

MANDUKYA KARIKA- LECTURE 99
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 ।

स्थिरैरङ्गैस्तुष्टुवागँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ हरि ॐ॥

Om Bhadram 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 Shānti || 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 are studying the third chapter called *Advaita Prakaranam* and it is an
explanation of *Mandukya Upanishad*. *Mandukya Upanishad* is one of the smallest

Upanishads having only 12 *mantras* but most profound Upanishad. And in the very second mantra, we get one of the great *Mahavakyas*, *Ayam Atma Brahma*, this very self, each one of our selves is none other than *Brahma*. And the whole Upanishad is an explanation of it. And every *Jeeva*, because of *Maya*, undergoes three states of experiences, the waking, the dream and the deep sleep. The peculiarity of this power of *Maya*, in whichever state the *Jeeva* is, it perfectly identifies itself and stays. For example, in the waking state, I am the waker and nothing else is real excepting what I am experiencing. Similarly in the dream state, similarly in the deep sleep state. Whichever state, that alone will be the reality not thinking for a moment how can there be three realities. Because very clearly, each one of us recognize three distinct, completely separated states of experience, the waking, the dream and the deep sleep. But these are changing, and we witness all the changes. It doesn't stack up to us. A change cannot be noticed unless there is someone who is himself unchanging and who is fully conscious. It is only the consciousness, the witness. Witness means completely separate, *avastatraya vilakshanaha*, unchanging witness. And another name for that is *Atman*. Another name for it is *Brahman*. When we are identifying ourselves with either of these three states, we are called *Jeevas*. But when we are identifying not with the experiencer of the three states, but with the witness of the three states, we are called *Turiyam*, we are called *Brahman*.

And that's what Gaudapada wants to explain, which is nothing but what the Mandukya Upanishad wants to tell,

Tattvamasi, Prajnanam Brahma, Ayam Atma Brahma, Aham Brahmasmi.

These *Mahavakyas* indicate clearly there is nothing else excepting *Brahman*. Now the question comes, does *Brahman* create *Jeevas* or does it not? And the answer for that is *Brahman* is neither a *Karana*, nor a cause, nor a *Karya*. But we, *Jeevas*, we see everything as a cause. You see a tree, there must be a cause, a seed. We see a seed, there must be a cause, the tree. So, you see a man, he must have parents. Anything that we see, even mountains, even rivers. There was a time when there were no rivers. There will be a time when there will be no rivers. There is a time when there are no mountains. Then a mountain is born, and it grows up. It may take millions of years. But a day will come whatever is born is destined to disappear. It has come from the unmanifest, and it will go back to the unmanifest. So is really birth, stay, growth, old age, all these are taking place? Or is it just ideas in our mind?

And Gaudapada, the purest *Advaitin* that he was, uncompromising *Advaitin* he was. He wants to prove to us that *Brahman* doesn't create the world. It means *Brahman* doesn't create the *Jeeva*. It means the world doesn't exist. It means *Jeeva* doesn't exist. But then what exists? If there is no effect, there would be no cause. And if there is no cause and effect, there cannot be any change. Cause and effect are changes. *Brahman* is said to be changeless, eternal. Eternal means beyond time. Time means changing. Time means *srishti sthiti laya*, creation, sustenance, and dissolution. So Gaudapada wants to tell us this highest truth. So, all of us we have to accept that viewpoint. Then most of us, we do not believe that because I am an effect. My body is born. My mind also is born. And my everything is born, including the *Atman* also is born. And that is what we think. But that's a wrong view. So, the

scripture takes a very peculiar methodology. It is called *Adhyaropa* and *Apavada*. Suddenly this teaching cannot be given to beginners. So, I am an individual? Yes. I am born? Correct. I have parents? Right. So, this is accepting everything, leading the person slowly, slowly upwards, nearer to the real divinity. It is only for those people who are ready even to listen to this highest truth that this Gaudapada is coming. What I wanted to convey to you is, if we are not in that state, intellectually it is very stimulating and rationally Gaudapada wants to prove that whatever I am outlining also can be proved through *Shruti*, and also through *Yukti*. In this *Prakaranam* that is what he wants to do. So, this is mostly what is called *Yukti Prakaranam*. *Advaita* alone is real. What is *Advaita*? *Parabrahma* alone is real. Is the world real? Not so. Is it born? Not so. If world is not created, I am also not created. If I am not created, I cannot be a *Jeeva*. This is the line of thinking of Gaudapada and this is this entire third chapter called *Advaita Prakaranam*.

