

MANDUKYA KARIKA- LECTURE 100
SWĀMI DAYATMANANDAJI

ॐ जननीं सारदां देवीं रामकृष्णं जगद्गुरुं।

पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः॥

*Om 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 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 are studying the third chapter of the Mandukya Upanishad. The third chapter is called *Advaita Prakaranam*. Gaudapada in the second chapter elaborately explained

how the whole universe is subject to change. Whatever is changeable is unreliable. But more important, if we are saying something is changing, that means we are somebody, I am somebody, completely separate from that changing object. This is the law. An unchanging witness is required even to register what is changing. So, I am separate. If I am separate, I am separate from the waker, dreamer and sleeper. That means there is no body, there is no mind. Not only that, if I have to observe something, I must be conscious. So, I am separate, and I am pure consciousness and there is no other consciousness other than me. And that is the point Gaudapada is labouring to explain. For that, they invented a word *Advaitam*, means there is none other than pure consciousness, call it I, We, You, It, whatever blessed word you want to use. And that to instill into us, Gaudapada is giving beautiful examples.

One of the examples in this particularly third chapter called *Advaita Prakaranam*, is he has taken the example of *Akasha*. *Akasha* means space and space is part less. And whatever is part less can never be separated, made pieces or made into various parts. Only that which has many parts can be made into parts, separated. But that which is one can never be separated. So, he is giving the example of a space to indicate that not only *Brahman* is pure consciousness, and this world doesn't exist. Whatever we are experiencing is none other than *Brahman*. But we are experiencing *Brahman* through the prism of mind which is consisting of time, space and causation. So, everything appears to be so different. For that the example, common example, if there are ten pots with water and the sun is shining in the sky and there would be eleven suns, one real and ten reflections. But the reflection is not the reality. That is the point we have to understand. But we are not able to understand because each one of us is like a pot and we are reflecting that pure consciousness. That pure consciousness reflected in the waters of our body and mind, we are calling it 'I'. This is called *Jeevatma*. 'I' plus the body plus the mind. Why? Because remember, reflection can never be separated from the reflector. If there is no mirror, then there would be no reflection. Either they be together, or they are not together.

Similarly, another example is water. A pot filled with water. But here the example is not the sun because the sun requires water to reflect. But here the example is *Akasha*, ether. And what is this *Akasha*? It is subtle, it is part less, it is all-pervading, and it is unattached. These are some of the similarities with the *Atma*. So, what does subtle mean? Subtle means not small. You see, a microbe. Is it subtle? No. Whatever cannot be experienced by the five sense organs, that is called subtle. And *Akasha* is subtle because nobody can experience *Akasha*. It is part less, one. That means there is nothing other than it besides. Therefore, it cannot be contaminated, etc. It cannot be divided. It cannot attach itself to anything because there is nothing besides *Akasha*. It is all-pervading. When something is all-pervading, it means there is only one, one infinite. For the infinite to be attached to something, there must be a second. And if there are two, it cannot be called infinite. It has to be called finite. And these are the key points. We have to not only listen, but we have to ponder and make our very own. For that purpose, Gaudapada is giving us a beautiful example. What is it? Supposing there are 10 pots filled with water, but in this case, no water. Just a potter makes 10 pots and as if the

space enclosed within the pot, as if it is separated from the *Mahakasha*, means before the pots are made, but when the pots are made, there is space inside, space outside, and that is how we all behave. Practically, we are doing that. So that example is, space really cannot be divided, but we are mistakenly thinking it is divided. This is called *Mithya*. What is *Mithya*? It is experientially, we can see it, touch it, listen to it, but in reality it is not there.

