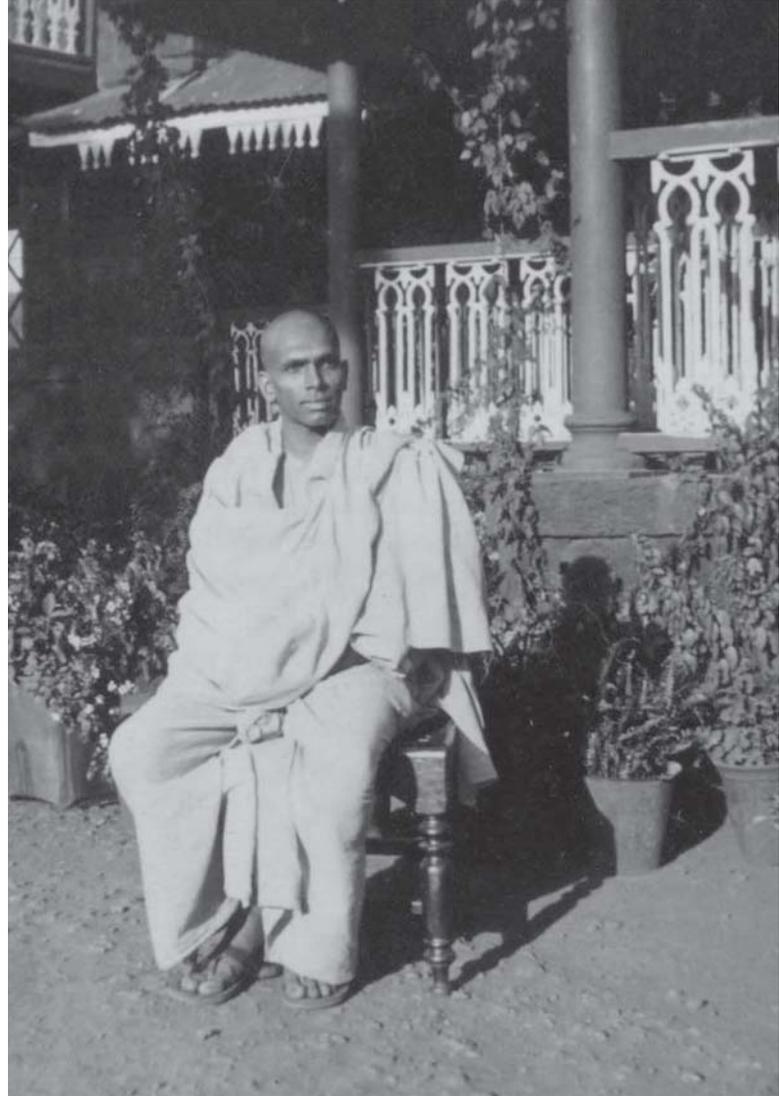


Mandukya Upanishad

Swami Ranganathananda

THIS UPANISHAD IS A VERY IMPORTANT one with only twelve verses. It is the shortest but an extremely philosophically significant Upanishad which has been expounded by a later commentator Gaudapada in his *Mandukya Upanishad Karika* and that has been commented upon by Shankaracharya. It is a highly philosophical Upanishad. In one later Upanishad, it is mentioned that for achieving spiritual liberation, this single Upanishad is quite enough—that is referred to in the *Muktika Upanishad*.¹ For the attainment of the sole object—the attainment of highest truth, the supreme goal of existence—this single Upanishad of *Mandukya* is enough. Shankaracharya says that the Upanishad Mandukya with Karika embodies in itself ‘the quintessence of the substance of the import of Vedanta.’²

The foreword to a book on the *Mandukya Upanishad* has been written by Mr V Subrahmanya Iyer, a great intellectual, philosopher. We all studied under him in Mysore, including the translator Swami Nikhilananda.³ He was an extraordinary person. By job, he was only the registrar of the Mysore University but was a brilliant philosopher and an intellectual. He has written in the preface how he came to this Upanishad through his scientific training, how he studied under a great spiritual teacher, Shankaracharya’s follower, one great Shringeri teacher. All these things are mentioned here in the beginning, in the foreword. One of his books, has been published by his daughter: *Wisdom*. It has been published for free distribution: V Subrahmanya Iyer’s second volume. The first



