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1. Visva is he who is all-perceiving and cognizant of the objective; Taijas is he who is cognizant of the subjective; and Prājna is he who is a mass all sentience,—it is indeed the One that is thus conditioned into three.

2. The Viścara is the cognizer in the right eye, and the Taijas is within; whereas the Prājna is present in the āśā of the heart,—thus the One is threefold in the (same) body.

3. Fruition of the Viśva, Taijas and Prājna, consists severally of the gross, the subtle, and the blissful. This is the three-fold fruition.

4. The gross satisfies the Viśva, the subtle the Taijas, and the blissful the Prājna. This is the threefold satisfaction.

5. He who knows the object of fruition, as well as the subject thereof, in each of the above, is not affected by the fruition.

6. It is quite plain that all beings become manifest from previous (unmanifest) existence; the purusha, in the form of prāṇa, sends forth all the various centres of consciousness.

7. Some trying to analyse this process of formation, regard it as the work (of an extra-cosmic God), whereas others regard it as of a class with dream and illusion.

8. Others maintain that it is simply an act of the will of God, while those who rely on time declare that everything proceeds from Time.

* The late Mr. T. Subba Row explained this phrase “the right eye,” as meaning the mental eye of the highest intellect, by means of which we apprehend the loftiest spiritual ideal conceivable by man on the physical plane.
9. Some declare it an act of fruition or of diversion; but it is the very nature of the effulgent, and how could he who is at the point of the highest desire, have any desire?

10. The Fourth is that which is capable of destroying all evils, ever changeless, of all beings the one without a second, effulgent and all-pervading.

11. Viśesa and Taijasa are conditioned as cause or effect, Prājna as cause alone; but neither the one nor the other has any relation with the Fourth.

12. Prājna knows not self or non-self, nor truth or falsehood, but the Fourth is ever all-seeing.
17. If the variety of experience were real it certainly ought to disappear (some time); but the whole of duality is mere illusion, the reality being the Unit.

18. If anyone can be supposed as possibly imagining the various ideas, these might be supposed to cease. The idea (of duality implied in the distinction of teacher, taught, and teaching) is imagined possible because of the teaching, but in gnosiss there can be no duality.

19. The plain ground of the identity of Vis'va and the letter A, is the circumstance of each being first, as also the fact of the all-pervasiveness of each.

20. Of recognizing the identity of Taijasa and the letter U, the ground, in both cases, is superiority, as well as the being in the middle.

21. Of the identity of Prájna and the letter M, the ground is measure, as well as the fact that therein everything loses its identity.

22. He who positively knows that which is the ground of identity in all three conditions is the worshipped and respected of all, and the greatest of sages.

23. The letter A puts one in communication with Vis'va, U with Taijasa, and M with Prájna; no action being possible in that which has no parts.

24. The aumkâra should be known as one with the quarters, the quarters being its parts. Having known the word with its parts (quarters) nothing else should be thought of.
25. The mind should be absorbed in the word (aum), for it is Brahman, the ever-fearless; one so absorbed has no fear whatever.

26. The “word of glory” (the praṇava—aum) is the lower as well as higher Brahman; it is transcendent, unequalled, having nothing without itself, unrelated to any effect, and changeless.

27. The “word of glory” is the beginning, middle and end of all; having known it in this manner one enjoys (the peace of eternal unity).

28. The “word of glory” is the Isvara present in the heart of all; the wise man knowing aumkāra to be all-pervading, never finds cause for misery.

29. He who has known the amātra-aumkāra, the anantamātra, the substratum in which all illusion dissolves itself, all bliss, is the only sage, and none other.
CHAPTER II.

(GAUDA PĀDA'S—KĀRIKĀ.)

Of Illusion.

1. The wise declare the unsubstantiality of all that is seen in dream, it being all within the body, on account of its partaking of the subtle.