So, this whole universe is like that. The example given is the dream. We are experiencing the dream. It is experienceable, but it is not real. And then having given that dream example, Gaudapada extends it to the waking and says, waking also is no different from dream. And these points have been proved in the second chapter. Here particularly, no *Jeeva* is born, no *Jeeva* cannot be born. *Jeeva* means the entire universe, with life, without life, every object in this world. That means *Jeeva* is not born, *Jagat* is not born, *Jeeva* cannot be born, *Jagat* cannot be born. But as if it is born, just as in the dream, we experience everything as completely real. And how do we do that? There is a mysterious power and that is called *Maya*. If it is *Ishwara* with *Maya*, then he is the master of *Maya*. He knows that I am looking through a glass. But we identify with the prism and think that what we are experiencing is absolute truth and we behave like that. So, what is the point? There is no birth, there is no death. When there is no birth and death, there is nobody who is bound, there is nobody who is striving for liberation, there is no spiritual practice and there is nobody who becomes liberated at the end of the spiritual practice. That's what the point Gaudapada wants to drive into our minds through this example of *Ghatakasha*. *Ghatakasha* or the pot space is not born and then when the pot is broken, the pot space becomes one with the *Mahakasha*. That is called liberation. There is no such thing. It is all because we are looking at space from the viewpoint of the pot. We have discussed it elaborately.

Now we will quickly go through these things. Hopefully, we will be able to understand it. So, the third one, we have just to recollect, we have already discussed.

*Atmahyakasavat jivaih ghatakasairivoditahghatadivacca sanghataih
jatavetannidarsana*

This is the final conclusion. Usually, the word *nidarshanam* means an example. But here in this case, this is the final *siddhanta*, final conclusion, that nobody is born and for that what is it? *Atmahi Akashavat* Let us imagine *Atma*, comparing it to *Akasha*. And every *jeeva*, every object should be comparable to *Ghatakasha*. How long will the pot space be there? So long as the pot is there. So, before the creation of the pot, there was no pot space. After the pot is destroyed, there would be no pot space. But once we witness the creation of the pot and then we also witness the destruction of the pot, then along with the birth of the pot, the idea that pot space is born. And along with the destruction of the pot, now the pot space being released from the pot has become one with the *Mahakasha* or the one external space. That is the idea cherished, entertained by ignorant people. What is the reason? Reason is *Akasha* is one. *Akasha* is subtle. *Akasha* is part less. *Akasha* is without any

attachment. So, *Akasha* cannot be divided, and this division is called birth. And again, this division becomes one. It is called *Ekakar*.

For example, I am striving to put these ideas as clearly as possible. Suppose you have a pot full of water, then you take out that water and fill two tumblers. Now how many waters are there? Water in the big pot, storage pot and two tumblers of water. As if that water in the tumbler is born out of the water in the pot and after some time you pour the water back. Now it has become one. So, this is our idea. But I am a *Jeevatma*. I am born and birth indicates parents. And my parent is *Parabrahma*. He is both the material cause as well as the efficient cause. And at the end of *sadhana*, I go and merge in him. That is the wrong idea we are cherishing. Water is water whether it is in the big pot, small tumblers, hundreds of tumblers. Water is not born out of water. But because of the different tumblers, we think there are different waters. That is the point.

Example, I just thought if it can help. So *Atmahi Akashavat*. This *Paramatma* is like the *Akasha*, *Mahakasha*. And every *Jeeva* is like so many pots. So many pots means body-mind complex. And why it is called? Because only a being with life, *prani*, alone has a mind. And mind alone can think, and it thinks I am separate from you. So, I am born. You are also born. Everything in this world we observe is born. Even a mosquito is born. A cow is born. A calf is born. A puppy is born. A kitten is born. A human baby is born. Everything is being born. So, anything that was not before, that is now as if it is born. So, these are all ideas in the mind. And we have to somehow overcome. Remember an important point. This is the view of those or should be the view of those who are treading the path of *Advaita*. And we are all treading the path of *Advaita*. But we are not walking, practicing *Jnana Margam*. Our goal is to attain to *Advaita Jnanam*. But our path is *Bhakti*. So now for the sake of contemplation or *Upasana*, we want to think about *Brahman* as *Ishta Devata*. But if we are following the teachings of Sri Ramakrishna or Holy Mother or Swami Vivekananda. According to their teachings that there is no separate me or you. Whatever exists is *Brahman*. And this knowledge will come. And the present knowledge, I am separate from *Brahman*, I am only a small being, helpless, powerless being, small-knowing *Brahman*, *Jeevatma*. That thought will go. The thought came because of the mind. And when the mind matures, the thought goes. And along with the thought, the mind also goes. So, for the sake of understanding, the mind is like a pot. So long as we are identifying with the mind, then we think, I am that space. I am that *Paramatma*. But *Ghatakasha*, small *Atma*. *Bhagawan* is *Mahatma* and I am small *Atma*. So, this is the meaning. *Atman* may be compared to be similar to *Akasha*, manifested in the forms of many *Jeevas*, which are comparable to the pot spaces. And again as pots, etc. when they are said to be produced from the *Akasha*. Similarly, all bodies are said to be evolved from the *Atman*. But the truth, the final conclusion is, that nobody is born, no world is born. This is the final conclusion. And that's what he wants to tell.

