With Explanatory Notes

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Mandukya Upanishad

Introduction

Mandukya Upanishad belongs to Atharvaveda and is an exposition of śravaṇa, 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 – ‘मण्डुक्य एक घुमुखानाम सिद्धकारे’, 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 (आचार्य) 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 श्रवणे, Agama (scriptural) considering the rest to be Gaudapada’s Karika, containing extended commentary spread in remaining three chapters - Vaiśhāyika, (illusion of the empirical experiences) a-dvaita (non-duality) and Atishaanti (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 श्रवणे, Agama (scriptural) to Varuna as the seer and Vishnu as the presiding deity and the verses commencing with the words ‘अनी एले अलोकाके’ – 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 – ‘श्रवणे मण्डुक्य कार्य देव वरुण श्रवणे’ (Harivamsha), meditating on the divine Narayana, enveloped by pranava (ॐकार), Varuna in the form of a frog, was
graced by the immutable Hari - ‘ध्यायन नारायण देव प्रणवेन समहिता: मण्डूक्यसूत्री वर्णां तुष्टवा हरी अवयवम्’ (Padma) and these mantras seen by Brahma as the premises, these श्लोकाः came to be formed little by little - ‘ब्रह्मदृष्ट्यान्तो मन्वं प्रमाण मिलणेवरः अत्र श्लोका भवितं हि च कादनम् पुष्क्र पुर्वः’ (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 ह्रिम, the Eternal Sound. The self-Impulse was caused vibration even when there was neither air nor the sky beyond. The cosmic 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 इयेतद्वर्णिमिं सर्वम् | पूर्वभवम्भववियनिः सर्वं अंकार एव | सर्वं हेतुं वस्य ||’. 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, श्रीमर्त, on the coils of श्रीषय, 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, ‘अनावदिनिधं वस्य शब्दस्यांवं यतजद्वर्म | विवक्तं दर्मावें प्रक्षेप जगतः बल ||’. 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 इयेतद्वर्णिमिं सर्वम् | पूर्वभवम्भववियनिः सर्वं अंकार एव | सर्वं हेतुं वस्य | यथायथतिकालीनं तदद्विकार एव ||’ – आृम 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 मूलम् विष्फलो तु तद्विकार्यं नित्यद्विकारणम्’. His devotion to Vishnu, Sriman Narayana, Hari or Vasudeva as theBrahman, eternal and Independent - ‘भगवान
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 Brahma 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 all 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 “मोऽयम् भरणा चतुर्यादि ||” अथ आत्मा is Brahma, he does not agree with his explanation that the word पद suggests the psychological stages in which Brahma becomes manifest, like four quarters of a coin, not like the four feet of a cow – ‘मोऽयम् भरणा ओऽकाराधिदिः प्राप्तम् अवबिद्यते। चतुर्यादिपरिच्छेति, न गौरिव.’ but suggests that चतुर्यादि refers to the four stages of consciousness of the human being which Brahma 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, - ‘एवदशां दुःखं दयं, अनेन श्रीं, अपेनं नन्त्र, अविचारं विज्ञानं’ In the evolution, Lord is the सूर्याय, 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 in his Waking (अग्नि) state as दैविक to cognize the external gross objects of जगत, in his Sleep (व्याह) state as तेजस्वी to cognize the internal subtle objects of mind and in his Dreamless (सूर्यिक) state as प्रकाश, 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 (सत-विज्ञ-आनंद), which is a positive state of Being singular and absolute, second to no one else (अद्वितीय), 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, वैकुण्त, 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 विष्णु resplendence reflected as – प्रतिविभ, 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, ऋ 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 - तात्त्विक 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, reaching the highest level in the Turiya state. ऋ symbolizes all these four states, the first three states sequentially as ऋ, ठ and ठ 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 (विज्ञ) and Bliss (आनंद). On empirical level, what was known by being 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 दैविक 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 ∏, 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 lighter 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.

|| विंच्वादिचतूपाय नमः ||

|| हरि ∏ ||

The Commentators Invocation To the Supreme Lord.

“पूर्णानंदज्ञानकर्मरूप्य निवमध्यम | चुतुर्या सर्वभोक्तारं वंदे विष्णु परं पदम ||

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.

अय प्रयम्यंथ

Thus commences the First Chapter

Upanishad:

हरि ∏ | ओमिवेतदशर्मिद्व तत्त्व तमोपवालाम भूतं भवद्विप्यदिति सर्वभोक्तारं एव | यव्यायनिधिकलातीतं तदपरमांकार एव || ₁ ||
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:

"मंडुक्कपिणा वरुणेऽनुपूर्वे नारायणं स्वूलतानु ध्यानसार्यणं देवं प्रश्नेन समाहितं | मंडुक्कपिणा वरुणातुपत्त्यो होजयत्वन || ऐति पादमें | अपमुलकम तु यद वेम तदवमुहतम || ऐति अग्रमयाणां तदसाधि भगवानं हरिः || तदा हृदे गुणपूर्वोदव समस्वियो शक्यतम || भविष्यत्वकलेपकपुलीत्वा हरिः || सर्वदा नियत इत्यः व्यायामकार्य कीर्तिता || ऐति वेससहितायाम || आपिनित्कितते वस्मदेकरोः सावनं पह || सर्व स्वामित्व गुरुवं तनान्यस्य हरीः कविः || ऐति नैरुणि || सर्वमाकार एवेयन्यः पूर्णविवारण विकालातीततत्वं च तथायेव || प्रहुन्तेपि विकालातीततत्वं विद्यां इति अन्यदित विदिष्यम ||”

