

Μαηδοοκya Upanishat is a Major Vedānta Upanishat taken from Atharvaṇa Veda. It is written by the Sage Μαηδοοκya belonging to the Μαηδοοka School well-versed in the science of phonetics. This Upanishat is considered the greatest of all the Upanishats. According to this Upanishat the self is fourfold. It presents the quintessence of all Vedānta.

Any Upanishat which is not in conformity with this Upanishat should be viewed with suspicion. The transcendental Brahman is neither sentient nor insentient. It may be stated otherwise as that Brahman is dualistic in nature being sentient as well as insentient. Most commentators have identified the third state of deep sleep, a state of Omniscience and bliss as the Highest State. The transcendental state is definitely not this state. The fourth state is a state of yogic sleep in which the concept of time is lost. In this state a person may or may not say “I am that I am”. This is the state described as a state without any contemplation (Nirvikalpa Samādhi).

A person does not become a yogin if he has not reached this state. In the state of sameness there is neither contemplation nor the enjoyment of bliss. This is the state of pure existence (sat). It is not the state of Sacchidānanda corresponding to Eeśvara. This state is also a state without any seeds (Nirbeeja). It is therefore regarded as the continuum resembling the Supreme space. It is the Superlight from which all other forms of radiation proceed. It is fullness of unimaginable power. A person who goes into this state has overcome death. There is no pulsation of the vital force within him. There is no mind in him (unmanee). This state is a state of absolute quiescence. Such a person who has acquired this state hangs in a cloud of virtue (Dharma Megha). He returns to the threefold world again and becomes a Jeevan Mukta. In case he does not return he becomes a Videha Mukta. While he is in this state, he should be regarded as a person liberated without the body, mind, and soul. This is the highest form of transcendence. The lower form of transcendence consists of reaching the Eeśvara of the third state from the state of Jeeva through the state of Taijasa. It leads to the knowledge that Jeeva and Eeśvara are one and the same. This form of transcendence is known as transcendence with contemplation (samprajñāta samādhi). This is a state of omniscience and bliss. Jeeva realizes the vision of an extremely handsome person. Viśva, Taijasa, and Prōjñā are the three eyes of consciousness, represented by the syllables A, U, and M. The world of Om is a world without the three worlds. It is simply called the tranquillity. Nōrada and others made each of the four states of this Upanishat fourfold and placed the knower in the thirteenth, fourteenth, and fifteenth parts. The sixteenth is the Self without parts or phases.