted to express. Four blind men touching four different parts of the elephant. The elephant they are all touching is *Satyam* elephant. The problem is not that they are touching a false elephant. The problem is thinking that whatever I am experiencing, this is all, that is everything. No, this is only a teeny-weeny bit, that's all. This is what Swami Vivekananda's greatest contribution, science contributes for our welfare, provided it is used properly. Any worldly knowledge will advance our progress in spiritual life, provided we take it and use it in the right manner. So, therefore, he says that you can achieve, you can become God. In fact, consciously or unconsciously they are all struggling to

become God only. So, this is the meaning of potentiality. Except wherever you are, this is where I am and this is the reality for me and this is the only reality for me. But I know by God's grace that this is a limited reality. I want more unlimited, I want to progress in life, and everybody wants to progress in life. That is the meaning of growing, that is the meaning of Swamiji saying, as man grows, God also grows. So, this is a marvellous opportunity.

How many pathways are there? Infinite pathways are there. But more or less all of them have been classified into the Faculty of Action, the Faculty of Emotion, the Faculty of the Will and the Faculty of the Intellect. And accordingly *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga* and *Jnana Yoga* have been formulated. Every pathway cannot escape these four. That is the most important thing in this world for all of us to accept. So, the goal is you have the potentiality and then that potentiality will not keep quiet. That is what in the philosophical language we call it teleological urge. That means there is something inside which will not allow us to stop anywhere on the way. It will not allow us. Temporarily yes, you may take rest but ultimately it will drive you just like a seed cannot stop growing until it manifests its full potentiality. So, there must be a goal for that. The goal is to go towards God. The goal of every seed is, that is why they are called heliocentric, that is light centric. They are all travelling towards the light and the source of the light is the sun. Then there must be a right pathway. The seed cannot produce a seedling and travel towards darkness. It must find a way so that it can make its way even through hard rocks. It will break they say. This tiny plant has that power. Slowly, slowly it will break and then it will come out.

So that is what is said through *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga*, *Jnana Yoga*. You are bound. Not that you have a choice. You have a choice whether you want to run fast, run slow or want to run next life. That choice is there. But I don't want to be spiritual. That choice is not there. So, this concept of potentiality is the greatest, in my opinion, the greatest contribution of Swami Vivekananda. He doesn't say this world is *Mithya* as most of the books written by the people who are advocating *Jnana Yoga* are asking us to believe. No, the world is real. Really speaking, the world is real. It is not unreal, but it is partial reality. That partial reality idea is what is in harsh terms in Vedanta, they call it *Mithya*. No, waking state is also real, dream state is also real and deep sleep state is also real. But we should not take them as reality right now. We should say that they are real when we look from the realization point of view. And that is what Swami Vivekananda's greatest contribution is that this potential divinity is acceptable. That is the idea I wanted to convey to you.

Along with that, there is an addendum. That addendum is what is the meaning of *Karma Yoga* or *Bhakti Yoga* or *Raja Vijnana Yoga*. That is to say, if a person is a statesman, you manifest your divinity, become a great statesman, but use it to progress towards God. You are a great singer, there is a great singer, develop it to the fullest extent as an instrumentalist or as a vocal singer, but direct it towards God. Slowly, slowly, first through *dharma*, then *artha*, *kama* and finally, of course, ultimately *moksha*. So, develop, let each one of us develop that potentiality which has been given to us by God and each one of us will develop into our own species.

Even a humble cook like brother Lawrence can reach God through that. He developed it fully, his ability to market and to cook, but directed it towards God. But the first step starts with *dharma*, then enjoy the world which is called *Grihastha Ashrama* and then slowly understand that the body is getting old. Now I must redirect my mind towards something which is inside and that is called *Vanaprastha* and finally I must only realize God, become one with God by approaching Him directly. That is called *Sannyasa Ashrama*. And so much of meaning, even more meaning is there, but I don't want to take too much of your time.

So, in this 32nd verse, what is Gaudapada saying? Having accepted all those things, he says, when a person, through his own path or her own path, by with the grace of God, and grace of God will be there wherever there is sincerity, progresses without any problem and any obstacle that comes is only a way of strengthening that *sadhaka's* body and mind. Every obstacle is a blessing in disguise. It is a gymnasium for us to grow and then when we reach the highest state, it is like a person waking up from the dream, deep dream and then looking back, remembering everything. It is only from that waking point of view, as a man looks at what deep dream, very impressioned dream that he had, this verse should be understood. But a beginner, simply saying, oh, it is said, Gaudapada says, it's all bunk and nonsense. He doesn't know what the reality is. He doesn't know how much I am suffering. He doesn't know how much ill health I am suffering, poverty I am suffering, powerlessness I am suffering! And it's the absolute truth Gaudapada doesn't seem to recognize. What am I trying to tell you? This 32nd verse must be understood as the final goal. He is talking about his experience, the experience of Sri Ramakrishna, etc. And I will just remind you, when one day Sri Ramakrishna promised his disciples, today I will unravel everything to you, what happens when the *Kundalini* rises to the *Anahata*, to the *Vishuddha*, to *Agna*, to *Sahasrara*? Somehow or other, he was with great difficulty, was able to describe until what happens, the *Kundalini* rises to the *Vishuddha Chakra*, *Agna Chakra*. And then I will tell you now what happens. What happens? He will be as if a drop of water merging in the ocean. Who is there to tell you now? And Sri Ramakrishna illustrates this also. A salt doll once promised everybody, I am going down and I will measure the depth of the ocean and I will tell you exactly how many miles, how many feet, how many inches, how many centimetres. And as soon as it touched the water, it became melted. Now who is going to tell it? It is like that.

