

MANDUKYA KARIKA- LECTURE 101
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 chapter of the Mandukya Karika. Remember, Mandukya Upanishad has only 12 mantras. It is one of the shortest of the Upanishads and that is over along with the Karikas of Gaudapada in the first chapter itself. Second chapter is to prove that the world itself is only an appearance. It is not a reality and if we can really realize that, then the whole world becomes *Upashama*. That is, experiencing the world will continue, but the world will not affect us. This is the condition of a *Jeevan Mukta*. He experiences the world. He exactly sees what we see, hears what we hear, but his mind will never be deviating from that knowledge of *Brahman*. I am *Brahman*, everything is *Brahman*. Like watching a beautiful cinema, everything appears to be real, but our mind will have only one experience, *Ananda*, bliss. Whether it is comedy, tragedy, it will be bliss. That state where even when the body, one's so-called body, so-called mind are going through sufferings, old age, death, etc.

So, two types of suffering, let us remember. Adventitious sufferings, that is, suddenly there is a toothache, headache or enemies will create problems for us. Heat or cold, etc. This is adventitious, *Adi Bhautika*. But there is another, what Buddha used to call existential suffering. Birth is suffering, growth is suffering, youth is suffering, middle age is suffering, old age is suffering, death is suffering. Nobody can escape existential problems, but the knowledgeable people, wise people, realized souls, their mind will be absolutely having only one experience, *Sat, Chit, Ananda* experience. And also we have to remember, a *Jeevan Mukta* doesn't say, I have a body, I have a mind, and this body-mind are experiencing. My body-mind are experiencing happiness and unhappiness, dualities, but I am keeping my mind absolutely calm. No, a *Jeevan Mukta* is one who knows that even the body and mind is one of the objects. For us, body and mind are our own self. But for them, the body and mind are like any other object, as we are not affected. For example, if a house is burning 5000 miles away, it doesn't affect us. Even if it is burning 100 miles, 1 mile away, so long as it doesn't affect my house, I do not feel it. I feel sympathy, but I do not feel my house is being affected, therefore I am not affected. That is the condition of the *Jeevan Mukta* with regard to the whole world. He doesn't even say other objects. He says, it is like a cinema, a house is burning on the cinema screen. And it is heavily raining. Neither the rain wets the screen, nor the fire burns the screen. And even if there are many desirable objects on the screen, it doesn't affect the witness, the seer, the audience. So, that is the condition of the *Jeevan Mukta*.

The name for all these effects is called *Prapancha Upashamana*. That is, the *Prapancha*, instead of making us go up and down, makes us full of happiness (*Paramananda*). That state is also called *Advaita*. So, everything is one. That is the topic of this third chapter. And in this third chapter, Gaudapada is trying to show that really, remember this is from the *Advaitic* point of view, nothing is born, therefore nothing dies. It is all an appearance and for that he had given certain examples. What is the example that we have seen earlier in the mantra? That when a potter creates a pot, it is called *Ghata*. And before the pot is created, there is only one space. As soon as the pot is created, there is another space, as if another space, called pot space, *Ghatakasha*. *Mahakasha* outside, *Ghatakasha* inside. This division

outside and inside is created along with the pot. But Gaudapada is an extreme *Advaitin*. And Sri Ramakrishna, Swami Vivekananda, Holy Mother, Ramana Maharshi, they all agree with him.

