

न मनो न मतिः करणानि च नो

Not mind, nor intellect, nor senses,
na mano na matiḥ karaṇāni ca no

न रजो न तमो न च सत्त्वमपि ।

not rajas, nor tamas, or even sattva,
na rajo na tamo na ca sattvam api

न मही न जलं न च वह्निरपि

not earth, water, fire,
na mahī na jalam na ca vahnir api

श्वसनो न नभश्च पदं परमम् ॥

air or space is the supreme reality.
śvasano na nabhaś ca padaṁ paramam 108

अमनस्कमधीकमनिन्द्रियकं

Free from mind, intellect, and senses,
amanaskam adhīkam anindriyakam

विरजस्कमसत्त्वतमस्कमपि ॥

free from rajas, sattva, and tamas,
virajaskam asattva-tamaskam api

अमहीजलवह्न्यनिलाम्बरकं

free from earth, water, fire, air, and space -
amahī-jala-vahny-anilāmbarakam

परमक्षरमात्मतयाश्रय भोः ॥

you should seek that immutable reality within yourself.
param akṣaram ātmatayāśraya bhoḥ 109

करणानि हि यद्विषयाभिमुखं

With senses turned outwards towards objects,
karaṇāni hi yad viṣayābhimukham

प्रगमय्य मतिर्विषयेषु चरेत् ।

the mind engages them with objects.
pragamayya matir viṣayēṣu caret

तदु जागरितं प्रवदन्ति बुधा

The wise call that the waking state. Understand that
tad u jāgaritam pravadanti budhā

न तदस्ति ममेत्यवगच्छ दृशेः ॥

the waking state does not belong to consciousness.
na tad asti mamety avagaccha dr̥ṣeḥ 110

करणानि यदोपरतानि तदा

When the senses are withdrawn,
karaṇāni yadoparatāni tadā

विषयानुभवाहितवासनया ।

because of impressions born of prior experiences,
viṣayānubhavāhita-vāsanayā

विषयेण विना विषयप्रतिमं

in the absence of objects, objects appear.
viṣayeṇa vinā viṣaya-pratimam

स्फुरणं स्वपनं प्रवदन्ति बुधाः ॥

The wise call that the dream state.
sphuraṇam svapanam pravadanti budhāḥ 111

करणस्य धियः स्फुरणेन विना

For the mind, in the absence of sense activity
karaṇasya dhyaḥ sphuraṇena vinā

विषयाकृतिकेन तु या स्थितता ।

and the appearance of objects, that state
viṣayākṛtikena tu yā sthitatā

प्रवदन्ति सुषुप्तिममुं हि बुधा

the wise call that deep sleep,
pravadanti suṣuptim amuṁ hi budhā

विनिवृत्ततृषः श्रुतितत्त्वविदः ॥

free from desire, according to knowers of the scriptures.
vinivṛtta-tṛṣaḥ śruti-tattvavidaḥ 112

इति जागरितं स्वपनं च धियः

Thus waking, dream, and sleep belong to the mind,
iti jāgaritaṁ svapanaṁ ca dhyaḥ

क्रमतोऽक्रमतश्च सुषुप्तिरपि ।

whether in sequence or not.
kramato 'kramataś ca suṣuptir api

न कदाचिदपि त्रयमस्ति ममेत्य्

These three never belong to oneself.
na kadācid api trayam asti mamety

अवगच्छ सदास्मि तुरीयमिति ॥

Understand that "I am the reality, the fourth."
avagaccha sad āsmi turīyam iti 113

यद्दु जागरितप्रभृति त्रितयं

These three - waking, dream, and sleep -
yad u jāgarita-prabhṛti tritayaṁ

परिकल्पितमात्मनि मूढधिया ।

are attributed to oneself by an ignorant mind.
parikalpitam ātmani mūḍha-dhyā

अभिधानमिदं तदपेक्ष्य भवेत्

Relative to these three, designation as
abhidhānam idaṁ tad apekṣya bhavet

परमात्मपदस्य तुरीयमिति ॥

the fourth belongs to the true self.
paramātma-padasya turīyam iti 114

यदपेक्ष्य भवेदभिधानमिदं

Relative to the three is this designation
yad apekṣya bhaved abhidhānam idaṁ

परमात्मपदस्य तुरीयमिति ।

of atma being the fourth.
paramātma-padasya turīyam iti

तदसत्यमसत्यगुणश्च ततः

Therefore the three, and their qualities, are unreal
tad asatyam asatya-guṇaś ca tataḥ

