

MANDUKYA KARIKA- LECTURE 95
SWĀMI DAYATMANANDAJI

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

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

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरि ॐ॥

Om Bhadram Karnnebhih Shrnnuyāma Devāha |

Bhadram Pashyemākshabhiryajatrāha |

Sthirairangaihi Tushtuvāngasastanūbhihi |

Vyashema Devahitam Yadāyūhu |

Svasti Na Indro Vrddhashravāha |

Svasti Nah Pūshā Vishvavedāha |

Svasti Nastāksharyo Arishtanemihi |

Svasti No Brhaspatirdadhātu ||

Om Shānti Shānti Shāntihi ||

Hari Om!!

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

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

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

Indra of ancient fame bestow auspiciousness on all of us.

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

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

May *Brihaspati* ensure all our Welfare.

Om Peace, peace, peace be on to all.

To summarize the last class, we have discussed 32, 33 and 34th Karika of the second chapter of the Mandukya Karikas called *Vaithathya Prakrana*. In 32, Gaudapada has summarized all these problems. There is a creation, there is a *Jeeva* and the *Jeeva* is bound and he is caught in the net of what Shwetashwetra Upanishad calls *Brahma Chakra*, whirling round and round, birth, stay and death and the struggle for freeing oneself from all these. All these things are complete nonsense. They do not exist at all. To understand that I gave the illustration of *Nidra*. In deep sleep, we don't think I am so-and-so and there is no second, therefore there is no fear. That means there is no bondage. When there is a second, there is fear.

Niti Advai Bhayam Bhavati Abhayam Vai Prapto Usi Janakaha

Yajnavalkya gives a certificate to Janaka Maharaja at the end of his teachings. You have realized the truth. You have attained to that state of *Advaita* which is called *Bhaya Rahita* state, fearless state. Why is it so? Because whether it is a desire, everything is a desire. I want is a desire. I am frightened is a desire. I am happy, therefore I would like to be happy is a desire. I am not happy, therefore I require to get rid of this idea that something is obstructing me. That is a desire. That desire, so long as it is there, that is called, in other words, fear. So, where there is no second, where there is only one, that is called infinity. Infinity cannot have any desires. Infinity can only be complete fulfilment and that is called the state of *Sat Chit Ananda*. No fear of non-existence, no fear of ignorance, no fear of suffering or unhappiness. And that is what Gaudapada had summarized. This is the state of *Brahman* realization. Why is he telling to indicate to us that this is the goal, this is called *Moksha*, this is called *Param Purushartha*? And that is to remind us, and we have to remind us again and again and again.

Then we move on to the next Karika which is called the 33rd Karika.

*bhāvairasadbhirevāyamadvayena ca kalpitah
bhāvā apyadvayenaiva tasmāadvayatā śivā*

This *Atman* is imagined both as the unreal objects that are perceived and also as the non-duality. These objects called *Bhavas* are imagined in the non-duality itself. Therefore, non-duality alone is the highest bliss. A little bit I said, Gaudapada's language is not an easy language. Perhaps he could have put, perhaps God has not given him the talent which had adequately been given to Shankaracharya. What is Gaudapada trying to tell us? I said, he has used very hard words. First of all, *Bhava*. Usually the word *Bhava* means feelings. But here *Bhava* means everything that we experience as objects. Anything that we experience is called an object. Now here also a bit of clarity is required by us. When we say here is a tree and it is an object, that is the way of saying first I see the object, then I have the thought and that is how I come to know there is an object. But the other way round is *Bhava*. *Bhava* means knowledge. But the other way round is if I am in deep sleep, let there be a billion objects, I won't see at all. So that is one state. And we take deep sleep as an example, we don't see any object at all. That is why it is a sort of *Advaita*. Sort of *Advaita*, why do I say? Because like seed containing the entire tree, this deep sleep contains the seed capacity of waking, and dream and deep sleep. All the three things are there within that seed called *Karana Sharira* called deep sleep, *Sushupti*

state. Now the point is here *Bhava* means object. So, anything that is experienced is an object. Now why did I bring up this point? Because we think when I see a tree, a cow, a dog, a man, that is an object. But we forget very often until we are reminded even if I am experiencing desire, anger, fear, greediness or haughtiness or envy or jealousy or I am very proud, happiness, unhappiness, good, evil, enemy, friend, prosperous, poverty, scholar, illiterate, every thought is experienced by one consciousness and that is why they are also objects. They are subtle objects because thoughts are called subtle objects and gross things are experienced with the medium of the five sense organs. Anything experienced is an object and the name of that object and it is called *Vastu* or *Padartha*. Here Gaudapada calls *Bhava*. I hope the idea is clear.

