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Authors	Sonde, Nagesh D.
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Sri Madhvacharya Bhashya on Mandukya Upanishad



हरिः ॐ |

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव |

यच्चान्यत्त्रिकालातीतं तदप्योंकार एव ||

With Explanatory Notes

Nagesh D. Sonde

Mandukya Upanishad

Introduction

Mandukya Upanishad belongs to *Atharvaveda* and is an exposition of ॐ, the mystical sound which is the foundational attribute of *Brahman*. Unlike other *Upanishads*, this one neither has human seer or mythological characters or legends to explain the intellectual thesis. Therefore, it is attributed to divine effulgence, *Muktika Upanishad* declaring that, the one who imbibes *Mandukya Upanishad* is delivered from human bondage –'मण्डूक्यं एकं मुमुक्षानाम् विमुक्तये', without having to study any other scripture.

Mandukya Upanishad reveals spiritual *Truths* but does not offer any theory or acceptance of any belief or recommend any *Path* to be traversed except pure receptivity (श्रद्धा) of heart and clarity of mind. Extreme brevity of language is hall-mark of this *Upanishad*, precise giving scope to diverse interpretations, some like *Shankar* advocating precise intellectual *Advaita* perspective and others like *Ramanuja* and *Madhva* offering emotional and eminently theistic *Dvaita* perspectives.

Accepting one view does not necessarily amount to rejecting the other. The approach of the *Acharyas* to the subject matter confirms such conclusion. *Shankara* attributes primacy to the original twelve *mantras* श्रुति, *Agama* (scriptural) considering the rest to be *Gaudapada's Karika*, containing extended commentary spread in remaining three chapters - *Vaithatya*, (illusion of the empirical experiences) *a-dvaita* (non-duality) and *Alatshaanti* (quenching of the fire). *Madhva* was rational enough to point out that what was not experienced through human instruments of perception and not expressed without human instruments of expression cannot be explained by human ingenuity, needing assistance from scriptures as authenticated expressions of the supra-sensory experiences of sensitive and receptive seers. According to him, only those who perceive *Brahman* as one would perceive an *amalaka* fruit in his palm can record of spiritual experiences based on *direct* perception *Madhva* offers copious references of many scriptures, some of which are presently not available.

Therefore, *Madhva* attributes the original twelve *mantras* as श्रुति, *Agama* (scriptural) to *Varuna* as the seer and *Vishnu* as the presiding deity and the verses commencing with the words 'अत्रै एते शलोकाः' – *here are the verse* to *Brahma*, who assuming the form of a frog – *Manduka* gave them to *Varuna*. *Madhva* is clear in his mind that Lord's word can be communicated by none other than by luminous persons, enlightened to that divine experience. For this affirmation, he relies on *Harivamsha*, *Padma* and *Garuda puranas* where reference is made that the *Upanishads* were seen by *Varuna* in the form of a frog - 'इति मंडूकरूपी सन् ददर्श वरूणे श्रुतम्'(*Harivamsha*), meditating on the divine *Narayana*, enveloped by *pranava* (ॐकार), *Varuna* in the form of a frog, was

graced by the immutable *Hari* - 'ध्यायन् नाराायणं देवं प्रणवेन समहिताः मण्डूकरूपी वरूणः तुष्ट्वा हरीं अव्ययम्' (*Padma*) and these *mantras* seen by *Brahma* as the premises, these श्लोकाs came to be formed little by little - 'ब्रह्मदृष्टान् अतो मन्त्रं प्रमाणं सलिलेश्वरः अत्र श्लोका भवन्ति इति चकारैनम् पृथक् पृथक्' (*Garuda*). Therefore, it was *Varuna* who saw, which only *Brahma* could explain and only *Madhva* being specifically authorized by *Vishnu* can further elucidate offering clarification to the mystical *essence* contained therein.

That One, Vishnu, as the undifferentiated as *the Prime Existence,* was alone with *self-impulse*, other than that, there was nothing else. As he reclined in after the dissolution of the earlier creation, the *self-Impulse* reverberated within his bosom as ॐ, *the Eternal Sound*. The self-Impulse was caused vibration even when there was neither air nor the sky beyond. The *c*osmic process is universal phenomenon of unceasing change, perpetually in conflict between the un-manifest and the manifest, between the forces of light and the forces of darkness.

Mandukya Up. declares 'ॐ इत्येतदक्षरमिदं सर्वम् | भूतभव्यदभविष्यदिति सर्व ॐकार एव | सर्व ह्येतद् ब्रह्म |'. ॐ was अक्षर, immutable अनाहत *unmanifest* before it became manifest in various forms as शब्द in various forms, becoming alive, resurgent, vibrant when the *divine subtle essence* was infused therein. *Madhva drawing his philosophical concepts from Pancharatra, relates ॐ to resonance of the heart-beats of Sriman Narayana, during the period when he rests at the end of the cycle in the milky ocean, क्षीरसागर, on the coils of शेष, the remainder for eternal period of Time, अनन्त, till a new cyclical wheel of creation is set in motion. Aurobindo* explains the importance of *Sound* as the *Word*, the immutable ॐ, which as the heart beats represents *Brahman*. He says '*By expression we form, by affirmation we establish. As power of expression, the Word is termed Rik, as power of affirmation, stoma (human)'.*

When the शब्दs come to be arranged in particular and distinct manner, the meaning becomes clear and creation become a reality. In *Vakyapadiya* a significant statement is made at the very outset, 'अनादिनिधनं ब्रह्म शब्दस्तात्वं यस्तदक्षरम् | विवर्ततेऽर्थभावेन प्रक्रिया जगतो यत् ||'. Therefore, ritualists give importance to accuracy in pronunciation for the success in sacrificial performances. The popular legend of *Tvastra*, performing a sacrifice to produce an avenger of his son slain by *Indra* owing to an error of accentuation in pronunciation, caused not a slayer of *Indra,* but one who was slain by *Indra*.

In the opinion of *Madhva*, the description, 'ॐ इत्येतदक्षरमिदं सर्वम् | भूतभव्यदभविष्यदिति सर्व ॐकार एव | सर्व ह्येतद् ब्रह्म | यच्चान्यत्त्रिकालातीतं तदप्योंकार एव ||' – *Aum* is all this immutable whole ; it's clarification being it is, verily, all that is Past, Present and the Future in the very beginning first *mantra* of *Mandukya Upanishad* is in reference to *Sri Vishnu*, establishing his all-pervading character – 'स भूमीं विश्वतो वृताऽत्यति तिष्ठद्दशाङ्गुलम्'. His devotion to *Vishnu, Sriman Narayana, Hari* or *Vasudeva* as the*Brahman*, eternal and Independent - 'भगवान

वासुदेवेति परमात्मेति वै हरिः | विष्णोनारायणाश्चेति ब्रह्मेति श्रुतयो जगुः ||' is absolute, *Jiva* and *Jagat* though eternal, are real but dependent on Him, drawing attention to *Krishna's* statement in *Bhagavad Gita* where he says 'अजोऽपि सन् अव्ययात्मा भूतानां ईश्वरोपि सन् | प्रकृतीं स्वां अधिष्ठाय संभवामि आत्ममायया ||'. *Madhva's* insistence on deifying *Brahman* and *Purusha* as theistic and anthropomorphic *Vishnu* may be discounted but his rational approach and explanation in accepting *Vishnu* as the symbol cannot be faulted, especially when he clarifies that 'यः पादुर्भवगो विष्णूः देहादिशु च संस्तिथः | स एव मूलरूपंश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||'. Unalloyed devotion is the sole instrument to reach out to *Sri Vishnu* and the three scriptures (*Upanishads*, *Brahmasutra* and *Bhagavad Gita*) are the fundamental premises, establishing that *Hari* alone is the sole promoter. There is nothing illusory about *Jiva* and *Jagat*, who though eternal, are dependent on Him. *Maya* is the Lord's power.

In Mandukya Up. the subject matter of inquiry is not how *Brahman* responds in different stages of consciousness but how He influences human beings in performing their actions in their different *Waking, Dream* and *Dreamless state and absolute Turiya state* stages of consciousness. On the other hand, *Shankara* invokes at the outset: '*May that Turiya, (through Maya) having enjoyed all identified itself as the entire universe, experiences (in the waking state) the manifold gross objects of enjoyments through ignorance and attachment, that again during the dream state, experiences, being enlightened by its own light, the subtle objects of enjoyment, the objects that are brought into existence by its own internal organs, and which , lastly, in dreamless seep withdraws all objects (subtle as well as gross) within itself and thus becomes free from al distinctions and difference . . .*' making the activities of *the Universal Self* and *of the Individual self*, the subject matter of his inquiry.

While *Madhva* accepts *Shankara's* thesis that in the words "सोऽयमात्मा चतुष्पात् ||" अयं आत्मा is *Brahman,* he does bot agree with his explanation that the word पाद suggests the psychological stages in which *Brahman* becomes manifest, like four quarters of a coin, not like the four feet of a cow – 'सोयमात्मा ओङ्काराधिदेयः परात्परत्वेन व्यवस्थितश्चतुष्पात्कार्षापणवन्, न गौरिव |' but suggests that चतुष्पाद refers to the four stages of consciousness of the human being which *Brahman* as the *Independent* and full of attributes, activates, energizes and influences in performance of their actions, the *Jiva* being dependent on the divine dispensation. For this, *Madhva* refers *Brihad Aranyak Up.* (*III.viii.11*) according to which the Imperishable is unseen but is the seer, is the unheard but is the hearer, is the unthought-of but is the thinker, is the unknown but is the knower, - 'एतदक्षरं दृष्टं द्रष्टु, अश्रुतं श्रोतृ, अमतं मन्तृ, अविज्ञातं विज्ञातृ'. In the evolution, Lord is the सूत्रधार, power behind performance of all the actions, ordaining, controlling and assisting *Jivas* in performance of their ordained actions in tune with their attributes and inclination. The deliverance and return to वैकुण्ठ, his abode to dwell in his company is the *Grace* showered on them.

Thus it is the Lord who initiates and energizes जीव in his *Waking* (जाग्रत) state as वैश्वानर to cognize the external *gross* objects of जगत, in his *Sleep* (स्वप्न) state as तैजस् to cognize the internal *subtle* objects of mind and in his *Deamless* (सुषुप्ति) state as प्रज्ञा, to cognize the mass of Consciousness, where *Jiva* sees neither the *gross* external objects nor the subtle internal objects. The तुरीय state, is of the nature of *Existence, Consciousness* and *Bliss* (सत्-चित्-आनन्द), which is a positive state of *Being* singular and absolute, second to no one else (*a-dviteeya*), not being like any thing perceived here and not a negative state of non-*Being.* This is the state which the individual self desires and seeks to be in, वैकुन्ठ, in the company of the Lord. Thus, in all the four states it is only *Vishnu* who is present activating the human being or His बिम्ब resplendence reflected as – प्रतिबिम्ब, no one or the other state being superior to others, or no one state merging in another, since Lord exists in all these states, the dividing line appearing indistinguishable. Therefore, ॐ is the syllable by which *Vishnu* is designated as encompassing the activities in all the states.