परिनिर्मितवारणचेष्टितवत् ॥

like the motion of an elephant made of wood.
parinirmita-vāraṇa-cēṣṭitavat 115

गगनप्रमुखं पृथिवीचरमं

The elements from space to earth,
gagana-pramukhaṁ pṛthivī-caramaṁ

विषयेन्द्रियबुद्धिमनःसहितम् ।

along with objects, senses, mind, and intellect -
viṣayendriya-buddhi-manaḥ-sahitam

जनिमज्जगदेतदभूतमिति

this world that arose is unreal.
janimaj-jagad etad abhūtam iti

श्रुतयः प्रवदन्त्युपमानशतैः ॥

Thus scriptures say with hundreds of examples.
śrutayaḥ pravadanty upamāna-śataiḥ 116

न कदाचिदपि व्यभिचारवती

But invariable is the experience
na kadācid api vyabhicāravatī

कनकादिमतिः पुरुषस्य यतः ।

for a person of gold, etc. Therefore,
kanakādi-matiḥ puruṣasya yataḥ

तत एव हि सत्यतयाभिमतं

gold is considered real,
tata eva hi satyatayābhimataṁ

कनकादिविपर्यय एषु न हि ॥

because gold, etc, does not change.
kanakādi-viparyaya eṣu na hi 121

रुचकप्रमुखं कनकादिमयं

Necklaces, etc, made of gold, etc,
rucaka-pramukhaṁ kanakādi-mayaṁ

रुचकाद्यभिधाननिमित्तमपि ।

even though designated as necklaces, etc.
rucakādy-abhidhāna-nimittam api

असदित्यवगम्यत एव यतो

are understood to be unreal because
asad ity avagamyata eva yato

व्यभिचारवती रुचकादिमतिः ॥

the experience of necklaces, etc is variable.
vyabhicāravatī rucakādi-matiḥ 120

अवनिप्रमुखं वियदन्तमिदं

The elements from earth to space, this world
avani-pramukhaṁ viyad-antam idaṁ

विकृतिस्तु परस्य भवत्यपरम् ।

is an effect of the inferior brahman.
vikṛtis tu parasya bhavaty aparam

अनृतं त्वपरं विकृतिस्तु यतो

This inferior effect is unreal,
anṛtaṁ tv aparaṁ vikṛtis tu yato

ऽवितथं तु परं प्रकृतिस्तु यतः ॥

but the cause, supreme brahman, is real.
'vitathaṁ tu paraṁ prakṛtis tu yataḥ 126

अत एतदसेधि सदुक्ति परं

Therefore, this is established: supreme brahman, called sat,
ata etad asedhi sad-ukti param

न मृषेति मृषा तु ततोऽन्यदिति ।

is not unreal, but everything else is unreal.
na mṛṣeti mṛṣā tu tato 'nyad iti

इति सिद्धमतो यदवादि मया

Thus is established what was said by me,
iti siddham ato yad avādi mayā

जनिमज्जगदेतदभूतमिति ॥

This world that arose is false.
janimaj jagad etad abhūtam iti 127

ननु नाभ्यवदच्छ्रुतिरुद्भवानं

PP: But the scriptures did not say that the origin
nanu nābhyavadac chrutir udbhavanam

मनसस्तु सतो न च खप्रमुखात् ।

of the mind was from sat or from elements like space.
manasas tu sato na ca kha-pramukhāt

कथमस्य भवेदनृतत्वगतिर्

So how can the mind's unreality be established?
katham asya bhaved anṛtatva-gatir

मनसो भगवन्वद निश्चयतः ॥

Sir, teach me that clearly.
manaso bhagavan vada niścayataḥ 129

मनसोऽप्यनृतत्वमसेध्यमुतः

The mind's unreality is also established by this
manaso 'py anṛtatvam asedhy amutaḥ