So, what did Gaudapada do in the second chapter called *Vaitathya Prakaranam*? He proved through logic what is called the concept of *Mithya*. What is *Mithya*? That which appears for a short time and then upon real knowledge it disappears. Like a rope appears to be a snake. And so long as we do not have knowledge of the rope the snake is absolutely real. So, when we are studying that analogy, we have to keep in mind that this is a rope. Am I seeing it? No. For us, only the snake alone is the truth. But the scripture is telling. Guru is the scripture and Guru tells nothing but the scripture. That's why Guru is the scripture, and the Guru is telling, no, in reality it is not a snake. In fact, it is not even a rope. It is neither the snake nor the rope, but it is pure *Brahma*. But it takes time to lead the people who are covered with ignorance slowly, slowly. So first accept and lead him slowly that there is no world. It is not created, you are not created, no one is created. The essence of it is neither *Jeeva* is created, nor the world is created. And this Gaudapada wants to prove through an analogy and that analogy is called *Ghatakasha* and *Mahakasha*. And then he gives certain statements from the scriptures called *Shruti*. So that is what we will be seeing.

But before we proceed further, the entire *Advaita Prakaranam* is an elaboration of the 32nd Karika of the 2nd chapter of the *Vaitathya Prakaranam*.

*na nirodho na cotpattirna baddho na ca sādhaḥ
na mumukṣurna vai mukta ityeṣā paramārthatā*

There is no dissolution, no origination, none in bondage, none is the possessor of the means of liberation, none desirous of liberation and none liberated. This is the ultimate truth. This entire 3rd *Prakaranam* which has 48 *Karikas* or *Shlokas* in explanation of this 32nd *Karika* of the 2nd one. We have already seen the 1st one. So first of all, he says that the person who worships *Saguna Brahma* thinking that there is nothing beyond the *Saguna Brahma* has not reached the maturity of understanding. Though he uses harsh words, he is called miser and he is to be looked upon with pity etc. I will not go so far as to say that. So Gaudapada also is addressing only. Remember his address is not meant criticizing the lower type of *Sadhakas*. He is addressing the fit disciples who are ready to receive, as Sri Ramakrishna says, the people like Narendranath who are ready. Very funny

incident we all remember that Sri Ramakrishna one day brought a book, and he wanted that book to be read by Narendranath. And then Narendra, he refused to read. This is blasphemy. This is a book which says I am *Brahman*, I am God, I am everything. Sri Ramakrishna funnily he said, no, no, no, I am not asking you to accept it. I want to listen. I just want you to read this out to me. You don't need to accept anything. Very psychologically, cleverly when a person is reading, do you think those ideas will not go inside that one? So, this *Avadhuta Gita*, that is what it wants to say. But Sri Ramakrishna knew Narendra is ready. It takes a bit of time. But this is what the world needs. The highest truth should not be hidden. People should not be deceived that only you worship some God. You go to *Vaikuntha* or *Kailasa* or Kingdom of Heaven. That is absolutely fine. Nobody should criticize. But there is a stage beyond *Advaita Gyan*, *Anchalai Bende Jai Iccha Tai Kuro*. And whatever you do, *Advaita* is the highest state.

That's what exactly Gaudapada wants to tell. Though with a caveat he uses a little bit of wrong words, confusing words, taken especially from Buddhist philosophy. He could have, in my opinion, used simpler words like Shankaracharya. At the same time conveying the highest truth. But it is there. Now I cannot go back and advise Gaudapadacharya. So let us take it. And Shankaracharya clears what Gaudapadacharya really means. Remember Gaudapadacharya is the great Guru of Shankaracharya. Shankaracharya's Guru's name was Govindacharya. Govindacharya's Guru was Gaudapadacharya. So maybe Govindacharya must have taught Shankaracharya exactly what Gaudapadacharya, his Guru, had taught him. This is called *Guru-Shishya Sampradaya*.

