

MANDUKYA KARIKA

I. Agama Prakarana

1. The waker, the waker, is all-pervading, and its consciousness is turned outward. The consciousness of the dreamer is turned inward. The deep sleeper is an amorphous mass of consciousness. Thus Awareness, the Self, appears as three entities.

2. The waker can be located in the right eye, its seat of experience. The dreamer is in the mind. The deep sleeper sits in the space inside the heart. In these three ways Awareness dwells in the body.

3. The waker enjoys gross objects, the dreamer enjoys subtle objects and the deep sleeper enjoys bliss. These are the three fields of enjoyment.

4. Gross objects satisfy the waker, subtle objects satisfy the dreamer and unconditioned happiness satisfies the deep sleeper. These are the three types of satisfaction.

5. The One who knows the enjoyer and the objects of enjoyment in the three states is not affected by the objects or the enjoyment even while enjoying.

6. It is a settled fact that only existent beings can come into being. Awareness, the Self, in conjunction with Maya creates all objects. Then it creates the conscious beings.

7. Some see creation as the manifestation of God's power. Others see it as a dream or an illusion.

8. Creation is God's will say those who thought out well the process of creation, but others say that creation springs from Time.

9. Some hold that creation is for God's enjoyment, others that it is God sporting. But creation is the nature of resplendent Awareness. What desire can something that is whole and complete have?

10. Awareness, known as 'the forth' to set it apart from the three states, the imperishable, all-pervading, non-dual Lord has the power to end all sorrow.

11. The waker and the dreamer are in time and are conditioned by cause and effect. The deep sleeper is conditioned only by cause. Cause and effect do not

exist in Awareness.

12. The deep sleeper knows neither himself nor others, neither truth nor untruth. But Awareness, the forth, eternally sees.

13. The deep sleeper and Awareness do not experience duality. Sleep, non-apprehension of Awareness, is the cause of creation. Awareness, however, is free of sleep.

14. The waker and the dreamer are associated with dream and sleep, but the deep sleeper is free of dream. The knowers of limitless Awareness see neither sleep or dream in It.

15. The one who perceives wrongly is in a dream and the one who is sleeps does not know Reality. When spiritual dreaming and sleep end, the Self is realized.

16. When the individual Self, sleeping under the influence of beginningless Self ignorance (Maya) is awakened, it realizes that it is unborn, sleepless, dreamless and non-dual Awareness.

17. If the phenomenal is created it will be destroyed. This duality of creation and destruction is an illusion. It is actually uncreated non-dual Awareness.

18. The idea of a scripture, a teacher of scripture and a student of scripture is for the purpose of instruction. When Awareness is realized this duality ceases to be.

19. The waker is symbolized by the letter 'A.' This is to indicate its status as the primary limited identity and its all-pervasiveness.

20. The dreamer is symbolized by the letter 'U.' This is to indicate its status as the secondary limited identity and its superiority.

21. The deep sleeper is symbolized by the letter 'U.' This is to indicate its status as the 'the measure' and its characteristic of absorption.

22. The one who understands the similarity of the three limited identities and their respective states is a sage and worthy of worship.

23. 'A' symbolizes the waker, 'U' the dreamer and 'M' the deep sleeper. The One is free of symbols. For it there is nothing to be obtained.

24. Om, Awareness, should be known quarter by quarter. The quarters of the Self are symbolized by Om. Knowing Om in its totality one should think of

nothing else.

25. Let the mind be fixed on Om because Om is limitless Awareness. Fear departs from the one whose mind is always fixed on Om.

26. Om is the lower self, reflected Awareness. Om is also pure limitless Awareness. Om, Awareness, is free of cause and effect, has no interior or exterior and is immortal.