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volume was *Tattvajnana*, philosophy of truth, published ten years earlier than this book; his writings, correspondence with famous scientists and philosophers of the West—all these things. Subrahmanya Iyer passed away sometime in 1950. By that time a number of swamis of the Order had gone through his course of philosophy and study in Mysore from 1932 including Swami Bhuteshananda, who was in the first batch with Subrahmanya Iyer’s studies. Iyer was a wonderful person and very devoted to Sri Ramakrishna, Swami Vivekananda, and the swamis of the Order. He used to say: ‘The greatest philosopher

is Sri Ramakrishna. The knowledge of truth, both external and internal, in the complete form is found in Sri Ramakrishna.' He often referred to Sri Ramakrishna in the class.

In the introduction written by Swami Nikhilananda, some of the aspects of this great book are mentioned. The text begins with four chapters by Gaudapada. The first is called *Agama Prakarana*. *Prakarana* means chapter or section, dealing with *Agama*, which means the Shruti or the Veda. Merely depending upon the text of the Veda, the truth is expounded in the first section. That is the first section. The second section is very important: *Vaitathya Prakarana*, the section dealing with the unreality of all duality. *Vaitathya* means unreality and this section is based on reason; by the exercise of human intelligence and a penetrating study of experience, we realise the unreality of all duality. The third is *Advaita Prakarana*, establishing the truth of non-duality of pure consciousness of the Atman. The world is unreal. Then what is real? Pure consciousness—the one and non-dual. That is the only reality. That is the third section. And the last section: *Alatashanti Prakarana*; various philosophical objections to this great Advaitic truth are handled in a long chapter and discussed, finally establishing the truth of Advaita, non-duality. This is the *Mandukya Upanishad Karika*.

The Upanishad is expounded in the *Agama Prakarana*, the first section. One by one the verses are taken and expounded in a series of verses by Gaudapada. We will get the original texts, Gaudapada's texts expounding the original text, in the first section.

Agama is a word for the Vedas. The first text is: *Harib Om*; Salutations to the supreme Lord, Hari, the Self in the heart of all beings—that is the meaning of 'Hari'. *Omityetadakasharamidam sarvam*; All this universe is nothing but the syllable 'Om'. Om is all this. *Tasya-upavyakhyanam*.

Its clear exposition is being attempted here. What is that? *Bhutam bhavadbhavishyaditi sarvamomkara*. All that is past, all that is present, all that is future is verily Om. All time is comprehended: present, past, and future. That which is beyond the triple conception of time also is Om. Om is time; Om is eternity. What belongs to the past, present, and future; what belongs to the transcendental—beyond time and space. That is just the first mantra, first text.

'Harib Aum. *Aum*, the word, is all this. A clear explanation of it (is the following): All that is past, present and future is verily *Aum*. That which is beyond the triple conception of time is also verily *Aum*' (9). That is why when you write 'Om', you write 'Om' and put a dot on the top. The dot represents the transcendental, the *bindu*, the dot. The A, U and M represent past, present, and future respectively. That is explained in this treatise itself.

Om: Shankara's commentary says in the beginning itself. 'As all diversified objects that we see around us, indicated by names, are not different from their (corresponding) names, and further as the different names are not different from *Aum*, therefore all these are verily *Aum*' (10). The first sound is Om.

'As a thing is known through its name so the highest Brahman is known through *Aum* alone. Therefore, the highest Brahman is verily *Aum*. This (treatise) is the explanation of that, ... that is, of *Aum* ... which is of the same nature of the higher as well as the lower Brahman' (ibid.). Brahman in manifestation and Brahman transcendent. Om represents Brahman in manifestation and Brahman that is transcendent.

Upavyākhyānam means clear explanation, because *Aum* is the means to the knowledge of Brahman on account of its having the closest proximity to Brahman. The word '*Prastutam*' meaning 'commences' ... That which is conditioned by the triple (conceptions of) time, such

as past, present and future is also verily *Aum* for reasons already explained. All that is beyond the three (divisions of) time, i.e., unconditioned by time, and yet known by their effects, which is called '*Avyākṛta*', the unmanifested etc.,— that also is verily *Aum* (ibid.).