And then he says, instead of saying objects, what does he say? That all the three states, they are going round and round, that is, we wake up, that is called waking state, then we lie down or not necessarily really, we can sit and go to sleep also. And many of my audience are experts in it, many students have to remind us that we have been practicing this ever since we were small children. So, when our parents take us to some *Harikatha* or something and the child falls asleep in the lap of the parent. Then we go to the school, the teacher is droning on and on, then we fall asleep. Falling asleep also is in another way, when we do not pay attention to what we are doing, whether it is listening or reading, whatever, that is called also sleep. Only we don't call it sleep, we call it restlessness. So that is a sort of sleep. So, we have been practicing in elementary, nursery school, elementary school, high school, college, PhD and so we have become an expert and now we don't need to practice. As soon as the Swami opens the mouth, we are all experts in it. That is to say, if we do not understand what the Swami is telling, even intellectually, that is called sleep.

Now, this is what Gaudapada wants to say that everything is *Asat*. *Asat* means *Mithya*. Remember, *Asat* is not non-existence, *Asat* is *Mithya*. *Sat* means that which never changes and *Asat* means that which never exists. *Mithya* means that which changes, appears for some time and then disappears again, revealing the *Adhishtanam*, that is called *Mithya*. So, all the three states of experience, waking, dream, dreamless are properly to be known as *Mithya*. Now, what does Gaudapada want to say in this 33rd Karika that whether we are experiencing *Advaita Bhava* or we are experiencing these three states and he called here these three states *Asat Bhavaihi*, *Asat Bhihi*. *Mithya* experiences of waking, dream and dreamless.

And when we are studying *Advaita Vedanta*, we are imagining, thinking what can be that state of *Advaita Vedanta*. The background consciousness to think of many fold things which is called *Jagat* consisting of three states of experience or to imagine that there is a state called *Nirvikalpa Samadhi*, both these are imagined by one consciousness. Switch off the consciousness, world disappears. And what is the nature of the world? Duality. What is the meaning of duality? Sometimes we are inclined to define duality as many things, at least two things. But in Vedantic philosophical language, *Dvaitam* means thinking of two opposites at the same time. This is the most marvellous thing. If you want to know what is cold, you have to know what is hot. If you want to know what is male, you have to know what is

female, vice versa. If you want to know what is good, you should be completely aware of evil and not even degree difference will be there. I know goodness is 75%, evil is 25%. How do you know it is 25%? Because you are well aware of 100% knowledge about evil, 100% knowledge about goodness. So, life and death, happiness and suffering and good and evil, profit and loss, victory and defeat, praise and criticism, everything we have to know both sides. This is called *Dvaitam* and that is how we are experiencing it. That is how we have knowledge. This is waking state because it is not dream, it is not deep sleep. This is dream because we are not experiencing waking, nor we are experiencing deep sleep. This is deep sleep because we are not experiencing waking and dream. This is a point we have to keep in mind very well. Now whether we are thinking of what we call with form, without form, one or many, *dvaita* or *advaita*, both are thoughts, both are ideas in the mind and this mind can think only because of the support of consciousness. That is what Gaudapada wants to say.