2. Nor does the seer of the dream see distant places by going out to them, for the time taken up does in no way appear to be long (nor is there any relation with space); nor does the dreamer, on being awake, find himself in the place (of his dream.)

3. Moreover, reason bears out the unsubstantiality of chariots etc. (in dream), whence their futility thus established is declared by the wise to be laid down is the Sruti as well.

4. As in dream, so in waking, the objects seen are unsubstantial, though the two (conditions) differ by the one being internal and subtle, and the other external and gross.

5. The wise regard the wakeful as well as the dreaming condition as one, in consequence of the similarity of objective experience in either, on grounds already described.

6. That which is naught at the beginning and is so also at the end, does necessarily not exist in the middle. Objects are like the illusions we see, still they are regarded as if real.

7. The being used as means to some end, of the objects of waking experience, comes to naught in dream; hence on account of being with beginning and end they are certainly false and no more.

8. That the phenomena of dream transcend the limits of experience, is only a result of the condition of the cognizer, as in the case of those residing in heaven. The cognizer being so conditioned sees the various objects, even like one well-instructed here.
9.—10. Even in dream that which is subjective imagination is unreal, whereas that which is objectively existent is real; whereas in truth both are unreal. So in waking experience, though that which is subjective imagination is unreal, and that which is objectively existent is real, in fact, both ought to be unreal.

11. If in both conditions experience reduces itself to illusion, who is the cognizer of experience; who creates it?

12. The átman, all light, imagines himself by himself, through the power of his Mâyâ; he alone cognizes the objects so sent forth. This is the last word of the Vedânta on the subject.

13. The Lord manipulates the variety of subjective experience, as well as that of objective experience, while cognizant of the subjective and the objective respectively.

14. Those that subsist within only with the mind, and those that answer to two points in time without, are all mere illusion; for, the difference between them is not based on any other ground.

15. Those that are in a subtile condition within, as well as those that are manifest without, in a gross condition, are all mere imagination, the difference lying only in the means of cognition.

16. The first result of ideation is Jîva, whence the various entities, objective and subjective; for its knowledge must correspond to its memory.
17. As the rope whose nature is not known, is, in the dark, imagined variously to be a snake, a line of water, etc., so is ātman (imagined to be the variety of experience).

18. As complete knowledge of the rope dispels all illusion, and the one changelss conviction arises that it is nothing else but the rope, so indeed is confirmed the right knowledge of ātman.

19. It is imagined as Prāya and the variety of numberless visible objects,—this is the power of illusion inseparable from the ever luminous, who is (as it were) shaded off by it.

20. Those acquainted with Prāya call it Prāya; those with the Bhāṭās, Bhātā; those conversant with the Guyaś call it Guya; those with the Tatrās, Tatra.
21.–28. Those knowing the quarters, call it the quarters; those immersed in objects of sense, call it those objects; those having their eye upon the Lokas, call it the Lokas; those thinking of the Devas, see it as a Deva. Those knowing the Veda, describe it as the Veda; those understanding Yajña, call it Yajña; those realizing it as the enjoyer of everything, describe it as such; those seeing it as objects enjoyed, see it in the objects. The knowers of the subtle call it the subtle; the knowers of the gross call it the gross; those familiar with personality, call it the personal being; those having no faith in anything, describe it as pure void. The knowers of time call it time; the knowers of space call it space; those versed in disputation, call it the problem in dispute; those knowing the world, describe it as the world. Those who are cognizant of the mind, call it the mind; those resting themselves in the sense of supreme discrimination, call it discrimination (buddhi); those who can reach only to Chitta, call it Chitta; those familiar with Dharma and Adharma, call it one or the other. Some conceive of it as twenty-five, others as twenty-six, while there are others who conceive of it as thirty-one, or even manifold. Those whose ken is bounded by Heaven call it Heaven; those who are bound to the Áramas, call it the Áramas; the grammarians regard it as male, female, or neither; others call it Para, Apara. Those convinced of creation, call it creation; those sure of destruction, call it destruction, whereas those positive about the present, call it pure subsistence. Thus all describe it as all and everything they like it to be at any time.