Distinct character and aptitude of the animate and inanimate, whether of the gods or of the seers and human beings, is dependent to the extent and gradation - तारतम्य to which the *divine essence*, posited in their gross *forms* becomes consciously initiated and energized by *the supreme Lord, Vishnu.* In spiritual evolution, response to the initiation and energy in waking state is external becoming more and subtle in the dream and dreamless stages, reching the highest level in the *Turiya* state. ॐ symbolizes all these four states, the first three states sequentially as अ, उ and म and the fourth as the sign of half-moon, in which state *Vishnu's* presence characterized as great indescribable excellence, all-pervading and without any distinguishing marks is experienced as *Existence* (सत्य), *Consciousness* (चित्) and *Bliss* (आनन्द). On empirical level, what was known by beig receptive, reflective and meditative becomes an indescribable experience the *Turiya* state as *Wisdom* of the *Primal Sound* reverberating within as eternal *Brahman.*

An impassioned consideration would show that *Madhva* was not orthodox in traditional sense but a rational thinker, with distinct emphasis on emotive भक्ति using anthropomorphic symbols with myth and legends as the alternate but most effective bedrock for ordinary people in influencing human emotions to be receptive श्रद्धावान् to resonance which is *formless*. scriptures and strengthening the devotion भक्ति to his chosen ideal, the anthropomorphic *Vishnu* as *Brahman.* The scriptures are not meant to convince the intellectuals or convert the agnostics but to influence the devoted and strengthen their resolve. He is the Supreme devotee, भक्त, for whom भक्ति is an end in itself and not the means, which itself delivers by placing him in the company of the delivered *Jivas* and Lord in the *parama pada*. Only when one approaches *Madhva* through such receptivity only then one would appreciate his teachings

as they are taught transcending the symbols, examples and metaphors, used in narration.

It is in this sense that ॐ, the eternal sound is said to evolve the human soul, enveloping his entire consciousness, reverberating through his life, creating cascading echoes and myriad manifestations, touching every aspect of his being, spontaneous revealing like flash of lightening and the roar of thunder, all as ordained by the Lord entirely as determined by His *Will*, which is the fountainhead of all that has been in the past, what exists in the present and what will evolve in future. Creation was neither planned but was spontaneous of the Supreme Energy. When one takes creation as the affirmation of the eternal, immutable, indescribable power of *Vishnu*, then one would understand why it is said that every thing is created and is under the supervision of that very *Supreme Power*. Creation is the affirmation of *Satyam – Existence, Jnanam – Wisdom* and *Anantam* - the *Eternal*, like the fragrance of the flower.

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Mandukya Upanishad.

|| विश्वादिचतुरूपाय नमः||

|| हरिः ॐ ||

The Commentators Invocation To the Supreme Lord.

‘‘पूर्णानंदज्ञानशक्तिस्वरूपं नित्यमव्ययम् | चतुर्धा सर्वभोक्तारं वंदे विष्णुं परं पदम् ||

He who is completely blissful, of the form of *wisdom* and energy, eternal, unchanging, reveling in the four-fold states (the Waking, Sleep, Dreamless sleep and Pure Consciousness), I bow in obeisance *Vishnu*, the Supreme Abode.

अथ प्रथमखण्डः

Thus commences the First Chapter

Upanishad:

हरिः ॐ | ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव | यच्चान्यत्त्रिकालातीतं तदप्योंकार एव || १ ||

Aum (the One in whom the world finds its origin and support) is all this, the immutable, its explanation being that the past, present and the future all, indeed, is of the form of Aum. Even that which is the other (Prakriti), that too is Aumkara, beyond the three-fold Time.

Bhashya :

"मंडूकरूपिणा वरुणेन चतुरूपो नारायणः स्तूयते | ध्यायन्नारायणं देवं प्रणवेन समाहितः | मंडूकरूपी वरुणस्तुष्टाव हरिमव्ययम् || इति पाद्मे | ओमित्युक्तमं तु यद् ब्रह्म तदक्षरमुदाहृतम् | ओतमत्र जगद्यस्मादों तस्माद् भगवान् हरिः || तदिदं गुणपूर्त्येव सर्वमित्येव शब्दितम् | भाविभूतभवत्कालेष्वेकरूपतया हरिः || सर्वदा नित्य इत्येषा व्याख्योंकारस्य कीर्तिता | इति ब्रह्मसंहितायाम् | ओमित्यक्रियते यस्मदोंकारोऽसावतः परः | सर्व त्वमिति पूर्णत्वं तन्नान्यस्य हरेः क्वचित् || इति नैर्गुण्यैः | सर्वमोंकार एवेत्यन्यस्य पूर्णत्वनिवारणं त्रिकालातीतत्वं च तस्यैव | प्रकृतेरपि त्रिकालातीततत्वं विद्यत इति अन्यदिति विशेषणम् ||" - In the form of a *Manduka* (a frog), *Varuna* eulogized the four-fold *Sriman Narayana*, meditating on *Sriman Narayana*, encompassed by *Aum, Varuna*, praised immutable *Sri Hari*, thus has it been said in *Padma Purana*. Pronouncing *Aum*, does one, verily, speak of the immutable *Brahman*. The one here who pervades the entire universe, is the resplendent *Hari*. By using the word सर्व the universality of his attributes is indicated. The Past, Present and the Future, by such forms *Hari* is designated. Ever eternal, thus is the eminence of *Aumkara*. Thus in *Brihat Samhita*. From the eternal Sound *Aum*, is all this comprehensively created, therefore it is referred as *Aumkara.* As the power permeating the whole, *Hari* is referred as सर्व - the entirety. Thus has it been mentioned in *Nairgunya*. Every thing being referred as *Aumkara*, comprehensiveness is denied in respect of all others. He alone is beyond the three-fold *Time*. प्रकृति is also said to be beyond the three-fold *Time*, hence the special adjective '*the other*' is used.

Further Explanation:

At the outset, it is made clear that everything that exists is the eternal, silent, not known, unknowable nor thought with empirical gross instruments of senses but experienced as the *unmanifest Sound* – अनाहत *Aum*, as muted sound, as when you hear when you clap with one hand as the *Zen Buddhist* would say. *Aum* is heard only when mind is silent and meditation aids one to be silent, neither bothered with the thoughts created by choosing between the dualities in संसार as good and the bad, proper and the improper, merit and the demerit, auspicious and the inauspicious nor with judgment and condemnation. Meditation means being silent because *Aum* is heard only when mind is silent. When one is absolutely silent, suddenly one becomes consciously aware of its resonance.

Aum was earlier in the beginning of *Time*, reverberating within the bosom *of the absolute Prime Existence* designated as सत्य, derived from the root अस् to be, to exist, as it lay is *yogic* sleep, other than *That One* there was nothing else – "नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् | ... आनीदवातं स्वधया तदेकं तस्माद्धान्यत्र परः किं चनास

||" and becoming manifest vibrated as *Creation* vibrating as the *subtle* energy as नाम (*essence*) within the *gross forms*, as रूप (*form*),_transcending the past, present and future, the three-fold divisions of *Time,* leaving nothing that is not enveloped or pervaded but present in everything and enveloping everything that is created – "नैनेन किञ्चनानावृतम् नैनेन किहचनासंवृतम् |", came to be conceptualized as *Purusha* – "स वा अयं पुरुषः सर्वासु पुर्षु पुरीष्ययः", since it dwelt in everything that is created, designated as *Vishnu* - "यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवशनात् ||".

The Prime Existence is the *Sound,* the poet, the musician, the dancer, *Creation* being the vibrations, the song, the music, the dance. If one wants to know *the Prime Existence,* the *Sound,* the poet, the musician, the dancer then one must know the vibrations, the song, the music, the dance. If one knows *the Prime Existence,* the *Sound,* the poet, the musician, the dancer then one would easily experience the vibrations, the song, the music, the dance. Experiencing *the Prime Existence* is not becoming like or as *the Prime Existence,* but experiencing as a *Witness* the resplendence of *the Prime Existence. Patanjali* defines meditation as transcendence of *Time,* because *Time* and *Mind* are two aspects of the same coin. The ultimate flowering happens when you have gone beyond mind, beyond time. The consciousness within you and the existence without you. Witnessing simply means a detached observation, unprejudiced. When one transcends the limitations of Time and the Mind, then he will transcends the संसार limited by the memories of the past and expectations of the future living the vibrant vibration of the present moment. *Being Knowledgeable is not as important as becoming wise in Wisdom of the Prime Existence.* That's the whole secret of meditation.

सर्वं ह्येतद्ब्रह्म | अयमात्मा ब्रह्म | सोऽयमात्मा चतुष्पात् || २ ||

All this, verily, is *Brahman*. This *Self* (abiding as energizing spirit within), verily, is *Brahman*. This *Self* has four forms.

Bhashya :

"परमं यो महद्ब्रह्म, तदेव ब्रह्म परमं कवीनाम्, पूर्णमदः पूर्णमिदं इत्यादिषु प्रसिद्धं च ब्रह्मणः परिपूर्ण त्वमित्याह सर्वं ह्येतद् ब्रह्म, इति | श्री ब्रह्मादिसकलदेहेषु स्थित्वाऽऽदानादिकर्ता योऽयं कश्चित् प्रतीयते | जीवानां अस्वातन्त्र्यदर्शनात् सोऽपि स एवेति दर्शयति - अयमात्मा ब्रह्म || इति |" - '*Supreme is, verily, this great Brahman' ; 'That, verily, is Brahman, the supreme visionary' ;* '*Complete is This and Complete is also That'* - in such manner is *Brahman* celebrated and spoken as endowed with all the attributes. Every thing is, therefore, this *Brahman*. Abiding in the body of all divinities like *Lakshmi, Brahma* and others, as the creator-energies He, verily, becomes perceived. Perceiving the dependence of *Jivas*, He alone appears as 'अयमात्मा ब्रह्म'. *Thus is it spoken.*

"पूर्णस्तु हरिरेवैको नान्यत् पूर्णं कदाचन | विना च प्रकृतिं नान्यत् कालातीतं परात्मनः | कालश्चैव दिशो वेदा प्रकृत्यात्मान ईरिताः | अभिमानात्तु जीवानां न कालातीतता भवेत् | मुक्तानामपि पूर्वत्र कालसंबंधं ई रितः | पूर्णत्वं च सदा विष्णोः प्रसिद्धं सर्ववेदतः | सोऽयं विष्णूरमाब्रह्मारद्रिानंतादिगः सदा | आदानादनकर्तु त्वादात्मा तेषामगोचरः | इति मंडूकरूपी सन् ददर्श वरुणः स्वयम् || इति हरिवंशेषु || - *Complete* is *Hari* alone, none others are ever *Complete*. Except *Prakriti* no one else are beyond the three-fold Time. The concepts like *Time*, *Quarters, and Wisdom* are included in *Prakriti*. *Ego-sense* is for the *Jiva*, not being beyond *Time*. Even for the liberated, mutuality of relation is as earlier. It is known in all quarters that *Vishnu* alone is *Complete*. Such *Vishnu* is ever superior to all – *Lakshmi*, *Brahma*, *Rudra* and the rest, though not visible in action in normal course. Thus did *Varuna* himself, in the form of *Manduka* (frog) realize himself. Thus has it been mentioned in *Harivamsha*.

