

Mandala Brahmana Upanishad
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Translated by K. Narayanasvami Aiyar

Om! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

BRAHMANA - I

1. OM. The great Muni Yajnavalkya went to Aditya-Loka (the sun's world) and saluting him (the Purusha of the Sun) said: "O Revered Sir, describe to me the Atman-Tattva (the Tattva or Truth of Atman)." (To which) Narayana (viz., the Purusha of the sun) replied: "I shall describe the eight-fold Yoga together with Jnana. The conquering of cold and heat as well as hunger and sleep, the preserving of (sweet) patience and unruffledness ever and the restraining of the organs (from sensual objects) - all these come under (or are) Yama. Devotion to one's Guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction, freedom from association, living in a retired place, the controlling of the Manas and the not longing after the fruits of actions and a state of Vairagya - all these constitute Niyama. The sitting in any posture pleasant to one and clothed in tatters (or bark) is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (Matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation of the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) (on one alone) is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of Yoga attains salvation.

2. The body has five stains (viz.,) passion, anger, out-breathing, fear and sleep. The removal of these can be affected respectively by absence of Sankalpa, forgiveness, moderate food, carefulness and a spiritual sight of Tattvas. In order to cross the ocean of Samsara where sleep and fear are the serpents, injury, etc., are the waves, Trishna (thirst) is the whirlpool and wife is the mire, one should adhere to the subtle path and overstepping Tattva and other Gunas should look out for Taraka. Taraka is Brahman which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachchidananda. The (spiritual) seeing through the three Lakshyas (or the three kinds of introvision) is the means to It (Brahman). Susumna which is from the Muladhara to Brahmarandhra has the radiance of the sun. In the centre of it, is Kundalini shining like Crores of lightning and subtle as the thread in the lotus-stalk. Tamas is destroyed there. Through seeing it, all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Phutkara (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the eyes as also in the heart. (This is Antar-Lakshya or internal introvision). In the Bahir-Lakshya (or external introvision) one sees in order before his nose at distance of 4, 6, 8, 10 and 12 digits, the space of blue colour, then a colour resembling Shyama (indigo-black) and then shining as Rakta (red) wave and then with the two Pita (yellow and orange red) colours. Then he is a Yogin. When one looks at the external space, moving the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya-Lakshya (or the middle one), one sees the variegated colours of the morning as if the sun, the moon and the fire had joined together in the

Akasa that is without them. Then he comes to have their nature (of light). Through practice, he becomes one with Akasa, devoid of all Gunas and peculiarities. At first Akasa with its shining stars becomes to him Para-Akasa as dark as Tamas itself and he becomes one with Para-Akasa shining with stars and deep as Tamas. (Then) he becomes one with Maha-Akasa resplendent (as) with the fire of the deluge. Then he becomes one with Tattva-Akasa, lighted with the brightness which is the highest and the best of all. Then he becomes one with Surya-Akasa (Sun-Akasa) brightened by a Crore of suns. By practising thus, he becomes one with them. He who knows them becomes thus.

3. Know that Yoga is twofold through its division into the Purva (earlier) and the Uttara (later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murti (with limitation) and Amurti (without limitation). That is Murti Taraka which goes to the end of the senses (or exist till the senses are conquered). That is Amurti Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas. Antar-Drishti (internal vision) associated with manas comes to aid Taraka. Tejas (spiritual light) appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Jyotis (light) is above the root of the palate. By seeing it, one gets the Siddhis Anima, etc. Sambhavi-Mudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the Tantras. When this is known, one does not stay in Samsara. Its worship (or practice) gives salvation. Antar-Lakshya is of the nature of Jala-Jyotis (or water-Jyotis). It is known by the great Rishis and is invisible both to the internal and external senses.

4. Sahasrara (viz., the thousand-petalled lotus of the pineal gland) Jala-Jyotis is the Antar-Lakshya. Some say the form of Purusha in the cave of Buddhi beautiful in all its parts is Antar-Lakshya. Some again say that the all-quiescent Nilakantha accompanied by Uma (his wife) and having five months and latent in the midst of the sphere in the brain is Antar-Lakshya. Whilst others say that the Purusha of the dimension of a thumb is Antar-Lakshya. A few again say Antar-Lakshya is the One Self made supreme through introvision in the state of a Jivanmukta. All the different statements above made pertain to Atman alone. He alone is a Brahma-Nishtha who sees that the above Lakshya is the pure Atman. The Jiva which is the twenty-fifth Tattva, having abandoned the twenty-four Tattvas, becomes a Jivanmukta through the conviction that the twenty-sixth Tattva (viz.,) Paramatman is 'I' alone. Becoming one with Antar-Lakshya (Brahman) in the emancipated state by means of Antar-Lakshya (introvision), Jiva becomes one with the partless sphere of Param-Akasa.

Thus ends the first Brahmana.

BRAHMANA - II

1. Then Yajnavalkya asked the Purusha in the sphere of the sun: "O Lord, Antar-Lakshya has been described many times, but it has never been understood by me (clearly). Pray describe it to me". He replied: "It is the source of the five elements, has the lustre of many (streaks of) lightning and has four seats having (or rising from) 'That' (Brahman). In its midst, there arises the manifestation of Tattva. It is very hidden and Unmanifested. It can be known (only) by one who has got into the boat of Jnana. It is the object of both Bahir and Antar (external and internal) Lakshyas. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (viz., the sphere of Agni) is the sphere of the sun; in its midst is the sphere of the nectary moon; in its midst is the sphere of the partless Brahma-Tejas (or the spiritual effulgence of Brahman). It has the brightness of Sukla (white light) like the ray of lightning. It alone has the characteristic of Sambhavi. In seeing this there are three kinds of Drishti (sight), viz., Ama (the new moon), Pratipat (the first day of lunar fortnight) and Purnima (the full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Pratipat; while that with fully opened eyes is

Purnima. Of these, the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahman, the Sachchidananda. When the mind is absorbed in bliss thus naturally produced, then does Sambhavi takes place. She (Sambhavi) alone is called Khechari. By practising it (viz., the Mudra), a man obtains firmness of mind. Through it, he obtains firmness of Vayu. The following are the signs: first it is seen like a star; then a reflecting (or dazzling) diamond; then the sphere of full moon; then the sphere of the brightness of nine gems; then the sphere of the midday sun; then the sphere of the flame of Agni (fire); all these are seen in order.

2. (Thus much for the light in Purva or first stage.) Then there is the light in the western direction (in the Uttara or second stage). Then the lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye, gold and nine gems, etc., are seen. This alone is the form of Pranava. Having united Prana and Apana and holding the breath in Kumbhaka, one should fix his concentration at the tip of his nose and making Shanmukhi with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The karma of (Sandhya-Vandana or the daily prayers) is verily performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chit (the higher consciousness) in the heart of a man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahman through the all-full Jnana and the attaining of the state of Unmani (the state above Manas). Through the state of Unmani, he becomes Amanaska (or without Manas).