Now the question then comes, so what will be my state when I say *Aham Brahmasmi* in that *Nirvikalpa Samadhi*? This is only human question and by human question I mean question by the mind which is thinking. And when there is no mind, the question of *Aham Brahmasmi*, even that idea will not be there. Remember, just as even in your deep sleep, I am so-and-so is completely absent and that is why it is such a blissful state. Only thing is it is not in our control. That is why I call it Poor Man's Samadhi. This is what Gaudapada in this 33rd Karika, is trying to tell us. So *Advaya Nacha Kalpita*, here *Advaya* means not what I was describing, the thought of *Advaya*, but pure consciousness. Another word for it is *Brahman*, another word for it is *Atman*. So, the *Atman* imagines itself both as this world consisting of unreal objects which are waking dream and deep sleep that are perceived and as against to that, that which is the perceiver, the subject and the object. They always go together. If one disappears, the other also disappears. So, all these objects which earlier he called unreal, temporary are imagined in the non-duality itself. Therefore, what non-duality itself means? Pure consciousness and that is what makes it think, imagine. But remember here, pure *Atman* cannot imagine. The *Anatma* or inert mind cannot imagine. A combination of *Chidabhasa*, or *Chit* and mind. That *Chit*, pure consciousness, is reflected in the mind. That is called *Chidabhasa*. And *Chidabhasa* plus an object in the form of a thought, that is called *Vritti*. *Vritti* means what? There are three things in the *Vritti*. There is an object and there is a thought about that object and this *Chidabhasa* to illuminate both the object as well as the thought. Both the external world and object and also the thought of it called *Chit* is in the mind. So, when we say there is *Sat*, it is only from mind's point of view. And whatever is outside, what we think external is called *Sat*. And whatever knowledge we get of that *Sat* is called *Chit* and it is in the form of our cognition, *Vritti* within the mind. The substratum, the power by which we can know that is *Sat* and this is *Chit*, that is possible only because of the *Atman* or pure consciousness. To put it in simple words, pure consciousness with the help of the combination of the mind imagines there is an external world and there is an internal world. And these two go through waking, dream and deep sleep, *Jagrat*, *Swapna*, *Sushupti*. In other words, I think I am *Vishwa* and *Virat* and I think I am *Taijasa* and *Hiranyagarbha* and I think I am *Prajna* and *Eshwara*. All these

imaginings are possible only because of the supporting light that is called *Atma*. This description is from the viewpoint of what is called duality, dual state, *Jagat* state. That is what we have to understand.

We move on, that is the essence of the 33rd Karika.

34th Karika

*nā''tmabhāvena nānedaṃ na svenāpi kathamcana
na prthañnāprthakkiṃcid iti tattvavido viduḥ*

Tattva vidha means wise people.

This manifold universe does not exist as identical with the *Atman* nor does it ever stand independent by itself. It is neither separate from *Brahman* nor is it non-separate. And this is the statement of the wise. For that I gave the example and we can understand. Last class I gave the example. Because it is such a difficult idea, I am repeating it here very briefly. The external example is in semi-darkness, *manda andhakaara*, we see a snake. Now we say there is a snake. That statement, keep that statement completely in mind. There is a snake. Now when light is brought, then we see there is a rope. In this there is, 'there is', whether it is rope or snake, that part doesn't change. So, the snake cannot exist if you remove that 'there is', if you remove, snake cannot stand. But at the same time when light is brought up, the snake disappears, and rope appears. So, is the snake different from the rope or is it completely one with the rope? If it is one with the rope, we need not call it snake. If it is separate from the rope, then we have to say there is a rope, there is also a snake. So, you have to understand this very clearly. No, it has union, it is also separation. What is the union? 'There is a', that is what makes the union. What is the separation? Rope and snake. There is a rope, there is a snake. So, this snake completely is dependent upon the rope, but at the same time it is not the rope. This is the idea Gaudapada wants to present here.

