

MANDUKYA KARIKA- LECTURE 98
SWĀMI DAYATMANANDAJI

ॐ जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

Om Jananim Sārādām 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 Karnnebhīh Shrnnuyāma Devāha |

Bhadram Pashyemākshabhīryajatrāha |

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 onto all.

We have started the third *Prakaranam*, third chapter of the Gaudapada's Mandukya
Karikas. This third chapter is called *Advaita Prakaranam*. This is nothing but the

elaboration of the seventh *mantra* of the Mandukya Upanishad which was elaborately explained by Gaudapada in the first *Prakaranam* called *Agama Prakaranam*. How the whole world is false had been explained throughout the second chapter called *Vaithathya Prakaranam*. And in essence we know there is absolutely no reality in the waking state. There is no difference between the dream state and the waking state. And by comparing these two, even the deep sleep state also. Why? The reason is, first reason, because they are experienced. And in our experience, we always know an experiencer is not what is experienced. They are ever separate. The experiencer is changeless, permanent, pure consciousness. While the experienced is just the opposite, temporary, limited and always changing and depends totally upon the experiencer for its very cognition, for its very existence. This we accept when we wake up from the dream and come into the waking state. But we do not accept waking state status is exactly the same because it is also experienced and it is also dependent upon us. It is always changing, and that changeful nature is the most important point. What is the meaning of changeful nature? It is unreliable, insecure. This moment, we may be experiencing happiness, but it changes into unhappiness. Curiously, if we understand this fact, even when we are unhappy, we have to cognize even that also will change. When darkness changes, it becomes light. When light changes, it becomes darkness. When happiness changes, it becomes unhappiness. When unhappiness changes, it becomes happiness. This is the nature. Nothing is permanent. Everything is temporary and we have to understand it properly. Temporary means ever changing. Birth is changing into growth, death. And death is again changing. And we don't know that. But through the scripture we come to know.

*avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanānyeva tatra kā paridevanā*

So, this fact with conclusive proof through *Yukti* and *Anubhava*, Gaudapada had explained in the second chapter and now he has to explain. So, if everything is changing, what is unchanging? The subject, the pure consciousness. It is another name for the subject, for the experiencer, for the knower. He is unchanging. He is *Advaita*. Whether I am experiencing waking or dream or deep sleep, they are changing. But I am throughout all these three states. For one millisecond I was never absent there. So, this we know upon a bit of analysis. We are convinced of it. But we do not know what is our true nature. That is what is called *Advaitam*, *Shantam*, *Shivam*. And then by realizing that we are the permanent ones and in fact we are creating the entire world. So, the whole world is our creation. But we don't want to play this creator creation role when we want to get out of this. And that is when we become completely free from the travails of the birth and death or get out of this *Samsara Sagara*.

And that is what Gaudapada wants to establish in this third chapter. That is why it is called *Advaita Prakaranam*, complete exposition of *Advaita*. *Advaita* means non-dual. There are no two consciousnesses. There are no two separate *Jeevatmas*. There is nothing besides *Advaitam*. *Brahman* is one and it is non-dual and that is the fact he wants to establish. And he gives some well-known examples to drive this point home. One of the examples is *Mahakasha* and *Ghatakasha*. That is total