Further Explanation:

Here the *self referred* is not *the individual self* that is endowed with mind, intellect and ego-sense, not the reflection but the original, pure, unadulterated, unpolluted, egoless, *the supreme Self*. This *supreme Self* initiates and energizes *the individual self* in its four stages, dimensions variously translated as quarter, or states and designated as जाग्रत - *Waking*, स्वप्न – the *Sleep*, सुषुप्ति – *Dreamless* and तुरीय, the state of enlightened, luminous *Bliss*. जाग्रत – *Waking state* is external empirical World known to every one. स्वप्न – the *Sleep state* is the internal psychological, subjective world experienced by all. सुषुप्ति – *Dreamless state* in one where the mind rests, being beyond duality with awareness suspended, with no thoughts rising. तुरीय is the pure state of enlightened, luminous *Bliss*.

Upanishad

जागरितस्थानो बहिष्प्रज्ञः | सप्ताङ्ग एकोनविंशतिमुखः स्थूलभृग्वैश्वानरः प्रथमः पादः || ३ ||

In the state of *Waking*, (He) makes (Jiva) conscious of external objects. Having seven limbs, nineteen mouths and appearing as enjoyer of the gross objects वैश्वानर is his first *form*.

Bhashya :

"चतुर्धावस्थितो देहे परमात्मा सनातनः | वैश्वानरो जागरितस्थानगो गजवक्त्रकः | निर्माता बाह्यसंवित्तेर्जीवानां तदगोचरः | अष्टादशमुखान्यस्य पुमाकाराणि सर्वशः | मध्यमं तु गजाकारं चतुर्बाहुः परः पुमान् | पादौ हस्तिकरो हस्ता इति सप्ताङ्ग ईरितः | स्थूलान् भोगान् इन्द्रियैस्तु शुभान् भुङ्क्ते न चाशुभान् | विश्वं स्थूलं समुद्दिष्टं सर्वगम्यत्वहेतुतः | तत्संबन्धी नरोऽनाशाद् वैश्वानरः उदाहृतः | विनायकस्तु विश्वस्य ध्यानादैत गजवक्त्रताम् | तथैव तैजसध्यानात् त्रिध्यानादिन्द्र इंद्रताम् | चतुर्ध्यानाच्च रुद्रत्वं रुद्र आप जनार्दनात् | एवंभूतगणो विष्णुश्चतुरात्मा परात्परः || इति महाायोगे |" - In four-fold state does the eternal *Supreme Self* abide in the body. In the *Waking* state, *Vaishvanara* has the form of an elephant. With His knowledge, He makes *Jivas* conscious of the

manifested external world. In eighteen faces he has altogether human form; in the centre, however, is the form of an elephant of the *Supreme Purusha*, with four arms and feet and the trunk, thus is known as having in all seven limbs. He initiates the enjoyment of the gross objects through the instruments of senses, both the auspicious and the inauspicious ones. विश्व – the universe is referred as gross, because it is experienced in all respect only through senses. In relation to them that which remains undying is *Vaishvanara*. Meditating *Vishva*, *Vinayaka* obtained the face of an elephant. In that very manner, meditating on the three-forms (जाग्रत, स्वप्न and सुषुप्ति) did *Indra* attain his position as the Lord of the Gods. Meditating on the four forms, *Rudra* attained through *Janardana* the ferocious disposition. The one endowed with full attributes is *Vishnu*, the four-armed Supreme among the supreme, *thus, in Mahayoga*.

Further Explanation:

What one refers as objective reality, it is becoming aware in the *Waking state*. But जाग्रतस्थान translated as *Waking state* is misnomer because in that state though objects appear *real* to the Mind, Intellect they are *unreal* giving distorted unreal image of what the eyes and other sensory organs see, camouflaged by the ego-sense and influenced by the senses which direct the sense organs to see the external objects and *forms* and not the internal *essence*. Since empirical *Knowledge* gained through sense organs as medium is *Avidya*, ignorance as concluded by *Upanishads*, ignorance being that which ignores *Wisdom*, the reality blinded by the attraction of the external *form.* Therefore what empirical *Knowledge* gained through sense organs provides is superficial being impermanent, temporary and fleeting compared to the permanent, enduring, eternal Wisdom gained through transcending the sense organs.

Human beings largely live in the so-referred *Waking state* like robots influenced by the sensory organs goaded, fortified by intellect and ego-sense, without being really awake or in awakened state. People in the Waking state are not awake; They are behaving mechanically, doing the routine work like a robot without your being aware, only a very small fragment of our totality is conscious, and that too is very fragile, just skin-deep, or not even that deep. Scratch it a little and immediately it disappears. जागरितस्थान is neither the awakened state nor the conscious state which comes only when one becomes liberated from the auspicious and the inauspicious desires arising in mind. Upanishads refer such Knowledge as अविद्या, whereas विद्या is *Wisdom* which is the product of supra-sensory experience. विश्व – as gross universe understood and rationalized by them through senses as *Pleasant* (प्रेय) or *Proper* (श्रेय) and reacting to the auspicious and the inauspicious desires, thoughts and opinions arising in mind, without being really awake or in awakened state.

Upanishad

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीय पादः ॥ ४ ॥

The state of dreams is the internal consciousness, where with seven limbs and nineteen mouths, He energizes as तैजस्. This is his second form.

Bhashya :

"जाग्रद्दर्शनसंस्काररूपत्वात् स्वप्नागं तु यत् | प्राविविक्तं तु तज्ज्ञानकारणोंऽतर्ज्ञ उच्यते | इति वाराहे |" - The perceptions in the *Waking state* influences the form in *Dream state*, results in the subtle knowledge, say the wise. Thus has been said in *Varaaha Purana*.

Further Explanation :

The ordinary mind can think only of two things: the outside reality and the inside reality, seeing every thing as dual as internal and external, good and bad, moral and immoral, the real and the unreal, light and dark, day and night, momentary and the permanent. The duality ever exists becoming part of the very fabric of life. When one wakes up in the morning and opens his eyes, the mind responds in the *Waking state* to the external influences through the medium of senses it becomes *Knowledgeable* of the external objective world; when the mind responds to the internal influences the influences of the objective world becomes transformed as dreams, the internal subjective world.

In the modern world there is perceptive emphasis on the empirical objective world through external sensory influences or the internal subjective world through psychological through the internal subjective responses. When in the *Waking state* the mind experiences through sense organs he is conscious of the external objective world or when in the *Dream state* the mind experiences he is conscious of the internal subjective objective world, being duality of perception, but there is no awakening. When one becomes really awakened with no division left, no duality of perception sees oneness of life and death then one becomes really awakened. That is the state is awakening.

Upanishad

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् | सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Where in sleep one does not desire any desires, or where no dreams are seen, that form is that of Dreamless state. In the Dreamless state becoming singular, the mass of Consciousness, which is blissful, reveler in Bliss, intelligence in appearance, He is called प्राज्ञ in this third form.

Bhashya :

"सुषुप्तं तु तमो ज्ञेयं हरिं प्राप्य तदावृतः | न कामयन्नैव पश्येज्जीवः स्वात्मतमो विना | कालं च तस्य स्थानस्य पतिः प्राज्ञो हरिः स्वयम् | चित्तस्थो दर्शयेद् यस्मात् तैजसः स्वप्नकृद्धरिः | न बाह्यं ज्ञापयेद् यस्माद् प्राज्ञस्तेन जनार्दनः | एकीभावं व्रजेतां च तेन विश्वश्च तैजसः | एकीभूतस्त्वतः प्राज्ञो घनो जीवस्तमोवृतः | तन्मात्रस्य सकालस्य घनप्रज्ञः प्रदर्शनात् || इति प्रकाशिकायाम् |" - *Dreamless* state is, verily, the obscure state. Enveloped in that state जीव approaches *Hari*. No desires are perceived by जीव, except the inconsequence of the *self* in that state, *Time* alone being प्राज्ञ, *Hari* Himself. He is seen abiding in the intellect, on account of which He is तैजस्, luminous, creating dreams, where no external objects are remembered. Therefore He is known as प्राज्ञ. By Him are विश्व and तैजस् states unified. United thus प्राज्ञ becomes inconsequence, being displayed all the while as mass of obscurity, thus in *Prakashika* scripture.

"अनन्दमयः पूर्णानन्दः | चेतोमुग्वः ज्ञानस्वरूप मुग्वः | प्रज्ञानघन इति विपरीतसमासः | घनप्रज्ञ इति वक्ष्यमाणत्वात् | विषयं भेागं विना आनंदमात्र भक्त्वाद् आनंदभुगिति विशेषः | आनंदमयत्वचेतोमुग्वत्वसर्व ज्ञत्वसर्वेश्वरात्वादि चतुष्टयेऽपि समम् ऽ अन्यत्रातिदेशार्थं एकत्र आनंदमयत्वं चेतोमुग्वत्वं च उक्तम् ||" - 'आनन्दमय' means being full of bliss, 'चेतोमुग्व' means intelligent perception, having the form of *Wisdom*. प्रज्ञानघन is inverted conjunction, the correct form being घनप्रज्ञा - concentrated *wisdom*. The unique feature of the *Bliss* is that the enjoyment is transcending the medium of senses. The distinction of enjoying the *Bliss*, intelligent perception in appearance, being wise in all respects, being supreme among all, these attributes are applicable equally to all the four forms. In other context only blissful and intelligence in appearance is mentioned.

Further Explanation :

In the *waking state* the mind is extrovert objectively conscious of the external world; in the *dream state* the mind is introvert subjectively conscious of the internal world. In both these states the mind is active, whereas in the third *dreamless state* the mind is at rest, not functioning, with suspended consciousness. *Patanjali Yoga sutra* refers to this dreamless state as one close to the state of समाधि – equanimity of mind. The *dreamless state*, which is the closest, touches the state of *Samadhi*, where Mind is no more functioning and the intellect is still, but the soul has not seen the first rays of the emerging rays of *Turiya*, the twilight zone before he luminous, resplendent *Surya Narayana* spreads his propitious *Bliss*. One step, just a little awakening remains transcending the earlier three states to be enlightened of the *Turiya* state, the final state of fulfillment, not to be known but to be experienced as purified and propitious awareness of *Bliss*.