29. That idea which is pressed on one, is perceived by him as the sole essence. It protects him, taking on the form of that idea, and allows him to be convinced that this is the sole essence.

30. This (atman) ever inseparable from these (things) is imagined as separate. He who understands the truth in its fulness is at liberty to imagine atman as of any form he likes.

31. As are dream and illusion or a castle-in-the-air, so, say the wise, the Vedántas declare this cosmos to be.

32. There is no dissolution, no creation, none in bondage, no pupilage, none desirous of liberation, none liberated; this is the absolute truth.
33. The absolute Advaita imagines itself to be the many; all objects are through It; hence the happiest thing is the condition of the absolute.

34. The existence of the variety (of experience) cannot be said to be identical with atman, nor in any way standing independent by itself;—nothing is separate or incorporate, thus say the knowers of the essence of things.

35. By the sages free from attachment, fear, anger, and well-versed in the secrets of the Veda, this ever one, the negation of the phenomenal, is regarded as the pure unconditioned (essence).

36. Therefore knowing It to be such, the mind should constantly be directed to the Advaita, having realized which (the enlightened) should walk the world like a block of (dead) matter.

37. The ascetic should place himself above praise, above the formality of salutation, above the rites consumated with the use of the word Svađhā, and should abandon himself entirely to circumstances, being above the mutable as well as the immutable.

38. Having realized the nature of the essence within and without, one should become the essence, should ever rest in it, and should be firm in it.

* The word Svađhā in the text refers to the ceremonies known as Svađhās. Every offering in that ceremony is accompanied by the utterance of that word. The sense is that the ascetic should renounce even these rites which are connected with the dead.
CHAPTER III.

(GAUDAPADA'S-KARIKA.)

Of the Advaita.

1. The Jīva betaking itself to devotion, believing all to be the result of evolution from Brahman, and therefore unchanging and unborn even before such evolution, is said to be of narrow intellect, inasmuch as it so believes.

2. Therefore, I begin to describe that which is infinite limitlessness of thought (sentiency), which is ever unborn, and which is equal everywhere; thus showing how, though appearing to give birth (to this variety of things) on all sides, it is not at all affected by any such thing.

3. Ātman is likened to ākāsa: being the totality of all Jivas put together like so many ghatākāsas, and being inclusive of the ghatas as well. This is the fittest illustration of evolution (from Brahman, if any).

4. As on the dissolution of ghatas, the ghatākāsa is merged in ākāsa, so Jīva is merged in ātman in the same manner.

5. As on any one portion of ākāsa intercepted in a jar, being soiled, so to speak, with dust, smoke, etc., all such intercepted portions are not soiled or affected, so the misery or happiness of one Jīva is not the misery or happiness of all.

6. Form, capacity, name, differ here, there, and everywhere; but that is not sufficient to imply any difference in ākāsa;—and the illustration may fully apply to Jīva.

7. As ākāsa portioned off by a jar, is neither a part nor an evolved effect of ākāsa, so is Jīva never a part or an evolved effect of ātman.

8. As ākāsa becomes soiled in the eye of the inexperienced, so does ātman become soiled in the eye of the ignorant.
9. Death, birth, motion, rest, position; in all these, as regards all Jivas, it is the same as in the case of akāra.

10. All entities (Jivas) are mere dream, being sent forth by the power of illusion in ātman, and nothing can show their reality whether they be all equal, superior, or inferior (to one another).

11. That which makes the sheaths, Rasa and others, as described in the Taittirīyaka, what they are, is the highest Jiva, fully described after the illustration of akāra.

12. In the pairs described in the chapter on Madhujñāna, the substance is the imparting knowledge of the absolute (as the ultimate fact of being), just as is the object in describing akāra as being under ground as well as in the stomach.

13. The oneness of Jiva and ātman in unity is praised, whereas variety or separateness is censured, which shows that this is the truth.