space, original space and a pot space. When we say pot space, immediately we get it is a small bit of space. But Gaudapada wants to say is the space is nothing small, nothing big because space is absolutely one. Pure consciousness is just for the sake of understanding compared to the *Mahakasha*. So, when this pure consciousness appears to be born, that means confined by the body, by the mind, we say we are born, we say we are changing, we say we are growing, we say we are becoming old, and we say we die. But pure consciousness never is born, never has any change and never dies. Just as pot space is never born and it is not small and there is no separation from the original space, but it appears to be because of the *Upadhi* or limiting agent. And this is the example *Mahakasha*, *Ghatakasha*. He wants to, through this example, convey the idea to us that this *Atman* is like this *Akasha*, but let us not get that idea it is like *Akasha*. It is only as an example. An example is always to understand some point much more clearly than otherwise we might misunderstand it. Even this example is very difficult for us to understand, but we will strive in this chapter to understand. At least intellectually we should be able to understand another point. So why this example? Supposing there is what we call, usually we say empty space and what we buy when we want to construct a building, a house, a hall is called empty space. But it is a redundant word because space means emptiness. It is not an object which can be seen. It is something which is, but it is completely subtle. So subtle. What is subtle? That which is not manifest. So, for convenience's sake we just as we use the terms in mathematics, plus, minus, etc., we use these words, this *Akasha*, etc., but really it is as inconceivable as *Atman* itself.

So, in this first *Karika*, *Karika* means a verse, trying to explain *Advaita*, Gaudapada seems to be what we call criticizing every other path. Now we know, and as I mentioned earlier, I would like to interpret everything in the light of Sri Ramakrishna's words. Now sometimes some of the followers of this *Jnana Marga*, what we call, go overboard. They go to the other extreme condemning everything, not understanding a simple point. What is that simple point? That our goal is God. Another name for God is *Atman*. Another name for *Atman* is *Brahman*. Another name for *Brahman* is *Jnanam*. *Jnanam* means *Chit*, pure consciousness. So unable to understand that one we become, what is called confused about it. So, *Jnanam* is the goal. What does a *Yogi* want to achieve? *Jnanam*, to know that knowledge, I am *Atman*, I am *Purusha*, I am not *Jeevatma*, I am not anything else, I am the *Paramatma*. There is no *Jeevatma*, *Paramatma*. Only one *Atma* and under different circumstances, we call it just as when there is no form in gold, we just call it pure gold. But when the same gold takes a particular shape, we call it a ring or a bangle or an earring or nose ring or a necklace, different names. But all that is nothing but pure gold only. So, there is no such second separate object called an ornament. That is a very beautiful example we have to keep in mind. So, there is a *Bhakta*. He calls the same *Brahman* as *Ishta Devata*, *Narayana*, *Shiva*, *Kali*. This was what Sri Ramakrishna taught us from the very beginning. Since we are the followers of Sri Ramakrishna, we can understand it. We are followers of *Bhakti Marga*. So, through *Bhakti*, the goal of *Bhakti Marga* is to love God, to develop devotion to God. But devotion cannot come without knowledge. A baby knows from the very beginning, this is my mother. That knowledge only makes the baby very happy. Suppose a