- 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 Brahm. The one here who pervades the entire universe, is the resplendent Hari. By using the word वर्ण 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 वर्ण - 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. Prakriti 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 सामार्ग 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 श्व, derived from the root अम् to be, to exist, as it lay is yogic sleep, other than That One there was nothing else – “नासदायिनो सदासीतः तदनी नासाः जो भोमा परं यत् | … आनीद्वारं स्वथः तदवं तस्मादान्त्वम् प्रसां किं वनाम”
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 – “पैदा किरणनांवृतम् पैदा किरणनांवृतम् |”, came to be conceptualized as *Purusha* – “स व अर्थ पुरुषः सवायू पूणेः पूणेःयः”, since it dwelt in everything that is created, designated as *Vishnu* - “यस्माद विष्णुद: इदं सन्तः वामने महत्तमा तमाल् गै सै षूण्व किरणो वेषो पवित्रात् ||”.

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 transcend 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.*

यथा हेतुद्वारा || अयामाल वर्म || सोःयामाल चतुर्पात् || २ ||

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

**Bhashya:**

“परम् यो महद्व्याम्, तदेव वर्म परम् कर्त्तनाम्, पूर्णमद् पूर्णांद इत्यादिषु प्रलयं च वर्माणः परिपूर्ण तःपित्यास यथा हेतुद्वारा वर्म, इति | श्री विद्वानिरक्षितदेव्यु स्थितवासात्मानिकताः योः स्वर्ग किरण् फलीयते | जीवान्वा अस्त्यात्माल्वद्यावात सोःपि स एवेंटि दर्शयिति - अयामाल वर्म || 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 ‘अयामाल वर्म’ *Thus is it spoken.*
“पूर्वस्तु हरिश्चंद्रको नायन्त्र पूणं कदाचन | विना च प्रकृति नायन्त्र कालातं प्रगमनं | कालस्तेव दिशं वेदा प्रकृतयामान ईरित || अभिमानतु जीवानं न कालातंतता भवेत | गुत्तानामि पूर्वेन कालस्तेवं ईरित || पूर्ववंच च सदा विसंजोरं सर्वबद्धं || सौयस्यविश्वगतमयमानं तत् | अत्यावादनकरुणा त्वायपानाय || सति मंडकुम्पं सन दट्ठं वर्णं स्वयं || सति हरियंशु || - 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 Harivamsa.

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 जागरण - Waking, स्वप्न - the Sleep, सुन्तन्त्र - Dreamless and सुरूप, the state of enlightened, luminous Bliss. जागरण – Waking state is external empirical World known to every one. स्वप्न – the Sleep state is the internal psychological, subjective world experienced by all. सुन्तन्त्र – Dreamless state in one where the mind rests, being beyond duality with awareness suspended, with no thoughts rising. सुरूप is the pure state of enlightened, luminous Bliss.

Upanishad

जागरितस्यानो वहिष्ठ्यत: | स्नाताड़ एकाकार्यिक्षितमुखः स्थूलभृमतेश्वरः 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 वैश्वनार is his first form.

Bhashya:

“चतुर्वयोपितो देहे प्रमाणा सनातनः | वैष्णवे जागरितस्यानो गजवकः || निर्माता वाष्पायते नवावानं तत्वोचवसः | अवश्यमुदयायते पुष्पाकारण वर्णः || मध्यमं तु गजाकारं चतुर्वयोः परं पुष्पम || पादी हस्तिकरं हतता इति सनाताक्ष ईरित || स्वरूपानां भोगानां इन्द्रियेऽतु शुभानां पुडः न च ज्ञात्वानां || विश्वं विस्तृतं सर्वप्रकाशित: स्वयं || सति मंडकुम्पं सन दट्ठं वर्णं स्वयं || सति हरियंशु || - 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. दिव - 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 (जग्ग, स्वप्न and गुप्त) 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. जगार्थस्थान 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. जगार्थस्थान 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. दिव - as gross universe understood and rationalized by them through senses as Pleasant (चेत) or Proper (अंचेत) and reacting to the auspicious and the inauspicious desires, thoughts and opinions arising in mind, without being really awake or in awakened state.

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

Bhashya:

“जागृतिःमेंकारणप्राप्तम् स्वानां तु यत् | भावितं कु तं ज्ञानकारणंतािः उच्यते | इति वाग्हे |” - 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 गुरुः न कंचन कामं कामते न कंचन स्वर्णं प्रयति तत्सुप्रति | सुप्रत्यथा एकीभूतं प्रज्ञानवना एवा सन्नवप्रोक्तं स्वां धानन्द्रमुखं चेतोमुखं प्राज्ञातितीयं पादं || 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 यत्र in this third form.