27. Om is the beginning, middle and end of everything. Knowing the Self, Om, in this way one realizes identity with It.

28. One should know Om as the Lord that dwells in the hearts of all. The knower of oneself as Om does not grieve.

29. A sage is one who knows that the Self is immeasurable, limitless, auspicious, and non-dual.

II. Vaitathya Prakarana

1. The wise say that dream objects are unreal because they are located in the limited space within the body.

2. Dreams happen so quickly that the dreamer has no time to investigate the

dream objects. And when the dreamer wakes up he or she is no longer in the dream world.

3. Self knowers say that the non-existence of dream objects is arrived at by reasoning in the scriptures.

4. Waking state objects are unreal also for the same reason dream objects are unreal.

5. The wise say that the waking and dream states are same because of the similarity of the objects seen in both the states and because of inference.

6. That which is non-existent in the beginning and at the end is also unreal in the present. Though objects are unreal they seem to be real.

7. An object that is useful in the dream state is not useful in the waking state. Because they have a beginning and an end they are considered to be unreal.

8. The unusual objects one sees in visits to heavenly states and in dream states are projections of the dreamer's mind.

9. In a dream what is experienced is taken to be real and what is seen outside the mind is also taken to be real. But both are equally unreal.

10. In the waking state as well what is experienced by the mind within is taken to be unreal and what is experienced outside the mind is thought to be real... but both are equally unreal.

11. If the objects in both states are unreal who imagines and who experiences them?

12. The self-luminous Self, by Its power of imagination (Maya) alone cognizes all objects. This is the contention of the Vedanta-texts.

13. Awareness in the role of God projects the diverse objects that exist in the mind. When It's mind is outward turned it projects diverse and relatively permanent objects.

14. Things that exist within the mind last as long as long as the thought that projects them. External things that are born and die are produced by imagination.

15. The objects that seem to be hidden in the mind and those that appear outside the mind are produced by imagination. That they seem to be distinct real objects is due to their cognition by the sense organs.

16. Awareness by the power of its Maya

first imagines the living beings and then imagines internal and external objects. As a person's knowledge so is his memory.

17. Just as a rope is taken to be a snake in insufficient light so the Self is taken to be various things.

18. When the rope is known as it is, the projected snake disappears. Similarly when the non-dual Self is ascertained the objects projected on it by imagination disappear.

19. Luminous non-dual Awareness deludes itself by the power of Its Maya and imagines infinite objects such as Prana, the life force.

20. The knowers of Prana think Prana is the cause of creation. The knowers of the elements regard the elements as the cause. The knowers of the qualities (gunas) say the qualities are the cause and the knowers of the categories say the categories are the cause.

21. The knowers of the quarters of the Self say the four quarters are the cause and the knowers of sensory objects take them to be the cause. The knowers of the worlds say the worlds are real and the knowers of the gods take them to be real.

22. Those well-versed in the Vedic lore hold the Vedas to be real and those who do sacrifices take sacrifice to be real. The knowers of the enjoyer say the enjoyer is real while others take the objects of enjoyment as reality.

23. The subtle worlds are taken to be real by their knowers just as the knowers of the gross objects take them to be real. The worshippers of God say God has a form while those who worship the formless say reality is formless.

24. Astrologers think time is real while the knowers of the directions consider the directions to be real.

Hardened debaters believe that disputation leads to reality whereas those who pursue experience in the worlds take the worlds to be real.

25. The knowers of the mind hold it to be the Self while the knowers of the intellect regard it to be the Self. The knowers of the heart say it is reality. Those who believe in virtue and vice take them to be real.

26. Some say that twenty-five categories constitute the reality, whereas others speak of twenty-six. Again, some say that thirty-one categories make up reality yet others maintain that categories are infinite.

27. Those who chase pleasure find reality in pleasure. Those who believe in the stages of life take them to be real. Grammarians believe that the genders of words are real and there are also those who say that reality is the higher and lower limitless Awareness.

28. Those who know all about creation say that creation is reality. Those who see destruction say it is reality and the ones who perceive preservation take it as reality. All these ideas and more are projected on the Self.

29. He to whom an object is shown by a teacher sees that object as reality. When an object is perceived it becomes one with the perceiver and protects him. When one is engrossed in an object one identifies with it.