14. The assumed separateness of Jiva and ātman before evolution, is only metaphorical, with a view to (describe what is to) be, and does not at all deserve to be real.

15. Evolution as described by illustrations of earth, iron, sparks of fire, has another implication, for they are only means to the realization of the absolute; there being nothing like distinction.

16. There are three grades (āsrāmas) corresponding to three—lower, middle, and higher—powers of vision. This phase of devotion is taught for their use.
17. The advocates of duality, obstinate each in their own conviction, conflict with one another, whereas this conflicts with none, not even with them.

18. The reality is the advaita, duality is only its part. The dualists regard duality as real either way, whence this position of ours is not antithetical.

19. This the ever unborn appears as if with distinction only on account of maya, and for no other reason, for, if distinction were real the immortal would become mortal.

20. Of that being which is ever unborn, birth is predicated by some, but it is impossible that the unborn and the immortal could ever partake of the mortal.
25. Moreover, by the negation of samkhāti, the whole of the effects are negatived, and by the words ‘who can cause it to pass into birth’ is denied the whole of causality.

26. "It is not this, not that." As this explanation negatives every thing of it, employing pure incomprehensibility as reason, (it follows that) the ever unborn ever subsists self-luminous.

27. That which is, may appear to pass into birth, only through illusion, and not of itself; he who maintains the reality of this birth, must maintain also that the born is born again (and so on without end).

28. The non-esse never passess into birth either in reality or in illusion, for the son of a barren woman is born neither in reality nor in illusion.

29. As in dream the mind acts as if dual in character, through the power of mayā, so in the waking condition also it acts in the same manner through the same cause.

30. The mind though one appears as dual in dream, so also in the waking condition it, though single, appears dual through illusion.

31. The whole of duality, of whatever form, is simply a phenomenon of the mind, for it is never experienced when the mind is naught.

32. When it ceases from imagining, by a knowledge of the truth of Ātman, it becomes naught, and remains at rest for want of things to cognize.
33. Thought is declared ever free from all imaginings, unborn, inseparable from the knowable, and Brahman is the sole object of this thought,—the unborn knows the unborn.

34. The condition of the mind in trance, and therefore free from imaginings, and all light, should be carefully distinguished from sleep, for it is not like it.

35. In sleep the mind is simply overpowered, not so in trance, for then it has become fearless Brahman, all effulgence.

36. It is unborn, free from sleep and dream, without name and form, ever-effulgent, all thought; no form is necessary (for it).

37. It is beyond all kind of expression, free from all conception, all peace, eternal light, the highest trance, ever immovable, and above fear.

38. In that where no concepts arise there is nothing to apprehend or give up. Then thought is centred in atman—thought, formless and all peace.

39. That yoga is the real one which is (absolute, being) not in touch with anything; it is difficult to be approached by (so-called) yogins, for they shrink back from it, imagining fear where there is none.

40. To a yogin, are dependent on control of mind, fearlessness, destruction of misery, the light of knowledge, and eternal peace.
41. The mind can be controlled by untiring perseverance, equal to (that of one engaged in) emptying the ocean, drop by drop, with the tip of a straw of kusa-grass.

42. The mind diffused in the enjoyments of imagination, or lost in oblivious ease, should be brought back (to atman) by the proper means, for imagination and oblivion are both equally dangerous.

43. It should be turned back from imagination and enjoyment by a memory of misery;—it sees not the born on remembering all to be unborn.

44. The mind immersed in oblivion should be simply awakened; and when diffused in imagination, should be brought back (to atman). The intermediate condition should be known as that in which attachment exists in a potential form. When it has gained the condition of proper equilibrium it should not be disturbed.

45. It should not be allowed to indulge in the happiness (even) of that condition; but (the ascetic) should free himself from all attachment by proper discrimination. If the mind thus brought to a point should try to externalize itself, it should be unified with atman.

