THE
MĀṆḌŪKYA-KĀRIKĀ

(Māṇḍūkya Upaniṣad & Gauḍapāda-kārikā)

SANSKRIT TEXT WITH AN ENGLISH RENDERING

BY

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FOREWORD

According to the Bhagavadgītā (2.55), the jīvanmukta, or the man of spiritual illumination, is one who has renounced all desires of the heart and who is satisfied with the Ātman alone. Leaving aside the world of māyā, the spiritual aspirant lives laborious days of sādhanā. Like a steady mountain climber, he faces and overcomes all dangers and difficulties and does not stop until he reaches the Everest peak of realization through nīroḍhakāramāsamāth. Such an illumined Soul or jīvanmukta is Gauḍapāda. He is a shining star on the spiritual horizon of India.

The state of Brahma-nirvāṇa or Bliss of Self-awareness baffles all description. It is beyond thought and speech. It is turiya, a transcendental plane of consciousness where time stops and the law of causation becomes an image of the dream state. It is a timeless realization where the sparkling radiance of eternity floods the whole being of man.

Gauḍapāda speaks of it in his Kārikā as amanibhāva, mindlessness. It is not a state of unconsciousness but a state of superconsciousness which defies our analytical mind and its logical understanding. It is a revelation which transcends the realm of reason but does not contradict reason. Sri Ramakrishna attained it and his foremost disciple, Swami Vivekananda, reached it through the grace of his divine guru. In his beautiful poem, Samādhi, Swamiji has described this state as avāṅmanasagocaraḥ—beyond the range of thought and speech. It is an ineffable experience which cannot be
described in words nor can it be comprehended by thought. It can be felt by one who has dived deep in his inner consciousness and become one with pure Being, the absolute reality or the nirguna Brahman.

Gauḍapāda’s ajātavāda or the Doctrine of Non-causality is a great gift to the treasure-house of the world’s spiritual wisdom. According to him, the ultimate reality, which is the unchanging principle of consciousness, cannot be void or śūnya but is Self-awareness. The knower knows because knowing is the invariable constituent and the very essence of the knower. Knowing and being are one, like the sun and its effulgent light. Ātman may be compared to the sun for its light never fades. Likewise the mind may be compared to the moon for it shines by the borrowed light of the Ātman. The consciousness of the Ātman is basic and fundamental, but the consciousness of the mind is derivative. Intellect delimits the limitless consciousness. As Shelley says,

‘Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity. (Adonais 52)
Unless we rise above the prism of the intellect, we will never be able to penetrate into the heart of reality and become one with the infinite Being—the ocean of perennial bliss, the essence of purity and everlasting life.

The French philosopher Descartes says, ‘I think, therefore I exist.’ Gauḍapāda says, ‘I exist, therefore I think.’ I exist as sākṣi caitanya, witness consciousness, therefore my mind creates vr̥tti caitanya, reflected consciousness, through thought-waves of which I am always a detached spectator. Witness consciousness is undoubtedly nītya caitanya, eternal consciousness. It is the Ātman, the undivided consciousness in every man, regardless of creed, colour, nationality or race. Ātman is ever awake, never asleep. It knows no birth or death; it is immortal. It is turiya. According to Patañjali, turiya is a state of consciousness. Gauḍapāda says that all states belong to the mind and are therefore mutable; he also says that turiya is not a state but is the very essence of Being, unchanging and eternal; it is the true nature of man which an enlightened man knows as his Self. It is not to be attained, but it is to be known without a shadow of doubt and to be discovered through the yoga of discrimination. Turiya as the Ātman is ever living and is an ever-conscious reality which no death can liquidate. Swami Vivekananda, who went to America to forge a bridge of understanding between the East and the West, and who undoubtedly falls in line with the illumined teachers of India like Gauḍapāda and Śaṅkara, says in his lecture entitled Practical Vedānta, delivered in London: ‘We are in reality that infinite being, and our personalities represent so many channels through which the infinite reality is manifesting itself and the whole mass of change which we call evolution is brought about by the soul trying to express more and more of its infinite energy. We cannot stop anywhere on this side of the infinite; our power and blessedness and wisdom cannot but grow into the infinite. Infinite power and existence and blessedness are ours and we do not have to acquire them, they are ours and we have only to manifest them.’ (GW. 2.339)

To establish Reality on a firm foundation Gauḍapāda follows a distinctive method, which is known as
the avasthātraya method. The three states are waking, dreaming, and dreamless sleep. All of us go through these three states. But the study of the three states will reveal to us that the experience of the waking state will be negated by the experience of the dream state. Again the experiences of the waking state as well as of the dream state will be negated when we go into the state called dreamless sleep. According to Gauḍapāda, non-contradictibility, or abādhitatva, is the test of truth. If one state negates another state, it must be changeful and therefore unreal. Reality must be immutable at all times and under all circumstances. Gauḍapāda names it as turiya, the fourth, the basic consciousness. The Ātman is like the light on the stage which reveals that the actors and spectators are gone. During the period of dreamless sleep we apparently become unconscious.

Some scholars describe Gauḍapāda as ‘a hidden Buddhist.’ I do not agree with their statement because he refuted the doctrine of anātmavāda of Nāgārjuna. Gauḍapāda says, ‘One can deny everything else, but one can never deny the existence of the denier’. The consciousness ‘I am’ always remains, and the apparent self connected with the mind is changeful. But the real Self, which is dissociated from the mind, is ever permanent, ever blissful, and is always unchanging. Again, the real Self is partless, one simple unit which cannot be divided into parts, and which is undecaying and immortal. The philosophy of Gauḍapāda is based on the doctrine of perfection or transcendence (pūrnata) of the real Self of man.

In the modern age, science has developed tremendous energy by splitting the atom and thus creating the hydrogen bomb for the destruction of mankind. The power of nuclear force is fundamentally a material force, aiechakti. Gauḍapāda, by splitting māyā and relegating the categories of time, space, and causation to the world of phenomenal existence, has released aiechakti—the infinite energy of the Ātman—for the good of all and for the happiness of all. That aiechakti was awakened in our present age by Sri Ramakrishna for creating universal harmony. Swami Vivekananda, the chief apostle of the Master, says most eloquently in his lecture on My Master delivered in New York: ‘This is the message of Sri Ramakrishna to the modern world: “Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light.”’ (CW. 4,187)

To attain jīvanmukti or deathless immortality while we are living on earth and to radiate universal love to all mankind is the goal of Gauḍapāda’s philosophy; it gives prestige, dignity, and divinity to man no matter whether he is born in the East or in the West.
Keats says, ‘A thing of beauty is a joy for ever’. To me, Swami Gabhirananda’s present translation of the Māṇḍūkya-kārikā is a source of joy. He has combined in his excellent translation scholarship with simplicity. All great things in life are very simple. The air we breathe, the sunshine we enjoy, the Mother’s love that we cherish through the length of our days, are all very simple. Likewise, when the style of a book is simple and clear, it captures the imagination of ardent souls who seek knowledge from a clear fountain from which a perennial flow of wisdom springs unceasingly.

May Swami Gabhirananda’s dedicated work of love be like an altar-flower, fit to be laid at the feet of the Divine to awaken the spiritual consciousness of souls in India as well as in the West. I commend this book for the perusal of scholars as well as of the enthusiastic public who are interested in Advaita Vedānta, for their understanding, appreciation, and spiritual benefit.

28 February 1986
Portland, Oregon, U.S.A.

Swami Asishananda

Preface

All truth is eternal. Truth is nobody’s property; no race, no individual can lay any exclusive claim to it. Truth is the nature of all souls. Who can lay any exclusive claim to it? But it has to be made practical, to be made simple, so that it may penetrate every pore of human society, and become the property of the highest intellects and the commonest minds, of the man, woman, and child at the same time. All these ratiocinations of logic, all these bundles of metaphysics, all these theologies and ceremonies, may have been good in their own time, but let us try to make things simpler and bring about the golden days when every man will be a worshipper, and the Reality in every man will be the object of worship.

Swami Vivekananda

The Māṇḍūkya Upaniṣad, enshrining the mahāvākya ‘ayam ātma brahma—the individual Self is the supreme Self’, is the shortest of the Upaniṣads. It has only twelve mantras. The Kārikā (explanatory verses) on it by Gauḍapādācārya forms the simplest and most lucid text of Vedānta. Śrī Śaṅkarācārya, the commentator, says that the four chapters of the Kārikā are ‘vedāntārtha-sāra-saṅgrahabhūtam—the very essence and epitome of all Vedāntic knowledge’. Equalled only by the Bhagavad-gītā in sweetness of language, this lovely lyric in Sanskrit contains two hundred and fifteen rhyming stanzas of
superb beauty. The *Kārikā* is a classic of Vedānta, and it takes us to the highest pinnacle of religious and spiritual thought.

*Brahman* or the supreme Truth is intuited by the sages of realization as the unknowable but knowing Ātman. It is the Knower or Experiencer of the three states experienced by man—waking, dream, and sleep. By establishing the identity of this Knower, *viśva-tatēsa-prājña*, with the Ātman-Brahman reality in man, which is called *turiya* or the Fourth, and by pointing out the oneness of the Witness of the three states with the corresponding cosmic phenomenon of *Virāt-Hīranyagarbha-Īśvara*, the rishi of the *Māṇḍūkyya Upaniṣad* and its expounder Gauḍapādācārya strike a masterly note in the Indian philosophical symphony. By doing so they reveal a unique path of Self-realization acceptable to all minds in all parts of the world.

Harmonizing the various paths to spiritual perfection, Śrī Gauḍapāda advocates a direct means to Self-realization unaided by ritualistic or religious or philosophic gyrations, for which he has little regard. He denies all dualistic concepts, such as birth or death, bondage or freedom, *sādhana* or *sādhaka*, *mukti* or *bandha*, considering them all as mere conjectures of the mind, and hence insubstantial. He commands the aspirant to *be*, to know that *he is*, the Ātman or Brahman, the *advaya*, the only One without a second, devoid of all dualistic apprehensions. To use the *Māṇḍūkyya* phraseology, "The state of realization called *turiya* is beatific and peaceful. It is (experienced by the advanced spiritual aspirant as) the unceasing and essential awareness or consciousness of all beings on the cessation of all worldliness." This discipline contradicts no religion; on the other hand, it fulfils all modes of *sādhana* for the realization of the Self. It alone gives meaning to life.

The individual's identification with the body, the persisting attachment to sensual pleasures, attributing wrong values to things, in one word, *adhyāsa* or superimposition, is the sole cause of human bondage. This *adhyāsa* can be avoided or circumvented only by Self-realization. Freedom of the soul consists in identifying oneself with the impersonal Brahman which is connotated by such Upaniṣadic terms as *asparsa* (transcendent), *asanga* (unattached), *aja* (unborn or impersonal), or *advaya* (non-dual). *Asparsa-yoga*, to use the phrase of Śrī Gauḍapāda, is the individual's union with or absorption in the Impersonal or unborn Supreme. This blessed state is achieved when one is completely rid of desire, fear, and anger, and when one constantly tunes the mind to the Ātman. The apparent differences and distinctions entailed by name and form should be forgotten and eschewed, and one should learn to see all as one's own Self. As Śrī Kṛṣṇa, the Master of *yoga* says, the greatest *yogin* is he who feels his identity and oneness with all, knowing all as his own Self. One should follow this simple form of religion and attain the *summum bonum* of life. "And ye shall know the truth and the truth shall make you free." (John 8.32)—this, in brief, is the argument of Śrī Gauḍapāda.

The present work is a simple English rendering of Śrī Gauḍapāda's *Kārikā* on the *Māṇḍūkyya Upaniṣad* and an expository English version of the twelve *mantras* of the basic text. It is a fresh attempt to present in English
the simplest religion ever known. It is written in clear
language, avoiding technicalities. There is pressing
necessity for such an approach nowadays when almost
everyone seems to be misguided or confused by
the multitudinous religious masters, each one con-
tradicting the other. In real religion there is no
room for philosophical discussions or hair-splitting
arguments, for real religion is ātmānubhūti or Self-
realization. It has nothing to do with all the arguments
and discussions about ātmānubhūti for these are mainly
invented by scholars. Learn to live with Truth and you
will soon be one with it. As the Mūḍākha Upaniṣad
(3.1.5) tells us in unambiguous language, ‘awareness of
the indwelling self-effulgent Ātman comes to the aspirant
after truth by the constant practice of truthfulness
(satya), austerity (tapas), purity (brahmacaara) and right
knowledge (sanyag jñāna). The last-mentioned discipline,
namely, right knowledge, forms the subject matter of
the Māṇḍūkya Upaniṣad and of Śrī Gauḍapāda’s Kārikā
on it. Right knowledge consists in knowing one’s
identity with the impersonal Brahman and hence feel-
ing one’s identity or oneness with all beings.

The five slokas composed by Śrī Śaṅkarācārya as
adoration to Śrī Gauḍapāda, which appear as invocation,
will put the reader in the proper frame of mind to grasp
the intended meaning of the book.

The Māṇḍūkya-kārikā is divided into four chapters,
technically called prakaraṇas. The first chapter, on
Upaniṣadic Wisdom (āgama), is a commentary in verse
on the twelve mantras of the Māṇḍūkya Upaniṣad; it
shows the importance and uniqueness of Om, the most
universal symbol of the supreme Truth or Brahman.

The second chapter, on Misapprehension (vaśathya),
describes the illusory nature of samsāra using the analogy
of dream. The third chapter, on the Non-dual Truth
(advaīta), describes the nature of the Ātman (Self) in
clear language using the very terms and arguments of
the Upaniṣads. The second and third chapters both
graphically reveal the confusion and suffering of man
imposed by his foolish consideration of himself as the
body-mind-complex and superimposing the qualities of
the body-mind-complex on the Self. The well-known
analogies of the snake-on-the-rope, space-in-the-jar, and
objects-seen-in-dream are ably employed by Śrī Gauḍa-
pāda to prove the unreality or insubstantiality of the
world of relative experiences (samsāra). A single-minded
aspirant will be convinced beyond all doubt that the
Ātman is one, pure, and non-dual, and that the sense of
difference, impurity, and duality are only attributed
to the Self by the undiscerning mind. The fourth
chapter, on Disillusionment (alātaśānti), is a vindication
of advaita; it expounds the glory of the philosophy of
advaita and its superiority to the partial views of Truth
championed by the different materialistic and dualistic
philosophers.

Appendix I contains twenty-one verses by Śrī Śaṅkarācārya, divided into two sections. The first
section entitled Tatwamasi, or You are Brahman, is an
extract from his Viveka-cūḍāmani (slokas 254-64); the
second is his Daśataloki, or Ten Verses on the Ātman.

1Alātaśānti: lit. quenching of the fire-brand, an
expression used by Buddhist philosophers to signify
nirvāṇa (mokṣa), where all qualities andmentations are
extinguished or pacified.
These verses combine to form the final word on the nature of the Self, and on the awareness and bliss of the Self experienced by a man of Self-realization. Appendix II, *Is Vedanta the Future Religion?* by Swami Vivekananda, is an impassioned appeal by him to all spiritual aspirants to follow the essential path of Self-knowledge, abandoning all dualistic considerations and superstitions. These two presentations, one by Śrī Śaṅkaracārya and the other by Swami Vivekananda, who are the two great teachers of *advaita*, representing the classical and modern periods, form a résumé of the *Māṇḍūkya Upaniṣad* and of the *Gaudapāda-kārikā*.

The *Notes* explain certain difficult words and the *Concordance* lists a few parallel passages from the major *Upaniṣads*, the *Bhāgavata*, the *Gospel of Sri Ramakrishna* and the *Works of Swami Vivekananda*. These may be helpful in understanding the text.

The aspirant who reads and understands this little text-book on Vedānta, the religion of humankind, will learn about Truth without any confusion. The following lines by C. R. Haines point to the magnificence of this precious text.

If thou wouldst master care and pain,
Unfold this book and read and read again
Its blessed leaves, whereby thou soon shalt see
The past, the present, and the days to be
With opened eyes. ....

May all who go through this rendering be blessed with right knowledge. May they realize the *Ātman* and find everlasting peace.

11 April 1986

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2. Revered Swami Aseshananda, the head of the Vedanta Society of Portland (Oregon, U.S.A.), for his instructive and invaluable foreword;
3. The devotees of Vedanta and some monks of the Ramakrishna Order whose generosity has enabled us to offer the book at a subsidized price.