30. The objects that seem separate from the Self are actually non-separate. Whomever knows this knows the essence of the Upanishadic texts.

31. From the Vedanta texts the wise understand that the universe is unreal just as objects that appear in a dream are not real with reference to the waking state.

32. There is no dissolution, no origination, none in bondage, none

possessed of the means of liberation, none desirous of liberation, and none liberated. This is the ultimate truth.

33. The non-dual Self seems to be unreal because the projections of imagination conceal it. The non-dual Self, not the projections, are auspicious.

34. When seen from the Self this world is known to be one with the It. Truth knowers know that nothing is independent of the Self.

35. The Self which is beyond mental projections is realized as the non-dual reality by sages free of attachment, fear and anger and well-versed in the Vedas.

36. Knowing the Self to be non-dual one should fix one's mind on it and behave as if one knew nothing about it.

37. The one who knows the Self is free of the desire for praise, unperturbed in blame and has no need of religious rituals. He should depend only on the Self and should rely on what comes unsolicited for his bodily needs.

38. Seeing the Self within and without one should identify with it, take delight in It and never deviate from It.

III. Advaita Prakarana

1. A person devoted to God has limited vision because he or she is caught up in the limited manifestations of the Self.

2. Therefore, I shall describe the Self which is limitless, unborn and always the same. Listen to how the unborn seems to have been born.

3. Just as limitless space seems to be confined by the walls of a room, the individual soul seems to be confined to the space within the body. Viewed from the point of view of many bodies the soul seems to be an aggregate of individuals. This is meant to illustrate the birth of limitation.

4. When the individual self's sense of limitation is removed it merges into the limitless Self just as the the space within a room merges into the total space when its walls are demolished.

5. When one soul becomes liberated it does not liberate other souls just as pure uncontaminated space within a jar does not purify other jars whose space is contaminated.

6. Though the many souls exhibit an

infinite variety of characteristics, these attributes do not in any way affect the Self.

7. As the space within a container is neither a modification nor a part of infinite space the individual self is neither a modification of the limitless Self nor is it a part.

8. Just as children believe that smoke contaminates the sky the ignorant believe the Self can become tainted by impurities.

9. Space is a good symbol of the Self because it is neither lives or dies, comes or goes and pervades all bodies.

10. All things made up of parts like the body are a dream created by the Self's Maya. There is no way to evaluate them with reference to one another because they are not real.

11. The individual Self that is associated with the five sheaths described in the Taittiriya Upanishad is not different from the limitless Self.

12. The Brihadaranyaka Upanishad says that the spiritual and the material are identical just as space in the earth and space in the body are identical.

13. Because the scripture says that the

individual and the limitless Self are identical and it dismisses diversity it is reasonable to assume its point of view.

Note: I was unable to retranslate the following verse.

14. The separateness of the individual soul and the supreme Self which has been declared (in the sruti) prior to the discussion of creation (in the Upanishads), is in a secondary sense in view of the result of the future, for it (separateness) is not in fitness if held in its primary sense.

15. When the scripture describes the creation in various metaphors these are not to be taken literally because the purpose of the illustrations is to reveal the common identity of all things. Non-duality, not multiplicity is reality.

16. The scriptural idea that there are stages of life is introduced out of compassion for those who wish to be free of duality but who are caught up in time.

17. Dualists firmly believe their ideas even though they contradict one another. Non-duality is not in conflict with duality.

18. If dualists assert that duality comes from non-duality we do not disagree

because a projection needs a substratum to exist.

19. The unborn Awareness does not suffer modification. It seems to modify because of the power of imagination. To say that it becomes the world is to say that it is not immortal.

20. The ignorant say the Self is born but it cannot be born because it is immortal.

21. The immortal can never become mortal and the mortal can never become immortal because a change in one's nature cannot take place.

Note: I was unable to retranslate the following verse.