Now we will move to the next *Karika* which is elaborating the same idea.

Ghatadishu pralineshu ghatakasadayo yathaAkase sampraliyante tadvajjiva ihatman

So, before the birth of the pot, there is no *Ghatakasha*. But as soon as a potter makes a pot, immediately, as if this space is divided, outside space and inside space. Outside space is called *Mahakasha*, the space inside the pot is called *Ghatakasha*. As if it is born, even though what is born supposedly is the pot, not pot space. But we cannot think of pot without the pot space. Similarly, when the pots are broken, as if the pot disappears and the pot space also disappears. Naturally, when a pot is broken, where does it go? It goes into or it will be called henceforward as clay. Similarly, the *Ghatakasha*, pot space, will also be henceforward, henceforward means after the destruction of the pot, as if becomes one with the *Mahakasha*. Not really. Only from the viewpoint of the pot the pot space is there. And with the disappearance of the pot the pot space also disappears. Disappearance of the pot space and appearance of the pot space is only because of our thought about the pot. When the thought called pot disappears, immediately there would be no division. Similarly, as long as there is a thought that I am a *Jeevatma*, remember the mind is always comparable here to a pot. And as soon as this thought called the mind, then along with that, what is the pot space here? The *Atman* comprehended, thought about, contained in the mind, in the form of a *vrutti*, that I am the *Jeevatma*. I am small and other *Jeevatmas* are there. So those *Jeevatmas* are separate from me. All these ideas are only thoughts in the mind. But if the mind itself, when it gets merged along with that, even the thought that in the mind, *vrittis* in the mind, that we are all separate, we are small *Jeevatmas* etc., the whole thing will disappear in one trice. So, the whole problem is the mind. And if we can remove all the *vrittis*, we become *yogis*. And when there are no *vrittis*, there would be no mind. When there is no mind, it is like the breaking of a mirror, disappearance of a mirror, or disappearance of water in a pot. The reflection also will disappear. Then the Sun will not think, oh, I was born, I was enjoying, now death has come to me. The Sun will never think. Just imagine, you are the Sun, you are getting reflected in the various waters of the different pots. When those pots are destroyed, the water also will disappear, and the reflection also will disappear. Do you think the Sun is foolish enough to think that I was wonderfully divided myself, and then now with the disappearance of the minds or the waters in the pots, I disappeared? I appear and I disappear. Do you think even the Sun knows that we are seeing the reflections? He will not even know. Like that, *Paramatma* will never have the idea once upon a time, I was born. After some *sadhana*, I realized who I am. And now I know who I am. This is all foolish talk. But to understand this so-called foolish talk, because foolish talk means we are fools. So, we think that we should not be foolish, so we should do *sadhana*. And through *sadhana*, we get rid of our foolishness. And then one day we realize we are *Brahman*. We become wise people. This is our present concept of life. We are bound. That is why the greatest truth is given,

mana eva manushyanaam karanam bandha-mokshayoh.

That is the idea Gaudapada wants to instill into our minds. Just as when all the pots are *ghatadeshu pralineshu*, *pralina* means dissolved, broken, destroyed, *yatha ghata-akashadayaha*, immediately, like all the pot spaces, what happens? *Akash*e, in the *Mahakasha*, *sampraliyante*, they merge as it were. This coming out, emerging,

and again merging, these are only thoughts looked at from the viewpoint of the mind. Not really. Nothing happens really.

