

## **Mandukya Karika - Sankara's Manglacharan (invocation) -1**

### **Introduction**

- 1) Mandukya Karika is a commentary on the Mandukya Upanisad, written by Gaudapada.
- 2) Sankara wrote a commentary (bhasya) on Mandukya Karika.
- 3) Mandukya Upanisad is the shortest and consists of only twelve mantras. Mandukya Karika has four chapters (prakarna): Agama, Vaitathya, Advaita, and Alatasanti.
- 4) There are two Manglacharan in the beginning of Agama prakarna. This entry is about the first Manglacharan.
- 5) Traditionally, commentator's start with Manglacharan (invocation) for successful completion of their work without any hindrance. However, in this case, the invocations have additional significance. This includes identification and definition of the four aspects (anubandha chatustya) of Mandukya Karika: subject, purpose, eligibility of reader, relation between the subject and the commented book (Mandukya Karika).
- 6) The purpose of this entry is to translate the verse in Hindi and English; and explain the Advaita concepts in general and in particular with reference to this verse.

### **References**

- 1) Mandukya-Karika commentary of Swami Akandananda.
- 2) Mandukya-Karika commentary of Swami Maheshananda
- 3) Mandukya-Karika commentary of Swami Vishwatma Nanda
- 4) Commentaries of Swami Parmarthananda:
  - a) Sankara's bhasya on prasthanatraya scriptures
  - b) Post Sankara acharyas texts

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## Sanskrit verses

प्रज्ञानान्शुप्रतानैः स्थिरचर्निकरव्यापिभिव्यरप्य लोकान् ।

[प्रज्ञान अन्शु प्रतानैः] [स्थिर चर तिकर व्यापिभि व्यरप्य] [लोकान्]

14 13 12 18 17 16 15 10 11

भुक्तवा भोगान्स्थिषणान्पुनर्पि धिषणोद्भासितान्कामजन्यान् ॥

[भुक्तवा] [भोगान् स्थिषणान् पुनः अपि] [धिषणा उद् भासित काम जन्यान्]

7 8 9 22 6 26 27 25 24 22

पीत्वा सर्वान्विशेषान् स्वपित मधुरभुङ्. मायया भोजयन्त्रो ।

[पीत्वा] [सर्वान् विशेषान्] [स्वपति] [मधुरभुङ्.] [मायया] [नः भोजयन्]

19 20 21 28 31 32 30 29

मायासंख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मि ॥

[माया संख्या तुरीयं] [परम अमृत अजन्मा] [ब्रह्म] [यत्त तत् नतः अस्मि]

33 34 35 36 37 38 4 5 3 2 1

## Meaning of words

- 1) अस्मि = I
- 2) नतः = bow to
- 3) तत् = that
- 4) ब्रह्म = Brahman
- 5) यत्त = which
- 6) अपि = at the end of waking state [जाग्रत अवस्था का प्रारब्ध शांत होने पर]
- 7) भुक्तवा = having enjoyed (witnessed)
- 8) भोगान् = the objects [happiness (causing objects (padartha)) and sorrow (causing objects (padartha)) (sukha and dukkha) - result of accumulated past actions which have ripened – prarabdha]
- 9) स्थिषणान् = out of gross material (अत्यंत स्थूल)
- 10) व्यरप्य = pervading
- 11) लोकान् = the universe
- 12) अन्शु = through diffusion
- 13) प्रतानैः = It's rays [individual souls that are reflections of Brahman on the intellect]
- 14) प्रज्ञान = unchanging consciousness
- 15) व्यापिभि = embraces (pervades)
- 16) तिकर = all that
- 17) चर = that moves [sentient]

