

Mandukya Upanishad

Swami Ranganathananda

(Continued from the previous issue)

THEY ARE NOT BORN AGAIN, because *Turīya* is not a cause. For, the illusory snake which has merged in the rope on the discrimination of the snake from the rope, does not reappear as before.³¹ Once you know the rope there is no snake coming back again. ‘To those who know the distinction between them ... the men of dull or mediocre intellect who still consider themselves as students of philosophy, who having renounced the world, tread on the path of virtue and who know the common features between the sounds ... and the quarters ... as described above—to them *Aum*, if meditated upon in a proper way, becomes a great help to the realisation of Brahman. The same is indicated in the *Kārikā* later on thus: ‘The three inferior stages of life’ (ibid.). In the third chapter, it will come. ‘Soundless—It is because *Amātra*—[*matra* means sound or syllable; *amatra* is no sound, no syllable]—*Aum* cannot be expressed by any sound. [The last part.] It is relationless, it cannot be described as the substratum of three other sounds. Sound points out; by contrast, the soundless *Aum*. [Sound ends in soundlessness.] All sounds must, at some time or other, merge in soundlessness’ (ibid.). Sri Ramakrishna used to say that when you strike a gong, a deep sound starts, slowly merges into the soundless.³² ‘This *Amātra Aum* is identical with *Turīya Ātman*.’³³ All bliss.

In the Rig Veda there is a beautiful analysis of sound. What wonderful people they were. Sound has four dimensions. The grossest dimension is

uttered speech. The other three dimensions are seen only by the yogis. The earlier part, *para* is the first part of sound, which is absolutely indistinguishable from the infinite. *Pashyanti*, slightly more gross, *madhyama*, more gross, and the last is *vaikhari*, uttered speech. The speech, before you utter it, passes through three states. But that aspect of the speech can be seen only by the yogis, others can see only uttered speech. That is why Swami Brahmananda and Swami Turiyananda lived for months together in the same room in Vrindavan—you get a little about that in the book on Swami Saradananda—and never talked to each other but they were infinitely accorded to each other. No talking is necessary. When talking is necessary, we are at the grossest level. That is why in a civilisation where talking keeps up a human relationship, when you cease to talk, friendship breaks. Because we are at a very gross level of human communication. At a higher level not much talking is necessary. The heart knows the heart. The mind of the mother connects with the baby, not through talk but through mere feeling communication. Very subtle it is. This capacity we are losing in civilisation. That is why chattering is necessary in civilisation to keep up human relationship. Constant chattering. Husband and wife must chatter all the time. Otherwise it will be cruelty, they will say. If you are not talking, you are being cruel to me; finished. Your grossest human relationship is called *vaikhari*, but you are still on it because you don’t know there is a higher one. There is a mental communication.

These first three: *para, pashyanti, madhyama*—three words. Extremely subtle. Modern sonics can understand it. Sound and uttered sound. How many low sounds are there! Very, very, low sounds are there, which your ears cannot catch. But they are sound. High sound, low sound—both are there; high pitch, low pitch.

‘*Om̐karam padasho vidyat pada matra na samshayah, om̐karam padasho jnatva na kinchidapi chintayet.* (The meaning of) *Aum̐kāra* should be known quarter by quarter’ (81). [A, U, M] There is no doubt that quarters are the same sounds, letters. That is, the waking self is A, the dream self is U, the sleeping self is M. The transcendent is that *amatra*, soundless Om. ‘Having grasped the (meaning of) *Aum̐kāra* nothing else should be thought of [in meditation]’ (ibid.). This is what meditation is. ‘*Aum̐kāra* should be known along with the quarters,’ Shankara says (ibid.).

Yunjita pranave chetah pranavo brahma nirbhayam, pranave nityayuktasya na bhayam vidyate kvachit. The mind should be unified with (the sacred syllable) *Aum*. (For) *Aum* is Brahman, the ever-fearless. He who is always unified with *Aum* knows no fear whatever. ... *Pranavo hyaparam brahma pranavashcha parah smritah, apurvōnantaro’bahyo’naparah pranavo’vyayah.* The sacred syllable *Aum* is verily the Lower Brahman, and it is also the Supreme Brahman. [Meaning personal god, impersonal god.] *Aum* is without beginning (cause), unique, without anything outside itself, unrelated to any effect and [therefore] changeless’ (82).

