

Māṇḍūkya Upaniṣad

- with selected verses from Gauḍapāda Kārikā

Prayer Verse

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्-तनूभिः व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्-दधातु । ॐ शान्तिः शान्तिः शान्तिः ॥

bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ | bhadraṃ paśyemākṣabhiryajatrāḥ | sthirairāṅgaistuṣṭuvāmsas-tanūbhiḥ
vyaśema devahitaṃ yadāyuh |

svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ | svasti nastārksyo ariṣṭanemiḥ | svasti no bṛhaspati-
dadhātu | om śāntiḥ śāntiḥ śāntiḥ ||

Devāḥ – Oh Gods; karṇebhiḥ – with our ears; bhadraṃ – auspicious; śṛṇuyāma – may we listen; yajatrāḥ – Oh Yajatras; akṣabhiḥ – with eyes; bhadraṃ – auspicious; paśyema – may we see; sthiraiḥ – with healthy; aṅgaiḥ – organs; tanūbhiḥ – by the bodies; tuṣṭuvāmsaḥ – praising; yadāyuh – the full life given; devahitaṃ – for good of devas; vyaśema - may we engage;

vṛddhaśravāḥ – exalted (famous); indraḥ – God Indra; naḥ – to us; svasti (dadhātu) – may give well being; viśvavedāḥ – the all knowing; pūṣā – sun; naḥ – to us; svasti (dadhātu) – may give well being; ariṣṭanemiḥ – one for whom there are no obstacles in movement; tārkṣyaḥ – Garuḍa; naḥ – to us; svasti (dadhātu) – may give well being; bṛhaspati – Bṛhaspati; naḥ – to us; svasti – well being; dadhātu – may give; om śāntiḥ śāntiḥ śāntiḥ – let there be peace, peace, peace.

Oh Gods! May we always hear with our ears what is auspicious. Oh Yajatras! May we always see with our eyes what is auspicious. May we live, with healthy limbs and bodies, our full life span, praising the devatās and doing good to please them. May Indra of great fame, the all-knowing and nourishing Sun, Garuḍa, the one who knows no obstacles in his flight and Bṛhaspati, the protector of our intellect bless us with well-being and auspiciousness. Om Peace Peace Peace.

Mandukya Upanishad: Verses 1-7

1. Plurality is Nothing But OM

ॐ इति एतत् अक्षरम् इदम् सर्वम् तस्य उपव्याख्यानम् । भूतम् भवत् भविष्यत् इति सर्वम् ओंकारः एव । यत् च अन्यत् त्रिकाल-अतीतम् तत् अपि ओंकारः एव ॥ १ ॥

om iti etat akṣaram idam sarvam tasya upavyākhyānam | bhūtam bhavat bhaviṣyat iti sarvam omkāraḥ eva | yat
ca anyat trikāla-atītam tat api omkāraḥ eva || 1 ||

OM, the word, is all this, the whole universe. A clear explanation of this [is started with]: All that is past, present and future is, indeed, OM. And whatever else there is, beyond the threefold periods of time - that also is verily OM.

2. Brahman is Verily OM

सर्वम् हि एतत् ब्रह्म अयम् आत्मा ब्रह्म सः अयम् आत्मा चतुष्पात् ॥२॥

sarvam hi etat brahma ayam ātmā brahma saḥ ayam ātmā catuspāt ||2||

All this is, indeed, Brahman. This Atman is Brahman. This same Atman has four quarters.

3. Waking State Consciousness

जागरित-स्थानः बहिः-प्रज्ञः सप्त-अङ्गः एकोन-विंशति-मुखः स्थूल-भुक् वैश्वानरः प्रथमः पादः ॥३॥

jāgarita-sthānaḥ bahiḥ-prajñāḥ sapta-aṅgaḥ ekona-viṃśati-mukhaḥ sthūla-bhuk vaiśvānaraḥ prathamāḥ pādāḥ
||3||



The first quarter is called Vaiśvānara, whose sphere of activity is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and who is the experiencer of gross objects.

4. Dream State Consciousness

स्वप्न-स्थानः अन्तः-प्रज्ञः सप्त-अङ्गः एकोन-विंशति-मुखः प्रविविक्त-भुक् तैजसः द्वितीयः पादः ॥४॥

svapna-sthānaḥ antaḥ-prajñāḥ sapta-aṅgaḥ ekona-vimśati-mukhaḥ pravivikta-bhuk taijasaḥ dvitīyaḥ pādaḥ ||4||

The second quarter is Taijasa, whose sphere of activity is the dream state, who is conscious of internal objects, who is endowed with seven limbs and nineteen mouths and who is the experiencer of subtle objects.

5. Deep Sleep Consciousness

यत्र सुप्तः न कञ्चन कामम् कामयते । न कञ्चन स्वप्नम् पश्यति । तत् सुषुप्तम् । सुषुप्त-स्थानः एकी-भूतः प्रज्ञान-घनः एव आनन्द-मयः हि आनन्द-भुक् चेतो-मुखः प्राज्ञः तृतीयः पादः ॥५॥

yatra suptaḥ na kañcana kāmam kāmayate | na kañcana svapnam paśyati | tat suṣuptam | suṣupta-sthānaḥ ekī-bhūtaḥ prajñāna-ghanaḥ eva ānanda-mayaḥ hi ānanda-bhuk ceto-mukhaḥ prājñaḥ ṛtīyaḥ pādaḥ ||5||

That is the state of deep sleep wherein the sleeper does not entertain any desire for any object of desire and does not see any dream. The third quarter is Prājña, whose sphere is deep sleep, in whom all experiences become undifferentiated, who is, verily, a mass of consciousness, who is full of ananda, is an experiencer of ananda and who is the gate leading to the experience [of dreaming and waking].