stranger goes, then the baby somehow smells. Baby cannot see properly, cannot hear properly, probably, I don't know, but cannot definitely see for some time. But the baby has an acutely developed sense of smell. It knows what mother's smell is. And when a stranger comes, strange voice, etc., it becomes restless, becomes a little bit insecure or frightened, etc., until it becomes familiar, this is a safe person or safe, safe, it is absolutely okay. What is the point? The point is knowledge is necessary. *Jnanam* is necessary. Whom do I love? *Narayana*. And unless I know what is *Narayana*, unless I have right knowledge about *Narayana*, I cannot love him. That is why Swami Vivekananda says that knowledge and love, they are opposite sides of the same coin. To the extent we have that knowledge, then either love will come, or hatred will come at the beginning. But once we come to know that this is the greatest being who wants only my welfare, this is the only being who can protect me, who can help me, who can love me, who can take care of me, that knowledge is called *Jnanam*. So, whether a person is following the paths of *Yoga* or *Bhakti* or *Karma Yoga* or *Jnana Yoga*, these are pathways, the destination is *Jnanam*. Unable to distinguish between *Jnanam* and *Margam*, the pathway, falsely, these people get confused. So even if somebody says, I gave you this example quite a number of times, I am re-emphasizing. First, because many of us are likely to forget. Secondly, even some of those who remember may not understand it properly. So put it this way, I think it is a very rational way. You ask a devotee or a *Karma Yogi* or a *Yogi* or a *Jnana Yogi*, what is it you want? They will say different names. I want to go to *Brahman*, I want to become *Purusha* or I want to go to *Narayana* or *Devi*, *Shiva*, whatever. But what is it you want? What will you gain? Suppose you go to *Vaikuntha* or *Kailasa*, what do you want? First of all, I will go beyond death. Secondly, I will never be insecure. Thirdly, I will always be a very, very happy person. And fourthly, I will never again come back. Nobody, even the most ignorant *Bhakta* will ever say, I will go to *Vaikuntha* for a short time. I may go for a short time to *Svarga Loka*, even *Brahma Loka*, but not to *Vaikuntha*. And what happens? I will be immortal. I will be very happy. In simple words, he is conveying what *Jnana Yogin* ought to understand properly, that I want to be *Sat*, I want to be *Chit* and I want to be *Ananda Svarupa*. *Sat Svarupa*, *Chit Svarupa* and *Ananda Svarupa*. Unable to understand this simple truth, people go on saying my path is superior to your path, etc. Even among devotees, Krishna cannot take me across the *samsara*. Only my Divine Mother can take me across. Or *Shiva* is a useless person. He is a stupid person. That is what is called *Bholanath*. *Bholanath* means an idiot, cannot think properly. Who says? People who follow *Vishnu* and that is what they say. *Vishnu* never says. *Shiva* says I am *Vishnu*. *Vishnu* says I am *Shiva*. They have no problem. It is the monkeys and then the *Asuras* that go on quarrelling with each other. As Sri Ramakrishna tells, once there was a fight between *Rama* and *Shiva* and then very soon they understood that we are one, there is no need. But the quarrel between the followers of *Rama* monkeys and the followers of *Shiva Bhutas*, even now it is continuing. That is why be very careful. What are we talking about? The goal of every living creature is may I never die. *Asatoma satgamaya*. May I never become an idiot, a foolish so that I endanger myself. *Tamasoma Jyotirgamaya*. And may I have unbroken happiness. That is called *Mrutyorma Amrutamgamaya*. This is the goal. Whether expressed properly or not, this is the truth. So, what are we talking about? Some of these followers of

Jnanamarga, unable to distinguish between *Jnanam*, that is God, and *Marga* which is a path leading and there are how many? According to Sri Ramakrishna as many faiths, so many paths. There is no need to quarrel with anybody. The problem arises. That is how we are going to understand this third chapter because here also Gaudapada seems, I don't know what he really means, but the way he expressed it is in the very first one, as if he looks down upon everybody else who doesn't follow *Jnanamarga*. What is the problem? Gaudapada understands. A person travelling in the path of *Jnanam*, he says that I know I am *Brahman* and I appear to have been born. Through scripture, through Guru's teaching, I come to know about it, and I have complete faith and I want to get rid of my ignorance and I want to regain that memory that I was *Brahman*, I am *Brahman*, I will be *Brahman*. There is no question of attainment or any such thing because no change has ever come. I have never been distanced from *Brahman*. *Brahman* cannot be distanced at all because he is infinite. He is one. There is no I. There is no *Brahman*. Whatever exists, call it I, call it *Brahman*, call it *Paramatma*, it doesn't really matter.

But the very first verse which we have introduced in our last class and here it goes like this,

Upasanaashrito dharmo jate brahmani vartate praag utpate ajam sarvam tena saukripanasmrutaha