Tadvat jivaha ihatman.

Exactly, all the *jeevas* are nothing but reflections. And just like reflections are not real, *jeevas* are also not real. When something is not real, the question of its birth, its growth, becoming old, and then death, and then merging through *sadhana*, *ihatman*, this is also a false idea. For that, this beautiful example is given. Now, you know, *Vedanta* sometimes is called *Vedanta Chachudi*. That is, spending time, because so many *sadhus*, they are well provided by the society, and they have nothing, no other work, therefore they do a lot of these discussions. And why do they do it? Not because they require it. Remember, once a *sadhu* came to Dakshineswar, and that *sadhu* was carrying a big book. Sri Ramakrishna noticed. Now and then, the *sadhu* opens the book and reads a little bit, one page or two pages, and I have my own doubts about his sanity. And Ramakrishna became curious, took the permission of the *sadhu*, went and opened that big book, several hundred pages. And on every page, what is written? Rama. Who has written? The *sadhu* has written. Who was reading? The *sadhu* was reading. Why was he reading now and then? Time pass. So, you have to understand, he himself has written. He knows what was there in the previous page, and same thing will be there in the next page also, but he wants to think about God in various ways. So, we have to extend, you know, whenever we hear these stories, a little *masala* we have to put. So, first page, what is written? Rama is marvellous. Second page, you get bored, simply Rama. Rama is beautiful. Third page, Rama is mischievous. Fourth page, Rama got angry. Fifth page, Rama gave a big slap to that fellow who annoyed him. Sixth page, Ravanaasura is dead. Rama killed Ravanaasura. What is the essence? You have to come to the Telugu language, *Katte*, *Kotte*, *Teche*. What is the entire Ramayana? Rama built the bridge, killed Ravanaasura, and brought back Sita. Ever afterwards, they remained very happy. Hopefully, I don't know. This is the essence of Ramayana. Once you understood it, you understood the whole Ramayana. Don't say, I heard, I know the whole Ramayana. Only two doubts I have. Who is Rama and who is Sita? What are we talking about? The *sadhu* was passing his time. He wants to enjoy the same Rama in so many different ways. You may ask, you added *masala*. The biography says, there is only one word Rama on every page. But you put yourself in the place of the *sadhu*. When he looks at the first page, what thoughts are provoked by reading that word Rama? Do you think it is the same thing? Same thoughts are provoked by reading the second page? I doubt. Because this *Leela* is infinite. *Paramatma*, *Bhagawan* is infinite. And His *Leela* is also infinite. *Nitya* is infinite. *Leela* is also infinite. And that is why Swami Adbhutanandaji says that *sadhana* is infinite. Then you may wonder, will we ever come to the end of *sadhana*? That is not the point. The point is,

God is infinite. There are infinite ways to realize Him. There are infinite *bhavas*, infinite enjoyments. And you can create any number of them. If you are an imaginative person, you can create. So, here in this fifth mantra or Karika, Gaudapada is telling, *yatha ekas*...What is it? There are some people, time pass, they have to go on. There are some people, and who cherish a particular view. I am going