Upanishad

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् || ६ ||

He is the Lord of all. He is the knower of all. He is the indweller. He is the source of all. He is the terminator of the creatures, as well.

Bhashya :

"एष चतुरूप आत्मा सर्वज्ञत्वसर्वेश्वरत्वादिलक्षणः | परमात्मा चतुरूपः सर्वप्राणिशरीरगः | विश्वश्च तैजसः प्राज्ञस्तुरीयश्चेति कथ्यते | तानि रूपाणि सर्वाणि पूर्णानंदमयानि तु | चेतोमुख्यानि सर्वाणि पूर्णा नंदस्वरूपतः | मुख्यशब्दस्तु सर्वस्य देहस्याप्युपलक्षणः | तथापि मुख्यशब्दोऽयं पूर्णत्वं सूचयेद् विभोः | ज्ञानस्य मुख्यवाचित्वान्मुख्यवाच्यपि सन् स्वतः || इति मार्कण्डेये || पूर्णानंद स्वरूपस्य क्रीडा भोगो न चान्यथा | यथादित्यस्य दीपेन विशेषोऽस्ति न कश्चत || इति ब्रह्मतर्के | " - This *Self* endowed with attributes as knower of all, supreme among all, is the *supreme Self* who dwells in the body of all persons having four forms, spoken as विश्व, तैजस्, प्रज्ञा and तुरीय. All these forms are, verily, absolutely blissful, even in those who appear intelligent only in appearance. The word मुख - face is used to show the contributory mark of the body. When one speaks of the face of the Wisdom one speaks of the best part of all. That is how one should understand, this ha been thus explained in *Markandeya Purana*. The form is merely to indicate as exuberance not for enjoyment, *thus in Brahmand Purana*.

Further Explanation :

Ordinarily one is not aware of the *Turiya* state, but if one is enlightened transcending the first three states then you will experience the *Turiya* state, where dwell the supreme Lord of all, the source and the seer, the creator and the destroyer as an ocean of silence and *Bliss* which non-dual where there is neither thoughts of the waking or dream states nor the absence of the dreamless state. The state *Turiya* is not synthesis of the three earlier states. Synthesis in intellectual product of mind, not existential in purity. Seers have shown that that can be in the state of *Turiya* even while in the earlier three states. One who reaches *Turiya* become fulfilled.

अत्रैते श्लोकः

Here now are those verses -

Upanishad

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः | घनप्रज्ञस्तथा पाज्ञ एक एव त्रिधा स्मृतः || ७ ||

When externally conscious, Lord is known as विश्व – the world, when internally conscious, Lord is known as तैजस्, and as mass of consciousness as प्रज्ञा, thus in three forms, is, verily, spoken.

Bhashya :

"प्रमाणस्य प्रमाणं च बलवद् विद्यते मुने | ब्रह्मदृष्टान् यतो मन्त्रान् प्रमणं सलिलेश्वरः | अत्र श्लोका भवंतीति चकारैव पृथक् पृथक् || इति गारुडे ||" - The proof of the proofs is, indeed, known with intensity, O Ascetic. The मन्त्र which were '*seen'* by *Brahma* are the premises, O Lord of the Waters (*Varuna*). 'अत्रैते श्लोकः' thus is spoken piece by piece. Thus has it been said in *Garuda Purana*.

Further Explanation :

Seeing from outside the common human being sees all the four states as distinct and different states. Seeing from inside the seer sees all the four states as one, indivisible whole. The awakened person is an enlightened person because he sees the presence of the *supreme Self* in all the states. For the seers bliss and silence are not the two extremes. The seer is silent because he is blissful; he is blissful because he is silent.

Upanishad

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः | आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्तिथः || ८ ||

In the front of the right eye, is विश्व ; within the mind is तैजस् ; in the space in the heart प्रज्ञा the third, is dwelling in the body.

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविवित्तभुक् | आनन्दभुक् तथा प्राज्ञस्त्रिधा भोगं निबोधत || ९ ||

विश्व enables always the enjoyment of the gross objects ; तैजस् enables the enjoyment of the subtle objects ; प्रज्ञा the third enjoys the blissful objects. Thus are the three-fold enjoyments explained.

स्थूलं तर्पयते विश्वं प्रविवित्तं तु तैजसम् | आन्दश्च तथा प्राज्ञं त्रिथा तृप्तिं निबेधत || १0 ||

Gross ones satisfy the विश्व, the manifest forms; the subtle ones satisfy तैजस्, the subtle essence and the bliss satisfies प्रज्ञा , thus have the three-fold fulfillment are spoken.

त्रिषु धामसु यद भोज्यं भोक्ता यश्च प्रकीर्तितः | वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते || ११ ||

In all the three stages, if one becomes aware of the One who nourishes and the one who is nourished, and both as well, such one is never affected by the things enjoyed.

प्रभवः सर्वभावानां (भूतानां) सतामिति विनिश्चयः | सर्वं जनयति प्राणश्चेतोंशून् पुरूषः पृथक् || १२ ||

Energizer of all emotions *(creatures), is known as सत्य, the Prime Existence, thus do the wise ones know. All are created by Purusha, Primal Breath (Prana) manifesting in distinct manner as the consciousness.*

Bhashya :

"प्रभवः सर्वभावानां (भूतानां) विष्णुरेव न संशयः | इत्थं सतां निश्चयः स्यादन्यथा त्वसतां भवेत् | सर्वस्य हि प्रणेतृत्वात् प्राणो नारायणः परः ||" - There is no doubt whether *Vishnu* is the energizer of all the emotions (creatures). The noble ones were thus assured . those who think otherwise are the ignoble. Being the energizer of all, *Primal Breath* takes upon the task, *Narayana* remaining to be the supreme.

Upanishad

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः | स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता || १३ ||

Creation is conceived through modification, thus think the thinkers of creation. Creation is formatted as in a dream, think other thinkers of creation. .

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः | कालत्प्रसूतिं भूतानां मन्यते कालचिन्तकाः || १४ ||

By mere Will of the Lord is this Creation, thus have others concluded ; evolved by Time is this creation, thus consider the protagonists of Time.

Bhashya :

"तां सृष्टिं बहुधा प्राहुः ज्ञानिनोऽज्ञानिनस्तथा | विष्णुर्विकृतिमायाति महदादिस्वरूपिणीम् | तत्तद्विविधभूतिस्तु सृष्टिः प्रोक्ता ह्यपण्डितैः | स्वप्नमायासरूपां च केचिदज्ञा जना विदुः | अविकारस्य चिन्मात्रस्वेच्छयैवाखिलं जगत् | उत्पद्यत इति प्राज्ञाः प्राहुर्ब्रह्मादयोऽखिलाः | पूर्णशक्तेः कुतो माया सार्वज्ञात् स्वप्नवत् कुतः | सर्वदोषव्यतीतस्य विकारः कुत ईष्यते | तस्मादेवाविकारस्य विष्णोरिच्छावशादिदम् | यथार्थ मेव संभूतमिति वेदवचोखिलम् | केचित्कालत एवैतां सृष्टिमाहुरकोविदाः | केचिद्दृद्राद् ब्रह्माश्च प्रधानादिति चापरे | विमूढाः सर्वे एवैते यतो नारायणः पराः | सर्वकर्ता सर्वशक्तिरेक एव न चापरः | प्रधानकालब्रह्मेशमुख्याः सर्वेऽपि तद्वशाः ||" - This creation is spoken variously by the wise as well by the ignorant ones. It is the manifestation of *Vishnu's* formative power (माया) giving shape to *Mahat* and others elements, say some wise ones; Creation the form of an illusion seen in dreams say other ignorant ones. For the formless One, the entire creation is possible to manifest by mere *Self-Will*, *Brahma* and all others having been thus evolved, say some wise ones. For one who is all-powerful how can there be illusion; for one who is *Wisdom personified* how can there be objects as in a dream? For one who is devoid of any defects, how can there be any deformity ? Therefore, free from any defects is this Creation, subservient to *Sri Vishnu's Will*.

Creation is authenticated by many statements of *Vedas.* Some ignorant ones argue that out of *Time* has Creation has come to be evolved ; some consider it to be from *Rudra*, some others from *Brahma* and still others from *Prakriti*. Fools are all these, when *Narayana* alone is the *Supreme,* all-powerful Creator and no one else, *Time*, *Brahma*, *Shiva* and all others being subservient to Him.

Further Explanation :

Rigveda specifically declares that since all gods were born later how can they describe the origin and his all-pervading and all-enveloping indescribable reach, no one wise or uwise speak of his origin and his creation. Since his Wisdom and Power pervades and envelops the *unmanifest* and the manifest worlds, to conceptualize Creation having originated from any one other than him speaks of immaturity and ignorance of the various speakers. Krishna \has said in uneqvivocal words that "सर्व भूतानि कौन्तेय प्रकृतीं यान्ति मामकाम् | कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् | ... अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते | ... पितामहस्य जगतो माता धाता पितामहः | ... प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ||" .

Upanishad

भोगार्थं सृष्टिरित्यन्ये कीडार्थमिति चापरे | देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा || १५ ||

This world is for enjoyment (of the Lord) say some, others consider it for (His) diversion. Both these are but his attributes, what indeed is there for self-satisfied one to have desires ?

Bhashya :

"तस्यपि विष्णोः सृष्टिं तु केचिदाहुरनैपुणाः | अतृप्तस्यैव भोगार्थं क्रीडार्थं तु विपश्चितः | सा च क्रीदा स्वभावोऽस्य कुतोतृप्त्या स्पृहा विभोः || इति हरिवंशेषु ||" - Even then some say that *Vishnu* created the world as a sport and for enjoyment, because he had some desires unfulfilled. Sport and enjoyment are His attributes. How can there be for Lord unfulfilled desires ? Thus in *Harivamsha*.

इति माण्डूक्योपनिषद् भाष्ये प्रथमोध्यायः

Thus ends the First Chapter of Mandukyoopanishad

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अथ द्वितीय खण्डः

Thus commences The Second Chapter.

Upanishad

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयातःप्रज्ञं न प्रज्ञाघनं न प्रज्ञं नाप्रज्ञम् | अदृष्यव्यवहार्य मग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः || १ ||

Not the energizer of the internal objects, nor the energizer of the external objects, nor the energizer of the intermediate objects, nor the mass of consciousness ; neither consciousness nor absence of consciousness ; unseen, unrelated, incomprehensible, without any distinguishing marks, unthinkable, indescribable, singular, essence of the manifestation, pervador of entire primordial world, peaceful, auspicious, one without the second, one considered as the fourth, that Self is the one to be known.