What it means? *Upasanaashrita dharmaha*. I mentioned earlier, here *dharmaha* has nothing to do with *dharmaha*, *adharma*, *punya*, *papa*. Here *dharmaha* means simply a *Jeevatma*. Peculiar words. This is how he could have used the word *Jeevatma* or *Jeeva*. It would have been equally easier to do it, but he chose to use this some of the Buddhistic terminology, what is called confusion, confounded. So, the *Jeevatma*, he takes to the path of *Bhakti* or *Yoga*. I am separated somehow from God. I came from God. I want to go back to my God, and I am separated from my mother. I want to go back to my mother. The only way is *Upasana*. *Upasana* means *Bhakti Marga*. That is the path of meditation, *Upasana* and then I want to attain. So, *jate brahmani vartate*. I have come, *jate*, that means I am born. From where? From *Brahman* and I became separated as it were. So, I want to go back. I am now in this world created by *Brahman*. I am a *Jeevatma* but I know through scripture, through Guru's teaching that I have come from *Saguna Brahma*. So, the only way I can go back is to pray to him, to meditate upon him, to beg him. How do you say that? Because *praag utpate*, before the creation, before this world was created, *sarvam ajam*. Everything was *ajam*, means unborn. Unborn means in the state of a seed, that is in unmanifested state. *Saguna Brahma* is the source of unmanifestation of everything and everything, whether you call it the birth of the world or you call it *jagrat avastha* or *swapna avastha* or *sushupti avastha*. Just like when we are in deep sleep, we feel that everything is one because there is no manifestation. But as soon as a few hours pass, then we wake up. From where did we wake up? From that *avyakta avastha*, unmanifest state. We have come to the manifest state and that is one manifest state. Which one? Waking state. Then we go into dream state. This is another manifest state and then again, we go back into the unmanifest. Before my birth, I was in an unmanifest form. After my birth, I became manifest. After some time, that is called death, I will go back into unmanifest state and if I want permanently

to be with that, I have to pray to him. I don't want to come out. I want to be permanently one with you. This is called *upasana ashritah*. This *jeevatma dharma*, he is going on praying. What is he praying? Before the creation of this world and I am part of this world and this world consists of two things, that is with life, without life. Those who are with life called *pranis* and they are called subjects and every subject is different. So, I will have to go back to my original state. Why do you want to go? Because whatever is limited, whatever is created is limited. What is the limiting factor? Time, space and causation and everything is changing. That means I want to be always happy. I want always to be healthy, but it is changing all the time. But I will have to attain to that state where I enjoy fully. I have no fear of death. I have no fear of ignorance and I have no fear of suffering and that is called *Satchitananda* and my origin, *Saguna Brahma* is none other than *Satchitananda*. I came from him. The whole universe came from him, and I want to go back and for that purpose I surrender myself to him. This is called *upasana ashritah dharma* and I know through scripture, through the teachings of the *Guru* that this is the real state. What does Gaudapada say about such a person? What is Gaudapada's opinion about such a person? Such a person is a very inferior person. So, such a person is called *Kripanaha*, a miserable person and *Smritaha* means he should be understood as a miserable person. *Kripanaha Smritaha* because of this knowledge. What knowledge? I came from *Saguna Brahma*. I go back to *Saguna Brahma*. But who is not a *Kripanaha*? He who thinks I have not come from any *Saguna Brahma*. I am *Brahman* only. I was never born. Only because of some ignorance I feel for some time that I was born, and I am living as identified with this body and mind and through the grace of the scripture, through the grace of the *Guru*, I come to know that really speaking there is nobody born, not only me, the whole world is not born. *Aham Brahmasmi, Sarvam Kalvidam Brahma*. And this is the goal. That is to say what is the *sadhana* for? Not to become *Brahman* because I was never away from *Brahman*. But to get rid of that wrong notion, just like they give the example, this is a snake. That is there was no snake, there is no snake, there will be no snake. Whatever existed was rope, whatever is existing is rope, whatever would be existing will be rope only and because of the darkness and my fear, I see it as if it is a fearsome snake. So, this is called cognitive change. That's all. So, he wants to say it seems as if he is condemning. But according to Sri Ramakrishna everybody progresses. As I mentioned earlier, nobody will say I want only *Saguna Brahma*. A *bhakta* may use the word *Saguna Brahma*, saying he is *Narayana*, he is *Vishnu*, he is *Shiva* or he is *Ganesha* or he is *Kartikeya* or he is *Buddha* or they say it is Divine Mother, *Jaganmata*. But what he means by that, I want to be *Satchitananda*, I want to be eternal, I want to be one, I don't want any desires, I never want any lack of knowledge. The real meaning is that one.