6. The Causal Consciousness

एषः सर्व-ईश्वरः । एषः सर्व-ज्ञः । एषः अन्तर्यामी । एषः योनिः सर्वस्य । प्रभव-अप्ययौ हि भूतानाम् ॥६॥

eṣaḥ sarva-īśvaraḥ | eṣaḥ sarva-jñāḥ | eṣaḥ antaryāmī | eṣaḥ yoniḥ sarvasya | prabhava-apyayau hi bhūtānām ||6||

This one is the Lord of all. This one is the Knower of all. This one is the inner Controller. This one is the Source of all; this very one is certainly from whom all beings have come and where they go back.

7. The Fruit of the Process of “Negation”

न अन्तः-प्रज्ञम् न बहिः-प्रज्ञम् न उभयतः-प्रज्ञम् न प्रज्ञान-घनम् न प्रज्ञम् न अप्रज्ञम् । अदृष्टम् अव्यवहार्यम् अग्राह्यम् अलक्षणम् अचिन्त्यम् अव्यपदेश्यम् एक-आत्म-प्रत्यय-सारम् प्रपञ्च-उपशमम् शान्तम् शिवम् अद्वैतम् चतुर्थम् मन्यन्ते । सः आत्मा सः विज्ञेयः ॥७॥

na antaḥ-prajñam na bahiḥ-prajñam na ubhayataḥ-prajñam na prajñāna-ghanam na prajñam na aprajñam | adrṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam eka-ātma-pratyaya-sāram prapañca-upaśamam śāntam śivam advaitam caturtham manyante | saḥ ātmā saḥ vijñeyaḥ ||7||

They recognize the fourth to be that which is not conscious of the inner world, nor conscious of the outer world, nor conscious of either, nor a mass of consciousness. It is not conscious nor is it unconscious. It is unseen, beyond empirical dealings, cannot be grasped, without any ground for inference, not available as an object of thought and not an object of expression by words. [It is to be understood as] the one and same atman that obtains in the three states. It is the one in whom the entire universe is resolved; It is unchanging, auspicious and non-dual. That is atman and that has to be understood.



Gaudapada's Karika

Chapter 1 – Āgama Prakaraṇa (Chapter based on the Vedic Text)

17. Turiya - the Error of “Dream”

प्रपञ्चः यदि विद्येत निवर्तेत न संशयः । माया-मात्रम् इदम् द्वैतम् अद्वैतम् परमार्थतः ॥१७॥

prapañcaḥ yadi vidyeta nivarteta na saṁśayaḥ | māyā-mātram idam dvaitam advaitam paramārthataḥ ||17||

There is no doubt that if the phenomenal universe were [really] existing, then certainly it would continue to be (it would never disappear). [But] this universe of duality is just Māyā; in reality [there is only] non duality.

Chinmaya: If the perceived world were (actually) Real, then it would never disappear. (But since it does...) This dual world can only be an appearance. Non-duality alone can be the Supreme Reality.

18. “Dream Lion” Needed to Awaken Us!

विकल्पः विनिवर्तेत कल्पितः यदि केन चित् । उपदेशात् अयम् वादः । ज्ञाते द्वैतम् न विद्यते ॥१८॥

vikalpaḥ vinivarteta kalpitaḥ yadi kena cit | upadeśāt ayam vādaḥ | jñāte dvaitam na vidyate ||18||

The duality (of teacher, taught and the scriptures) would disappear if it had been imagined by anyone. This statement [involving duality, vikalpa] is for the sake of instruction. Duality ceases to exist when [Reality] is known.

Chinmaya: Diversity would disappear, if it is imagined (or projected) (kalpita) by anyone. This explanation is for purposes of teaching; for duality ceases to exist after realisation.

Mandukya Upanishad – Verses 8-12

8. Symbolism of the Letters of “OM”

सः अयम् आत्मा अधि-अक्षरम् ओं-कारः । अधि-मात्रम् पादाः । मात्राः च पादाः । अ-कारः उ-कारः म-कारः इति ॥८॥

saḥ ayam ātmā adhi-akṣaram oṃ-kāraḥ | adhi-mātram pādāḥ | mātrāḥ ca pādāḥ | a-kāraḥ u-kāraḥ ma-kāraḥ iti ||8||

That same Atman centered on the syllable OM is OM. Presented in terms of letters [constituting OM], the quarters [of atman] are the letters [of OM] and the letters are the quarters. [The letters are] A, U and M.

9. “A” – The First Letter: Viśva

जागरित-स्थानः वैश्वानरः अ-कारः । प्रथमा मात्रा । आप्तेः आदि-मत्त्वात् वै आप्नोति ह वै सर्वान् कामान् आदिः च भवति यः एवम् वेद ॥९॥

jāgarita-sthānaḥ vaiśvānaraḥ a-kāraḥ | prathamā mātrā | āpteḥ ādi-mattvāt vai āpnoti ha vai sarvān kāmān ādiḥ ca bhavati yaḥ evam veda ||9||

Vaiśvānara, whose sphere of activity is the waking state, is the letter A, because of the similar feature [between the two] - pervasiveness or being the first. He who knows thus obtains all objects of desires and becomes the foremost [among great people].