- 18) स्थिर = that does not move [inert]
- 19) पीत्वा = having assimilated [having merged all in the unrealized Self]
- 20) सर्वान् = all
- 21) विशेषान् = differences (bheda?) [between wake state objects and waker state plus between dream state objects and dreamer state – what objects - objects and enjoyment of waker and dream state (जाग्रत तथा स्वप्न के भोग तथा जाग्रत स्वप्न के भोगों का भोक्ता की उपाधि)]
- 22) पुनः = during the dream state [स्वप्नावस्था का प्रारम्भ फलोन्मुख होने पर]
- 23) जन्यान् = produced by [objects (padartha) produced by desire]
- 24) काम = desire [as well as action (karma) and ignorance (avidya)]
- 25) भासित = lighted
- 26) धिषणा = intellect [all aspects of antahkarana (बुद्धि याने पूरा अन्तःकरण, मन)]
- 27) उद् = residual impressions (vasana or sanskar) [impressions left in mind after past and present experiences]
- 28) स्थिति = sleep state [enters into sleep state]
- 29) भोजयन् = enabling enjoyment to
- 30) नः = the individuals capable for enjoyment [हम जो भोक्ता जीव हैं]
- 31) मधुरभुङ्. = wake objects (happy and sorrowful) and dream objects
- 32) मायया = created by ignorance (maya)
- 33) माया = ignorance (maya)
- 34) संख्या = counted as
- 35) तुरीयं = fourth [Brahman appears as with four parts – maya + jiva (wake state, dream state, sleep state)]
- 36) परम = supreme
- 37) अमृत = immortal
- 38) अजन्मा = birthless

## Meaning of verses in Hindi by Anandgiri

जो ब्रह्म

वृक्षादि स्थावर ओर मनुष्यादि जंगम प्राणी-समुदाय को व्याप्त कर लेने वाली  
जन्मादि विकार रहितकरटस्थं स्थानीय चिदाभास रूप-रश्मियों के विस्तार से  
सम्पूर्ण लोकों को जाग्रदवस्था में व्याप्त कर

त्रिपुटी के द्वारा स्थूल विषय जन्य सुख-दुःखादि का अनुभवकर,

जाग्रत् कं कारणं धर्माधर्म के नष्ट हो जाने पर

ओर स्वप्नं कं हेतुभूत कर्मके उदनुद्ध होने पर

पुनः स्वप्नावस्था में लुब्धि से प्रकाशित वासनाजन्य (अविद्या, काम तथा कर्मसे उत्पन्न)

सम्पूर्ण भोगों को भोगता है।

तत्पश्चात्

सुषुप्तावस्था में उन सम्पूर्ण स्थूल सूक्ष्मरूप विषय विशेषों को अज्ञान से आवृत आत्मा में विलीनकर माया के  
द्वारा

मायाकृत हम भी जीवों को सुख दुःखादि का अनुभव कराता हुआ स्वयं आनन्दभुक् होकर शयन करता  
रहता है,

एवं जौ जन्म-मरणादि रहित होने के कारण परम अमृत ओर अजन्मा ब्रह्म माया से ही चतुर्थ संख्या वाला है।

उस तदर्थ ब्रह्म को हम नमस्कार करते हैं। (इस श्लोक में मङ्गलाचरण के व्याज से जीव ब्रह्म के

एकतारूप विषय

को सूचित किया है। माया के द्वारा उक्तं सम्पूर्ण व्यापार ब्रह्म में होते हैं, इससे यह स्पष्ट हुआ कि ब्रह्म के

स्वरूप

में कोई व्यापार नहीं है। इसीलिये ब्रह्म के विशेषण 'परममृतं' ओर 'अजं' दिये गये हैं।) ॥१॥

## Meaning of verses in English

I bow to that Brahman which,

1 2 3 4 5

at the end of waking state,

6

having enjoyed the objects produced out of gross material by pervading the universe,

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11

through a diffusion of Its rays of unchanging consciousness,

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that embraces all that moves or does not move.