Om is both the Lower Brahman and higher Brahman. Vedanta uses the words lower Brahman, higher Brahman, *para* Brahman, *apara* Brahman. We call it personal god, impersonal god, both are the same. God is one. Personal-impersonal unity and Om is for both. ‘From the highest standpoint, sounds and quarters disappear (in the soundless *Aum*) it is verily the same as the Supreme Brahman. It is without cause

because no cause can be predicated of it. It is unique because nothing else, belonging to any other species separate from it, exists. Similarly nothing else exists outside it. It is further not related to any effect ... It is without cause and exists everywhere, both inside and outside, like salt in the water of the ocean’ (ibid.). Any part of the water of the ocean you take, it is all salt. Salt has disappeared, only ocean remains.

‘*Sarvasya pranavo hyadir-madhyamantastathaiva cha, evam hi pranavo jnatva vyashnute tadanantaram.* *Aum* is verily the beginning, middle, and end of all. Knowing *Aum* as such, one, without doubt, attains immediately to that (the Supreme Reality). ... *Pranavam hishvaram vidyat sarvasya hridi samsthitam, sarva-vyapinam-omkaram matva dhiro na shochati.* Know *Aum* to be *Īśvara* [the lord], ever present in the mind of all; the man of discrimination realising *Aum* as all-pervading does not grieve’ (82–4).

The last shloka: ‘*Amatro’nantamatrashcha dvaitasyopashamah shivah, omkaro vidito yena sa munirnetaro janah.* One who has known *Aum* which is soundless and of infinite sounds and which is ever-peaceful on account of negation of duality is the (real) sage and none other. ... *Amātra* or soundless *Aum* signifies *Turiya*. *Mātrā* means measure’ (84). *Ma* means to measure. Even the English word ‘measure’ comes from *ma, matra, minoti*. ‘That which has infinite measure or magnitude is called *Anantamātra*’ (ibid.). Brahman is not only without measure but it is infinite measure. You can treat it as infinitely small, infinitely big, that is the nature of Brahman—smaller than an atom, bigger than a universe, the Upanishad says. ‘That is to say, it is not possible to determine its extension or measure by pointing to this or that. It is ever-peaceful on account of its being the negation of all duality. He who knows *Aum*, as explained above, is the (real)

sage because he has realised the nature of the Supreme Reality. No one else, though he may be an expert in the knowledge of the Scriptures, is a sage' (84–5). Mere scholar is not a sage; one who has realised this truth is a sage.

Here ends the first chapter of Gaudapada's *Karika* with the commentary of Shankaracharya. This is what you call *Agama Prakarana*, the section dealing with the text of the Veda, *agama*. So, we depend on the text of the Veda. In the next book, without the Veda, sheer rational investigation and experience, we establish the same truth. That is the second one. 'Salutation to Brahman' (86). See V Subrahmanya Iyer's note in the first, very first, opening page of the book; before the foreword.

Note: The unique feature of *Māṇḍūkya* lies in this that while all the other Upaniṣads deal with the several phases of Vedānta, such as Religion, Theology, Scholasticism, Mysticism, Science, Metaphysics and Philosophy, *Māṇḍūkya* deals exclusively with *Philosophy*, as defined by *the most modern authorities*. The three fundamental problems of philosophy, according to this special treatise are, (1) the nature of the external (material) and the internal (mental) worlds; (2) the nature of consciousness; and (3) the meaning of causality. Each of these subjects is dealt with in a chapter. The first chapter sums up the whole at the very commencement. There is nothing more for philosophy to do. While it shows how the most advanced modern sciences and modern philosophies are approaching its conclusions, it gives to the world of our own times its central doctrine that partial data give partial truth, whereas the totality of data alone gives the perfect truth. The 'Totality' of data we have only when the three states of waking, dream and deep-sleep are coordinated for investigation. Endless will be the systems of philosophy, if based on the waking state only. Above all inasmuch as this philosophy holds that mere 'satisfaction' is no criterion of truth, ['it satisfies

me'—that is no criterion; even a falsity can satisfy] the best preparation for a study of *Vedānta Philosophy* is a training in *scientific method*, but with a determination to get at the very end: 'To stop not till the goal (of Truth) is reached.—v. s. 1 (Note).