10. “U” – The Second Letter: Taijasa

स्वप्न-स्थानः तैजसः उ-कारः । द्वितीया मात्रा । उत्कर्षात् उभयत्वात् वै उत्कर्षति ह वै ज्ञान-सन्ततिम् समानः च भवति न अस्य अब्रह्म-वित् कुले भवति यः एवम् वेद ॥१०॥

svapna-sthānaḥ taijasaḥ u-kāraḥ | dvitīyā mātrā | utkarṣāt ubhayatvāt vai utkarṣati ha vai jñāna-santatim samānaḥ ca bhavati na asya abrahma-vit kule bhavati yaḥ evam veda ||10||

Taijasa, whose sphere of activity is the dream state, is the second letter U, because of the similarity [between the two] – coming later or intermediate position. He who knows thus increases the continuity



of knowledge, becomes equal [towards others]. No one is born in his family who is not a knower of Brahman.

11. “M” – The Third Letter: Prājña

सुषुप्त-स्थानः प्राज्ञः म-कारः । तृतीया मात्रा । मितेः अपीतेः वा मिनोति ह वै इदम् सर्वम् अपीतिः च भवति यः एवम् वेद ॥११॥
suṣupta-sthānaḥ prājñaḥ ma-kāraḥ | tṛtīyā mātrā | miteḥ apīteḥ vā minoti ha vai idam sarvam apītiḥ ca bhavati yaḥ evam veda ||11||

Prājña, whose sphere is deep sleep, is the third letter M, because both are measured [by it] and also because in it both are absorbed [or become one]. He who knows this is able to measure all this [universe] and becomes the place of absorption [of all].

12. “Amātra” – The Fourth Letter: Turīyaḥ

अमात्रः चतुर्थः अव्यवहार्यः प्रपञ्च-उपशमः शिवः अद्वैतः । एवम् ओं-कारः आत्मा एव । संविशति आत्मना आत्मानम् यः एवम् वेद ॥१२॥
amātraḥ caturthaḥ avyavahāryaḥ prapañca-upaśamaḥ śivaḥ advaitaḥ | evam oṃ-kāraḥ ātmā eva | saṃviśati ātmanā ātmānam yaḥ evam veda ||12||

The Fourth [Turīya] is without parts and not available for any empirical transaction; It is where the phenomenal world is resolved; It is auspicious and non-dual. This OM is verily Ātman. He who knows thus enters into Ātman through his own self.

|| iti māṇḍūkyaopaniṣat samāptā ||

Gaudapada's Karika

Chapter 2 – Vaitathya Prakaraṇa (The Chapter on Unreality)

4. Objects are Perceived in Both States

अन्तः-स्थानात् तु भेदानाम् तस्मात् जागरिते स्मृतम् । यथा तत्र तथा स्वप्ने संवृत-त्वेन भिद्यते ॥४॥
antaḥ-sthānāt tu bhedānām tasmāt jāgarite smṛtam | yathā tatra tathā svapne saṃvṛta-tvena bhidyate ||4||

As the different objects in dream state are unreal, because they are perceived, for the same reason, the objects seen in the waking state are also unreal. Therefore unreality of objects is accepted for objects in waking state as well. However, they [objects in dream and waking] differ because [the dream objects] are confined within the limited space of body.

Chinmaya: The different objects perceived in dream are false; so, those perceived in waking are also just as false. What is true for dream, is true for the waking, in spite of the fact that the objects differ.

6. The Unreality of the Waking State

आदौ अन्ते च यत् न अस्ति वर्तमाने अपि तत् तथा । वितथैः सदृशाः सन्तः अवितथाः इव लक्षिताः ॥६॥
ādau ante ca yat na asti vartamāne api tat tathā | vitathaiḥ sadṛśāḥ santaḥ avitathāḥ iva lakṣitāḥ ||6||

[Also] that which does not exist in the beginning and in the end is equally so in the present. Even though [the objects seen in waking state] are unreal, being like illusions [such as mirage water, because they have no existence in beginning and in the end], still they are ascertained as though they are real.

Chinmaya: i) That which is non-existing in the beginning and end, is necessarily the same even in the middle. ii) Objects are illusions if they are “seen”; yet, they are regarded as though they are Real.

7. Utility is No Proof of Reality

स-प्रयोजनता तेषाम् स्वप्ने विप्रतिपद्यते । तस्मात् आदि-अन्त-वत्-त्वेन मिथ्या एव खलु ते स्मृताः ॥७॥
sa-prayojanatā teṣām svapne vipratipadyate | tasmāt ādi-anta-vat-tvena mithyā eva khalu te smṛtāḥ ||7||



Their usefulness [of the objects of waking experience] is contradicted in dream. Therefore, because they have a beginning and an end, they are rightly accepted as being unreal.

9. The “Inner & Outer Consciousness” Within Dream

स्वप्न-वृत्तौ अपि तु अन्तः-चेतसा कल्पितम् तु असत् । बहिः-चेतः-गृहीतम् सत् दृष्टम् वैतथ्यम् एतयोः ॥९॥

svapna-vṛttau api tu antaḥ-cetasā kalpitam tu asat | bahiḥ-cetaḥ-gr̥hītam sat dr̥ṣṭam vaitathyam etayoḥ ||9||

Again, within the dream [there seems to be a distinction between] what is imagined inside by the mind, which is unreal and whatever is perceived outside [earlier] by the mind, which is real; but [in reality] both are known to be unreal.