What is the second example? Dream. What is the dream example? I, the waker, I imagine in my mind. My imagination when it is deep, when I think it is not, when I know I am sitting here and I am imagining, that is called daydream. When I lose that sense that I am imagining, but I am really experiencing, that is called a dream. Now is the dream, is it one with the waker? Yes, because without the waker, who is going to dream? But is it separate from the waker? No, if it is separate, it should remain forever. The waker also should remain forever, like two friends, separate. No, it is neither one nor separate. What is the idea? The idea is this whole universe is completely dependent upon the *adhistanam*, substratum, foundation, called *Brahman*. So, the world is not really different from *Brahman*, not really one with *Brahman*, because temporarily we experience it. And why is this state to be like that? Because there is a specific reason for that. When a person attains knowledge of *Brahman*, then he will enter into deep *Nirvikalpa Samadhi*. At that time, it is like broad daylight, when nobody sees any snake or any other thing, not a garland, not a bent stick, not a crack in the earth, not a stream of water, nothing is seen. In fact, I am *Brahman*, that idea itself will not be there. Because even to think like that, mind is necessary. It is a peculiar state. It cannot be described, yet we need some

hints to describe it. And that is what we are trying to do. Gaudapada is struggling to do that. This universe and universe consists of waking, dream and dreamless state. Why? Because of the physical body and mind, because of the mind and because of the causal or very very causal state of mind. The mind undergoes three transformations and so all the three transformations of the mind are totally dependent upon the consciousness. Without consciousness, there is no world. But with consciousness, we forget the consciousness and imagine, like we imagine on the rope, many things. So, we imagine *Atman* as desirable, undesirable, happy, unhappy, etc. depending upon the special experience, specific experience that we have. That is what Gaudapada is struggling to understand.

Suppose somebody comes to know, he is called a wise man and he is called here *Tattva Vidaha*. *Tattva* means truth. *Vidaha* means one who knows the truth. He knows everything is *Brahman*. And why this description? Because it is said in the scriptures, it is found also in our life. There are two states, complete oneness with *Brahman* called *Nirvikalpa Samadhi*. And what happens at that time, only *Brahman* knows, God knows. But when a person seems to be coming down from that state, he is called *Jeevan Mukta*. And what is the state of *Jeevan Mukta*? He doesn't say like us, the world is real. He doesn't say like some *sadhakas*, the world is unreal. It is both real and unreal at the same time. It is real because it is nothing but *Brahman*. It is not real because it is changing. So that changing aspect of reality is what we call *Nama Rupa*. And this is what Gaudapada was struggling to explain. *Tattva Vidaha*, when they are in *Nirvikalpa Samadhi*, they alone know what it is. But when by God's will, they seem to be *Jeevan Muktas*, and having this body-mind, without thinking that I have a body-mind, and without thinking that this world is also exactly like that snake, or like silver shell, or like mirage water. It is there, temporary, but not completely real. And he sports like that. This is what I tried to struggle to explain through Sri Ramakrishna's *Nitya and Leela*. *Nitya* means only he knows. *Leela* means sporting exactly like us, but with a completely different understanding, where everything is joyous. Somebody praises him, it is a joyful thing. Somebody criticizes him, joyful thing. Everything is a joyful thing. This is the essence of 34th Karika.

Now we will enter into 35th. What is this 35th Karika? Earlier, Gaudapada was trying to tell us what is called *Brahmi Stithi* in 32. And in 33 and 34, he was telling us about *Jeevan Mukta* state, *Stitha Pragna* state. And from now onwards, he is trying to tell, that is our goal. And now, how to attain to that goal? How did these other people, those who have become *Brahma Jnanis*, how did they attain? That is spiritual practice. What is spiritual practice? Acquiring certain spiritual characteristics, qualities, which we get at the end of the 2nd Chapter of the Bhagavad Gita as *Stitha Pragna Lakshana*'s Bhagawan outlines.

How do we know? Because the last *shloka* of the 2nd Chapter,

*eshaa braahmee sthitih paartha nainaam praapya vimuhyati
sthitvaasyaamantakaalepi brahmanirvaanamrichchati*

Even at the very last millisecond before *Prana* departs, when a man attains to this state, then all these characteristics will be naturally present to him. Thereafter, he

will never lose that one. Every other knowledge is temporary knowledge. Temporary knowledge means knowledge which must be lost, and which will be lost sooner or later. As Swami Vivekananda says, the wise one understands this and loses it very quickly and so suffers less. And the foolish person, he clings to it for a long time, suffers a great lot, but ultimately, he will also become a wise person because whatever is changing, that will be changing. And whatever is unchanging will never be changing. So, we have to develop how a *Jeevan Mukta* behaves. We have to imitate his behaviour. And of these spiritual qualities, three qualities are the very pivot, foundation. And every other spiritual quality is only a small manifestation of these three qualities. What are they? *Raga, Bhaya and Krodha*.