So, in the first verse, in this third chapter, though they are to be pitied, who stop their spiritual progress only with *Saguna Brahma Dhyana Upasana*. That means that is fine, but *Egi Ejao*, go forward. And then he says, now I will tell you in the second *Karika* about whom I promised you to tell. What did I promise? About *Advaita*. What is he telling? *Atho Akshayam Akarpanyam*. That is the highest reality. *Ajatim*, that is the theory of birth, the creation. This is all false. There was never any creation. *Jati* means here nothing to do with caste. But it means birth, that which is birthless. And in fact, Gaudapadacharya's philosophy is called *Ajati Vada*. That is, there is no creation at all, but it doesn't matter. It is the highest. *Advaita Ajatim Samatam Gatam*. And which is the only reality which is everywhere. *Samatam* means you don't see anything. *Sarvam Kalvidam Brahma*. And I will also explain. *Yatha na jayate kinchit*. *Yatha kinchit na jayate*, nothing is born. If nothing is born, it cannot grow. It cannot become old. It cannot die. And *Jayamanam Samantatah*. What about I see the entire world? I see my body. I see my mind. By the way, the mind also has a birth. You may wonder, for the body there is a birth. There are parents. What about the mind? Well, sir, it is like this. So, what is mind? Thoughts. You have never come across, for example, there is a sweet. And in your whole life, in your whole lineage, nobody ever knew such a thing existed. Suddenly you come to a city, and you come across this sweet, which is very common. And then you taste it, and you are transported to the moon. You are very happy. And then what happens? A new thought is born, and which will be there in the memory forever and forever. So, the mind is born. That means new thoughts are born. What happens to old thoughts?

They are forgotten. Forgotten means not dead, but they are kept zipped up at the very bottom. So, when a person says, I have forgotten, it doesn't mean that the things have gone out of existence from his mind. All that it means is he is not able to recollect at this moment. And it is a great gift of God. If we remember everything that we experience, then we would have been madcaps long before. So, I am going to tell you that which is never born. But I see, we see, you see, the whole world. So many things are born every millisecond. So many things are growing. So many things are going to be dead. Every day people are dying, for example. How do you explain? *Samanthatha jayamanam*. Our experience, present experience, both in the waking and dream, is that many things are born, many things grow, and many things die. But that is not the truth. So, I will tell you about that *Brahman*, which is never born, which cannot be born. And I will try to prove it through *Yukti*, that is through reasoning. And also I will bring appropriate quotations from the scriptures that is called *Shruti*. I will reinforce my statement through reasoning and also through *Shruti* statement.

First, he wants to tell us about how to use what we call rationality, the power of reasoning. Even for this we require a good power of thinking, analysing, discriminating, etcetera. And this is what we are going to do. In our last class I have given you, the analogy he gives is *Mahakasha* and *Ghatakasha*. Just very brief reminder, there is infinite space. And it will be like that. Supposing a person constructs a house. And suddenly, as if that *Mahakasha* is divided into two, that which is inside the house and that which is outside the house. And the house seems to divide a space outside. This is the space inside. Now the space inside, as it were, it is created. Instead of house, the example I am giving, here he uses the word, *Ghata*. *Ghata* means a pot. This is a very famous analogy. Many *Advaita* teachers use it. Even *Vidyaranya* uses it. But he goes even further. So *Megakasha*, *Jalarashi Akasha*, *Mahakasha*, *Ghatakasha*, four types of divisions he makes, making things worse, confounded. But here, only two divisions, *Mahakasha* and *Ghatakasha*. Briefly, it is like that. There is clay. And one day, a man called Potter takes up the clay. And you imagine the process. He makes the clay take the shape of a pot. And he bakes it. And what did he do? As if he created the pot. And then what happens? The *Mahakasha*, the great space, as if divided by this pot, outside, the space outside, and the space inside. Outside, the space outside the pot is called *Mahakasha*, original *Akasha*, infinite *Akasha*. And the space inside is called *Ghatakasha*, pot space. Now the question that comes is, did the potter create pot space? Absolutely no. All that he did was created the pot. But I know all of you are very intelligent. So, I'm giving you further shock. Did the potter really create the pot? No, he did not even create the pot. There is no object called pot. Then what did the potter do? He simply took up the clay and previously it was in a shapeless form, a lump form. Now that very same thing has taken a particular form for a particular purpose so that he can store water or grain or cook food or whatever. There is a *prayojana*, there is a purpose, there is a reason because we don't create something without any reason. Even a child making a castle out of the sand, he has a purpose. The purpose, of course, has nothing to do with the castle. The child wants to be happy. I want to be known as a creator. That's all. But in this case, the object is created. That object is not separate from the clay. The clay itself has been given a