Chinmaya: Even in the dream state itself, that which the inner consciousness dreams is considered to be unreal; while that of outer consciousness is deemed real. But their “seen”-ness makes them both unreal.

11. Who is their Cognizer and Support?

उभयोः अपि वैतथ्यम् भेदानाम् स्थानयोः यदि । कः एतान् बुध्यते भेदान् । कः वै तेषाम् विकल्प-कः ॥११॥

ubhayoḥ api vaitathyam bhedānām sthānayoḥ yadi | kaḥ etān budhyate bhedān | kaḥ vai teṣām vikalpa-kaḥ ||11||

If [you say] the objects in both waking and dreaming are unreal, who perceives all these objects and who indeed is their maker?

13. How Does Self “Imagine Itself”?

विकरोति अपरान् अभवान् अनन्तान् चित्त-व्यवस्थितान् । नियतान् च बहिः-चित्तः एवम् कल्पयते प्रभुः ॥१३॥

vikaroti aparān abhāvān anantān citta-vyavasthitān | niyatān ca bahiḥ-cittaḥ evam kalpayate prabhuḥ ||13||

The Lord, brings to manifestation all empirical worlds which are existing within His mind. Turning outward, He creates the ordained objects [ie: falling within the order]. This is how the Lord brings about [projects, imagines] the universe.

Chinmaya: Diversification of mundane objects occurs as follows: i) within the mind, as existing desires and imaginations; ii) outside by the outward mind as well-defined objects. In this way, the Self (as Lord) “imagines Itself”.

14. “The Time Frames are Different”

चित्त-कालाः हि ये अन्तः तु द्वय-कालाः च ये बहिः । कल्पिताः एव ते सर्वे विशेषः न अन्य-हेतुकः ॥१४॥

citta-kālāḥ hi ye antaḥ tu dvaya-kālāḥ ca ye bahiḥ | kalpitāḥ eva te sarve viśeṣaḥ na anya-hetukaḥ ||14||

Objects that exist internally, as long as the thought of them lasts, and objects that are perceived outside and can be recognized at two points in time, are all but kalpita. There is no other basis for differentiating one from the other.

Chinmaya: What is internal exists as long as its thought lasts, but what is external exists between two points of time. Reply: These are all just fanciful imaginations only. Their distinction has no cause other than pure fancy!

15. “The Appearance is Totally Different”

अव्यक्ताः एव ये अन्तः तु स्फुटाः एव च ये बहिः । कल्पिताः एव ते सर्वे विशेषः तु इन्द्रिय-अन्तरे ॥१५॥

avyaktāḥ eva ye antaḥ tu sphuṭāḥ eva ca ye bahiḥ | kalpitāḥ eva te sarve viśeṣaḥ tu indriya-antare ||15||

Those objects that are seen vaguely within the mind and those that are perceived clearly outside, are all Kalpita (fanciful imaginations). The difference lies in the organs of perception alone.



17. Rope-Snake Analogy for Projection

अनिश्चिता यथा रज्जुः अन्धकारे विकल्पिता । सर्प-धारा-आदिभिः भावैः तत्-वत् आत्मा विकल्पितः ॥१७॥

aniścitā yathā rajjuḥ andhakāre vikalpitā | sarpa-dhārā-ādibhiḥ bhāvaiḥ tat-vat ātmā vikalpitaḥ ||17||

As a rope lying in darkness, whose nature is not well ascertained, is imagined [or mistaken] to be a snake or a line of water, so also is atman imagined in various ways.

Chinmaya: When we have inadequate knowledge of a rope, it is imagined in the darkness to be a snake, or a water-line, or a stick. So also the Self is imagined in various ways.

18. Knowledge Removes the Error

निश्चितायाम् यथा रज्ज्वाम् विकल्पः विनिवर्तते । रज्जुः एव इति च अद्वैतम् तत्-वत् आत्म-विनिश्चयः ॥१८॥

niścitāyām yathā rajjvām vikalpaḥ vinivartate | rajjuḥ eva iti ca advaitam tat-vat ātma-viniścayaḥ ||18||

As all misconceptions about the rope go away and the rope alone remains when its real nature is ascertained in the form 'it is nothing but a rope', so also is the definite knowledge about the nature of Atman.

29. How “Belief Systems” take Root

यं भावम् दर्शयेत् यस्य तम् भावम् सः तु पश्यति । तम् च अवति सः भूत्वा असौ तत्-ग्रहः समुपैति ग्राम् ॥२९॥

yaṁ bhāvam darśayet yasya tam bhāvam saḥ tu paśyati | tam ca avati saḥ bhūtvā asau tat-grahaḥ samupaiti grām ||29||

Anyone to whom a teacher may show a particular thing [as the truth] sees that alone. And that thing protects him as he is committed to this entirely. The thing he is committed to reaches him [makes him become one with it].

Chinmaya: One to whom some teacher has shown some idea, that same idea alone he adopts as his Belief (Self). That belief he clings on to, as it “protects” him. Exclusivity of that idea takes possession over him.

32. The Benchmark of Non-duality

न निरोधः न च उत्पत्तिः न बद्धः न च साधकः । न मुमुक्षुः न वै मुक्तः इति एषा परमार्थता ॥३२॥

na nirodhaḥ na ca utpattiḥ na baddhaḥ na ca sādhaḥ | na mumukṣuḥ na vai muktaḥ iti eṣā paramārthatā ||32||

There is no resolution [of the world], no creation [of the world], no one bound, and no one striving for liberation, no one desirous of liberation and no one free from bondage. This is the highest truth.