So, without further ado, we will go.

Na Nirodho Nacha Utpatti

Nabaddho Nachasadhaka

Na Mumukshuhai Navai Muktha

Iti Esha Paramartha

Iti Esha, this is the highest truth. *Paramartha*, highest truth means there will be no contradiction, no change and that will be the experience of everybody when a person reaches it. This is the highest absolute truth. What is it? *Nanirodhaha*. That is there is no *sadhaka*. We will come to that. *Utpatti*. Here is the world born. World

means all the three states, waking, dream, dreamless. *Nabaddaha*. In every state we think we are bound. There is nobody who is bound. And when there is no bondage, *Nachasadaka*. When there is no bondage, nobody will try to get out of that bondage. Therefore, there is no spiritual seeker. *Namumukshu*. A person who desires, I wish I could realise God. There would be nobody because, not because God doesn't exist, because he knows I am God. He knows after that knowledge. *Navai Mukta*. I did lot of sadhana. I became completely free. What happens when I become completely free? *Nanirodhaha*. That is, I become completely merged as it were like a river. These are examples or many very inadequate examples. A river can merge in the ocean. A drop can merge in the ocean. But it is impossible for, what is called, for us to merge because we were never ever separate from God. We were never *jivatmas*. We were, we are and we will be pure supreme reality called *Brahma*. Therefore, there is no dissolution. I had no *janma* and nobody is in bondage and nobody is aspiring for wisdom. No seeker of liberation and there is nobody who is liberated. This is the highest truth. That's why I had given you elaborate introduction as a background. This is the ultimate realisation. Is this the highest realisation? And the commentator tells, no this is not the highest realisation. You know why? Because a realised soul will not come and say all these things. Because even he is saying, to whom is he saying? There must be a he separate, there must be a student, there must be a seeking student, there must be an intelligent student. No, this is to convey to us, intellectually we have to become mature. And we have to understand when we reach that state, we understand *Brahman* alone. Even to say *Brahman* alone is also a wrong idea. That was what Sri Ramakrishna wants to entail. So, I hope I was able to convey this idea to you, to all of us that this is a statement rather the experience, if at all you call it an experience, when the drop merges in the ocean, do you think the drop still has that notion, I was a drop and now I have merged in the ocean? Because when there is no mind, who is to think, who is to feel, who is to experience, what is the experience, who is the experiencer? All these ideas are only play in the playground of the mind.

That is why one small shloka conveys this idea,

Mana Eva Manushyanam Karanam Bandha Mokshayo

Mind alone, think we are bound, mind alone, I am freed. Suppose you are dreaming, the police come and arrest you, take you and put you in a dungeon. So long as we are dreaming that is true. And then after some time, no, no, you are a wrong person, you look like the other fellow. So, we are very sorry. And they may even bring you to your home in their own jeep, which I doubt in India, but you will be freed. Then you are thinking, see how much these people had made me go through! And now I am relieved, I am with my family members. Then suddenly you wake up. Did you ever fall into the dungeon? Did anybody release you? And both are ideas in the mind and who created that ideas? Your mind. But when you are in deep sleep, do you remember all these things? Absolutely no.

This is the idea I want to convey to you that this 32nd *Karika* is a statement of a person who is trying to convey to us, if at all it is possible in human language, what would be that state that I was never in bondage, I was never a *Jeeva*, I had never

gone through *Churasi Lak Janma*, I suffered so much, then I became awake, I got a *Sadguru*, I got teaching and I did *sadhana*, by God's grace I have overcome all the obstacles like *Kama*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Matsarya* and now by God's grace I have become liberated. All these ideas are ideas in the mind. Mind itself is an illusion or delusion. Nothing happened. But this is the caution, don't think that that is the highest truth for now. That is the highest truth a person is going to experience when he knows I am *Brahman*. He is only trying to convey all those things but for now the world is real, my bondage is real, my suffering is real, I have to attend to this *Mandukya* classes that is also real, everything is real.

So, I will stop here, any questions are there we will deal with them.