



*The MĀNDŪKYA-UPANIṢAD of the*  
**ATHARVA-VEDA**



SARVAMANGALA FOUNDATION

*Translated in the light of Śaṅkarācārya's explanation*  
*by Āchārya Vidyābhāskar*

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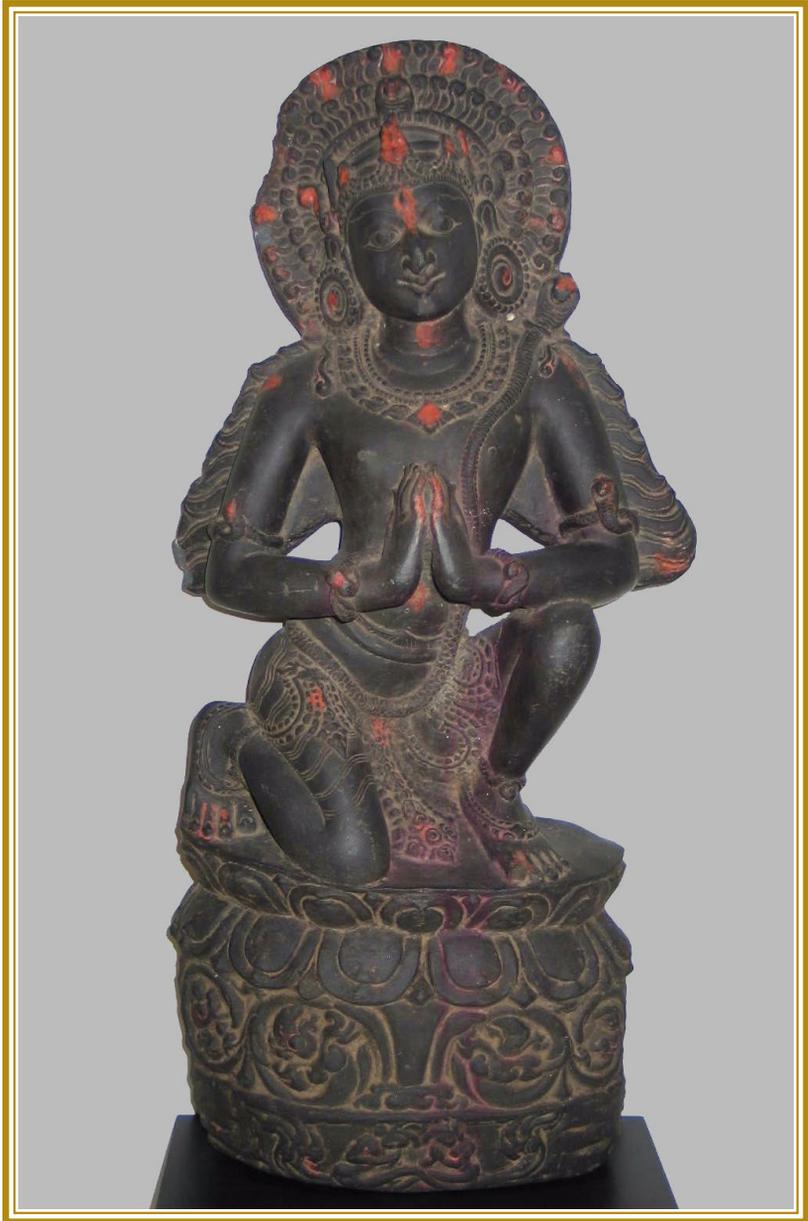
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SARVAMANGALA

माण्डूक्योपनिषत्

*The* MĀṆḌŪKYA-UPANIṢAD *of the*  
ATHARVA-VEDA



## GARUDA

As an Eagle soaring through the Sky, he represents the highest state of Consciousness.