**PUBLISHER**

**ABBREVIATIONS**

| A. | Aitareya Upaniṣad |
| Bh. | Śrimad Bhāgavata |
| Ch. | Chāndogya Upaniṣad |
| CW. | Complete Works of Swami Vivekananda |
| Gospel | Gospel of Sri Ramakrishna |
| Ka. | Kuṭha Upaniṣad |
| Ke. | Kena Upaniṣad |
| Mu. | Muṇḍaka Upaniṣad |
| M.S. | Mahābhārata Śāntiparvan |
NOTE ON TRANSLITERATION

In the scheme of transliteration adopted here a, e, i and o always represent अ, े, ै and े respectively and never प, छ, ए and ओ or other values which they have in English; t and d are always used for त and द only. The letter c alone represents छ. Since the natural function of h will be to aspirate a consonant (e.g. kh, ch, th, ph, gh, jh, dh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving छ and श values; hence ch here is छ and s h च ह. The vowel ओ is represented by r because ri, legitimate for r only, is out of place, and the singular ri is an altogether objectionable distortion. The tilde over n represents न्. Accent mark over s gives श, ष; dots above m and n give anusvāra (´), म् and न, न्, respectively. Dots below h, and r give visarga (:), ह and, वः r respectively. Dots below s, n, t and d give their corresponding cerebrals ढ, ण, त, and द; and macrons over a, i, u and r give आ, इ, उ, ऊ, र्, ए, ऐ, ऊ, ऊ, ओ, औ, ऐ, ऑ, ऐ, ऑ, ऑ, ऑ, respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. The scheme in full is as follows:

अ a, आ a, ह i, ह i, उ u, ऊ ū, ऋ r, र r, ए e, ऐ o, ऐ ai, ऑ au, ṣ m, : h, छ k, ख kh, ग g, घ gh, ङ n, च c, छ ch, ज j, झ jh, झ jh, ढ t, ठ th, ड d, ध dh, न n, प p, फ ph, फ ph, ब b, म bh, म m, य y, र r, ल l, व v, श s, ष s, ष s, छ h.

INVOCATION

प्रज्ञानोऽसुपत्रात: सिद्धरथनिनकरणविश्वास्वभावं भोकान्
मुख्या मोक्षस्विनियानपुरोपितं ज्ञातः गृहस्तिसात्तांज्ञान ।
पीला तत्त्वविशेषान्विति मुक्तमुद्राययायो भोज्यन्तो
मायामंत्रयातूरीयं परमपूतमंजं श्राह यत्त्रतोल्लसि ॥ १ ॥

1. The transcendent, glorious, and infinite Brahman fills the whole universe of moving and non-moving beings with its rays of Effulgence. It knows the gross objects in the waking state, experiences the subtle objects through the mind’s light in the dream state, and withdraws into itself and becomes aware of its native bliss in the deep sleep state. Brahman is referred to as the turiya (the Fourth), by giving a numerical order to the other three states (of waking, dream, and deep sleep). I adore the turiya.

2. Appearing as vīśva, turiya (Brahman) enjoys the gross objects through the waking state; by appearing as taṁsa, it experiences the subtle objects created by the self-luminous mind in the dream state; and appearing
as prajña, it absorbs the whole universe into itself in the deep sleep state. At the same time, the turiya is free from all the gunas of maya through which the experience of the world takes place; it abides for ever transcending the gunas. May that turiya be our refuge.

3. Though Brahma is transcendent it appears as embodied, owing to the inscrutable maya of Isvara; though unmoving it appears as moving; though one it appears as many. Man by his very nature is deluded and dazzled by the glamour of various sense objects and is afraid (of samsara). (The knowledge of) Brahma destroys the fear felt by the spiritual aspirant. I adore that Brahma.

4. I reverently prostrate myself at the feet of Sri Gaudapada, the most venerable teacher of my teacher. For the sake of those beings who are helplessly (lit, end-

lessly) caught in the sea of samsara which is infested with the sharks of sense objects, and also out of compassion for those beings, he churned the ocean of the Vedas with the rod of his illumined intellect and extracted the nectar (amrita) of Self-knowledge, which is beyond the reach even of the devas, and fed those beings with it.
ON UPANIŠADIC WISDOM

PEACE CHANT

Om. O gods, may our ears hear and eyes see only what is auspicious and beneficial. May we worship the Almighty with our steadied limbs and minds through sacrifices scrupulously performed, as long as we live. May Indra, the chief among gods, grant us Divinity: may the omniscient Pūṣan, the Nourisher of the universe, give us strength; may Tārksya, the destroyer of all evils, save us from all evil tendencies and may Bṛhaspati, the divine preceptor, grant us the knowledge of Brahman. May all-round peace—physical, mental, and spiritual—be on us for ever. Om.

Om. That (transcendental Brahman) is infinite; so also is this (Brahman immanent in the) perceivable universe. The immanent is based on the Transcendent. In spite of its immanence in the finite universe, the transcendental Brahman remains infinite—it does not in any way alter its infinitude. May all-round peace—physical, mental and spiritual—be on us for ever. Om.
THE MĀṇḍūKYA-KĀRIKA

उपनिषद्

ओमिस्वेतद्वैतमिदः सर्वं तत्स्यप-न्यायानं भूतं मथविष्णुद्विति सर्वमोझ्यार पुरुष। यथान्यत्रिकाणातितं तत्स्यपेत्रार पुरुष। || १ ||

सर्वं हेतुद्र ब्रह्मसमामा ब्रह्म संय-मातमा चन्द्रपतं || २ ||

जागरितस्थाने वहिः प्रभुः सताः। एकोनविश्वतिमुखः स्यूज्वयेश्वरः प्रथमः। पादः || ३ ||

समस्थानोद्वितः प्रभुः सताः। एकोन-विश्वतिमुखः प्रतिविश्वमुक्तज्ञसो हिंडीयः। पादः || ४ ||

ON UPANIṢADIC WISDOM

UPANIṢAD

1. The whole of this universe is (pervaded by) the imperishable (Brahman implied by the word) Om which is the origin of all names and forms. A concise explanation about it follows: Whatever is perceived and expressed (by the scriptures)—in the past, present and future—is contained in (that one word) Om. And whatever exists beyond the limitations of time—past, present, and future—is also Om.

2. Everything is Brahman. The Ātman which dwells in and enlivens all is Brahman. This Ātman is experienced in four ways or states.

3. The first way is the waking state, in which the consciousness is directed outward. In this state, the Ātman is designated as vaishvānara, the experiencer of objects through the gross body. It is endowed with seven limbs and with nineteen media of expression.

4. The second way is the dreaming state, in which the consciousness is directed inward. In this state, the Ātman is designated as tadājwas. It is endowed with seven limbs and with nineteen media of expression; and, it experiences objects in their subtle form.
5. The third way is the deep sleep state in which the Atman is designated as the prajña. In this state, the jiva or individualized soul desires nothing and does not experience either dream or waking state; it (the jiva) appears almost like the Atman, a quantum of condensed consciousness—blissful and beatific—and consciousness alone is its medium of expression.

6. He, the prajña, is the Isvara, the Lord or Master of all beings, the indwelling and omniscient Spirit in all beings, and the source of all creation. He is the end, the goal, to which the whole universe will return at the time of dissolution.

KARIKA

1. The externally cognizant visva, the internally cognizant taijasa and the mass of indefinable cognizance called prajña refer to the one and the same all-pervading Consciousness conceived in three ways.

2. Visva has its seat in the right eye, taijasa has its seat in the mind, and prajña dwells in the space within the heart; thus there are three abodes for consciousness.

3. Visva experiences gross objects, taijasa experiences subtle objects, and prajña experiences a feeling of bliss (in the waking, dream, and sleep states respectively). These may be said to be the three modes of experience.
4. Gross objects satisfy _viśva_, subtle objects delight _taijasa_, and the feeling of bliss or absence of misery satisfies _prajña_. These may be said to be the three grades of satisfaction.

5. But he who knows for certain that in the three states, the experience of enjoyment, and also the enjoyed objects themselves are not real—for there is neither an enjoyer nor any object of enjoyment (apart from the _Ātman_)—he is not affected by any experience.

6. The origin of all beings is from Existence—this is the considered opinion (of the Vedas); all life is a projection of consciousness and the beings are parts or rays of consciousness.

7. The projected world is a splendour of God—this is the opinion of thinkers on projection; (while) other thinkers on the subject hold that the world sprouts from _māyā_.

8. The projection is by the will of the supreme Lord; or, it may be from Time, as has been said by those versed in astronomy.

9. Others, again, say that it is for the enjoyment (of the embodied soul); and still others hold that it is the sport of the Supreme. But, in the case of an Absolute 'satisfied with the Self', how could one posit desire or sport as the 'cause' of projection?
7. The Ātman is neither internally cognizant, nor externally cognizant, nor cognizant in both ways; it is neither a mass of condensed cognizance, nor cognition, nor non-cognition. It is beyond all perceptions, beyond all empirical dealings, ungraspable, unidentifiable, beyond the range of thought, and indefinable. It is the essence of the one faculty of Self-knowledge in all beings, (realizable on) the cessation of all worldliness; it is of the nature of Peace and Beatitude. It is the Advaita. The state in which the Ātman is realized in its sublime splendour is regarded as turiya or the Fourth. The Ātman alone is worthy of attainment or realization.

KĀRIKĀ

10. When the feeling of (happiness and) misery ceases, the jīva (embodied soul) regains Infinitude; then the non-dual nature of all beings as the Ātman (is known); turiya or the fourth One has been declared as the Self-effulgent (Ātman).

11. In viśva and tājasa are posited the condition of cause and effect; in prājña, there is a preponderance of ignorance (cause) only. The question of cause and effect does not arise in the case of turiya which is the Truth.
12. In the state of prajña (i.e., deep sleep) one is conscious of neither the Ātman nor the non-Ātman—there is absolute ignorance; but, the Ātman which is referred to as the Fourth (turiya) shines as the eternal and all-knowing Consciousness.

13. In both cases—prajña and turiya—the non-awareness of duality is same; but, there is this difference—prajña has ignorance in seed form and turiya is beyond all ignorance and omniscient.

14. The knowers of Brahman say that viśva and taijasa experience waking and dream states, whereas the prajña has deep sleep. But, in turiya, neither waking nor dream nor sleep is experienced.

15. A dream is an imaginary perception of objects and sleep is non-awareness of everything; and turiya is reached when both (imaginary perception and non-awareness) cease.

16. When the embodied soul awakens from its longstanding slumber (of ignorance) it becomes aware of the Ātman which is unborn, infinite, and non-dual, and which transcends deep sleep (dreaming and waking).

17. (In short,) if the universe is in any way apparent (to the embodied soul) it has to disappear—there is no doubt about it. This whole universe of duality is false (as it is) and is in fact nothing but a medium for the manifestation of the non-dual (Ātman).

18. Awareness of duality, if it is there, has to be definitely eradicated, (for) the arguments on the existence or the non-existence of the Ātman are accepted only for the sake of instruction. When one is aware of the Ātman, duality cannot remain.
8. The Ātman may be described by the mystic expression Om. When that expression is divided—expanded—we get as its component parts or constituents ‘a’, ‘u’, and ‘m’.

9. The waking state or vāsūnara corresponds to the ‘a’, the first component of Om. Both the letter ‘a’ and the waking state, are all-inclusive and basic because only in the waking state the other two states are cognized; the letter ‘a’ alone gives pronunciation to all other consonants and is first in enumeration. He who knows this first component part of Om therefore attains all the desires of his heart and becomes free.

10. The dream state or taijasa corresponds to the letter ‘u’, the second component of Om. ‘U’ being placed in the middle of the other two components, is, in a way, superior to the former. Similarly, the state of dream occurs between the states of waking and sleep, and is, in a way, superior to the waking state. Hence, the knower of this component part of Om excels in knowledge and feels oneness with all perceptions. Moreover, in his lineage, no one is born who is not a knower of Brahman.

11. The deep sleep state, or prājña, corresponds to the letter ‘m’, the third constituent of Om. ‘M’ represents the end and merging point of the other two constituents, just as deep sleep, associated with prājña, represents the emergence of the other two states, waking and dream. The knower of this component part of Om becomes the knower of everything and reaches the end of all knowledge.
19. As the viśva (the waking consciousness) the jīva begins the projection of the universe, experiences it (in its grossness) and pervades it; so it is comparable to the letter 'a', the first component of Om.

20. As the taitasa (the dreaming consciousness), the jīva conjures up and enlarges, improves on the universe of the waking state by imagination; so, it is comparable to the letter 'u', the second component of Om, which, being in the centre, is superior to the other two.

21. As the prājña (the sleeping consciousness), the jīva withdraws the whole projection into its cause; hence it is comparable to the letter 'm', the third component of Om. The other parts of Om merge into it.

22. The consciousness in all these states (waking, dream and sleep) is the same (but the attributed qualities, which again are imaginary, differ). He who knows that consciousness as absolutely divested of attributes is verily a knower of Brahman. He is a seer (muni) worthy of worship.

23. So, the letter 'a' stands for the beginning (of creation); 'u' for the middle (or continuance of creation) and 'm' for the end (or dissolution of creation); the connecting half-letter 'm' (the consciousness, which always runs through creation) is the Ātman. He who knows the Ātman as pure consciousness never suffers (birth and) death.
12. But Om is beyond these component parts. It is the turiya, or the fourth state which is beyond all empirical doings, and which cannot be defined; it is peace itself and beatific, and is, ipso facto, the advaita, the only one, devoid of all distinctions and realizable on the cessation of all worldliness; it is the Atman. Verily, he who realizes Om as Reality and in toto realizes his identity with the Atman—there is no doubt about it.

KĀRIKĀ

24. Finally, Om is to be known as the symbol of the (apparent) universe—both as the external gross universe and the inner Atman which holds it together (lit. which acts as a measure of the universe). The aspirant should not think of anything else.

25. The mind has to be (always) directed to Om; (because) Om represents the Fearless (Brahman). The sage who has realized his unity with Brahman is never intimidated (by the false experience of the world). He knows no fear whatsoever.

26. The pranava or Om is the Brahman, both in its immanent and transcendent aspects; Brahman is without any cause, without any interior or exterior—it is unchangeable.
27. *Om* stands for the beginning, the middle, and the end of the universe. Simultaneously with the realization of this knowledge, one enjoys the absolute beatitude bereft of all dual experiences.

28. *Om* has to be known as *Iśvara*, dwelling in the hearts of all beings (and animating them all); the wise (sage) never feels sorrow after the realization of *Brahman* (which is represented by *Om*).

29. Verily, he who has known the supreme *Brahman*, which is bereft of all duality (experience of the world), and is beyond cause and effect, and symbolized by *Om*, alone should be called a seer and none else (however much he proclaims himself to be one).
ON MISAPPREHENSION

1. Knowers of Truth say that beings and objects perceived in the dream state are unreal because they are seen inside (the body) and are reduced in dimensions.

2. Also because there is no time for the dreamer to go and see the different places seen in the dream. Moreover, the objects and beings perceived (in the dream) cease to be in their respective places when the dreamer awakens.

3. We hear from the sūtras about the absence of chariots etc. (in a dream). Although the objects seen in a dream appear to be real, they have their existence only in the fancy of the mind. Hence they are unreal.

4. We speak of the unreality of the beings and objects perceived in a dream; but they are vaguely remembered on waking. In both the dream and waking states the unreality is similar, but with this difference: the objects are of reduced dimensions in a dream, and there is a limitation of space.

5. Sages who have realized the truth say that the dream and waking states are alike—as the (habit of perceiving) differences is the same. This they assert from experience as well as by logic.

6. That which did not exist before (creation) and that which will cease to be after (dissolution), is non-existent at present—even though it appears to be real.
7. The objects seen in a dream do not serve any purpose during the waking state. Those objects seen in the dream have their beginning and end in the dream itself. For that very reason they are considered unreal.

8. Although the dwellers in heaven are not seen by anyone during the waking state, (though) they were really perceived during the dream state, one may be seen going to heaven and having dealings with heaven dwellers during the dream state.

9. The various experiences in a dream are only fancies of the mind; they are only conjured up by the mind and have no external reality (apart from the mind).