46. When the mind falls not into oblivion, nor is distracted by enjoyment, it is itself Brahman, being without action, and beyond relativity.

47. That happiness is described as centred in itself, all peace, containing liberation within itself, indescribable, the most sublime, the one unborn, (not apart from) the cognized, ever unborn in its turn, and itself that which is all thought (Brahman).

48. No Jiva is born, nor is its cause ascertained;—this indeed is the highest truth that "nothing is born."
CHAPTER IV.

(GAUDAPADA'S KARIKA.)

Of Quenching the Fire-brand.

1. I bow to that best of men who knew the akasa-like attributes as inseparable from the knowable, by knowledge resembling akasa.

2. I salute him who taught the yoga called aspara (that which is not in touch with anything, i.e., absolute), which conduces to the well-being of all, which is beneficent, free from dispute, and non-antithetical.

3. Some philosophers postulate evolution of being, others are proud in their conviction, of non-being, thus disputing each the conclusion of the other.

4. That which is, cannot not be, as that which is not, cannot also be; thus disputing they drift to the advaita and (unconsciously) imply that ajati (absolute non-evolution) is the truth.
9. By the nature of a thing is understood that which is complete in itself, that which is its very condition, that which is inborn, that which is not artificial, or that which does not cease to be itself.

10. All jivas are by nature free from decrepitude and decay, the very thought of these in any of the jivas believing themselves subject to them, is equal to an abandonment of their nature.

11. Those who regard the cause itself as the effect, admit the transformation of the cause into the effect. How could that which can be transformed into something be called unborn; or how can that which admits even of partial change be called permanent?

12. If it be explained that the inseparableness of the effect from the cause is all that is meant, then indeed the effect also ought to be as unborn as the cause; or if it be urged that the inseparableness of the cause from the effect is the meaning, how about the permanence of the cause?

13. There is no illustration to support the statement of those who say that effects are born of the unborn; and as to their being born of the born reconciliation is very difficult.

14. How can those who say that effect is the cause of the cause, and vice versa, maintain that either the cause or the effect is without beginning?

15. Those who maintain that the effect is the cause of the cause, and vice versa, would assert evolution after the manner of the birth of the father from the son.

16. You must determine the order in which cause and effect succeed each other, for if they be simultaneous they cannot be related to each other, like the two horns (of an animal).
17. The cause being produced the effect will not be definite; and an indefinite cause cannot produce any effect.

18. If the cause is produced from the effect and the effect from the cause, which of the two, dependent each on the other, is prior to the other?

19. The reply must lie in inability (to explain), or in ignorance (of the matter altogether), or in entire unjustifiability of the order of succession; in all which the learned only shed additional light on our theory of absolute non-evolution.

20. The illustration of seed and tree is itself matter of proof; anything which belongs to the same class as the thing of which something is to be proved, cannot be used as middle term in establishing that something of the thing in question.

21. The absence of the knowledge of antecedence and consequence brings into relief the theory of absolute non-evolution; for if a thing is said to be consequent it is absurd to say that its antecedent is unknowable.

22. Nothing is produced either of itself or of another, nor is anything in fact produced, whether it be being, non-being, or either.

23. From that which is without beginning, the cause cannot derive its birth, nor the effect, of itself; that which is known as causeless is without beginning as well.

24. Subjective impressions must have an objective cause, otherwise both ought to be non-existent. For this reason, as also on account of the presence of evil, the reality of objective experience accepted by philosophers (at variance with the advaita) is forced on all.
25. It is true that reason must assign a cause to subjective impressions; but arguments drawn from the nature of things point to the causlessness of the cause.

26. The mind does not relate itself to objects, nor does it allow them to reflect themselves in itself; for objects are unreal and their reflection is not apart from the mind.

27. The mind is never in relation to the cause, in any of the three periods of time; and it is not easy to see how it could conceive or receive false impressions without a cause.