*Ancient Indian Statue, Rubin Museum @ Himalayan Art Resources*

## माण्डूक्योपनिषत्

The MĀṆḌŪKYA-UPANIṢAD of the ATHARVA-VEDA

### Śānti-Mantra

#### Prayer for Peace

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः

Om May we hear the Auspicious with our ears, o Devas, *luminous ones!* May we see the Auspicious with our eyes, o you who are worthy of veneration! With steady limbs and bodies may we live praising *you*, the *span of life* allotted to us by the Devas, *the luminous ones.*

Om Peace, Peace, Peace

ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

Om May Indra of widespread renown *grant us* the Auspicious!  
May the all-knowing *Nourisher* Pūṣan *grant us* the Auspicious!  
May Tārṅṣya, *the divine Eagle* whose *chariot* wheel is invulnerable,  
*grant us* the Auspicious!

May Bṛhaspati, *the Teacher of the Gods*, *grant us* the Auspicious!

Om Peace, Peace, Peace

1. ॐ इत्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं  
भूतं भवद् भविष्यदिति सर्वमोङ्कार एव  
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

OM – this syllable is all this: *absolute wholeness*.

Its explanation is:

Whatever has been, whatever is and whatever will be,  
all is indeed the syllable OM.

And whatever is beyond the three times,  
that is also truly the syllable OM.

2. सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

All this is Brahman, *Absolute Awareness*.

This ātman is Brahman.

The ātman has four aspects.

3. जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोर्नविंशतिमुखः  
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

When in the waking state,

outwardly conscious,

it has seven limbs, nineteen mouths

and experiences the solid *world of the coarse elements*

as ‘Vaiśvānara’, *common to all*.

This is the first aspect.

4. स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः  
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

When in the dream state,  
inwardly conscious,  
it has seven limbs, nineteen mouths  
and experiences the distinct *inner mental world*  
as 'Taijasa', *the luminous*.  
This is the second aspect.

5. यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं  
पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन  
एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

When one who is asleep has no desire and  
sees no dream, that is deep sleep.  
Having become unified in the state of deep sleep  
in a mass of consciousness,  
consisting of bliss, experiencing bliss,  
with consciousness as its mouth,  
this is 'Prājña', *the conscious*.  
This is the third aspect.

6. एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य  
प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

This is the ruler of all, this is the all-knowing,  
this is the inner sovereign, the source of all,  
the beginning and end of all beings.

7. नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Neither conscious inwardly nor conscious outwardly,  
nor conscious towards both [inwardly and outwardly],  
not a mass of consciousness,  
not conscious, [but] not unconscious [either].

The unseen, with which nothing can be associated,  
free from anything to grasp,  
free from descriptions,  
not to be thought about,  
not to be defined,  
the essence of simple self-awareness,  
the complete cessation of all *conceptual* proliferation,  
the peaceful, the auspicious, the nondual:  
this they consider the fourth *aspect*.  
This is the ātman, *one's own true nature* –  
this is to be realised.

8. सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा  
अकार उकारो मकार इति ॥ ८ ॥

With respect to syllables, this ātman is the syllable OM.

With respect to letters,

the letters *represent* the aspects and the aspects the letters:  
the syllable A, the syllable U and the syllable M.

9. जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्  
वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

‘Vaiśvānara’, *that common to all*, in the waking state,  
is the syllable A, the first letter –  
due to obtaining (*āpti*) or being the foremost (*ādi*).

One who realises this,  
obtains *the fulfilment of* all desires and becomes foremost.

10. स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षात्  
उभयत्वाद्भोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति  
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

‘Taijasa’, *the luminous one*, in the dream state  
is the syllable U, the second letter –  
due to excellence (*utkarṣa*),  
or because it stands in between both (*ubhaya*).

One who realises this,  
increases the stream of knowledge  
and becomes even *towards each and all*.  
There is no one in his family

who does not become a knower of Brahman.

11. सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा  
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

‘Prājña’, *the conscious*, in the deep sleep state  
is the syllable M, the third letter,  
due to the boundary (*miti*) and union of *all the letters here*.

