

CHAPTER 4

MĀṆḌŪKYA UPANIṢAD - AN ANALYSIS OF THREE STATES AND TURĪYĀ

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MĀṆḌŪKYA UPANIṢAD - AN ANALYSIS OF THREE STATES AND TURĪYĀ

4.0 INTRODUCTION

Māṇḍūkya Upaniṣad is the smallest among the principal *Upaniṣads*. It belongs to the *Atharva Veda*. It has twelve *mantras* but they represent the entire essence of all principle *Upaniṣads* are given here.

This *Upaniṣad* explains the concept of consciousness in the 3 states of human being namely waking state (*jāgrat*), dream state (*svapna*), and dreams less sleep stage (*susupti*). It explains that one can attain the state of non-dual consciousness (*Advaita*) by transcending the three states. This *Upaniṣad* has one of the secret dictums among the 5 Upaniṣadic dictums (*mahāvākya*) namely, *this self is Brahman (AYAM ĀTMA BRAHMA)*. This *Upaniṣad* gives the symbol for doing meditation by spiritual seekers. The symbol is “AUM”. The word AUM has 3 letters namely A U M. Each represents one organ in the mouth apparatus and has several shades of meaning. The philosophical implications of these 3 letters are also explained in this *Upaniṣad*.

The language of this *Upaniṣad* is very terse and precise in nature. Hence Śrī Gauḍapāda who was the preceptor of Ādi Śankarācārya wrote a commentary (*Bhāṣya*) on this *Upaniṣad* as well as expository treatise called *Māṇḍūkya Kārika (Ma. Ka)*, in lucid style which can be understood by readers. These texts were called as *Gauḍapāda kārika* or *Māṇḍūkya kārika*. *Māṇḍūkya kārika* is one of the earliest attempts in systematizing the Upaniṣadic teachings rationally and scientifically.

This *Upaniṣad* in its essence gives the *Ādvaita* philosophy which was later propounded by Ādi Śankarācārya in later part of 7th century CE (788-820CE). A deep study of *Māṇḍūkya Upaniṣad* helps us in understanding the *Ādvaita* philosophy and the eternal truth (*Parabrahman*) without the basis of caste, culture, creed, sex, religion, race or any belief.

The *Māṇḍūkya Upaniṣad* has 4 chapters namely *Āgama - prakaraṇa*, *Vaitathya-prakarana*, *Alātaśānti-prakarana* and *Ādvaita-prakarana*.

In *Āgama prakaraṇa*, sage *Maṇḍūka* explains the word *AUM* and its importance. He discusses the concept of subject and object relationships where the subject is your own self, where as the object is the external world. The aim of any spiritual seeker is to realize this apparent duality of subject and object or objects.

This duality is described by *Bṛihadāranyaka Upaniṣad* as duality as it were, then one smells something, one sees something and so on, (Br. Up. II. IV, I4), When there is something else, as it were, then one can see something, one can know something, (Br. Up. II, iii.31) but when to the knower of *Brahman* everything has become the self, then what should one see and through what (Br. Up. II iv 14).

This concept of "*Omkāra*" is based on Vedic knowledge and it would help us to know about one self. The second chapter explains as to how the duality (*dvaita*) is incorrect. The subject (self) and the (object), world appears to be dual in nature. Is it real or unreal? This can be explained with an illustration of rope and snake. A person walking bare foot in darkness tramples on the rope and mistakes it as snake and shouts as snake. But when the light or torch is flashed upon it, he understands it as a rope not as snake. He had superimposed the snake on the rope owing to his ignorance. This illusion of rope and snake is false knowledge and this gets removed by right knowledge. Person realizing this truth of non-dualistic monism is explained in the 4th chapter, whereas the 3rd chapter establishes the same rationally.

The greatness of *Omkāra*, its multilayered meanings are described in *Kaṭa Upaniṣad*, *Praśna Upaniṣad*, *Maitrāyani Upaniṣad*, *Taittirīya Upaniṣad* and *Chāndogya Upaniṣad*.

It is this viz. *Om* (Ka. Up. I. ii.15). This medium is the best (Ka. Up. I.ii.17) ‘O’ Satyakāma. This (*Om*) is verily *Brahman* (superior and inferior) (Pr. Up. V.2) meditate on the self as *Om* (Mai. Up. vi.3) *Om* is *Brahman* (Tai. Up. I. viii. i).

Om indeed is all these (Ch. Up. II.xxiii .3). Just as the supreme reality is the basis for the entire universe. In the same way, *Omkāra* is the basis for the self and for understanding the ultimate reality. The *Upaniṣads* declare that *Brahman* is known by names and symbols such as *Omkāra*. ‘*Om iti etat aksaram idam sarvam*’, the letter *Om* is all this.

The 3rd *mantra* declares that the waking state (*jāgrat* state) is called *vaiśvānara* whose consciousness is external in nature and he is the very embodiment of Lord Agni or *vaiśvānara* who encompasses all beings.

The *Āgama prakaraṇa* deals with the great Upaniṣadic sentence that “*This self is Brahman*”. This *Brahman* is divided in to 4 parts and each merges with the *Vaiśvānara*. This merges in the virtue called *taijasa*. In turn *taijasa* merges in *prajñā* (consciousness) *prajñā* merges in *turīyā* (the fourth). The 3rd *mantra* also mentioned that the *taijasa* and *prajñā* get united with the *Hiraṇyagarbha* and unmanifested. The *taijasa* (luminous) is in the nature of the supreme reality, as it is self luminous in nature, it stand as, as an eyewitness for all the activities happening in the external world vision or *vaiśvānara* is dependent on objects, So the self experiences the external recognition.