to give a very brief description. They are called *Eka Jeeva Vadins*. That is to say, there is only one *Jeeva*. Peculiar people, *Eka Jeeva Vada*. So, what is their view? That there is only one *Jeeva*. And so, the *Paramatma* is manifesting as only one *Jeeva*. Is it right view? Or is God manifesting as infinite number of *Jeevas*? So, the *Advaitins*, they don't accept this *Eka Jeeva Vada*. They accept *Bahu Jeeva Vada*. But the *Advaitins* do not accept that every *Jeeva* is a separate *Atma*. You see, what is the difference? There is a school which says there is only one *Jeeva*. Just like in your dream you see 100 people. All those 100 people are nothing but your own mind. When you wake up all of them disappear. When you are in dream all of them appear. For that they give a beautiful example also. It is a very beautiful example. Supposing you are dreaming. You are dreaming that for some reason that 100 people, your entire community, has been arrested by a dictator, put in the jail. And all of you are suffering. Let us say 100 of you are suffering. And then, you are praying to God. And then, you wake up. Your dream is broken. Now, are you the only *Jeeva* who is freed from the prison? Or are all the other 99 also are freed? So, this is the example given by *Eka Jeeva Vadins*. There is only one *Jeeva*. If one *Jeeva* gets bound, as if so many people get bound. And if one *Jeeva* becomes liberated then all the *Jeevas* become liberated. Is there logic in that? Yes, definitely there is a big logic in that. What is it? Supposing one person becomes *Jeevan Mukta*. As soon as one *Jeeva* becomes *Jeevan Mukta*, from the viewpoint of that *Jeevan Mukta*, there is no *Jeeva* at all, because he sees the whole universe as *Brahman*. And *Brahman* is never bound. Just as I am *Brahman*, there is nothing but *Brahman*, everything is *Brahman*. Who is bound then? Nobody is bound. From the viewpoint of the *Jeevan Mukta*, this *Eka Jeeva Vada* absolutely agrees there are no many *Jeevas*, I am the only *Jeeva*. But what is our practical experience? When I am happy it doesn't mean all of you are happy. When I am unhappy it doesn't mean all of you are unhappy. Every individual has different experiences. So now, for some reason, Gaudapada is taking this *Yavaharika Drishti*, phenomenal viewpoint, and trying to counter this *Eka Jeeva Vadins*. The philosophers who hold the view that there is only one *Jeeva* and not many *Jeevas* that he is holding. For that he is giving this example in this fifth mantra.

yatha ekasmin ghatakase prajodhuma divihi yute

na sarve samprayujyante tadvat Jeevaha sukha divihi

Very simple actually. *Yatha*, just like, this is the example, *ekasmin ghatakase*. Remember, every *ghatakase* is compared to one *Jeevatman*. If there are hundred *ghatas*, hundred *Jeevatmans*. *Ghata* means here body, mind. So, if supposing there is one pot, and in that one pot there is pot space. And supposing in one pot there is so much of dirt, dust. Dust is there, and it is filled with smoke, etc. Suppose it is there. You see it. But it doesn't mean nearby there are hundred pots. All the hundred pots are emitting smoke, are filled with dust, or dirt, or stains, whatever. What is our experience? Only that particular pot is stained, covered with the dust, and smoke, and whatever else you can imagine. *Ekasmin ghatakase*, in one *ghatakase*, *prajodhuma divihi yute*, when it is filled with *raja* and *dhuma*, etc. *Dhuma* means smoke. *Yute nasarve samprayujyante*, all the other pot spaces are not contaminated. Similarly, we have to understand *tadvat*, exactly in that way, *Jivaha*, other *Jeevas*, That is, if one *Jeeva* is happy or unhappy, all the other *Jeevas* will neither be happy

nor unhappy. Everyone has to experience either happiness or unhappiness, all by themselves. This is the reply being given by Gaudapada to counter that particular school of philosophy, which says there is only one *Jeeva*, and one *Jeeva* is bound. One *Jeeva* does *sadhana*, and one *Jeeva* alone will become liberated. This is what he is trying to give the reply. So, is this correct? Really speaking it is not correct. But this is our normal experience because we are all under the impression I am different, you are different, everybody is different. Some are babies, some are young people, some are old people, some are happy people, some are unhappy people, some are rich, some are poor, some are learned, some are ignorant. Everyone is different. Humans are different from animals, birds, plants, and every *Prani* is different from what we call without life. This is our viewpoint.