Bhashya:
“सुपुजं तु तदो ज्ञेयं हि प्रायं तदावृतं | न कामयनै धृतेषु हिंस्यनं तिनं | कालं च तयं स्वामयं पति ज्ञेयं हि स्वयं | वितत्स्यि दशमीद यस्तात तेजसं स्वनकृत्तरि | न वायुं धर्मः प्राणादं प्राहं तदावृतं तनं | एकध्रेष्टं द्वितेष्टं च तेन विन्दुः तेजसं | एकध्रेष्टं स्वप्नं धोनो जीवसंमोहस्तं | तनाश्रयं सकल्यं धनं ज्ञेयं पदर्शनात || इति प्रकाशिकायाम ||”

- Dreamless state is, verily, the obscure state. Enveloped in that state Jiva approaches Hari. No desires are perceived by Jiva, except the inconsequence of the self in that state, Time alone being पांसता, Hari Himself. He is seen abiding in the intellect, on account of which He is तेजस, luminous, creating dreams, where no external objects are remembered. Therefore He is known as पांसता. By Him are नावपि and तेजस states unified. United thus पांसता becomes inconsequence, being displayed all the while as mass of obscurity, thus in Prakashika scripture.

“अनन्दमयेऽ पूर्णानं | चेतोमुख्येऽ ज्ञानविस्मयं मुखं | प्रज्ञानवन इति विपरीतसमायं | घनप्राज इति वस्त्रमण्वलत | विषयं भोगं बिना आनंदात्म कृतवद आनंदभूमिति विशेषं | आनंदमयेत्चेतोमुखमयेऽ इत्यावंवरणावदि चतुष्टयंपि समम 5 अन्यायतिदार्थं एकं आनंदमयेऽ चेतोमुखारं च उत्तमम ||”

- ‘अनन्दमयेऽ’ means being full of bliss, ‘चेतोमुख्येऽ’ means intelligent perception, having the form of Wisdom. प्रज्ञानवन is inverted conjunction, the correct form being घनप्राज - 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 समधि – 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 संवर्ज एष संवर्ज एपौ स्वर्यांिः योः सर्वस्य प्रभवायेऽहि भूतानाम || 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 चतुरुप आला सर्वज्ञास्वर्गवादिलक्षणः | परमात्मा चतुरुपः सर्वप्राणिशारीरः | विश्वाच तैजसः पालन्तुरुपः चैति कथ्यते | ताति स्र्पणी सर्वाणि पूर्णांनंदमयनाति तु | चेतान्मयानि सर्वाणि पूर्णा नंदकृपाति | मुनयाश्वतं सर्वम देहयायुपकृतपक्षाः | तथापि मुनयाश्वतं पूर्णां गृहयेद विभोः | ज्ञामय मुनयाविद्वानयावाच्यपि सन स्वतः || इति मार्कण्डेये || पूर्णान्तं यस्मिन्य क्रीडा भोगों न चान्यया | यथातिथ्य दीपेन विद्योपिनि न क्रंचत || इति व्यमतेऽः | ” - 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, तैजस, प्रा and तृंयाय. All these forms are, verily, absolutely blissful, even in those who appear intelligent only in appearance. The word चैति - 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.

अर्थिते श्लोकः

*Here now are those verses -*

**Upanishad**

वहिष्क्रो विभुविवाह द्यन्त्वज्ञस्तु तैजसः | चनप्रजस्तथा पाह एक एव त्रिया मृतः || ७ ||

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

**Bhashya:**
“प्रमाणय प्रमाण च वलबद्विचः विचः मुने | विज्ञाप्तान ् यतो मन्नान प्रमाण सतिस्वरः || अन्न लोका भरस्ति च कारिन पुष्कः पृथकः || इति गारुढः ||” - The proof of the proofs is, indeed, known with intensity, O Ascetic. The which were ‘seen’ by Brahma are the premises, O Lord of the Waters (Varuna). ‘अन्न लोकः’ 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

daks̄hānāsāmya viśvaḥ manasaktasya tājasā | ākāroḥ ca hṛdi pājaśṭhiṣṭaḥ dehe vyavasthāḥ || 8 ||

In the front of the right eye, is viśvaḥ; within the mind is tājasā; in the space in the heart pājah the third, is dwelling in the body.

viśvaḥ hi sthūlapuṣṭaḥ nityān tājasāḥ prāvidhīkabhuṭaḥ | anandaśvabhautaḥ tathā pājaśṭhiṣṭaḥ bhojanam nirūpāyaḥ || 9 ||

viśvaḥ enables always the enjoyment of the gross objects; tājasā enables the enjoyment of the subtle objects; pājah the third enjoys the blissful objects. Thus are the three-fold enjoyments explained.

sthūlaṁ tarpayante viśvaḥ prāvidhīkam tū tājasāḥ | anandaśvabhautaḥ tathā pājaṁ triyam tūpīṁ nirūpāyaḥ || 10 ||

Gross ones satisfy the viśvaḥ, the manifest forms; the subtle ones satisfy tājasā, the subtle essence and the bliss satisfies pājah, thus have the three-fold fulfillment are spoken.