shape. The instrument called the potter with the instrument called the wheel, all that he did is previously that clay was in unusable, useless type of form. Now the very same clay has been given a particular form. So, did the potter create the pot? No, he did not create any pot. Pot is not an object. What did he do? He took the same clay and gave it a special form. Clay without form is called clay. Clay with form is called a pot. So, it is not real creation, just giving a shape, that's all. But we call it, he made a pot. This is the first point.

Second point is, as soon as the pot is born, as if it had the power to create this space, outside space and inside space. Outside space was there even before the pot was created. But as soon as the pot is created, along with that also, even though the potter doesn't know anything about it, has nothing to do with it, as if this pot space is born. Who is telling? Ignorant people are telling. Pot space is never born. This is the point. So as if the pot divides the space into space outside, space inside.

Gaudapada wants to prove through *Yukti* and through *Shruti*, even this concept that outside space and inside space is a misnomer. Such a thing never exists. How does he prove it? We could clearly see inside there is space, outside there is space. How dare he say that as if the space is divided? Space cannot be divided because the very definition of space is, it is one, it is all-pervading, it is indivisible, it is part less.

These are highly thought-provoking concepts. That which is part less, you cannot separate it. If something has part, for example, you take a house, and it has several parts. This room, that room, and the roof, and the floor, and the windows, and the doors, and the sides, many parts are there. You can destroy, you can recreate, but that which is emptiness, another name for space is emptiness. I hope you are able to carry on. How do you divide emptiness? Emptiness means nothing that can be divided. When there is emptiness, how are you going to divide it? So, this is the argument for that we have to exercise our thinking power.

I will be a little more gross than that. I'll first give an example. So, in some parts of the ocean, the cold is so much that some parts of the ocean get frozen and it becomes like a cave called ice cave. And these ice caves cannot exist without the water because an ice is nothing but another peculiar form, solid form. If water takes the liquid form, it is called water. If it takes what is called the subtlest form, evaporation, you call it clouds or steam, whatever name you want to call. The entire characteristic has changed. But if it is solid, you call it ice. Now have a look at this, how it is working here. I'm giving the example of the water in the ocean. In winter season the whole thing becomes ice. And it is said that the water within the cave becomes very much warm. So much of temperature variation is there. So, all the whales, sharks, etcetera, they go into the huge caves and give birth to their young ones who can only stand that temperature perfectly suited for their growth, for their birth, for their growth, etcetera. That is a different idea, what I wanted to tell. So, originally what was there? Water. Now what is there? Water outside, water inside. What is dividing the water as outside and inside? Ice. But if you analyse, what is this ice? Nothing but another state of the water. Beautiful example! Apply it to Akasha. Because remember, the whole universe, according to *Vedanta*, is made up of *pancha bhutas* only. That is *Akasha*, *Vayu*, *Agni*, *Apaha*, and *Prithvi*. And I will come to that point. Every element can be divided, and it can be made inside and

outside, even though it is one and the same. But here we are taking the example of the water. So, water outside, water inside, and what seems to be seemingly dividing is nothing but water. When you look from the viewpoint of the cave, there is water outside, water inside, and that which divides is called ice. But when you look from the viewpoint of water, outside is water, inside is water, and ice also is nothing but water. Water, and water, and water. Take that example.