Not being troubled by any thoughts (of the world) then constitutes the Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani constitutes the Padya (offering of water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as sacrifice) constitutes the Arghya (offering of water as oblation generally). Being in state of eternal brightness and shoreless nectar constitutes Snana (bathing). The contemplation of Atman as present in all constitutes (the application to the idol of) Sandal. The remaining in the real state of the Drik (spiritual eye) is (the worshipping with) Akshata (non-broken rice). The attaining of Chit (consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chit is the Dhupa (burning of incense). The state of the sun of Chit is the Dipa (light waved before the image). The union of one-self with the nectar of full moon is the Naivedya (offering of food, etc.,). The immobility in that state (of the ego being one with all) is Pradakshina (going round the image). The conception of 'I am He' is Namaskara (prostration). The silence (then) is the Sruti (praise). The all-contentment (or serenity then) is the Visatjana (giving leave to god or finishing worship). (This is the worship of Atman by all raja-Yogins). He who knows this knows all.

3. When the Triputi are thus dispelled, he becomes the Kaivalya Jyotis without Bhava (existence) or Abhava (non-existence), full and motionless, like the ocean without the tides or like the lamp without the wind. He becomes a Brahmavit (knower of Brahman) by cognising the end of the sleeping state even while in the waking state. Though the (same) mind is absorbed in Sushupti as also in Samadhi, there is much difference between them. (in the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the Partless. All that is no other than Sakshi-Chaitanya (wisdom-consciousness or the Higher Self) into which the absorption of the whole universe takes place, in as much as the universe is but a delusion (or creation) of the mind and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahman and who is the sole enjoyer of Brahmic bliss which is eternal and has dawned once (for all in him) - that man becomes one with Brahman. He in whom Sankalpa perishes has got Mukti in his hand. Therefore one becomes an

emancipated person through the contemplation of Paramatman. Having given up both Bhava and Abhava, one becomes a Jivanmukta by leaving off again and again in all states Jnana (wisdom) and Jneya (object of wisdom), Dhyana (meditation) and Dhyeya (object of meditation), Lakshya (the aim) and Alakshya (non-aim), Drishya (the visible) and Adrishya (the non-visible) and Uha (reasoning) and Apoha (negative reasoning). He who knows this knows all.

4. There are five Avasthas (states): Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), the Turya (fourth) and Turyatita (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravritti (worldly) path and is the particular of Naraka (hell) as the fruit of sins. He desires Svarga (heaven) as the fruit of his virtuous actions. This very same person becomes (afterwards) indifferent to all these saying, 'Enough of the births tending to actions, the fruits of which tend to bondage till the end of this mundane existence'. Then he pursues the Nivritti (return) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sadhanas (means to salvation) he attains, in the middle of the lotus of his heart, the Reality of Antar-Lakshya that is but the Sat of Lord and begins to recognise (or recollect) the bliss of Brahman which he had left (or enjoyed) in his Sushupti state. At last he attains this state of discrimination (thus): 'I think I am the non-dual One only. I was in Ajnana for some time (in the waking state and called therefore Vishva). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the forgotten waking state; and now I am a Prajna through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through the differences of state and place. And there is nothing of differentiation of class besides me'. Having expelled even the smack of the difference (of conception) between 'I' and 'That' through the thought 'I am the pure and the secondless Brahman' and having attained the path of salvation which is of the nature of Para-Brahman, after having become one with It through the Dhyana of the sun's sphere as shining with himself, he becomes fully ripened for getting salvation. Sankalpa and others are the causes of the bondage of the mind; and the mind devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, etc.,) and withdrawing himself from the outer world of sight and others and so keeping himself out of the odour of the universe, he looks upon all the world as Atman, abandons the conception of 'I', thinks 'I am Brahman' and considers all these as Atman. Through these, he becomes one who has done his duty.

5. The Yogin is one that has realised Brahman that is all-full beyond Turya. They (the people) extol him as Brahman; and becoming the object of the praise of the whole world, he wanders over different countries. Placing the Bindu in the Akasa of Paramatman and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep of Amanaska, he becomes an emancipated person. Then the Yogin becomes immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the supreme Yogin.

Thus ends the second Brahmana.

BRAHMANA - III

1. The great sage Yajnavalkya then asked the Purusha in the sphere (of the sun): "O Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore pray explain it again to me." Accordingly the Purusha said: "This Amanaska is a great secret. By knowing this, one becomes a person who had done his duty. One should look upon it as Paramatman, associated with Sambhavi-Mudra and should know also all those that can be known through a (thorough) cognition of them. Then seeing Para-Brahman in his own Atman as the Lord

of all, the immeasurable, the birthless, the auspicious, the supreme Akasa, the supportless, the secondless the only goal of Brahma, Vishnu and Rudra and the cause of all and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experience of the Unmani of his Mans, he then attains the state of Para-Brahman which is motionless as a lamp in a windless place, having reached the ocean of Brahmic bliss by means of the river of Amanaska-Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady, he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatman. The destruction of mans takes place after the destruction of the collective senses, like the cow's udder (that shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka-Yoga through the initiation into the sacred sentences 'I am pa', 'That Thou Art', 'I am thou alone', 'Thou art I alone', etc.

2. When his Mans is immersed in the Akasa and he becomes all-full and when he attains the Unmani state, having abandoned all his collective senses, he conquers all sorrows and impurities through the partless bliss, having attained the fruits of Kaivalya, ripened through the collective merits gathered in all his previous lives and thinking always 'I am Brahman', becomes one that has done his duty. 'I am Thou alone. There is no difference between thee and me owing to the fullness of Paramatman'." Saying thus, he (the Purusha of the sun) embraced his pupil and made him understand it.

Thus ends the third Brahmana.

BRAHMANA - IV

Then Yajnavalkya addressed the Purusha in the sphere (of the sun) thus: "Pray explain to me in detail the nature of the five-fold division of Akasa". He replied: "There are five: Akasa, Parakasa, Mahakasa, Suryakasa and Paramakasa. That which is of the nature of darkness, both in and out is the first Akasa. That which has the fire of deluge, both in and out is truly Mahakasa. That which has the brightness of the sun, both in and out is Suryakasa. That brightness which is indestructible, all-pervading and of the nature of unrivalled bliss is Paramakasa. By cognising these according to this description, one becomes of their nature.

He is a Yogin only in name, who does not cognise well the nine Chakras, the six Adharas, the three Lakshyas and the five Akasa.

Thus ends the fourth Brahmana.