triṇu dhaṁmuḥ yad bhūjyāḥ bhūkṣaḥ vyāchā prakāśitaḥ | vṛdhaṁcvaloḥ vasyuṁ yuḥ bhūjanāṁ n līpyate || 11 ||

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.

prabhā sarvāṃvānaḥ (bhūtānāḥ) satamitā viśiṣṭaḥ | sarvēḥ nityāt prājaḥśvētāmśūnaḥ pūrpaḥ pūrpaḥ pūrpaḥ || 12 ||
Energizer of all emotions (creatures), is known as सच्चा, 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:

“प्रववं सत्वभावानां (भूतानां) विगुणेऽव न संयां || इवं सत्तं निवचं याद्वयथा वसतां भवेत || सत्वस्य हि प्राणेन्तुवत् प्राणो नागद्वयथा परं ||” - 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

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

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 गृहं वहुः प्राहः ज्ञानोऽस्मिनस्तथा || विगुणवृत्तिमायाति महददिक्षुभूपितम् || तत्तदिविक्षुभूपितस्तु सूक्ति प्रात्ता ह्यपणेऽव || स्वामायमस्कं केकिवद्वा जना विदुः || अविकारस्य चिन्मात्रेऽवक्तस्यविश्वासं नागतं || उपवति इति प्रात्ता पादहव्यायोजयोऽविलं || पूर्णात्मकं कुन्तो माया सावज्जात् स्वाभवतः कुलं || सत्तवद्याविकारस्य विगुणार्चिताविवशिद्धम् || ययायथं भें संभूपितं वेदवृतत्तिम || केकितकलतं एवंता सूक्तिमहारकावितं || केकितदाद व्याप्तं च प्रादानायिति चापे || विमृद्धाः सर्वेऽवते यतो नागद्वयथा परं || सत्वकर्ताः सत्वशक्तिकेन एव न चापे || प्रथानकालवम्यं सूक्तिम प्रववं तद्भवं ||” - 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 envelopes 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 unequivocable words that “सर्व भूस्ता नि कौन्तेय पक्ती यान्ति मामकाम् | कल्पक्ष्ये पुनःस्तानि कल्पादी विमृद्धायहार् | … अहं सर्वस्य प्राणो मया सर्वं प्रकटंति | … पितमहस्य जगतो माता थाता पितामहः | … प्रभवः प्रलयः स्थानं निधानं वैज्ञानिकम् ||”.

Upanishad

भोगार्थं सृपालितं न कीौक्षरं चापरं | देवयीष्वं स्वभावऽयमाप्तकामस्य का स्वरा || 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:

“तस्य विणोः सुरस्तयोः तु केवचदाहस्यपुणाः | अतृप्तवेष्योः भोगार्थं कीौक्षरं तु विपिनं | या च कीौद्य व्यास्योः कुलनिर्पूणोः स्वरा विमोः | इति हरिवंशः ||” - 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 माणुज्योपनिषद्ध भाष्ये प्रभास्यायाः

Thus ends the First Chapter of Mandukyopanishad

*****
Thus commences The Second Chapter.

Upanishad

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:

"विष्णुविरामको || न मुक्तनाम प्रायः कोणाः ब्रह्मास्तर व न प्रायः कोणाः || सम्प्रतिक नामार्कोणाः ब्रह्मास्तर व न प्रायः कोणाः || अे द्वारा प्रायः कोणाः क्षेत्र भवं प्रायः कोणाः || अंतर्विश्वविश्वास्तर व न प्रायः कोणाः || समाधिक्षेत्र अंतर्विद्वृत्तिक जानन्त व्यक्त द्वारा भवति सत्यता हृदय्यानन्दातिष्ठता || एतत्सर्व तुरीयाण स्थले न करोत्यज || सर्वस्त्राप्त्वापि मुक्तस्वयम तुरीयः || इति विष्णु "

- Vishnu in the form of Turīyā 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 Turīyā 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 Turīyā, but Turīyā (with his presence within) makes knowledge of all objects known to the liberated one, thus has been said in Brahanada Purana.
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, Turiya 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, referred by scriptures. One who resolves the contradiction is Hari, who as Turiya, is best of the Persons, one without any second attribute. 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 सोध्यमाला चतुरादि इति चतुर्विंशति विभक्त उच्चि उपमंहार्गर्भम्। सोध्यमाला अध्यक्षर्मृ इति पुष्पगारंभात्। विश्वासिरूपो यज्ञाल्मासा स विज्ञायो मुनिशुभिः। निर्विश्वासिपि भगवंचतुर्विंशति समुचितिः। इति पत्विः”। ‘स आत्मा स विज्ञेय’ this has been mentioned as conclusion of the statement ‘सोध्यमाला चतुरादि’ 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 - विद्वः 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 about वज, the Prime Existence; Wisdom is what one experiences वज, 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 of वज, 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 of वज, the Prime Existence, which they are not aware. Therefore the Seer in Kena Upanishad declares ‘अयंते तत्र्विद्विद्वादास्यो अविद्विदाधि। इति यजुर्वैव पूर्वोऽधि न नस्तद्वच्चवक्षे। यादच्चनयति येन वागवदयते। वामसानाम न मुने वेणादुर्मो मल्ल। यच्चक्षुमान न प्रश्नति येन च्युती प्रश्नति। यथोऽयन्त्र न वृमोऽयन्ति येन श्रीतनयं शुक्लम्भ। यथाऽनेन न प्राणीति येन परन्य प्रणावते। तदेव ब्रह्म व विद्विद्वेन तदेव चेष्टिमभ्याय च यतद्वनुसारते॥’, Brihad
Aranyaka Up declaring – “अथात आदेशः नेति नेति ना शोत्वादिति नोत्वात्परमसि |” 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, pervader 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 egosense 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 - विविध and the rest – "विविधातिरिक्तो यज्ञास्य न विद्विधो मुनुभिपि | निरूपणापि भगवंचतुर्थाः 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.

