

EXECUTIVE SUMMARY

CONCEPT OF WAKING STATE (*JĀGRAT*), DREAM (*SVAPNA*), DEEP-SLEEP (*SUṢUPTI*), TURĪYĀ STATE IN THE MĀṆḌŪKYA UPANIṢAD AND IN COMPARISON WITH MODERN PSYCHOLOGY

BACKGROUND

The cultural and spiritual legacy of India is vast as well as rich. There is nothing sectarian or regional about it. It is so universal in its appeal and so catholic in its approach that it belongs to the whole world. This legacy is derived from the *Vedas*. They include all schools of Indian thought except that of the *Lokāyata*, *Buddhists* and *Jains*. Each of them is subdivided into *Samhitā* (collections), *Brāhmaṇa* (dealing with Vedic rituals, sacrificial rites), *Āraṇyaka* (sacrificial rites) and *Upaniṣads*. Homogeneity can be found in all the *Upaniṣads*. They deal with the topics of supreme reality (*Brahman*), individual soul (*Ātman*), world (*jagat*) and their inter – relationships. These concepts are in the form of an enchanting dialogue between a teacher and a student, father and son, mother and son and so on. In the *Upaniṣads*, we get an intelligible body of verified and verifiable spiritual insights mixed with a mass of myths and legends, cosmological speculation relating to the nature and origin of the universe. While the former has universal validity, and has a claim on human intelligence in all ages, the latter forswears all such claims. All positivistic knowledge contained in any literature, including religious literature, is limited and conditioned by the level of contemporary scientific knowledge. Among the ten *Upaniṣads*, *Māṇḍūkya Upaniṣad* is taken for an analysis here.

In the brief compass of its twelve verses of the condensed thought, the *Māṇḍūkya* surveys the whole of experience through a study of the three states of waking, dream, dreamless sleep, and reveals the *Ātman*, the self of man, the *Turīyā* or the fourth, as it puts it, as pure consciousness, eternal and non-dual. It proclaims in its second verse, the infinite dimension of man in a pregnant utterance - one of the four *mahāvākyas* or “great utterances” of the *Upaniṣads*: *Ayam ātma brahmā* - this *Ātman* (self of man) is *Brahman*. The four states are analyzed here with *Māṇḍūkya Kārika* of *Gauḍapāda*. The *Māṇḍūkya Upaniṣad* speaks of mind and consciousness in various states and as comparison, modern psychological views about mind, sleep and consciousness are broadly discussed here.

WESTERN VIEWS

In Indian philosophy both mind and matter are placed in the same category as they become objects of knowledge. But in western philosophy both are based on a clear distinction between mind and matter. In the Indian philosophical tradition, mind helps in knowing consciousness whereas in the western paradigm, mind becomes the subject as well as the object of knowing. Knowing gives an understanding of the truth and could lead to realization. In the eastern tradition, knowing becomes a being and becoming. This knowledge of the self (*ātman*) helps the individual in attaining happiness (*sukha*) and welfare (*abhyudaya*) in this world, and realization of the supreme reality (*Brahman*) leading to liberation (*mokṣa*). Thus knowing and understanding about consciousness become complimentary in both the systems.

AIM AND OBJECTIVES

To study the concept of Waking state (*jāgrat*), Dream (*svapnam*), deep-sleep state (*suṣupti*) and *Turīyā* in the *Māṇḍūkya Upaniṣad* and in comparison with modern psychology.

LINES OF INVESTIGATION

Initially, the ten *Upaniṣads* were studied with the commentary of Ādi Śankarācārya, the essence of the major ten *Upaniṣads*, namely *Iśa*, *Kena*, *Kaṭa*, *Praśna*, *Mūṇḍa*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, and *Bṛhadāraṇyaka*, were given in a nutshell. The *Māṇḍūkya Upaniṣad* with the commentary of Gauḍapāda was studied elaborately and analysis was made regarding the four states of consciousness. The research method employed here was analytical in nature. Secondly, a comparison of these three states was done with modern psychology and wherever the similarities and dissimilarities were found, they were brought out objectively. The significant contributions of Indian thought were highlighted. Thirdly, *Anveṣaṇa*, the research department of SVYASA yoga University has done scientific research on the state of mind, fickleness of mind (*cancalatā*), one pointedness of mind (*ekāgratā*), focused attention of mind (*dhāraṇa*) and deep concentration or attention (*dhyāna*) for the last few years. Those selected research papers were examined, analyzed and the contributions of those researchers and scholars were documented here. Thus, the study of three states of *Māṇḍūkya Upaniṣad* was compared with Indian philosophy and modern scientific researches in an analytical way.

MATERIALS AND METHODS

As the PhD Thesis topic is literary and theoretical in nature, the general research methodology used in the domains of language, philosophy or arts was used which involved a broad study of the background subject, an analysis of the thesis topic, comparison with modern psychology and final assessment and conclusions. Hence the standard research methodology used in scientific researches such as experimental trials, random control trial (RCT), interventions such as pre – and post interventions, limitations, inclusion principle, exclusion principle, sample strategy, samples, empirical analysis etc., have not been employed in this pure literary research.