BRAHMANA - V

"The Manas influenced by worldly objects is liable to bondage; and that (Mans) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta; whereas the same Chitta when it is supportless and well-ripe in the state of Unmani, becomes worthy of Laya (absorption in Brahman). This absorption you should learn from me who am the all-full. I alone am the cause of the absorption of Manas.

The Mans is within the Jyotis (spiritual light) which again is latent in the spiritual sound which pertains to the Anahata (heart) sound.

That Manas which is the agent of creation, preservation and destruction of the three worlds - that same Manas becomes absorbed in that which is the highest seat of Vishnu;

Through such an absorption, one gets the pure and secondless state, owing to the absence of difference then. This alone is the highest truth. He who knows this, will wander in the world like a lad or an idiot or a demon or simpleton. By practicing this Amanaska, one is ever contented, his urine and faeces become diminished, his food becomes lessened; he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realises Brahman and attains the nature of bliss. That ascetic who is intent on drinking the nectar of Brahman produced by the long practice of this kind of Samadhi, becomes a Paramahansa (ascetic) or an Avadhuta (naked ascetic). By seeing him, all the world becomes pure and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for one hundred and one generations to cross the ocean of Samsara; and his mother, father, wife and children - all these are similarly freed. Thus is the Upanishad." Thus ends the fifth Brahmana.

Om! That (Brahman) is infinite, and this (universe) is infinite.
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It remains as the infinite (Brahman) alone.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Mandalabrahmana Upanishad belonging to the Sukla-Yajur-Veda.

मण्डलब्राह्मणोपनिषत्

बाह्यान्तस्तारकाकरं व्योमपञ्चकविग्रहम् ।
राजयोगै कर्षसिद्धं रामचन्द्रमु पास्महे ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमु दच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ याज्ञवल्क्यो ह वै महामुनिरादित्यलोकं जगाम ।
तमादित्यं नत्वा भो भगवन्नादित्यात्मतत्त्वमनु ब्रू ह्वीति ।
सहोवाच नारायणः ।
ज्ञानयु क्तयमाद्यष्टाङ्गयोग उच्यते ।
शीतोष्णाहारनिद्राविजयः सर्वदा शान्तिर्निश्चलत्वं
विषयेन्द्रियनियग्रहश्चै ते यमाः ।
गु रुभक्तिः सत्यमार्गानु रक्तिः सु खागतत्तस्त्वनु भ्रमश्च
तद्वस्त्वनु भ्रमेन तुष्टिर्निःसङ्गता एकान्तवासो मनोनिवृत्तिः
फलानभिलाषो वै राग्यभ्रमश्च नियमाः ।
सु खास्रवृत्तिश्चीरवासाश्चैवमासननियमो भवति ।
पू रककु म्भकरे चकैः षष्ठ्यतु षष्ठि-
द्वात्रिंशत्सङ्ख्यया यथाक्रमं प्राणायामः ।
विषयेभ्य इन्द्रियार्थेभ्यो मनोनिरोधनं प्रत्याहारः ।
सर्वशरीरेषु चै तन्यै क्त्वा ध्यानम् ।

विषयव्यावर्तनपूर्वकं चै तन्ये चे तःस्थं प
धारणं भवति ।
ध्यानविस्मृतिः समाधिः ।
एवं सूक्ष्माङ्गि । य एवं वेद स मुक्तिभागभवति ॥ १॥

देहस्य पञ्चदोषा भवन्ति कामक्रोधनिःश्वासभयनिद्राः ।
तन्निरासस्तु निःसङ्कल्पक्षमालघ्वाहारप्रमादतातत्त्वसेवनम् ।
निद्राभयसरीसृ पंहिसादितरङ्गं तृष्णवर्त
दारपङ्क सं सात्त्वार्थं तर्तुं सूक्ष्ममार्गमवलम्ब्य
सत्त्वादिगुणानतिक्रम्य तारमवलोकयेत् ।
भूमध्ये स्विदानन्दतेजःकूटरूपं तारकं ब्रह्म ।
तदुपायं लक्ष्म्यावलोकनम् ।
मूलाधारादारभ्य ब्रह्मरन्ध्रपर्यन्तं सुषुम्ना श्चूभा ।
मृणालतन्तुसूक्ष्मा कुच्छिनी । ततो तमोनिवृत्तिः ।
तद्दर्शनात्सर्वपापनिवृत्तिः । तर्जन्यग्रोन्मीलितकर्णरन्ध्रद्वये
फुल्काशब्दो जायते । तत्र स्थिते मसि चक्षुर्मध्यनीलज्योतिः
पश्यति । एवं हृदये षि । बहिर्लक्ष्यं तु नासाग्रे चतुः-
षडष्टदशद्वादशाङ्गुलीभिः क्रमान्नीलद्युतिश्यामत्व-
सदृशवत्तभङ्गीस्फुरतीत्तर्णद्वयोपेतं व्योमत्वं पश्ये
स तु योगी चल्लदृष्ट्या व्योमभागवीक्षितुः पुरुषस्य
दृष्ट्यग्रे ज्योतिर्मयूखावर्तन्ते । तद्वृष्टिः स्थिरा भवति ।
शीर्षोपरि द्वादशाङ्गुलिमानज्योतिः पश्यति तदाऽमृतत्वमेति ।
मध्यलक्ष्यं तु प्राश्चिवादिवर्णसूर्यचन्द्रवह्निज्वाला-
वलीवत्तद्विहीनान्तरिक्षवत्पश्यति ।
तदाकाराकारी भवति । अभ्यासान्निर्विकारं
गुणरहिताकाशं भवति । विस्फुल्लितकारकाकारगाढ-
तमोपमं पराकशं भवति । कालानलसमं
द्योतमानं महाकशं भवति । सर्वोत्कृष्टं
परमाद्वितीयप्रद्योतमानं तत्त्वाकशं भवति ।
कोटिसूर्यप्रकाशं सूर्याकाशं भवति ।
एवमभ्यासात्तन्मयो भवति । य एवं वेद ॥ २॥

तद्योगं च द्विधा विद्धि पूर्वोत्तरविभागतः ।
पूर्वं तु तारकं विद्यादमनस्कं तदुत्तरमिति ।
तारकं द्विविधम् । मूर्तितारकममूर्तितारकमिति ।
यदिन्द्रियान्तं तन्मूर्तितारकम् । यद्भूयुगातीतं
तदमूर्तितारकमिति । उभयमपि मनोयुक्तमभ्यसेत् ।
मनोयुक्तान्तरद्विष्टितारकप्रकाशाय भवति ।
भूयुगमध्मिले तेजस अग्निर्भावः । एतत्पूर्वतारकम् ।
उत्तरं त्वमस्कम् । तालुमूर्त्तैर्भागे महाज्योतिर्विद्यते ।
तद्दर्शनादाणिमादिसिद्धिः । लक्ष्येऽन्तर्बाह्यायां
दृष्टीनिमे षोन्मे षजितायां च इयं शाम्भवी
मुद्रा भवति । सर्वतन्त्रेषु गोप्यमहमिद्या भवति ।
तज्ज्ञानेन संसारनिवृत्तिः । तत्पूजां मोक्षफलदम् ।
अन्तर्लक्ष्यं जलज्योतिःस्वरूपं भवति । महर्षिवेद्यं
अन्तर्बाह्येन्द्रियै रदृश्यम् ॥ ३॥