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which again,

after having assimilated all differences during the dream state,

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including all the variety of objects,

produced by desire (as well as action and ignorance),

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24

lighted up by the intellect (existing subjectively),

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26

in the form of mental moods or residual impressions of past experiences,

27

sleeps,

28

while enjoying bliss and

enabling enjoyment to the individual capable for enjoyment of waking and sleep state objects,

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created by ignorance (maya),

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through maya,

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which is counted as the Fourth from the point of view of maya,

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and is supreme, immortal, and birthless.

36

37

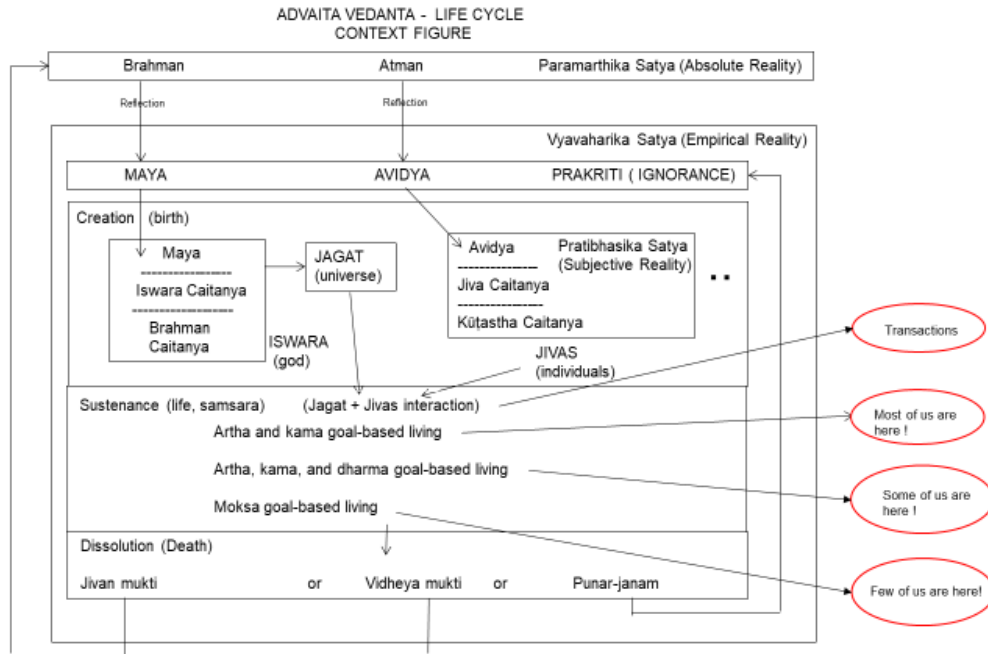
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## General explanation

- 1) Conventionally, the Mangla Charan is written as an invocation by the authors for the destruction of ensuing obstructions and acquisition of strength for the completion of the book.
- 2) However, Sankara's Mangla Charan for Mandukya karika is different. In addition to the traditional objective, it includes the essence of the Vedantic darshan (philosophy).
- 3) The foundational principles of Advaita can be summarized as follows.
  - a) The four Maha-vakyas:
    - i) tat tvam asi (Thou art That or You are That); Chandogya Upanisad 6.8.7; Samaveda.
    - ii) prajnanam brahma (Consciousness is Brahman); Aitareya Upanisad 5.3; Rigveda.
    - iii) aham brahmasmi (I am Brahman); Brahadaranyaka Upanisad 1.4.10; Yajurveda.
    - iv) ayam atma brahma (This Atman is Brahman); Mandukya Upanisad 2; Atharvaveda.
  - b) The verse which captures the three key concepts:
    - i) brahma satyam jagat mithya jivo brahmaiva naparah
    - ii) Brahman is satyam, Jagat (universe) is mithya, and Jivatma and Brahman are same.
- 4) The key concepts supporting advaita principles are:
  - a) Reality
    - i) Revealed by method of analyzing sat, chit, ananda.
    - ii) Reveled by method of discrimination:
      - (1) Sarira traya viveka
      - (2) Avasta traya viveka
      - (3) Panchkosa viveka
  - b) Falsity
    - i) By examining anirvacaniya khyati
    - ii) By the method of Dristi-Shristi vada
  - c) Identity
    - i) By the method of four-space and four consciousness identity (citcaturvidya)
    - ii) Through the linguistic analysis of the mahavakya
  - d) Results
    - i) Jivanmukti, videhamukti
- 5) Some supporting concepts supporting advaita are.
  - i) Three levels of reality
  - ii) Theory of knowledge:
    - (1) What is knowledge?
    - (2) What are the means of knowledge?
    - (3) False knowledge (avidya)
    - (4) Illusion (adhyasa) and Upadhi
      - (a) Theory of illusion
      - (b) Process of illusion

