



# Mandukya Upanishad

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UNKNOWN

*Musean Translation*

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Translated by Michael Berardi

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## THIS EDITION

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## TRANSLATOR

Michael Berardi

## THE WORK

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## SOURCE

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## GAPS AND UNCERTAINTIES

Composition date and underlying print edition are uncertain. The pinned Wikisource transcription is preserved without word or punctuation changes; source-language review was machine-assisted.

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# The Mandukya Upanishad



Om. Gods, may we hear what is good with our ears; worthy of worship, may we see what is good with our eyes.

Praising you with steadfast limbs and bodies, may we live out the span the gods have given us.

May Indra, whose fame has grown great, grant us well-being; may Pushan, who knows all, grant us well-being.

May Tarkshya, whose wheel-rim is unharmed, grant us well-being; may Brihaspati grant us well-being.

Om. Peace, peace, peace.

- <sup>1</sup> Om: this syllable is all that is. Here is its unfolding: past, present, and future—all is Om alone.

Whatever else lies beyond the threefold time is also Om alone.

- <sup>2</sup> All this is Brahman. This Self is Brahman. This Self has four quarters.

- <sup>3</sup> The first quarter is Vaishvanara: his realm is waking, his awareness turned outward. He has seven limbs and nineteen mouths; he feeds on the gross.

- <sup>4</sup> The second quarter is Taijasa: his realm is dreaming, his awareness turned inward. He has seven limbs and nineteen mouths; he feeds on the subtle.

5 Deep sleep is where a sleeper desires no desire and sees no dream.

The third quarter is Prajna: his realm is deep sleep, where all has become one, a mass of awareness alone. He is filled with bliss and feeds on bliss; he is the gateway to consciousness.

6 This is the lord of all, the knower of all, the ruler within, the womb of all: from this beings arise, and into this they pass away.

7 They regard the fourth as neither inwardly aware nor outwardly aware, nor aware in both ways; neither a mass of awareness nor aware nor unaware.

It is unseen, beyond dealings, ungraspable, without distinguishing mark, unthinkable, beyond description. Its essence is the recognition of the one Self; in it the unfolding world falls still. It is peaceful, auspicious, without a second. This is the Self. This is what must be known.

8 This very Self, considered as a syllable, is Om; considered as measures of sound, its quarters are the measures and the measures are its quarters: A, U, M.

9 Vaishvanara, whose realm is waking, is A, the first measure, through attainment or through being first. Whoever knows this attains all desires and becomes the first.

10 Taijasa, whose realm is dreaming, is U, the second measure, through elevation or through belonging to both. Whoever knows this raises the succession of knowledge and becomes equal; no one in his family is ignorant of Brahman.

11 Prajna, whose realm is deep sleep, is M, the third measure, through measuring or through absorption. Whoever knows this measures all that is and becomes its place of absorption.

12 The fourth is without measure, beyond dealings, the stilling of the unfolding world, auspicious, without a second. Thus Om is the Self alone. Whoever knows this enters the Self through the Self.  
Here ends the Mandukya Upanishad.