In the next text, the Shruti says: *Sarvam hyetad brahma*. First it was Om and now the word is changed to Atman. *Sarvam hyetad brahma*; all this universe is Brahman. *Ayam atma brahma*; this Self of human being is Brahman. This is considered to be a very great utterance: *Ayam atma brahma*; this Atman in you is Brahman. *Soyamatma chatushpat*. This Brahman has four quarters just like one dollar has four twenty-five cents; one is a quarter. The four quarters make the whole dollar. Similarly, Atman has four quarters. 'All this verily is Brahman' (12). That is the first great utterance of the Upanishad: Everything is Brahman. We only change the words. If I say now that everything is quantum field energy, every physicist will accept it. But Brahman is more than quantum field energy because it is pure consciousness whereas field energy has no consciousness; it is dull, dead matter.

'All that has been said to consist merely of *Aum* ... is Brahman. That Brahman which has been described ... is now pointed out, as being directly known, ... "This Self is Brahman"' (ibid.). Brahman is not far away. He is there in you as your own Self. He is the closest to you, not far away. All through the Upanishads, they speak of Brahman, then it is said that Brahman exists in you as your consciousness, as your Self. This is divided into four quarters. And pointing out the inner Self through the gesture of the hand, the teacher says: 'This Brahman is this Atman in you.' And this Atman has four quarters. Cow has four feet. *Pada* means feet, but not exactly feet. We have four quarters of a coin known as *karshapana*. In those days, one rupee consisted

of four, four annas known as *karshapana*. They were coins of the Vedic times. Knowledge of the fourth state or the quarter is called *turiya*, the transcendental, which is attained by merging the previous three into one. All the first three merge into the four. The fourth state is *aparoksha*. *Karshapana* is one fourth, a quarter. Quarter *karshapana* is merged in a half *karshapana*. Half *karshapana* is merged in the three-fourth and all the four is merged in the full *karshapana*.

Now, this text is explained by Gaudapada in a series of verses. The Upanishad text continues: *Jagaritasthano bahishprajnah saptanga ekonavimshatimukhab sthulabhugvaishvanarah prathamah padah*.⁴ What is the first quarter of this Atman? He is called Vaishvanara, whose sphere of activity is the waking state. The self as expressed in the waking state is given the name 'Vaishvanara'. It is the given name, that is all. Who is conscious of external objects. In the waking state, we are conscious of external objects. Who has seven limbs and nineteen mouths and whose experience consists of gross material objects. These various divisions like five, seven, seventeen, and nineteen are all given in the Upanishads. So, that is *jagaritasthanah*, one quarter. The Atman manifests in you and me as *jagrat*-self.

That is one quarter. But then that is not the only thing. *Svapnasthano'ntahprajnah*. The second quarter is the *Taijasa*, whose sphere is dream. 'Taijasa' means light. In the light of the Atman, you see objects. There is no external light. No sun, no moon. *Tejas* means energy and light. The special quarter is the dream, which is conscious of internal objects. We do not see any external objects, only internal objects. Again, seven limbs and nineteen mouths experience the subtle objects. The whole experience of dream is the experience of subtle objects. Waking experience is gross and dream experience is subtle. *Svapnasthana* means dream state.



Swami Nikhilananda (1895–1973)

Then comes the third stage. *Yatra supto na kanchana kamam kamayate na kanchana svapnam pashyati tat sushuptam*. That is called *sushupti*, which means deep sleep, when the sleeper does not desire any objects. There is no desire for food in sleep. There is no desire at all in sleep. And one does not see any dreams. The third quarter or the *sushupti* state is called Prajna, whose sphere is deep sleep; the Self as Prajna. Vaishvanara, Taijasa, and Prajna—three names are given, one for each state. The Atman manifesting in the waking state is Vaishvanara. The Atman manifesting as the dream Self is called Taijasa. The Atman manifesting in the sleep state is called Prajna. In sleep, that is, in the Prajna manifestation of the Self, all experiences become unified and undifferentiated, who is verily a mass of consciousness intact.