Really speaking, it is only an appearance, and I will tell you also the reason. One of the reasons they employ is, there is a law. That law is, if heat is the nature of an object, for example of fire, then that fire will never lose that heat. Because heat is not one of the qualities of the fire. Let me also give an example. Suppose we see a rose and this rose is a fragrant rose. Another rose is not fragrant. The fragrance may fade away, the petals may fall, the colour may fade, because they are adventitious qualities. They are not the real nature of the flower. But the real nature of the flower, that I am a flower, flower-ness, that will never go away, just as the heat of the fire can never be separated from the fire. So, in this world, so many qualities we see, they are called *Tatastha Lakshanas*, adventitious qualities. Another example, Einstein may be very brilliant when he is awake, but he is no more Einstein when he is completely asleep, because that knowledge is completely covered up for the time being. So, the Upanishad tells, when we are in deep sleep, a husband is no husband, a wife is no wife, a king is no king, a beggar is no beggar, a pundit is no pundit, an ignorant person is no more ignorant. All are absolutely equal. So that which comes and goes, that is not the real nature. But during the waking, dream, dreamless state, there is something which never changes, which can never be absent. That is called the *Sakshi*. I am the waker, I am the dreamer, I am the deep sleeper. This 'I am' is common to all the three states. Other states are changing, but 'I am' is never changing and that must be my nature. So, this is a law we have to remember. If my nature is pure consciousness, I can never lose it. If it is not my nature, adventitiously it comes. Another example they give for understanding clearly, when you heat water, the water becomes hot. But the heat of the water doesn't belong to the water, it belongs to the fire. Because of the proximity of the fire, the water becomes hot. You remove the fire, the water gains its own nature, its own temperature. Similarly, you add sugar, and it becomes sweet water. You add salt, it becomes salt water. These are adventitious, that means they were not there with the water. They will not be there with the water and anything adventitious can be separated. If we have understood this law, then if this world is real. What world? Changing world. There is birth, there is growth and there is death. If this world is real, birth, growth, old age, disease, death are real. No amount of knowledge is going to rid of them. Because one's nature can never be gotten rid of. Then all our spiritual practice will be totally useless. But what do the realized souls say? They say everything is adventitious, the soul never changes. It is one without a second, it is never born, it cannot die. That is what Bhagavan Krishna said in the very second chapter, O Arjuna, neither you die, nor these kings will die. Nobody is going to die. Because neither they are born, neither you are born, neither they die, nor you die.

न जायते म्रियते वा कदाचित् न अयं भूत्वा भविता वा न भूयः ।

अजः नित्यः शाश्वतः अयं पुराणः न हन्यते हन्यमाने शरीरे ॥

Na jayate mriyate va kadachit na ayam bhutva bhavita va na bhuyah |

Ajah nityah shashvatah ayam puranah na hanyate hanyamane sharire ||

All grief comes because we think we are born, we are going to die, we are going to change. Another name for suffering is called change. For example, when we are suffering, then we think it is not going to change. Very peculiar, as if whole life I am going to suffer. When I am hungry, I feel I am suffering. As soon as I take food, what happens? All my hunger is gone, all my suffering is gone, and I am quite satisfied, happy. But neither the hunger is permanent, nor the satisfaction of eating is permanent. Everything is going on changing, but there is someone who is witnessing them, and that is my real nature.

So do not focus upon what is changing but focus upon what is non-changing. And that non-changing is only one.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत |

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ||

kṣhetra-jñāṁ chāpi māṁ viddhi sarva-kṣhetreṣhu bhārata |

kṣhetra-kṣhetrajñāyor jñānaṁ yat taj jñānaṁ mataṁ mama ||

Know me, the knower of all fields, and I am one. But the fields may be apparently many. I will say from the Advaitic point of view, everything is apparent only. That is why it is called *mithya*. So, the point we are trying to understand is, first of all, there are not many *jeevatmas*. There is only one, *kshetra gnanchaapi maam viddhi, sarva kshetresho bharata*. *Kshetras*, bodies, are many, but the experiencer of the *kshetras*, that is body-mind, is only one. This is the first delusion we all encounter. I am one *Atma*, you are one *Atma*, XYZ is other *Atmas*, male *Atma*, female *Atma*, baby *Atma*, old *Atma*, young *Atma*, born *Atma*, dead *Atma*, rich *Atma*, poor *Atma*, etc. These are all wrong thoughts in our mind. The *Atma* is only one. That is the first correction we have to make. Second correction is, this *Atma* is not the body, is not the mind. What is born? Bodies and minds. The whole universe is called a combination of body and mind. This is the second mistake we have to correct ourselves. I am not the body, I am not the mind, I am the *Atman*. There is only one *Atman*, *Aham Brahmasmi*. This is what Gaudapada wants to point out. That is called *Advaita*, and that is what he is trying to do.

And we were taking the number 7 Karika.