22. How can the entity that is immortal remain unchanged according to one to whom a thing that is immortal by nature can be born, since it is a product (in his view)?

23. The scriptures universally favor the view that creation is not real, that it only happens through Maya. Because the scripture takes this position and because it is supported by reason it is to be taken as the truth.

24. Because the scriptures say that multiplicity only seems to be real and

that the Self only seems to to be born it is obvious that its birth is through Maya, projected imagination.

25. The scripture's censure of the worship of the world negates the idea of creation. Its statement 'Who causes the world to be born?' is meant to negate causality.

26. The scripture negates all instructions for Self realization by the teaching 'Not this, not this' leaving the Self to reveal itself.

27. Birth happens only through Maya. In reality there is no birth. If you think something is born you should know that it can only be reborn.

28. The birth of a non-existent thing cannot occur either through Maya or in reality, like the offspring of a barren woman.

29. The dream and the waking state appear through the power of Maya.

30. The Self appears as the dreamer and the dream as well as the waker and the waking state.

31. Duality is a projection of the mind. When the mind is gone there is no duality.

32. When the mind realizes the Self its projections stop and cannot then be called a mind. Owing to the absence of objects it becomes a non-perceiver.

33. The knowers of the Self say that the knowledge which is free from imagination is not separate from the Self. The knowledge of which the Self is the object is unborn and everlasting. The unborn Self is known by unborn knowledge.

34. The behaviour of the mind fixed on the Self is free of imagination and endowed with discrimination. It is quite different from the mind that that is merged in sleep.

35. The mind dissolves in deep sleep but when it is fixed on the Self it becomes the Self and fills with the light of Awareness.

36. Because the Self is birthless, sleepless, dreamless, nameless, formless, ever-resplendent and omniscient there is no way to practice it.

37. The Self is devoid of all external and internal organs. It is exquisitely serene, eternally resplendent, divinely absorbed, unchanging and fearless.

38. Where there is no thought whatever,

there is no acceptance or rejection. Then knowledge, rooted in the Self, attains the state of birthlessness and sameness.

39. This Yoga that does not put one in touch with anything causes fear in yogis.

40. Because yogis rely on control of the mind to attain fearlessness, cessation of misery, awareness and everlasting peace.

41. The conquest of the mind requires infinite determination and tireless effort. It is like trying to empty the ocean with the help of a small spoon.

42. With the right means one should restrain the mind from its tendency for desire-prompted enjoyment. Even when the mind is settled in sloth it should be restrained because sloth is as harmful as desire.

43. Because desire motivated sense contact produces attachment one should withdraw the mind from objects of desire. At the same time one should avoid thinking dualistically knowing that everything is the non-dual Self.

44. The dull mind should be brought to alertness and the distracted mind made tranquil. One should know its tendency

for passion and not excite it when it has attained tranquility.

45. In that state one should not enjoy the happiness that arises but should through discrimination develop non-attachment. When the stilled mind starts to wander it should be brought back to stillness.

46. When the mind does not become merged in sleep or agitated it becomes motionless and does not project objects it becomes the Self.

47. The Self is the highest bliss. It is liberation, indescribable and unborn. It is knowable and omniscient.

48. No one is born. This is the highest truth.

IV. Alatahanti Prakarana

1. I salute one who knows that the individual soul is free of attributes. I bow to the knowledge that is not different from the object of knowledge.

2. I bow to that Yoga taught by the scriptures which is devoid of contact free of contradictions and argument and is conducive to the happiness of all

beings.

3. Some say birth is for an entity that already exists and others that only what is unborn can be born.

4. That which already exists cannot be born and that which does not exist also cannot be born. This is the argument of the non-dualists.

5. We can find no quarrel with the non-dual view. Now hear what cannot be refuted.

6. The unborn immortal Self cannot be born.

7. It can never become mortal. Nor can what is mortal ever become immortal. A change in one's nature is impossible.

8. If you think what is immortal can be born you will also believe that it can change.

9. The word 'nature' means something which is intrinsic, uncreated and which does not change.

10. All souls are by nature free from change. By worrying about decay and death they deviate from their true nature.

11. How can you believe that the cause

becomes the effect unless you believe that the cause is born? How can what is born be unborn? Anything subject to change is not eternal.

