

॥ माण्डूक्योपनिषद् ॥

Māṇḍūkya Upanishad

from the Atharva Veda

ॐ इत्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
om ityetaḍ akṣaram idaṃ sarvaṃ tasyopavyākhyānaṃ

भूतं भवद् भविष्यदिति सर्वमोङ्कार एव ।
bhūtaṃ bhavad bhaviṣyad iti sarvaṃ oṅkāra eva

यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥१॥
yac cānyat trikālātītaṃ tad apy oṅkāra eva

The letter *om* is all this. Its exposition follows:
Past, present, and future – all is *om* indeed.
And anything beyond the three periods of time
is also *om*.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
sarvaṃ hyetaḍ brahmāyam ātmā brahma

सोऽयमात्मा चतुष्पात् ॥२॥ 2..
so 'yam ātmā catuṣpāt

All this is *brahman*. This *ātmā* is *brahman*.
That which is this *ātmā* has four parts.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्गः
jāgarita-sthāno bahiṣ-prajñaḥ saptaṅga

एकोनविंशतिमुखः स्थूलभुगवैश्वानरः
ekona-viṃśati-mukhaḥ sthūla-bhug vaiśvānaraḥ

प्रथमः पादः ॥३॥
prathamaḥ pādaḥ

Abiding in the waking state, the consciousness that
goes out, having seven limbs and nineteen mouths,
experiencing physical things, is the first part,
Vaiśvānara.

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग

svapna-sthāno 'ntaḥ-prajñāḥ saptāṅga

एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो

ekona-viṃśati-mukhaḥ pravivikta-bhuk taijaso

द्वितीयः पादः ॥ ४ ॥

dvitīyaḥ pādaḥ

Abiding in the dream state, the consciousness that is within, having seven limbs and nineteen mouths, experiencing subtle things, is the second part, *Taijasa*.

यत्र सुप्तो न कञ्चन कामं कामयते

yatra supto na kañcana kāmam kāmayate

न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् . ।

na kañcana svapnaḥ paśyati tat suṣuptam

When the sleeping person desires nothing and sees no dreams, that is deep sleep.

सुषुप्तस्थान एकीभूतः प्रज्ञानघन

suṣupta-sthāna ekī-bhūtaḥ prajñāna-ghana

एवानन्दमयो ह्यानन्दभुक् चेतोमुखः

evānanda-mayo hyānanda-bhuk ceto-mukhaḥ

प्राज्ञस्तृतीयः पादः ॥ ५ ॥

prājñas tṛtīyaḥ pādaḥ

Abiding in deep sleep, the undifferentiated, dense consciousness, blissful, experiencing bliss, the doorway (to experience), is the third part, *Prājña*.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष

eṣa sarveśvara eṣa sarvajña eṣo 'ntar-yāmyeṣa

योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

yonīḥ sarvasya prabhavāpyayau hi bhūtānām

This is master of all, this is omniscient, this controls from within, this is the source of all, the origin and dissolution of all beings.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं
nāntaḥ-prajñam na bahiṣ-prajñam nobhayataḥ-prajñam

न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
na prajñāna-ghanam na prajñam nāprajñam

Not consciousness of the inner world,
nor consciousness of the outer world,
nor consciousness of both worlds,
nor dense consciousness, nor mere consciousness,
nor unconsciousness.

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं
adrṣṭam avyavahāryam agrāhyam alakṣaṇam

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
acintyam avyapadeśyam ekātma-pratyaya-sāram

Unseen, non-relational, beyond grasp, indefinable,
unimaginable, indescribable, whose essence is in
every thought...

प्रपञ्चोपशमं शान्तं शिवमद्वैतं
prapañcopaśamaṁ śāntaṁ śivam advaitam

चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥
caturthaṁ manyante sa ātmā sa vijñeyah

...in which worldly things are absent, silent,
auspicious, nondual – they consider it the fourth part.
That is *ātmā*. That is to be known.

सोऽयमात्माध्यक्षरमोङ्कारो
so 'yam ātmādhyakṣaram oṅkāro

ऽधिमात्रं पादा मात्रा मात्राश्च पादा
'dhimātraṁ pādā mātṛā mātṛāś ca pādā

अकार उकारो मकार इति ॥ ८ ॥
akāra ukāro makāra iti

With regard to syllables, *om* is that very *ātmā*.
With regard to letters, the letters are the states
and the states are the letters: a, u, and m.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
jāgarita-sthāno vaiśvānaro 'kāraḥ prathamā

मात्राऽऽप्टेरादिमत्त्वाद् वाऽऽप्नोति ह वै
mātrā 'pter ādimattvād vā 'pnoti ha vai

सर्वान् कामानादिश्च भवति य एवं वेद ॥९॥
sarvān kāmān ādiś ca bhavati ya evaṃ veda

The first letter, a, represents *Vaiśvānara* in the waking state because of pervasiveness or being first.

One who knows thus fulfills all desires and becomes foremost.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षाद्
svapna-sthānas taijasa ukāro dvitīyā mātrotkarṣād

उभयत्वाद्भोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च
ubhayatvād vōtkarṣati ha vai jñāna-santatiṃ samānaś

भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥१०॥
ca bhavati nāsyābrahmavit kule bhavati ya evaṃ veda

The second letter, u, represents *Taijasa* in the dream state because of excellence or intermediacy.

One who knows thus grows in knowledge and becomes the same for all. In his family, none are born who do not know *brahman*.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा
suṣupta-sthānaḥ prājño makāras tṛtīyā mātrā

मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च
miter apīter vā minoti ha vā idaṃ sarvam apītiś ca

भवति य एवं वेद ॥११॥
bhavati ya evaṃ veda

The third letter, m, represents *Prājña* in the sleep state because of measuring or absorption.

One who knows thus measures all this and gains absorption.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
amātraś caturtho 'vyavahāryaḥ prapañcōpaśamaḥ

शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मना
śivo'dvaita evam oṅkāra ātmaiva saṃviśaty ātmanā

ऽऽत्मानं य एवं वेद ॥१२॥
'tmānaṃ ya evaṃ veda

Having no letter is the fourth part – non-relational, in which worldly things are absent, auspicious, nondual. Thus *om* is *ātmā* indeed.

One who knows thus enters *ātmā* by means of *ātmā*.