10. In the same way the various experiences of the waking state are grasped by the mind only; and in reality, they, too, have no existence.

11. If the experiences of both these states (of waking and dream) are unreal, we must ask, who perceives them? And on what should they be based?

12. The definite Vedantic viewpoint is: The self-effulgent experiencer conjures up various objects and beings by his own mind, during both the waking and dream states, and perceives and experiences them all by that very imagination.

13. One imagines and projects the various objects and worlds in accordance with one's internal make-up (i.e. in accordance with one's past impressions) and experiences them.
14. Whatever is experienced during the waking and dream states is a fabrication of the mind; there is no other special cause. Things are experienced in the same manner during the waking and dream states, but there is this difference: during waking state they are experienced with outside participants, whereas in the dream state even the participants are inside.

15. Things which are clearly perceived during the waking state and indistinctly perceived during the dream state are both fabrications of the mind and the difference in clarity or otherwise results from the difference in clarity or otherwise of the senses of perception. (In the waking state the senses are clearer than they are during the dream state.)

16. First one imagines a ātman, then the various objects are imagined—both external and internal ones—all in accordance with one’s avidyā (ignorance).

17. A piece of rope not clearly seen in slight darkness is taken to be a snake or a crack in the ground; similarly, the Ātman in its unrealized state is imagined to be the body or the senses or other external objects.

18. When the rope is recognized as the rope, the wrong perception (caused by darkness) vanishes; similarly, when knowledge dawns on a person, the realization that Ātman alone is the one Truth is recognized.

19. The Ātman is conceived as the prāṇa or other objects due to the divine and inscrutable (power of) māyā, by which the ātma is deluded.
20-23. The same \textit{Atman} is called \textit{prāṇa} by those who know the nature of \textit{prāṇa}; it is called the (core of the) elements by those who know the nature of the elements; it is called \textit{guṇas} by those who know the nature of \textit{guṇas}; it is called (the basis of the twenty-four) cosmic principles by those who know those principles; it is called \textit{visvā}, \textit{taïjasa}, and \textit{prājña} by those who know the nature of the (waking, dream, and sleep) states; it is called the (essence of the) worlds by those who know the nature of the worlds; it is called variously as Indra and other gods by those who know the nature of gods; it is called (the essence of the) Vedas by those who are well versed in the Vedas; it is called the (goal of all the) \textit{yajñas} by those who are experts in performing \textit{yajñas}; it is called the experiencer (of the universe) by those who know the (distinction between the experienced and the) experiencer; it is called the (greatest) enjoyment by those who have realized the true nature of enjoyment.

24-28. Similarly, it is referred to by various philosophers as subtle, gross, formful, and formless; as time, the (deities presiding over the) quarters, argument in favour of the Vedāntic stand, the (basis of the) worlds; as the (impeller of the) mind, intellect, and the faculty of enjoyment, and the different natures of beings both righteous and unrighteous; as the twenty-five, or twenty-six, or thirty-one cosmic principles (held to be the fundamentals of the universe), and the infinite; as the (master of the) different worlds, the four \textit{āramas} (schemes of life, the (author of the) differences in sex in beings, the cause and effect in creation—nay, as the (witness or spirit behind the) projection, sustenance, and dissolution of the whole universe.
29. In short, whichever idea is revealed to the seeker, that alone is perceived by him. The \textit{Atman} assumes that very form. But only when the seeker transcends the range of perceiver and perceived, does he realize that supreme Truth.

30. Though the \textit{Atman} is non-different and is not separate from all the concepts, it is taken to be different and separate (by the undiscerning); but, knowers of truth see all the concepts as the One, and they go beyond all doubts.

31. The objects seen in a dream or in a magic performance are illusory and are comparable to castles built in the air; similarly, the universe which is an object of perception is illusory to the great seers of Vedānta.

32. This is the final truth: There is neither birth nor death for the \textit{Atman}; there is neither a bound soul nor any soul struggling to get out of bondage; there is neither Freedom nor an aspirant after Freedom.

33. To be more explicit: The unreal concepts acquire existence when they are imagined to be \textit{advaya} or \textit{Atman} which is real; the very act of perception or imagination is by the Self which is ever-existent and non-changing. Thus, this concept of \textit{advaya}, which is truth and existence, is alone basic (lit., safe).

34. The multiform universe has no existence apart from the Self. Apart from the one \textit{Atman}, there is naught which may be designated as the one or the many. Those who have realized the \textit{Atman} alone know the truth.
35. This Ātman is realized in truth and in spirit on the cessation of all dual and worldly experiences. Sincere seekers who have silenced their mental modifications, who are completely free from attachment, fear, and anger and who are well versed in the Vedantic lore, such seekers alone realize the Ātman which is beyond the range of all human concepts.

36. Thus knowing the Ātman as the one (advaya), beyond all dual concepts, the aspirant after Truth should fix his mind and intellect on the One (advaya). Realizing the One (advaya) he should live in the world renouncing all worldly ambitions.

37. Such a renunciant cares neither for any honour nor praise, nor does he feel obliged to perform any Vedic or traditional rites or duties, nor does he care for any dwelling, either temporary or permanent; such a renunciant is very rare.

38. This is the ideal state which seekers after Truth should aspire after: To live in the world, realizing the Ātman and seeing the whole universe pervaded and sustained by the same Ātman. Such an aspirant never falls from that (unique) realization.
ON THE NON-DUAL TRUTH

1. The spiritual practice based on worship and that which is worshipped depends on a Personal God. The truth, i.e. Brahman, is Impersonal prior to projection and hence those who are attached to the Personal are to be pitied.

2. Now, we shall describe the beatific way of the Impersonal (lit. Unborn) which is the all-pervading Atman. By realizing this Atman one comes to know that the apparent universe has in toto no existence (lit. has no birth).

3. The Atman is like the sky, all-pervading and indivisible. In the context of the jīva (the indwelling Atman) it is comparable to the sky having been enclosed in a jar—the body-mind complex being comparable to the jar.

4. When the jar is destroyed the space or sky enclosed by it merges into the great ultimate sky. Similarly, in the case of the jīva, when the body is destroyed, the indwelling Atman is one with Brahman.

5. Impurities from dust or smoke soiling the space enclosed in a jar do not soil the space enclosed in other jars. Similarly, the pleasure or pain experienced by one jīva does not affect other jīvas.

6. Form, name and use differ in every case in accordance with the specialities of a jar; but the space enclosed has no such difference. Similarly, the differences entailed by difference in bodies do not affect the jīvas.
The space enclosed by the jar is never a limb or modification of space; similarly, the embodied jīva is neither a part nor a modification of the Ātman.¹

8. Just as space is referred to by the ignorant as dark or dirty, the Ātman is regarded by the ignorant as partaking of the troubles of the body.

9. Just as space remains unaffected by changes in the clouds, the Ātman remains unchanged through all the modifications of the body, such as birth or death or movements.

10. All bodies are combinations of the elements of nature, projected by the māyā of the supreme Lord. They are insubstantial, like dream-objects, and considerations of their sameness or difference in size or attributes are merely illogical.

11. The coverings or sheaths, beginning with anna (food), are referred to in the Ṭattiriya (śrutis). Of these, the inner core is the Self-efulgent or Supreme, the Ātman, clear and unaffected like the sky.

12. (Again) in the Madhu-brāhmaṇa, the supreme Brahman (Ātman) is shown to be the innermost core of all elements like the earth, clear and unaffected like the sky.

13. As the identity (lit. non-separateness) of jīva and Ātman is invariably eulogized (by sages like Vedāvyāsa), that alone is rational. Moreover, duality, or difference, is strongly condemned (by them).
14. (And) the mention of the distinctiveness of *jīva* and *Ātman* in the Vedic texts pertaining to creation is based on the *guna*s (attributes), and it is illogical to give it primary importance in that section.

15. The examples of clay, iron and spark mentioned in that context are only by way of introducing the subject of oneness and not for maintaining distinctions; (for) there is definitely no distinction at all.

16. The differences and degrees of excellence of the various stages of life and of the competence of people for worship etc., are mentioned and accepted in order to help people and out of compassion or sympathy for humankind.

17. One thing is certain: the dualists are (always) busy in establishing their own positions; they virtually contradict each other. (But) our viewpoint has no quarrel with any (position).

18. The Advaitic position maintained here is true; and the dualistic positions are only variations of it. The dualists are wrong from both standpoints. Our position has no contradiction and does not conflict with the dualists' position.

19. The difference is only apparent; it cannot be otherwise, for the *Ātman* is unembodied. The real appears to be divided and mortal. Shed the unreal (mortality) and attain immortality.

20. Those dualistic prattlers desire to maintain the origin (and continuance) of the *Ātman* as if it undergoes a change. Truth is beyond birth and death. How can the unborn and the immortal be subject to birth and death?
न भवसमुच्यते मयं न मर्यादमुच्यते तथा ।
प्रकृतेन-व्याप्ताभिः क द्विबिधविविध्यति ॥ २१ ॥

खभवेनामप्तो यथा भयो। गण्यति मर्यादाम् ।
कृत्तेनायुत्त्वम् कर्य स्वात्मिति निरुप्त: ॥ २२ ॥

भूतोद्भुतातो बापि सुत्यमाने समा छलति ।
निधित्वं दुर्बिभुतं च रच्चयनविविध्यति नेतरतुः ॥ २३ ॥

नेन नामे तिरावादिन्द्रो मायामीरिविपि ।
अजायमानो बदुः भाया जायते तु । ॥ २४ ॥

सम्भूतेनवर्तदच संभव: प्रतिशिध्यते ।
को नेन जनयेदिति कारण प्रतिशिध्यते ॥ २५ ॥

स एष नैति नेतीति व्याख्यायां निन्दुते यतः ।
सर्वमायामवेन हेतुनां प्राकाशते ॥ २६ ॥

सतो हि मायेया मम ययुष्टे न ह तत्त्वतः ।
तत्त्वते जायते सयं जाते तत्स्य हि जायते ॥ २७ ॥

सतो हि मायेया मम तत्त्वते नै ययुष्टे।
वैभ्यामुनो न तत्त्वेन मायेया बापि जायते ॥ २८ ॥

(21) That which is immortal can never be mortal; neither can the mortal ever be immortal. How can one's inherent nature be changed?

(22) How can the Self which is immortal by nature be mortal at any time? How can modified or formed objects be eternal? The argument is untenable.

23-24 Such Vedic texts as: 'Here, the (apparent) many do not (really) exist', 'The supreme Lord appears as many owing to His inscrutable power (māyā)', which deal with the emergence of the universe from the Existent or the non-Existent, have the same import. They imply the apparentness of the manifest universe. The Self or Ātman always remains one and unchanged. This position is well established by logic and it alone can stand.

(25) By denying the differences and the separateness of beings, their very origin is negated. Who, indeed, can bring into being this (really non-existent) universe? Thus the cause of creation is itself denied.

(26) 'The Ātman is neither this nor that'—such statements categorically deny the comprehensibility of the Ātman: thus has been highlighted its unmodified or transcendental (lit. unborn) nature.

(27) The emergence of the world from the Ātman (sat) is only apparent; an actual emergence is illogical. For only if the world were real could it be said to have emerged from a cause which is real.

(28) The emergence of the unreal is an illogical position, it cannot stand. For instance, the son of a barren woman cannot come into being either really or apparently.
29. As the mind itself appears as the different objects and persons in the dream state, in the waking state also the mind appears as the different objects and persons.

30. In a dream, the one Ātman appears as the different objects in the mind; similarly, in the waking state also, the objects perceived by the mind are the various manifestations of the one Ātman.

31. This whole world of duality, including all moving and non-moving beings, is a perception or apprehension of the mind. Hence the world of duality is no longer apprehended when the mind ceases to function.

32. Realizing the Ātman as the essence of consciousness, the (pure) mind ceases to form ideas and consequently ceases to be mind. When there is no idea to form separate from the Ātman, feelings of duality become impossible.

33. Knowledge of the Ātman, which is identical with the very content of knowledge, is inconceivable. Brahman is the unknowable, the eternal; it is intuited by the absorbed mind.

34. In the absorbed state (sāmādhi), the mind of the advanced aspirant dwells on the Ātman. But that has nothing in common with the experience in deep sleep; (and) sāmādhi is not like deep sleep.

35. In the deep sleep state, the mind does merge with Brahman, but this mergence takes place only in ignorance. In sāmādhi, the enlightenment is constant and beyond all doubt—beyond all ignorance and fear.
Beyond the range of sleep and dream, name and form, is the awareness of the Impersonal (lit. unborn). This awareness, once experienced, is never lost. It is of the nature of omniscience. There is no experience comparable to this. The seer is absolved of all obligations.

The state of spiritual joy (samādhi or absorption in the Ātman) is of the nature of supreme peace, and is beyond the power of words and thought to describe it. It is the very source of the faculties of speaking and thinking; it is never-failing enlightenment, after attaining which the yogin never falls from that eminence.

In that state there is no question of acceptance or rejection; there is no thought (of duality). Fully absorbed in the Ātman, the aspirant experiences the awareness of oneness, beyond all modifications.

This absorption in the Transcendent (asparśa or Brahman) is hard to achieve. (Ordinary) yogins are scared by the experience (of the Impersonal); they are afraid of that which is Fearlessness itself.

All yogins (karma-yogins, bhakti-yogins, and jñāna-yogins) attain this state of Brahman (lit. fearlessness) when their minds are controlled; cessation of sorrow, spiritual enlightenment, and calmness of the mind are proportionate to the degree of mental conquest.

Control of the mind is achieved by the yogin who has infinite patience and perseverance, such patience and perseverance as one would need to empty the ocean drop by drop using a blade of grass.
42. The mind dissipated by various pleasures should be brought under control by the pursuit of proper means. When the mind is settled, it merges in the Ātman. Otherwise, it will settle wherever it finds delight in accordance with one’s desires.

43. Seeing the misery lurking behind sensual pleasures, the yogin should withdraw the mind from them. When the mind constantly dwells on the Ātman, the world of duality is forgotten (lit. is not seen).

44. When the mind slips into torpor, it should be awakened; when it spreads itself over sense pleasures, it should be withdrawn from them. When it settles on the Ātman, the mind, which is liable to slip to the senses, should not be disturbed.

45. The yogin should not feel complacent over his achievement, nor be carried away by it. He should learn to be dispassionate and discriminative. With great effort and using all means, the controlled mind should be made to concentrate on the Ātman.

46. When the mind does not slip into torpor, when it does not wander over sense pleasures, in short, when it becomes steady, the yogin reaches Brahmanhood.

47. The indescribable Bliss of Self-realization, which is the state of being in the Ātman and in Peace, is intuited by the yogin. It is said to be of the nature of omniscience.

48. No one is born, for birth in the case of the Ātman is out of the question. The supreme Truth or Ātman is beyond birth (and death and, indeed, beyond all modifications).
ON DISILLUSSIONMENT

1. I bow down to my guru, the most venerable among men, who realized the all-pervasive and infinite Self (Atman) as his own self, and who has known the self of all beings as that Self.

2. The absorption in or union with the Transcendent (asporta or Brahman) is extremely beneficial to all and it results in pure bliss. It levels all distinctions and does not contradict any knowledge. I adore that State.

3. Some philosophers believe that beings (jivas) are born from sat (existence), while others take to the opposite view; they engage in endless discussions on the Atman which is beyond birth (and death).

4. Neither beings nor non-beings are ever born; by arguing about it they only prove and proclaim the truth of the impersonal nature of the Supreme.

5. We only mean to restate this position, already proved by them; we have no quarrel with them. So listen to our position which is beyond all disputes.

6. The disputants maintain that the origin of a being, or jiva, lies in the Impersonal, as if in that process the Impersonal has undergone a change. How can the Impersonal which is everlasting ever change?

7. The immortal can never become mortal; nor can the mortal ever be immortal. The intrinsic nature of a thing can never be altered.
8. How can the Self which is immortal by nature be mortal at any time? How can modified or formed objects be eternal? The argument is untenable.

9. What is prakriti (nature)? It is the unalterable character of a thing—either instinctive, or natural, or intrinsic, or brought about by repeated practice.

10. All beings are inherently free from birth and death (and other modifications); and those (philosophers) who ascribe birth and death to beings do so only in their imagination.