In the next *mantra*, the sage describes the deep sleep stage (*susupti*). In this state, the sleeper does not experience any dream. Here the subject and object relationship ceases to exist. The soul or the seeker is unaware of the external world, who although is the enjoyer of bliss is not fully aware of that experience at the time the *ātman* is in abundant joy, which is the real nature of the soul, such a person experiencing such a bliss is called *Ānandabhuk*.

Brhadāranyaka Upaniṣad informs that this supreme bliss is the nature of *ātman* or *parabrahman*. The nature of *parabrahman* is consciousness par-excellence called *prajñā*. This *parabrahman* is all powerful, all knowing, all pervading in nature. He is the source of all and the origin and dissolution of all beings. Further the sage describes the 4th state of the *ātman* called *turīyā*. This state is not consciousness of either the internal or external world. It is not just a mass of consciousness. The peculiar thing about this *prajñā* is that, it is neither consciousness nor unconsciousness because it is above both. It cannot be seen, but can only one experience it. It is in changing and indestructible. It is the unchanging phenomena behind all changes. It is non dualistic in nature because duality ends up in duplicity as truth is only one. That truth is supreme consciousness or *parabrahman* defined in all the major *Upaniṣads*.

Śri Gauḍapāda explains this resplendent of *turīyā*, which is the all pervasive sources of all objects, (Ga Ka 10. Mu. vii.1) the sage in his 8th *mantra* explains that the self is denoted by the letter”*OM*”. It consists “*A*”kāra, “*U*”kāra and “*M*”kāra.

According to the sage, *vaiśvānara* is “A”kāra as he pervades the physical world. The *Aitareya, Āraṇyaka* mentioned that the sound of is all speech (Ai. Ar. II. iii. 7.13). The *Chāndogya Upaniṣad* declares that the *vaiśvānara* self is the head of *parabrahman* (Ch. Up. V. xviii. 2). The person who realizes *vaiśvānara* obtains all desirable objects. He becomes the supreme among all the beings. In order to know the true nature of *turīyā*, one should ascertain the nature of *Viśva* and *Taijasa* as both are conditioned by cause (*kāraṇa*) and effect (*kārya*) where as *prajñā* is conditioned by cause.

Viśva and *Taijasa* are like seed and fruit and do not exist in *turīyā* (Ga. Ka. 11). *Prajñā* does not comprehend anything, neither it is truth nor false. *Turīyā* is everything by itself and he is an eye- witness for everything (*sarva drik*), there is no false perception or non-perception in *turīyā*. There is no darkness in *turīyā* and it shines by itself. As the *Bṛhadāraṇyaka Upaniṣad* says there is no other witness than this (Br. Up. III. viii.2). Gauḍapāda further explains that in both *prajñā* and *turīyā* duality is non perceptive in nature.

Sleep gives the way for several types of cognition, but the mind is not associated with external world. The sleep is a casual state and it cannot perceive the reality. The soul stands as an eyewitness, for all these activities and hence will not have any bondage. Gauḍapāda in his next *kārikā* explains about *prajñā*, as it is associated with dreamless state called *susupti*. Sleep and dream are considered as darkness owing to non-perception of reality. They are associated with *viśva* and *taijasa* and involved in cause and effect relationship, like groundnut seeds and groundnut oil. In dream, the person is experiencing it and therefore there is no unity of subject- object relationship. Whereas in *turīyā*, the subject and object relationship is not there and hence, there is no cause and effect relationship (Ga. Ka. 14).

Sometimes the dream comes to a person who visualizes the reality in waking state for a person gets the false knowledge of the snake and superimposes the rope on it. The dream belongs to a person who visualizes it falsely like snake, but in sleep a person does not know the reality at all and hence there is no cause and effect relationship (Ga. Ka. 15).

Generally a person is under the influence of *māyā*, which is beginningless (*anādi*) in nature. When he gets awakened from this *māyā*, he will experience the birthless, dreamless, sleepless and non - dual state called *Turīyā*. Ignorance is the cause for birth and death. By *turīyā* one

goes to sleepless (*anidra*) and dreamless (*asvapnam*) states as it is not associated with outside object, it is one and only, therefore he experiences the birthless, non-dual (*advaita*) state in *turīyā* which is almost equal to his own self (Ga. Ka.16).

Gauḍapāda says that the entire world is a superimposition on the reality like snake is superimposed on the rope and duality is because of *māyā* and this *māyā* is the result of an error committed by a person as he is under the spell of ignorance (*avidyā*) and *māyā*. This can be committed by proper observation and the sage gives the example of a magician doing a magic. The objects appearing in the magicshow are not real, the magical things exist in reality, but his magic is unreal. In the same way supreme *Brahman* alone is real and not the world. The world disappears for a person who has realized the self in *turīyā* state but for other ignorant persons the physical world appears as real only (Ga. Ka. 17). The sage raises the question as to how fancy occur to the observer, thing observed and instructions in such activities, he replies that such errors occur because of diversity (*vikalpa*). Just as the magic is performed by a magician the world, appears in duality, once a person gets enlightened, the duality disappears (Ga. Ka. 18).

It is told in the current *Upaniṣad* that the self is nothing but *Omkāra*. It has three letters namely *A*, *U* and *M*. The waking state can be called as *A-kāra*. It is *virāt* in nature. He is *vaiśvānara* in *taijasa*. In dream state it is *U-kāra*. In this state of *prajñā*, it is *M-kāra* (Man. Up. I 8-10).

The benefits of reciting *Akara* associated with meaning will be all pervasiveness, (Ga. Ka. 19). The recitation or chanting *U-kāra* is associated with *taijasa* leading to excellence (Ga. Ka. 20). The *prajñā* is identified with *M-kāra* on the benefit of chanting would be similarity of absorption, (Ga. Ka. 21). Gauḍapāda declares that a great sage who knows the common similarities in all the three states attains respect and praise from all the beings (Ga. Ka. 22).