This is what is being expressed in the 35th Karika.

*vītarāgabhayakrodhairmunibhirvedapāragaiḥ
nirvikalpo hyayaṁ dṛṣṭaḥ prapañcopaśamo'dvayaḥ*

When a person completely acquires these three qualities, he will become a *Muni*, he will become *Veda Paraga*, he is called *Tattavidaha*, he is called *Sthita Pragnya*, he is called *Muktha*, he is called *Advaya*, whatever he is called *Brahman*, *Brahmavid*, *Brahmayeva*, *Bhavati*. What are these three? *Raga, Bhaya and Krodha*.

And this is what Bhagawan Krishna mentions,

*trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanah
kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet*

Three doorways to continue perpetually in this *Samsara*. What are they? *Kama, Krodha* and *Lobha*. Here, that is what He is also telling, *Raga, Bhaya* and *Krodha*. How is the equation done? Because *Raga* means attachment. We are attached to anything. The moment we say, I love that sweet, we can know, I am attached to that sweet. And if it is not fulfilled, terrible *Krodha* will come. That person is obstructed by not getting that promotion. That person is not paying attention to me. My husband doesn't love me. My wife doesn't love me. And they are loving somebody else. My children do not obey me, etc., etc. Any type of anger that comes, remember, there would be no anger if there is no desire. Thwarted, frustrated desire manifests immediately in the form of what is called *Krodha*. And if somehow a *Krodha* cannot be expressed for whatever reason, then it becomes *Lobha*. And that is what is called *Bhaya*. A *Lobhi* is the most, what is called, sufferer from *Bhaya*. What is *Bhaya*? Even if I lose one billionth of what I have, I will be suffering. So, 24 hours he will be guarding with his very life. In fact, it is seen, a person happily gives up his life for the sake of a few worthless coins, instead of enjoying life. The tragedy of this is, supposing there is a person and he has plenty of things and he is going in the street, somebody snatches showing a knife or a pistol his purse and then he goes away. Certainly, there is some amount there. But he has much more, unused, in the bank. But he never thinks, Oh, what I have lost! Oh, this fellow is a scoundrel! Oh, I wish somebody shoots him dead! All these feelings, we may not do it, but if somebody else does it, then I am very, very happy. It makes me very happy when we see somebody else punished or suffering because if we are happy, that means we cherish a kind of either anger or jealousy towards that person. So, *Raga*

means attachment. This is the *Ajnana*. That is why *Ajnana* means what? Attachment. *Raga* means what? Attachment. And then from the attachment comes desire. And frustrated desire becomes anger. And when anger cannot be expressed under many occasions, it turns into deep greediness. I want accumulation. That's why I have noticed it. If you open your eyes, you can also notice it. A person who is moderately generous when he is young, the same person becomes extremely greedy, very, very tight-fisted, they call it, miserly, the more age...But why does he do that? The person can live happily even if 90% of his or her wealth can be taken away. But no! Because that old age brings problem of insecurity and that is the insecurity problem we are talking about.