In the foreword, there is something more—about how he came to this philosophy, V Subrahmanya Iyer, at the end of the nineteenth century, that time: 'Of two such renowned personages of our day one was my most revered Guru, the late Śrī Saccidānanda Śivābhinava Narasimha Bhārati Swāmi of Sringeri, who introduced me to the study of the *Kārikās*, at whose feet I had the inestimable privilege of sitting as a pupil' (ii). He was a contemporary of Vivekananda, that Shankaracharya of Shringeri.

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People treat him as a man of realisation, *jnani*, and all that.

A short account of my first lesson in Gauḍapāda may not be considered irrelevant by the reader. The very first day I paid my respects to the Swāmī more than forty years ago [means the end of the nineteenth century], I started thus: ‘The follower of every religion thinks that his faith, his scripture or his interpretation of it reveals the highest truth and that they are therefore superior to other faiths, scriptures or interpretations. This notion has contributed not a little to the misfortunes of mankind in this world. The case is not far different with many of those that are called philosophers. Though they have not instigated men to cause bloodshed, as mere religionists have done and are still doing, yet they have made their followers delight rather in their own points of *difference* than in those of *agreement*. How then is a Hindu in any way better than a Mahomedan or a Christian? Or again, if truth or ultimate truth, a something common to all minds, cannot be rationally reached, is not *philosophic* enquiry a wild goose chase, as so many modern and honest thinkers have held? Lastly, as regards truth itself, everyone, even a fool, thinks that what he knows is the truth.’ The Swāmī in reply said, ‘What you say may be true with regard to mere religion, mysticism, theology or scholasticism which are mistaken for philosophy. It may be so with the early or intermediate stages in philosophy. But Vedānta, particularly its philosophy, is something different. It starts with the very question you ask. It sets before itself the object of finding a truth, ‘Free from all dispute’ and ‘Not opposed to any school of thought or religion or interpretation of scriptures.’ [This is from the original text. It comes within quotation marks: ‘Vedānta is a subject free from all disputes.’] Its truth is independent of sect, creed, colour, race, sex, and belief. And it aims at what is ‘Equally good for all beings.’ [That is the aim of Vedānta.] Then, I said, that I would devote the whole of my life to the study of Vedānta, if the Swāmī would be so

gracious as to introduce me to a Vedāntin, past or present, that did not or does not claim superiority for his religion over others on the authority of his own scripture, who does not refuse to open the gates of his heaven to those that differ from him, but who seeks only such philosophic *truth* as does not lead to differences among men. Immediately the revered Guru quoted three verses from Gauḍapāda, *Kārikās* II-1, III-17 and IV-2, and explained them, the substance of which has been quoted above. ‘If you want’, he added, ‘truth indisputable by any one and truth beneficent to *all* men, nay, to all *beings*, read and inwardly digest what Śāṅkara’s teacher’s teacher, Śrī Gauḍapāda says in his *Kārikās*. ...

[That is the first time he learnt from this, the fundamental question of philosophy.] After studying Gauḍapāda for a time I turned to the Upaniṣad and the *Brahma-Sūtras* as interpreted by Śāṅkara under the Sringeri Swāmī’s invaluable guidance. ... Two thousand years ago Gauḍapāda anticipated what science is just beginning to guess in regard to ‘causal’ relation without a knowledge of which Vedānta can *never* be understood. The meaning of ‘Truth’ which is still a matter of dispute among many philosophers has been investigated by him more deeply than has yet been done by other thinkers. [That is all it deals with: perception.]

Much less does the West know of Gauḍapāda’s method of complete eradication of ‘Ego’ or the personal ‘self’, a subject, to the supreme importance of which, Western Science—not its Philosophy or speculation which is blissfully ignorant of it—is just becoming alive. Swāmī Vivekānanda says, ‘Can anything be attained with any shred of “I” left?’ And Śrī Śāṅkara says, ‘The root of all obstacles (in the pursuit of Truth) is the first form of ignorance called the “Ego”. So long as one has any connection with the “Ego”, vile as it is, there cannot be the *least* talk about liberation (from ignorance)’ (ii-vii).