अःतैं लोकाः
Here are now those verses -

**Upanishad**

निवृत्तैं सर्वदुःखानामीर्जान प्रभुर्वचयः | अःतैं सर्वभावानां देवसूंयां बिमुः मृतः || २ ||

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

**Bhashya :**

"सर्वदुःखानां निवृत्तैं कारणभूतस्वरुपियोदेवः | हरि सर्वजीवेऽर्ज्जुनालयमेवायस्माति || भाया जीवाः समुदित्या भवव्यते यतो विभोः | ईशानामपि मुक्तानामीर्जानं यथा जीवाणुतः || ईति प्रकाशार्गः ||" - The One who as the cause for termination of all sufferings is the luminous one, *Hari* in the form of *तुरिया*, 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:**

कार्यकारणवस्त्री तत्तवंधेऽविभाजनी | प्राङ्खाः कारणवस्त्रलु ध्री ती तुर्य न सिद्धतः || ३ ||
(While) विवच and नैज़म operate as regulating sources (in the Waking and Sleep states) and प्रजा overseeing both, the role of तुर्गड़ thereby becomes established.

Bhashya:

“कार्यकारणन्वयस्य तद्यथानलो विषुः | विषवाचारणस्य भधावमन वद्द हिुच्छते श्रुतः || इति च | स वद्द स दुर्गड़ स वंधयति स दुर्गड़तिति | स जीवस स जनयति स प्रकारतिति | सोर्वरस || सोर्वरतिति सोर्वरतिति || इति कौपारतिति || विषारणांप्रकारिता मम मिन्यं सुर्यवरस || तद्यथि मन्यद वचनमस्तथि विगर्धि यति | तत्तमाधिनः न हि क्यापि साह तस्मात् गदा | सर्वतिति संप्रक्षो तत्तमात्या हर्गुणाः || इति महोपिनिपदि ||” - As तुर्गड़, 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

नासुमानः न परं चेर्व न सतं नापि चानुषाम् | प्रजाः किरण्डन संतिति तुर्येत्तव्यक्षम् || ४ ||

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

Bhashya:

“नामानः न परंचेर्व न सतं अपि नानुषाम् | प्रजाः संवंदितब्रजित्वनेवकलमो विन | गुणावशयं मुख्यचापि विन नामूल प्रदत्तेऽचित्र | सर्वेत्तुद्विविक्तु तुर्गड़ धर्मशयं || इति प्रथयेऽ | स्वतन्त्रं कर्तृभवं स्यात प्रजायार्थवन्यं यथा | सर्वापि चेर्व तुर्गड़ मेदर्षानम || इति दशमक्षेऽ” - 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 प्रजा. Even in sleep, except as happiness, nothing else is luminous. To the one who is liberated, all is illumined by the supreme Lord, तुर्गड़. Thus is spoken in Pratyaya Shruti. One who is independent alone can be referred as Karta – the performer, like प्रजा who causes suffering. All-luminous is तुर्गड़, who alone illumines all things. Thus is said in Brahma Tarka.

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

**Bhashya:**

“निद्राय विश्वासात्माना यतो हि सा | यथा भूत्वयुनः स्वामि नद्या शान धरणे प्राप्तनः || इति च | अभेदमपि तद्वस्तः वहृतयं विश्वासः | करोति न करोतात्म व्यवहार्य व्यक्तिः || इति च | न संबद्धन्यतो अस्वीकारः | तृत्यं ततः सर्वसृष्टिः सत्, कैलास्याहं प्रेगतम् | प्रेगतमात्र तुल्य्मुखोऽपि प्रेगतम् || इति च विनिमयम् | प्रेगतमात्रार्थाऽपि कुपल्यमितिः | प्रेगतमात्र तुल्य्मुखोऽपि प्रेगतम् || इति प्रकटेन उपरेति।” - 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 तुर्गीय is all-seeing, awareness of one’s distinct existence is common in both (प्रजा and तुर्गीय) would be contradictory. Awareness of distinct existence is the reason for comparison. Distinct existence is never experienced either by तुर्गीय or प्रजा. The seed of distinction is observed only in sleep, when प्रजा is present, thus in Prakata Shruti.

**Upanishad:**

स्वामिनिद्रायं तावं भावनिद्रायं | न निद्रां नैव च श्वन तृत्यं पश्यन्ति निषिद्धता। || ६ ॥

Jāgāt and श्वन are associated the Waking and the Sleep State, but the wise ones who experience तुर्गीय see neither the Waking nor the Sleep State.