Further *A-kāra* leads to state of *viśva*, *ukāra* leads to state of *taijasa*, and *makāra* leads to state of *prajñā*, the casual state get destroyed in *Omkāra* (Ga. Ka. 23).

Māṇḍūkya Upaniṣad says that the partless *Makara* is *turīyā*; it is beyond all conventional things. It rejects the physical world *Om*. Therefore one who understands this concept entirely attains the supreme self through his individual self (Ma. Up. 12).

The *Upaniṣad* says that in the state of *turīyā*, which is the absolute self, there will be no names and forms, because names and forms are associated with speech and mind. A person who knows and realizes the *Brahman* which is the highest truth enters the self and is beyond the deep sleep stage. Such a person will not be born again. For a sage, a snake superimposed on a rope which he realizes resulting in discrimination between snake and rope goes away. But for dull-witted people mistaken notion appears and the letters of *Omkāra* appears separately and they realize *Brahman* only on proper meditation (Ma. Up. I.12).

Gauḍapāda declares that a spiritual seeker should know the *Omkāra* systematically and the meaning of every letter there. Having understood this meaning, he should not think of anything else. All his desires would be fulfilled (Ga. Ka i: 24). For sage Gauḍapāda *Omkāra* is *Brahman* and he is beyond fear, for a person who has fixed his mind in *parabrahman*, there is no fear anywhere. (Ga. Ka. i. 25). *Taittirīya Upaniṣad* says that an enlightened person is not afraid of anything (Ta. up. 2. ix).

Om is considered as superior to *Brahman*. He is without cause and effect relationship, has sound word and that sound never gets decayed as *Om* is *Brahman* itself. It is birthless and deathless and it is an embodiment of consciousness (Ga. Ka. I. 26). *Om* is endless, beginningless, yet it manifests in a person who utilized it. Sage Gauḍapāda further says that the *Omkāra* can have a beginning, middle and the end when it decides to do so. He gives the example of a magician, who creates a magic continues with it, and ends it whenever he wants; the *Omkāra* is also like mirage which suddenly originates, continues and ends up. The *Parabrahman* is like a snake superimposed on the rope. *Omkāra* is also like a dream; it appears, stays and disappears. In the same way *Omkāra* can have a beginning, substance and the end, like the magic of a magician, experience of a mirage and a dream (Ga. Ka. I 27). The sage further says, that every body should know the *Omkāra*, who is the God situated in all the hearts of people. If a person meditates on all pervasive *Omkāra*, the intelligent person will not have any worry at all (Ga. Ka. I. 28). *Chāndogaya Upaniṣad* tells that a knower of the self supersedes sorrow. (Ch vii.13).

The *Omkāra* like the *Parabrahman* is vast and infinite in nature. It is the holy entity of everything. He who knows about it will be free from the thoughts of duality. If a person has not understood this *Omkāra* quite well, then even if he has read and understood all the scripture, then it's of no avail (Ga. Ka. I. 29).

4.1 CONCEPT OF DREAM

Māṇḍūkya Upaniṣad says that intelligent people declare the falsity of all objects in the dream as they are outside the body and small in nature. Some times a person experiencing the dream feels that he is in other worlds or country or the world. But when he wakes up that place of his experience vanishes he will not continue in the place of his dream experience. A person sleeping at night experiences day time in his dream, when he wakes up people whom he saw and spoke, will not be met by him again in the waking state. Therefore dream cannot be true (Ma. Up. ii.12).

The sage informs that the dream is also unreal and according to Śankarācārya, the entire world is superimposed on *Brahman*, the reality. Hence all the objects and the people in the physical and materialistic world are also unreal (*asat*), *Brahman* alone is real (*sat*), just because the objects which appear in the dream are small and in the waking state big or bigger, we cannot conclude that the objects of the outside world can only be real, we perceive both the objects whether small or big.

In the dream, waking state is only unreal in nature (Ma. Up. ii. 34), the person or perceiver perceives an object in the dream state and accidentally he may see or perceive different objects in the two states both are same and appear as though real (*sat*) but in reality they are unreal in nature (*asat*) (Ma. Up. ii. 6). A thing does not exist in the beginning, it also does not exist in the end, it appears to be present now. Therefore it is real in nature, a mirage has a beginning. It remains for some time and disappears, so it cannot be real because logically it was not in existence at the beginning or at the end.

A question is raised as to whether there is any utility in a dream and it is elaborated thus: a person is thirsty and hungry, he drinks, eats and quenches his thirst and satisfies his hunger and goes to sleep; he gets a dream in which he is suffering from thirst and hunger, he also dreams and eats in his dream and wakes up in the next morning with thirst and wakes up. The common feature is thirst and hunger in both that the waking and dreams states, (Ma. Up. ii 7) there is internal consciousness.

When a person experiences, the dream still cannot be called real because once a person wakes up from the dream it stops. For example, a person perceives a pot in the dream, still its not very clear whether the very pot he saw in the waking state, is the same pot in the dream; so

the inner consciousness does not get effected by the dream (Ma. Up. ii 9)

Śankarācārya gives the illustration of heavenly lotus (*gagana kusuma*). People are of the view that whatever they perceive in outer consciousness to be true, but it is not. For example, as Śankarācārya says mistaking a conch shell for silver in a shop. So both these experiences are unreal (*asat*) (Ma. Up. ii 10). Then a question arises that if all objects and states are unreal, then who is the creator of these objects and who is experiencing them? (Ma. Up. ii 11).