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा |

नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ||

nā''kāśasya ghaṭākāśo vikārāvayavau yathā |

naivā''tmanah sadā jīvo vikārāvayavau tathā ||

As the pot space, *ghatakasha*, is neither the effect nor part of the *akasha*, so also is the *jeeva*, neither the effect nor part of the *Atma*. There are two points implied in this statement. One, for example, that we say the pot is born of clay. If there were to be no clay, there cannot be any pot. So, the clay is the *Karana*, and the pot is the

Karya. Karana, Karya, that is cause and effect. This is one type of relationship. The whole world is nothing but a conglomeration of relationships. Parents and children, husband and wife, and brothers and sisters, children and grandchildren, friends and enemies, these are all relationships. Even there is a neutral relationship also. So, what does it do? It will not affect us. But whether it is friend or enemy, it affects us. So, three types of relationships, positive, negative and neutral. And so, we are working in this world only with this relationship, *Guru and Sishya, Bhagavan and Bhakta*. So, all these relationships are there. Is the *Jeevatma* born of *Paramatma*? No, just as the *ghata*, the pot, is not born. So, a baby is born to a mother. The mother is different, baby is different. Mother is the cause; baby is the effect. This is called *Karana Karya Sambandha*. But *Paramatma* is the mother and *jeevatma* is the baby. Do we say that? Yes, dualists will say that. The whole world is an effect of *Paramatma*. That is what *Advaita Vedanta* avoids and says. No, it is not *Parinama Vada*, it is only *Vivarta Vada*. Like the snake, as if born of the rope, but it is not born because the rope remains rope. So, if anything is born, if you see a baby, baby is always there. And mother also is there. Mother may die, baby will be there. Baby may die, mother will be there. They are two separate objects. Whereas the rope and the snake are not two separate objects. It is only one object. But in my mind, because of some previous experience, memory, I mistake the rope for a snake. Is the snake born? No. Is the snake dead? No. Because the idea that this is a snake is born. Remember, the snake is not born. The snake is not dead. When it is semi-dark, the idea that it is a snake is born in the perceiver's mind. And when the light is brought, that the snake is gone, that also is an idea in the mind. So, one idea is of birth, another idea is of death. Now you can include old age, disease, changed circumstances, everything is a thought. And we suffer because of this thought.

Now you may counter. How dare you say that we are not suffering? Because how dare you say these are all thoughts. Say, supposing you are sleeping, and somebody comes and takes away all your things, then you are probably in blissful state, and you will never know about it. But as soon as you become awake, you perceive. Then a thought came, I had this object, this object is removed, and that thought, I was having this object, and I lost that object. That makes a lot of difference. It makes us suffer. Now there is a funny example also given in this regard. Supposing somewhere in your house, your grandfather had hidden a very valuable Kohinoor diamond, and you are not aware of it. And one day a thief comes, somehow the thieves know where things are hidden. He has a special yogic intuition, where things are hidden. So He goes and takes it away, and he becomes very happy. So, you made that person doubly happy. First by sleeping, you did not know a thief has come. You see, that is why sleep has many benefits. Not only you are happy, you make others also very happy. So, that is one, you gave a lot of happiness to the thief. Second, that he could espy that invaluable diamond, and he takes it away, and he is very happy. You made him doubly happy. After waking up, did you regret about it? Not at all. Because you did not know you had something, you did not know that you lost that something. So only when there is a thought that there is something, then there is a cause for either regret or happiness or whatever it is. So, this is what Gaudapada wants to tell us through his examples. The birth, growth, death, etc., in both senses, that is existential suffering, adventitious suffering, both

are completely not there for the *Jeevatma*. Because *Jeevatma* is a thought in our mind. Also, remember, *Paramatma* is also a thought in the mind. When does the *Paramatma* thought come? When you think, I am *Jeevatma*, then only there is a *Paramatma* different from me, greater than me, much more powerful, and who can protect me. But when you are asleep, who is *Jeevatma* and who is *Paramatma*? Do you remember these Mandukya classes in your deep sleep state? So, that is what Gaudapada wants to point out. No one is born and nobody is going to die. If you have grasped this idea, the seventh mantra becomes very easy.