What is sleep? Just a mass of consciousness without any object. Objectless consciousness is what you get in sleep. It is full of bliss. In sleep,

we feel entire bliss. We experience bliss. It is a path leading to the knowledge of the two other states. *Chetomukhabh*. If you want to come to the dream and the waking states, you have to pass through the sleep state. From the sleep state, you can enter back into the dream and into the waking states. In today's analysis of brain waves in EEG, you find that when there is a certain type of waves, you are in the sleep state. When there is certain other type of waves, you come to the waking state. Dream presentations are different in the wave pattern. Then you come to the conscious state; it is quite a different pattern. And sometimes you can see the waves moving from one side to another when examining a sleeping person. So many such studies have been made today.

Chetomukha is a very important word. It is characterised by empirical consciousness. It is the doorway leading to the experience of dreams. Therefore, it is called *chetomukha*. It is Prajna because it is conscious of the past, present, and future as well as of all the objects. Prajna has got all these experiences. As soon as an object comes, it experiences. If the object is not there, it keeps quiet. It is like that. When the teacher is sitting in the class, if students are there, he teaches; if not, he keeps quiet. He will read a book, that is all!

Prajna is undifferentiated consciousness. In the other states, consciousness exists but it is an experience of variety. Consciousness without duality is sleep. Consciousness with duality is dream and waking. Today the subject of consciousness is so important. So many seminars, discussions, and books are coming out on the nature of consciousness. On 1 January 1982 we had a seminar in Bangalore in the National Institute of Mental Health and Neurosciences. I spoke there on 'The Science of Consciousness in the Light of Vedanta and Yoga.'⁵ This subject is very important: the nature of consciousness. Prajna thus described is the third quarter. These are three quarters.

The sixth verse says: *Esha sarveshvarah esha sarvajnah esho'ntaryami esha yonih sarvasya prabhavapyayau hi bhutanam*. At that state—without referring to your dream or my dream, my sleep or your sleep—if you look at just that state without any of the individual association; what is that? Consciousness in that state is the lord of all. This is the knower of all. This is the controller within. This is the source of all and this is that from which all things originate in which they finally disappear. From Prajna, waking and dream come; into Prajna waking and dream go. That is the final state. Therefore it is called the god of all. ‘This in its natural state is the Lord ... of all,’⁶ says Shankara’s commentary. The entire physical and super-physical universe is called the *all*.

‘He (*Īśvara*) is not something separate from the universe as others hold’ (25–6). Dualists hold that god and the universe are separate. Shankara says no, the world has come from the Lord, it subsists in the Lord and goes back to the Lord. That state of consciousness from which two other states come and into which they both merge is the Lord. The Shruti says: “O good one, *Prāṇa* ... is that in which mind is bound.” He is omniscient because he is the knower of all beings in all their different conditions’ (26). He is the *antaryamin*, the inner self. Therefore, he is called the origin. From him proceeds the universe. Being so, he is verily that from which all proceed and into which all things disappear. If you carefully look at it purely as a scientific investigation, that state of sleep is called Prajna from which all the universe came and into which all went in. Therefore, that is the characteristic of Brahman from which the universe comes, into which it returns, and in which it lives.

Now comes the Gaudapada Karika on these verses. After this will come the fourth *pada*, which is *turiya*. In the explanation of the foregoing texts there are these verses by Gaudapada: *Bahishprajno vibhurvishvo hyantahprajnastu*

taijasaḥ, ghanaprajnastatha prajna eka eva tridha smritāḥ. Vishva, the first quarter is he, who is all-pervading and who experiences the external gross objects in the waking state. Taijasa, the second quarter, is he who cognises the internal, the subtle objects, say for example our subconscious. Who experiences the subconscious? Your Self. Your Self in that state is Taijasa. Who experiences the conscious state? Your Self. Your Self in that state is Vaishvanara. Finally, the state when all these disappear in sleep is the Prajna. Prajna is he, who is a mass of consciousness, without any object. It is one alone, who is thus known in the three states. The same Self is known in the three states by three different names. But the Self is one. That is the decision of this text.

These subjects you will find in no book in the world. In the West, it started from Sigmund Freud—a little study of the mind, the unconscious, and the subconscious. Prajna is a mass of consciousness. A portion of the mass becomes an object to see in the waking and in the dream states. In Prajna, the whole thing is a mass; no separate cut-off as an object to see. Suppose the whole solar system is a part of the sun and there is no planet at all and only the sun. But the sun separates and reflects on the planet. Similarly, in the waking and in the dream states, consciousness splits into the centre. But in this, it is absorbed into itself. That is the deep sleep state.