Now the idea is very clear. Now we can just do this. There are wise people and by them what are their characteristics? The wise are free from attachment, fear and anger and they are also well-versed in the meaning of the Vedas. What is it? We will come to that. This *Atman* has been verily realized as totally devoid of all imaginations such as body, mind, etc. and free from the illusion of the manifold, un-nondual. These people live in this world. These are the characteristics of a *Jeevan Mukta*. Remember, because as I mentioned earlier, somehow if a person attains to that *Brahmi sthiti*, that is called *Nirvikalpa Samadhi*, then the question of what happens to him, neither we know, nor he knows. He only, the scriptures tell, knows *Aham Brahmasmi*, I am God, I am *Brahman*. We don't know what it is because we have never experienced that one. But how does a *Jeevan Mukta* live? As if everything is God. That is what has been said that whether a person sees a *Brahmana* or a cow or an elephant or a dog or an eater of a dog, he sees only *Brahman*. Several examples I gave. Sri Ramakrishna used to see every woman as a Divine Mother. That is why when he saw a public woman waiting for customers, he simply saw Mother Sita waiting for Rama. What a marvellous vision! Not only was that woman was appearing as Sita, but that type of people who were visiting this public woman, in our eyes they are the worst type of human beings, but each one of them is none other than Rama. Each soul is *Amrutasya Putra*, Potentially Divine! That is the natural vision of a *Jeevan Mukta Mahapurusha*. And what is natural? We have to acquire those qualities gradually and these are the very pivot, as if the most important characteristics. First is attachment. Attack attachment. Make it loose. And then the second is what is called *Bhaya*. When there is no attachment, if something is lost, just like you know, suppose there is a worn out, torn out cloth, old, unusable, and we have just thrown it away. Many people even do not throw it away. But if it is thrown away, if somebody takes it, then we are least bothered about it. Same way, naturally, a person who has no attachment, he will never become angry. You observe, if you are not interested in cars, whether a person bought a latest modern Formula F1 car or he bought what they call, one old, dilapidated Jeep, it doesn't matter, you are not even giving a second thought to it. But the moment you are interested even 1%, your eyes pop up at every passing car. So, if something is lost and we are not interested in it, it doesn't create any *Bhaya*. *Bhaya* means the terrible anxiety, feeling of insecurity. And then we will never get angry. In fact, sometimes we get very happy also. So, somebody has stolen a very old, worn-out sofa set, I have thrown it in the backyard, and I am thinking how much money I have to spend to take it away to the junkyard. And early morning you

get up and somebody has cleared it out. Ah! You are saying thanks, I don't need to do anything like that!

So, *Advaita* means completely devoid of what? *Raga*, attachment. *Bhaya*, the consequence of *Raga*, which is called *Bhaya* or feeling of insecurity. And *Krodha*, which is the outcome of my attachment to it, my terrible desire for it. Attachment means, remember, desire. And there are people, they are called *Veda Paragayi*. *Veda* means *Vedas*. *Paragayi* means they have gone beyond the *Vedas*. What does that mean? That means they have attained to the goal that has already been outlined in the *Vedas*. What is that goal? That *Moksha* is the *Paramapurushartha*. And the person has attained to that state. He is called *Veda Paragayi*. That means he doesn't need the *Vedas* any longer. Just like when a person crosses a river and he gets out, he doesn't glance even, second glance at the boat because the purpose of the boat is completely finished. And what is that state? *Nirvikalpaha*. That is to say there are no double vision that one is *Atman*, another is this world. No, this is called *Dvaita Drishti*. Now, *Nirvikalpaha*. He looks, he is in *Samadhi*, *Brahman*. He is outside *Samadhi*, he is also *Brahman*.

That is what is said,

Vidyadaneya Sampanne Brahmane Gavi Hastini

Shruni Chaiva Shrabha Kecha Pandithaha Brahma Darshanaha.

I am *Drishtaha*. So, if they have experienced and we also see them and what happens, *Prapancha Upashamaha*. The world, *Prapancha*, consisting of waking, dream, and deep sleep, *Upashamaha*, completely destroyed by them. What does it mean? Does it mean to say somebody puts an atom bomb and then it is gone? No. His very, what you call, outlook has changed. Previously, it was creating all those three, attachment, fear and anger. Now, it is all the three have turned into *Paramananda*, only happiness. Somebody takes my things. Oh, I myself, in the form of that thief or robber, have taken away that thing. Just like in a dream, upon waking up, that's what we find it. This is called *Prapancha Upashamaha*. *Upashamaha* means all the negative effects of the *Prapancha*. Remember, *Prapancha* is not the problem, but the effects upon us of this world, that is called the problem. And it becomes completely *Upashamaha*. Just like when light is brought, a snake disappears and the fear, the heart beating of all those effects created by thinking that it is not a rope, it is a snake, they all disappear in a trice, as soon as we know it is nothing but a harmless piece of rope. And then what does he see? *Advaita*. He sees nothing but pure oneness, the state of *Advaita*.