अन्यथा गृहसो श्वनो निद्रा तत्च्यातानं | विच्छेदं तवं क्षीणे तुर्गीयं पदमातुनं || ७ ॥

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

**Bhashya :**

“विच्छेदात्मापि विच्छेदात्मां जायते” - From contrary Knowledge, verily, arises contradictory understanding.

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

*Bhashya*:

“अनिदिमायय विण्णारिछ्या स्वापितो यदा | तया प्रबोधितात तदा विषु पञ्चन्ति || इति पकाशिकायाम् ||” – The one who is deluded by *beginningless maayaa* when becomes enlightened by *Sri Vishnu’s Will* then he experiences the (all-pervading, all enveloping) *Vishnu*, *thus in Prakashika Shruti*.

*Further Explanation:*

*maayaa* 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 *sa%ya*, the Prime Existence

*Upnishad:*

प्रज्ञों यदि विद्वेषः न संशयः | मायामात्रमिन्द्र्वैत्तम् अद्वितं परमार्थं || 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*:

“तन्ना स्वाधिकत्वायं शरीरिणि | वस्तुतः संबंधति परमयं वो यतं ||
तन्त्रिकत्वं शरीरायं हृदिमात्रमेव पूर्वते अतं स विद्वेष्ठ इति हृदिकारण्ये भवेद्यदि | तथापि भगवज्ञानात्म स निभारिसंबंध मेव || इति वस्तंतरक् ||” – 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*.

“अद्वितमन्यत्त जातं | परमस्वाधिकतमात्रूत्त तत् | तद्विद्या ज्ञातं अन्यथा ज्ञातं अकतं | परमार्थातं परमेवरत्तं | तत्त्वात ज्ञातं तदविद्या निर्मितं | तदविद्यात तत्त्वातं तदविद्यातं निर्मितं | परमार्थातं परमार्थातं विण्णारिछ्यातिविवाहाद्व | मायामात्रं गुणशालिन्योः || १० ||

Interpretation: The one who is deluded by maayaa when becomes enlightened by *Sri Vishnu’s Will* then he experiences *Vishnu*, in Prakashika Shruti.
Further Explanation:

प्रपञ्च is संसार, the primordial life, which as pointed out in Maitri U. is the creation of mind – विश्वेश्वर संसारम्. As the mind thinks, so would the प्रपञ्च turn out to be. Therefore, in life one tends to believe that in संसार, everything 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 – “अहंकारविगृहीत जनसंवेदनिष्ठातमि मानति ||” having neither Wisdom about the way of action nor of renunciation, neither purity nor good conduct nor any truth in them – “प्रकृति च निर्धारिति च जना न विदुर्गमया | न श्रीवं नापि चायवरो न सवस्य तेतु विशिष्ट ||” (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 – “प्रेतयुक्तः कौन्तेय ततोहारार्थसिद्धिमिनि आत्मावर्जितस्य विश्वसने याति परं परिपक्वस्य ||” (XVI.22).

Upanishad

विकल्पो विनिवेशति कल्यतो यदि केनचिति || उपदेशाय वादो जाते हैलं न विचिति || 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 :

“अनन्यो इस्ते अवगतं अहंकारम् हैलं वसुरुपपेश्वर्या विद्या ध्यात्मानिष्ठित्वर्यं || अतो विकल्पं वर्गीयकिंतं केनचिति अशास्त्रीयं कारणं कल्यात्तौष्कि उपदेशाय निर्विचिति || अयं सत्त्वं वादं जाते यति परमार्थस्य हैलं तत्त्वाय निर्विचितं इति || विकल्पो देहंविधाति केनचिति कारणं तु || कल्यात्तौष्कियं निर्विचिति
Knowledge which is not contrary to facts as expected in existence – ananyaqaa is wot.

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.

Thus ends the Second Chapter of Mandukyoopanishad

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Thus commences The Third Chapter.

He (Vishnu), verily, is this Self, the supreme and immutable Ṛ, of supreme measures, having stages symbolized as Ṛ, Ṛ and Ṛ. 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 सर्वत्रं अपिनाथ्व च इति अथायकर्म | अधिका एव मात्रा अंशा यथा तद्विमात्रम् | अ इन्द्रियन्य अथबिख्यन्य अनंतं इति अकारं | तत्व वृत्ती वैश्वानरं प्रथमा मात्रीत्वादिन्तवादानं इति ह व सर्वाच्चामानादित्वं भवति य एवं वेदं || १ ||

Complete in all respects, imperishable and likewise supremely immutable, of collateral measure is the essence of this measure. Symbolized as Ṛ, the (first) form is fashioned. The earlier mentioned वैश्वानर is referred as the first measure. It is in addition
recognized as अ-कारः. 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. तिवं बीत्व बीतान् द्वारा भवति य एवं वेद || २ ||