The implication of the passage is this, says Shankaracharya: ‘That *Ātman* is (as witness) distinct from the three states’ (27). Witness, *sakshi*, distinct from the three states. Otherwise, how do you know all the three states have come unless you are separate and there in all the three states? You cannot relate, no relation is possible, unless you are there to see all the three states. That is the Atman: pure, unrelated, is established in the three states in succession. The same Atman moves in three states in succession.

In the *Brihadaranyaka Upanishad*, a famous passage comes. Just as a mighty fish goes in a river, sometimes from this bank to that bank, and from that bank to this bank, freely moves, so the Atman moves in the three states.⁷ That is called the *mahamatsya drishtanta*, illustration of the big fish. Suppose you say, 'I dreamt'. Certainly Vaishvanara cannot say that because Vaishvanara never dreamt. It is Taijasa that dreamt. Similarly, if you say 'I slept'. No Vaishvanara, no Taijasa can experience sleep. There is a witness that experiences all the three states and functions as the subject of each of these states. That witness I am. That is the deduction from it; 'I am that'. This results from experience, which unites through memory. The Shruti corroborates with the illustration of the big fish in the *Brihadaranyaka Upanishad*.

The next *shloka* says: *Dakshinakshimukhe vishvo manasyantastu taijasah, akashe cha bridhi prajnastridha debe vyavasthitah*. Within the body, we can locate these three selves. Vishva is he, who cognises the world in the right eye. The right eye is considered to be the location for the Self in the waking state. Taijasa is he, who cognises in the mind, within. Prajna is he, who constitutes the space, *akasha*, in the heart, in the innermost point of the system; the whole thing is withdrawn.

When you go to sleep, you can see that. Your energy gets withdrawn from the tip of the fingers first. Then goes inward, inward, inward and inward, and finally it goes deep into yourself. The whole consciousness withdraws deep into yourself and next morning, returns exactly like that. Slowly, slowly, coming out until the last point comes. You can say, touch a pin on the tip of your finger, you will not be conscious. Later on, you become conscious, when consciousness has reached all through like heat pervading an object. That is a very interesting experience.

Thus the one Atman is conceived as threefold

in the one human body. It is only one Atman. Especially after a good sleep, you do not have any energy in the body when you are asleep. Even to open the eyelid, you do not have any strength. Particularly when children wake up in the morning, how difficult it is for them to open the eyelids. What has happened to you? All energy is gone. It is all withdrawn. Nothing has gone. It is withdrawn. Where is it withdrawn to? To the innermost part of the system. From there, slowly it comes out. The return journey, you can see, going, coming. We treat it similar to cosmic evolution and involution, coming out and going in.

This verse is intended to show that the three-fold experience of Vishva, Taijasa, and Prajna is realised in the waking state alone. It is a different waking state. There is one waking stage in which Vaishvanara is dominant. But the waking state of your true Self that experiences all the three—that is the real waking state. *Dakshinakshi* means the means of perception of gross objects in the right eye. The presence of Vishva, the cogniser of gross objects is chiefly felt there. The Shruti also says that the person that is in the right eye is known as *Indha*, the luminous one.

That exactly is the concept studied today. We have studied the brain and it is very interesting to know that the right hand is controlled by the left half of the brain; right half of the brain controls the left side—just the opposite. All right side activities are controlled by the left brain. One is logical and the other is emotional, intuitive. That is the present-day theory.

'Though the presence of *Vishva* is equally felt in all sense organs without distinction yet the right eye is particularly singled out (as the chief instrument for its perception).⁸ Vishva is there all through the body, but especially in the right eye.

(The right eye is made here to represent all the sense-organs). The one, who has his abode in the right eye, having perceived (external) forms,

closes the eye; and then recollecting them within the mind, sees the very same (external objects) as in a dream, as the manifestation of the (subtle) impressions (of memory). As is the case here (waking), so also is the case with dream. Therefore, *Taijasa*, the perceiver in the mind within, is verily the same as *Viśva*. With the cessation of the activity known as memory, the perceiver (in the waking and the dream states) is unified with *Prājña* in the *Ākāśa* of the heart (ibid.).