प्रतिपादितहेतुत एव भवेत् ।

reason that has been given.
pratipādita-hetuta eva bhavet

चरितं च तदीयमसत्यमतः

The mind's activities are unreal
caritam ca tadīyam asatyam ataḥ

परिनिर्मितवारणचेष्टितवत् ॥

like the motion of an elephant made of wood.
parinirmita-vāraṇa-ceṣṭitavat 128

ननु सप्तम आत्मन उद्भवानं

S: In Chandogya chapter 7, the origin from atma
nanu saptama ātmana udbhavanam

मनसोऽभिदधावसुनापि सह ।

of the mind, along with prana, was told.
manaso 'bhidadhāv asunāpi saha

कथमस्य भवेदमृषात्वगतिर्

How can the mind's reality be established
katham asya bhaved amṛṣātva-gatir

मनसो विकृतित्वगुणस्य वद ॥

when it is an effect? Tell me.
manaso vikṛtitva-guṇasya vada 130

कुरु पक्षमिमं गगनप्रमुखं

You should accept this: being made of space, etc.
kuru pakṣam imam̃ gagana-pramukham̃

जनिमत्सकलं न हि सत्यमिति ।

this entire world is unreal because it arose.
janimat sakalam̃ na hi satyam iti

प्रथमं चरमं च न चास्ति यतो

It did not exist before or after.
prathamam̃ caramam̃ ca na cāsti yato

रुचकादिवदित्युपमां च वद ॥

You should compare it to necklaces, etc.
rucakādivad ity upamām̃ ca vada 133

कनकादिषु यद्युपजातमभूद्

In gold, etc, if that which arose -
kanakādiṣu yady upajātam abhūd

रुचकप्रमुखं पृथगेव ततः ।

necklaces, etc - were actually separate,
rucaka-pramukham̃ pṛthag eva tataḥ

अधिकं परिमाणममीषु कुतो

then wouldn't the weight of gold, etc increase?
adhikam̃ parimāṇam amīṣu kuto

न भवेदिति वाच्यमवश्यमिदम् ॥

This should certainly be explained.
na bhaved iti vācyam avaśyam idam 135

कनके रुचकादि न पूर्वमभूच्

In gold, the necklaces, etc did not exist before
kanake rucakādi na pūrvam abhūc

चरमं च न विद्यत इत्यनृतम् ।

or after. Thus they are unreal.
caramam̃ ca na vidyata ity anṛtam

अधुनापि तथैव समस्तमिदं

Even now they do not exist. Similarly, this whole world
adhunāpi tathaiva samastam idam̃

जनिमद्वियदादि भवेदनृतम् ॥

from space onwards is unreal because it arose.
janimad viyadādi bhaved anṛtam 134

कनकप्रभृतेर्व्यतिरिक्तमतो

Separate from gold, etc,
kanaka-prabhṛter vyatiriktam ato

रुचकादि न विद्यत एव कुतः ।

necklaces, etc cannot exist. Why?
rucakādi na vidyata eva kutaḥ

पृथगग्रहणात्कनकप्रभृतेर्

Because they are never perceived separate from gold, etc.
pṛthag agrahaṇāt kanaka-prabhṛter

इति कारणमेव सदन्यदसत् ॥

Thus the cause is real, and the effect is unreal.
iti kāraṇam eva sad anyad asat 136

ननु नाम पृथग्विकृतेः प्रकृतेर्

PP: But different from the cause is an effect's name,
nanu nāma pṛthag vikṛteḥ prakṛter

अथ रूपमथापि च कार्यमतः ।

form, and function. Therefore,
atha rūpam athāpi ca kāryam ataḥ

कथमव्यतिरिक्ततयावगमः

how can the effect be understood as non-separate
katham avyatiriktatayāvagamaḥ

प्रकृतेर्विकृतेरिति वाच्यमिदम् ॥

from the cause? This should be explained.
prakṛter vikṛter iti vācyam idam 137

ननु रूपमथो अपि कार्यमथो

Different appearances, roles,
nanu rūpam atho api kāryam atho

अभिधापि नटस्य पृथग्विदिता ।

and names are assumed by an actor.
abhidhāpi naṭasya pṛthag viditā

न पृथक्त्वमुपैति नटः किमिति

Why then doesn't an actor become a different person?
na pṛthaktvam upaiti naṭaḥ kim iti