And now, what Gaudapada wants to say, that when you make a pot, outside there is space, which is called *Mahakasha*. *Mahakasha* means infinite space. And there is *Ghatakasha*, which is limited space. Outside is unlimited. As if that unlimited has become limited as soon as we create a particular form. Now, I promised you how to understand this. Remember, *Vedantic* dictum, that *Atman* manifested himself into *Akasha*. *Akasha* manifested as *Vayu*, air. Air manifested as fire. Fire manifested as water. Water manifested as earth. Earth means clay. So, this clay has become now in a different form, pot. So, what is the worry? Who is the mother of the pot? Clay, as if. And who is the mother of the earth? Water. And who is the mother of the water? Fire. And who is the mother of the fire? Air. And who is the mother of the air? *Akasha*. And who is the mother of the *Akasha*? *Atma*. So, what is the pot? *Atma*. What is the *Akasha*? *Atma*. So, what is the *Akasha* outside? *Atma*. What is the *Akasha* inside? *Atma*. And what is the so-called pot? *Atma*. So, when there is one *Atman*, why do you make divisions outside space, inside space, in between something incompatible with that space?

Take another example, scientific example. I hope I'm right. I don't know. Everything according to physicists is nothing but what we call particles. And particles are not some small pieces of dust. It is a concept. The subtlest form of any material is called particles. It is more of an abstract concept than a reality. So, if that is true, then the space also is nothing but a manifestation of these particles. And if that is true, the pot also is a manifestation of particles. If that is true, particles outside, particles inside, particles in between. What do you make? This is what Gaudapada wants to tell. Instead of particles, he uses something wonderful. What is that word he uses? *Atma*. *Atma* means what? Pure consciousness. And what is pure consciousness? See, you are looking, and your consciousness takes the concept of clay. That is a clay. It is consciousness. Now the clay has taken a particular form. That is called pot. What is pot? Consciousness in the form of the pot. Then what about the space? That is also nothing but only pot, nothing but pure consciousness, because consciousness taking the form of the space outside and inside. Because who is telling outside and inside? Our consciousness, not even our thought. Consciousness, with the help of the thought, is telling there is space outside, there is space inside, in between, as if there is a pot, as if it has nothing to do with space, etcetera. But the idea is given. It is the consciousness in the form of space. It is the consciousness in the form of the pot. And if we focus not on the pot, not on the space, but on consciousness, it is nothing but pure consciousness. And one *Jeeva*, two *Jeevas*, 100 *Jeevas*, 1000 *Jeevas*, every *prani* is a *Jeeva*. And there are some without life, no *prana*. We call it *Jada*. And everything is made up of what? Oh, that is a *Jada*. That is one aspect of consciousness. That has a *prana*. That is another aspect of consciousness. Everything is nothing but pure consciousness. Who is

forming all this? Consciousness. Who is witnessing all this? Consciousness. Consciousness as if is playing with consciousness. Very profound thoughts. But I hope at least you will listen, ponder over them, and come to the understanding.

With this background, we will go to these few verses now. So, the third verse says, *Tadvat*, what is he telling? Earlier in the second one, what did he say? I am going to explain to you that *Brahman*, that pure consciousness, that *Shuddha Chaitanya*, which is having known, which you go out of all misery, *Akarpanya*, because *Brahman* is *Akarpanya*, without any suffering, without any changes, without any *vikara*. And once you come to know, not you are coming to know like a tree, but coming to know I am that pure consciousness, that is called *Akarpanya*. You go beyond like *Brahman*. With *Brahman*, you go beyond all miseries. *Ajati*. *Jati* means birth. Birth means birth, growth, old age, disease, and then death. All the six-fold changes, *Shaddhurmi*. No, you are never born. Therefore, you will not have all these six-fold changes. And *Samatam Gatam*. How many are there? Pure consciousness, there is only one. That is the meaning of *Samatam Gatam*. And *Yathana Jayate Kinchit*. And nothing is born, even though we see the whole world, including my body, my mind, including your body, your mind. You are not born. You are not the body. You are not the mind. Who are you? That pure consciousness. This is what I am going to tell. And that is what he says. And then he makes his intention clear. What does he say?