11. For that which has a cause alone will have an effect, and an effect will revert to a causal state. How can that which is not in the cause be found in the effect? How can two different things be the same?

12. If you hold that the effect is eternal because it is non-separate from the cause, how can the impermanent (lit. caused) bring forth the eternal and be its cause?

13. If you say that the universe has sprung from the Impersonal (lit. unborn) that is illogical—there is no example to support it. As for the other argument, i.e., of effect producing the cause, that too is unsound.

14. From cause the effect follows. What caused the cause? The previous effect. Then how can the cause be uncaused? Thus it ends in a regress ad infinitum.

15. First the fruit and then the seed, that seed from another seed which is from another fruit; like the son being born from the father who himself was born from his father.
You have to decide the first of the series, whether the cause was first or the effect. You cannot say that they are of simultaneous origin like the two horns of a bull.

If, in your opinion, the seed coming out of the fruit is the cause—that is illogical; for how can a non-existent cause produce an existent effect?

On the other hand, if you say, ‘from cause the effect has come and from effect the cause has sprung’—which was the first to appear and which the second?

The inability (to reply) is ignorance; or it leads to the impossibility of establishing a sequence. That is why the wise people have revealed and established the final truth to be that the Impersonal is beyond all modifications.

From the seed comes the tree—this is a famous example. But it has yet to be proved. And that which has yet to be proved cannot be taken as an example to establish a proposition.

As you cannot decide the sequence of either tree or seed, the non-existence (lit. non-emergence) of both is evident. From the birth of one ātma, how can you judge the birth of another ātma or a previous ātma?

No object or thing is born either from itself or from another. Neither the existent nor the non-existent is ever born, nor is the existent-non-existent ever born.

There is no cause for the uncaused; nor can the fruit come out of itself. How can that which has no beginning be the cause of another?
24. Knowledge presupposes an object; otherwise, the multiplicity of creation would not be. When misery is experienced, its dependence on the outside cause is proved.

25. You accept the objective reality of the world of duality as it appears logical to you. When we know the truth, the highest Reality, we find that the objects themselves have no cause (as they are non-existent, including our experience of them).

26. The external objects are not in any way connected with the mind; their reflections (in the mind) too have no contact. As objects are non-existent, the cause of their reflections too cannot be different in status.

27. In the three states, sense experiences have no contact with the mind; then how can the mind be deluded by such experiences?

28. Therefore, the mind does not come into being; nor does any object exist for it. Those who perceive or know anything do so only in imagination. They are trying to see the footprints (of birds) in the sky!

29. If the Impersonal itself appears to be born (as the mind), the nature of the mind can never be changed. Then that (mind) will be impersonal; for, the nature of a thing can never be changed.

30. The ephemeral nature of the world of duality (sāṁsāra) which has no origin, and the eternality of Freedom (mokṣa) which has a beginning are both unprovable.
31. That which was not existing prior to (projection) and which will not exist after (dissolution) cannot be existent in the middle period. (Only) things which are not real are apprehended as real.

32. As to the utility of the objects of waking experience, well, it is not seen to be the same in the case of dream objects. So the objects perceived in the other states also are considered unreal; they, too, have a beginning and an end. They are dependent on the mind.

33. All the beings and objects seen in a dream are false as they are perceived only inside the mind (lit. body). How can an unlimited number of beings abide in the limited space of the body of the dreamer?

34. In the dream state, there is no restriction of the objects seen in distant places, and when one awakens from the dream (sleep) one does not find oneself or the things perceived in the place seen in the dream.

35. Meeting or conversing with friends in a dream are seen to be unreal when one wakes up. Nothing whatever seen in the dream is perceived as real on waking from it.

36. The other beings seen in the dream state are unreal; similarly, whatever objects are seen in the waking state, these too are unreal.
(37.) The waking state is held to be the cause of the dream state, because in a dream one experiences the objects which were experienced in the waking state. For this very reason, to the dreamer, the waking experiences are real.

(38.) All the fancied things perceived in a dream are non-existent; and, to the wise, the things seen in the waking state are also unreal. So, Truth is spoken of (by the śrutis) as the Impersonal (lit. unborn).

(39.) One sees the objects in the waking state and becomes identified with them in the dream state; but the unreal things seen in a dream are not seen when one awakens from dream.

(40.) The non-existent can never have an existence as its cause, nor the existent can ever be the cause of the non-existent. From the existent nor even the existent arises, what then to speak of a non-existent coming out of it!

41. Just as one thinks of unreal beings during the waking state out of ignorance, similarly, one thinks of non-existent beings during the dream state also out of ignorance.

42. It is to accommodate the common man who believes in the reality of the world of dual experiences and who is always afraid of the concept of the Impersonal, that the sages have acknowledged customs, experiences of elders, etc.
43. Whoever is afraid to accept the Impersonal because it contradicts their experience of the created universe, is also seen to be afraid of the troubles arising from birth and death. But on the Impersonal side the difficulties lessen in accordance with the knowledge of Truth.

44. The apparent elephant presented by the sleight of hand of a magician is taken as real when one sees the magic, and the wonder or fear produced by an elephant is also felt by the audience; similarly, the objects we perceive are considered to be real because they serve the purposes for which they are meant.

45. The apparent experiences have the experient as the non-changing and constant basis, the Ātman. Thus the Ātman which is impersonal and which has the nature of consciousness, peace, and oneness is the constant basis of the experienced universe.

46. Thus, neither the mind nor the beings, which are really impersonal (aja), have an origin. Whoever understands this will nevermore fall a prey to misunderstanding.

47. As a burning torch appears to be straight or curved according to its movement, the knowledge of the knower appears to be different according to the levels of consciousness on the part of the knower and the nature of the objects known.

48. When the torch does not move it appears steady and cannot be called (a ring of) fire; similarly, the consciousness which has no upādhi (ignorance) remains one, without any dualistic feelings.
49. Only when the torch rotates does it appear differently and not when it is not moving. When the torch is not moving, the different forms which appeared do not return to the torch, nor do they issue from the torch while it rotates.

50. The objects which are revealed by a torch have not emerged from the torch though they are revealed by it. Similarly, the experiences which one has when one is conscious of them have nothing to do with consciousness.

51. The knowledge of an object or phenomenon does not change its nature or the nature of the experiencer. Nor does the knowledge enter into the knower when he does not know it.

52. (Similarly), experiences have not come out of any object or consciousness, because they do not have any connection with either. The cause and effect relation is not seen and hence it cannot be conceived by the mind.

53. If matter is the cause of matter and consciousness is of a different nature, how can the nature of one be seen in the other? Being differently constituted, consciousness cannot emerge from matter.

54. Therefore, objects are not created by the mind, nor is the mind created by objects. The sages of spiritual intuition have definitely known the absence of cause and effect (in regard to the Ātman).
55. As long as one is attached to the world of cause and effect, one will feel the world. When one is free from the world, one goes beyond the range of cause and effect.

56. As long as one is attached to the world of cause and effect, one will have the experience of saṃsāra; going beyond the range of cause and effect, one is free from saṃsāra.

57. Owing to one's ignorance, one believes in the world, depending on one's dealings in the world of the senses. Therefore, one's experience of saṃsāra or the world cannot be true. In fact, the supreme Truth is eternal and impersonal: it has neither birth nor death (nor any other modification).

58. Jīvas are said to be there, but they are not there in truth. Their birth is comparable to the objects seen in magic which have no existence. Magic itself is false.

59. Just as (in magic) a non-existing tree comes out of a non-existing seed, the saṃsāra experienced by the ignorant is not real; it has neither birth nor death. Similarly, the connection of the jīva with saṃsāra is false.

60. All beings (jīvas) which are in truth impersonal or unborn, are without the pale of such concepts as transient or permanent. Moreover, which is beyond the pale of description or which has no distinguishing marks, cannot be comprehended by the mind.
61. Just as the mind appears to be divided into two during the dream state, during the waking state also it appears to be divided into two. Both are delusive experiences.

62. The one mind does indeed appear as two in the dream state; and in the waking state too the experience is identical.

63–64. The experiencer of a dream sees himself as sitting, standing, and going to different places, and he sees all kinds of creations—even the sweat-born (such as lice or bugs) and egg-born (such as birds or reptiles). All these have no separate existence apart from his own mind—and they cannot remain outside his mind. The experienced duality has no reality itself (except the reality of the experiencer).

65–66. The experiencer of the waking state (also) sees himself as sitting, standing, or going to different places, and he too sees all kinds of creation, even the sweat-born and the egg-born. And all these have no separate existence apart from the mind, and they cannot remain outside his mind. The experienced duality has no reality itself (except the reality of the experiencer).

67. We say that neither mind nor object exists because both are interdependent. Neither can function without the other.
68-70. Just as those beings and objects created by
the dream have their origin and dissolution (in the
dream mind), and just as the beings and objects created
by a magician by mantras, medicines, etc. have their
origin and dissolution in his magic—so all the jivas in
the world have their origin and dissolution (in their
collective mind) ; that is, they have no real existence.

71. This is the highest truth: no being (jiva) is
ever born. By no stretch of imagination can one say
that jivas have birth.

72. The whole world of duality is a feeling (lit.
pulsation) of the mind—both the experienced and
experiencing. Therefore the pure mind is said to be
beyond the range of subject and object; it is unassociated
with any object of experience.

73. Whatever is experienced through an imagined
condition does not in reality exist. What the other
sciences speak of as real is also unreal (because their
knowledge is based on false data).

74. What is considered to be infinite (lit. unborn)
because of its being experienced, is false. The conclu-
sions of the materialistic philosophers are wrong.

75. The (world) of duality has no existence. Its
experience is only imaginary. Knowing the insubstan-
tiality of the world of duality, the spiritual aspirant
shakes off his ego, or identification with saṁsāra, and
frees himself from birth (and death).
76. When one understands that there is no cause whatever—first, or second, or third?—for the world, there will be no mind. How can there be an effect without a cause?

77. When one knows that the dual experiences in all the states are fabrications of the mind which itself has no independent existence, one realizes the non-existence of the mind; the cause of the mind itself is negated.

78. Knowing the non-existence of a cause of saṃsāra, the world of duality, man transcends all sorrows and reaches the haven of peace and security (lit. fearlessness).

79. It is only the attachment for saṃsāra which makes one engrossed in it; when one knows its insubstantiality; dispassion to the world ensues.

80. Settlement on the Ātman or Brahman becomes possible (only) when the mind ceases to flow to its objects and stops functioning. The goal of the yogins is the state of oneness (with the Ātman).

81. Awareness of the Impersonal (aja), unassociated with the states of waking, dream, and sleep, dawns on the yogin (of the highest calibre); once this supreme state is reached, he nevermore loses it as it becomes his very nature.

82. One always feels happy over a dualistic attitude to which one gets accustomed—and one can accustom oneself to any attitude. Whenever one is dissociated from that (attitude) one feels miserable. The Impersonal attitude is always difficult for a person who is dualistic by temperament.
83. ‘It (Atman) exists’, ‘it does not exist’; it is utterly non-existent’; ‘it is moving’, ‘it is stationary’; ‘it is neither moving nor stationary’. These are the contradictory concepts of the Atman held by ordinary people who are ignorant of the Atman.

84. The knowledge of the Atman is hidden from those who swear by these four contradictory concepts. The Supreme (Atman) is beyond all contradictions; he who knows it as such is omniscient.

85. Is there anything else to be attained by the supreme knower, who has realized the state of Brahman, characterized by omniscience, perfection, and wholeness, which is beyond all dualistic concepts and modifications (lit. birth and death)?

86. To the knower of Brahman, control of the external and internal senses becomes habitual; so one who cultivates these (habits) reaches the impersonal Brahman.

87–89. Of the three states of cognition mentioned in Vedanta, two are ordinary (laukika) where the sense objects are perceived as separate from one self; the third one, in which no objects are perceived, transcends empirical dealings (lokottara). This is to be correctly understood. Right knowledge is that by which the cause of the three states is intuited. Then there is the viññeya (turiya)—the Atman, the witness of the two ordinary states as well as of the third one which transcends empirical dealings. Whoever knows the Impersonal, the witness of the three states, attains omniscience. Everywhere his brilliance becomes evident. And sages always glorify this knowledge.
90. One should be sure of what is to be shunned, what is to be known, what is to be achieved, and what is to be destroyed. Everything in this world is separate from the Ātman (consciousness) and is in the realm of ignorance.

91. The Ātman or Brahma (alone) is to be known. All the jivas are by their very nature eternal and uncontaminated (like the sky). No duality or separateness exists in them.

92. All jivas are by their very nature conscious and are ever free. Whoever realizes the real nature of the jiva feels content; he becomes eligible for immortality.

93. All jivas are by nature eternally peaceful, uncreated, blissful, the same and non-separate. They are pure and impersonal (lit. unborn). Hence they are non-different from the Pure, from Brahma.

94. All who have no mental purity and who dwell in dual considerations go down (to ignorance) talking about dualities. They are to be pitied.

95. On the other hand, all who are established in the knowledge of the one impersonal Brahma, which has manifested as the all, are the great knowers in the world; ordinary mortals cannot reach that (knowledge).

96. In all beings, which are intrinsically impersonal and unborn, their Ātmanhood alone is to be sought after; that knowledge in which the knower cognizes nothing apart from the Ātman is (alone) considered real knowledge.
97. All those who see even the least distinction and difference (here) have no discrimination (lit. dispassion). As they have no dispassion and detachment, how can ignorance and delusion ever leave them?

98. All beings are by their very nature pure and free from ignorance. When we say of the wise, ‘they know’, it only refers to their special fitness as they are by nature knowledge itself.

99. The supreme knowledge of the Ātmajñānīn or the knower of Brahman, who feels his oneness with the all-pervading Ātman, is never experienced by ordinary people; this knowledge is not what is referred to as knowledge by philosophers and scholars (of a dualistic temperament).

100. Realizing this profound knowledge which is of the nature of awareness of the unborn, pure and impersonal Supreme, feeling my oneness or identity with all beings, and knowing my non-separateness from them, I adore (lit. salute) that very knowledge.
APPENDIX I

Tattvamasi (You are Brahman) is an extract of eleven verses from Vivekačūḍāmaṇi (ślokas 254-264), the famous text-book on Vedānta by Śrī Śaṅkarācārya. The teacher, a spiritual genius who has known the nature of the supreme Truth or Brahman, as clearly as water held in his hand, speaks with authority in accents of realization. He instructs the disciple to concentrate his mind constantly on the Ātman which he really is, and to remember his divine nature. This is precisely the teaching of the Māṇḍūkya-kārikā.

Daśaśloki, or the Ten verses on the Ātman, is also by Śrī Śaṅkarācārya. It is a masterpiece of Vedānta, and has been an eternal companion to thousands of spiritual seekers; it is reminiscent of all Vedantic instructions which may be summarized thus: Giving up all vain words, abide in the Ātman. (Mu. 2.2.5) This text is a clear and unvarnished presentation of the nature of the Ātman as realized by the spiritual aspirant. The ecstasy of realization and the divine inebriation which he feels seems to run through every verse of this highly mystical and poetical composition. It is thought to be the last pronouncement of the Ācārya.

Tattvamasi and Daśaśloki form a succinct and excellent summary of the Māṇḍūkya-kārikā. May they enable the reader to understand the essential teaching of Śrī Gaudapāda!

1. Remember that you are Brahman, the supreme Truth, far beyond the concepts of species, moral laws, and family traditions; you are separate from the body of name and form, and unaffected by good and bad actions. You exist beyond the range of time, space, and causation. Abide in Brahman for ever.

2. Remember that you are Brahman, the supreme Truth, which is not perceived by the senses, but is realized by the purified and Godward mind. You are the embodiment of intense awareness of the eternal Consciousness. Abide in Brahman for ever.
5. Remember that you are Brahman, the supreme Truth, which, by the power of mâyá, appears as the universe, and which is the cause of the projection, maintenance, and dissolution of the universe. You have no birth, growth, transformation, decay, disease, or death. You are immutable. Abide in Brahman for ever.

6. Remember that you are Brahman, the supreme Truth, which is the embodiment of everlasting and undivided Freedom. Your nature is beyond all predi- cations; you are calm like the waveless ocean. Abide in Brahman for ever.