Look at it.

Aakashasya Vikara avaya bhau na.

Vikara means what we call birth. That is, a mother gives birth to a baby and this *Mahakasha* gives birth to *Ghatakasha*. No, there is no such thing. The *Akasha* doesn't know anything. This is called *Vikara*. *Avaya* means a part. Supposing there is a lengthy rope and you can cut it into pieces and one piece you take away. To that extent the lengthy rope becomes short. You take away two pieces and it becomes still shorter. But *Akasha* is what is called *Niravayava*. There is no *avayava* at all, part at all. That which doesn't have a part, you cannot cut it. If you want to try, they give a funny example. You take a knife and then try to cut *Akasha*. You go on moving. I am cutting the *Akasha* into two. What happens? Excepting that you are deluding yourself, nothing happens to the *Akasha*. Similarly also, when a potter, and remember, he doesn't produce *Ghatakasha*. He only produces the *Ghata*. But we are assuming that *Akasha*, which was called *Mahakasha* before, as soon as the pot is produced, the outlines of the pot, the walls of the pot, divides *Akasha* into two, outside *Akasha* and inside *Akasha*. And that is a wrong idea. *Akasha* means emptiness. If you can understand that emptiness cannot be divided, multiplied, or minussed, or plussed. If we don't understand that, then there is a lot of emptiness within ourselves. We have to understand. The concept of emptiness, that is called *Akasha*. Space means emptiness. This is what he is telling. So *Aakashasya Ghatakasha*. *Ghatakasha* is born of *Akasha*. No. No. Why? *Vikara*. That is, there is no *Akasha*. *Akasha* is not the cause. *Mahakasha* is not the cause. And *Ghatakasha* is not the effect. *Vikara* and *Avaiyava*. So *Mahakasha* is big. And *Ghatakasha* is small. And we have this *Ghata* head cut, as it were. A little bit of that *Mahakasha*. And a bit of that *Mahakasha* is now in the *Ghatakasha*. No.

Vikara Avaiyava Akashasya Na Bhavate.

They do not exist. So, exactly in the same way. *Tatha*. In the same manner. *Atmanaha*, this *Atma*. We are not talking about *Jeevatma* or *Paramatma*. *Jeeva* is what we call conventionally, from the viewpoint of the body-mind, we call *Jeevatma*. That is ignorant person's view. A knowledgeable person's view is *Atma* is neither *Jeevatma* nor *Paramatma*. Even to call *Paramatma* is to accept that there is a *Jeevatma*. So, simply use the word *Atma*. *Atmanaha Naiva Sada Vem*, at no time. *Vikara Avaiyava Tatha*. So, as the *Ghatakasha*, partitioned off by the part, is neither the effect nor part of the *Akasha*, so is the *Jeeva*. Neither the effect nor part of the *Atman*. There is no such thing. So, that is the meaning of it. With this, we will move to another example that Gaudapada gives in the 8th Mantra.

8th Mantra.

*yathā bhavati bālānām gaganam malinam malaiḥ
tathā bhavatyabuddhānāmātmā'pi malino malaiḥ*

So, just as the sky appears to the ignorant children as soiled by dirt. Similarly, the *Atman* also is regarded by the ignorant as made impure by impurities. We are all victims to that. We imagine that in the sky, suppose a dust storm has risen. Another example is, in the rainy season, the whole sky is covered with thick, black or semi-white, these things. These are all thoughts. *Jeevatma*, *Paramatma*, everything is a thought only. But wise people understand that there is absolutely no problem at all. *Jeevatma*, *Paramatma*, they are thoughts in our mind. That is why, when a person progresses in spiritual life, the one thought that remains at the end is the thought called *Brahmakara Vritti*. But that is called very beautifully, very aptly *Vritti*. *Vritti* means a thought in the mind. So, does this thought remain when we are deeply asleep? No, because the mind will not be there. But it has to be consciously destroyed because any thought, even of God, is only a thought about God. It is not God. We have to understand this very clearly that everything is only a thought. When there is no mind, then everything is only one reality. That is what we have to understand. So, when children are looking, there is what is called full of clouds. It is a black sky. It is a blue sky. Oh, how beautiful blue sky. But sky is neither black nor blue nor rainy. It is all nothing. But something has come in between my sight and the pure space, and we are attributing all those colours to the space.