12. If the effect is not different from the cause and is unborn how can the cause be eternal since it is not different from the effect which is subject to change?

13. It is impossible to supply an example of an effect born from an unborn cause. If the born effect is viewed as born from another born thing, it goes on ad infinitum.

14. How can they, who hold that the effect is the source of the cause and the cause is the source of the effect assert beginninglessness for cause and effect?

15. According to those who argue that the effect is the origin of the cause and the cause is the origin of the effect birth may be possible, just as a father might be born of a son.

16. If cause and effect exist it is necessary to find the order in which they originate for if they originate simultaneously like the horns of a cow there is no causal relationship between them.

17. If it cannot be established that an

effect produces a cause how can it be that a cause that is not established produce an effect?

18. If the cause emerges from the effect and if the effect emerges from the cause, which of the two has arisen first?

19. The lack of a reasonable answer is tantamount to ignorance or there will be difference in the order of succession. Through the reasoning presented the absence of birth is revealed to us by the wise.

Note: I was unable to retranslate the following verse.

20. What is called the illustration of a seed and a sprout is always equal to the major term (yet to be proved). The middle term (viz., the illustration) that is equal to the unproved major term, cannot be applied for establishing a proposition yet to be proved.

21. The ignorance regarding what comes first and what comes after suggests that non-birth is the truth. Why is the cause of a thing not understood?

22. Nothing whatsoever is born either of itself or of something else. Similarly, nothing whatsoever is born whether it

is existent or non-existent or both existent and non-existent.

23. A cause is not born of an effect that is beginningless, nor does an effect take birth from a beginningless cause. For that which has no cause has no birth.

24. Knowledge has its object. Otherwise it brings about the destruction of duality. Besides, from the experience of pain, the existence of external objects, as upheld by the system of thought of the opponents, is admitted.

25. In accordance with the perception of the cause of knowledge, the latter is deemed to be based on external objects. But from the point of view of reality, the (external) cause is regarded as no cause.

26. Consciousness is not in contact with objects nor is it in contact with the appearances of objects. For the object is certainly non-existent and the ideas responsible for the appearance of objects are not separate from consciousness.

27. Consciousness does not ever come in contact with objects in the three periods of time. Without an external object how can experience happen?

28. Therefore Consciousness is not born, nor are things perceived by it born. Those who perceive it as having birth, may as well see footprints in the sky.

29. Since it is erroneously supposed that the birthless is born. If this is true nothing can deviate from its nature.

30. If transmigratory existence is beginningless it cannot exist nor will liberation be eternal if it has a beginning.

31. That which is non-existent in the beginning and the end is definitely non-existent in the present. Though objects are unreal they seem to be real.

32. Objects that are useful in the waking state are useless when they appear in a dream. Because they have a beginning and an end, they are unreal.

33. All objects are unreal in dream, inasmuch as they are seen within the body. In this small space, how is the vision of many living beings possible?

34. It is not reasonable to say that a faraway place in a dream is actual because it takes no time to reach it. Additionally no one remains in a dream

location when one wakes up.

35. An agreement arrived at in a dream is not valid in the waking state. Things acquired in a dream are not available in the waking state.

36. And in dream the dream body is unreal because there is another body in one's bed. As is the body in a dream so is everything cognised by Awareness unreal.

37. Because dream experience is similar in some respects to experience in the waking state it is concluded that it is caused by waking state experience. Because of this the waking state is considered by the dreamer to be real once he or she awakens.

38. Because one can not establish that things are actually born everything is said to be unborn. Besides, it is not possible for the unreal to be born from the real.

39. One sees unreal objects in the waking state and also sees them in the dream state. And it is also possible to see an unreal object in a dream that does not appear in the waking state.