This is what Sri Ramakrishna was telling.

Advaita Gnan Anchale Bende,

Jai Iccha Tai Guru.

If we understood it, we have to practice spiritual disciplines because every philosophy, that is especially Indian philosophy, which is called *Darshana*. *Darshana* means complete knowledge about the highest reality. That knowledge of highest reality is called *Darshana*. That's why when we go to the temples, it is called

Darshana. When we go to see a great teacher, a Guru, or a Saint, we call it *Darshana*, not simply seeing. So, this *Darshana* is the most important thing. And that is what these people, they have *Drishtaha*. What is it?

vītarāgabhayakrodhairmunibhirvedapāragaiḥ Ayam Atma Drishtaha. This *Atman* is seen, not like we see an object. Seen what? That I am that *Atman*. *Aham Brahmasmi*.

And then what is the nature? Three characteristics are given, which we have discussed an empty number of times. What is it? *Nirvikalpaha*. *Vikalpa* means *Dvaita*. Many. It is *Nirvikalpa*, not *Dvaita*. It is *Advaita*. And what is the second one? *Prapancha Upashamaha*. That is *Prapancha*. We see the *Prapancha*. *Jeevanmukta* sees everything as we see. He has waking state, dream state, dreamless state. But his vision is totally different. It is *Brahman* in the waking state, *Brahman* in the dreaming state, *Brahman* in the deep sleep state. The effects of seeing *Dvaita* have completely disappeared. This is what Sri Ramakrishna was telling, which we discussed in our last class. This is called *Leela*. *Nitya* to *Leela*. *Leela* to *Nitya*. A *Jeevan Mukta*, effortlessly, sometimes when he is seeing everything, he behaves in this way. Seeing *Brahman* everywhere. And when he is in that state of *Samadhi*, he will be a different person. Recollect this story, a *Brahma Jnani* in the form of a madcap visited Dakshineswar. Sri Ramakrishna pointed him out to Hriday. Hriday started running after him. This man stopped at some point. And then he pointed out to the Ganga River was on one side and a small sewage canal was on the other side. He said, when you are able to see, both are none other than *Brahman*, then your knowledge will be complete. Your *Sadhana* is over.

That is what Gaudapada is trying to tell.

Advaya Drishti.

Drishtaha Aham Atma Aham Nirvikalpaha

Aham Prapancharahitaha Aham Advayaha

This is the meaning that we have to understand it here.

Now we will move on to the 36th.

This is a continuation of the earlier one.

Tasmadevam Veditvayanam Advaita Yojayet Smritim

Advaitam Samanuprapya Jadavat Lokam Acharit

Gaudapada is telling this. Therefore, having acquired those three qualities. What is it? *Raga*, *Bhaya* and *Krodha*. Having overcome them, removing them, destroying them, then only, when these three are absent, what is seen is only *Atman*. Knowing the *Atman*. It is *Nirvikalpaha*, *Advayaha*, *Prapanchopashamaha*. To be such, fix your attention on non-duality. Having realized non-duality, behave in the world like an insensible object.

This Karika can be divided into two. What are the first two lines? I have already outlined to you. You acquire these qualities. Continue your *sadhana*. Approach a Guru after acquiring considerable freedom from attachment, fear, and anger. Then

mind becomes very quiet. It has acquired the capacity to absorb, to hear one pointedly, to believe what the Guru says. Then think deeply without distraction and be convinced that that is the highest truth and make that highest truth, that I am that highest truth of which I heard from my Guru, etc. That is what he means.