The answer is given thus: the self resplendent self imagines every thing through itself, by its own power of *māyā*, the self perceives the objects. This is the different conclusion of *Vedānta*. The self appears in various forms just as a rope appears like a snake, garland, etc., the modifications of the rope are unreal but rope alone is real, therefore no object beyond the self which is pure in nature (Ma. Up. ii 12). The observer imagines the individual soul and in turn imagine all the different objects seen externally and mentally, he gets the memory based on the type of thought impression which he gets from outside memory leading to awareness, awareness leading to action, action leading to the effect, hence the process of the cause and effect are present externally and mentally also (Ma. Up. ii 16). The observer does not ascertain, for example, we have not ascertained the nature and characteristic of the rope; hence we mistake it for snake, garland, a streak of water, and stick at night. In the same way, the self is imagined variously, the self is also imagined as countless, multiple, different objects and is dualistic in nature but we fail to understand that the self has the nature of eternality, pure consciousness and bliss i.e. *sat chit* and *ānanda* (Ma. Up. ii 17). Therefore the soul will not participate in the cause and effect relationships as the person understands the snake as illusion understands rope as rope so the self ascertains about itself.

When the person ascertains this truth all imaginations disappear and he negates the unreal things of the world. By the logic not this (Br. Up. iv. 22), he gets full conformation that there is nothing but as told by *Chāndogya Upaniṣad*, without interior or exterior (Br. Up. v.19), since he misses all that is external and internal, and since he is birthless, (Ma. Up. ii 2), undecying, immortal, undying, fearless, (Ma. Up. iv 25) one only, without a second (Ch. VI. ii1).

The *Upaniṣad* raises a question that if the self or *Brahman* is only one then how one sees the *prāṇa* or the psychic breath and other infinite objects in the world? That is nothing but *māyā* which covers the entire self and thus the person is in ignorance, Śankarācārya says that a

magician creates trees, leaves, blossomed flowers in the clear blue sky, which covers the real sky and makes a person to be under the spell of delusion (Ma. Up. iii 19). Bhagavadgītā declares thus: My *māyā* is difficult to get over (BG vii14). Those whose *prāṇa*, five gross elements, qualities, *viśva*, *taijasa* and *prajñā*, vedas, sacrifices, enjoyer, objects enjoyed, subtle substances, gods and goddesses, various formless, time, astrologists, philosophers, mind, intelligence, ideas, virtue, vice, Samkhya, various types of genders, creation, substance, all these things are objects real in nature (Ma. Up. iii 20-28).

The wise people are Vedāntins, who consider this entire universe as an illusion and unreal in nature (*asat*). It is like dream or the magic of a magician or the creation of a city in the sky which are unreal in nature (Ma.Up.ii 31), (*asat*), the same thought has been elaborated in *Bṛhadāranyaka Upaniṣad* and *Kaṭa Upaniṣad*. To quote: there is no difference whatsoever in it. (Br. Up. IV.iv.19, Ka 2. ii 11).

The Lord on account of *māyā* is perceived as manifold (Br. Up II. v. 19), this was but the self in the beginning the only entity, (Br.Up. I iv 17) in the beginning this was indeed *Brahman*, one only (Br.Up. I iv 11) it is from a second entity that fear comes (Br.Up. I iv 2) but this is not that second thing (Br.Up. I iv 23) but when to the knower of *Brahman* everything has become the self (Br.Up. IV v 15).

The highest truth the *Māṇḍūkya Upaniṣad* declares is that there is no creation, substance, origination, and no bondage for the self, (Ma. Up. ii 32). The self is imagined to be several unreal things such as *prāṇa* and at the physical level appearing as duality the things perceived also appears to be dual in nature which is unreal (*asat*) but non-duality becomes the substance of all illusion and duality, therefore it is unreal where as non - duality alone becomes real (*sat*) (Ma. Up. ii 33) this self described in the current *Upaniṣad* is beyond all imagination, free from attachments and experiences by Vedāntins. The self is not affected by desire, fear and anger, (Ma. Up. ii 35), hence, *Māṇḍūkya Upaniṣad* gives a clarion call to the spiritual speakers to fix one's memory on *Parabrahman* which is the non -dual state having gained the experience such people should behave in the world like dull witted people (Ma. Up. ii 36).

The nature of the self is always the same and the spiritual seeker should experience that, I am *Brahman* and realize and identify the same as told in the *Bhagavadgītā*, (he sees who sees the supreme Lord) existing equally in all beings (BG xiii 27).

The *Māṇḍūkya Upaniṣad* in its 3rd chapter titled *Advīta prakaraṇa* mentions that medication is prescribed for people belonging to inferior and intermediate stages of life. Such people cannot understand the *Brahman* only through path of knowledge or intellect yet they are desirous of attaining the supreme reality, they follow the path of rightness, for them worship and meditation are prescribed; they should practice these rites and have self realization (Ma. Up.iii 15).

The *Kena Upaniṣad*, *Chāndogya*, declare the same concept in different words: That which is not thought off by the mind, that by which they say, the mind is encompassed, know that to be *Brahman* and not this that people worship as an object (Ke.i. 6). The mind vibrates in the dream and the observer is different from the objects of experience, hence there is duality in the dream. It is subject and object relationship (subject is the person who is dreaming and the object is the experience of that subject in the dream), even in the waking state, the world appears to be real for a person who is experiencing or perceiving the object of the people, the mind appears to be true in both states but people mistake it for supreme consciousness. This happens because of *māyā* the duality is also because of *māyā* (Ma. Up. iii 29). Although the mind is only one, it appears in dual ways in the dream in the same way mind although one appears to be dual in the waking state (Ma. Up. iii 30).