40. Nothing non-existent can cause the non-existent nor can what is existent cause what is non-existent. No real

**entity can cause another real entity.
Nor can the real produce the unreal.**

**41. Because of lack of discrimination
objects in both the dream and waking
states are taken to be real.**

**42. For those who fear the Unborn and
from their own experience see the
world as something substantial
instruction regarding birth has been
imparted by the wise.**

**43. For those who fear the Unborn and
see duality there is little or no negative
effect from accepting the idea of birth.**

**44. Just as an object conjured up by a
magician appears to normal perception
to be real, the world of objects seems
to be real.**

**45. That which seems to be born and
appears to move and is taken to have
attributes is actually non-dual, unborn,
unmoving, immaterial, peaceful
Awareness.**

**46. Thus Awareness is unborn and the
souls are to be regarded as unborn.
Those who realize this do not suffer.**

**47. Just as a twirling fire-brand seems
to be motionless, Awareness appears
as the perceiver and the perceived.**

48. Just as a motionless fire-brand cannot be seen, so unborn Awareness cannot be seen because it is devoid of movement.

49. When the fire-brand is whirling whatever appears comes from it. And when it is motionless whatever appeared when it was in motion does not merge into it or into another object.

50. The phenomena did not come from the firebrand itself because they are insubstantial and it is substantial. The objects appearing in Awareness, however, are Awareness.

51. When Awareness is in motion things appearing seem to come from it. And when Awareness is motionless the objects that appeared in it when it was in motion do not resolve into something else, nor do they enter into it.

52. They did not go out of Awareness because they are not Awareness. They remain incomprehensible because they are not causally related to Awareness.

53. A material substance could be the cause of another material substance which could in turn cause something else but souls cannot be regarded as either cause or effect because they are

a product of imagination and are therefore immaterial.

54. Therefore external objects are not born of Awareness nor is Awareness born of external objects. Thus have the wise settled the issue of cause and effect.

55. As long as there is a belief in cause and effect they seem to be real. When the belief is dropped cause and effect do not operate and what was once perceived to be real is real no longer.

56. As long as one believes in cause and effect one continues to believe in transmigration. When the belief ceases transmigration ceases.

57. From the plane of relative thought things seem to be born and are therefore not considered to be eternal. From the Self's point of view there is no birth and therefore no destruction.

58. Souls are born through Maya. They seem to be real but they are not real because Maya is not real.

59. Just as an object is produced by magic the objects one perceives are produced by the magic of Maya.

60. If there are entities that are unborn one cannot speak of them as

permanent or impermanent. If words cannot describe them they cannot be spoken of in an intelligent discriminative manner.

61. Just as Awareness creates an illusory world in the dream state it creates the appearance of duality when it functions through Maya.

62. Non-dual Awareness appears as duality in both waking and dream states.

63. In a dream the dreamer visits amazing worlds and experiences amazing creatures.

64. These worlds and creatures have no existence apart from the dreamer's mind. The dreamer's mind is also a perceived object to the dreamer.

65. In the waking state too the waker visits amazing places and experiences amazing creatures.

66. These places and creatures have no existence apart from the waker's mind. The waker's mind is also a perceived object to the waker.

67. The mind and the objects it perceives are only real with reference to each other. Both are devoid of valid proof and cannot be said to actually

exist.

68. Just as beings take birth and die in a dream so do all beings come into being and then die in the waking state.

69. The objects in this world appear and disappear just like objects produced by a magician.

70. Just as beings are born of incantations die so do all the creatures in the world come into being and then disappear from it.

71. Nothing is born not does anything die. This is the highest truth.

72. The subject-object relationship only appears when Awareness appears to move under the influence of Maya. There are no objects in non-dual Awareness. Therefore attachment is not possible for It.

73. The empirical view of reality is the result of imagination born of Maya. All ideas based on the empirical view are not sourced in reality.