Knowing the Atman to be such. As such what? *Nirvikalpaha, Advayaha, Prapanchopashamaha* mentioned earlier. Fix your attention on duality. Thereafter, you behave as though everything is that *Advaita Brahma*. This is what Sri Ramakrishna says. Once having acquired *Advaitic* manner, *Jai Iccha Tai Kuru* means behave in this world as much as you want. Because once you know everything is *Brahman*, you can never take a wrong step. You cannot tell a lie. You cannot harm anybody. You cannot be selfish. You cannot get angry with somebody. Remember, Swamiji chased a *sadhu* who was being pelted by stones by small boys? Because they were small boys they did not understand. It was a sport like that. And these rascals, when they grow up, they become *Gundas* later on because the same thing will be whenever they see somebody weak, then they attack. When somebody attacks them, then they become just cowards. This is the nature of every *Gunda*. He is a terrible coward when somebody stronger comes in front of him. But they become terrible torturers when they find somebody weak. Taking advantage of the weak and then trying to boss over that fellow. This is the inevitable nature of a *Gunda*.

Now, this person, once he comes to know everything is God because he is God. Who knows everything is God? Who can know? Only God can know. Thus, having realized this truth, *Tasmadevam Veditvayanam*. That is for a *sadhaka*. *Yojayet Smritim*, You don't need to do anything for a realized soul. It becomes most natural. But you have to say everything is God. Everything is God. Somebody insulted me. No, no, no. It is God for my good, He is doing this one. Somebody loves me. No, no, no. He is not somebody, only God who is loving me. Like that. This is called living in *Advaita* even before realization. *Advaitam*. That is how *Advaita yojayet smriti*. Remember God all the time. And here instead of God, Gaudapada used the word *Advaita* state. Remembering *Brahman*. Remembering *Vishnu*. What is *Vishnu*? He is all-pervading. If He is all-pervading, there cannot be anybody else excepting *Vishnu*. With this knowledge and truth, that knowledge can come only as we remove all the, what is called selfishness or egotism that is consisting of this *Raga, Bhaya* and *Krodha*. Nothing else. Then one day by God's grace we will be revealed the truth. What is the truth? *Aham Brahmasmi*.

And having reached that goal, *Advaitam Samanuprapya*, if we become *Jeevan Muktas* by any chance, by God's will only. Remember, I cannot have any individual desire. I will attain *Nirvikalpa Samadhi*, and I will be there for another two hours. This is early morning I get up and I will meditate for three hours, and I will think that I am in *Nirvikalpa Samadhi*, and I must come back before seven o'clock because first class masala dosa is being prepared. That is not the idea. *Advaitam Samanuprapya*. Having attained that knowledge and now you have no control that *Advaita* possesses you like a ghost. But you will be completely aware, conscious of that. *Jada Vat Lokam Acharet*. You behave like a *Jada*, like an idiot. *Balaka Vat, Jada Vat, Vishacha Vat, Unmadha Vat or Chakravarthi Vat*, whatever it is. So, behave. That means don't

go on what is called advertising yourself I am a self-realized soul, I am a *Brahma Jnani* like that. A true *Brahma Jnani* never does these things. Therefore, knowing the *Atman* to be such fix your attention on non-duality and one day you will realize that. Having realized that non-duality. Realized that non-duality. What is that non-duality? I am that non-duality. *Aham Advaitam*. Then if God still keeps the previous body and mind behave in the world like a *Jada*, insensible object. Therefore, one should understand in the manner taught in the verse, *Turiyam* is the ultimate goal. And one should realize that goal after acquiring the knowledge. Behave like a *Jeeva* with a *Jeeva* disguise and act as a worldly *Jeeva*. Just look at Sri Ramakrishna, look at Holy Mother, look at Swami Brahmananda, look at every Saint, or whatever it is Ramana Maharshi or whatever. Only his example comes to my mind very often because he was such a great soul I cannot describe. So don't advertise. There is no need. Sri Ramakrishna gives a beautiful example. When the lotus blooms one doesn't need to advertise I am a bloomed lotus. All the honeybees you are most welcome to come and enjoy the honey I am producing. They automatically know about it. Those who deserve, flies will not come, only honeybees will come. That means sincere people only will come. This is Gaudapada's teaching. And Holy Mother passes a beautiful statement, does a *Jnani* grow two horns? No. What happens is he acquires discrimination. But discrimination means what? I know everything is *Brahman* there is nothing other than *Brahman* I know everything is God. Nothing is other than God. This is the teaching.