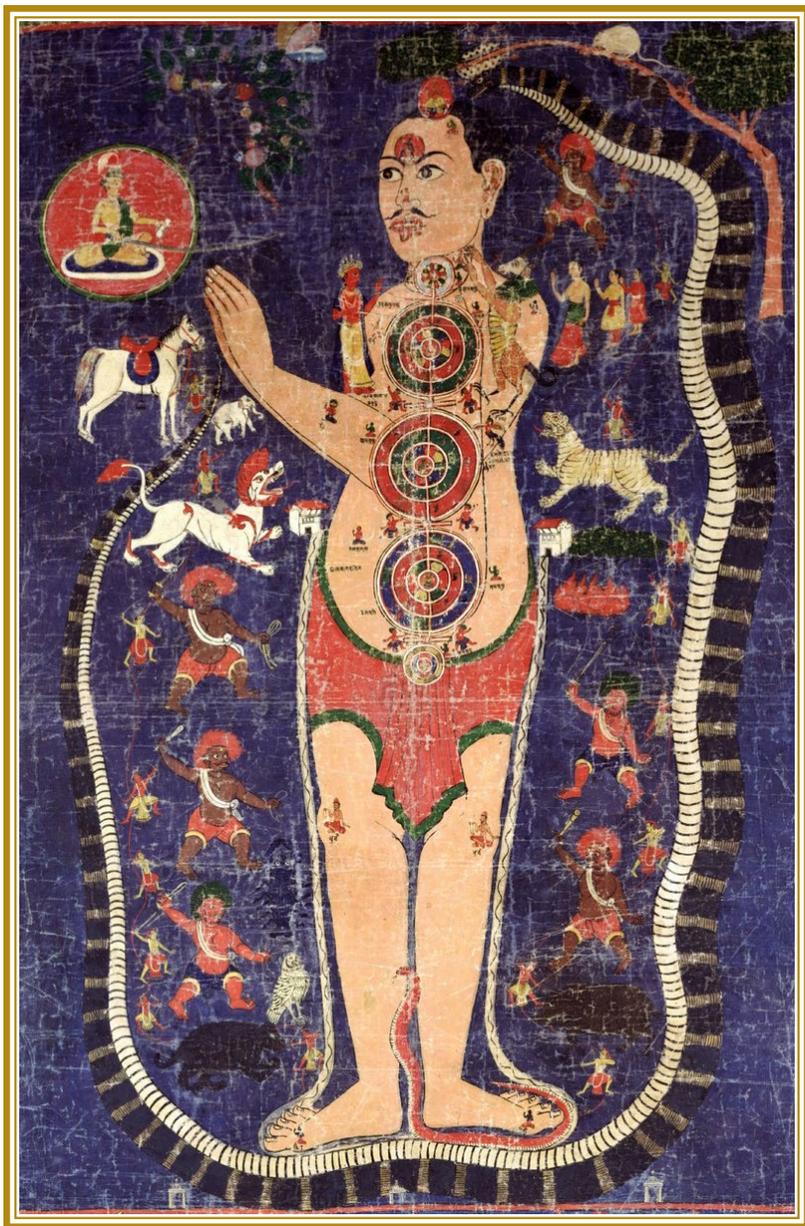
One who realises this,  
comprehends all this and becomes the union.

12. अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत  
एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

That which has no letters is the fourth:  
with which nothing can be associated,  
the cessation of *conceptual* proliferation,  
the auspicious, the nondual.

Thus the syllable OM is simply the ātman, *one’s own true nature*.

One who realises this,  
completely merges in the ātman with the ātman.



## THE YOGIC BODY

A Yogi's subtle body embodies the various states of Consciousness represented by the letters of OM.

*Nepali Artwork, 1700-1799, Shelley & Donald Rubin Collection @ Himalayan Art Resources*

## Śānti-Mantra

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PRAYER *to* GODDESS SARASVATĪ *to*  
INCREASE *our* INTELLIGENCE



## GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

*Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources*

PRAYER to GODDESS SARASVATĪ to  
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।  
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |  
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,  
You who are like the Full-Moon in Autumn,  
You who dwell in the Region of Kāśmīr!  
I ever beseech you: Grant me the gift of knowledge!