35. The Realisation of Non-Duality

वीत-राग-भय-क्रोधैः मुनिभिः वेद-पारगैः । निर्विकल्पः हि अयम् दृष्टः प्रपञ्च-उपशमः अद्वयः ॥३५॥

vīta-rāga-bhaya-krodhaiḥ munibhiḥ veda-pāragaiḥ | nirvikalpaḥ hi ayam dr̥ṣṭaḥ prapañca-upaśamaḥ advayaḥ ||35||

This atman which is free from any division, in which all experiences of the entire world resolve, and which is non dual, is understood by contemplative and discriminating people, who have gone through study of Sastras, and who are free from binding desire, fear and anger.

38. The Non-dual Ideal in Practice

तत्त्वम् आध्यात्मिकम् दृष्ट्वा तत्त्वम् दृष्ट्वा तु बाह्यतः । तत्त्वी-भूतः तत्-आरामः तत्त्वात् न प्रच्युतः भवेत् ॥३८॥

tattvam ādhyātmikam dr̥ṣṭvā tattvam dr̥ṣṭvā tu bāhyataḥ | tattvī-bhūtaḥ tat-ārāmaḥ tattvāt na pracyutaḥ bhavet ||38||



The Reality is seen as the essence of one's being; It is seen as the essence of the external world; being one with the Reality and delighting in It; he never deviates from the Reality.

Gaudapada's Karika

Chapter 3 – Advaita Prakaraṇa (The Chapter on Non-Duality)

1. Keeping the Intellect Open

उपासना-आश्रितः धर्मः जाते ब्रह्मणि वर्तते । प्राक् उत्पत्तेः अजम् सर्वम् तेन असौ कृपणः स्मृतः ॥१॥

upāsana-āśritaḥ dharmah jāte brahmaṇi vartate | prāk utpatteḥ ajam sarvam tena asau kṛpaṇaḥ smṛtaḥ ||1||

The seeker [jīva] of Brahman who has taken to upasana, [thinks he now] exists in Brahman which is born [ie: duality for him is true]. [He believes that] before creation [of himself and the world], all this was the birthless Brahman [and through upasana he will regain Brahman]. For that reason, he is considered to be miser [in using his buddhi].

3. Introducing the Pot-Space Simile

आत्मा हि आकाश-वत् जीवैः घट-आकाशैः इव उद्यतः । घट-आदि-वत् च सङ्घातैः जातः एतत् निदशनम् ॥३॥

ātmā hi ākāśa-vat jīvaiḥ ghaṭa-ākāśaiḥ iva udyataḥ | ghaṭa-ādi-vat ca saṅghātaiḥ jātaḥ etat nidaśanam ||3||

Atman is [as though] born in the form of jivas, in the same way as space is [as though] born in the form of pot-spaces. Just like pot, etc [is born from akasa, atman seems to be born] in the form of composite things [like body mind sense complex, etc.]. This is the illustration [used by Sruti] with reference to birth.

Chinmaya: The Atman, like total space, is one; but as individual Jeevas, like the many pot-spaces, is It referred to (or appears as); and, as we have pots and other objects (in Space), so we have a conglomerate of bodies (in Atman). With regard to their origin (of many from the One), this is the illustration (that clarifies it).

4. When the Pot Breaks – the Implications

घट-आदिषु प्रलीनेषु घट-आकाश-आदयः यथा । आकाशे सम्प्रलीयन्ते तत्-वत् जीवाः इह आत्मनि ॥४॥

ghaṭa-ādiṣu pralīneṣu ghaṭa-ākāśa-ādayaḥ yathā | ākāśe sampraliyante tat-vat jīvāḥ iha ātmani ||4||

Just as the pot spaces confined within the pot, etc. disappear in space when the pot, etc. are destroyed, similarly, the jivas disappear here in atman [when the aggregate of body mind sense disintegrate].

5. Jivas are Many, Atman is One

यथा एकस्मिन् घट-आकाशे रजः-धूम-आदिभिः युते । न सर्वे सम्प्रयुज्यन्ते तत्-वत् जीवाः सुख-आदिभिः ॥५॥

yathā ekasmin ghaṭa-ākāśe rajaḥ-dhūma-ādibhiḥ yute | na sarve samprayujyante tat-vat jīvāḥ sukha-ādibhiḥ ||5||

Just as, when one pot space is polluted by dust, smoke, etc., all the pot spaces are not tainted [by dust, smoke, etc.] similarly, [all] jivas are not affected by joys, miseries, etc. [of one jiva].

7. Modifications or Parts are Many, Atman is One

न आकाशस्य घट-आकाशः विकार-अवयवौ यथा । न एव आत्मनः सदा जीवः विकार-अवयवौ तथा ॥७॥

na ākāśasya ghaṭa-ākāśaḥ vikāra-avayavau yathā | na eva ātmanaḥ sadā jīvaḥ vikāra-avayavau tathā ||7||

As the [empirical] pot space is neither a modification nor a part of akasa (total space), so the jiva is never a modification nor a part of atman.