Similarly, *Bala Naam*. Here *Bala* means an ignorant person, a person who thinks that whatever thoughts are arising in his mind are the reality. They are called *Bala Naam*. *Yatha bhavati gaganam malaihi malinam*. A space is a red sky, blue sky, yellow sky, because of the various... Especially you remember when you go to Alaska and other places, northern lights they call it. Beautiful display of colours will be there. So, we attribute those colours to the sky. Similarly, *Tatha. Abuddha Naam*, ignorant people. *Atma api*, even this *Atma* means *Jeevatma*. *Malaihi malinaha bhavati*. They think *Jeevatma* is happy, *Jeevatma* is unhappy, *Jeevatma* is born, *Jeevatma* is growing, *Jeevatma* was ignorant, *Jeevatma* had become wise, *Jeevatma* is a householder, *Jeevatma* is a *sanyasin*. All these things. So just as the sky appears to the ignorant children as soiled by dirt. Similarly, the *Atman* also is regarded by the ignorant as made impure by impurities. Children superimpose the clouds on the sky and consider them to be patches on the sky assuming that the clouds are the dirt of the sky. An example is given. If a pot is contaminated with a substance which is foul smelling, then what happens? The pot is smelling. That is the *Ghatakasha*, that is the space inside the pot is smelling. No. We have to distinguish. The space is separate. The air is separate. Not even the air is contaminated. There are certain foul-smelling objects. So long as they are there, they emit this foul smell. But that smell is carried by the air and the air never contaminates the space. Neither air is contaminated. The air only carries that contamination. Just like you take some bucket which is full of dirty water and you carry. Nobody can call you dirty. It is also very interesting. Supposing people who are working in what is called dirty conditions, they usually don't take clean cloths there. They will only use what is called dirty cloths because anyway the clean cloths need not be contaminated. So

even is the cloth contaminated really? Truly speaking, scientifically speaking, no. Because what is the meaning of contamination? That means it became one with the object. So, you add salt to the water. Now water is contaminated with salt. Is it really contaminated? No two objects can never be mixed up in the world. This is the greatest truth I have pointed out many times. So, water remains water even if you mix a thousand objects into it. So simple example, you mixed salt. It has become salty water. The whole water from the top, from the middle, from the bottom only tastes salty. But has the water become separate from the pure water to salty water? No. Because of the proximity of the salt, the taste also is of salt. It has nothing to do with water. How do we know? Because we have to apply the second law. What is the first law? No object in this world can be made impure. What is the second law? Even if two objects are very close so that they appear to be one, there is some process by which you can separate these two.

In the example that I have given, if there is salt water, you use distillation process. Salt is what the sun is doing every day without paying any single penny. Two objects, however close they are, however they appear as one, if they can be separated, then they have not become one. The third, I will illustrate this point. It is a very important point. Even worldly objects cannot be contaminated. I will give you an example with this. The water example I have given you. In this world, there is another metal, rust. Rust is something that comes, and you wash it off. Stains on metals, silver, gold, etc. Another example, you take that one. So, no two objects can be contaminated. One object cannot be changed into another object. So that is why, if I am the *Atman*, I can never be contaminated. If I am the body, I cannot be contaminated by the *Atman*. Either way, if I am the *Atman*, I am the *Atman*. If I am the body, I am the body. We have to accept this idea. Now with this idea, the sky, the space is never contaminated. But the children think, similarly we all think. So, what is this contamination that Gaudapada is referring to? When my mind is ignorant like a child, and when it is happy, it thinks *Atman* is happy. When it is unhappy, it thinks the *Atman* is unhappy. So, it is the thoughts in the mind. I identify myself with the thoughts. And that is what is not acceptable. This is a fact. So, we have to understand the *Atman* remains uncontaminated as pure consciousness. All the time, you see.

We move on. The same idea is extended in the *mantra* Karika 9 also.