Bhashya :

"विष्णुस्तुरीयरूपेण द्वादशान्ते व्यवस्थितः | मुक्तानां प्राप्यरूपोऽसौ व्यवहारे न दृश्यते | सम्यक् समाहितानां तु प्राप्तानां षोडशीं कलाम् | अपरोक्षदृशां क्वापि तुरीयं दृश्यते पदम् | अंतर्बहिश्च सौप्तं च समाधिज्ञानमेव च || बहिश्ब्दादिकं जानन् पश्यन् स्वप्नं तथैव च | यदा भवति सावस्था ह्युभयज्ञानशव्दिता || एतत् सर्वं तुरीयेण रूपेण न करोत्यजः | सर्वज्ञानप्रदश्चापि मुक्तस्यैव तुरीयकः || इति ब्रह्माण्डे |" - *Vishnu* in the form of तुरीय dwells at the end of the twelve measures. The form which is perceived by the liberated is not accessible in ephemeral life. Only to the comprehensively concentrated one is accessible the mystical experience with sixteen aspects as the wisdom of तुरीय experienced internally and externally. The worlds and such other objects are seen both externally as well as in dreams. Having experienced of both the states, one is established within one's own *self* internally perceiving external objects through equanimous intelligence. However, these states are not created by तुरीय, but तुरीय (with his presence within) makes knowledge of all objects known to the liberated one, t*hus has been said in Brahanada Purana.*

"अमुक्तस्य त्वदृश्यत्वात् षोडशीं वा कलामृते | तुरीयोऽदृष्ट इत्युक्तो ग्रहणादेरगोचरः | विना मुक्तिं ततस्तेनाव्यवहार्य इतीरतः | जाग्रदादिप्रवृत्तिस्तु लक्षणं ह्यनुमापकम् | अलक्षणस्तद्राहित्यादचिंत्यस्तत एव च | तत एव ह्यनिर्देश्यश्दिानन्दैकलक्षणः | मुक्तस्य सर्वव्यापारहेतुरेव तुरीयकः | एकः प्रधान उद्दिश्ट आत्मा पूर्ण त्वतः श्रुतः | तदेवास्य स्वरूपं यद् एकात्म्यं तेन कीर्तितः | प्रत्ययो ज्ञानरूपत्वात् सार आनंदरूपतः | उत्कृष्टानंदरूपत्वादुपशब्दः प्रकीर्तितः | प्रपंचं देहबंधाख्यं तुरीयः शमयेद् यतः || प्रपञ्चोपशमस्तेनाप्युक्तः सः भगवान् प्रभुः | निर्दुःखसूखरूपत्वाच्छिवशब्दः श्रुतौ श्रुतः | अन्यथाप्रत्ययो द्वैतं शमयेद् तं यतो हरिः | अद्वैतस्तेन चोद्दिश्टस्तुरीयः पुरुषोत्तमः || इति महात्मै | अपेक्ष्य वस्तुयाथार्थं द्वित्वमन्यस्वरूपता | इणगताविति

धातोस्च तज्ज्ञानं द्वैतमुच्यते || इति संकल्पे |" – For those who are not graced, *Turiya* is beyond comprehension, being inaccessible to their normal perception. Therefore he is inferred only in *Waking* and other states, being unthinkable and un-inferable being without any distinctive marks, consciousness and bliss being His singular distinctive feature. For the liberated one, तुरीय is the sole goal and purpose for performing actions. The *Self* then becomes fully receptive referred as *Pradhana*, the *Principle One*. His fame becomes renowned with Wisdom of such form. Knowing His form of wisdom, the resultant blissful form comes to be experienced. From this excellent blissful form, subsidiary forms become established. Bondage of the primordial world becomes loosened. Resplendent Lord is, therefore, the destroyer of the bondage. The state of termination of sorrow is referred as the auspicious one, शिव by scriptures. One who resolves the contradiction is *Hari*, who as तुरीय, is best of the Persons, one without any second अद्वितीय). Thus, according to *Mahatmya*. Any view proposed contrary to this accepted view is considered as refutation and such knowledge becomes inconsistent, thus in *Sankalapa Shruti*.

"स आत्मा स विज्ञेय - इति सोऽयमात्मा चतुष्पादि इति चतुर्था विभक्त उच्यते उपसंहारार्थम् | सोऽयमात्माऽध्यक्षरम् इति पृथगारंभात् | विश्वादिरूपो यत्वात्मा स विज्ञेयो मुमुक्षुभिः | निर्विशेषोऽपि भगवंश्चतुर्था समुदीरितः || इति प्रत्यये |" - 'स आत्मा स विज्ञेय' this has been mentioned as conclusion of the statement 'सोऽयमात्मा चतुष्पात्' distinctly as manifesting in four forms. Similarly having mentioned (in subsequent chapter), '*This Self being the supreme Immutable One*', the seeker should know *That One*, as one having four forms - विश्व and the rest. Even though without any qualifications, the resplendent *One* should be known in the four forms. Thus in *Pratyaya Shruti.*

Further Explanation :

Enlightened experience is not *Knowledge* acquired but *Wisdom* experienced. *Knowledge* is what one knows <u>about</u> सत्य, *the Prime Existence*; *Wisdom* is what one experiences सत्य, the *Prime Existence*. *Knowledge* about the composition of water does not quench one's thirst; one experiences the fulfillment of the thirst only when one drinks water. Just as pot can not be filled with fresh water unless the water previously collected in the pot in not emptied, one is not enlightened by the Wisdom <u>of</u> सत्य, *the Prime Existence* unless the mind is divested of the *Knowledge* one has acquired previously collected. Therefore seers speak not of the things which the seekers know and have assumed to be true, but of the *Wisdom <u>of</u> सत्य, the Prime Existence.* which they are not aware. Therefire the Seer in *Kena Upanishad* declares "अन्यदेव तद्विदितादथो अविदिरादधि | इति शुश्रुम पूर्वेषां ये नस्तद्व्यचचक्षिरे || यद्वाचाऽनभ्यदितं येन वागभ्यदयते ... यन्मनसा न मुन्ते येनाहुर्मनो मतम् ... यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ... यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ... यत्प्राणेन न प्राणीति येन प्राण प्रणीयते | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ||", *Brihad*

Aranyaka Up declaring – "अथात आदेशः नेति नेति ना ह्येतस्मादिति नोत्यन्यत्परमस्ति |" echoing similar sentiments.

The only difference between deep, dreamless sleep and the awakened state, the enlightened state, is that of awareness. I that state the perception and enlightenment come not from external sources but from within The person becomes awakened to the enlightened state, because this small flame of awareness is seen aflame, whether he is asleep, whether he is doing something or not doing anything. There is a duality in life; but in awareness there is silence, having dropped even the idea of being in *Bliss*, wholeness, holiness, only wholeness is like flowering, blossoming, is fulfillment, is contentment. Silently blissful, blissfully silent .

In that state of blissful silence there is no duality of perception, the perceiver is the unmanifest Lord and the perceived is the manifest Lord, where there is neither the energizer of the internal objects, nor the energizer of the external objects, nor the energizer of the intermediate objects, nor the mass of consciousness ; neither consciousness nor absence of consciousness except the unseen, unrelated, incomprehensible, without any distinguishing marks, unthinkable, indescribable, singular, essence of the manifestation, pervador of entire primordial world, peaceful, auspicious, the one without the second, one considered as the fourth, the *Self, Turiya, Sri Vishnu, the Prime Existence* .

Turiya is *Vishnu, the Prime Existence,* the unseen externally as objective *Knowledge* through gross instruments of perception; but experienced within as subtle subjective experience, awareness. One sees eyes and the ears, nose and the hands but not the one who sees, hears, smells and touches. If one can not see, hear, smell or touch that does not mean that the one sought to be seen, heard, smelt or touched does not exist. One who is obsessed with external forms and empirical *Knowledge* is circumscribed and petrified with what one sees, hears, smells and touches.

Since the windows of perception and doors of receptivity are closed the enlightened *Wisdom* does not seep into his consciousness and he will be deprived of the enlightened experience of the luminous bliss of the interior *the Prime Existence*, dwelling within. In *Knowledge* the *knower* and the *known* exist; in *Wisdom* the *knower* and known become one in comprehensive experience. The division between *Knowledge* and *Wisdom* is narrow and arbitrary. *Knowledge* indicates the presence of the mind, intellect and the ego-sense as the instruments of comprehension; *Wisdom* indicates the absence or the transcendence of the mind, intellect and the ego-sense as instruments of awareness. However denying *Knowledge* as the complete basis one can be wise in *Wisdom,* denying *the exterior* as the reality one can be aware of *the interior essence, the Prime Existence* which pervades, envelops and transcends both the *exterior* and the *interior*, being the *Bliss of Beatitude,* which like the *Space* that is spread above, or the *Breath* one breathes has neither *interior* nor the *exterior*.

The *Self* as the *supreme Immutable One*, as one having four forms - विश्व and the rest – "विश्वादिरूपो यत्वात्मा स विज्ञेयो मुमुक्षुभिः | निर्विशेषोऽपि भगवंश्चतुर्था समुदीरितः ||" the seeker should know as *Knowledge* and experience as *Wisdom* of *the Prime Existence.* Therefore, even those who deny the primordial world has to take assistance of the empirical *Knowledge* as stepping stone not to reveal but to indicate, suggest to reach out to the enlightened experience of the spiritual *Turiya, the Prime Existence.*

अत्रैते श्लोकाः
Here are now those verses -

Upanishad

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः | अद्वैतः सर्वभावानां देवस्तूर्यो विभुः स्मृतः || २ ||

On cessation of all sorrows, is the supreme immutable Lord attained, the One without a second among all attributes, the luminous तुरीय, known as all-pervador.

Bhashya :

"सर्वदुःखानां निवृत्तेः कारणभूतस्तुरीयो देवः | हरिस्तुरीयरूपेण मोक्षदः संप्रकीर्तितः | देवः स सर्व जीवानां गम्यत्वात्समुदीरितः || भावा जीवाः समुद्दिष्टा भवंत्येते यतो विभोः | ईशानामपि मुक्तानामीशानः सोऽननाच्युतः || इति प्रत्याहारे |" - The One who as the cause for termination of all sufferings is the luminous one, *Hari* in the form of तुरीय, celebrated as the one who delivers. He is the one who energizes all the *Jivas*, who are inclined towards Him. *Jivas* are known as His fragments reflected with divine potency, because from Him, verily, they are evolved. Therefore, He is known as *Vibhu*, one who pervades. Even for the liberated ones, He is the supreme energizer, thus in *Pratyahar* scripture.