सहस्रारे जलज्योतिरन्तर्लक्ष्यम् । बुद्धिगुहायां
सर्वाङ्गसुन्दरं पुरुषरूपमन्तर्लक्ष्यमित्यपरे ।
शीर्षान्तर्गतमण्डलमध्यगं पञ्चवक्त्रमुमासहायं
नीलकण्ठं प्रान्तमन्तर्लक्ष्यमिति केचित् ।
अङ्गुष्ठमात्रः पुरुषोऽन्तर्लक्ष्यमित्येके ।

उक्तविकल्पं स्मृतात्मैव । तल्लक्ष्यं शुद्धात्मदृष्ट्या
वा यः पश्यति स एव ब्रह्मनिष्ठो भवति । जीवः
पञ्चविंशकः स्वकल्पितचतुर्विंशतितत्त्वं परित्यज्य
षड्विंशः परमात्माहमिति निश्चयाज्जीवन्मुक्तो भवति ।
एवमन्तर्लक्ष्यदर्शनेन जीवन्मुक्तिदशायां स्वयमन्तर्लक्ष्यो
भूत्वा परमाकशाखण्डमण्डलो भवति ॥ ४ ॥

इति प्रथमं ब्राह्मणम् ॥

अथ ह याज्ञवल्क्य आदित्यमण्डलपुरुषं पप्रच्छ ।
भगवन्नन्तर्लक्ष्यादिकं बहुधोक्तम् । मया तन्न
ज्ञातम् । तद्रूहे मह्यम् । तद्गोवाच पञ्चभूत-
कारणं तडिल्लूटाभं तद्व्यतुःपीठम् । तन्मध्ये
तत्त्वप्रकाशो भवति । सोऽतिगूढ अव्यक्तश्च ।
तज्ज्ञानप्लवाधिरूढेन ज्ञेयम् । तद्वाह्याभ्यन्तर्लक्ष्यम् ।
तन्मध्ये जगल्लीनम् । तन्नादबिन्दुकलातीतमखण्डमण्डलम् ।
तत्सगुणनिर्गुणस्वरूपम् । तद्वेत्ता विमुक्तः । आदमग्निमण्डलम् ।
तदुपरि सूर्यमण्डलम् । तन्मध्ये सुधाचन्द्रमण्डलम् ।
तन्मध्ये ऽखण्डब्रह्मतेजोमण्डलम् । त्रिद्युल्लेखवच्छुक्ल-
भास्वरम् । तद्वेत्ता शाश्वतीलक्षणम् । तद्वर्तने तिस्रो मूर्तय
अमा प्रतिपत्पूर्णिमा चेति । निर्मलितदर्शनममादृष्टिः ।
अर्धोन्मीलितं प्रतिपत् । स्रोन्मीलनं पूर्णिमा भवति । तासु
पूर्णिमाभ्यासः कर्तव्यः तल्लक्ष्यं नासाग्रम् । तदा
तालुमूले गाढतमो दृश्यते । तदभ्यासादखण्डमण्डलाकर
ज्योतिर्दृश्यते । तद्वेत्ता सच्चिदानन्दं ब्रह्म भवति । एवं
सहजानन्दे यदा ममो लीयते तदाशान्तो भवी भवति । तामेव
खेचरीमाहुः । तदभ्यासान्मःस्थैर्यम् । ततो वायुस्थैर्यम् ।
तच्चिह्नानि । आदौ तारकवदृश्यते । ततो वज्रदर्पणम् । तत
उपरि पूर्णचन्द्रमण्डलम् । ततो वह्निशिखामण्डलं क्रमाद्भूयते ॥ १ ॥

तदा पश्चिमाभिमुखप्रकाशः स्फटिकधूम्र-
बिन्दुनादकलानक्षत्रखद्योतदीपनेत्रसवर्णनव-
रत्नादिप्रभा दृश्यन्ते । तद्वेत्ता प्रणवस्वरूपम् ।
प्राणापानयोरैक्यं कृत्वा धृतकुम्भोसाग्र-
दर्शनदृढभावनया द्विकराङ्गुलिभिः षण्णुखी-
करणेन प्रणवध्वनिं निशम्य मनस्तत्र लीनं भवति ।
तस्य न कर्मलेपः । सेरुदयास्तमययोः किल कर्म
कर्तव्यम् । एषं विदुश्चिदादित्यस्योदयास्तमयाभावा-
त्सर्वकर्माभावः । शब्दकाललयेन दिवारात्यतीतो भूत्वा
सर्वपरिपूर्णज्ञानेनोन्यान्यवस्थावशेन ब्रह्मैक्यं
भवति । उन्मन्या अमनस्कं भवति । तस्य निश्चिन्ता
ध्यानम् । सर्वकर्मनिराकरणमावाहनम् ।
निश्चयज्ञानमासनम् । उन्मीभावः पाद्यम् ।
सदाऽमनस्कमर्ष्यम् । सदाऽद्विपरामृत्तृत्तिः
स्नानम् । सर्वलभावना गन्धः । दृक्स्वरूपावस्थान-
मक्षताः । चिदाप्तिः पुष्पम् । चिदग्निस्वरूपं धूपः ।
चिदादित्यस्वरूपं दीपः । परिपूर्णचन्द्रामृतरसस्यै कीकरणं
नैवेद्यम् । निश्चलत्वं प्रवृक्षणम् । सोहं भ्रमो नमस्कारः ।
मौनं स्तुतिः । सर्वसन्तोषो विसर्जनमिति य एवं वेद ॥ २ ॥

एवं त्रिपुट्यां निरस्तायां निस्तरङ्गसमुद्गन्निवात-
स्थितदीपवदचलसम्पूर्णभावाभावविहीनकैवल्यद्योतिर्भवति ।