For an ignorant person rope is true and snake is also true as they treat both of them as separate reality. Same thing, same mistake is done regarding consciousness but according to *Vedānta* there cannot be two realities. Here snake was superimposed on the rope, likewise world was superimposed on *Brahman*, hence there was a mistaken notion of both world and *Brahman*, mind in both waking and dream states. According to Śankarācārya, neither the waking state nor the dream state is real. Only *Brahman* or supreme consciousness alone is real, mind generally perceives whatever the objects seen by the eyes. Some times it also perceives what is there stored in the subconsciousness mind, therefore according to this *Upaniṣad* mind observes or perceives the mind only.

The mind observes the outside world objects, people and incidents through perception. The same things appear in the dream. Sometimes these images are stored in subconsciousness mind, while a person is experiencing the dream the images raise from the subconsciousness mind and projected on to the dream, the same appears as the person is experiencing the dream in his sleep there is no outside world or the mind is experiencing the mind (Ma. Up. iii 31).

Owing to ignorance of the *Brahman* consciousness and the mind vibrates continuously therefore the observer thinks that mind is real and there is nothing else the *Upaniṣad* called on the observer to stop the mind by observing itself for a question as to how disappearance or action can be stopped, the *Upaniṣad* replies thus: the mind gets motivation from the holy scriptures and the teaches to stop receiving thoughts and identification of the outside world, when the seeker realizes that he alone is supreme *Brahman* and realize the truths, then the mind stops to think (Ma. Up. iii 32).

The ultimate truth is self only as told in *Chāndogya Upaniṣad*. All transformation has speech as its basis, and it is name only. Earth as such is the reality (Ch. Up. vi, Gambhirānanda, pg. 138). The example here is that the fire does not burn in the absence of combustible things. The *Upaniṣad* says that when the mind is divided of an idea or thought, it perceives the truth and there is no extreme object coming as images to the mind then it becomes calm, controlled, at the time the mind stops seeing the mind. All the duality stops (Gambhirānanda, pg.140).

Next the *Upaniṣad* brings the different between the deep sleep stage (subject), it is totally different (Ma. Up. iii 34) the mind is associated with casual body (*karma śarīra*) which has severed mental impression (*samskāra*) of previous lives. These are carried on from one life to another till a person attains self realization. When he gets that realization, the mental impression get destroyed, the mind will be free from impurities of previous lives and projected on to the consciousness which is *Brahman* by itself. Hence sleep stage is superior to dream and waking states, the individual (*jīvātma*) soul gets unnoted with the supreme soul (*Brahman*), hence *susupti* is supreme as the mind loses itself in sleep but will not loses his control. In *Turīyā* the same mind which is in the deep sleep stage ceases to exist. There will be light of consciousness shining everywhere (Ma. Up. iii 35).

This is strengthened by the statements of *Bṛhadāraṇyaka* and *Taittirīya Upaniṣad* where there is no perception of duality that causes fear (Br. Up. I iv 2). *Brahman* is that quiescent and fearless entity by knowing which one has no fear from anywhere. The *Upaniṣad* emphasized that control of the mind is very important for attaining eternal peace and the yogis who are desirous of attaining the same should be fearless, free from sorrow, and have the knowledge of the ownself or *Brahman* (Ma. Up. iii 40). This eternal peace is also called liberation which is the final goal of spiritual seeker and depends upon the control of the mind.

The *Upaniṣad* gives the nature of the mind thus: just as an ocean can be emptied, a tip of a blade of *kuśa* grass that can hold just a drop, so also can the control of the mind be brought about by absence of depression (Gambhirānanda, pp.148-149). When the mind is affected with depression or sorrow, there cannot be any control hence common people suffer. Whereas the yogis have established supreme control over their mind and therefore are free from mental depression. It is like emptying the waters of the ocean with the blade of a *Kuśa* grass. It is an impossible task because the blade of *Kuśa* grass can hold only one drop of water still. One can empty the ocean over by continuous effort, the mind gets agitated or scattered amidst objects of desire and enjoyment and hence should be brought under control even if the mind is calm in sleep it should be disciplined because sleep is basically *tāmasic* in nature (Ma. Up. iii 42).

The proper process of continuing the mind is through the drawing mind from materialistic pressures. He should realize that entire world is full of *Brahman* (Ma. Up. iii 43). The mind gets merged in deep sleep stage. This aspect is different from the *turīyā* state or *Samādhi* where a person while experiencing the bliss is awake, but in deep sleep is not aware of his joy or happiness. The mind while in the waking, dream, and dreamless state is having a tinge of selfish desire. This has to be removed and equipoised (*samatvaṃ*) moving towards his final goal (Ma. Up. iii 44). A spiritual seeker who is experiencing the bliss in deep sleep stage should not remain there in that position; he should use his sense of discrimination and practice the control with continuous efforts (Ma. Up. iii 45).

The *Māṇḍūkya* desires that when the mind is having stability, stillness, or not lost in worldly objects, then the same mind gets transformed into supreme consciousness or *Brahman* (Ma. Up. iii 46). Śankarācārya compares this state of the mind to a burning lamp which is steady in a windless state. In other words, the mind then is identified with supreme reality or *Brahman*. This is the state of *Turīyā* where supreme bliss is experienced and it is within one's own self. It is calm and coexistence with salvation. It is an indescribable experience and this *Brahman* is birthless and therefore endless in nature. This characteristic of *Brahman* is called omniscient (Ma. Up. iii 47)

4.2 CONCEPT OF CONSCIOUSNESS IN *MĀṆḌŪKYA UPANIṢAD*

The *Māṇḍūkya Upaniṣad* says that consciousness has no contact with objects; it has no contact with appearance of objects like rope mistaking for serpent. Generally an object has no existence and an illusory object like rope has no knowledge or awareness of serpent (Ma. Up. iii 26). Consciousness generally does not come into contact with external objects in the three states of mind (Ma. Up. iv 27). Consciousness in its pure state has no birth, whatever the object perceived by birth, whatever the object perceived by that consciousness will not be transferred into the next birth because consciousness negates all perception (Ma. Up. iv 28).