Maranaya sambhave chaiva gatyagamana urapi sthita sarvasari reshu akashena avilakshanaha

The Karika 9 extends the same idea with different words. *Maranaya*. That is when there is death of the body. And *sambhava* means birth of the body. *Gati* and *agamana*. *Gati* means going away. *Agamana* means coming. Coming and going. Birth and death. Health and disease. All happiness and unhappiness. That which comes and goes. Remember, when you are happy, then suddenly after some time you become unhappy. The death of happiness took place and the birth of unhappiness has taken place. After some time, then you become happy. Same thing happened. Death of unhappiness and birth of happiness. These are all nothing but thoughts. How do we understand? That's why I told you, I mentioned earlier. When

we are in deep sleep, then there is no mind. When there is no mind, I am *Jeevatma*. That idea is also not there. And therefore, many people consider deep sleep as a temporary *samadhi*. I call it poor man's *samadhi*. Everybody is granted that. Even a mosquito is also granted that. Now, I want to ask you, pose one question to you. You have to be very intelligent. Suppose a mosquito is in deep sleep. And I am also in deep sleep. Mosquito is also in *anandamaya kosha*. I am also in *anandamaya kosha*. And I wake up. And mosquito also wakes up. Because questions and answers can be done only when we are awake. Now, question. Is my *ananda* experience while I am in deep sleep, and when the mosquito is also in *anandamaya kosha*, is there any difference between the *Ananda*? Nobody can answer because it is exactly the same. Because it is big and small, more and less. All these are thoughts in the mind. When mind itself is transcended, the question doesn't come at all. That is his telling. We all think a baby is born. It grows up. It becomes old. And it dies. In a cinema, sometimes three or four generations are shown together. How children are born. Within two hours' time, the whole thing will take place. So *marane*, when death comes. *Sambhave chaiva*, when birth comes. When something comes, when something goes. The whole life is nothing but *janma mrutyu, gamana gamana* of different things. *Sthithau sharireshu akashesu avilakshanah*. But the *Atman* is never born, *Atman* never has any death. In regard to its birth and also death, going and coming. What is this going and coming? Going from this body and coming in another body. Or *Seeta* and *Ushna*, *Sukha* and *Dukha*, *Jaya* and *Apajaya*, *Mana* and *Apamana*, etc. Comes and goes. Everything is changing. And its existing in different bodies is exactly similar to the *Akasha*. Or more precisely *Ghatakasha*. Just as *Ghatakasha* pot space is born. And when the pot is born, pot space is born. Pot is dead. The pot space is also dead. And if there is some good fragrant flower in the pot, then that is called *gamana* of the fragrance. And when foul, when it is removed, it is the death of the fragrance. Similarly, when foul, an object, even good object, same flower also, if you give for a few days, it starts emitting a very foul smell. This is called decomposition, disintegration. Then also the *Akasha* is not contaminated. The air is not contaminated. But the flower is contaminated. And that is what we are experiencing. But what do we say? There is a fragrance. Fragrance is only my experience of the nature of the disintegrating object. And nothing to do with the air in the pot. Nothing to do with the *Akasha* in the pot. Nothing to do with this world, *Mahakasha* or *Ghatakasha*. Any place, any time. That is what is being said.

So, the *Jeeva Atma* is similar to the pot space in the case of death, birth, departure, arrival and existence in various bodies. So, there is a school of philosophy called *Mimamsa*. And they say there are so many bodies, and everybody has its own *Atma*. If one person goes to hell, others do not go. If one *Atma* goes to heaven, others do not go. This is to deny that. But it is not merely to controvert the *Mimamsakas*. But *Advaita Vedanta* does not want to controvert with anybody except incidentally. But it wants to tell us the idea that everything is a thought in the mind. That is why it is very important for us to keep in mind when we are in deep sleep. Then the question of birth and death, happiness and unhappiness, coming and going, nothing will be there. Not to speak with regard to myself.

