Mandukya Upanishad

माण्डक्य
उपनिषद

(Mandukya Upanishad)
UPANISHADS: AN INTRODUCTION

The word 'Upanishad' in Sanskrit language means upa (near), ni (down) and shad (to sit), which can be summed up as 'to sit down near' (and receive instructions). The teacher and student or a spiritual master and his disciples setting were not always prevalent in strict sense. In some cases, it was husband answering questions about immortality to his wife or a teenage boy was being taught by Yama (God of Death). The teachers, in some cases were women sages and the seekers of inspiration were kings. Besides dialogues, Upanishads also contain narrations, similes, metaphors, illustrations and symbolism.

In the quietude of caves and monasteries or ashrams situated on the banks of holy Ganges, this mystic knowledge was exchanged for centuries. It can be said that Upanishads are collection of writings representing oral transmission of such knowledge.

Most of the Upanishads are either commentary on or are an extension of four Vedas and in most cases constitute Vedanta (the end or an ultimate part of Veda). The characteristics of the Upanishads are their universality and the total absence of any dogmatism. Upanishads elaborate upon highest metaphysical state, beyond which is the realm of Silence.

Upanishads are considered as the backbone of Hinduism. The thoughts expressed inside Upanishadic cluster forms the core of Indian philosophy. One can find doctrines of Karma (action), Yoga (union), Punarjanma (rebirth), moksha (liberation), atma (soul) and brahman (super soul), inside these scriptures. Upanishads also gives valuable insight into Hindu belief system behind the creation of universe and the reasons behind its sustenance.

According to Historians, Upanishads were composed between year 800-400 B.C. Experts differ on total number of Upanishads, but most agree on 108. Major among them are Chhandogya & Kena (Sam Veda); Aitareya & Kaushitaki (Rig Veda); Katha, Taittiriya, Brihadaranyaka, Svetasvatara, Isa & Prasna (Yajur Veda); Mundaka & Mandukya (Atharva Veda). From various elaboration found inside Upanishadic verses, it can be said that, sages like Yagnavalkya, Uddalaka, Aitareya, Pippalada, Sanat Kumar, Shwetaketu, Shandilya, Manu and even Maharshi Narada disseminated Upanishadic knowledge and thus, can be said to be their authors.

Upanishads are acknowledged as pinnacle of human wisdom. None other scripture of that time can claim to contain such sublime and noble thoughts as found inside Upanishads. Written almost at the time of the dawn of civilization, Upanishads continues to evoke tremendous interest even today, among literates of both, East as well as West.
॥ माण्डक्योपनिषत् ॥

ॐ भिं कणिभः श्रणेऽयम देवः भद्र पश्येमाशक्षियंज्ञः।
स्वस्तिः न इंद्रो युद्धश्वः स्वस्ति नः पूषा विश्वेदः।
स्वस्ति नस्ताख्यांसन्निर्हनेमि: स्वस्ति नो बृहस्पतिद्धातुः।
ॐ शांति:। शांति:। शांति:॥

॥ अथ माण्डक्योपनिषत् ॥

ॐ इत्येदक्षरांसिद्धेः सर्वं तस्योपक्यायां माण्डक्योपिनषतः।
भूतं भवद् भविष्यदिति सर्वमोऽक्याय एव
यचान्यत् तिकानलातं तदन्योऽक्याय एव।॥१॥
सर्वं हेतुं ब्रह्मायमातम्रा भ्राह्म सोऽयमात्मा कथुपमात्॥२॥
जागरितस्थानो बहिष्प्रजः ससाङ्ग एकोविशिष्टिमुखः
स्पूल भुग्येशालः प्रथमः पादः॥३॥
स्वप्नस्थानोऽन्तः प्रजः ससाङ्ग एकोविशिष्टिमुखः
प्रविशिष्टिकुमङ्जसो द्वितीयः पादः॥४॥
यथं सुसो न कन्यन कामं कामयते न कन्यनः
स्वप्नं पश्यति तत् सुपुष्मः॥
सुपुष्मस्थाने एकभूतः प्रजानधन एवानन्दयो
हानन्दभुक्त चेतो मुखः प्राकंसततीयः पादः॥५॥
एष सर्वेश्च एष सर्वं एषोऽन्तयोष्येष योिः
सर्वत्र प्राणवायणः हि भूतानाम॥६॥
नान्तःप्रजः न बहिष्प्रजः नोभयतःप्रजः न प्रजानधनं न प्रजः नाप्रजः।
अहंकारवाहिक्यं गाढ्मलक्षणं अविठ्ठमवादपेघेम्यकात्मकम्
प्रत्ययसारं प्रपसोऽपप्यमात् शाहतं शिवमद्वैतं
चन्दृयं मन्यते स आत्मा स विजेयः॥७॥
सङ्गेमात्ममध्यक्षरमोऽक्यायोऽधिमात्र पादानात्रानात्राय पादो
अकार उकारो मकार इति॥८॥
जागरितस्थानो देशानतरसर्वः प्रथमानात्रसेवादितत्वाद्
वासपनिहृत वै वै सर्वत्र कामानादित्वं भवति य एवं वेद॥९॥
स्वप्नस्थानस्तैजस सर्वं द्वितीया माण्डक्षरीत्
भथलवादात्कपति हृ वै जानसन्तति समानध भवति

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॥१०॥
सुपुष्पस्थानः प्राजो मकारस्तुलीया मात्रा मितरस्तुङ्गा
मिनोति ह वा इत वर्मप्रतिष्ठा भवति य एवं वेद
॥११॥
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॥ इति माणुक्योपनिषत् समास ||

शांतिपाठ

ॐ भद्र कर्णभिः शुणयम देवः भद्रे पश्येमक्षभिर्यजः ||
स्थिरेर्वृश्चतुष्टूत्रस्तुमिन्निर्मित्यशोम देवहिं यदायुः ||
स्वयति न इत्यो वृहश्रवः स्वयति नः पूषा विश्ववेदः ||
स्वयति नास्ताक्ष्यारिहनेमिः स्वयति नः बृहस्पतिर्धातु ||
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