



Mandukya Upanishad

UNKNOWN

Plain English 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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GAPS AND UNCERTAINTIES

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The Mandukya Upanishad



Om. Gods, may we hear what is good with our ears. You who deserve worship,
may we see what is good with our eyes.

With our bodies and limbs steady, may we spend the lifetime the gods have
allotted us praising you.

May Indra, whose fame is great, give us well-being. May Pushan, who knows
everything, give us well-being.

May Tarkshya, whose wheel rim is unbroken, give us well-being. May
Brihaspati give us well-being.

Om. Peace, peace, peace.

- ¹ Om—this syllable is all this. Here is its explanation: everything past, present,
and future is simply Om.

Whatever is beyond these three times is also simply Om.

- ² All this is Brahman. This Self is Brahman. This Self has four quarters.

- ³ The first quarter is Vaishvanara. Its state is waking. It is aware of what is out-
side, has seven limbs and nineteen mouths, and experiences physical things.

- ⁴ The second quarter is Taijasa. Its state is dreaming. It is aware of what is inside,
has seven limbs and nineteen mouths, and experiences subtle things.

⁵ Deep sleep is when a sleeper wants nothing and sees no dream.

The third quarter is Prajna. Its state is deep sleep. It has become one, nothing but an undivided mass of awareness. It is full of joy and experiences joy. It is the entry into consciousness.

⁶ This is the lord of all. This knows everything. This is the inner ruler. This is the source of everything, for beings arise from it and return to it.

⁷ It is not aware of what is inside, not aware of what is outside, not aware of both, not a mass of awareness, not aware, and not unaware.

It cannot be seen, dealt with, grasped, identified by any feature, thought about, or described. Its essence is the awareness of the one Self. In it, the world of separate things comes to rest. It is peaceful, good, and without a second. This is what they consider the fourth. This is the Self. This is what must be known.

⁸ This same Self, considered as a syllable, is Om. Considered in terms of its sound-parts, its quarters are the sound-parts, and the sound-parts are its quarters: A, U, and M.

⁹ Vaishvanara, whose state is waking, is A, the first sound-part, because of reaching (apti) or being first (adimattva). Whoever knows this reaches everything they desire and becomes first.

¹⁰ Taijasa, whose state is dreaming, is U, the second sound-part, because of raising up (utkarsha) or being between the two (ubhayatva). Whoever knows this advances the continuing line of knowledge and becomes equal. No one in their family is without knowledge of Brahman.

¹¹ Prajna, whose state is deep sleep, is M, the third sound-part, because of measuring (miti) or merging (apiti). Whoever knows this measures all this and becomes that into which it merges.

¹² The fourth has no sound-part. It cannot be dealt with. In it, the world of separate things comes to rest. It is good and without a second. In this way, Om is the Self itself. Whoever knows this enters the Self through the Self.
Here ends the Mandukya Upanishad.