The objects which appears in the dream and the experience of the observer is unreal (*asat*) owing to the ignorance of that person, consciousness neither is born nor dies. All the objects and their experiences are unreal in the dream as there being experiencing in the body (Ma. Up. iv 31-33). For example, a person visualizes a mountain or an elephant in his dream is amazed or terrified by those creatures. Śankarācārya says that when he gets up from the dream, he will not see either mountain or an elephant, therefore the things experiencing in the waking state are also false but he does not realize it because of his ignorance. The peculiarity of the dream is that a person who discusses business or any deal in the dream and receives the same will not obtain those objects in the waking state. He might have travelled to a long distance in his dream and might be in the same place (Ma. Up. iv 34-35). When a person is having a dream, then he sees another body separate from his own body in his sleep. He is experiencing the consciousness through his dream but when he gets up during waking state, all these are seen through consciousness and hence even the experiences of the waking state is also unreal (Ma. Up. iv 36).

According to Śankara for a realized person there is nothing such as consciousness but only *Brahman* remains, the general activities such as eating, drinking, sleeping, have no conscience the same is expressed in the *Bhagavadgīta* (BG iv 8).

Generally dream is experienced like the waking state; the dream is like the result of the waking state because whatever the person experienced in a waking state, the same would be sometime projecting in the dream state. For a dreamer waking state appears to be real (*sat*) and is the cause for the dream (Ma. Up. iv 37). According to Śankara in reality things of the waking state are also not the object of general experience, but appear to be true for a dreamer.

The *Upaniṣad* says that a person sees an unreal thing in the waking state, he gets emotionally affected by it, he sees the same in dream also for example, the lotus in the sky which when seen by a person, he might be emotionally affected, having seen the rope in a waking state instead of understanding as unreal or illusory thing, snake is imagined and the person is emotionally disturbed thus, he gets affected when a person is awake (*prathibadda*) he might have not seen that object in the waking state, but still he experiences that in the dream which is unreal in nature (Ma. Up. iv 39). When a person does not have discrimination in the waking state, but comes into contact with unthinkable objects like, superimposing, the silver on conch shell he thinks they are real, in the same way he sees other object in the dream and gets a mistaken notion (knowledge) the big animals such as elephant perceived by him in the dream or not an object of waking state. He has no sense of discrimination in such experiences (Ma. Up. iv 41).

Māṇḍūkya further says that every action in this world follows cause and effect relationship. But soul is unchangeable. It is without a beginning and an end. End cannot be destroyed, the individual soul in a bigger sense, is the supreme soul itself and therefore it cannot be destroyed in the same way consciousness is not a product of materialistic substance therefore it has no beginning or end, no cause and effect relationship (Ma. Up. iv 54-57). Consciousness appears to function in a dual manner during the dream in the same way the consciousness vibrates in dual way during the waking state although the consciousness is one only but it appears to be in the dream and the waking states (Ma. Up. iv 61-62).

Gauḍapāda has already committed on this in (Ch 3, 29-30) that duality is the result of activity of the mind. All the animate beings of the nature are seen by us, they may appear in the dreams but they do not exist apart from consciousness as per yogi is concerned (Ma. Up. iv 63-64). The same thing appears in the waking state also (Ma. Up. iv 65-66). The objects appearing in the waking state are perceived by consciousness do not have independent existence. The objects appearing in the waking and dream states does not exist because of the prepossession of one with the other as Śankarācārya remarks that the elephant which appears in the dream does not exist in the waking state, but only the knowledge of elephant remains, likewise, one cannot see or feel the pot when it is not there in our presence, by throwing away the pot which is present before our eyes we cannot comprehend the pot (Ma. Up. iv 67).

A living being appears in a dream or conjures up by magic or produced through magicians and charms undergoes birth and death in the same way these creatures appear and disappear continually (Ma. Up. iv 67-70) such as human beings are truly non exist but are imagined in consciousness. The *Upaniṣad* declares that the duality experiences such as subject –object, man -woman, animate-inanimate, feelings such as love-hate are mere vibrations are resource of consciousness but the consciousness is without objects. It has no relations whatsoever (Ma. Up. iv 72). The *Upaniṣad* gives the characteristics of the vision of the wise people thus, they realize that their individual souls are supreme consciousness, are birthless, sleepless, dreamless and self luminous in nature (*svayam prakāśa*). This soul is always shining because that is its very nature (Ma. Up. iv 81). In the deep sleep state, although the spiritual seeker is experiencing the bliss, he is not aware of it, as the mind is united with consciousness but in *Turīyā* state, although he is experiencing the bliss, he is aware of it as he learns that the supreme consciousness has spread within himself and has pervaded all over.

4.3 WAKING, DREAM, DEEP SLEEP, *TURĪYĀ* STATES AND CONSCIOUSNESS IN *UPANIṢADS*, *BUDDHISM* AND *JAINISM*

According to *Chāndogya Upaniṣad* as explained by Uddālaka Āruni to his son Śvetaketu, a person while asleep reaches his own pure being. The deep sleep appears at the end of the dream. The deep sleep appears between dream and dreamless states (*Svapnāntam, Svapnamadhyam, Suṣuptam*). According to Śāṅkara, Intelligence (*Buddhi*) remains in a potential state between the dream and waking states (*Sankara Bhāṣya* II.3.31). According to Śāṅkara, all of us daily get into the world of *Brahman* while we are asleep (*Hṛdyakasākhyam brahmālokam ahārāhah pratyaham gacchaṅtyopi suṣuptākale na vindaṅti na labhānte*).

Radhakrishnan S, *The Principal Upaniṣads*, 2012, p.495). Further, the *Chāndogya Upaniṣad* says that when a person is sleeping calm and quiet and has no dreams, that appears to be his immortal self, the *Brahman*.