He quotes J A Thomson: ‘The validity of a scientific conclusion depends upon the *elimination* of

the *subjective element* ... What is most difficult of attainment and yet *indispensable* is distrust of our *personal bias* in forming judgments' (viii). 'How strongly this discipline is enforced on the seeker after *truth* in India may be gathered from what Śrī Kṛṣṇa says in the *Bhāgavata* ... The essence of the teachings of Hindu *Philosophy* here is found in the following prayer of the great Śrī Rāmakṛṣṇa Paramahansa: ... "One man says this, another man says that. O mother, pray, tell me what the Truth is"' (ibid.). So, this is how V Subrahmanya Iyer ends his foreword. Then Swami Nikhilananda writes a long preface describing the importance of this book. So we have finished *Agama Prakarana*. Now we come to the second book: *Vaitathya Prakarana*. *Vaitathya* means unreality. This chapter deals with the unreality of all duality.

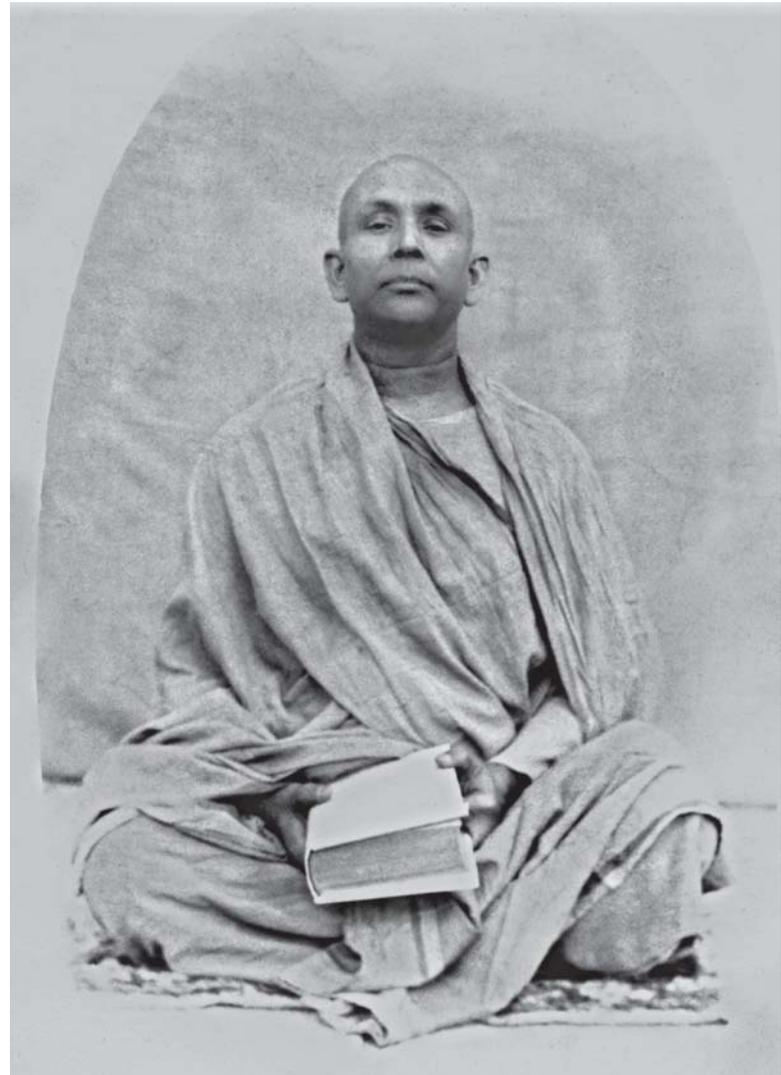
First shloka: Om. Salutation to Brahman—they begin like that. 'The wise declare the unreality of all the objects seen in the dream' (86). Everybody accepts it, isn't it? Objects seen in the dream are unreal. 'They all being located within (the body) and on account of their being in a confined space' (ibid.). How can chariots be within me? How can horses and elephants be within me? That shows that they are all unreal. Now we will see Shankara's commentary.

'*Aum*. It has been already said [in the first *Agama Prakarana*], "Duality does not exist when true knowledge arises"' (ibid.). In the physical sciences, we start with so many categories, and we reduce them one by one, until now two or three categories remain. Even that they want to overcome and make it into one. 'And this is borne out by such *Śruti* passages as, "It (*Ātman*) is verily one and without a second"' (ibid.). *Ekameva advitiyam*; one alone without a second. 'This is all based merely on the authority of the *Śruti*' (ibid.). All that is said so far in the first section is based upon the scripture, on the Upanishads, on the Shruti. 'It is also equally possible

to determine the unreality (illusoriness) of duality through pure reasoning; and for this purpose is begun the second chapter which commences with the word *Vaitathyam* (unreality) etc' (ibid.).