7. Remember that you are Brahman, the supreme Truth, which is One, the sole cause of the universe of multiplicity. You are without any cause, for you alone existed prior to the projection of the universe, beyond the range of cause and effect. Abide in Brahman for ever.
8. Remember that you are Brahman, the supreme Truth, which is infinite and which is beyond all concepts. You are imperishable—nay, beyond the perishable and the imperishable Untainted, you are of the nature of undiminishing and pure Bliss. Abide in Brahman for ever.

9. Remember that you are Brahman, the supreme Truth, which is the one unchanging Reality appearing as the many through name, form, and attributes. You are unchanging, like gold which remains the same though it appears changed, and which remains one though it appears to be many according to the varying forms of the ornaments made out of it. Abide in Brahman for ever.

10. Remember that you are Brahman, the supreme Truth, which is undiminishing and infinite and the embodiment of existence-knowledge-bliss Absolute. You are the indwelling Ātman in all beings. There is nothing higher than Brahman which is beyond the power of māyā, and which is the projector of the universe. Abide in Brahman for ever.

11. Meditate on Brahman with a concentrated and purified mind. Brahman is the essence of the Upaniṣads, as shown in the foregoing slokas. By meditation on Brahman you will realize your Ātmanhood beyond all doubt, and the Truth will be clearly understood (lit. seen), like water held in the palm of one’s hand.
THE MĀNDUKYA-KĀRİKĀ

2

दशमीकी

TEN VERSES ON THE ĀTMAN

न भूमिन् तोथं न तेजो न वायु-
में से नेत्रिवं वा न तेषा समयः।
अनैकात्मिकवात्सुप्रयेकसिद्ध–
स्तदेवकोजविषय: शिवः। केवलोऽहम् || १ ||

1. The referent of the word ‘aham’ (generally translated as ‘I’) is the one Ātman without a second. It is the attributeless Truth, indestructible even when the whole of creation is dissolved, it is of the nature of supreme Bliss and Purity. It cannot be referred to in the same way as the subtle elements: earth, water, fire, air or ether; nor can it be called a combination of these, like the gross body and the senses. The Ātman is experienced as persisting consciousness, even in deep sleep when the gross body and senses are not recognized.

न वर्णः न वर्णायमाचार्यम्
न मे धारणायमायोगादिपि।
अनात्मायोद्ह ममायसहना–
तदेवकोजविषय: शिव:। केवलोऽहम् || २ ||

2. Distinctions due to colour, species, and stations in life, the feeling of ‘I and mine’ which pertains to the body—which is not the Ātman—do not dwell in Me.

I am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. Nor do I stand in need of the various processes of yoga, like dhāraṇa and dhyāna, enjoined on ordinary sādhakas as I have realized my Ātmanhood on the cessation of that feeling of ‘I and mine’ which is associated with the non-Ātman.

न माता पिता वा न देवा न जोका
न वेदा न यज्ञा न तीर्थं भूतोऽहम्।
सुषुभृ निरस्तरतिसुद्धामकन्वतः
तदेवकोजविषय: शिव:। केवलोऽहम् || ३ ||

3. The accidental and physical relations of father and mother, the worlds (including their lordship to be achieved through Vedic rites), the study of the scriptures, the performance of Vedic sacrifices, bathing in holy rivers like the Gaṅgā, all these have no relevance to me who am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. I have realized my Ātmanhood on the cessation of these differentiations as during sleep.

न साध्यं न शैवं न तत्वावरांतः
न जैनं न गीतांसकादेशं वा।
तिरिष्ट्रानुभृत्य विद्वृत्तामक्कश्वतः
तदेवकोजविषय: शिव:। केवलोऽहम् || ४ ||
4. The different methods of knowledge, and the different approaches to the Ultimate, like Sāṅkhya, Śaiva, Pāñcarātra, or Mīmāṃsā, are not evolved for me who am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. I have realized my Ātmanhood, realizable only by the special process of Upaniṣadic inquiry, when all prejudices cease and the feeling of oneness and aloofness arises.

न चोर्धि व चाठो न चान्तर्व हां <br>न मध्य न लिष्ठु न पूर्णपर दिक्क । <br>बियुद्वयुपक्षावरूण्डे क्षण- <br>स्तदेकोवशिष्ठ: शिव: कैवल्योश्रम ॥ ६ ॥

5. There is nothing above or below, outside or inside, middle or across, east or west for me who am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. I have realized my Ātmanhood which in its wholeness and oneness may be compared to the ākāśa which is indivisible and all-pervading.

न रुक् न कुण्ड न रक्तं न पीतं <br>न कुम्जं न पीतं न हुल्मं न दीर्घं । <br>अरुपं तथा ज्ञोतिरिकारकवादु <br>तदेकोवशिष्ठ: शिव: कैवल्योश्रम ॥ ७ ॥

6. Colours like white, black, red, or yellow, structural appellations like shortness, fatness, or height cannot be associated with me who am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. I have realized my Ātmanhood which is without a form and which is of the nature of supreme Effulgence.

7. The scripture, the teacher of scripture, the mode of teaching, and the taught are not applicable to me. Nor may the worldly usage of words like 'I', 'you', or 'it' be predicated of me who am in reality the one Ātman without a second, the attributeless Truth, indestructible even when the whole of creation is dissolved. I am of the nature of supreme Bliss and Purity. I have realized my Ātmanhood which is the nature of supreme Knowledge bereft of all superimpositions.
8. Neither the states of waking, dream, and sleep,
nor their identifiers viśva, taitāsa and prājñā am I, who
am in reality the one Ātman without a second, the
attributeless Truth, indestructible even when the whole
of creation is dissolved. I am of the nature of supreme
Bliss and Purity. I have realized my Ātmanhood which
is the fourth state (turīya) which is distinct and different
from the other three states and their identifiers referred
to above, and which are essentially ignorance (avidya).

अधि व्यापकात्मकत्वाद्विन्द्रत्वगता
स्वतंत्रतावशान्तिन्याश्चत्वात् ।
जगत्तात्मिकतेन तद्यत्वः
तदेकोविशिष्टं शिवं केवलोक्षेम || ९ ||

9. In short, the Ātman is all-pervading. It is the
only Good and is self-revealed. Nor does it stand on any
support. The universe of name and form is insignificant
and it is separate from me who am in reality the one
Ātman without a second, the attributeless Truth,
indestructible even when the whole of creation is dis-
solved. I am of the nature of supreme Bliss and
Purity.

न चैंकं तदन्यूद्वृत्तीयं कुतः स्वा-
च वा केवलं न च अतिसात्त्वम् ।
न शून्येः न च ज्ञात्मकतः
कथं स्वेच्छादन्तसिद्धं श्रीमि || १० ||

10. This Ātman, I tell you, is the essence and
conclusion of the Vedānta. This Truth which is called
advaita in the Upaniṣads is the One without a second; it
defies all empirical dealings and descriptions. It is
neither one nor many, for there is none other. It is
neither with attributes nor is it attributeless. It is
neither bought nor bought.

APPENDIX II

The following lecture, *Is Vedānta the Future Religion?*,
by Swami Vivekananda, was delivered in San Francisco
on 8 April 1900. In clear, simple, forceful, and highly
inspiring language, it is an eloquent and illuminating
exposition on the most beneficial, universal, and all-
comprehensive philosophy of advaita as taught by the
Māṇḍūkya-kārikā. Though neither the name of this text
nor its author is mentioned, this is evident from the
spirit and tone of the disquisition.

Swami Vivekananda's lecture is an impassioned
appeal to all humanity to resort to this philosophy which
has shed all superstitions and dualistic contaminations.
As he writes, 'the advaita is the only system which gives
man complete possession of himself, takes off all depend-
ence and its associated superstitions, thus making him
brave to suffer, brave to do, and in the long run attain
to absolute Freedom.' (CW 5.436)

Mankind as a whole is presently caught in a whirl-
pool of ignorance, selfishness, and untruthfulness. The
The Lecture

Those of you who have been attending my lectures for the last month or so must, by this time, be familiar with the ideas contained in the Vedānta philosophy. Vedānta is the most ancient religion of the world, but it can never be said to have become popular. Therefore the question ‘Is it going to be the religion of the future?’ is very difficult to answer.

At the start, I may tell you that I do not know whether it will ever be the religion of the vast majority of men. Will it ever be able to take hold of one whole nation such as the United States of America? Possibly it may. However, that is the question we want to discuss this afternoon.

I shall begin by telling you what Vedānta is not, and then I shall tell you what it is. But you must remember that, with all its emphasis on impersonal principles, Vedānta is not antagonistic to anything, though it does not compromise or give up the truths which it considers fundamental.

You all know that certain things are necessary to make a religion. First of all, there is the book. The power of the book is simply marvellous! Whatever it be, the book is the centre round which human allegiance gathers. Not one religion is living today but has a book. With all its rationalism and all talk, humanity still clings to the books. In your country every attempt to start a religion without a book has failed. In India sects rise with great success, but within a few years they
die down because there is no book behind them. So in every other country.

Study the rise and fall of the Unitarian movement. It represents the best thought of your nation. Why should it not have spread like the Methodist, Baptist and other Christian denominations? Because there was no book. On the other hand, think of the Jews. A handful of men, driven from one country to another, still hold together because they have a book. Think of the Parsis—only a hundred thousand in the world. About a million are all that remain of the Jains in India. And do you know that these handfuls of Parsis and Jains still keep on, just because of their books? The religions that are living at the present day—every one of them has a book.

The first requisite is a preacher. The second requisite, to make a religion, is veneration for some person. He is worshipped either as the Lord of the world or as the great Teacher. Men must worship some embodied man! They must have the Incarnation or the prophet or the great leader. You find it in every religion today. Hindus and Christians—they have Incarnations: Buddhists, Mohammedans and Jews have prophets. But it is all about the same—all their veneration twines round some person or persons.

The third requisite seems to be that a religion, to be strong and sure of itself, must believe that it alone is the truth; otherwise, it cannot influence people.

Liberalism dies because it is dry, because it cannot rouse fanaticism in the human mind, because it cannot bring out hatred for everything except itself. That is why liberalism is bound to go down again and again.

It can influence only small numbers of people. The reason is not hard to see. Liberalism tries to make us unselfish. But we do not want to be unselfish—we see no immediate gain in unselfishness; we gain more by being selfish. We accept liberalism as long as we are poor, have nothing. The moment we acquire money and power, we turn very conservative. The poor man is a democrat. When he becomes rich, he becomes an aristocrat. In religion, too, human nature acts in the same way.

A prophet arises, promises all kinds of rewards to those who will follow him and eternal doom to those who will not. Thus he makes his ideas spread. All existent religions that are spreading are tremenously fanatic. The more a sect hates other sects, the greater is its success and the more people it draws into its fold. My conclusion, after travelling over a good part of the world and living with many races, and in view of the conditions prevailing in the world, is that the present state of things is going to continue, in spite of much talk of universal brotherhood.

Vedânta does not believe in any of these teachings. First, it does not believe in a book—that is the difficulty to start with. It denies the authority of any book over any other book. It denies emphatically that any one book can contain all the truths about God, soul, the ultimate reality. Those of you who have read the Upanisads remember that they say again and again, 'Not by the reading of books can we realize the Self'.

Second, it finds veneration for some particular person still more difficult to uphold. Those of you who
are students of Vedānta—by Vedānta is always meant the Upaniṣads—know that this is the only religion that does not cling to any person. Not one man or woman has ever become the object of worship among the Vedāntins. It cannot be. A man is no more worthy of worship than any bird, any worm. We are all brothers. The difference is only in degree. I am exactly the same as the lowest worm. You see how very little room there is in Vedānta for any man to stand ahead of us and for us to go and worship him—he dragging us on and we being saved by him. Vedānta does not give you that. No book. No man to worship. Nothing.

A still greater difficulty is about God. You want to be democratic in this country. It is the democratic God that Vedānta teaches.

You have a government, but the government is impersonal. Yours is not an autocratic government, and yet it is more powerful than any monarchy in the world. Nobody seems to understand that the real power, the real life, the real strength is in the unseen, the impersonal, the nobody. As a mere person separated from others, you are nothing, but as an impersonal unit of the nation that rules itself, you are tremendous. You are all one in the government—you are a tremendous power. But where exactly is the power? Each man is the power. There is no king. I see everybody equally the same. I have not to take off my hat and bow low to anyone. Yet there is a tremendous power in each man.

Vedānta is just that. Its God is not the monarch sitting on a throne, entirely apart. There are those who like their God that way—a God to be feared and propitiated. They burn candles and crawl in the dust before Him. They want a king to rule them—they believe in a king in heaven to rule them all. The king is gone from this country at least. Where is the king of heaven now? Just where the earthly king is. In this country the king has entered every one of you. You are all kings in this country. So with the religion of Vedānta. You are all Gods. One God is not sufficient. You are all Gods, says the Vedānta.

This makes Vedānta very difficult. It does not teach the old idea of God at all. In place of that God who sat above the clouds and managed the affairs of the world without asking our permission, who created us out of nothing just because He liked it and made us undergo all this misery just because He liked it, Vedānta teaches the God that is in everyone, has become everyone and everything. His majesty the king has gone from this country; the kingdom of heaven went from Vedānta hundreds of years ago.

India cannot give up his majesty the king of the earth—that is why Vedānta cannot become the religion of India. There is a chance of Vedānta becoming the religion of your country, because of democracy. But it can become so only if you can and do clearly understand it, if you become real men and women, not people with vague ideas and superstitions in your brains, and if you want to be truly spiritual, since Vedānta is concerned only with spirituality.

What is the idea of God in heaven? Materialism. The Vedāntic idea is the infinite principle of God
embodied in every one of us. God sitting up on a cloud! Think of the utter blasphemy of it! It is materialism—downright materialism. When babies think this way, it may be all right, but when grown-up men try to teach such things, it is downright disgusting—that is what it is. It is all matter, all body idea, the gross idea, the sense idea. Every bit of it is clay and nothing but clay. Is that religion? It is no more religion than is the Mumbo Jumbo 'religion' of Africa. God is spirit and He should be worshipped in spirit and in truth. Does spirit live only in heaven? What is spirit? We are all spirit. Why is it we do not realize it? What makes you different from me? Body and nothing else. Forget the body, and all is spirit.

These are what Vedânta has not to give. No book. No man, to be singled out from the rest of mankind—'You are worms and we are the Lord God!'—none of that. If you are the Lord God, I also am the Lord God. So Vedânta knows no sin. There are mistakes but no sin, and in the long run everything is going to be all right. No Satan—none of this nonsense. Vedânta believes in only one sin, only one in the world, and it is this: the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake of what is usually called sin. There have been many mistakes in our lives. But we are going on. Glory be unto us that we have made mistakes! Take a long look at your past life. If your present condition is good, it has been caused by all the past mistakes as well as successes. Glory be unto success! Glory be unto mistakes! Do not look back upon what has been done. Go ahead!

You see, Vedânta proposes no sin nor sinner. No God to be afraid of. He is the one being of whom we shall never be afraid, because He is our own self. There is only one being of whom you cannot possibly be afraid; He is that. Then is not he really the most superstitious person who has fear of God? There may be someone who is afraid of his shadow, but even he is not afraid of himself. God is man's very Self. He is that one being whom you can never possibly fear. What is all this nonsense, the fear of the Lord entering into a man, making him tremble and so on? Lord bless us that we are not all in the lunatic asylum! But if most of us are not lunatics, why should we invent such ideas as fear of God? Lord Buddha said that the whole human race is lunatic, more or less. It is perfectly true, it seems.

No book, no person, no personal God. All these must go. Again, the senses must go. We cannot be bound to the senses. At present we are tied down—like persons dying of cold in the glaciers. They feel such a strong desire to sleep, and when their friends try to wake them, warning them of death, they say, 'Let me die, I want to sleep.' We all cling to the little things of the senses, even if we are ruined thereby: we forget there are much greater things.

There is a Hindu legend that the Lord was once incarnated on earth as a pig. He had a pig mate and in course of time several little pigs were born to Him. He was very happy with His family, living in the mire, squealing with joy, forgetting His divine glory and lordship. The gods became exceedingly concerned and
came to the earth to beg Him to give up the pig body and return to heaven. But the Lord would have none of that; He drove them away. He said He was very happy and did not want to be disturbed. Seeing no other course, the gods destroyed the pig body of the Lord. At once He regained His divine majesty and was astonished that He could have found any joy in being a pig.