Gārgya, grandson of Sūrya, asked Pippalāda regarding the nature of sleep in *Praśnopaniṣad*, for example, as to who sleeps, wakes, dreams, experiences happiness and in whom pray and in which all these are established (Radhakrishnan S, *Ibid.*, p. 661). Pippalāda replies that all the activities become one in the supreme god, the mind. That mind experiences greatness,

hears those to be heard and unheard, existent and non-existent things as he is the experience (Radhakrishnan S, *Ibid.*, 2012, pp 660-662). According to Radhakrishnan, the *Māṇḍūkya Upaniṣad* elaborates on the fundamental approach to the self-realization through ‘the mind which dreams, through the soul which thinks, to the divine within but above the soul’ (Radhakrishnan S, *Ibid*, p.704).

The *Maitri Upaniṣad* says that a person whose senses are withdrawn in sleep perceives the *Brahman* which is also called as *Pranava*. He joins his breath with *Omkāra* and such a process of meditation is called *Yoga*. ‘The oneness of the breath, the mind and likewise of the senses and the abandonment of all conditions of existence, this is designated as *Yoga*’ (Radhakrishnan S, *Ibid*.p.835).

Evam prāṇam athomkāram yasmāt sarvam anekadhā, yunakti yunjate vāpi tasmad yoga iti smṛitah; Ekatvam prāṇamanasorindriyānām tathaiva ca sarva-bhāva-parityāgo yoga ityabhidhiyate (Maitri Upaniṣad. 25)

The *Paingala Upaniṣad* speaks of waking and dream states thus: the waking state will have knowledge of the external world through perception and other sense organs, accompanied by the blessings of preceding deities of those senses. The same knowledge obtained through perception and other senses get reflected in the dream. Here like as mentioned in the *Māṇḍūkya Upaniṣad*, *Viśva* attains *Taijasa* state and moves through the *Susumnā Nādi*, experiences and enjoys its desires through impressions. According to Radhakrishnan, the soul retires from all its activities (both inward and outward) and enters its own nature. Ignorance remains in this state of sleep (Radhakrishnan S, *Ibid*. pp. 911-913).

According to M. Hiriyanna, dream is a perception without sensation. Here the mind forms its own impressions based on the external perceptual experience. In dreamless sleep or *Suṣupti* there will be no activity of normal or empirical consciousness. There is no subject-object relationship and the Self temporarily get united with the *Absolute (Brahman)*. According to Hiriyanna, *Suṣupti* ‘is rather a state of non-reflective awareness and above all desires’ (Hiriyanna M, *Outlines of Indian Philosophy*, p.71). But in this state, the soul experiences absolute bliss. Hence the experiencer is called *anandabhuk*.

4.4 TURĪYĀ STATE

According to Hiriyanna, *Turīyā* goes beyond the limits of empirical investigations. Here the activities of normal consciousness is withdrawn and the total absence of desires, which is experienced by a yogi. The attainment of *Turīyā* is considered as the culmination of spiritual training (Hiriyanna. M, *Ibid*, p.72). Both Hiriyanna and Radhakrishnan are of the opinion that dreams are not just revived impressions but new creations. They further say that in *Suṣupti*, the soul stands as an eyewitness (*sākṣi*) and sometimes it is associated with Ignorance or *Avidyā*. One should go beyond the third state and reach the *Turīyā* (Hiriyanna. M, *Ibid*, pp.347-48).

According to Chandradhar Sharma, *Turīyā* is a state of pure consciousness where ‘the self shines in its own light as the ultimate subject without reducing itself to a mere abstraction. It can be realized directly and intuitively. It is also called as *Amātra* (measureless). It manifests itself in all the three states but finally transcends them’ (Chandradhara Sharma, *A Critical Survey of Indian Philosophy*, p.23).

According to Jainism, consciousness is considered as the essence of the soul (*Cetanā lakṣano jīvah*). Every individual soul from the lowest living being to the highest processes consciousness, but degrees vary. According to the obstacles of *Karma*, in the lowest souls the consciousness is in latent form while in liberated souls it is in purest form as they are free from the effects of *Karma*. According to Mahāvīra, the soul processes infinite strength (*Ānaṅta vīrya*), infinite knowledge (*ānaṅta jñāna*), infinite power (*Ānaṅta darśana*) and infinite bliss (*Ānaṅta sukha*). Knowledge becomes the essence of the soul and every soul understands the objects both animate and inanimate and gets the freedom (Chandradhara Sharma, *Ibid*, p.63).

According to *Buddhism* as elaborated in *Laṅkāvatārasūtra* text, Consciousness has two aspects namely Intellect (*Tārka*) which is responsible for the awareness of subject-object duality, the second one is Spiritual experience that helps a seeker to realize the formless and unqualified *Absolute*. The *Mahāyāna sūtra* say that one has to transcend the categories of intellect for understanding the reality (*Laṅkāvatārasūtra*, pp.176-77).

According to Mīmāṃsākās and Jains, self itself is consciousness but there is difference in identity and exclusive in nature like Man-lion (*Narasimha*). But this thought is rejected by later Jaina thinkers such as Dharmakīrti (Chandradhar Sharma, p.143). According to him reality is pure consciousness. It manifests internally as subject and as object externally. But both of them are present within consciousness itself and all these are manifestations or appearances. According to him, pure consciousness finally transcends the subject-object duality (*Pramāṇa Vartika*, III. 213). Hence all appearances are unreal as they cannot be defined. Only ignorant people think that the non-dual consciousness as dual and suffer from mistaken notion. The self is selfluminous consciousness, all the impurities does not taint the soul. As it is selfluminous, external object cannot be real; it is free from all impositions. According to *Buddhists*, true knowledge consists of the realization of the pure-self (*Visuddhātma Darśana*). This highest truth was taught by Buddha (Chandradhar Sharma, *Ibid*, pp.145- 46).