So now Gaudapada, with this preposition, what is that? That I will tell you that there is some other goal. Oh, mistaken fellow, oh ignorant *Jeeva*, what you are thinking is ignorant viewpoint. I will enlighten you. I am going to tell you about the truth. So, this is the essence of the second *Karika*.

Athaha Vakshyami akarpanyam ajati samanthagatham yata najayete kinchit jayamanam samantatha

With a little bit of help, this Karika is not at all difficult to understand. *Athaha*, since I find you, and I want to help you, *Vakshyami*, I am going to tell you the truth, absolute truth. Having known which, you don't need any other knowledge other than this. All right sir, what are you wanting to tell me? I will tell you about that supreme reality. What is it? *Akarpanyam*. Earlier *shloka*, what did he say? *Kripanaha smritaha*. So, a person who thinks that the supreme reality is *Saguna Brahma* is called *Kripana*. According to *Advaita Vedanta*, even *Ishwara* is not the highest goal. Only *Brahman* is the highest goal. So that is why they condemn, oh you are the follower of Madhvacharya. You are the follower of Ramanujacharya. Where will you go? Oh, you want to go to *Vaikuntha*. And then you know what happens? It is a very narrow space. And then before you thousands of people have gone. And already first come first served, the fellow will be sitting there and you will get from a long distance. Don't forget to carry a telescope so that you can view divinely your *Vishnu*. Stupid idiots. *Vishnu* means all-pervading. All-pervading means he who is everywhere. And if *Vishnu* is everywhere, tell me sir, who are you? That is why *Vishvam Vishnu*. The whole universe is nothing but *Vishnu*. You don't exist. I don't exist. The subject-object do not exist. This is the understanding. In simple words, even the most illiterate person is very wise. He says I want to go, and I want to be with God. He may not say I want to be one with God. But he says I don't want any birth and death. I don't want because if there is birth, there will be death. I don't want death. And what do you want? So, I have to know that I am deathless. That is called *Chit*. And will there be sometimes happiness like day and night, happiness and unhappiness, cold and heat, victory and defeat, loss and gain, honour and dishonour? Will the *dwandas* be there? No. Nothing will be there. It is bliss and bliss and bliss. And unable to understand, the point is not the language, the point is what everyone longs. Everyone longs only to be where a person is extremely happy. A person is extremely happy all the time. And a person who is happy all the time is a person who doesn't have any desires. And a person doesn't have any desires because there is nothing desirable. That means I am everything. I am of the nature of everything. Besides me, there is nothing. I am infinite. Therefore, I have everything. I am everything. I am that supreme bliss, *Ananda*. That is the meaning. So here *Akarpanyam*. By hearing my *Upadesham*, my teaching, and you will change your mind. You don't need to again suffer. I will tell you about that where you don't need to be called, pointed out as you are a *Kripana*. *Akarpanyam* means you will not be a miser. *Ajatim*. *Jati* here means nothing to do with *Brahmana Jati*, *Kshatriya Jati*. *Jati* means hear birth. *Ajatim* means you will realize I am birthless. If I am birthless, I don't have the sixfold change, growth, youth, middle age, old age, disease, death. No such thing. Because I was never born. And then *Samatam Gatam*. *Samatam Gatam* means uniform. *Samata* means uniform. What is *samata*? That means there is no change at all. That is big. This is small. No. It is all one single entity. And it is eternal. *Ajo Nityah Shashvatoyam Purano*. So that is the *Parabrahma*. That is what I will tell you about that which is birthless. That which doesn't undergo any misery. That which is exactly the same because it is *Purnam*, everywhere. And by knowing of this *Yatha*, once you have that knowledge, *Najayate Kinchit*. You will understand. *Kinchit*. That means in everything. Not only you are unborn, the moment you understand you are *Brahman*, you will see what you call this whole world. *Jaya*