जाग्रन्निन्दान्तःपरिज्ञानेन ब्रह्मविद्भवति ।
सु षुप्तिसमाध्योर्मनोलायाविशे षे षि महदस्त्यु भयो-
र्भेदस्तमसि लीनत्वान्मुक्तिहे तु त्वाभ्नाच्च । समाधौ
मृदिततमोविकारस्य तदाकाराकारिताखण्डाकार-
वृत्त्यात्मकसक्षिचै तन्ये प्रपञ्चलयः सम्पद्यते
प्रपञ्चस्य मनःकल्पितत्वात् । ततो भे दाभ्नात्कदाचि-
द्वहिरगते ऽपि मिथ्यात्वभानात् । सकृद्विभातसदानन्दा-
नु भ्रै कगोचरो ब्रह्मवित्तदेव भवति । यस्य सङ्कल्पनाशः
स्यात्तस्य मुक्तिः करे स्थिता । तस्माद्भावाभावौ परित्यज्य
परमात्मध्यानेन मुक्तो भवति । पुनःपुनः सर्वावस्थासु
ज्ञानज्ञे यौ ध्यमध्ये यौ लक्ष्यालक्ष्ये दृश्यादृश्ये
चोहापोहादि परित्यज्य जीवन्मुक्तो भवेत् । य षु वे द ॥ ३॥

पञ्चावस्थाः जाग्रत्स्वप्नसु षुप्तितु रीयतु रीयातीताः ।
जाग्रति प्रवृत्तो जीवः प्रवृत्तिमार्गासक्तः ।
पापफलनरकादिमां स्तु शु भकर्मफलस्वर्गमस्त्विति
काङ्क्षते । स षु स्वीकृ त्तै राग्यात्कर्मफलजन्माऽलं
सं सारबन्धमलमिति विमु क्त्यभिमु खो निवृत्तिमार्गा-
प्रवृत्तो भवति । स एव सं सारतारणाय गु रुमश्रित्य
कामादि त्यक्त्वा विहितकर्माचरन्साधनचतु ष्टयसम्पन्नो
हृदयकमलमध्ये भगवत्सत्तामालान्तर्लक्ष्यरूपमासाद्य
सु षु प्त्यवस्थाया मु क्तब्रह्मनन्दस्मृतिं लब्ध्वा
एक एवाहमद्वितीयः कञ्चित्कालमज्ञानवृ त्या
विस्मृ तजाग्रद्वास्मानु फलेन तै जसोऽस्मृति तदुभयनिवृ त्या
प्राज्ञ इदानीमस्मीत्यहमे क षु स्थानभे दाक्षस्थाभे दस्य
परं तु नहि मदन्यदिति जातविवे कः शु द्धाद्वै तब्रह्मास्मिति
भिदागन्धं निरस्य स्वान्तर्विजृम्भितभानु मण्डलध्यन्त-
तदाकाराकारितपरं ब्रह्माकारितमुक्तिमार्गमारूढः
परिपक्वो भवति । सङ्कल्पादिकं म्मो बन्धहे तुः । ह्यियु क्तं
मनो मोक्षाय भवति । तद्वान् श्रुक्वादिबाह्यप्रपञ्चरतो
विगतप्रपञ्चगन्धः सर्वजगदात्मत्वेन पश्यं स्त्यक्ताहङ्कारो
ब्रह्माहमस्मीति चिन्तयन्निदं स्मै यदयमात्मेति
भावयन्कृ तकृ त्यो भवति ॥ ४॥

सर्वपरिपूर्णतु रीयातीतब्रह्मभू तो योगी भवति ।
तं ब्रह्मेति स्तुवन्ति । सर्वलोकस्तुतिपालः सर्वदेश-
सं चास्त्रीलः परमात्मगगने बिन्दुं निक्षिप्य
शु द्धाद्वै ताजाड्यसहजामस्कयोगनिद्राखण्डा-
नन्दपदानुवृ त्या जीवन्मुक्तो भवति । तच्चानन्द-
समु द्रमन्ना योगिनो भवन्ति । तदपे क्षया इन्द्रादयः
स्वल्पानन्दाः । एवं प्रप्तानन्दः परमयोगी भवतीत्यु पनिषत् ॥ ५॥

इति द्वितीयं ब्राह्मणम् ॥ २॥

याज्ञवल्क्यो महामुनिर्मण्डलपु रुषं पप्रच्छ
स्वामिन्नमनस्कलक्षणमु क्तमपि विस्मृ तं
पुनस्तल्लक्षणं ब्रू ह्वीति । तथेति मण्डलपु रुषोऽब्रवीत् ।
इदममनस्कमतिरहस्यम् । यज्ज्ञानेन कृ तर्षो
भवति तन्नित्यं शां भ्नीमु द्रन्वितम् । परमात्मदृष्ट्या
तत्प्रत्ययलक्ष्याणि दृष्ट्वा तदनु स्मैशमप्रमे यमजं
शिवं परमाकशं निरालम्बमद्वयं ब्रह्मविष्णु रुद्रादीना-
मे कलक्ष्यं स्तकारणं परं ब्रह्मात्मन्चे पश्यमानो

गु हविहरणमेव निश्चयेन ज्ञात्वा भावाभावादिद्वन्द्वतीतः
संविदितमनोन्मन्यनु भ्रस्तदन्तरमखिलेन्द्रियक्षयवशादमनस्क-
सु खब्रह्मनन्दसमु द्रे मः प्रवाहयोगरूपनिवातस्थितदीपवदचलं
परं ब्रह्म प्राप्नोति । ततः शु ष्वन्मृ क्षन्मूर्च्छानिद्रामय-
निःश्वासोच्छ्वासाभावान्नष्टद्वन्द्वः सदाचञ्चलगालः
परमशान्तिं स्वीकृत्य मः प्रचारशून्यं परमात्मी लीनं भवति ।
पयसावानन्तरं धेमु स्तक्षीरमिव सर्वेन्द्रियवर्गे परिनष्टे
मनोनाशं भवति तदेवामनस्कम् । तद्वु नित्यशु द्धः
परमात्माहमेवेति तत्त्वमसीत्यु पदेशेन त्वमेवाहमहमेव
त्वमिति तारकयोगमार्गेणाखण्डानन्दपूर्णः कृ तर्था भवति ॥ १॥

परिपूर्णपराकाशमग्रमनाः प्राप्तोन्मन्यवस्थः
सं न्यस्तसर्गेन्द्रियवर्गः अने कजन्मर्जितपु ण्यपु ज्ञपक्व
कैवल्यफलोऽखण्डानन्दनिरस्तसर्वक्लेशकश्मलो ब्रह्माहमस्मीति
कृ तकृत्यो भवति । त्वमेवाहं न भे दोऽस्ति पूर्णत्वात्परमात्मनः ।
इत्युच्चरन्त्समालिङ् ग्यशिष्यं ज्ञप्तिमनीनयत् ॥ २॥