**Further Explanation:**

Mentioning first the three prior states - तिवं - Waking तैजस् - Dream and प्रज्ञा – Dreamless states which तुरिग्ग, विष्णु energizes, Sri Madhva takes up further elucidation of each states. तिवं - Waking state is prior to the तैजस् - Dream and प्रज्ञा – Dreamless states, which follow thereafter. The moment 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 – ‘परान्य 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 तुरिग्ग, Vishnu as ‘सोयमाला’ 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 धीरे विज्ञाय प्रज्ञा तुरिग्ग वानरणं | साधनायात्रवहृष्टिवन्धन वाचो यिनलावनं हि तत् || स वा एष महानां आलम योध्यम विज्ञानं प्राणेऽ एषांनामदय आकाशस्मिथेते, सर्वस्य वशी सर्व्यथायालं नवस्याधिपतिः | य न साधना कर्मणा भूयत, न एवासाधुना कर्मचायन, एष सर्ववर्णं ; एष भूताधिपतिः, एष भुनालकाः, एष मेतुविविधण्य एषो लोकानामस्मिहाय ; तत्रेति तत्रेति वेदानुवाचनं बालमणा विविधातिनि वजेन दानेन तपसाधकेन ; एतं सत्व विद्यता गुरुनिर्भवति ||..’, 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 immoral while others going to sorrow and sufferings - “इदं सन्नो|विद्वानस्तदपृ न चोदविद्विषितिविनोटिः | येष नौकलुभिति भवति अयतं दुःखमेवापिविनि ||”.

**Upanishad**

उत्पादनस्थाणैः सत्यां द्वितीया मात्रा | उक्ष्यादुभववाद वा उक्ष्पति ह वै ज्ञानसंज्ञितं समानवं भवति नायाब्रवकिल्वेव भवति य एवं वेद || २ ||

In the Dream state, (Vishnu) as तैजस् having the form च 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:

“धर्मोभिभिन्नतः ज्ञानाय कर्तनीति उक्तं। निद्रा विषयनुभवावच अयं किलं इति उपमवच। सामान गय्यों महायों भवति।”

- Because as देह, he causes (Jiva) to raise himself from the conceit of the body, He is known as उक्तं. 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 आदिवे ज्योतिः सुपुर्वस्मिति शान्तायां शान्तायां वाचि किंचित्योति मेयायां पुरुषे 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 — “… अस्तमिति ज्योतिः सुपुर्वस्मिति आदिवे ज्योतिः पुरुषे कर्मकृते विपक्षेति।” When further asked ‘कतं आर्यंति’ 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 (विज्ञानम) in the midst of the organs, the luminous light within the heart, whom Sri Madhva associated with the resplendent Lord — “आन्ते भागवनेवाय ज्योति। अस्तमिति ज्योति। जोतमानं वुद्धिमयं।” 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 energizes 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 — “तयं वा एतस्य पुरुषस्य हन्ते एवं स्थाने भवति। इदं च परस्परस्यां च; सन्तति तन्त्रियः स्वन्त्रानां; तत्समस्य शाने निर्माणे एवं स्थाने प्रवृत्ति। इदं च परस्परस्यां च। अथ यज्ञमयं परस्परस्यां भवति तमास्मि भाष्येऽभाष्यायांथियं आन्तं सन्तति। परस्परस्यां च。” 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

मुपण्मध्यां प्राद्वं मकारस्तूतितिया मात्रा मितिद्वित्तिवा मितीति ह वा इदं सर्वपरिणित्वं भवति य एवं वेद || 3 ||
In the dream state, ज्ञान takes up ॐ - form, being the third measure, either withdrawing internally or extinguishing externally (consciousness of the Jiva), thus it is spoken.

Bhashya:

“मिति: अंतर्गमनात् | अधिकावच्य निवल्वाद्विषयगमुदाहत् | ये अंशास्त्र्य तु सर्वोष्पि पूर्णाः प्रयेकः प्रभोऽ | अतोऽधिकावच्य स्मरणां उदाहरता: | बुद्ध स् बिन्दुपरः आविष्कारिण्यते यत् | अवन्तद्विषयं व्यास्ति ध्याद्विषयते स्वाध्याया वनम: जीवस्य तु यत् प्राणात् तैत्तिरि वा समुदाधित् | अविभावामेव भगवान् आदिमालेन कीर्तितं | तस्मातुद्विषयं मुक्तं सत्यानन्दलक्षणं | आशीर्वत्तिः विद्यामानं सर्वा मुद्या विश्वसंय च | उभयोऽरणामेव ज्ञातस्याभिषेकं स्मृतं | देहाहिमानादृश्यं क्षरेण्यत् स्वयमसन्डाले | उत्कर्षषं तत्स्तयं तत्त्वानि ज्ञातनिविष्यताम् | आशीर्वत्तिः देहानुभवश्च स्वामास्त्रूपकर्षिणाम् | मथस्य: स भवेत् स्मृहाद दोपायावाच्य सर्वश: | स्वायन्त्यर्गमयिति मानसं त्वमिति: मुनात् | जीववंतर्गतं कृत्वा त्वात्त्वानन्दकुष्ठमा: | पाण्डुः मानसपिलितं तत्त्वानेष्विर्मुक्तिः | व्यायांगमभेतु सर्वं दु:खः च विलावेत्त त: | अमूल्यामपि जीवानां पक्षाणो व्याको भवेत् | अद्वातेन वहिःचा वेदतानां यथाकाम: | अतौऽर्गमन्त मुक्ती जीविषु जगतो मंवेद || इति वर्णनकृत् ||” - ‘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 ‘आदिमालेन’ 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 अङ्ग form is distinct from ज्ञान and तैत्तिरि, He associates with them keeping His distinct character. The resplendent Lord is known as ‘आदिमालेन’ – 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 तैत्तिरि, luminous symbol having the द्र र र र form. Since in the Sleep state, He severs attachment to the body (of the Jiva), therefore, is referred as ‘उक्तार्ग्य’ 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 ज्ञान 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.