According to Śāṅkara, both existence and consciousness are one and *Brahman* has no characteristics (*Nirguṇa*) as the treatises say that *Brahman* is all consciousness (*Vijñāna Ghana*).

“Sattaiva bodho bodha eva ca satta” (*Śārīraka Bhāṣya*, III. 2. 21)

Pure consciousness cannot be realized only through intellect but can be realized directly through pure intuition. That is *Brahman* consciousness where all sorts of distinctions, all pluralities, all types of characteristics, categories and concepts are superseded. The dichotomy of life has no meaning in the *Absolute* and it is like seeing the footprints of fish in water (*Aitareya Bhāṣya*, II. 1).

In a negative argument, the phrase “*Neti Neti*” negates all characteristics of *Brahman* does not negate *Brahman* itself, because negation can be done only with reference to the reality (Chandradhar Sharma, *Ibid*, p.285). According to Vāchaspati Mīśra, pure self is selfluminous by itself (*Svaprakāśaka Cit*) and it is the substratum for all phenomena. According to Padmapāda, self reveals consciousness and when it is manifested or experienced it shines forth as *Ātman* (*Pañca pādikā*, 19). This self is basically of the nature of self-revealing consciousness (*Ātmā samvid rupaḥ*). There is no relationship between consciousness and self except that of identity. So, according to Śāṅkara and Padmapāda, there is not much distinction between site-seer, knower-knowledge (*Brahmā Siddhi*, pp.7-8).

4.5 DIVISIONS OF CONSCIOUSNESS ACCORDING TO VIJÑĀNAVADINS

The Vijñānavadins recognize consciousness which was elaborately mentioned in *Laṅkāvatārasūtra*. It recognizes consciousness as real and generally no external objects exist in reality. According to these *sūtras*, the external world is the creation of the Absolute consciousness itself (and not that of *Manas*, *Citta*, *Vijñāna*). The *sūtras* divide consciousness into individual consciousness (*Pravṛtti Vijñāna*) and absolute consciousness (*Alaya Vijñāna*). *Pravṛtti Vijñāna* is further divided into five *Vijñānas* of sensorial organs, *Mano Vijñāna* (normal consciousness) and continuous consciousness (*Kliṣṭa mano Vijñāna*). The first five consciousness help in understanding an object, thought by *Mano Vijñāna* and perception by *Kliṣṭa manovijñāna*.

Laṅkāvatārasūtra says that consciousness is permanent, unchanging, immortal substance which becomes the substratum for subject-object duality. This consciousness is directly perceived and realized by pure knowledge (*Nirbhāṣa Prajñā gocara* – Chandradhar Sharma, *Ibid*, pp.109-110). The *Alaya* or Absolute consciousness which is also called as “*Tathāgata Garbha*” holds in its womb all the *Vijñānas*. This concept is almost similar to *Brahman* or *Ātman* of the *Upaniṣads* (*Laṅkāvatārasūtra*, pp.77-79).

4.6 SUMMARY

In the 4th chapter, an analysis of the three states and *Turīyā* is undertaken with all the *prakaraṇas* of Gauḍapāda’s *Kārika*. Here other names of three states called *Vaiśvānara*, *Taijasa*, and *Prajñā* are also analyzed with their linking and de-linking with body, mind, intelligence and consciousness which are explained and the unity of subject-object relationship is brought out as per the *Māṇḍūkya Kārika* and *Śaṅkara Bhāṣya*. *Turīyā* state is non-dual in nature (*Ādvaita*) and almost similar to one's self. In the words of King "The fourth factor is *Turīyā*, pure consciousness. It is the background that underlies and transcends the three common states of consciousness. In this consciousness both absolute and relative, *Saguna Brahman* and *Nirguna Brahman*, are transcended. It is the true state of experience of the infinite (*ananta*) and non-different (*Ādvaita/abheda*), free from the dualistic experience which results from the attempts to conceptualise (*vikalpa*) reality (King 1995, p. 300 note 140).

Here the three letters of *Omkāra* namely *Akāra*, *Ukāra* and *Makāra* are linked with three states and related with *vaiśvānara*, *taijasa*, and *prajñā*. *Omkāra* in its final analysis is *Parabrahman* itself. Thus the nature of the world and its apparent reality or duality is explained. With the *Mayāvāda* of Ādi Śankarācārya for which he got the clue from sage Gauḍapāda, the consciousness in its absolute nature is realized as supreme *Brahman* which is in its purest form (*śuddha caitanya*). Ranade calls the aphoristic style of *Māṇḍūkya Upaniṣad* as highly influential on the *Sūtras* of Indian philosophies that followed it, and that the *Upaniṣad* has served as a foundational text of the major [Vedānta](#) school of Hinduism. He states:

‘We are told [in *Māṇḍūkya Upaniṣad*] how, "the syllable *Om* is verily all that exists. Under it is included all the past, the present and the future, as well as that which transcends time. Verily all this is *Brahman*. The *Ātman* is *Brahman*. This *Ātman* is four-footed. The first foot is the *Vaiśvānara*, who enjoys gross things, in the state of wakefulness. The second foot is the *Taijasa*, who enjoys exquisite things in the state of dream. The third is the *Prajñā* who enjoys bliss in the state of deep sleep. The fourth is *Ātman*, who is alone without a second, calm, holy and tranquil". This passage has been verily the basis upon which all the later systems of [Vedāntic philosophy](#) have come to be built (RD Ranade, [A Constructive Survey of Upanishadic Philosophy](#), Chapter 1, pages 35-36).