Tathatvam, tatha means as it is. *Vaitathyam* means not as it is; that means unreality. *Tatha* is the word. *Tathyam* means truth. *Vaitathyam* means untruth or unreality. 'The word, *Vaitathyam* signifies the fact of its being unreal or false. Of what is this (unreality) predicated? Of all objects, both internal and external, perceived in the dream' (ibid.). You have internal ideas and external objects in the dream—both are unreal. 'It is thus declared by the wise, *i.e.*, those who are

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experts in the use of the means (*pramāṇas*) of arriving at true knowledge. The reason of this unreality is stated thus: For, the objects perceived are found to be located within this body. All these entities such as a mountain, an elephant etc., perceived in the dream are cognized there (*i.e.*, within) and not outside the body. Therefore they must be regarded as unreal' (ibid.).

That is the first verse. Then a second reason is also given in the second verse: 'On account of the shortness of time it is not possible for the dreamer to go out of the body and see (the dream objects). Nor does the dreamer, when he wakes up, find himself in the place (seen in his dream)' (88). In his dream he went to San Francisco. When he woke up, he was still in Sydney. Therefore, it is not real. That is how the argument goes.

That all that is perceived to exist in dreams is located in a limited space, is not a fact. For a man sleeping in the east, often finds himself, as it were, experiencing dreams in the north. Anticipating this objection (of the opponent) it is said: The dreamer does not go to another region outside his body where he experiences dream. For, it is found that as soon as a man falls asleep he experiences dream objects, as it were, at a place which is hundreds of *Yojanas* away from his body. [A *yojana* is something like seven miles or so. An old calculation.] And which can be reached only in the course of a month. [In those days.] The long period of time which is necessary to go to that region (where dream objects are perceived) and again to come back (to the place where the sleeper lies) is not found to be an actual fact. [So time sense also makes it unreal.] Hence on account of the shortness of time the experiencer of the dream does not go to another region. Moreover, the dreamer when he wakes up, does not find himself in the place where he experiences the dream. Had the man (really) gone to another place while dreaming and cognized (or perceived) the dream-objects there, then he would have certainly woken up

there alone. But this does not happen. Though a man goes to sleep at night he feels as though he were seeing objects in the day-time and meeting many persons. (If that meeting were real) he ought to have been met by those persons (whom he himself met during the dream). But this does not happen; for if it did, they would have said, 'We met you there to-day'. But this does not happen. Therefore one does not (really) go to another region in dream (88–9).

These are all the actual statement of facts expressed here. And to take one step more, that is the most long step you have to take. Next one more verse follows the same: 'Following reason, (as indicated above) *Śruti* declares the non-existence of the chariots etc. (perceived in dream). Therefore it is said (by the wise) that *Śruti* itself declares the illusoriness (of the dream experiences), established (by reason)' (89). Reason says it is unreal. *Shruti* also says it is unreal: objects in dream.

'Different objects cognized in dream (are illusory) on account of their *being perceived to exist*' (90). Now we go one step ahead in simple logic. Objects cognized in a dream are unreal. Why? Because, they are perceived to exist as objects. In the dream the objects are unreal. Subject alone is real, mind. That aspect of the whole subject is taken now. Objects seen are unreal; the seer is real in the dream. 'For the same reason, [one jump] the objects seen in the waking state are illusory' (ibid.). That is the logic. The nature of the objects is the same in the waking state and the dream state. The only difference is the limitation of space, one is external, one is internal.

Here comes Shankara's commentary giving a logical form to this statement: 'The proposition to be established' (ibid.). What is that? 'The illusoriness of objects that *are perceived* in the waking state' (ibid.). He wants to establish that truth. To be perceived is to be unreal. We are taking that as the fact of the dream experience.

Dream experiences are unreal because they are perceived. The perceiver alone is real.

They are like the objects that *are perceived* in dream is the illustration ... As the objects perceived to exist in dream are illusory so also are the objects perceived in the waking state. The common feature of 'being perceived', [being *drishyam*, objects of perception] is the relation (*Upanaya*) between the illustration given and the proposition taken for consideration. Therefore the illusoriness is admitted of objects that are perceived to exist in the waking state. This is what is known as the reiteration (*Nigamanam*) of the proposition or the conclusion [of a syllogism]. The objects perceived to exist in the dream are different from those perceived in the waking state in respect of their being perceived in a limited space within the body. The fact of *being seen* and the (consequent) illusoriness are common to both (90-1).