9. The Value of the “Space” Simile



मरणे सम्भवे च एव गति-आगमनयोः अपि । स्थितौ सर्व-शरीरेषु आकाशेन अविलक्षणः ॥९॥

marañe sambhave ca eva gati-āgamanayoḥ api | sthitau sarva-śarīreṣu ākāśena avilakṣaṇaḥ ||9||

Atman is not in any way different from space with reference to its birth and death, as well as its going and coming [travelling to lokas and coming back] and Its existence in all bodies.

12. Brhadaranyaka Upanishad

द्वयोः द्वयोः मधु-ज्ञाने परम् ब्रह्म प्रकाशितम् । पृथिव्याम् उदरे च एव यथा आकाशः प्रकाशितः ॥१२॥

dvayoḥ dvayoḥ madhu-jñāne param brahma prakāśitam | pṛthivyām udare ca eva yathā ākāśaḥ prakāśitaḥ ||12||

As it is shown that space in the earth and the stomach are the same, similarly, in the Madhu - Brahmana [of Brhadaranyaka Upanishad] Brahman is shown to be the same with reference to the pairs [using Adhidaiva, Adhyātma, Adhibhūta standpoints].

Chinmaya: With reference to the “duals” (macro and micro) described in Madhu Brahmana, the Supreme Brahman is revealed in both of them. Even as earth (macro) or as stomach (micro), the same Space is demonstrated to exist in both.

16. Catering for Three Stages of Understanding

आश्रमः त्रि-विधाः हीन-मध्य-उत्कृष्ट-दृष्टयः । उपासना उपदिष्टा इयम् तत्-अर्थम् अनुकम्पया ॥१६॥

āśramaḥ tri-vidhāḥ hīna-madhya-utkr̥ṣṭa-dr̥ṣṭayaḥ | upāsanā upadiṣṭā iyam tat-arthaṁ anukampayā ||16||

There are three types of people [in terms of their capacity to know]: inferior, intermediate and superior. This upasana is prescribed for their benefit [by Sruti], out of compassion.

18. Duality – An Effect of Non-Duality

अद्वैतम् परमार्थः हि । द्वैतम् तत्-भेदः उच्यते । तेषाम् उभयथा द्वैतम् । तेन अयम् न विरुध्यते ॥१८॥

advaitam paramārthaḥ hi | dvaitam tat-bhedaḥ ucyate | teṣāṁ ubhayathā dvaitam | tena ayam na virudhyate ||18||

Non-duality is the ultimate Reality while Duality is thought of as its effect or product. Dualists see duality in both Reality and world; Therefore, our view does not clash with theirs.

21. Intrinsic Nature Never Changes

न भवति अमृतम् मर्त्यम् । न मर्त्यम् अमृतम् तथा । प्रकृतेः अन्यथा-भावः न कथञ्चित् भविष्यति ॥२१॥

na bhavati amṛtam martyam | na martyam amṛtam tathā | prakṛteḥ anyathā-bhāvaḥ na kathañcit bhaviṣyati ||21||

The immortal cannot become mortal, nor can the mortal become immortal. For it is never possible for a thing to change its nature.

39. The Yogis or “Srishti-Drishti Vada” Students

अस्पर्श-योगः वै नाम दुर्दर्शः सर्व-योगिभिः । योगिनः बिभ्यति हि अस्मात् अभये भय-दर्शिनः ॥३९॥

asparśa-yogaḥ vai nāma durdarśaḥ sarva-yogibhiḥ | yoginaḥ bibhyati hi asmāt abhaye bhaya-darśinaḥ ||39||

This yoga, that is referred to as untouched by anything, is difficult to see by all yogis. For the yogis, entertaining fear where there is no fear, are afraid of it.

Chinmaya: This Yoga, familiarly known as “Contactless Yoga”, is difficult to be attained by all seekers. The Yogis are afraid of this path (“Asparsha Yoga”), seeing fear in the only place where there is none! Depending upon the control of their mind, all such Yogis strive for fearlessness, destruction of misery, etc.



44. लये सम्बोधयेत् चित्तम् विक्षिप्तम् शमयेत् पुनः । स-काषायम् विजानीयात् सम्प्राप्तम् न च आलयेत् ॥४४॥

laye sambodhayet cittam vikṣiptam śamayet punaḥ | sa-kāṣāyam vijāniyāt samprāptam na ca ālayet ||44||

My one wake up when the mind is entering into state of sleep; may one bring back the distracted mind into tranquillity again; may one understand that the mind is tinged with kasaya [latent desires]. When the mind is resolved, may one not make it think about something else.

45. Discrimination Keeps Away Attachment

न आस्वादयेत् सुखम् तत्र निःसङ्गः प्रज्ञया भवेत् । निश्चलम् निश्चलः चित्तः एकी-कुर्यात् प्रयत्नतः ॥४५॥

na āsvādayet sukham tatra niḥsaṅgaḥ prajñayā bhavet | niścalam niścalaḥ cittaḥ ekī-kuryāt prayatnataḥ ||45||

May one not get oneself fascinated the joy in that state; may one be free from attachment by using discrimination. If the mind, being absorbed in atman, again is moving towards objects, may one see it is one with atman, with alertness.

46. A Final Checklist for Mind Management

यदा न लीयते चित्तम् न च विक्षिप्यते पुनः । अनिञ्जनम् अनाभासम् निष्पन्नम् ब्रह्म तत् तदा ॥४६॥

yadā na līyate cittam na ca vikṣipyate punaḥ | anīñjanam anābhāsam niṣpannam brahma tat tadā ||46||

When the mind does not resolve into sleep [trance of ignorance] and is not distracted by objects, when it remains steady and does not appear in the form of objects, then it becomes Brahman.