इति तृ तीयं ब्राह्मणम् ॥ ३॥

अथ ह याज्ञवल्क्यो मण्डलपु रुषं पप्रच्छ
व्योमपञ्चकलक्षणं विस्तरे णामु ब्रू ह्वीति । स
होवाचाकाशं पराकशं महाकशं
सूर्याकाशं परमाकाशमिति पञ्च भवन्ति ।
बाह्याभ्यन्तरमन्धकारमयमाकाशम् ।
बाह्यस्याभ्यन्तरे कालमलसदृशं पराकशम् ।
सबाह्याभ्यन्तरे ऽपरिमितद्युतिनिभं तत्त्वं महाक्लाम् ।
सबाह्याभ्यन्तरे सूर्यनिभं सूर्याकाशम् ।
अनिर्वचनीयज्योतिः सर्वव्यापकं निरतिशयानन्दलक्षणं
परमाकाशम् । एषं तत्तल्लक्ष्यदर्शनात्तत्तद्रूपो भवति ।
नवचक्रं षडाधारंलिलक्ष्यं व्योमपञ्चकम् ।
सम्यगे तन्न जप्नाति स योगी नामतो भवेत् ॥ १॥

इति चतुर्थं ब्राह्मणम् ॥ ४॥

सविषयं ममो बन्धाय निर्विषयं मु क्तये भवति ।
अतः सर्वं जगच्चित्तगोचरम् । तद्वेत्तं चित्तं निराश्रयं
मनोन्मन्यवस्थापरिपक्वं लययोग्यं भवति । तल्लयं
परिपूर्णे मयि समभ्यसेत् । मोलयकारणमहमेव ।
अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।
ध्वने रन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मः ।
यन्मनस्त्रिजगत्सृष्टिस्थितिव्यसनकर्मकृ त् ।
तन्मनो विलयं यति तद्विष्णोः परमं पदम् ।
तल्लयाच्छुद्धाद्वै तसिद्धिर्भेदाभावात् ।
एतदेव परमतत्त्वम् । स तज्ज्ञो बालोन्मत्त-
पिशाचवज्जडवृ त्या लोकमाचरेत् ष्ममनस्काभ्यासेनैव
नित्यतृप्तिरल्पमूलपु रीषमितभोजनदृढाङ्गा-
जाड्यनिद्रादृग्वायु चल्माभावब्रह्मदर्शनाज्ज्ञात-
सु खस्वरूपसिद्धिर्भवति । एवं चिरसमाधिजनित-
ब्रह्मामृतपत्नपरायणोऽसौ सं न्यासी परमहं स
अवधू तो भवति । तद्दर्शनेन सकलं जगत्पवित्तं भवति ।
तत्सेवापरोऽज्ञोऽपि मु क्तो भवति । तत्कु लमे क्लेशशतं तारयति ।
तन्मातृपितृ जायापत्यवर्गं च मु क्तं भवतीत्यु पनिषत् ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमु दच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

इति मण्डलब्राह्मणोपनिषत्समाप्ता ॥

mand'alabraahmanopanishat

baahyaantastaarakaakaram vyomapanchakavigramam .
raajayogaikasamsiddham raamachandramupaasmahe ..

om poornamadah' poornamidam poornaatpoornamudachyate .
poornasya poornamaadaaya poornamevaavashishyate ..

om shaantih' shaantih' shaantih' ..

om yaajnyavalkyo ha vai mahaamuniraadityalokam jagaama .
tamaadityam natvaa bho bhagavannaadityaatmatattvamanubrooheeti .
sahovaacha naaraayanah' .
jnyaanayuktayamaadyasht'aangayoga uchyate .
sheetoshaahaaranidraavijayah' sarvadaa shaantirnishchalatvam
vishayendriyanigrahashchaite yamaah' .
gurubhaktih' satyamaargaanuraktih' sukhaagatavastvanubhavashcha
tadvastvanubhavana tusht'irnih'sangataa ekaantavaaso manonivri'ttih'
phalaanabhilaasho vairaagyabhaavashcha niyamaah' .
sukhaasanavri'ttishcheeravaasaashchaivamaasananiyamo bhavati .
poorakakumbhakarechakaih' shod'ashachatushshasht'i-
dvaatri'nshatsankhyayaa yathaakramam praanaayaamah' .
vishayebhya indriyaarthebhyo manonirodhanam pratyaaahaarah' .
sarvashareereshu chaitanyaikataanataa dhyaanam .
vishayavyaavartanapoorvakam chaitanye chetah'sthaapanam
dhaaranam bhavati .
dhyaanavismri'tih' samaadhih' .
evam sookshmaangaani . ya evam veda sa muktibhaagbhavati .. 1..

dehasya panchadoshaa bhavanti kaamakrodhanih'shvaasabhayanidraah' .
tanniraasastu nih'sankalpakshamaalaghvaahaarapramaadataatattvasevanam .
nidraabhayasareesri'pam himsaaditarangam tri'shnaavartam
daarapankam samsaaravaardhim tartum sookshmaamaargamavalambya
sattvaadigunaanatikramya taaramavalokayet .
bhroomadhye sachchidaanandatejah'koot'aroopam taarakam brahma .
tadupaayam lakshyatrayaavalokanam .
moolaadhaaraadaarabhya brahmarandhraparyantam sushumnaa sooryaabhaa .
mri'naalatantusookshmaa kund'alinee . tato tamonivri'ttih' .
taddarshanaatsarvapaapanivri'ttih' . tarjanyagronmeelitakarnarandhradvaye
phootkaarashabdo jaayate . tatra sthite manasi chakshurmadhya neelajyotih'
pashyati . evam hri'daye'pi . bahirlakshyam tu naasaagre chatuh'-
shad'asht'adashadvaadashaanguleebhih' kramaanneeladyutishyaamatva-
sadri'graktabhangeesphuratpeetavarnadvayopetam vyomatvam pashyati

sa tu yogee chalanadri'sht'yaa vyomabhaagaveekshituh' purushasya
dri'sht'yagre jyotirmayookhaa vartante . taddri'sht'ih' sthira bhavati .
sheershopari dvaadashaangulimaanajyotih' pashyati tadaa'mri'tatvameti .
madhyalakshyam tu praatashchitraadivarnasooryachandravahnijvaalaa-
valeevattadviheenaantarikshavatpashyati .
tadaakaaraakaaree bhavati . abhyaasaannirvikaaram
gunarahitaakaasham bhavati . visphurattaarakaakaaragaad'ha-
tamopamam paraakaasham bhavati . kaalaanalamam
dyotamaanam mahaakaasham bhavati . sarvotkri'sht'a-
paramaadviteeyapadyotamaanam tattvaakaasham bhavati .
kot'isooryaprakaasham sooryaakaasham bhavati .
evamabhyaasaattanmayo bhavati . ya evam veda .. 2..