Further Explanation :

Cessation of sorrows as an impediment for deliverance does not bring enlightenment, it is an indication of the state qualified to be enlightened perception of the primordial life. In this exercise *the individual self* is neither the initiator nor the energizer but the *supreme Self* who as the prime motivator who guides and delivers.

Upanishad:

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ | प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः || ३ ||

(While) विश्व and तैजस operate as regulating sources (in the *Waking* and *Sleep* states) and प्रज्ञा overseeing both, the role of तुरीय thereby becomes established.

Bhashya :

"कार्यकारणबन्धस्य तदधीनत्वतो विभुः | विश्वादिरूपो भगवान् बद्ध इत्युच्यते श्रुतौ || इति च | स बद्धः स दुःखी स बंधयति स दुःखयतीति | स जीवः सः प्रकृतिः स जनयति स प्रकारोतीति | सोऽवरः सोऽनित्यः सोऽवरयति सोऽनित्ययति | इति कौषारश्रुतिः || विष्णोर्गणोक्तिपरता मम नित्यं सुरेश्वराः | तदर्थ मन्यद् वचनमतस्तस्य विरोधि यत् | तन्ममार्थो न हि क्वापि साहं तत्सरणात् सदा | सरस्वतीति संप्रोक्ता तस्मात्ज्ञेया हरेर्गुणाः || इति महोपनिषदि ||"- As तुरीय, He is the source of which the result is the other forms, regulated by the Him, thus say the scriptures. *Kausharava Shruti* says, *Jiva* is regulated, He (the Lord) regulates, He suffers misery, therefore, he is *Jiva*, He is *Prakriti* therefore, He causes life to evolve, He causes things to evolve. *Java* is inferior, non-eternal, Lord causes his inferior and non-eternal status. "*O Supreme among the gods ! Praising the noble attributes of the Lord is my ceaseless desire. Any desire other than this appears to me something contradictory. Therefore, my purpose would be nothing else. Therefore, I constantly recollect his attributes*" – Thus spoken by divine *Sarasvati,* the attributes of *Hari* should be known. Thus has been mentioned in *Maha Upanishad*.

Upanishad

नाऽऽत्मानं न परं चैव न सत्यं नापि चानृतम् | प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा || ४ ||

Neither the self nor any one else, neither *Existence* nor *non-Existence* is initiated by प्रज्ञा, तुरीय alone being the ever observant.

Bhashya :

"नात्मानं न पराश्चैव न सत्यं चापि नानृतम् | प्राज्ञः संवेदयेत् किञ्चिज्जीवकालतमो विना | सुप्तावस्थां सुखं चापि विना नान्यत् प्रदर्शयेत् | सर्वं तु दर्शयेन्मुक्तौ तुरीयः परमेशवरः || इति प्रत्यये | स्वतन्त्रे कर्तुशब्दः स्यात् प्राज्ञस्यावेदनं यथा | सर्वाप्रदर्शके चैव तुरीये सर्वदर्शनम् || इति ब्रह्मतर्के |" - Neither *Jiva* nor the other (*Prakriti*), neither *Existence* nor *non-Existence* and only in a limited way and to some extent *Jiva* with *Time* and *obscurity* is initiated by प्राज्ञः. Even in sleep, except as happiness, nothing else is luminous. To the one who is liberated, all is illumined by the supreme Lord, तुरीय. Thus is spoken in *Pratyaya Shruti*. One who is independent alone can be referred as *Karta* – the performer, like प्रज्ञा who causes suffering. All-luminous is तुरीय, who alone illumines all things. Thus is said in *Brahma Tarka*.

Upanishad

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः | बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते || ५ ||

Non-Awareness of the distinctive duality (between the creator and the creation) is similar in both प्रज्ञा and तुरीय. But by sleep is प्रज्ञा encompassed, whereas that state is not perceived in तुरीय.

Bhashya :

"निद्रायुतास्तु विश्वाद्यास्तधीना यतो हि सा | यथा भृत्ययुतः स्वामी नह्यज्ञानं परात्मनः || इति च | अभेदमपि तदब्रह्म बहूरूपं विशेषतः | करोति न करोतीति व्यवहार्यं स्वशक्तितः || इति च | न संवेदयतीति अस्वीकारे | तूर्ये तत् सर्वदृक् सदा, द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुल्ययोः इति च विरुद्धम् | द्वैतग्रहणाकारणत्वं तुल्यमितर्थः | द्वैतं न ग्राहयेत्तुर्यो न च प्राज्ञः कथंचन | द्वैतग्रहणबीजं तु निद्रा प्राज्ञं समाश्रिताः || इति प्रकटश्रुतिः |" - In sleep he (*Jiva*) is, verily, under the control of the *supreme Self*. Even though there no difference the supreme *Brahman* appears in many *forms* through his special power, performing or not performing actions.

'न संवेदयति' - He does not influence one to act in one or the other manner or else statements like तुरीय is all-seeing, awareness of one's distinct existence is common in both (प्रज्ञा and तुरीय) would be contradictory. Awareness of distinct existence is the reason for comparison. Distinct existence is never experienced either by तुरीय or प्रज्ञा. The seed of distinction is observed only in sleep, when प्रज्ञा is present, *thusin Prakata Shruti*.

Upanishad:

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया | न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः || ६ ||

जाग्रत and स्वप्न are associated the *Waking* and *the Sleep State*, but the wise ones who experience तुरीय see neither the *Waking* nor the *Sleep State.*

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः | विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते || ७ ||

Contrary (to the सत्य, *the Prime Existence*) is the receptivity in *Sleep* or the *Waking States.* Contradictions becoming weak तुरीय, the pure state of enlightened, luminous *Bliss* is reached.

Bhashya :

"विपरीतज्ञानादपि विपरीतज्ञानांतरं जायते |" - From contrary *Knowledge*, verily, arises contradictory understanding.

Upanishad

अनदिमायया सुप्तो यदा जीवः प्रबुध्यते | अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा || ८ ||

When the *Jiva*, sleeping under the power of the beginningless माया, becomes enlightened, he becomes aware of Him, the un-born, supra-sensory, beyond ignorance, one without second, the one energizing him.

Bhashya :

"अनादिमायया विष्णोरिच्छया स्वापितो यदा | तया प्रबोधमायाति तदा विष्णुं प्रपश्यति || इति प्रकाशिकायाम् |" – The one who is deluded by *beginningless* माया when becomes enlightened by *Sri Vishnu's Will* then he experiences the (all-pervading, all enveloping) *Vishnu, thus in Prakashika Shruti.*

Further Explanation:

माया is formative power of the Lord, which in *Waking State* one sees the manifest world contrary to what it is or as an illusion influenced by senses. But when the ones sees the manifest world influenced by enlightenment of the supreme Lord then he sees the same truly exists as सत्य, *the Prime Existence*

Upanishad:

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः | मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः || ९ ||

If the primordial world is experienced as real then it will without any doubt cease to be. Illusory is such contradiction the supra-conscious being one without second.

Bhashya :

"तन्वा स्वस्वामिसंबंधः प्रपञ्चोऽस्य शरीरिणः | वस्तुतोऽसौ नचैवास्ति परमस्य वशे यतः || तन्वादिकस्तथाप्येष ह्यभिमानात् प्रदृश्यते | अतः स विद्यत इति ह्यंगीकारो भवेद्यदि | तथापि भगवज्ज्ञानात् स निवर्तेदसंशयः || इति ब्रह्मतर्के |" – The association with the body with oneself is verily the cause of the primordial life. In reality being subservient to *the supreme Self,* there is no such thing as belonging to oneself, such assumption being due to *ego-sense*. Having proper *Wisdom* the misconception becomes terminated. Therefore, enlightened by the *Wisdom* of the *supreme Self* all doubts become dissolved, *thus in Brahmatarka*.

"अद्वैतमनन्यथा ज्ञातं | परब्रह्मादिवस्तु तत् | द्वैतं द्विधा ज्ञातं अन्यथा ज्ञातं अज्ञैः | परमार्थतः परमेश्वरात् | तस्यैव मायामात्रं तदिच्छया निर्मितम् | तदन्यथाज्ञानं तस्मात् तदिच्छयैव निवर्तते | परेण ब्रह्मणा यत्तु द्विधा न ज्ञातमञ्जसा | तदद्वैतं परं ब्रह्म तदेव ज्ञातमन्यथा | जीवेन द्वैतमुद्दिष्टं मिथ्याज्ञानं तदेव च | परमार्थात् पराद् विष्णोर्जातमिच्छावशादनु | मायेतीच्छा समुद्दिष्टा मायामात्रं तदुद्भवम् | उत्तमत्वात् परार्थोऽसौ

भगवान् विष्णुरव्ययः || इति च |" – अद्वैत means that which is not perceived as dual or assuming contrary to things as existing relating *the supreme Self*. द्वैत means fractured or misconceived *Knowledge* by ignorant ones. परमार्थतः means relating *the supreme Self*. मायामात्रं means formatted by supreme Lord's *Will*, desire and अन्यथाज्ञानं means the *Knowledge* which is misconceived becomes terminated by his *Will* and desire alone. That non-dual *Wisdom* is other than the one known of *the supreme Self*. Since *the supreme Self* is understood from misconceived *Knowledge* he is द्वैत. Since माया means formatted by supreme Lord's *Will*, desire, even misconceived *Knowledge* should be understood having caused by *Will*, desire of *the supreme Self*. That singular, non-dual Brahman, verily is the one perceived with misconceived *Knowledge*. Since *Sri Vishnu* is the supreme being He is known as the supreme purpose, goal. Formatted by supreme Lord as *Will* and desire every manifestation appears as having been created, due to his excellent attributes *Sri Vishnu* appears immutable.

Further Explanation:

प्रपञ्च is संसार, the primordial life, which as pointed out in Maitri U. is the creation of mind – चित्तमेवसंसारम् . As the mind thinks, so would the प्रपञ्च turn out to be. Therefore, in life one tends to believe that in सम्सर, every thing that comes to be is the result of what he desires. As *Krishna* says in *Bhagavad Gita* (III.27), such one, being ignorant fool under the influence of I-sense, comes to believe that he himself is the creator - 'अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ||' having neither Wisdom about the way of action nor of renunciation, neither purity nor good conduct nor any truth in them – 'प्रवृत्तिं च निवृत्तिं च जना न विदुरासुरा | न शौचं नापि चाचारो न सत्यं तेषु विद्यते ||' (XVI.7). *Krishna* then concludes that the one who is freed from lust, anger and greed being freed from them, the three gates to Darkness, does what is good for his soul and reaches the highest goal – 'एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः आचरात्यात्मनः श्रेयस्ततो याति परां गतिम् ||' (XVI.22).