People behave in the same way. Whenever they hear of the impersonal God, they say, 'What will become of my individuality? — my individuality will go!' Next time that thought comes, remember the pig, and then think what an infinite mine of happiness you have, each one of you. How pleased you are with your present condition! But when you realize what you truly are, you will be astonished that you were unwilling to give up your sense life. What is there in your personality? Is it any better than that pig life? And this you do not want to give up! Lord bless us all!

What does Vedânta teach us? In the first place, it teaches that you need not even go out of yourself to know the truth. All the past and all the future are here in the present. No man ever saw the past. Did any one of you see the past? When you think you are knowing the past, you only imagine the past in the present moment. To see the future, you would have to bring it down to the present, which is the only reality—the rest is imagination. This present is all that is. There is only the One. All is here right now. One moment in infinite time is quite as complete and all-inclusive as every other moment. All that is and was and will be is here in the present. Let anybody try to imagine anything outside of it—he will not succeed.

What religion can paint a heaven which is not like this earth? And it is all art, only this art is being made known to us gradually. We, with five senses, look upon this world and find it gross, having colour, form, sound, and the like. Suppose I develop an electric sense—all will change. Suppose my senses grow finer—you will all appear changed. If I change, you change. If I go beyond the power of the senses, you will appear as spirit and God. Things are not what they seem.

We shall understand this by and by and then see it: all the heavens—all things—are here, now, and they really are nothing but appearances on the divine Presence. This Presence is much greater than all the earths and heavens. People think that this world is bad and imagine that heaven is somewhere else. This world is not bad. It is God Himself, if you know it. It is a hard thing even to understand, harder than to believe. The murderer who is going to be hanged tomorrow is all God, perfect God. It is very hard to understand, surely; but it can be understood.

Therefore, Vedânta formulates, not universal brotherhood, but universal oneness. I am the same as any other man, as any animal—good, bad, anything. It is one body, one mind, one soul throughout. Spirit never dies. There is no death anywhere, not even for the body. Not even the mind dies. How can even the body die? One leaf may fall—does the tree die? The universe is my body. See how it continues. All minds are mine. With all feet I walk. Through all mouths I speak. In every body I reside.
Why can I not feel it? Because of that individuality, that piggishness. You have become bound up with this mind and can only be here, not there. What is immortality? How few reply—‘It is this very existence of ours!’ Most people think this is all mortal and dead—that God is not here, that they will become immortal by going to heaven. They imagine that they will see God after death. But if they do not see Him here and now, they will not see Him after death. Though they all believe in immortality, they do not know that immortality is not gained by dying and going to heaven, but by giving up this piggish individuality, by not tying ourselves down to one little body. Immortality is knowing ourselves as one with all, living in all bodies, perceiving through all minds. We are bound to feel in other bodies than this one. What is sympathy? Is there any limit to this sympathy, this feeling in other bodies? It is quite possible that the time will come when I shall feel through the whole universe.

What is the gain? The pig body is hard to give up; we are sorry to lose the enjoyment of our one little pig body! Vedānta does not say, ‘Give it up’: it says, ‘transcend it’. No need of asceticism—better would be the enjoyment of two bodies—better three. Living in more bodies than one! When I can enjoy through the whole universe, the whole universe is my body.

There are many who feel horrified when they hear these teachings. They do not like to be told that they are not just little pig bodies, created by a tyrant God. I tell them ‘Come up!’ They say they are born in sin—they cannot come up except through someone’s grace. I say, ‘You are Divine!’ They answer, ‘You blasphemer, how dare you speak so? How can a miserable creature be God? We are sinners!’ I get very much discouraged at times, you know. Hundreds of men and women tell me: ‘If there is no hell, how can there be any religion?’ If these people go to hell of their own will, who can prevent them?

Whatever you dream and think of, you create. If it is hell, you die and see hell. If it is evil and Satan, you get a Satan. If ghosts, you get ghosts. Whatever you think, that you become. If you have to think, think good thoughts, great thoughts. This taking for granted that you are weak little worms! By declaring we are weak we become weak; we do not become better. Suppose we put out the light, close the windows, and call the room dark. Think of the nonsense! What good does it do me to say I am a sinner? If I am in the dark, let me light a lamp. The whole thing is gone. Yet how curious is the nature of men! Though always conscious that the universal mind is behind their life, they think more of Satan, of darkness and lies. You tell them the truth—they do not see it; they like darkness better.

This forms the one great question asked by Vedānta: Why are people so afraid? The answer is that they have made themselves helpless and dependent on others. We are so lazy, we do not want to do anything for ourselves. We want a personal God, a saviour or a prophet to do everything for us. The very rich man never walks, always goes in the carriage; but in the course of years, he wakes up one day paralysed all over. Then he begins to feel that the way he had lived was not
good after all. No man can walk for me. Every time one did, it was to my injury. If everything is done for a man by another, he will lose the use of his own limbs. Anything we do ourselves, that is the only thing we do. Anything that is done for us by another never can be ours. You cannot learn spiritual truths from my lectures. If you have learnt anything, I was only the spark that brought it out, made it flash. That is all the prophets and teachers can do. All this running after help is foolishness.

You know, there are bullock carts in India. Usually two bulls are harnessed to a cart, and sometimes a sheaf of straw is dangled at the tip of the pole, a little in front of the animals but beyond their reach. The bulls try continually to feed upon the straw, but never succeed. This is exactly how we are helped! We think we are going to get security, strength, wisdom, happiness from the outside. We always hope but never realize our hope. Never does any help come from the outside.

There is no help for man. None ever was, none is, and none will be. Why should there be? Are you not men and women? Are the lords of the earth to be helped by others? Are you not ashamed? You will be helped when you are reduced to dust. But you are spirit. Pull yourself out of difficulties by yourself! Save yourself by yourself! There is none to help you—never was. To think that there is, is sweet delusion. It comes to no good.

There came a Christian to me once and said, ‘You are a terrible sinner.’ I answered, ‘Yes, I am. Go on.’ He was a Christian missionary. That man would not give me any rest. When I see him I fly. He said, ‘I have very good things for you. You are a sinner and you are going to hell.’ I replied, ‘Very good, what else?’ I asked him, ‘Where are you going?’ ‘I am going to heaven,’ he answered. I said, ‘I will go to hell.’ That day he gave me up.

Here comes a Christian man and he says, ‘You are all doomed, but if you believe in this doctrine, Christ will help you out.’ If this were true—but of course it is nothing but superstition—there would be no wickedness in the Christian countries. Let us believe in it—believing costs nothing—but why is there no result? If I ask, ‘why is it that there are so many wicked people?’; they say, ‘We have to work more.’ Trust in God but keep your powder dry! Pray to God and let God come and help you out! But it is I who struggle, pray and worship, it is I who work out my problems—and God takes the credit. This is not good. I never do it.

Once I was invited to a dinner. The hostess asked me to say grace. I said, ‘I will say grace to you, madam. My grace and thanks are to you.’ When I work, I say grace to myself. Praise be unto me that I worked hard and acquired what I have!

All the time you work hard and bless somebody else—because you are superstitious, you are afraid. No more of these superstitions bred through thousands of years! It takes a little hard work to become spiritual. Superstitions are all materialism, because they are all based on the consciousness of body, body, body. No spirit there. Spirit has no superstitions—it is beyond the vain desires of the body.
But here and there these vain desires are being projected even into the realm of the spirit. I have attended several spiritualistic meetings. In one, the leader was a woman. She said to me, ‘Your mother and grandfather come to me.’ She said that they greeted her and talked to her. But my mother is living yet! People like to think that even after death their relatives continue to exist in the same bodies—and the spiritualists play on their superstitions. I would be very sorry to know that my dead father is still wearing his filthy body. People get consolation from this, that their fathers are all encased in matter. In another place they brought me Jesus Christ. I said, ‘Lord, how do you do?’ It makes me feel hopeless. If that great saintly man is still wearing the body, what is to become of us poor creatures? The spiritualists did not allow me to touch any of those gentlemen. Even if these were real, I would not want them. I think, ‘Mother, Mother! atheists—that is what people really are! Just the desire for these five senses! Not satisfied with what they have here, they want more of the same when they die!’

What is the God of Vedánta? He is principle, not person. You and I are all personal Gods. The absolute God of the universe, the creator, preserver, and destroyer of the universe, is impersonal principle. You and I, the cat, rat, devil, and ghost, all these are Its persons—all are personal Gods. You want to worship personal Gods. It is the worship of your own self. If you take my advice, you will never enter any church. Come out and go and wash off. Wash yourself again and again until you are cleansed of all the superstitions that have clung to you through the ages. Or perhaps you do not like to do so, since you do not wash yourself so often in this country—frequent washing is an Indian custom, not a custom of your society.

I have been asked many times, ‘Why do you laugh so much and make so many jokes?’ I become serious sometimes—when I have stomach-ache! The Lord is all blissfulness. He is the reality behind all that exists, He is the goodness, the truth in everything. You are His incarnations. That is what is glorious. The nearer you are to Him, the less you will have occasions to cry or weep. The farther we are from Him, the more will long faces come. The more we know of Him, the more misery vanishes. If one who lives in the Lord becomes miserable, what is the use of living in Him? What is the use of such a God? Throw Him overboard into the Pacific Ocean! We do not want Him!

But God is the infinite, impersonal Being, ever existent, unchanging, immortal, fearless, and you are all His incarnations, His embodiments. This is the God of Vedánta, and His heaven is everywhere. In this heaven dwell all the personal Gods there are—you yourselves. Exit praying and laying flowers in the temples!

What do you pray for? To go to heaven, to get something and let somebody else not have it? ‘Lord, I want more food! Let somebody else starve!’ What an idea of God who is the reality, the infinite, ever blessed Existence in which there is neither part nor flaw, who is ever free, ever pure, ever perfect! We attribute to Him all our human characteristics, functions, and limitations. He must bring us food and give us clothes.
As a matter of fact we have to do all these things ourselves, and nobody else ever did them for us. That is the plain truth.

But you rarely think of this. You imagine there is God of whom you are special favourites, who does things for you when you ask Him; and you do not ask of Him favours for all men, all beings, but only for yourself, your own family, your own people. When the Hindu is starving, you do not care; at that time you do not think that the God of the Christians is also the God of the Hindus. Our whole idea of God, our praying, our worshipping, all are vitiated by our ignorance, our foolish idea of ourselves as body. You may not like what I am saying. You may curse me today but tomorrow you will bless me.

We must become thinkers. Every birth is painful. We must get out of materialism. My Mother would not let us get out of Her clutches; nevertheless we must try. This struggle is all the worship there is; all the rest is mere shadow. You are the personal God. Just now I am worshipping you. This is the greatest prayer. Worship the whole world in that sense—by serving it. This standing on a high platform, I know, does not appear like worship. But if it is service, it is worship.

The infinite truth is never to be acquired. It is here all the time, undying and unborn. He, the Lord of the universe, is in everyone. There is but one temple—the body. It is the only temple that ever existed. In this body He resides, the Lord of souls and the King of kings. We do not see that, so we make stone images of Him and build temples over them. Vedânta has been in India always, but India is full of these temples—and not only temples, but also caves containing carved images. ‘The fool, dwelling on the bank of the Gangâ digs a well for water!’ Such are we! Living in the midst of God—we must go and make images! We project Him in the form of the image while all the time he exists in the temple of our body. We are lunatics, and this is the great delusion.

Worship everything as God—every form is His temple. All else is delusion. Always look within, never without. Such is the God that Vedânta preaches and such is His worship. Naturally there is no sect, no creed, no caste in Vedânta.

How can this religion be the national religion of India? Hundreds of castes! If one man touches another man’s food, he cries out, ‘Lord help me, I am polluted!’ When I returned to India after my visit to the West, several orthodox Hindus raised a howl against my association with the Western people and my breaking the rules of orthodoxy. They did not like me to teach the truths of the Vedas to the people of the West.

But how can there be these distinctions and differences? How can the rich man turn up his nose at the poor man, and the learned at the ignorant, if we are all spirit and all the same? Unless society changes, how can such a religion as Vedânta prevail? It will take thousands of years to have large numbers of truly rational human beings. It is very hard to show men new things, to give them great ideas. It is harder still to knock off old superstitions, very hard; they do not
die easily. With all his education, even the learned man becomes frightened in the dark—the nursery tales come into his mind and he sees ghosts.

The meaning of the word 'Veda', from which the word 'Vedānta' comes, is knowledge. All knowledge is Veda, infinite as God is infinite. Nobody ever creates knowledge. Did you ever see knowledge created? It is only discovered—what was covered is uncovered. It is always here, because it is God Himself Past, present, and future knowledge, all exist in all of us. We discover it, that is all. All this knowledge is God Himself. The Vedas are a great Sanskrit book. In our country we go down on our knees before the man who reads the Vedas, and we do not care for the man who is studying physics. That is superstition; it is not Vedānta at all. It is utter materialism. With God every knowledge is sacred. Knowledge is God. Infinite knowledge abides within everyone in the fullest measure. You are not really ignorant, though you may appear to be so. You are incarnations of God, all of you. You are the incarnations of the almighty, omnipresent, divine Principle. You may laugh at me now, but the time will come when you will understand. You must. Nobody will be left behind.

What is the goal? This that I have spoken of—Vedānta—is not a new religion. So old—as old as God Himself. It is not confined to any time and place, it is everywhere. Everybody knows this truth. We are all working it out. The goal of the whole universe is that. This applies even to external nature—every atom is rushing towards that goal. And do you think that any of the infinite pure souls are left without knowledge of the supreme Truth? All have it, all are going to the same goal—the discovery of their innate Divinity. The maniac, the murderer, the superstitious man, the man who is lynched in this country—all are travelling to the same goal. Only that which we do ignorantly we ought to do knowingly, and better.

The unity of all existence—you all have it already within yourselves. None was ever born without it. However you may deny it, it continually asserts itself. What is human love? It is more or less an affirmation of that unity—'I am one with thee, my wife, my child, my friend!' Only you are affirming the unity ignorantly. ‘None ever loved the husband for the husband’s sake, but for the sake of the Self that is in the husband.’ The wife finds unity there. The husband sees himself in the wife—instinctively he does it, but he cannot do it knowingly, consciously.

The whole universe is one existence. There cannot be anything else. Out of diversities we are all going towards this universal existence. Families into tribes, tribes into races, races into nations, nations into humanity—how many wills going to the One! It is all knowledge, all science—the realization of this unity.

Unity is knowledge, diversity is ignorance. This knowledge is your birthright. I have not to teach it to you. There never were different religions in the world. We are all destined to have salvation, whether we will it or not. You have to attain it in the long run and become free because it is your nature to be free. We are already free, only we do not know it, and we do not know what we have been doing. Throughout all
off all these ideas and leave them behind. As a matter of fact, in every country there have always been a few who have been strong enough to throw away all matter and stand out in the shining light, worshipping the spirit by the spirit.

If Vedānta—this conscious knowledge that all is one spirit—spreads, the whole of humanity will become spiritual. But is it possible? I do not know. Not within thousands of years. The old superstitions must run out. You are all interested in how to perpetuate all your superstitions. Then there are the ideas of the family brother, the caste brother, the national brother. All these are barriers to the realization of Vedānta. Religion has been religion to very few.

Most of those who have worked in the field of religion all over the world have really been political workers. That has been the history of human beings. They have rarely tried to live up uncompromisingly to the truth. They have always worshipped the god called society; they have been mostly concerned with upholding what the masses believe—their superstitions, their weakness. They do not try to conquer nature but to fit into nature, nothing else. Go to India and preach a new creed—they will not listen to it. But if you tell them it is from the Vedas, 'That is good!' they will say. Here I can preach this doctrine and you—how many of you take me seriously? But the truth is all here, and I must tell you the truth.

There is another side to the question. Everyone says that the highest, the pure truth, cannot be realized
all at once by all, that men have to be led to it gradually through worship, prayer, and other kinds of prevalent religious practices. I am not sure whether that is the right method or not. In India I work both ways.