Remember, according to Gaudapada, nobody is born, nobody is dead, nobody is bound, nobody is liberated. Remember all the time that Gaudapada's real view. He is only taking our standpoint, our normal experience, and trying to counter this *Eka Jeeva Vadim*. Of course, it doesn't really interest us. We are only interested in how we can realize God and become one. So, just as any portion of *Akasha* enclosed in a pot being soiled by dust, smoke, etc. All such other portions of *Akasha* enclosed in other pots are not soiled. So is the happiness, etc., of the *Jeevas*. That is, the happiness, misery, etc., of one *Jeeva* does not in any way affect other *Jeevas*. This is to counter the *Eka Jeeva Vada*. But Gaudapada advocates, as I said, *Ek Atma Vada*. That is *Atman* is one. Why? Because we see so many *Jeevas*. That is, like so many thousands of mirrors. Mirror means here body and mind, especially the mind. So, the thousands of mirrors, millions of mirrors, millions of reflections, but the one person. How do we know? So, suppose you are standing in front of ten mirrors, and there will be ten reflections. And when you move yourself and go away from that room then the mirror will not have any reflection. That means there is only one *Atma*. Every body-mind is just like a mirror reflecting. This is how we have to use our imagination. And this is the truth also. Remember, this is *Advaita Vedanta*. But if you ask the same thing about this thing, if you put this question to Ramanuja he will say, no, no, as many atoms are there, so many particles are there, so many *Jeevas* are there, and all these *Jeevas* constitute the entire body of Narayana. But worse, if you go and ask Madhvacharya, he says, it is not God's body. You are separate. You are separate from each other. You are separate from the world. The world is different from God. God is different from the world. Everything is different from everything else. But we are talking here about *Advaita Vedanta*. Why? Because Sri Ramakrishna said *Advaita* is the last world. But as I mentioned we are not really interested in all these things. It is to get the idea, reinforce the idea that I am not the body-mind. I am the *Atman*. That is the important point. Whether everybody is the *Atman* or not is not the point. But I am the *Atman*. And once I know I am the *Atman* I will be forced to admit, just like me, everybody must be the same *Atman*. If everybody is the same *Atman*, how many *Atmans* are there? That is called *Bahujivavadis*, Sankhya philosophy.

Remember, we are talking about different viewpoints of different schools of philosophy. There is a system of philosophy called Sankhya Yoga. And according to this Sankhya Yoga, as many personalities are there, as many individuals are there,

so many *Purushas* are there. And every *Purusha* is an infinite being and completely free. But they are not one. How this idea of infinity and so many infinities is not understandable by us. But there are some people who argue like that. It is for this purpose Gaudapada wants to say, my friend, you are not *Jeevatma*, you are *Paramatma*. *Tattvam asi*, that thou art. Naturally, if I am that, what about my co-student? What about other *sadhaka*, a Christian *sadhaka*? What about a Muslim *sadhaka*? They are also one with *Paramatma*. Then what is the difference between their consciousness and my consciousness? There is absolutely no difference. Because to point out a difference, you will have to show the separating adjuncts. This is a blue flower, that is a rose-coloured flower. Blue separates blue-coloured flower from the rose-coloured flower. Rose separates itself from the blue-coloured flower. Small, big, colours, tastes, sounds, pleasant sound, unpleasant sound, all these experiences distinguish one object from the other. But since no such differentiating factor is applicable to the consciousness, we are bound to admit there is only one consciousness. But that is our goal. This is to implicate that you understand everything is *Brahman* and you are the *Brahman*. And for that another point also is there. Supposing, the example is given, a pot is full of dust, dirt, stains, etc. So now the point is, the pot is contaminated. Is the pot contaminated or the space in the pot is contaminated? Ask yourself. Space cannot be contaminated. Why? Because like air, we are already mistaken, this is a foul air, this is a bad-smelling air. How do you know this is a bad smelling? Because air is necessary, which carries. But is air contaminated by these fragrances or bad smells? The truth is it is just a carrier. It cannot be contaminated. So, *Akasha* also, sometimes you see it. We all see that one there is a blue sky, there is a black sky, there is a white sky, etc. But really, the sky doesn't have any colour. It is the clouds floating in that *Akasha*. Similarly, water from a distance appears to be blue, especially if it is a huge body of water. That's why oceans, looked at from a distance appear to be full of colour. Sri Ramakrishna refers to it. Why is *Akasha* called blue? Because from a distance. You go near, there would be no colour at all. The water appears to be black or blue, you know. You go to Prayagraj, and you see Ganga will be white, Yamuna will be blue colour. And you go there near, take up the water from both sides. You really see black and white running side by side until they get mixed up. And you take up the water from one side and examine. No colour. Then you go to the other side, Yamuna side, take up the water. No colour. Water itself is not contaminated. And that's why even elementary science, when we are in the elementary school, they say water has no colour, no taste, no form, etc. Absolute truth. And the same thing can be applied to *Akasha*. So, the *Ghatakash* is in no way touched by the dust, dirt, smoke, anything like that, contaminated. But what do children think? Oh, this is contaminated like that. For that, Gaudapada wants to give an example. What is the example? Children are looking. We are all children. We look at the cloudy sky and say, oh, the sky is black. The sky is blue. The sky is white. The sky is red. Have you ever seen? They looked at the space at sunrise and sunset. Oh, it appears to be brilliantly lit up. But *Akasha* is not contaminated. Our appearance, our eyes only experience it that way. Nothing to do. You go near and in fact, *Akasha* is not somewhere above. *Akasha* is right in front of your nose. Take up a little view and see