Manam Samantata. *Samantata* means all around you. What do you see? There are infinite number of things living and non-living. And they have their birth. Mountains have their birth. Rivers have their birth. Continents have their birth. Everything has a birth. But you will really see nothing is born. How? Like when you visit a foreign country in your dream and you wake up and say there was nothing. Suppose you witness in your dream that some mother is giving birth to a baby and the baby is growing and unfortunately the baby developed some problems and it died after a few hours. Then you wake up. You understand nobody was born. Nobody was struggling and nobody had died. It is all just a mere thought. Similarly, after attaining this *Brahma Jnanam*, then you will see there is no world. There is no you. Everything is *Brahman*. There is no birth. There is no death. There is no suffering. *Sat, Chit, Ananda* you will become. I am going to teach you. So, this is the meaning. Therefore, I shall now describe that *Brahman* and about whom you do not seem to know. That's why earlier I called you, you are a *Kripana*. But now I am going to make you a *non-Kripana*. I am so generous. I am not going to withhold everything. So, it's a stupid teaching. You know why stupid teaching? Oh Gaudapada, if you are really a *Brahma Jnani*, where do you see the *Jeeva*? Does a *Brahma Jnani* see any *Jeeva*? Then whom is he going to talk about? That means he is talking to himself. That means there is a problem. Mental problem. Therefore, I shall now describe that *Brahman* which is free from limitations, unborn and which is the same throughout. Same because not the world, not a factory made some objects, thousands of objects. They all look the same. That is not the meaning. That means only one without a second and after obtaining from this. That means once you have this knowledge which I am going to give it to you, one understands. You understand. Anybody can understand that it is not in reality born. Nothing is born. Nothing is growing. It is just a mere appearance. Though it appears to be manifested everywhere. That is the meaning he wants to tell us and impart this marvellous knowledge. I don't know to whom he is going to impart. So, this is what he wants to tell us.

But then there can be some objections. What objection? Oh Gaudapada, you say that there is only one *Brahman*. But that's not our experience. See myself, my brother, my sister, my father, my mother. So, we may be in the same place. We may be eating the same things. But my father may not like it, or his stomach may get upset. So, he will suffer. I have eaten. Oh, I enjoyed it thoroughly and I slept very happily, and my brother's experience is different. My sister's experience is different. Everybody's experience is different. Same object, not to speak of different objects, same objects can give two different results. Some are happy, some are unhappy, some are suitable, some are not suitable. So, I don't think it is the same *Atman*. But there is a particular school of philosophy. It is called *Eka Jeevaha*. There is only one *Jeeva* and that is what we are. Are you talking about one *Jeeva* or are you talking about one *Atman*? There is an enormous difference between these two views. As *Jeeva*, there cannot be *Eka Jeeva* because everybody's experience is different. Not only that, your own one *Jeeva*'s experience of the same object at different times, it goes on differing. What you enjoyed in the morning, you may not enjoy in the afternoon or at night. So, we don't accept *Eka Jeeva Vada* because what happens, there is only one *Jeeva*. If one *Jeeva* succeeds in realizing *Brahman*, if there is one

Jeeva, then all *Jeevas* must attain liberation. And not only that, O Gaudapada, this is the followers of *Eka Jeeva Vada*. And Gaudapada's or opponent's reply is, if this is true, then you would not be there following a second school of philosophy because I have realized *Brahman*. So, when I realized *Brahman*, there are no other *Jeevas*. So, if I am happy, you are also happy. And so *Eka Jeeva Vada* doesn't function at all. This is the first point. There is a school of philosophy. We don't need fortunately. It is not very popular. What is that philosophy? Really speaking, *Jeeva* is only one, though appearing to be many, and there are some people who follow it. So, he can raise an objection. But his objections are completely nullified.