48. Nothing is Ever Born

न कश्चित् जायते जीवः । सम्भवः अस्य न विद्यते । एतत् तत् उत्तमम् सत्यम् यत्र किञ्चित् न जायते ॥४८॥

na kaścit jāyate jīvaḥ | sambhavaḥ asya na vidyate | etat tat uttamam satyam yatra kiñcit na jāyate ||48||

There is no jiva whichsoever takes birth. [Hence for atman] there is no cause. This is the ultimate reality where nothing whatsoever, is born.

Gaudapada's Karika

Chapter 4 – Alātaśānti Prakaraṇa (The Chapter on the Quenching the Firebrand)

48. The Firebrand when Still

अस्पन्दमानम् अलातम् अनाभासम् अजम् यथा । अस्पन्दमानम् विज्ञानम् अनाभासम् अजम् तथा ॥४८॥

aspandamānam alātam anābhāsam ajam yathā | aspandamānam vijñānam anābhāsam ajam tathā ||48||

Just as the fire-brand, when not being moved, is free from all appearances and is not born [in various changing forms, patterns and lines], similarly, consciousness, when not in motion [when ignorance is removed], is [seen as] free from all appearances [subject/object duality] and is not born.

52. World Doesn't Emerge from Consciousness

न निर्गताः ते विज्ञानात् द्रव्यत्व-अभाव-योगतः । कार्य-कारणता-अभावात् यतः अचिन्त्याः सदा एव ते ॥५२॥

na nirgātāḥ te vijñānāt dravyatva-abhāva-yogataḥ | kārya-kāraṇatā-abhāvāt yataḥ acintyāḥ sadā eva te ||52||

The appearances do not emerge out from consciousness, for their nature is not that of a [real] substance. They are ever beyond definite categorization, because there is no relationship of cause and effect [between appearances and consciousness].

Chinmaya: Appearances do not emerge from Consciousness because they are not substantial things. Being without any relation of cause and effect, they are ever beyond comprehension.

55. Perpetuation of Causality

यावत् हेतु-फल-आवेशः तावत् हेतु-फल-उद्भवः । क्षीणे हेतु-फल-आवेशे न अस्ति हेतु-फल-उद्भवः ॥५५॥



yāvat hetu-phala-āveśaḥ tāvat hetu-phala-udbhavaḥ | kṣiṇe hetu-phala-āveśe na asti hetu-phala-udbhavaḥ ||55||

As long as there is high engrossment [possession, commitment] in cause and effect, cause and effect will continue [to operate]. But when this taking cause and effect [as absolutely real] is gone, there is no more [process, flow of] cause and effect.

Chinmaya: As long as one believes in the Law of Causality, so long cause and effect spring into being; but when preoccupation with Causality vanishes, then cause and effect ceases to arise.

56. Perpetuation of Samsara

यावत् हेतु-फल-आवेशः संसारः तावत् आयतः । क्षीणे हेतु-फल-आवेशे संसारम् न प्रपद्यते ॥५६॥

yāvat hetu-phala-āveśaḥ saṁsāraḥ tāvat āyataḥ | kṣiṇe hetu-phala-āveśe saṁsāram na prapadyate ||56||

As long as there is engrossment by cause and effect, samsara perpetuates itself. But when this commitment is gone, one does not get into samsara any more.

62. Non-duality & Projection of Multiplicity

अद्वयम् च द्वय-आभासम् चित्तम् स्वप्ने न संशयः । अद्वयम् च द्वय-आभासम् तथा जाग्रत् न संशयः ॥६२॥

advayam ca dvaya-ābhāsam cittam svapne na saṁśayaḥ | advayam ca dvaya-ābhāsam tathā jāgrat na saṁśayaḥ ||62||

There is no doubt that mind, which is in reality one non-dual, appears in the form of [subject/object] duality in dream; likewise, there is no doubt that [mind] which is one non-dual, appear in the form of duality in the waking state.

70. No Birth & Death – In “Dream”

यथा निर्मितकः जीवः जायते म्रियते अपि वा । तथा जीवाः अमी सर्वे भवन्ति न भवन्ति च ॥७०॥

yathā nirmitakaḥ jīvaḥ jāyate mriyate api vā | tathā jīvāḥ amī sarve bhavanti na bhavanti ca ||70||

As a creature as though produced through herbal medicines and mantras comes into existence and disappears, so also these jivas appear and disappear.

Chinmaya: As a creature seen in a dream undergoes birth and death (also in dream); so also, do all these human beings (Jivas) appear and disappear (in dream only).

71. Nothing is Born

न कश्चित् जायते जीवः । सम्भवः अस्य न विद्यते । एतत् तत् उत्तमम् सत्यम् यत्र किञ्चित् न जायते ॥७१॥

na kaścit jāyate jīvaḥ | sambhavaḥ asya na vidyate | etat tat uttamam satyam yatra kiñcit na jāyate ||71||

No jiva whatsoever is born, there is no cause for it. This is highest truth that nothing whatsoever is born.

76. Liberation from Causality

यदा न लभते हेतून् उत्तम-अधम-मध्यमान् । तदा न जायते चित्तम् । हेतु-अभावे फलम् कुतः ॥७६॥

yadā na labhate hetūn uttama-adhama-madhyamān | tadā na jāyate cittam | hetu-abhāve phalam kutaḥ ||76||

When one does not see [any more] any cause for superior, inferior, or medium [results], then Jiva ceases to have births. For how can there be an effect without a cause?