So Gaudapada is pointing out that all these ideas of birth and death etc. are mere thoughts. And thoughts are belonging to the mind. And if we do not identify with the mind, then I am completely free. For that I will give one example. Supposing your neighbour's child is dead. So, the neighbour is thinking my child is born. When the child is born, big party. When the child is dead, another small party by Hindus. But it does not affect you excepting the neighbour's son. A baby is born to the neighbour. And that baby for some reason is also dead to the neighbour. These are thoughts. It does not affect our food. It does not affect our sleep. It does not affect our own happiness and unhappiness. So, what is the example? Sri Ramakrishna witnessed the death of Akshay. When we say Akshay, Akshay is the name of the body-mind complex. Remember always. So, Akshay's death means the death of the body and departure of the mind. Similarly, the body is also not dead. According to Vedanta, death has come from what is called unmanifest. It goes back to the unmanifest. Unmanifest means that which we can never experience. So, Sri Ramakrishna was witnessing Akshay's death. All the relatives were weeping. Sri Ramakrishna says, I could clearly see the soul of Akshay coming out like a sword, being taken out of its scabbard.

There was a story of a Yogi. Alexander the Great had met this Yogi. And Alexander fell in love with this teacher. He asked him, I am going back to Greece, you come with me. And the Yogi said, sorry, I don't want to leave this place and go. Then Alexander lost his temper and said, I am going to kill you. And the Yogi started laughing. For a long time he laughed. Then he said, this is the greatest lie I had ever heard. So, nobody can kill me. That means what? When I am unborn, how can you kill somebody who is not even born? You just put your imagination. Some baby is not born and you have taken a big knife and cutting that baby into pieces, accepting you are troubled. Nothing happens. It is only a thought in your mind.

And then Swami Brahmanandaji, he was on his last day, and he was suffering from intense thirst. And he was being given lemonade, cool, with some ice. And then somebody came and said, Maharaj, here is a lemonade, shall I give you? And then he opened his mouth and said, pour *Brahman* into *Brahman*. What was his vision? The lemonade is also *Brahman*. And the mouth into which it is to be put is also *Brahman*. What was he talking about?

Brahmaarpanam Brahmaavehi Brahmaagnau Brahmanahutam

Brahma eva tena gantavyam Brahma karma samadhinah

I will stop here because some beautiful ideas are going to come in the next verse. And I will give you a small introduction. These are called *sanghatas*. Every object by definition, anything that we experience is an object. I, the experiencer, am the subject. Anything that is experienced is an object. And every object is called *sanghata*. *Sanghata* means an assemblage. You will not find a single thing. A simple example I will give you. Take a house. This is a very common example. A house is an assemblage of what is called doors, windows, walls, roof, floor, and so many other things. All these things come together. Take another example, a car. So, the car has got the front, the back, the bottom, the top, the engine, the seats, and is made up of various materials. It is an assemblage. A clock is an assemblage. A computer is an

assemblage. Everything in this world, whatever you call an object, is an assemblage. And that is called *sanghata*. That's okay. Then what is the point here? The point is every object is meant for a subject. That is, a house is not meant for its walls, its windows, its floor, any part of the house. A car is not made for any part of the car. A clock is not made for any part of the clock. Why? Because an object is without consciousness. And therefore, every object is that which is made aware by only a conscious principle, which is called the subject. Without the subject, the object is completely meaningless. So, this is what it is telling. In this world, whatever we see, the whole world, the whole *Jagat* is called a conglomeration or an assemblage of various parts. And just as a house is meant for a conscious human being, so also this whole world is meant for the experience of one who is called a *Jeevatma*. So, what is the point? That is, the *Sanghata* is completely useless without the subject. If we can take this view, then we can understand the whole body, the whole mind, which are nothing but an assemblage. It is all meant only for one purpose, for the purpose of an owner. And what is that purpose? Who is the owner? Why is he called the owner? Really speaking, there is no owner. There is no owned according to Gaudapada. But this is given as a beautiful example so that we can use the body-mind to practice spiritual discipline. And it is meant for use. What is the use? That is called *Purushartha*. The whole life, the body-mind is meant only for *Purushartha*. If we can understand, what is the *Purushartha*? *Moksha*. What is *Moksha*? That there is no world, there is no *Jeevatma*. This knowledge is called *Moksha*.

And that is what he wants to lead, which we will talk about in our next class.