28. Hence not only are objects cognized by the mind not produced, but also the mind that is supposed to cognize them. Those who regard it as produced, are gazing for a foot-mark in the sky.

29. The unborn is said to be born, but its very nature is to be ever unborn; and the nature of a thing can never be otherwise.

30. The world cannot be said to be without beginning and at the same time non-eternal; nor can liberation which has a beginning be eternal.

31. That which is naught at the beginning, and is so also at the end, necessarily does not exist in the present; objects are all like ordinary illusions though regarded as real.

32. The being used as means to some end of the objects of waking experience, comes to naught in dream. Hence on account of being with beginning and end they are certainly false and no more.
33. All things seen in dream are false, being seen within the body; for in so small a space, how could objects exist and be seen.

35. On being awake, the dreamer does not see anything of what had been the subject of conversation with friends (in the dream); nor does he possess anything he had then acquired.

36. The body active in dream is unreal, inasmuch as there is another (tangibly) apart from it; everything is unreal like this body, being only a creation of the mind.

37. On account of the similarity of perception, waking experience must be the cause of dream; and, it being so, waking experience must be relatively real to the dreamer.

38. All are entirely unborn, inasmuch as experience does not warrant the possibility of the birth of anything; and the production of the unreal from the real is quite impossible.

39. Being full of the unreal seen in waking experience, the dreamer re-enacts the same in dream; and the unreality seen in dream is, moreover, not seen in the waking condition.

40. The unreal as well as the real cannot have the unreal as their cause; nor can the real have the real as its cause; and how could the real be a cause of the unreal.
41. As through false knowledge one handles as real, things beyond the range of all possible waking experience, so, in dream, through false knowledge, one sees things possible only in that condition.

42. Causation is put forth by the wise only for those who being afraid of the absolute cessation of causality stick to the reality of things, from the warrant of their experience and from their fond attachment to forms.

43. Those who, afraid of absolute non-evolution, rely on their account of experience, and go astray, are not much affected by the evil results of their belief, though it is difficult to say they escape with perfect impunity.

44. As an elephant, called up by illusion, is said to exist on the warrant of experience, and on account of being the cause of action, so also are objects said to exist on the same grounds.

45. Thought—all peace and one, the ever unborn, immovable, and immaterial, appears as admitting of creative motion, and material existence.

46. Thus neither is the mind produced nor are the objects; those who know this are never deceived into false knowledge.

47. As motion makes a fire-brand appear straight, crooked, etc., so motion makes thought appear as perceiver, perceived, and the like.

48. The fire-brand is untouched by the appearance and is ever unborn (as such), for its motion is not at all real; similarly is thought untouched by appearance, and is ever unborn, its apparent motion being mere illusion.
49. The appearances of the fire-brand in motion do not come from without, nor do they result in anything other than the fire-brand at rest, though they do not appear to enter it.

50. They do not go out of the fire-brand because they are not of the class of substance. The same applies to thought inasmuch as appearance is common to both.

51—52. Appearances do not come from without when thought is in motion; they do not go out anywhere beyond the motion; nor do they enter thought. They do not go out because they do not partake of substantiality; they are always indescribable on account of their not being subject to the relation of cause and effect.

53. Substance is the cause of substance and things other than substance of things other than substance; but Jivas cannot be shown to be substance or things other than substance.

54. Thus objects are not born of the mind, nor the mind of objects, the wise thus betake themselves to absolute non-evolution, the entire negation of causality.

55. As long as there is the least faith in causality, cause and effect will continue to operate; that faith being destroyed, cause and effect are nowhere.

56. As long as there is faith in causality, the world is eternally present; this faith being destroyed the world is nowhere.
57. Everything is produced by the power of avidyā and nothing therefore is eternal. Everything again is unborn, being inseparable from Sat, and there is nothing therefore like destruction.

58. Those entities that are said to be produced are not produced in truth, their production is similar to that of an illusion, and illusion certainly is no reality.