What is the second problem? The second problem is the inability to distinguish what we are saying. Gaudapada says, or the follower of *Jnanamarga* says, what we are saying is not that there are many *Atmas*. We are saying there are many *Jeevas*. So, there is not one *Jeeva*, but there is only one *Atma*. For that, an example is given. Suppose there is one person and there are ten mirrors, and the person is seeing how many reflections? Ten reflections. The person here who is comparable to the *Atman* is one. But because of the ten different mirrors, the same person appears to be ten different people depending upon whether it is a concave mirror, convex mirror, coloured mirror, small mirror, big mirror, etc. You remember, Sri Ramakrishna gives the example. Suppose there is one Sun and there are ten pots filled with water. This was the classical example. Sri Ramakrishna was recounting it and he asks a devotee, suppose you break one pot, how many Suns are there? Before breaking any pot, how many Suns are there? One real Sun and ten reflected Suns. Now you break one pot. How many Suns will be there? One Sun and nine reflected Suns. And you break another eight pots. Now how many Suns are there? One real Sun and one reflected Sun. Now you break that last pot. Now how many Suns are there? The devotee answers, one real Sun. Sri Ramakrishna's axe comes down. You can't say one, you can't say real because the quarrel is not between this real Sun, the quarrel is between the reflected Suns. And when there is no reflected Sun, that is when all the ten reflections are in deep sleep, and do they think that we are ten people or do they think that they don't think at all. That is why it is called a state of deep bliss. So, these are very subtle points and one can enjoy it even for the sake of sharpening the intellect. So, this is how *Jnanamarga* proceeds.

So, what was the first point? There is a school of philosophy which says that there are not many *Jeevas*, only one *Jeeva*. But *Advaita Vedanta* doesn't say no. Just as, he will give an example later on we will come to that, I will explain to you. If there are ten mirrors, appears there are ten reflections. You can't say there is only one reflection. But there is only one person in front of all the ten mirrors. Reflections are many, the reflected is only one. So, he will give an example for that. But first, what is it that we want to understand? I am going to teach you that your thinking is wrong, there is only *Parabrahma*, nothing is born and since nothing is born, nothing is ignorant. Since nothing is ignorant, there is no *Sadhana*.

That was about Gaudapada, that extreme, in the 32nd *shloka*,

na nirodho na ca utpattihi, na vadho na ca sadakaha, na vai muktaha, ityesha paramardhata

He stated. It is an absolute truth, but very difficult for us to understand. But most important is, that is the final goal. Nobody differs about the final goal, whatever words the person may use. He may say it is Kingdom of Heaven, or *Nirvikalpa Samadhi*, or *Savikalpa Samadhi*, or *Vaikuntha*, or *Kailasa*, but the meaning is exactly the same. That is important for it.

So, this is where Gaudapada goes on to the next one. So how we can understand this theory, that there is one *Atman*, but there can be seemingly many, many *Jeevas*. Seemingly because really *Brahman* is not born. If it is not born, the question of either one *Jeeva* or many *Jeevas* do not arise at all. This is what he wants to talk about in the third *Karika*. For that, here is a very famous *Advaita Vedantic* example is given. I will give you a brief introduction. This is the analogy of one space, but at the same time, supposing there are 10 pots. Before the pots were made, there is only one undivided space. As soon as the pots are made, small pot, small *Akasha*, big pot, big *Akasha*, round pot, round *Akasha*, and square pot, square *Akasha*. So, like that, we are perceiving, we are measuring the *Akasha*. In fact, the *Akasha* will never be small or big. It is called small or big because we are measuring the *Akasha* from the viewpoint of the conditions, that is the object. Small pot, so small *Akasha*. Big pot, big *Akasha*. Round pot, round *Akasha*. Square pot, square *Akasha*. But really speaking nothing is born. Now, that is the first point.