That is the common feature of dream and waking. 'The thoughtful persons speak of the sameness of the waking and dream states on account of similarity of objects (perceived in both the states) on grounds already described' (91). This is all being seen. Anything that is seen is a perishable entity. It changes, it dies, it is unreal. When we were having this class, some swamis objected that this is not correct logical syllogism. Then we invited a professor on logic of the Mysore Sanskrit College. He came and said that this is perfectly logical syllogism. You take a common feature and regard the whole as subject. Being seen is the subject. This is being seen, that is being seen. Being seen is unreal. Therefore, waking objects are unreal. Logically it is perfectly correct. The conclusion follows from the proposition.

There is no spiritual I, only mental I. All objects are unreal. We are going to make a big proposition: all objects are unreal because they are seen as in the dream, example is given. So, waking objects are unreal. Logically, it is perfectly

correct: a proposition leading to a conclusion. In syllogism, you see: Socrates is mortal. All men are mortal. Socrates is a man. Therefore, Socrates is mortal. You take mortality and then you arrive at a conclusion from the many to the one.

That is the meaning of syllogism. If the premise is accepted, the conclusion is bound to follow. Here, the premise 'being seen', is a common feature; seen as an object. This logic says that being an object is unreality. In dream don't you live several days? And, you see the same world every day. Same world you see in dream every day. You went to bed, you got up, you met the people, you ate the food—same world; perfectly logical is the dream. Dream is the waking state for the dreamer. You are speaking as a waking subject: a waking subject with a waking world, dream subject with a dream world. Dream food does not satisfy the waking stomach and the waking stomach does not satisfy the dream stomach. Is it not so? Suppose you eat well and you dream that you are hungry. What has happened to your stomach? Stomach is full but you are dreaming you are hungry. Does not a poor man dream that he is rich? Waking is an independent state and dreaming is an independent state. An ego presides over the waking state and another ego presides over the dreaming state. It is not the same self that is in both. Waking self and dream self—two different selves and both are experienced in waking. A dream is a waking state. Is it not? To the dreamer, dream is a waking state. Is he dreaming? It is a waking state. This is also a waking state. In that waking state, whatever is seen is unreal. We extend it to this also. But this is only part way that this is unreal. What is real we are going to show you. The next chapter is for that. If this is unreal, what is real?

The perceiver is real: the observer, the perceiver. It is to this that the modern scientific thought is slowly tending. What are these electrons, protons,

and these particles. They are momentary. They will not be there for even a fraction of second. And with the thick sensory system you see every thing is real: you can touch it. So, it is called real: touching, tangibility. But touching also you get in dream. You touch and fully touch and it is real, and it evaporates. One thing is real: I am attached to my waking things. Then, with that attachment, you cannot see the truth of the other experience. Attachment should not be there. See the truth as it is: detachment. I am attached to this world which I am handling everyday, then you don't get at the truth. Remove attachment. See things as it is. Then a different conclusion will come.

The whole of it is coming there, one after the other. When you are in dream, suppose somebody told you that this thing does not exist—you will protest there, certainly you will protest, and you are protesting here also. You are predicting in the dream state. Plenty of predictions you do there. That prediction is for that state. This prediction is for this state and this prediction does not apply for the dream state. This logic functions only in this state. Waking logic is only for the waking. We are discussing two states and their coordination. In dream also, you have logic. We are in search of truth. Why do we say that the dream objects are unreal? They are perishable, they are passing. Because of all these things, we say they are unreal. Alright, I say the waking objects are unreal, when I consider the whole thing is perishable. But this will be in relation to what is really imperishable. There comes the Atman. As the perceiver, he is imperishable. These things change. Waking becomes dream; dream becomes sleep, changing constantly. And then you come to who is the real perceiver. That perceiver is the constant reality. No change. To arrive at that, you start with this. The definition of what is real will come in this very text. That which is constantly changing is unreal. Vedanta only says that what

is constantly changing is unreal. That is all. Did I not quote from Einstein? He says that these molecular structures and particles—these are all unreal. The field alone is real. The field alone is real, not the temporary manifestation of the field, in particles, and in the molecular structures. What to do? Science leaves you to this trouble.