59. From souls, all illusion, nothing cometh forth but sprouts of illusion, and these are neither permanent nor impermanent. The same applies to the existence of all beings.

60. All entities being absolutely unborn, cannot be said to be permanent or not; where in fact words fail it is impossible to enter into analysis.

61. As in dream the mind acts as if dual in character through the power of mayā, so in the waking condition also it acts in the same manner through the same cause.

62. The mind though one appears as dual in dream, so also in the waking condition it, though single, appears dual through illusion.

63. The dreamer going about in all ten directions sees the whole variety of Jivas born of eggs, perspiration, etc.

64. These, however, exist only in the mind of the dreamer, and are in no way apart from it; in the same manner this mind too is existent only to the dreamer.

* This is a familiar illustration, being borrowed from the performance of certain experts in legerdemain who produce illusive mango-trees, etc.
65-66. One going about in the ten directions, in the waking condition, sees the whole of the variety of Jivas born of eggs, perspiration, etc.; but these are existent only for the mind active in this condition, and are in no way apart from it;—the mind too should, in the same manner, be regarded as existent only for the seer of this condition.

67. Both are object of perception to each other, which of them can really be said to be? Both in fact are beyond the range of every rational instrument of knowledge, for these are possible only in and through them.

68-70. As the Jiva existent in dream is born or dead, so all Jivas are and are not. As the Jiva, all mayā, is born or dead, so all Jivas are and are not. As the Jiva created (by an illusionist) is born or dead, so all Jivas are and are not.

71. No Jiva is born nor is there any possibility of any such birth; that there is nothing is the highest truth.
72. The whole of experience consisting of perceiver and perceived is merely an imagination of the mind; hence the mind is described as not in relation with objects, eternal, and absolute.

73. That which exists only in imagination does not exist absolutely; and though it may continue to exist in accordance with the imagination of any other school of thought in absolute reality it does not.

74. It is unborn also in imagination, for, in reality, it is not even unborn; it is so imagined only relatively in reference to the positions of other schools.

75. (Men) have persistent belief only in pure unreality, for duality does not really exist. He who thus understands the non-existence of duality is never born, being beyond the range of causality.

76. In the absence of cause, superior, inferior, or middle the mind is not born; for whence could an effect follow without a cause?

77. The being unborn of the mind thus free from causality, is unconditioned and absolute; and the same is true of all, ever unborn, for it is all an objectivization of the mind.

78. Having known absolute non-existence of causality as the truth, and not finding any objective cause, one easily reaches that which is ever free from sorrow, desire, or fear.

79. As belief in the unreal attaches the mind to the unreal, knowledge of absolute non-evolution frees it from relativity and turns it away from the unreal.
80. The immutable condition is reached when the mind frees itself from relativity and self-objectization. This indeed is the field of the wise—It is the unconditioned, unborn, and one.

81. The ever unborn, awake, and dreamless, illumines itself of itself; it is the ever-illumined by its very nature.

82. By perception being limited to any one object, bliss is thrown back and misery is brought into relief; hence the Lord (is not known).

83. The childish miss it by predicating of it such things as existence, non-existence, existence and non-existence, absolute non-existence; derived respectively from their notion of change, absence of change, combination of both, or absolute negation.

84. He has seen all who has seen the Lord as untouched by any of these predicates, which serve only to hide him from the seer.

85. Having obtained the whole of omniscience, and that condition of a Brāhmaṇa which is one and without beginning, middle or end,—what remains there to be desired?

86. This is the highest humility of the Vipra, this is the ultimate and natural pacification, this is the natural introvision of the senses,—who knows thus acquires peace.

87. Duality consisting of object and subject is a creation of the external senses; and the same without object but consisting of subject is also nothing else than another phase of the senses.
88. That which has neither subject nor object is that which is beyond experience,—the wise call these three—knowledge, knowable, and the absolute.

89. The threefold knowable and knowledge, being known one after the other, the man of high intellect at once realizes everywhere the condition which is all thought.