Atma hi akashvat jivaihi ghataakashaihi ivabhutitaha ghatadi vatsya sangataihi jatau etat nidarshanam.

The Atman, he did not use the word *Atmans*. *Atman* may be said to be similar to *Akasha*. *Akasha* is only an example. So as if it is manifested in the forms of the *jeevas*, embodied selves. Which may be compared to the ether, to the space enclosed in pots. Again, as pots, etc. are said to be produced from the *Akasha*, ether. Similarly, all bodies are said to be evolved from the *Atman*. This is the illustration of the manifestation from *Brahman*. If you think *Brahman* is the creator, *Brahman* is etc. Very beautiful thought. Slightly involved language. But what it means is that supposing a potter makes hundred pots. Previously I gave the example of one pot. Now let us say a potter makes hundred pots. And every pot is distinguished from every other pot. Pot number one, pot number two, small pot, big pot, round pot, square pot. So, so many ways you can divide it. There are no pots. There is neither a pot nor pots. As I mentioned, nothing but same clay, given different shapes. So first you divide one, then you divide into many. But the substance is how many? Pot number one has number one clay. Pot number two has clay number two. Pot number three, clay number three. There is no such thing. One clay with different forms. And these forms are meant for a purpose. But there is no second object. Take away all the clay, there would be no pot. So, every pot is nothing but clay with a particular shape. Similarly, all the *Jeevas* that we see are not different *Jeevatmas*. They are never born just as a pot is never born. But it is only assuming the form.

And here also I will give you a very interesting example. Supposing a person makes, a sweet made maker makes let us say, *Sandesh*. It is a beautiful sweet, you can take the example of a *jalebi* or *laddu*, doesn't matter, any sweet. He can make the same

sweet, same kind, in a thousand forms, if he is creative, if he is innovative. Now you place all of them in different colours, different sizes, etc. And you set them before children. What do the children say? No, no, I don't like this elephant-shaped sweet. I like that parrot-shaped sweet, *laddu*. Like that, each one will be having their own preferences, their own *ragas*, their own *dveshas*, their own quarrels, their own makings of everything. But a grown-up person knows it is nothing but pure sweet, exactly the same sweet. If you take the example of melted sugar but put in a mould with a thousand shapes. Everything, when the melted sugar cools down, becomes solidified, gives different forms. And children, we all quarrel, I like parrot, I like elephant, I like a chariot. And like that different birds, different human beings, etc. This is a boy I don't like, I want to eat his head. And if that sugar is melted in the form of what this young boy doesn't like, I am destroying that boy. So, it is his expression of special pervertedness. So, our seeing manifoldness in this world is exactly like that. What is this third verse, third *Karika*, telling us that *Atma* is like the *Akasha*, space. *Akasha* is never born. *Ghatakasha*, pot space, doesn't say my father is *Mahakasha* and before I was not there, now I was born. *Ghatakasha* is never born. But *Ghata*, as if it is born. And when we are looking at *Ghata*, we are looking at the *Akasha* through the spectacle form of the *Ghata*, pot, and we are naming and inside this, whatever is there, I choose to call it *Ghatakasha*. Really speaking, there is no *Ghatakasha*, there is no *Mahakasha*, only one *Akasha*. *Ghata* and *Maha*, both are only our perceptions. Outside space is called *Mahakasha*, inside space is called *Ghatakasha*, is inside and outside, *Ghata* and *Maha*, these are all purely from the viewpoint of the pot, not from the viewpoint of the *Akasha*, when we look at it. So, Gaudapada wants to say, *Atma*, this pure consciousness, *Akashavat*, like this space, *Jeevaihi*, just as if many pots are born, *Ghatakashayi Ivaguditaha*, as if the potter makes hundred pots and there is as if hundred pot spaces. Every *Jeeva* is compared to a particular pot space. Just as the pot spaces are never born, they will never die, because you cannot divide *Akasha*, really speaking, and that indivisible *Akasha* concept requires tremendous amount of thought. So, that is what he wants to say that *Jeevas* are never born. *Ghatadi Vatcha*, exactly like the pots, *Sangataihi*, all the objects that we see in this world. *Sangata* means an assembly. So, everything in this world is an assembly. For example, a house has got doors, windows, floor, walls, roof, floor, etc. If you take an example of a tree, there are branches, and there are blossoms, there are fruits, and there is a trunk, and there are roots, as if it is a combination, an assemblage, as if a car is an assemblage of thousands and thousands of parts. So everything in this world, so this is called *Sangata*. In simple words, it means every object that we see and say this is the world, and all those things, they are never born. Just as the pot space is never born, *Jeeva* is never born, all the *Pranis* that we experience are never born, and for that, this analogy, *Nidarshanam. Etat Nidarshanam*, this particular analogy. Which particular analogy? *Ghatakasha* analogy, is an analogy given so that we can understand the concept, there is no birth, there is no growth, there is no old age, there is no disease, there is no decline, there is no death. To make this point understand, this is given. *Atman* may be said to be similar to *Akasha*. Manifested in the forms of various *Jeevas*, embodied Self, they are called *Sangatas*, which may be compared to the *Akasha* or