the *Akasha*. Do you see any colour? Do you see any dust? Nothing. We have to extend a little bit of our imagination here. That's what he's doing.

Roopakarya samakhyascha vidyante tatra tatravai.

Akashasya nabhedu vasti tadvat jivesu nirnaya.

Children looking at the cloudy sky would go on saying it is blue sky, black sky, yellow sky, red sky, et cetera. We are all like that. Though form, function, and name are different here and there, yet this does not imply any difference in the *Akasha*. The same is the conclusion with regard to the *Jeevas*. There is the *Jeeva*, we call it this is good *Jeeva*, that is bad *Jeeva*, this is intelligent *Jeeva*, this is dull *Jeeva*, this is a philosopher *Jeeva*, this is a learned *Jeeva*, etcetera. All because of the qualities of the mind. Nothing to do with the *Jeevatma*, pure consciousness. And just I want to say, *Roopa*, *Karya*, *Samakhya*. Form, and the name, and the function. Supposing there are three pots. And all pots are made out of clay. But you don't call everything as a pot. For example, you want to drink water, you make a tumbler. And that you don't call it a pot, but it is nothing but clay, you call it a tumbler. Then you want to eat food. For that you make something wider, and you call it a plate. And it is also made up of clay. So, the form is different. Why is the form different? Because the function is different. So, we want to drink water, for that purpose a tumbler. You want to eat food, for that purpose a plate. You want to cook food, for that purpose a pot. You want to store things, for that purpose a big pot. You want to put some water or whatever it is in it. So different forms, because of different needs or utility, and different functions. Different functions, different forms, different names, but all of them in the end are nothing but pure clay. So, like that, the children look, *Akasha* is neither blue nor black, neither small nor big, neither has it any function. But we also use the function, you know. Oh, it is full of cloudy, what is called rainy clouds. It is only from the viewpoint of utility, but there is nothing else. What is the point through all these three, four, five, six Karikas? What is he trying to tell? There is only one consciousness, and when it is experienced through one body-mind, it is called one one *Jeeva*. In reality this distinction, this is first *Jeeva*, this second *Jeeva*, this *Jeeva* is man, this *Jeeva* is a woman, this *Jeeva* is an animal, this *Jeeva* is good, this *Jeeva* is evil, all these distinctions belong to the body-mind complex. From the consciousness point of view, there is absolutely nothing.

And this is what he wants to conclude in the seventh mantra.

nakasasya ghatakasas vikaravayavau yathanavatmanah sada jivah vikaravayavau tatha

Same thing that I just now outlined. As the *Ghatakasha*, that is the space enclosed by the pot, is neither the evolved or born, effect, nor part of the *Mahakasha*. So is this *Jeeva*, the embodied being, neither the effect, that means neither born, *Bhagawan* is not the cause, *Jeeva* is not the effect, nor part of the *Atman*. It is pure *Atman*, neither separate from the *Atman*, nor part of the *Atman*, but pure *Atman*. That is the view of the *Advaita* and we will discuss further in our future classes.