

INTRODUCTION

SUBJECT AND ITS SCOPE

The subject of my thesis is *Māṇḍūkya Upaniṣad* with general reference to *Upaniṣads*. I have taken up the concepts of waking state (*jāgrat*), dream (*svapna*), deep-sleep state (*suṣupti*) and *Turīyā* in the *Māṇḍūkya Upaniṣad* and in comparison with modern psychology.

The subject has great scope as all the human beings in the world irrespective of caste, culture, race, nation, and gender experience waking, dream, and deep-sleep stages day in and day out.

The fourth is called the *Turīyā* which is attained by sages, seers, and yogis with regular meditation practices. Their experiences have been recorded in the books either written by them or by their followers or disciples. Some of the books in this category are:

1. *An autobiography of a Yōgi* by Paramhansa Yogananda.
2. *Living with the Himalayan Masters* by Swami Rama.
3. *Serphant power* by John-Woodroff
4. *The Tao of physics* by Fritzof Capra.
5. *Yōgi Nagendra* edited by Prof K.Subrhamanyam and Prof. M K Sridhar

The above books record the yogic experiences of the *Sadhākas*.

Those experiences were tested scientifically by researchers all over the world through several scientific methods. The states of dream and deep sleep were examined in the laboratories of Harvard Medical School of Harvard University, USA, Maharshi Mahesh *Yōgi* institute in The Netherlands, European Union, All India Institute of Medical Sciences (AIIMS), New Delhi, National Institute of Mental Health and Neurosciences (NIMHANS), Bengaluru, Swami Vivekananda *Yoga Anusandhana Samsthana* (SVYASA *Yoga* University) Jigani, Anikal Taluk, Bengaluru and other allied Institutes.

These organizations have undertaken primary research studies by selecting commoners, *yoga* practitioners, *yoga* gurus, research students and others, and have used latest scientific equipments for arriving at conclusions.

The equipments used are Electro Encephalo Graph (EEG), GDV (Gas Discharge Visualizer), *Nādiśodhana*, FMRI (Functional Magnetic resonance Imaging) the results of which are encouraging and they have been separately discussed in one of the chapters in this thesis. With the advancement of high end research, several investigations can be done and know the states of yogis engaged in *dhāraṇa* and *dhyāna* stages.

FUTURE SCOPE

It may not be possible to measure the consciousness with scientific equipments but one can observe the various waves patterns of the brain and infer regarding the existence of consciousness of a person. Scientists, neuroscientists, *yoga* experts, technical people can join hands in making such a study in the future. So there is an ample scope for this type of multi – disciplinary research.

REVIEW OF STUDIES MADE IN THE FIELD

A Wikipedia source gives information regarding *Māṇḍūkya Upaniṣad*, meaning of the word *OM*, the three states and Gauḍapāda’s commentary on that *Omkāra* and the three states. In one of the discussions, Sudhanshu Shekhar has analyzed the *Māṇḍūkya Upaniṣad* from the stand point of creation and compares with the philosophy of *Ādvaita* propounded by Ādi Śankarāchārya. He states that beyond ignorance is present the state of *Turīyā*. To quote: “*We conclude the discussion on Māṇḍūkya Kārika and creation with a note that nothing has ever been created. Whatever appears is an illusion. That illusion is pervaded by one reality, my own mind. This is exactly in the same manner as the dream world is pervaded by my own mind. Mind too is illusory and is created by avidyā. Beyond that lies the realm of Turīyā*”.(Sudhanshu Shekhar, pg.1) <https://sudhanshushekhar.wordpress.com/2014/04/27/Māṇḍūkya-Upaniṣad-and-creation-part-iv/>

Kuntimaddi Sadananda in a 2006 paper reviews the second *maṅtra* of *Āgama prakaraṇa* of the *Māṇḍūkya kārika* and analyses that the commentary is enjoyed in two types of inquiry namely “*OM*” and the famous Upaniṣadic statement, ‘*Ayam Ātma Brahmā*’ (This soul is *Brahmān*), both *OM* and the soul are nothing but *Brahmān*. There cannot be two *Brahmān*s and therefore he equates the *Omkāra* with *Brahmān*.

Dr. Satish Kapoor (2017), in a popular article titled ‘*Turīyā –the fourth dimension of consciousness*’ opines that *Turīyā* is a great cosmic silence and goes beyond the physical experiences and stands as an eyewitness of the true nature of an individual soul. To quote:

Turīyā: The fourth dimension of being’ *Turīyā* is *mahāmauna*, the great cosmic silence that cannot be fully defined but is subject to experience. It is selfluminous, self existent, and the substrata of the physical states of human experience. It is *sākṣi*, the witnessing consciousness. *Sākṣi* is the true nature of the individual soul (*jīva*) as described in the four *mahāvākyas*, ‘great utterances’, of the *Upaniṣads* : ‘That Thou Art’ (*tattvamasi - Chāndogya Upaniṣad, 1.4.10*); ‘Consciousness is *Brahmān*’ (*prajāñam brahmā- Āitreya Upaniṣad, 5.3*); ‘I am *Brahmān*’ (*aham brahmāsmi- Bṛhadāraṇyaka Upaniṣad 1.4.10*); ‘This self is *Brahmān*’ (*ayamātma brahmā- Māṇḍūkya Upaniṣad 2.5.19*) - [https:// www.tribuneindia.com/news/life-style/turīyā-the-fourth-dimension-of-being/448113.html](https://www.tribuneindia.com/news/life-style/turīyā-the-fourth-dimension-of-being/448113.html) pg.2

The cyclic meditation (CM) developed by world renowned *yoga* scientist Dr. H.R. Nagendra involves physical postures (*āsana-s*) breath work, physical and mental awareness together leading to a state of meditation. The mindfulness develops as a result of consistence practice or attempt of meditation according to Patañjali. This state of mindfulness is called *āntaraṅga yoga*.

AIM AND OBJECTIVES

To study the concept of Waking state (*jāgrat*), Dream (*svapnam*), deepsleep state (*susupti*) 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 Śaṅkarachārya, 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 western 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 (*cancaḷatā*), onepointedness 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* were compared with modern philosophy, 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 for 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.