space enclosed in different pots. Again, as pots, etc., are said to be produced from the *Akasha*, similarly, bodies are said to be evolved from the *Atma*.

So, two ideas take away from this. What is it? The very first thing is that not only the space inside the pot is not born. *Mahakasha* doesn't say, I am a parent, I am giving birth to this small *Akasha* inside, and I will keep my baby inside the pot. It never says, it never even thinks like that. And the space within the pot, pot space, also doesn't say, I am a baby space, I am born out of the *Mahakasha*, and my mother has kept me here like a stork bringing babies from heaven and placing them by the side of every expectant mother. So, nothing is born. That is the first idea. What is the second idea? Just now I explained. Even the pot is nothing but clay, the clay is nothing but earth, earth is nothing but water, water is nothing but fire, fire is nothing but air, air is nothing but space, space is nothing but *Atma*. Either the pots are born, and when pots themselves are not born, where is the question of pot space being born! This is the meaning of this third Karika.

But what I wanted to convey is, these are tough ideas. Remember, before you start questioning it, this teaching is to be given to people, only those who have gone far nearer to the *Atman*, whose mind has become pure, whose intellect has become very sharp, who are capable of accepting the scriptural statement as *Paramasatya*, the only truth. For them, slowly, the *Sadguru* is taking them from a lower state to a higher state. What is the essence of this one and the coming *shlokas* or *Karikas*? *Jeevas* are never born. In fact, there are no *Jeevas*. Just as we say there are 100 pot spaces, there are no pot spaces, there are no 100 pot spaces, not even one pot space. And in fact, there is not even one pot. It is nothing but pure clay, nothing but pure *Atman*. Everything is perception of the *Atman* through this time-space bound mind, through the prism of this time-space causation bound prism. When we look at that one all-pervading pure consciousness, there appears to be creation, maintenance and finally dissolution.

In reality, this is called *Advaita* state where there is no birth and therefore nothing related with birth and there is not one, there is not many. Even *Advaita* should not be called one and these ideas, if you understood first. What is the idea? It is meant for a mind which has progressed a lot spiritually and is ready to knock, to jump, to take a leap from the *Saguna Brahma* to the *Nirguna Brahma*. It is given only to that. Like Totapuri gave the teaching to Sri Ramakrishna after Sri Ramakrishna attained *Brahmakara Vruthi*.

The second point is Sri Ramakrishna's teaching. *Advaita* is whether we accept it or not, it doesn't matter. You go until you are *Saguna Brahma*. That *Saguna Brahma* will reveal its higher nature as if it is higher nature to that *Jeeva*. My son, you are not my devotee. You are not separate from me. You are not *Jeevatma* and I am not *Paramatma*. All of us are *Brahman* but for that type of people. But we have to take at least at this stage with complete faith the teachings of the *Shrutis* and that is what Gaudapada is trying to tell. He is not trying to prove against the *Shrutis*. He is trying to explain in a better way the teachings of the *Shruti*.