74. Some empiricists say that the soul is unborn but from the point of view of Awareness it is not unborn.

75. In spite of the fact that reality is non-dual people entertain a fascination

for unreal things. When the non-duality is realized one is not born again because the Self is uncaused.

76. Without a cause no effect can appear. Awareness is free of cause and effect.

77. Duality is an object of perception to non-dual uncreated absolute Awareness.

78. Realizing that one is uncaused Awareness one is incapable of fear, grief and delusion.

79. Under the spell of Maya Awareness involves itself in unreal things and apparently suffers attachment. When Awareness realizes the non-existence of objects it becomes free of them.

80. Then, there follows a state of stillness, when the Consciousness has become free from attachment and does not engage itself (in unreal things). That is the object of vision to the wise. That is the (supreme) state on non-distinction, and that is birthless and non-dual.

81. This is birthless, sleepless, dreamless, and self-luminous. For this Entity (the Self) is ever luminous by its very nature.

82. Owing to the Lord's fondness for any object whatsoever, he becomes ever veiled effortlessly, and is unveiled every time with strenuous effort.

83. A man of puerile imagination definitely covers the Self by affirming that It "exists", exists not", "Exists and exists not", or again, "exists not", "exists not", and by possessing such views as (that It is) changing and unchanging, both changing and unchanging and non-existent.

84. These are the four alternative views, owing to a fascination for which the Lord becomes ever hidden. He is the all-seer by whom is the Lord perceived as untouched by these.

85. Having attained omniscience in its entirety, as well as the non-dual state of Brahmanhood that is devoid of beginning, middle, and end, does anyone wish anything thereafter ?

86. This is the humility of the Brahmanas; this is said to be their natural control. Since, by nature, they have conquered the senses, this is their restraint. Having known thus, the enlightened one becomes rooted in tranquillity.

87. The duality that is co-existent with both object and (its) perception is said

to be the ordinary (waking) state. That state where there is only perception without (the actual presence of an) object is said to be the ordinary (dream) state.

88. The state devoid of object and devoid of perception is regarded as extraordinary. Thus have the wise for ever declared knowledge, object, and the knowable.

89. On acquiring knowledge (of the threefold objects) and on knowing the objects in succession, there follows consequently, for the man of great intellect here, the state of omniscience for ever.

90. Those which are to be abandoned, realised, adopted, and made ineffective should be known first. Of these, the three, excepting the thing to be realised, are regarded as mere imaginations born of ignorance.

91. It should be known that all souls are, by nature, similar to ether, and eternal. There is no diversity anywhere among them, even an iota of it.

92. All souls are, by nature, illumined from the very beginning, and their characteristics are well ascertained. He, for whom there is thus the freedom from want of further acquisition of

knowledge, is considered to be fit for immortality.

93. All souls are, from the very beginning, tranquil, unborn and, by nature, entirely detached, equal, and non-different, and inasmuch as Reality is thus unborn, unique, and pure, (therefore there is no need of tranquillity to be brought into the Self).

94. There cannot ever be any purification for those who always tread the path of duality. They follow the path of difference, and speak of diversity and are, therefore, considered to be mean.

95. They who have well-settled convictions regarding that which is unborn and ever the same, indeed are possessed of great knowledge in this world. But the common man cannot comprehend it.

96. The knowledge existing in the birthless souls is regarded unborn and unrelated. Inasmuch as the knowledge has no relation with other objects, it is declared to be unattached.

97. If there be birth for a thing, however insignificant it may be, non-attachment shall never be possible for the ignorant man. What to speak (then) of the destruction of covering for him ?

98. All souls are devoid of any covering and are by nature pure. They are illumined as well as free from the beginning. Thus they are said to be masters since they are capable of knowing.

99. The knowledge of the one who is enlightened and all-pervasive, does not enter into objects. And so the souls also do not enter into objects. This fact was not mentioned by the Buddha.

100. Having realised the non-dual state that is hard to perceive, deep, unborn, uniform and serene, we offer our salutations to It, as best as we can.

OM TAT SAT!