Both *Vishva* and *Taijasa* become unified in *Prajna*, which is ‘a mass of consciousness, because there is, then, a cessation of mental activities’ (ibid.) in deep sleep. ‘Both perception and memory are forms of thought, in the absence of which the seer remains indistinguishably in the form of *Prāṇa* in the heart alone’ (ibid.). Mere seer is there, no seen, in that state. ‘Shruti also says, “*Prāṇa* alone withdraws all these within.” *Taijasa* is identical with *Hiranyagarbha*’—that is, the first product of cosmic evolution is called *Hiranyagarbha*, cosmic mind—‘on account of its existence being realised in mind’. It is purely the cosmic mind. ‘Mind is the characteristic indication (of both). This is supported by such scriptural passages as, “This *Puruṣa* (*Hiranyagarbha*) is all mind”’ (ibid.). The seed of the universe can be destroyed only by knowledge alone.

Brahman is *sat*, pure existence. Now we will see what is the fourth *pada*. ‘That which is designated as *Prājña* (when it is viewed as the cause of the phenomenal world) will be described as *Turīya* separately when it is not viewed as the cause’ (31). When causality is taken away, then this *Prajna* itself is *Turiya*. When causality functions, there is the cause of the waking and the dream, it turns back to *Prajna* and the like. ‘The causal condition is also verily experienced in this body from such cognition of the man who is awakened from the deep sleep’ (32). What did he say: ‘I did not know anything at the time of



Werner Karl Heisenberg (1901–76)

deep sleep.’ Causal condition, you can see there. Therefore, it is said that the one *Atman* is perceived as threefold in this one body only. All the three are experienced in the same body. In the West, scientists became very much excited when they knew that the *Upanishads* discussed causality because it is a very important subject in science. For instance, in the principle of indeterminism in Heisenberg’s physics, causality is very important there. And it is highly described here; the whole subject is discussed in this *Upanishad*: causal standpoint.

Then comes the third verse: *Vishvo hi sthulabhungnityam taijasah praviviktabhuk, ananda-bhuktatha prajnastridha bhogam nibodhata.*

Vishva always experiences the gross object, that is, the waking state; Taijasa always experiences the subtle aspect; and Prajna is the blissful. Know these to be the threefold experiences. Real bliss is when there is no object. Just see! In sleep, you get real bliss. In waking state, you don't get real bliss, in spite of eating and drinking; so many experiences you have. Whereas in your own state—when you live in that state, you are all bliss. Everybody goes to sleep. You deprive a man of food, he won't mind. Deprive a man of sleep, he is very bad. You are a mass of real bliss. It is your nature. Vedanta also comes to this conclusion. The external objects do not give you that joy as when you realise your own form without any external connection.

Then: *Trishu dhamasu yadbhojyam bhokta yashcha prakirtitah, vedaitadubhayam yastu sa bhunjano na lipyate*. He who knows both the experiencer and the objects of experience that have been described, associated with the three states, is not affected through experiencing the objects. Those who know this truth, they won't get attached to the one or the other. It is like the Taoist sage who said: I dreamt I was a butterfly. Whether the butterfly dreams it is I or I dream I am the butterfly, I do not know which is the correct position.⁹

In the three states, Shankara says, namely waking, dream, and sleep, 'one and the same object of experience appears in threefold forms as the gross, the subtle, and the blissful. ... the experiencer (of the three states) known (differently) as *Viśva*, *Taijasa* and *Prājña* has been described as one on account of unity of consciousness implied in such cognition as, "I am that";¹⁰ I am common to all the three states. There is the absence of very distinction in respect to the perceiver. When you correlate three experiences in one form, that means, you are the one experiencer of all the three experiences. 'He who knows the two (experiencer and the objects of experience), appearing as many in the form

of subject and objects of experience, though enjoying them, is not affected thereby' (ibid.). You know your detachment: 'I am not the Vaishva. I am not the Taijasa. I am the one that exists in all the three.' With this knowledge you won't get caught in any particular experience. It is called detachment. 'Because all objects of experience are experienced by one subject alone. As (the heat of the) fire does not increase or decrease by consuming wood ... so also nothing is added to or taken away (from the knowingness or awareness of the *Ātman*) by its experience of that which is its object' (ibid.). The Atman does not become extra by experiencing external objects, internal objects; it is always the same—unity of the experiencer in the three states.