What is the second point? Suppose there is no pot at all, then space is considered as unborn. But as soon as you make a pot, a pot in Sanskrit is called *Ghata*. So as soon as *Ghata* is made, as if *Ghatakasha* is born. And when this pot is broken, as if that *Ghatakasha* now again merges in the *Mahakasha*, as if born and as if it is destroyed. Now, here is something very interesting. All of you should know about it. What is it? What is space? You know what is space? *Avakashaha*. *Akasha* is defined as *Avakashaha*. *Avakashaha* means what? Emptiness. I hope you understand what is the meaning of emptiness. If you don't understand, I understand. Yes, head is empty! So, what is this emptiness? Emptiness, can you see emptiness? Can you hear emptiness? No. When there is such a thing, it can never be born. It can never die. Because when you say emptiness is born, then there is a big problem with our understanding of emptiness. *Akasha* means what? Emptiness. So how can emptiness be confined? How can it be born? How can it be confined? How can it get again destroyed? How can it become merged again in its original this thing? As if, what is it? We are judging using small *Akasha* because of utility.

Another example I will give you. Imagine a vast tract of empty, what is called empty land. And then you put up a hall. Hall means usually bigger. So, you confine, you construct four walls and put up a roof. Now what happens? That *Akasha* or the hall space is as if confined. Really not confined. You cannot confine it. But that emptiness is necessary. Because if it is not empty, you cannot construct the house at all. That emptiness is there. And you know the more emptiness you buy, the more price you pay, whether it is in Bangalore or Varanasi or Kolkata or anywhere else. Now what is my point? Point is, we say you construct a small room, that room space. You construct a house with five rooms. Five rooms are separate spaces. You construct a hall, it is a bigger space. Smaller space, bigger space is born as it were. Really nothing is born. Space cannot be born. Space cannot be divided. And so, this

is a subtle idea we have to keep it in mind. So, this is the example given. That's how many *Jeevas* are born. Like that, *Jeeva* means here *Paramatma*. *Paramatma* is pure consciousness. When this pure consciousness obtains a baby's body, as a baby *Jeeva* is there. And if it is a male, it is a male *Jeeva*. If it is a female body, female *Jeeva*. If it is a dog, dog *Jeeva*. If it is a mosquito, mosquito *Jeeva*. We are giving all these things, cognizing what the limiting agents called *Upadis*, not the *Chaitanyam*.

Similarly, we see another beautiful example. Suppose you are watching a movie on a big screen, for the sake of clarity, big screen, 70 feet screen, seven storey screen you are watching. And then you see there are so many colours. You see black and white. Somewhere it is semi-dark. Somewhere it is dark. Somewhere it is brilliantly lit. All these are nothing but play of one single light. But that light itself is neither bright nor dark, not smaller, not bigger, but depends upon what is called the film. The light passing through that filter called the film and it manifests itself on the screen as a dark house, a well-lit house, as stars, as the sun, etc. But light itself is never divided, has not become, appears to have become. And you switch off the projector, you will see nothing is there excepting only screen. Even you cannot see the screen also without the light. Now extend this analogy and you will see. What do you see? Everything is nothing but pure light. Here light means consciousness. That consciousness appears to be a man if it is a man's body and mind, a mosquito if it is a mosquito's body and mind, and a rock if it is a rock, a mountain if it is a mountain, is a river, it is a body of water. But pure consciousness itself is neither born nor is confined nor breaks and goes back to it, no coming, no going. Pure consciousness will always be pure consciousness. But if it passes like the light through the filter of that film. Our mind is comparable to that film. Then this is waking state, this is dream state, this is what we call deep sleep state. All these are nothing but manifestations of consciousness as seen through the mind which itself is constituted of time, space, and causation. So, this example is going to give in the third *Karika* which we will discuss in our next class.