I am not the Earth nor Water, neither Fire nor Air, I am not space. Neither am I any of the Faculties nor am I their aggregate. [I am not any of these] as they are all uncertain. I am proved however in the sole experience of deep sleep. That One, the Residue, the Auspicious, the Only One, am I.

The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I.

There is no mother nor father; no gods nor regions of experience; no scriptures nor sacrificial sites; and no sacred place-so say the Sages. For, in the state of deep sleep, all these are negatived and that state is completely devoid (of any object of perception) That One, the Residue, the Auspicious, the Alone, am I.
"There is no Sankhya nor Saiva, nor that Pancharatra nor Jaina. The conception of the Mimamsaka and others does not exist. For, through the direct realisation of what is qualified, the Self is known as of the nature of the Absolutely Pure. That One, the Residue, the Auspicious, the Alone, am I."

"There is neither above nor below, neither inside nor outside, no middle nor crosswise, no direction, east or west. For it is all-pervasive like space. It is partless and homogeneous in its nature. That One, the Residue, the Auspicious, the Alone, am I."

"It is neither white nor black, neither red nor yellow, neither dwarfish nor stout, neither short nor long. As it is of the nature of light, it is shapeless also. That One, the Residue, the Auspicious, the Alone, am I."

"There is no ruler nor rule, no pupil nor training. There is no YOU nor I. This universe is not. For the realisation of the true nature of the Self does not tolerate any distinction. That One, the Residue, the Auspicious, the Alone, am I."

"There is no waking state for me nor dream or deep sleep. I am not Visva[the Self identified with the experiencer
of the waking state], nor Taijasa[identified with dream state],
nor Prajna[identified with deep sleep]. I am really the
Fourth(Turiya). That One, the Residue, the Auspicious, the Alone,
am I."

"All this universe which is other than the Self is
worthless(having no existence of its own) for it is well known
that the Self is all pervasive, recognised as the reality and
that its existence is self-proven and does not depend upon
anything else. That One, the Residue, the Auspicious, the Alone,
am I."

"It is not one, for how can there be a second distinct
from it? Aloneness cannot be attributed to it nor even
not-aloneness. It is neither a void nor a non-void. When it does
not admit of a second entity, in what manner can I speak about
it though it is established by all the Upanishads.?"