tadyogam cha dvidhaa viddhi poorvottaravibhaagatah' .
poorvam tu taarakam vidyaadamanaskam taduttaramiti .
taarakam dvividham . moortitaarakamamoortitaarakamiti .
yadindriyaantam tanmoortitaarakam . yadbhrooyugaateetam
tadamoortitaarakamiti . ubhayamapi manoyuktamabhyaset .
manoyuktaantaradri'sht'istaarakaprakaashaaya bhavati .
bhrooyugamadhyabile tejasa aavirbhaavah' . etatpoorvataarakam .
uttaram tvamanaskam . taalumoolordhvabhaage mahaajyotirvidyate .
taddarshanaadanimadhisiddhih' . lakshye'ntarbaahyaayaam
dri'sht'au nimeshonmeshavarjitaayaam cha iyam shaambhavee
mudraa bhavati . sarvantreshu gopyamahaavidyaa bhavati .
tajjnyaanena samsaaranivri'ttih' . tatpoojanam mokshaphaladam .
antarlakshyam jalajyotih'svaroopam bhavati . maharshivedyam
antarbaahyendriyairadri'shyam .. 3..

sahasraare jalajyotirantarlakshyam . buddhiguhaayaam
sarvaangasundaram purusharoopamantarlakshyamityapare .
sheershaantargatamand'alamadhyagam panchavaktramumaasahaayam
neelakant'ham prashaantamantarlakshyamiti kechit .
angusht'hamaatrah' purusho'ntarlakshyamityeke .
uktavikalpam sarvamaatmaiva . tallakshyam shuddhaatmadri'sht'yaa
vaa yah' pashyati sa eva brahmanisht'ho bhavati . jeevah'
panchavimshakah' svakalpitachaturvimshatitattvam parityajya
shad'vimshah' paramaatmaahamiti nishchayaajjeevanmukto bhavati .
evamantarlakshyadarshanena jeevanmuktidashaayaam svayamantarlakshyo
bhootvaa paramaakaashaakhand'amand'alo bhavati .. 4..

iti prathamam braahmanam ..

atha ha yaajnyavalkya aadityamand'alapurusham paprachchha .
bhagavannantarlakshyaadikam bahudhoktam . mayaa tanna
jnyaatam . tadbroohi mahyam . tadhovaacha panchabhoota-
kaaranam tad'itkoot'aabham tadvachchatuh'peet'ham . tanmadhye
tattvaprakaasho bhavati . so'tigood'ha avyaktashcha .
tajjnyaanaplavaadhirood'hena jnyeyam . tadbaahyaabhyantarlakshyam .
tanmadhye jagalleenam . tannaadabindukalaateetamakhand'amand'alam .
tatsagunanirgunasvaroopam . tadvettaa vimuktah' . aadaavagnimand'alam .
tadupari sooryamand'alam . tanmadhye sudhaachandramand'alam .
tanmadhye'khand'abrahmatejomand'alam . tadvidyullekhaavachchhukla-

bhaasvaram . tadeva shaambhaveelakshanam . taddarshane tisro moortaya
amaa pratipatpoornimaa cheti . nimeelitadarshanamamaadri'sht'ih' .
ardhonmeelitam pratipat . sarvonmeelanam poornimaa bhavati . taasu
poornimaabhyaasah' kartavyah' tallakshyam naasaagram . tadaa
taalumoole gaad'hatamo dri'shyate . tadabhyaasaadakhand'amand'alaakaara-
jyotirdri'shyate . tadeva sachchidaanandam brahma bhavati . evam
sahajaanande yadaa mano leeyate tadaa shaanto bhavati . taameva
khechareemaahuh' . tadabhyaasaanmanah'sthairyam . tato vaayusthairyam .
tachchihnaani . aadau taarakavaddri'shyate . tato vajradarpanam . tata
upari poornachandramand'alam . tato vahnishikhaamand'alam kramaaddri'shyate .. 1..

tadaa pashchimaabhimukhaprakaashah' sphaat'ikadhoomra-
bindunaadakalaanakshatrakhadyotadeepanetrasavarnanava-
ratnaadiprabhaa dri'shyante . tadeva pranavasvaroopam .
praanaapaanayoraikyam kri'tvaa dhri'takumbhako naasaagra-
darshanadri'd'habhaavanayaa dvikaraangulibhih' shanmukhee-
karanena pranavadhvanim nishamya manastatra leenam bhavati .
tasya na karmalepah' . raverudayaastamayayoh' kila karma
kartavyam . evamvidashchidaadityasyodayaastamayaabhaavaa-
tsarvakarmaabhaavah' . shabdakaalalayena divaaraatryateeto bhootvaa
sarvaparipoornajnyaanenonyaananyavasthaavashena brahmaikyam
bhavati . unmanyaa amanaskam bhavati . tasya nishchintaa
dhyaanam . sarvakarmaniraakaranamaavaahanam .
nishchayajnyaanamaasanam . unmaneebhaavah' paadyam .
sadaa'manaskamarghyam . sadaadeeptirapaaraamri'tavri'ttih'
snaanam . sarvatra bhaavanaa gandhah' . dri'ksvaroopaavasthaana-
makshataah' . chidaaptih' pushpam . chidagnisvaroopam dhoopah' .
chidaadityasvaroopam deepah' . paripoornachandraamri'tarasasyaaikeekaranam
naivedyam . nishchalatvam pradakshinam . sohambhaavo namaskaarah' .
maunam stutih' . sarvasantosho visarjanamiti ya evam veda ... 2..

evam triput'yaam nirastaayaam nistarangasamudravannivaata-
sthitadeepavadachalasampoornabhaavaabhaavaviheenakaivalyadyotirbhavati .
jaagrannindaantah'parijnyaanena brahmanidbhavati .
sushuptisamaadhyormanolayaavisheshe'pi mahadastyubhayo-
rbhedastamasi leenatvaanmuktihetutvaabhaavaachcha . samaadhau
mri'ditatamovikaarasya tadaakaaraakaaritaakhand'aakaara-
vri'ttyaatmakasaakshichaitanye prapanchalayah' sampadyate
prapanchasya manah'kalpitatvaat . tato bhedaabhaavaatkadaachi-
dbahirgate'pi mithyaatvabhaanaat . sakri'dvibhaatasadaanandaa-
nubhavaikagocharo brahmavittadeva bhavati . yasya sankalpanaashah'
syaattasya muktih' kare sthita . tasmaadbhaavaabhaavau parityajya
paramaatmadhyaanena mukto bhavati . punah'punah' sarvaavasthaasu
jnyaanajnyeyau dhyaanadhyeyau lakshyaalakshye dri'shyaadri'shye
chohaapohaadi parityajya jeevanmukto bhavet . ya evam veda .. 3..