Upanishad

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् | उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते || १० ||

Improper knowledge, if any, will cease with little reflection on this. Being aware of such conflicting views and with proper initiation, there will no occasion for any contradictions.

Bhashya :

"अनन्यथा इतं अवगतं अद्वैतम् | द्वैतं वस्तुस्वरूपापेक्षया द्विधा ह्यन्यथाज्ञातिमित्यर्थः | अतो विकल्पः शरीरादिसंबंधः केनचित् अज्ञानादिना कारणेन कल्पितोऽपि उपदेशान् निवर्तते | अयं सतां वादः ज्ञाते सति परब्रह्मणि द्वैतमन्यथाज्ञानं निवर्तत इति | विकल्पो देहबंधादि केनचित् कारणेन तु | कल्पितोऽपि निवर्तते

गुरुवाक्यादसंशयः | एष एव सतां वादो ज्ञाते ब्रह्मणि तत्वतः | निवर्ततेऽन्यथाज्ञानं तत आनंदमेत्यसै || इति च |" – *Knowledge* which is not contrary to facts as expected in existence– अनन्यथा is अद्वैत. द्वैत is that *Knowledge* which contradicts the true form or nature or which is other than the true knowledge. Therefore, the relationship with the gross body even though imagined due to ignorance, the same is terminated by receiving proper instruction and initiation from men of Wisdom. Knowing true *wisdom* about the Supreme Lord, any contradiction in mind will cease. Erroneous thinking could be due to any reason.Even in cases of erroneous imagination, the same may be corrected by the words of a Teacher without any doubt. Thus, verily is known the true *wisdom* of *Brahman*, in principle, through truthful dialogue. All other erroneous knowledge comes to end resulting in *Bliss*. Thus has been declared.

इति माण्डूक्योपनिषद् भाष्ये द्वितीयोध्यायः

Thus ends the Second Chapter of Mandukyoopanishad

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अथ तृतीय खण्ड

Thus commences The Third Chapter.

Upanishad :

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति | जगरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्वाद्वाप्नोति ह व सर्वान्कामानादिश्च भवति य एवं वेद || १ ||

He (Vishnu), verily, is this Self, the supreme and immutable ॐ, of supreme measures, having stages symbolized as अ, उ and म. In the waking stage, as the first measure, having the form of Vaishvanara, (Vishnu) impels all the desires (of Jiva), thus it is said.

Bhashya :

"अधिकं सर्वतः अविनाशि च इति अध्यक्षरम् | अधिका एव मात्रा अंशा यस्य तदधिमात्रम् | अ इत्येनेन अभिधानेन अक्रियते इति अकारः | तत्र पूर्वोक्तो वैश्वानरः प्रथमा मात्रेत्यादि अनुवादः | अकार इत्यादिकं विधेयम् | प्राज्ञः तैजसश्च आदिरस्येति आदिमान् | सुप्तेरुत्थाने प्राज्ञाद् विभक्तो भवति विश्वः | स्वप्नादुत्थाने तैजसात् | आदिश्चास्य उपासकस्य भवति |" - Complete in all respects, imperishable and likewise supremely immutable, of collateral measure is the essence of this measure. Symbolized as अ, the (first) form is fashioned. The earlier mentioned वैश्वानर is referred as the first measure. It is in addition

recognized as अ-कार. It is the form prior to those of even प्रज्ञा and तैजस्. When one wakes up, the primordial world becomes separated from प्रज्ञा. Separated form तैजस्, he becomes the first of all forms. विश्व becomes the reason for the deliverance of the seeker.

Further Explanation:

Mentioning first the three prior states - विश्व –*Waking* तैजस् - *Dream* and प्रज्ञा – *Dreamless states* which तुरीय, विष्णु energizes, *Sri Madhva* takes up further elucidation of each states. विश्व –*Waking state* is prior to the तैजस् - *Dream* and प्रज्ञा – *Dreamless states*, which follow thereafter. The momwnt one wakes up from sleep, the first thing that happens is that his senses direct his attention to the external things in nature, Lord having directed the organs of sense outward – 'पराञ्चि खानि'. It is only thereafter that he remembers the *Dream state* and only therefdte the brief *Dreamless state*..

In all these stages, the one thing that dominates the human consciousness is the is *Self* who as the one initiates action in Waking, Dream and Dreamless state and also one who stands in the intermediate stage observing this and the other world is तुरीय, *Vishnu* as 'सोऽयमात्मा' validating his existence as the energizing power that initiates and energizes the performance of the actions of the *Jivas*. It is therefore declared in Brihad Aranyaka up im unmistaken words that 'तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः | नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं हि तत् || स वा एष महानज आत्मा योऽयं विज्ञनमयः प्राणेषु य एषोऽन्तहृदय आकाशस्तस्मिञ्छेते, सर्वास्य वशी सर्वस्येशानः सर्वयाधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधूना कनीयान्, एष सर्वेश्वरः ; एष भूताधिपतिः, एष भुतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव दिदित्वा मुनिर्भवति |..', which should be known while we are here in this body, if not we would be ignorant, great would be the destruction, those knowing this becoming immortal while others going to sorrow and sufferings - 'इहेव्ए सन्तोऽथ विदमस्तद्वयम् न चोदवेदिर्महति विनष्टिः | ये तद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ||'.

Upanishad

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रा | उत्कर्षादुभयत्वाद् वा उत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद || २ ||

In the *Dream state*, (*Vishnu*) as तैजस having the form उ the second measure, responding in two-fold manner, causes to initiate (in *Jiva*) awareness evenly, in whose family, no one will ever be born, not conversant in *Wisdom*, of *Brahman*, *thus it is spoken.*

Bhashya :

"शरीराभिमनात् उत्थाप्य कर्षतीति उत्कर्षः | निद्रा विषयनुभवाश्च अनेन क्रियते इति उभयत्वम् | समानः सर्वेषां मध्यस्थो भवति ||" - Because as *तैजस.* he causes (*Jiva*) to raise himself from the conceit of the body, He is known as उत्कर्ष. Causing in equal measure in *Dream* and sense-experiences in equal measure, He becomes the intermediary.

Further Explanation:

In *Brihad Aranyak Up*. we find *Janaka* asking *Yajnavalkya* what serves as the light for the man when the sun has set and the moon has not risen, fire has gone out, speech has stopped - 'अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तोऽग्नौ शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इति ... |" to which *Yajnavalkya* replying that when the sun has set and the moon has not risen, fire has gone out, speech has stopped that the *Self* serves as his light. It is through the light of the *Self* that he sits, goes out, works and returns – " ... आत्मैवास्य ज्योतर्भवतीति आत्मैवायं ज्योतिषास्ते पल्ययते कर्मकुरुते विपल्येतीति |". When further asked 'कतम आत्मेति' the reply was given that the *Self* referred here is not the individual self, who when takes birth in human body appearing to become connected with evils and discarding them on departure from the body, but the One who is consciousness (विज्ञानमयः) in the midst of the organs, the luminous light within the heart, whom *Sri Madhva* associated with the resplndent Lord - "आत्मा भगवनेवास्य ज्योतिः . . अस्वातन्त्र्यात्तु जीवस्य द्योतमान् बुद्धिमस्य सः | प्रवर्तयति सर्वेशस्तास्यपि जनार्दनः ||" in his commentary to the above verses.

It is further said that the *Self* moves from *Waking state* and the *Dreamless state* the *Self*, the *Dream State* being the intermediate state. Standing in the intermediate *Dream State, Purusha* enegizes both the *Waking state* and the *Dreamless states*, seeing *Jiva* experiences both the pains and pleasures. And when *Jiva* sleeps, *Purusha* tearing and building some measure of the all embracing world reveals his own lucidity and illumination. In that state the *Purusha* becomes self-illumined – 'तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः - इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति - इदं च परलोकस्थानं च | अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहित्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ||'. The above explanation, though appears circuitous, would be natural follow up of *Sri Madhva's* central theme that it is *Vishnu* who energizes the *Jiva* by his own energy and power.

Upanishad

सुषप्तस्थानः प्राज्ञो मकारस्तृतयिा मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद || ३ ||

In the dream state, प्रज्ञा takes up म - form, being the third measure, either withdrawing internally or extinguishing externally (consciousness of the Jiva), *thus it is spoken.*

Bhashya :

"मितेः अन्तर्गमनात् | अधिकत्वाच्च नित्यत्वादध्यक्षरमुदाहृतः | ये अंशास्तस्य तु सर्वेऽपि पूर्णाः प्रत्येकशः प्रभोः | अतोऽधिमात्रमुद्दिष्टो मात्रा अंशा उदाहृताः | श्रुतः स विष्णुरोंकार ओमित्याक्रियते यतः | अद्यस्तदंशो व्याप्तिः स्याद् विषयानापयेद् यतः | जीवस्य तु यतः प्राज्ञात् तैजसाद् वा समुत्थितः | अविभागोऽपि भगवान् आदिमांस्तेन कीर्तितः | तस्मादुत्पद्यते मुक्तः सज्ञानानंदलक्षणः | आप्नोति विषयान् सर्वान् निद्रया विषयस्य च | उभयोः कारणत्वेन ह्युभयस्तैजसः स्मृतः | देहाभिमानादुधृत्य कर्षति स्वप्नमण्डले | उत्कर्षत्वं ततस्तस्य तज्ज्ञानी ज्ञाननित्यताम् | आप्नोति देहादुत्कृष्य स्वात्मानं सर्वमोक्षिणाम् | मध्यस्थः स भवेत् स्नेहाद् दोषाभावाच्च सर्वशः | स्वात्मन्यंतर्गमयति मानमंतर्गतिः स्मृता | जीवमंतर्गतं कृत्वा तज्ज्ञानलयकृद्यतः | प्राज्ञो मानमपीतिश्च तज्ज्ञोप्यैवं विमुक्तिगः | व्याप्यांतर्गमयेत् सर्वं दुःखाद्यं च विलापयेत् | अणूनामपि जीवानां प्रकाशो व्यापको भवेत् | अंडमात्रे बहिश्चापि देवतानां यथाक्रमम् | अतोंऽतर्गमनं मुक्तौ जीवेषु जगतो भवेद् || इति ब्रह्मतर्के |" - 'मिति' means going or withdrawing within. Being superior and eternal, He (the supreme *Self*) is referred as the superior immutable. Being. His part-manifestations, all luminous, representing the Lord are said to be presiding to the full extent. He is referred as 'आदिमात्रा' because He is source of all part-manifestations. In scriptures, He is identified with *Vishnu*, having the form of *AUM*, because as *Aum*, he commences the creation and having pervaded from beginning, he draws all the senses towards Himself. Though विश्व *form* is distinct from प्रज्ञा and तैजस्, He associates with them keeping His distinct character. The resplendent Lord is known as 'आदिमान्' – the primal one, which causes marks of auspicious *wisdom* and *bliss* to arise in the liberated ones. He accepts both sleep as well as sensory influences. Illumining both, He becomes तैजस्, luminous symbol having the उ form. Since in the *Sleep* state, He severs attachment to the body (of the *Jiva*), therefore, is referred as 'उत्कार्ष' by the men of *wisdom*. Having raised from the body, He becomes accessible to all the liberated beings through his fellowship. Free from all infirmities, He becomes the intermediate, the mediator. Proceeding internally within the Mind, as प्रज्ञा he terminates the ripples arising therein, pervading internally,he transforms even the ignorant one to be liberated, causinf all sorrows to cease. Even the minutest of the जीव becomes luminous and all pervading, reaching to the end of this creation, the sphere beyond being the realm of the gods. In this very creation is the deliverance of *Jiva*, *thus in Brahmatarka.*

अत्रैते श्लोकः

Here are now those verses -

Upanishad

विश्वस्यात्वाविवक्षायामादिसामान्यमुत्कटम् | मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च || ४ ||

When विश्व or अ form is meditated upon, the primacy of identity of consciousness in both is intended to be demonstrated. While meditating on that, similarity of the forms comes to be experienced.