In Calcutta, I have all these images and temples—in the name of God and the Vedas, of the Bible and Christ and Buddha. Let it be true. But on the heights of the Himalayas I have a place where I am determined nothing shall enter except pure truth. There I want to work out this idea about which I have spoken to you today. There are an Englishman and an Englishwoman in charge of the place. The purpose is to train seekers of truth and to bring up children without fear and without superstition. They shall not hear about Christs and Buddhas and Sivas and Visnus—none of these. They shall learn from the start to stand upon their own feet. They shall learn from their childhood that God is the spirit and should be worshipped in spirit and in truth. Everyone must be looked upon as spirit. That is the ideal. I do not know what success will come of it. Today I am preaching the thing I like. I wish I had been brought up entirely on that, without all the dualistic superstitions.

Sometimes I agree that there is some good in the dualistic method: it helps many who are weak. If a man wants you to show him the polar star, you first point out to him a bright star near it, then a less bright star, then a dim star, and then the polar star. This process makes it easy for him to see it. All the various practices and trainings, Bibles and Gods, are but the rudiments of religion, the kindergartens of religion.

But then I think of the other side. How long will the world have to wait to reach the truth if it follows this slow, gradual process? How long? And where is the surety that it will ever succeed to any appreciable degree? It has not so far. After all, gradual or not gradual, easy or not easy to the weak, is not the dualistic method based on falsehood? Are not all the prevalent religious practices often weakening and therefore wrong? They are based on a wrong idea, a wrong view of man. Would two wrongs make one right? Would the lie become truth? Would darkness become light?

I am the servant of a man who has passed away. I am only the messenger. I want to make the experiment. The teachings of Vedânta I have told you about were never really experimented with before. Although Vedânta is the oldest philosophy in the world, it has always become mixed up with superstitions and everything else.

Christ said, 'I and my father are one,' and you repeat it. Yet it has not helped mankind. For nineteen hundred years, men have not understood that saying. They make Christ the saviour of men. He is God and we are worms! Similarly, in India, in every country, this sort of belief is the backbone of every sect. For thousands of years millions and millions all over the world have been taught to worship the Lord of the world, the Incarnations, the savours, the prophets. They have been taught to consider themselves helpless, miserable creatures and to depend upon the mercy of some person or persons for salvation. There are no doubt many marvellous things in such beliefs. But even
at their best, they are but kindergartens of religion, and they have helped but little. Men are still hypnotized into abject degradation. However, there are some strong souls who get over that illusion. The hour comes when great men shall arise and cast off these kindergartens of religion and shall make vivid and powerful the true religion, the worship of the spirit by the spirit.

CONCORDANCE

The following passages are selected from authoritative spiritual texts. They will assure the readers of the eternal significance of the gospel of ādvaīta taught by Śri Gauḍāpāda, the author of the Māṇḍūkya-kārikā. Many of these read like luminous commentaries on the verses of the work.

Figures in brackets, which follow the serial numbers, indicate the verse numbers of the respective chapters of the Kārikā, a ‘U’ prefixed to them in the first chapter referring to the passages of the Māṇḍūkya Upaniṣad. The references to the source texts appear at the end of each quotation.

Chapter 1: On Upaniṣadic Wisdom (pp. 2-21)

1. (U 1) Let me be precise: the Imperishable symbolized by Ōm, the supreme Brahman, is expounded by all the Vedas. All the spiritual disciplines are meant for Its attainment. This Ōm is the best symbol. (Ka. 1.2. 15-17).

2. (U 1) To Brahmā, who meditated deeply, the meaning of Ōm flashed thus: As buds enclose leaves, all (letters and) words are contained in Ōm. This Ōm is everything. (Ch. 2.23 2)

3. (U 1) The maniesting word of God is Ōm. Why this word? There are hundreds of words for God. One thought is connected with a thousand words; the idea, God, is connected with hundreds of words, and each one stands as a symbol for God. Very good.
But there must be a generalization among all these words, some substratum, some common ground of all these symbols, and that which is the common symbol will be the best, and will really represent them all. In making a sound we use the larynx and the palate as a sounding board. Is there any material sound of which all other sounds must be manifestations, one which is the most natural sound? Om (a + u + m) is such a sound, the basis of all sounds. The first letter 'a' is the root sound, the key, pronounced without touching any part of the tongue or palate; 'm' represents the last sound in the series, being pronounced by the closed lips, and 'u' rolls from the very root to the end of the sounding board of the mouth. Thus, Om represents the whole phenomena of sound producing. As such, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations, we see that around this word Om are centred all the different religious ideas in India; all the various religious ideas of the Vedas have gathered themselves round this word Om. (CW. 1.218-19).

4. (U 2) You should meditate on Brahman as the source, the stay, and the goal of the universe. (Ch. 3.14.1)

5. (U 2) That, the supreme Brahman, is your Atman. It is experienced by all beings as their inmost Self. (Br. 2.5.19)

6. (U 2) The aim of the jñānin is to know the nature of his own Self. This is knowledge; this is liberation. The true nature of the Self is that it is the supreme Brahman. I and the supreme Brahman are one. But this knowledge is hidden on account of māyā. (Gospel, 658)

7. (U 3) Of this Atman, knowledge is the head, (the power of experiencing) this manifest universe is the eyes; varied are the channels of cognition. (Ch. 5.18.2)

8. (U 3) This body is (comparable to) a city with eleven gates in which the transcendent (lit. unborn) Brahman dwells. (Ka. 3.1.1)

9. (U 3) It is the supreme Brahman alone that has become the universe and its living beings and the twenty-four cosmic principles. That which is the Atman has become the five elements. You may ask why the earth is so hard, if it has come out of the Atman? All is possible through the will of God. Don't you see that bone and flesh are made from blood and semen? (Gospel, 417-18)

10. (U 3) The jñānin seeks to realize Brahman. ... Existence-knowledge-bliss Absolute is one and one only. But it is associated with different limiting adjuncts on account of
different degrees of Its manifestation. That is why one finds various forms of God. Whenever you see actions, like creation, preservation, and dissolution, there is the manifestation of śakti. Water is water whether it is calm or full of waves and bubbles. The Absolute alone is the primordial Energy which creates, preserves, and destroys. (Gospel, 277-78)

11. (U 4) When man is asleep, he draws the subtle aspect of everything and moulds, as it were, a new form of effulgence; so, he is called self-effulgent. (Br. 4.3.9).

12. (U 4) In the light of Vedāntic reasoning, the world is illusory, unreal like a dream. The supreme Soul is the witness—the witness of the three states of waking, dream, and deep sleep. The waking state is as real as the dream state. ... There is only one eternal substance, and that is the Ātman. (Gospel, 651-52)

13. (U 5) Withdrawing into himself, he does not desire anything; he does not experience any dream either. (Br. 4.3.19)

14. (U 5) He cognizes neither this world nor the other—as when one is embraced by one’s sweetheart; he is not aware of anything else except his own consciousness in which he is absorbed. (Br. 4.3.21)

15. (U 5) Man experiences three states of consciousness. Those who follow the path of jñāna explain away the three states. According to them, Brahman is beyond the three states. It is also beyond the gross, the subtle, and the causal bodies, and beyond the three guṇas of prakṛti—sattva, rajas, and tamas. All these are māyā, like the reflections in a mirror. The reflection is by no means the real substance. Brahman alone is the substance, and all else is illusory. (Gospel, 699)

16. (U 6) The Supreme (Brahman) dwells (lit. sleeps) in the cave of one’s heart; He is the controller, the master and ruler of all; He does not grow big or become small by good or bad action—for he is beyond all actions; He is the one Lord of all and the undisputed Authority too. (Br. 4.4.21)

17. (U 6) Like a big fish moving from one bank of a river to the other, the jīva (individual Self) moves from one state to the other—from the waking to the dream to deep sleep. (Br. 4.3.18)

18. (U 7&12) The supreme Brahman is realized as the very self by the spiritually awakened man. Brahman is beyond all sense perceptions—beyond the grasp of the eyes and ears; It is beyond all organs of action such as hands and feet; It is eternal, all-pervading, omnipotent, immutable; It is the very source of the universe. (Mu. 1.1.6)

19. (U 7) You explain Om with reference to ‘a’ ‘u’ and ‘m’ only. But I give you the illustration
of the sound of a gong, t-o-m. It is the merging of the *līla* in the *nitya*; the gross, the subtle, and the causal merge in the great Cause; waking, dream and deep sleep merge in *turīya*. The striking of the gong is like the falling of a heavy weight into a big ocean. Waves begin to rise; the relative rises from the absolute; the causal, subtle, and the gross bodies appear out of the great Cause; from *turīya* emerge the states of deep sleep, dream and waking. These waves arising from the great ocean merge again in the great ocean. From the absolute to the relative, and from the relative to the absolute. Therefore, I give the illustration of the gong’s sound. I have clearly perceived all these things. It has been revealed to me that there exists an ocean of consciousness without a limit. From it come all things of the relative plane, and in it they merge again. Millions of *brahmaṇḍas* rise in that *chidākāśa* and merge in it again. All these have been revealed to me. (Gospel, 653)

20. (U 12) *Brahman* is the Witness (of the three states of waking, dream and deep sleep); it is the One and the Pure—like water, without any taste, form, or colour. (Br. 4.3.32).

21. (U 12) He who in the waking state experiences gross objects, and mentally knows their subtle and varied manifestations in the dream state, and withdraws these experiences into the mind in the deep sleep state, is the *Ātman* (the Self). He is the Experiencer-knower-withdrawer, the Witness and the Lord of the whole phenomenal world. Thus reflecting that the three states (of waking, dream, and sleep) are appearing in Me by My *māyā*, and being convinced of it—cut off all the doubts of the mind by the sword of Self-knowledge sharpened by the instructions of the *guru*, the teacher of spirituality, and worship Me who am the dipseller of all doubts. (Bh. 11.13.32-33)

22. (U 12) One attains the Absolute by going beyond the universe and its created beings conjured up by *māyā*. By passing beyond the *nāda* one goes into *samādhi*. By repeating *Om* one goes beyond *nāda* and attains *samādhi*. (Gospel, 263)

Chapter 2: On Misapprehension (pp. 22—33)

23. (3) In the dream state, there is neither a chariot, nor horses, nor a road on which the chariot could move. (Br. 4.3.10)

24. (6; also 3.31) This world has no existence—what is meant by that? It means that it has no absolute existence. It exists only in relation to your mind, my mind, and to the mind of everyone else. We see this world with the five senses, but if we had another sense, we would see in it something more. If we have yet another sense, it would
appear as something still different. It has, therefore, no real existence; it has no unchangeable, immovable, infinite existence. Nor can it be called non-existence, seeing that it exists, and we have to work in and through it. (*CW. 2.91*)

25. (32; also 4.98) The real Man, the Spirit, being beyond cause and effect, not bound by time and space, must therefore be free. He was never bound, and could not be bound. The apparent man, the reflection, is limited by time, space, and causation, and is therefore bound. Or, in the language of some of our philosophers, he appears to be bound, but really is not. Every soul is infinite. Therefore, there is no question of birth or death. (*CW. 2.78*)

26. (17) A man will cherish the illusion that he is the doer as long as he has not seen God, as long as he has not touched the philosophers' stone. So long will he know the distinction between his good and bad actions. This awareness of distinction is due to God's mâyâ, and it is necessary for the purpose of running His illusory world. But a man can realize God if he takes shelter under His vidyâ-mâyâ and follows the path of righteousness. He who knows God and realizes Him is able to go beyond mâyâ. He who firmly believes that God alone is the doer and he himself is a mere instrument is a jîvanmukta, a free soul though living in the body. (*Gospel, 893*)

27. (18) The followers of Vedânta constantly discriminate saying, ‘Brahman alone is real and the world is illusory’. But this is an extremely difficult path. If the world is illusory, then you, too, are illusory. The teacher who gives the instruction is equally illusory. His words, too, are illusory as a dream. But this experience is beyond the reach of an ordinary man. Do you know what it is like? If you burn camphor nothing remains. When wood is burnt, at least a little ash is left. Finally after the final analysis, the devotee goes into samâdhi. Then he knows nothing whatsoever of ‘I’ ‘you’, or the ‘universe’. (*Gospel, 266*)

28. (19) One attains the wisdom of God if Mahâmâyâ steps aside from the door. Mahâmâyâ’s grace is necessary; hence the worship of śakti. You see, God is so near to us, but it is not possible to know Him because Mahâmâyâ stands between. Râma, Lâksmana, and Sitâ were walking along; Râma walked ahead, Sitâ in the middle, and Lâksmana last. Lâksmana was only two and a half cubits away from Râma, but he could not see Râma because Sitâ—Mahâmâyâ—was in the way. (*Gospel, 681-82*)

29. (29) Faith in the guru’s words—you should depend on his instruction. Do your duties
in the world, holding fast to his words, like a person whirling round and holding fast to a pillar. One must not look upon the guru as a mere human being, it is saccidānanda himself who appears as the guru. When the disciple has the vision of the īśta (God) through the guru's grace, he finds the guru merging in Him. (Gospel, 1016)

30. (30) Brahman and śakti, śakti and the Being endowed with śakti, are one and the same. When the reality appears as Creator, Preserver, and Destroyer, we call it śakti; when it is inactive, we call it Brahman. But, really, it is one and the same thing—indivisible. Fire naturally brings to the mind its power to burn; and the idea of burning naturally brings to the mind the idea of fire. It is impossible to think of one without the other. (Gospel, 567)

31. (31) According to Vedānta, the waking state, too, is unreal. Once a woodcutter lay dreaming, when someone woke him up. Greatly annoyed, he said: ‘Why did you disturb my sleep? I was dreaming that I was a king and the father of seven children. The princes were becoming well versed in letters and military arts. I was secure on my throne and ruled over my subjects. Why have you demolished my world of joy?’ ‘But, that was a mere dream’, said the other man. ‘Why should it bother you?’ ‘Fool!’ said the woodcutter. ‘You don’t understand. My becoming a king in a dream was just as real as my being a woodcutter. If being a woodcutter is real, then being a king in a dream is real also.’ (Gospel, 417)

32. (32) Vide Vivekacūḍāmaṇi, verse 575, which is the same as this. In Amṛtabindu Upaniṣad also it occurs (verse 10) with a slightly different reading.

33. (32) same as in Māṇḍūkya Upaniṣad 5.

34. (35) As long as you live inside the house of māyā, you do not see the effect of the sun of knowledge. Come outside the house of māyā, give up ‘woman and gold’, and then the sun of knowledge will destroy ignorance. A lens cannot burn paper inside the house. If you stand outside, then the rays of the sun fall on the lens and the paper burns. Again, the lens cannot burn paper if there is cloud. The paper burns when the cloud disappears. (Gospel, 583)

35. (36) After the attainment of the knowledge of Brahman, all such things as attachment to the world and enthusiasm for ‘woman and gold’ disappear. Then comes the cessation of all passions. When the log burns, it makes a crackling noise and one sees the flame. But when the burning is over, only ash remains; then no more noise is heard. Thirst (for sense objects) disappears with
the destruction of attachment. Finally comes Peace. (Gospel, 178)

Chapter 3: On the Non-dual Truth (pp. 34-47)

36. (1) That which cannot be expressed by words, but which is the very basis or source of words in man—know that to be Brahman; It is not that (object or form) on which people (ordinarily) meditate. (Ke. 1.5 et seq.)

37. (1) Think of Brahman, Existence-knowledge-bliss Absolute, as a shoreless ocean. Through the cooling influence, as it were, of bhakta’s love, the water has frozen at places into blocks of ice. In other words, God now and then assumes various forms for his lovers and reveals Himself to them as a Person. But with the rising of the sun of knowledge, the block of ice melts. Then one does not feel any more that God is a Person, nor does one see God’s forms. What He is, cannot be described. Who will describe Him? He who would do so disappears. He cannot find his ‘I’ any more. If one analyses oneself, one does not find any such thing as ‘I’. Take an onion for instance. First of all you peel off the red outer skin; then, you find thick white skins. Peel these off one after another, and you won’t find anything inside.

In that state a man no longer finds the existence of his ego. And who is there left to seek it? Who can describe how he feels in that state—in his own pure Consciousness—about the real nature of Brahman? Once a salt doll went to measure the depth of the ocean. No sooner was it in the water than it melted. Now who is to tell the depth?