90. The preliminary things to be known, such as the thing to be avoided, the thing to be grasped, the thing to be acquired, the thing to be matured, are all, except the thing to be known, mere forms of imagination.

91. All attributes must, by nature, be regarded as without beginning like ákáka; for there is no variety of any form at any place.
96. Thought is described as that which itself unborn does not relate itself to attributes themselves equally unborn; and it is said to be unconditioned inasmuch as it is thus beyond relativity.

97. The least idea of variety in the mind of the ignorant bars all approach to the unconditioned; not to say anything of its preventing the destruction of that which keeps it hidden.

98. Entities (attributes) have never been in any relation with the obstruction, being entirely pure by nature; they are all light and ever liberated from the beginning, and are describeful knowable only because they are all thought.

99. Thought in the enlightened whose effulgence is everywhere never relates itself to objects, nor do attributes or knowledge relate themselves to anything. This however is not the same as that which is held by the Bauddhas.
THE
MÂNDUKYOPANISHAD
WITH
GAUDAPÂDA'S KÂRIKÂS
AND THE
BHÂSHYA OF S'ANKARA.

TRANSLATED INTO ENGLISH
BY
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PREFACE.

EARLY in 1890, Col. H. S. Olcott, President of the Theosophical Society and Mr. Bertram Keightley, General Secretary of the Indian Section of the Theosophical Society, requested me to undertake the following translation of the Māṇḍūkya and the several commentaries accompanying the same. Dewan Bahadur S. Subramania Iyer of the Madras High Court had offered a handsome amount towards meeting the expenses of this work, and as I found that this gentleman as well as my friends Col. Olcott and Mr. Keightley were desirous that I should undertake the translation, I closed with the offer. I have used the Māṇḍūkya, Bhāṣya and Kārikās as published in Mr. Apte's A'ṇāndā'srama Series, as the text of my translation. The Upanishad alone has been translated before by abler hands, but so far as I know the Bhāṣya of Ś'ankara and the Kārikās of Gaudapāda have not before been rendered into English. I am sure the Māṇḍūkya will be much better understood in the light of these commentaries, and it will be proved ere long that the generous gentleman who conceived the idea of accomplishing this work has rendered valuable service to the cause of literature and philosophy in general.

BARODA,

21st May, 1894.

M. N. DVIVEDI.
आगम-शास्त्र

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वधिप्रस्तो विशुद्धिवो द्वान्तः प्रजस्तु, तेन्द्रः ।
घनप्रजस्तथा प्राणा एका, एव त्रिष्क विष्ठः ॥ १ ॥

[ जब बाहर का आनंद होता है, तब उसे ही विचार, विचार कहते हैं, जब अन्तर का आनंद होता है तब उसे ही तपस्वि कहते हैं, जब एकादशी हुई माता हो जाती है, तब उसे ही प्रकरण कहते हैं — एक ही प्रकरण को तीन स्थितियाँ हैं ॥ १ ॥]

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दक्षिणाशिरस्वरूप विवधो मनस्यतन्त्र तेन्द्रः ।
आकारे च हूँवि प्रातिभव्यं वेत्ते व्यवस्थितः ॥ २ ॥

[ दाहिंद्री बाहर के तमाम विवध हैं, मन के भीतर तेंद्र है, आकाश और हृदय में प्रकरण है — इस प्रकरण एक ही प्रकरण तीन प्रकरण के अंदर स्थित है ॥ २ ॥]

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विवधो हि स्युल्मुनिन्ति तेन्द्रः प्रविवर्तनमुक ।
आनवधितुमया तथा प्रातिभव्यं भोगं निष्क्रियः ॥ ३ ॥

[ विवध तिथि स्युल का भोग लगाता है, तेंद्र भोग का भोग है तथा प्रकरण आनन्द का भोग है । इस प्रकरण तीन प्रकरण के भोग की आनन्द चाहिए ॥ ३ ॥]
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