Bhashya :

"मात्रासंप्रतिपत्तौ अंशध्याने | आदिमत्वं विश्वस्य विद्यते ||" - 'मात्रासंप्रतिपत्तौ' means meditating on the respective portions. Then the primacy of विश्व comes to be experienced.

Upanishad

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् | मात्रासम्प्रतिपत्तौ स्यादुभयत्वं तथाविधम् || ५ ||

With the wisdom of तैजस and उ form, distinct enriching feeling is experienced and meditating thereon the identity with that form perceived.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् | मात्रसंप्रतिपत्तौ तु लयसामान्यमेव च || ६ ||

In experiencing म form and प्राज्ञ, identity between the two is of the similar measure. Measure becoming identical, there is experience of restraint .

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः | स पूज्यः सर्वभूतानां वंद्यश्चैव महामुनिः || ७ ||

In all the three states what is generally comparable is the undoubted knowledge about Him, as the adorable one, abiding in all the creatures and worshiped by the great sages.

अकारो नयते विश्वमुकारश्चापि तैजसम् | मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः || ८ ||

The अ form leads one to the external world (विश्व) ; उ form to the illumination (तैजस्) ; म form to the Consciousness (प्रज्ञा) and the formless state (नामात्र) to nothing.

Bhashya :

"प्रतिदिवसं विभाग एकीभावश्च विद्यते विश्वादीनाम् | तुरीयस्य तन्न विद्यते इत्यमात्रः | विश्वादीनां व्यवहार कारणत्वं विद्यते तुरीयस्य तन्न विद्यते इत्यतो गम्यत्वमपि नास्तीत्याशंकां निवारयति आगतिर्न विद्यते इति | आत्मानं संविशतीति गतिवचनात् | आदि मत्वेन सामान्यमुपास्येन भवेदिति | उपासकस्य संजानन् सर्व

वंद्यो भवेत् पुमान् | सामान्यत्रयमप्येतत् तुल्यं मुक्तिगतत्वतः | अमात्रत्वं तुरीयस्य त्वविभागाद् दिने दिने | जाग्रदादेरकर्तापि गम्योऽसौ ज्ञानिनां भवेत् || इति च | आदिमत्वादिसामान्यं तुल्यं मोक्षोपभोग्यतः | अमात्रत्वं तुरीयस्याप्यविभसगद् दिने दिने || इति आत्मसंहितायां ||" – For विश्व and other states each day there is separation as well congregation but for तुरीय, there is neither separation or congregation. For विश्व and other states there are empirical manifestations, but for तुरीय, there are no empirical manifestations. Therefore for every other states it initiates, promotes and energises in those states. आगतिर्न विद्यते – means there is no easy access for the other states in the state of तुरीय but since later it having been clarified tha - आत्मानं संविशति, it is clarified that there is every possibility for te the other states to enter the state of तुरीय. For the aspirants who seek in विश्व and other states the presence of the resplendent *Self*, enlightenment of the state of तुरीय is possible. Form the विश्व and other states the aspirant can find similarit with the state of तुरीय. Since तुरीय is not accessible on the day to day basis, that state is indicated without any syllable. For the men of Wisdom even in विश्व and other states तुरीय is accessible. Since the original state of the source is possible to be accessed in the stae of deliverance, it is said to be तुल्य, comparable. Since the state of तुरीय is not possible to be experience from day to day it is indicated without any syllable, thus has been clarified in *Atmasamhita*.

इति माण्डूक्योपनिषद् भाष्ये त्रितीयोध्यायः

Thus ends the Third Chapter of Mandukyoopanishad

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अथ चतुर्थ खण्ड

Thus commences The Fourth Chapter.

Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एकमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद || १ ||

The fourth तुरीय State indicated without any syllable is not accessible to empirical experiences, being auspicious and one without second, with singular ॐ *form*, accessible to those who percieve the supreme *Self* graced by the very the supreme *Self.*

Bhashya :

"अत्रैव भूत्वा अन्याभिमानं त्यक्त्वा परमात्मनैव परमात्मानं प्रविशति उपासत्ः | अव्यवहार्यत्वदिकमत्र सममिति दर्शयितुं पुनरप्युक्तं अव्यवहार्यत्वादिकम् ||" - Thus the seeker, renouncing attachment to other senses and ego enters the presence of the supreme *Self*. To show that the state of तुरीय is not the ordinary experience special attributes are used to show the similarity (of experience) by way of repetition.

Further Explanation:

When *Jiva* gives up all his association with the *I-sense* and all empirical thoughts which go to make the *samsara*, then he becomes aware of the existence of the *Supreme Being* and experience of luminous enlightenment in *Vaikuntha* which is *Vishnu's* incomparable and blissful abode. Being there, though having a distinct and separate existence, similarity of the Bliss of Beatitude experienced is indicated with releated statements .

अत्रैते श्लोक भवति

Here are now those verses -

Upanishad

ओंकारं पादशो विद्यात् पादा मात्रा न संशयः | ओंकार पादशो ज्ञात्वा न किंचदपि चिन्तयेत् || २ ||

Having known the form of ॐ in every state of consciousness every states sever the distinctiveness of all the stages without any doubts and experiencing all the stages,one does not think of any thing else.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् | प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् || ३ ||

Enjoining the mind in प्रणव (ॐ form), the fearless *Brahman*, being ever in communion in प्रणव one experiences no fears at all.

प्रणवो ह्यपरं बह्म प्रणवश्च परः स्मृतः | अपूर्वोऽन्तरोऽबाह्योऽनपरं प्रणवोऽव्ययः || ४ ||

प्रणव, the form of ॐ verily, is, the (*manifest*) *Brahman* and प्रणव is also the supreme (*unmanifest*) *Brahmnan* without being earlier or later, the immutable.

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च | एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् || ५ ||

प्रणव is, verily, the beginning, the intermediate and the end of all. Being wise in this maaner one reaches the yonder thereafter.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् | सर्वव्यापिनमोंकारं मत्वा धीरो न शोचति || ६ ||

प्रणव, verily, is the Lord to be known as abiding in the hearts of all. Meditating on that all-pervading form of ॐ, the man of discrimination does no longer grieve.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः | ओंकारो विदितो येन स मुनिर्नेतरो जनः || ७ ||

Formless as well as one with innumerable forms, destroyer of the improper knowledge, auspicious one, knowing the various forms of ॐ, one becomes a a silent Seer, not any other person.

Bhashya :

"तुरीयं नादनामानं हरिं ज्ञात्वा परं पदम् | तमेव प्रतिशेच्छुद्धरूपी तत्सदृशात्मवान् | ज्ञानानन्दौ च शक्तिश्च तथापि न समाः क्वचित् | विमुक्तस्यापि जीवस्य पारातन्त्र्यं च नित्यता | चतुरूपस्यास्य विष्णोर्नाम प्रणव इत्यपि | जाग्रदादिप्रणयनात् स एव ब्रह्म बृंहणात् | ओमित्याक्रियमाणात्वादोंकारः स प्रकीर्तितः | आदिमत्वादयो ह्यर्था ओमित्यस्य श्रुतौ श्रुताः | अपूर्वः कारणाभावान्नाशाभावादनंतरः | पराधीनास्थित्यभावादनपर उदाहृतः | सर्वगत्वादबाह्यश्च तं ज्ञात्वा विमुच्यते || इति |" – Experiencing the resonance of तुरीय as *Sri Hari* and his supreme abiding place, one will access similar to that auspicious *form*. There is never ever anything similar to *Him* in wisdom, bliss and energy, even in deliverance there remaining dependent on Him perennially. The four-fold forms of प्रणव are the definoing names of *Vishnu.* The four-fold forms as *Waking* and other states are assuredly He himself as *Brahman*, having become effulgent. By responding as ॐ, He became resonant and attained eminence as ॐ-form. As the *Primal One*, he came to be spoken as ॐ at the beginning when scriptures are recited. Knowing Him as one without any previous and in the absence of any Cause and possession of attributes becoming invalidated, all comprehensively pervading without there being any internal or external, the seeker becomes liberated, thus having been spoken.

"परत्वमपरत्वं च विष्णोरेकस्य वै यदा | श्रूयते नतु सामर्थ्यभेदस्तत्र कथंचन || अवतारस्य पूर्वत्वात् पौर्वापर्यमुदाहृतम् || इति ब्रह्मतर्के | पूर्वावतारे पश्चिमावतारेऽपि पूर्ण एवेति प्रणवो ह्यपरं ब्रह्मेत्यादेरर्थः |"- Being superior and superior even to the superior ones, *Vishnu* alone is known, there being never any variation in the empowerment. The earlier descents being complete in all respects, the later ones are communicated similarly. Thus, in *Brahma tarka*. In earlier and the later descents, प्रणव has been mentioned as the complete representation of *Brahman*.

"एकोऽपि निर्विशेषोऽपि चतुर्धा व्यवहारभाक् | यस्तं वंदे चिदात्मानं विष्णुं विश्वादिरूपिणम् ||" - Even though singular and without any attributes, He manifests in phenomenal world in four-fold forms. To such blissful self, *Vishnu*, the one who has pervaded the entire world, are my obeisance.

इति श्री आनन्दतीर्थ भगवत्पादाचार्य विरचितं माण्डूक्योपनिषद्ः तलवाकारोपनिषद् भाष्यं संपूर्णम् ||

Thus ends the Commentary on Mandukya Upanishad by Anandteertha (Madhvacharya), the servant of the Resplendent Lord.

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