There is a sign of perfect knowledge. Man becomes silent when it is attained. Then the ‘I’ which may be likened to the salt doll, melts in the ocean of Existence-knowledge-bliss Absolute and becomes one with It. Not the slightest trace of distinction is left. (Gospel, 148)

38. (2) In order to meditate on God, one should try at first to think of Him as free from upādhis, limitations. God is beyond all upādhis. But it is very difficult to achieve perfection in this form of meditation. (Gospel, 365)

39. (3) The ego is like a pitcher, and Brahman is like the ocean—an infinite expanse of water on all sides. The pitcher is set in the ocean. The water is both inside and out; the water is everywhere; yet the pitcher remains. (Gospel, 708)

40. (5) the same as in 2.17.

41. (6) ‘I and mine’—that is ignorance. By discriminating you will realize that what you call ‘I’ is really nothing but the Ātman. Reason it out. Are you the body or the
flesh or something else? At the end, you will know that you are none of these. You are free from attributes. Then you will realize that you have never been the giver of any action, that you have been free from virtue and vice alike, that you are beyond righteousness and unrighteousness. (Gospel, 208)

42. (13) When one has directly realized the Ātman and can say 'I am verily the Ātman' where is the need to follow the instincts and temptations of the body and mind and suffer with them? (Br. 4.4.12)

43. (13) When Brahman is realized as the essence of all, one simultaneously (lit. quickly) becomes (spontaneously) aware of his wholeness and becomes free for ever from hatred and differentiation. (Br. 4.4.15)

44. (13) As all-consuming time is every day moving towards one, one should worship Him that is the Light of lights to (ward off death and) attain immortality. (Br. 4.4.16).

45. (13) By the (purified) mind alone is the Ātman to be realized (lit. seen). There is no duality or diversity in it, as it is the One without a second. The mind that is wedded to duality (and is impure) can never realize the Ātman. He who sees duality here goes (from birth) to death (only to be born again) repeatedly; he fails to achieve the goal of human life. (Br. 4.4.19)

46. (13) The Ātman is eternal, transcendent (lit. unborn), infinite and beyond (the elements beginning from) ākāśa; it is magnificent and free from all impurities. It is to be realized as the unified consciousness of all, as the unchanging Truth of undiminishiing splendour. (Br. 4.4.20)

47. (13) That (jīva) which exists here in the body is the transcendent Brahman which is beyond all limiting attributes. He who sees the jīva and Brahman as different is subject to repeated rebirths. (Ka. 2.1.10)

48. (13) When one knows the least difference between jīva and Brahman one is subject to fear. (Tai. 2.7.1.)

49. (13) There is nothing apart from the Ātman, which is separate from himself, which he could see as a second. (Br. 4.3.23)

50. (13) From the awareness of duality alone fear arises. (Br. 1.4.2)

51. (13) The seeing of many is the great sin of all the world. See all as the Self and love all; let all ideas of separateness go. (CW. 7.103)

52. (17) There are various paths to reach God. Each view is a path. It is like reaching the Kāli temple by different roads. But it must be said that some paths are clean and some dirty. It is good to travel on a clean path.

I have come to this final realization that God is the Whole and I am a part of Him,
that God is the Master and I am His servant. Furthermore, I think every now and then that He is I and I am He. (Gospel, 572)

53. (17) The highest ideal of Vedānta is very difficult to understand, and people are always quarrelling about it; and the greatest difficulty is that when they get hold of certain ideas they deny and fight other ideas. (CW. 2.350)

54. (17-18) If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Kṛṣṇa and of Christ, on saints and sinners alike; which will not be Brāhmanic (Vedic) or Buddhistic, Christian or Mohammedan, but the sum total of all these, and will have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for every human being, from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtue of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man or woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own divine nature. (CW. 1.17)

55. (17, 19) If you seek a universal religion, which can apply to everyone, that religion must not be composed of only the parts, but it must always be their sum total and include all degrees of religious development. This idea is not clearly found in any other religious system. They are all parts equally struggling to attain to the whole. The existence of the part is only for this. So, from the very first, Advaita had no antagonism with the various sects existing in India. Dualism appeals to less educated minds. It is a very convenient, natural, common-sense explanation of the universe. But, with these dualists, Advaita has no quarrel. (CW. 2.141)

56. (18) My idea is to show that the highest ideal of morality and unselfishness goes hand in hand with the highest metaphysical conceptions, and that you need not lower your conception to get ethics and morality; but on the other hand, to reach the real basis of ethics and morality you must have the highest philosophical and scientific conception. Human knowledge is not antagonistic to human well-being. On the contrary, it is knowledge alone that will save us in every department of life. (CW. 2.355)
57. (19, 21, 27) How is it that this one Principle becomes manifold?...The best answer that India has produced is the theory of māyā, which says that it really has not become manifold, that it really has not lost its real nature. Manifoldness is only apparent. Man is only apparently a person, but in reality he is the impersonal Being. God is a person only apparently, but really He is the impersonal Being. (CW. 2.192)

58. (21-22; also 4. 7-8) Supposing that freedom is not your real nature, by no manner of means can you become free. Supposing you were free and in some way lost that freedom, that shows that you were not free to begin with. Had you been free, what could have made you lose it? The independent can never be made dependent; if it is really dependent, its independence was a hallucination. (CW. 2.196)

59. (31, 48) There is but one soul in the universe, not two. It neither comes nor goes. It is neither born, nor dies, nor reincarnates. How can it die? Where can it go? All these heavens, all these earths, and all these places are vain imaginations of the mind. They do not exist; never existed in the past, and never will exist in the future. (CW. 2.249)

60. (32 & 33) As long as a man analyses with the mind, he cannot reach the Absolute. As long as you reason with your mind, you have no way of getting rid of the universe and the objects of the senses—form, taste, smell, touch, and sound. When reason stops, you attain the knowledge of Brahman. Ātman cannot be realized through the mind; Ātman is realized through Ātman alone. Pure mind, pure buddhi, pure Ātman, all these are one and the same.

Just think how many things you need to perceive an object. You need eyes, you need light, you need mind. You cannot perceive the object if you leave any one of these three. As long as the mind functions, how can you say that the universe and the 'I' do not exist?

When the mind is annihilated, when it stops deliberating pro and con, then one goes into samādhi, one attains the knowledge of Brahman. (Gospel, 802)

61. (39) We are miserable through delusion......Give up delusion and the whole thing vanishes. It is plain and simple indeed. Through all these philosophical discussions and tremendous mental gymnastics we come to this one religious idea, the simplest in the whole world. ....To many, these tremendous philosophical and logical propositions were alarming. They thought that these things could not be made universal, could not be followed in everyday practical life, that
under the guise of such a philosophy much laxity of living would arise. But I do not believe at all that monistic ideas preached to the world would produce immorality and weakness. On the contrary, I have reason to believe that it is the only remedy there is. (CW. 2.198-99)

62. (40-41) The Impersonal Absolute instead of doing away with the personal, instead of pulling down the relative, only explains it to the full satisfaction of our reason and heart. The personal God and all that exists in the universe are the same Impersonal Being seen through our minds. When we shall be rid of our minds, our little personalities, we shall become one with It. This is what is meant by ‘Thou art That’. (CW. 2. 336-37)

63. (48 ; also 4.72) The solution of Vedânta is, that we are not bound, we are free already. Not only so, but to say or to think that we are bound is dangerous; it is a mistake; it is self-hypnotism. (CW. 2.198)

Chapter 4: On Disillusionment (pp. 48—77)

64. (2) Spiritual knowledge is the only thing that can destroy our miseries for ever; he who gives man spiritual knowledge is the greatest benefactor of mankind. (CW. 1.51)

65. (2) What I want to propagate is a religion that will be equally acceptable to all minds; it must be equally philosophic, equally emotional, equally mystic, and equally conducive to action...This combination will be the ideal of the nearest approach to a universal religion...To become harmoniously balanced in all these four directions, is my ideal of religion. (CW. 2. 387-88)

66. (8,9) The one great idea that seems to be clear to me, and comes out through masses of superstition in every country and in every religion, is the one luminous idea that man is divine, that that divinity is our nature. (CW. 2.193)

67. (10 & 98) What is the result of practising this higher concentration? All the old tendencies of restlessness, and dullness, will be destroyed, as well as the tendencies of goodness too, ... leaving alone the Soul in its own splendour, untrammelled by either good or bad, the omnipresent, omnipotent, and omniscient. Then man will know that he had neither birth nor death, nor need of either heaven or earth. He will know that he neither came nor went, it was nature which was moving, and that movement was reflected upon the Soul. (CW. 1.213-14)

68. (47 et seq.) If you take a torch and whirl it round rapidly, there will be a circle of light. That circle does not really exist because the torch is changing place every moment. We are not bundles of little particles, which in their
rapid whirling produce the delusion of a permanent soul. (CW. 2.197)

69. (55-56) So long as there is desire, or want, it is a sure sign that there is imperfection. A perfect, free being cannot have any desire. (CW. 2.261)

70. (46) When all beings are realized as one's own Self (Ātman), to that seer of oneness there is no delusion or sorrow; he verily lives transcending delusion and sorrow. (Īt. 7)

71. (85 & 94) O Gargi, he who performs sacrifices, or undergoes austerities, or pursues spiritual practices, even if it be for a thousand years, without their ending in the realization of the Imperishable, finds that all his efforts are wasted. He who departs from this world without realizing the Imperishable is verily a despicable person, he is to be pitied; but he who departs from this world after realizing the Imperishable is verily a brāhmaṇa, a knower of Brahman; he is to be adored. (Br. 3.8.10)

72. (89) The characteristic of a man of perfect knowledge is that he does not keep a single book with him. He carries all his knowledge on the tip of his tongue. . . . Books, I mean the scriptures, contain a mixture of sugar and sand. He takes only the sugar, leaving aside the sand. He takes only the essence. (Gospel, 341-42)

73. (91 et seq.) We have to reason the thoughts out, impress them upon our minds, and we have to meditate upon them, realize them, until at last they become our whole life. No longer will religion remain a bundle of ideas or theories, nor an intellectual assent; it will enter into our very self. By means of intellectual assent we may today subscribe to many foolish things; and change our minds altogether tomorrow. But true religion never changes. Religion is realization; not talk, nor doctrines, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes. That is religion. (CW. 2.396)

74. (92) The wise one, the brāhmaṇa, should know Brahman alone, and compose himself; he should observe silence and shun the futile study of books on the many, which only exhaust the speech (and mind) of the spiritual aspirant. He should be absorbed in Brahman (Br. 4.4.21)

75. (95) He who has realized the Ātman and known his oneness with all becomes a great benefactor of humanity. In trying to measure his spiritual eminence, one gets puzzled. It is like trying to trace the routes of birds flying in the sky or of fish swimming in water. (MB. Ś. 239. 23-24)
76. (99) When you say that you do not know a thing, while you are asleep, you do know for certain that you did not know. The subject or knower of knowing has 'no sleep' as he is the ever-awake (lit. undying) Atman. Only, there was no object apart from the Self (knower) which he would have known (in the ordinary) sense. (Br. 4.3.23)

NOTES
(The figure in brackets indicates verse number)

CHAPTER 1

P. 5 (U 2) 1. The Atman ... Brahman: This is one of the four fundamental statements (mahāvākyas) from the Upaniṣads. Cf. Br. 2.5.19 where the same mahāvākyas occurs: 'Verily, this Atman (indwelling Self), which is experienced by all, is Brahman, which is neither a cause nor an effect, which is all-pervading (lit. which has neither inside nor outside).'</The other three statements are: aham brahmasmi—verily, I am Brahman (Br. 1.4.10); tat-tvam-asi—verily, you are That (Brahman) (Ch. 6.8.7.); and prajñānam brahma—verily, the eternal Consciousness is Brahman (Ai. 3.3).

P. 5 (U 3) 2. Nineteen media of expression: namely, the five senses of perception, the five organs of action, the five vital forces, mind, intellect, egoism, and consciousness.

P. 7 (U 6) 3. The prajñā is the Iśvara: The nature of the prajñā or the experiencer of deep sleep is further elucidated. The prajñā is the basis of both the waking and dream states in that its essential feature is avidyā, the limiting power through which the gross and subtle bodies emerge in dream. The same avidyā in the universal context is known as māya or the inscrutable Power of the supreme Lord or Iśvara by which He projects or manifests the universe. Hence the prajñā is metaphorically called Iśvara and His attributes are applied to prajñā also.
P. 11 (U 7) 4. Internally Cognizant: as in the dream state in which the objects are perceived inside; 5. Externally Cognizant: as in the waking state in which the objects are perceived outside; 6. Cognizant in both ways: as in the intermediary state which one experiences between the waking and dream states; 7. A mass of condensed consciousness (prajñānaghamanam): As experienced in deep sleep when ignorance, senses, mind, and every faculty of man are found to be fused into one indistinguishable whole; 8. It is: It is experienced by the advanced spiritual aspirant; 9. Essence of ... Self-knowledge (ekāmapratyayasāram): This is the special inherent power (if this word may be used) by which the Ātman, in the individualized condition or Jivahood, experiences the whole gamut of the waking-dream-sleep phenomenon. By this power are co-ordinated the various cognitions of different beings. In all beings the senses function identically in their respective spheres, and not otherwise, without creating confusion in their experiences. This is a positive proof to show that the same Ātman enlivens all beings. The ordinary man is not aware of this fact and so he always identifies the Truth or saiccīnānanda (ekāmapratyayasāram) with the simulating localized experiencer or jīva. This jīva, again, is nothing but the Ātman apparently individualized and circumscribed by the ignorance-body-mind-senses complex; 10. Cessation of all worldliness: propoṃcāposamam lit. When the world ceases to exist for the individual; 11. Advaita: i.e. the only One without a second, devoid of all limiting powers and attributes; 12. Turiya or the Fourth: Because it is beyond and unlike the other three states of waking, dream and deep sleep.

Chapter 2
P. 31 (32) 1. There is neither Freedom ... Freedom: All these concepts are relative and depend on the acceptance the prima facie factor, ignorance, which itself is a negation of truth.

Chapter 3
P. 37 (7) 1. The embodied jīva ... Ātman: The reference to the Ātman as embodied or unembodied does not make it embodied or unembodied.

P. 41 (25) 2. By denying ... beings: cf. Isāvāsya Upaniṣad, 12 et seq., where the worship of the manifold or Personal God is held in disfavour.

P. 41 (26) 3. Such statements: vide Br. 2 3 6, 3.9.26, 4.5.15 where the nature of the Self is hinted by negating all attributes. 'It is neither this nor that; it cannot be grasped; it cannot be injured; it does not decay'; etc.

P. 45 (39) 4. The absorption ... (asparśa or Brahman): lit. Asparśa-yoga, the process of self-realization in which the Self or the Ātman is meditated upon as unrelated, and as free from the association and attachment, suffering and sorrow, entailed by embodiment.

Chapter 4
P. 49 (1) 1. The all-pervasive ... Ātman: ākāśakalpa, lit. like the sky. A figurative way of explaining the unattached and infinite nature of Brahman or Ātman.

P. 51 (9) 2. Instinctive: like a bird's ability to fly; 3. Natural: like the nature of water to flow downwards; 4. Intrinsic: like fire's power to burn; 5. Brought about practice: like the supernatural powers of a yogin.
P. 57 (32) 6. They are .. mind: When one is in the waking state only one understands that the dream experiences have been fancies of the mind. It is only a question of comparison; both the experiences are equally fancies of the mind. cf Bh. 11 7 6-7. where Sri Kṛṣṇa gives his final advice to Uddhava: 'Whatever objects are perceived by the senses (lit. eyes and ears), conceived by the mind, or expressed by words, are impermanent and have no existence. They are only experienced by minds which are unaccustomed to the thought of the Ātman; they are fabrications of the mind.'

P. 71 (76) 7. First, Second, or third: uttamaḍhamama-dhyāmān, lit. superior, inferior, or middling.

P. 73 (87-89) 8. Two: i.e. the waking and dream states when the gross and subtle objects of the senses are perceived respectively; 9. Third one: i.e. the deep sleep state in which no sense objects are perceived.

P. 75 (90) 10 To be shunned: i.e. the gross and subtle enjoyments—even those transcending the mental ones; 11. To be known: i.e. the Ātman, the witness of the three states of waking, dream and deep sleep; 12. To be achieved: i.e. steadfastness in the pursuit of the spirit; 13. To be destroyed: pakyāni, lit. to be cooked, i.e. the impurities of the mind which are inimical to Self-realization.