panchaavasthaah' jaagratsvapnasushuptitureeyatureeyaateetaah' .
jaagrati pravri'tto jeevah' pravri'ttimaargaasaktah' .
paapaphalanarakaadimaamstu shubhakarmaphalasvargamastviti
kaankshate . sa eva sveekri'tavairaagyaatkarmaphalajanmaa'lam
samsaarabandhanamalamiti vimuktyabhimukho nivri'ttimaarga-
pravri'tto bhavati . sa eva samsaarataaranaaya gurumaashritya

kaamaadi tyaktvaa vihita karmaacharansaadhanachatusht'ayasampanno
hri'dayakamalamadhye bhagavatsattaamaatraantaralakshyaroopamaasaadya
sushruptyavasthaayaa muktabrahmaanandasmri'tim labdhvaa
eka evaahamadviteeyah' kanchitkaalamajnyaanavri'ttyaa
vismri'tajaagradvaasanaanuphalena taijaso'smeeti tadubhayanivri'ttyaa
praajnya idaanee masmeetyahameka eva sthaanabhedaadavasthaabhedasya
parantu nahi madanyaditi jaatavivekah' shuddhaadvaitabrahmaahamiti
bhidaagandham nirasya svaantarvijri'mbhitabhaanumand'aladhyaana-
tadaakaaraakaaritamparambrahmaakaaritamuktimaargamaarood'hah'
paripakvo bhavati . sankalpaadikam mano bandhahetuh' . tadviyuktam
mano mokshaaya bhavati . tadvamshchakshuraadibaahyaprapancharato
vigataprapanchagandhah' sarvajagadaatmatvena pashyamstyaktaahankaaro
brahmaahamasmeeti chintayannidam sarvam yadayamaatmeti
bhaavayankri'takri'tyo bhavati .. 4..

sarvaparipoornatureeyaateetabrahmabhooto yogee bhavati .
tam brahmeti stuvanti . sarvalokastutipaatrah' sarvadesha-
sanchaarasheelah' paramaatmagagane bindum nikshipya
shuddhaadvaitajaad'yasaha jaamanaskayoganidraakhand'aa-
nandapadaanuvri'ttyaa jeevanmukto bhavati . tachchaananda-
samudramagnaa yogino bhavanti . tadapekshayaa indraadayah'
svalpaanandaah' . evam praaptaanandah' paramayogee bhavateetyupanishat .. 5..

iti dviteeyam braahmanam .. 2..

yaajnyavalkyo mahaamunirmand'alapurusham paprachchha
svaaminmanaskalakshanamuktamapi vismri'tam
punastallakshanam brooheeti . tatheti mand'alapurusho'braveet .
idamamanaskamatirahasyam . yajjnyaanena kri'taartho
bhavati tannityam shaambhaveemudraanvitam . paramaatmadri'sht'yaa
tatpratyayalakshyaani dri'sht'vaa tadanu sarveshamaprameyamajam
shivam paramaakaasham niraalambamadvayam brahmavishnurudraadeena-
mekalakshyam sarvakaaranam parambrahmaatmanyeva pashyamaano
guhaaviharanameva nishchayena jnyaatvaa bhaavaabhaavaadidvandvaateetah'
samviditamanonmanyanyubhavastadanantaramakhilendriyakshayavashaadamanaska-
sukhabrahmaanandasamudre manah'pravaahayogaroopanivaatasthitadeepavadachalam
parambrahma praapnoti . tatah' shushkavri'kshavanmoorchchhaanidraamaya-
nih'shvaasochchhvaasaabhaavaannasht'advandvah' sadaachanchalagaatrah'
paramashaantim sveekri'tya manah' prachaarashoonyam paramaatmani leenam bhavati .
payasraavaanantaram dhenustanaksheeramiva sarvendriyavarge parinasht'e
manonaasham bhavati tadevaamanaskam . tadanu nityashuddhah'
paramaatmaahameveti tattvamaseetyupadeshena tvamevaahamahameva
tvamiti taarakayogamaargenaakhand'aanandapoornah' kri'taartho bhavati .. 1..

paripoornaparaakaashamagnamanaah' praaptonmanyavasthah'
samnyastasarvendriyavargah' anekajanmaarjitapunyapunjapakva-
kaivalyaphalo'khand'aanandanirastasarvakleshakashmalo brahmaahamasmeeti
kri'takri'tyo bhavati . tvamevaaham na bhedo'sti poornatvaatparamaatmanah' .
ityuchcharantsamaalingya shishyam jnyaptimaneenayat .. 2..

iti tri'teeyam braahmanam .. 3..

atha ha yaajnyavalkyo mand'alapurusham paprachchha
vyomapanchakalakshanam vistarenaanubrooheeti . sa
hovaachaakaasham paraakaasham mahaakaasham
sooryaakaasham paramaakaashamiti pancha bhavanti .
baahyaabhyantaramandhakaaramayamaakaasham .
baahyasyaabhyantare kaalaanalsadri'sham paraakaasham .
sabaahyaabhyantare'parimitadyutinibham tattvam mahaakaasham .
sabaahyaabhyantare sooryanibham sooryaakaasham .
anirvachaneeyajyotih' sarvavyapakam niratishayaanandalakshanam
paramaakaasham . evam tattallakshyadarshanaattattadroopo bhavati .
navachakram shad'aadhaaram trilakshyam vyomapanchakam .
samyagetanna jaanaati sa yogee naamato bhavet .. 1..

iti chaturtham braahmanam .. 4..

savishayam mano bandhaaya nirvishayam muktaye bhavati .
atah' sarvam jagachchittagocharam . tadeva chittam niraashrayam
manonmanyavasthaaparipakvam layayogyam bhavati . tallayam
paripoorne mayi samabhyaset . manolayakaaranamahameva .
anaahatasya shabdasya tasya shabdasya yo dhvanih' .
dhvanerantargatam jyotirjyotirantargatam manah' .
yanmanastrijagatsri'sht'isthitivyasanakarmakri't .
tanmano vilayam yaati tadvishnoh' paramam padam .
tallayaachchuddhaadvaitasiddhirbhedaabhaavaat .
etadeva paramatattvam . sa tajjnyo baalonmatta-
pishaachavajjad'avri'ttyaa lokamaacharet evamamanaskaabhyaasenaiva
nityatri'ptiralpamootrapureeshamitabhojanadri'd'haangaa-
jaad'yanidraadri'gvaayuchalanaabhaavabrahmadarshanaajjnyaata-
sukhasvaroopasiddhirbhavati . evam chirasamaadhijanita-
brahmaamri'tapaanaparaayano'sau samnyaasee paramahamsa
avadhooto bhavati . taddarshanena sakalam jagatpavitram bhavati .
tatsevaaparo'jnyo'pi mukto bhavati . tatkulamekottarashatam taarayati .
tanmaatri'pitri'jaayaapatyavargam cha muktam bhavateetyupanishat ..

om poornamadah' poornamidam poornaatpoornamudachyate .
poornasya poornamaadaaya poornamevaavashishyate ..

om shaantih' shaantih' shaantih' ..

iti mand'alabraahmanopanishatsamaaptaa ..