I quoted Bertrand Russell: 'Whatever we see, we see only ourselves.' Why did he say that? He is an agnostic, he is not a Vedantin. An agnostic is compelled to say because of science. Science tells you these propositions. James Jeans says in that book: 'Substantiality is a mental concept. It tells you the impinging of an object on the sense of touch. But can this be the criterion of reality?' He asks. Here you cannot touch like this and yet it is real. Many things you cannot touch, it is real. Substantiality cannot be the main criterion of reality. Nobody has touched an electron. The break from the classical to the modern physics is not an adjustment, it is a complete break. It is not an adjustment, it is a complete break. You must remove these human spectacles. What does it mean? This waking state prejudice must go. We have got a waking state prejudice. Even Freud pricked on that waking state prejudice. It is a prejudice of the waking state. Tyranny—that is all. Everything in terms of this! How can it be? This enlightened reason of the waking state—how far is it? In the waking state, a man says: 'I am a proud fellow. I am this and I am that.' The moment he goes to sleep, a child spits on his face, he cannot protest it. Can he protest? What has happened to that big ego that was there? It is complicated, meaning thereby that the world which you have conjured in the waking state is slowly dissolving and you are afraid of it. My familiar things are all going. My familiar landmark is going. Physics has destroyed a familiar landmark. We have to respect what these scientists say, though they tell you many things that are very shocking. It is

shocking to say that a separate time and separate space do not exist as separate. What exists is time-space. Then you are no more in the familiar world. In an unfamiliar world you come to in that stage.

I will just give you Heisenberg's statement here that is very interesting: 'The nineteenth century developed an extremely rigid frame for natural science which formed not only science but also the general outlook of great masses of people.'³⁴ You and I—our outlook was formed like classical science. 'This frame was supported by the fundamental concepts of classical physics, space, time, matter and causality [these four principles]; the concept of reality applies to the things or events that we could perceive by our senses or that could be observed by the means of the refined tools that technical science had provided' (ibid.). That is reality. This table, chair, desk are real—that is classical physics. 'Matter was the primary reality' (ibid.). Classical physics means waking state physics. 'The progress of science was pictured as a crusade of conquest into the material world. Utility was the watchword of the time' (ibid.). Well, it works, I can eat, I can dream—nice things are there. But this can happen in dream also I can eat, I can dream, and be happy, is it not? Sometimes, more intensely than in the waking state. In the waking state, reason is a troublesome fellow, in dream there is no reason! 'This frame was so narrow and rigid that it was difficult to find a place in it for many concepts of our language that had always belonged to its very substance, for instance, the concepts of mind, of the human soul or of life' (ibid.).

We find no place for these in Newton's classical physics. Saying this, Heisenberg says further that the breakdown of this rigid framework of classical physics became inevitable at the end of the nineteenth century with the discovery of the mass of new facts regarding the physical world, more especially, the subatomic world.

Development of the quantum and relativity theories accelerated this process through the early decades of the twentieth century until the old framework became utterly untenable. The waking framework became untenable—that is the meaning of this. The most revolutionary aspect of the change lay in repudiating the exclusively objective character of the so called objective worlds studied by science. Objective world—we say that. It is common sense, not science. If you are saying from the common sense point of view, you are right. Common sense is perfectly true! And the change of reality as a concept came as the result of this change. So, Heisenberg again continues: 'It is in quantum theory that the most fundamental changes with respect to the concept of reality have taken place, and in quantum theory in its final form the new ideas of atomic physics are concentrated and crystallized. But the change in the concept of reality manifesting itself in quantum theory is not simply a continuation of the past; it seems to be a real break in the structure of modern science' (28–9). If the waking state is now a crack, are you putting another waking state there? It is all the same. The whole thing is evaluated afresh. 'To what extent then, have we finally come to the objective description of world, especially of the atomic world?' (55).

(To be continued)

References

31. *The Māṇḍūkya Upaniṣad With Gauḍapāda's Kārikā and Śaṅkara's Commentary*, trans. Swami Nikhilananda (Calcutta: Advaita Ashrama, 1995), 79.
32. See M., *The Gospel of Sri Ramakrishna*, trans. Swami Nikhilananda (Chennai: Ramakrishna Math, 2002), 653.
33. *The Māṇḍūkya Upaniṣad With Gauḍapāda's Kārikā and Śaṅkara's Commentary*, 79.
34. Werner Heisenberg, *Physics and Philosophy: The Revolution in Modern Science* (New York: Harper, 1958), 197.