प्रतिवाच्यमवश्यमिदं कुशलैः ॥

Those skilled (in logic) should certainly answer this question.
prativācyam avaśyam idaṁ kuśalaiḥ 140

इह वीरणतन्तुसुवर्णमृदः

S: Grass, thread, gold and clay,
iha vīraṇa-tantu-suvarṇa-mṛdaḥ

कटशाटकहारघटाकृतयः ।

in the form of mats, clothes, necklaces and pots
kaṭa-śāṭaka-hāra-ghaṭākṛtayaḥ

उपलब्धुजनैरुपलब्धिमिता

are perceived by people.
upalabdhr-janair upalabdhi-mitā

न भिदास्ति ततः प्रकृतेर्विकृतेः ॥

Therefore, the effect is not different from the cause.
na bhidāsti tataḥ prakṛter vikṛteḥ 138

असतो न कथञ्चन जन्म भवेत्

That which doesn't exist has no birth
asato na kathañcana janma bhavet

तदसत्त्वत एव खपुष्पमिव ।

because of it's non-existence, like a sky-flower.
tad-asattvata eva kha-puṣpam iva

न सतोऽस्ति भवः पुरतोऽपि भवाद्

That which exists has no birth because it existed before.
na sato 'sti bhavaḥ purato 'pi bhavād

यत आत्मवदेव सदिष्टमिति ॥

Like atma, it is accepted as existent.
yata ātmavad eva sad iṣṭam iti 141

प्रतिषिद्धमिदं कणभोजिमतं

This teaching of Kanada has also been refuted
pratiṣiddham idaṁ kaṇabhōji-mataṁ

हरिणापि समस्तगुरोर्गुरुणा ।

by Sri Krishna, the teacher of all teachers,
hariṇāpi samasta-guror guruṇā

वचनेन तु नासत इत्यमुना

by the statement, "nasato"
vacanena tu nāsata ity amunā

ब्रुवता च पृथातनयाय हितम् ॥

said for the benefit of Arjuna.
bruvatā ca pṛthā-tanayāya hitam 148

असतश्च सतश्च न जन्म भवेद्

For the non-existent and the existent, there is no birth.
asataś ca sataś ca na janma bhavet

इति पूर्वमवाद्युपपत्तियुतम् ।

Thus was said before, supported by reasoning.
iti pūrvam avādy upapatti-yutam

सदसच्च न जायत एव कुतो

Something both existent and non-existent cannot be born.
sad-asac ca na jāyata eva kuto

न हि वस्तु तथाविधमस्ति यतः ॥

Why? Because no such thing exists.
na hi vastu tathā-vidham asti yataḥ 149

सदसत्त्वमतीत्य मनःप्रभृतेर्

Having negated an existent or non-existent cause
sad-asattvam atītya manaḥ-prabhṛter

न कथञ्चन वृत्तिरिहास्ति यतः ।

for the mind, etc, it has no place here whatsoever.
na kathañcana vṛttir ihāsti yataḥ

तत एव मनःप्रमुखस्य भवो

Therefore, birth of the mind, etc.
tata eva manaḥ-pramukhasya bhavo

न भवेदिति सर्वसुवेदमिति ॥

cannot occur. This is clear to all.
na bhavēd iti sarva-survedam iti 150

मनसोऽनृततैवमवादि यतस्

Since unreality of the mind has been shown in this way,
manaso 'nṛtataivam avādi yatas

तत एव हि तस्य मृषा चरितम् ।

therefore the mind's activities are also unreal.
tata eva hi tasya mṛṣā caritam

यत एव मृषा मनसश्चरितं

Since the mind's activities are unreal,
yata eva mṛṣā manasaś caritaṁ

तत एव पुरोदितसिद्धिरभूत् ॥

what was said before is proved.
tata eva purodita-siddhir abhūt 152