Then: *Prabhavah sarvabhavanam satamiti vinishchayah, sarvam janayati pranashchetomshun purushah prithak*. It is thoroughly established that coming into effect can be predicated only of all positive entities that exist. You can speak of cause and effect connection only of positive entities. If something exists, you can say, 'it was this' and 'it became this'. And about non-positive entities, you cannot say that. The Prana manifests all. It is the energy that manifests all. *Purusha* creates the conscious beings, *jivas*, in their manifold form separately. Self manifests as the three. And Prana manifests all the objects of perception. Waking, dream, and taking the Self back from all these, into the deep sleep state. 'Manifestation can be predicated of positive entities comprehended as the different forms of *Viśva*, *Taijasa* and *Prājña* ... Neither in reality nor in illusion can the son of a barren woman be said to be born' (37–8). It is an example in all Sanskrit Vedantic literature. It is a contradiction in terms. How can there be a son of a barren woman? Impossible. Neither in reality nor in illusion is it possible. It is a fact. 'For, if things could come out of non-entity, Brahman whose existence is inferred from experience will itself be rendered a non-entity' (38).

From nothing, nothing can come. Only from something, something can come. That is the logic. ‘The *Puruṣa* manifests all these entities called as living beings, which are different from inanimate objects, but of the same nature as itself (*Puruṣa*), like fire and its sparks and like the sun with its reflection in water. *Prāṇa*, the causal self, manifests all other entities just as the spider producing the web’ (ibid.). These are all referred to from various passages in the Vedas.

Vibhutim prasavam tvanye manyante srishtichintakah, svapnamayasasarupeti srishtir-anyairvikalpita. What is the nature of creation? Several thinkers have several opinions. Those who think of the process of creation believe it to be the manifestation of the super human power of god. They are dualists. God by super human power created this world, while others look upon it as of the same nature as dream and illusion. We create just like that from the mind and withdraw. There is no real entity there. Juggler throws the thread up: one of the ancient juggleries in India. Many Western people write about it. Nobody can show it now; that jugglery. They throw a thread up. Some foreign writers have said that they saw once: A juggler comes and throws a thread up and the thread goes up, on and on. After sometime, two boys come. One by one they climb this thread and disappear. Later on there is a fight and limbs begin to fall down. Blood falls down. And after sometime, the boys come out as if nothing has happened. This is the famous jugglery, the thread jugglery.

(To be continued)

References

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2. Acharya Shankara’s introduction to his commentary on the *Mandukya Upanishad*; *The Māṇḍūkya Upaniṣad With Gauḍapāda’s Kārikā and Śaṅkara’s Commentary*, trans. Swami Nikhilananda (Calcutta: Advaita Ashrama, 1995), 2.

3. *The Māṇḍūkya Upaniṣad With Gauḍapāda’s Kārikā and Śaṅkara’s Commentary*, trans. Swami Nikhilananda (Calcutta: Advaita Ashrama, 1995).
4. *Mandukya Upanishad*, 1.3.
5. See Swami Ranganathananda, ‘The Science of Consciousness in the Light of Vedanta and Yoga’, *Prabuddha Bharata*, 87/6 (June 1982), 257–65; 87/7 (July 1982), 294–301; and 87/8 (August 1982), 341–7.
6. *The Māṇḍūkya Upaniṣad With Gauḍapāda’s Kārikā and Śaṅkara’s Commentary*, 25.
7. See *Brihadaranyaka Upanishad*, 4.3.18.
8. *The Māṇḍūkya Upaniṣad With Gauḍapāda’s Kārikā and Śaṅkara’s Commentary*, 29.
9. See Zhuang Zhou, *Zhuangzi*, Chapter 2.
10. *The Māṇḍūkya Upaniṣad With Gauḍapāda’s Kārikā and Śaṅkara’s Commentary*, 36.

Acharya Shankara in Debate