श्लोकः

Here are now those verses -
When विव ल 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:

“मात्रामापितप्ती अंशयाने | आदिभवं विवम विद्यते ||” - ‘मात्रामापितप्ती’ means meditating on the respective portions. Then the primacy of विव comes to be experienced.

Upanishad

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

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

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.

The अ form leads one to the external world (विवः) ; उ form to the illumination (ताजा) ; न form to the Consciousness (अ) and the formless state (नम) to nothing.

Bhashya:

“प्रतिदिवं विवम एकीमावधं विद्यते विवादीनाम् | तुरीययस्य तन्न विद्यते इत्यादि | विवादीनां व्यवहार कारणस्य विद्यते तुरीयस्य तन्न विद्यते इत्यो गयपमपि नासीवारां निवाराति आग्नेयं विद्यते इति | आत्माम वंविशिष्टति गतिवत्वनाय | आदि मनवेन सामान्यमपवेन भवेदिति | उपायक्रमं संजन्तनं सर्व
Thus ends the Third Chapter of Mandukyoopanishad

Thus commences The Fourth Chapter.

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

Bhashya:
“अङ्कं धर्मं अन्यायमिन्यं व्यक्तव परमात्मेऽव स्वाभिन्नो च प्रवर्तिति उपासने। अवेशार्थायूर्ध्वमात्रा
समारोहितं दर्शार्थायुं पुनर्ग्रुतं अवेशार्थार्थादिकं।” — 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
Beatitute experienced is indicated with related statements .

अतिते श्लोक मभति

Here are now those verses -

Upanishad

उपाख्यान पादों विधान राजा मात्रा न संबंधे। उपाख्यायो ज्ञाता न केवलिये विन्ध्ये। || २ ||

Having known the form of अ 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.

युद्धजीत प्रणवं चेतं प्रणवं व्रत्म निर्भये। प्रणवं नित्ययुक्तयं न भयं विद्यन्ते क्षणिल। || ३ ||

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

प्रणवं कषम प्रणवंच परः मूलं। अपूर्वं स्वर्गं वाद्यं नवं प्रणवंस्वयं। || ४ ||

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

सवस्य प्रणवं व्याप्तिधिमनस्तथिति च। एवं हि प्रणवं ज्ञाता व्याप्तुते तदनन्तरस्य। || ५ ||

प्रणव is, verily, the beginning, the intermediate and the end of all. Being wise in
this manner one reaches the yonder thereafter.
पणव, verily, is the Lord to be known as abiding in the hearts of all. Meditating on that all-pervading form of श्री, the man of discrimination does no longer grieve.

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

Bhashya:

"तुृगित्वा नादनामां हारी ज्ञाता परं पदम् | तेषां प्रतिशोच्चुदात्री तत् सुभाववान् | ज्ञाननवं च अतिं तथापि न समां कर्षित् | विमुक्तस्वापि जीवस्य दशरतनव्र्य च पन्तता | ननुतुपवायय विर्णोनाम प्रणव इत्यपि | जागरुद्विवयवालात्त स एव वन्म ब्रह्मात् | अभिविक्रियाभावावलावणकारस स प्रकटतिं | असिद्वादयं वर्णं अभिविद्य श्रुते श्रुताः | अपूर्वं कारणभावावलावण्यं क | पराशीत्युमध्यभावादनपर उदाहरं | सर्वस्वतद्वार्धचं तं ज्ञातविमुच्यते || इति ||" – Experiencing the resonance of तुृगित् 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 पणव are the defining names of Vishnu. The four-fold forms as Waking and other states are assuredly He himself as Brahma, having become effulgent. By responding as श्री, He became resonant and attained eminence as श्री-form. As the Primal One, he came to be spoken as श्री 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.

“परमसंपर्यं च विर्णोऽक्ष्म ये वदति | श्रूयेत ननु गमयंभेदलक्ष्म कर्षितेऽव | अवसत्त्व पूर्वचात् पौर्वर्युमुदात्तम् || इति वर्त्तक् | पूर्वविवर्तारे पिणमोक्तारेोपि पूर्ण एवेति प्रणवं श्रेयं ब्रम्ह्यवाद्गर्थं ||”- 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, पणव has been mentioned as the complete representation of Brahma.

“एकोपि निर्यान्देशः प्रचुरं व्यवहारभाक्र | यतं बंदे चिदग्रामां विषु विदिः रुपरिपंकम् ||” - 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.
Thus ends the Commentary on Mandukya Upanishad by Anandteertha (Madhvacharya), the servant of the Resplendent Lord.