- iii) Theory of Mithya
- iv) Theory of differences

6) The Advaita darshan can be represented in the following diagram.



### Mangla Charan explanation

- 1) The method (prakriya) used in this Manglacharan is Avasta traya and witness consciousness.
- 2) The description is based on positive verses of Vedas (**Vidhi Pradhan**). [The second invocation is based on negation (**Nisedha Pradhan** – neti neti)]
- 3) We can chart the concepts addresses in the following table.

Topic\ State	Waking state	Dreaming state	Sleeping state
Objects of experience 1) initiated by	Results of past actions which are ready for enjoyment in this life (prarabdha)	Result of desires based on mental impressions of past experiences (vasana)	Result of avidya
Reflected consciousness (cid abhasa)			

1) OC – original consciousness 2) RM – reflecting material 3) RC – reflected consciousness	Brahman  Gross body – sthula sarira  Visva	Brahman  Subtle body – Suksma sarira  Taijasa	Brahman  Causal body – Karana sarira  Prajna
Organs with elements	Ears (space), skin (air), eyes (fire), tongue (water), nose (earth)	Organs of knowledge - hearing (space) - touch (air) - sight (fire) - taste (water) - smell (earth) - antahkarana/mind (total sattvic aspect) Organs of action - speech (space) - grasping (air) - locomotion (fire) - procreation (water) - excretion (earth) - five pranas (total rajasic aspect)	Unmanifested gross and subtle matter  Undifferentiated state of the individual
Panchkosa 1) Layer of personality of jiva 2) There are five layers. i) annamaya kosa ii) pranamaya kosa iii) vijnanamaya kosa iv) manomaya kosa v) anandmaya kosa	Active Kosa's  y  y	Active Kosa's  y y y	Active Kosa's  y y
Nature of Brahman With reference to the individual (jiva)	Witnessing the enjoyments by waker of wake objects (gross)	Witnessing the enjoyment of dreamer of dreamer of dream objects (subtle)	Witnessing the causal state
Real nature of Brahman 1) supreme 2) immortal 3) birthless	Yes Yes yes	Yes Yes Yes	Yes Yes yes
Who is responsible for the creation of the three states of jiva?			



Brahman (vivarta material cause) Maya (parinama material cause) Maya (intelligent cause)	Yes	yes	yes
Turiya 1) Turiya = Maya	Yes	Yes	yes
Prajnanam = Brahman It can be explained by the following mahavakya: prajnanam brahma (Consciousness is Brahman); Aitareya Upanisad 5.3; Rigveda			
What is Knowledge? Knowledge is the manifestation of consciousness through a mental mode (vrtti) corresponding to an object.			
Entities involved in knowledge process. 1) pramata (knower) 2) pramana (means of knowledge) 3) prameya (object of knowledge)			
Consciousness associated with each entity. 1) Pramata-caitanya – upadhi (conditioned) by mind + RC 2) Pramana- caitanya – upadhi by antahkarana vrtti + RC 3) Prameya-caitanya a) sentient objects – upadhi by object + RC b) inert object – upadhi by object			
Knowledge arises [not produced or created], when – All the above three caitanya (consciousness) come together.			
All the three upadhi described above are sopadhika – Determination of pure (real) consciousness by the internal organ (antahkarana) and its mode (vrttis)			