78. Liberation from the Three Afflictions

बुद्धा अनिमित्ताताम् सत्याम् हेतुम् पृथक् अनाप्नुवन् । वीत-शोकम् तथा कामम् अभयं पदम् अश्नुते ॥७८॥

buddhā animittatām satyām hetum pṛthak anāpnuvan | vīta-śokam tathā kāmam abhayaṁ padam aśnute ||78||



After knowing the absence of cause as [ultimate] truth and not taking to oneself any separate cause [for being born again], one attains that state which is free from grief, desire and fear.

81. Vision of the Self-Effulgent Self

अजम् अनिद्रम् अस्वप्नम् प्रभातम् भवति स्वयम् । सकृत्-भातः हि एव एषः धर्मः धातु-स्वभावतः ॥८१॥

ajam anidram asvapnam prabhātam bhavati svayam | sakṛt-bhātaḥ hi eva eṣaḥ dharmāḥ dhātu-svabhāvataḥ ||81||

This atma is unborn, free from sleep and dream, and always self-luminous; for this entity is by its very nature is always shining.

83. Passion for Intellectual Arguments

अस्ति न अस्ति अस्ति न अस्ति इति । न अस्ति न अस्ति इति वा पुनः । चल-स्थिर-उभय-अभावैः आवृणोति एव बालिशः ॥८३॥

asti na asti asti na asti iti | na asti na asti iti vā punaḥ | cala-sthira-ubhaya-abhāvaiḥ āvṛṇoti eva bālīśaḥ ||83||

The indiscriminating one, by concluding [about the self] 'it exists', or 'it does not exist', or 'it exists and does not exist', or 'it does not exist and does not exist', verily cover it by notions such as change, non change, both [change and non change], and absolute non existence.

Chinmaya: 'It exists', 'It does not', 'It does and does not', or again 'It does not and does not' – arguing thus, 'It changes', 'It does not', 'Its both', 'Its neither'. Thus do childish people thoroughly veil the Truth.

84. Integration of All Theories

कोट्यः चतस्रः एताः तु ग्रहैः यासाम् सदा आवृतः । भगवान् आभिः असृष्टः येन दृष्टः सः सर्व-दृक् ॥८४॥

koṭyaḥ catasraḥ etāḥ tu grahaiḥ yāsām sadā āvṛtaḥ | bhagavān ābhiḥ asṛṣṭaḥ yena dṛṣṭaḥ saḥ sarva-dṛk ||84||

Above are mentioned four alternative theories; by clinging to one of them, ever hidden remains the Lord, who is "Untouched" by these theories. He who sees this becomes "Omniscient".

85. The Integrated Sage is Dispassionate

प्राप्य सर्व-ज्ञताम् कृत्स्नाम् ब्राह्मण्यम् पदम् अद्वयम् । अनापन्न-आदि-मध्य-अन्तम् किम् अतः परम् ईहते ॥८५॥

prāpya sarva-jñatām kṛtsnām brāhmaṇyam padam advayam | anāpanna-ādi-madhy-antam kim ataḥ param ihate ||85||

What else remains to be pursued by him who has gained the status of a [true] brahmana - knowing everything in its totality, which is non-dual - and has no beginning, middle, or end? [What else remains for him to strive for?]

95. Pre-Conditions for Self-Realisation

अजे साम्ये तु ये केचित् भविष्यन्ति सु-निश्चिताः । ते हि लोके महा-ज्ञानः तत् च लोकः न गाहते ॥९५॥

aje sām्यe tu ye kecit bhaviṣyanti su-niścītāḥ | te hi loke mahā-jñānaḥ tat ca lokaḥ na gāhate ||95||

Those alone who will have no more doubt about this [reality] being free from birth and the same throughout [unchanging], will have knowledge of the incomparable in this world. But the ordinary man cannot understand that [reality].

97. Perpetual Enslavement to Objects

अणु-मात्रे अपि वैधर्म्ये जायमाने अविपश्चितः । असङ्गता सदा न अस्ति । किम् उत आवरण-च्युतिः ॥९७॥

aṇu-mātre api vaidharmyē jāyamāne avipaścitaḥ | asaṅgatā sadā na asti | kim uta āvaraṇa-cyutiḥ ||97||

Should there be any deviation, even in the slightest measure, there can never be non relatedness, for the one who is devoid of discrimination. In that case what is there to say about the elimination of the covering?



Chinmaya: “Origination of an object other than Brahman” – entertaining this view, even by the slightest trace, bars them from having non-attachment to objects. What need to speak of destruction of veiling for him?

100. Obeisance to Non-Duality

दुर्दर्शम् अति-गम्भीरम् अजम् साम्यम् विशारदम् । बुद्ध्वा पदम् अनानात्वम् नमस्कुर्मः यथा-बलम् ॥१००॥

durdarśam ati-gambhīram ajam sām्यam viśāradam | buddhvā padam anānātvam namaskurmaḥ yathā-balam
||100||

After having understood that state free from plurality which is seen with difficulty, most profound, birthless, the same throughout [unchanging], unaffected, may we salute [take refuge, come to seek, choose to gain] It to the best of our ability.

|| iti gauḍapādācāryakṛtā māṇḍūkyopaniṣatkārikāḥ sampūrṇāḥ ||

|| om tatsat ||

