



61. Māṇḍookya Upanishat
Atharvaṇa Vedēya
Mahā Vedāntopanishat

Hari Omn

Bhadramn karṇebhīh śrṇuyāma devā
Bhadramn paśyemākshabhir yajatrōh |
Sthirair angair tushṭuvāmsas tanoobhir
Vyaśema devahitamn yad ayuh ||

Svasti na Indro Vpddhaśravōh
Svasti nah Pooshā Viśvavedōh |
Svasti nas Tārksyho'rishṭanemih
Svasti no Bṛhaspatir dadhōtu ||

Omn śāntih śāntih śāntih

1. Om ityetaḍ aksharamn sarvamn
Tasyopavākhyānamn
Bhootamn bhavyamn bhaviśhyad iti
sarvam omnākāram eva |
Yach chānyat trikālāteetamn tad api
omnākāram eva ||

2. Sarvam hyetaḍ Brahma,
Ayam ātmā Brahma,
So'yam ātmā chatuspāt ||

3. Jāgarita sthāno bahih prajñah
saptāṅga ekona viñśati mukhah
sthoola bhug Vaiśvānarah
prathamah pāḍah ||

4. Svapnah sthāno'ntah prajñah
Saptāṅga ekona vimñśati mukhah
pravivikta bhuk Taijaso
dviteeyah pāḍah ||



61. Māṇḍookya Upanishat
A Major Vedānta Upanishat
From Adharvaṇa Veda

Hail Hari

O Gods, may we hear
what is auspicious with our ears,
O Venerable Ones, may we see
what is auspicious with our eyes,
May we live in strong limb and body,
So long as we are ordained by the gods.

May the ancient and renowned
Indra protect us,
May the All-knowing Pooshan protect
us,
May the All-curing Tārksyha protect us,
May Brihaspati give us protection.

Om Peace Peace Peace

1. This syllable Omn is all this.
It is now being interpreted.
What is past, present, and future is Omn
itself.
What is beyond the threefold time is also
Omn.

2. All this is Brahman indeed.
This self is Brahman.
This self is fourfold.

3. In the first quarter the self is referred
to as the Normal Self (Vaiśvānara) and
he is stated to be in the waking state.
His consciousness extends to outer
objects which are gross and is associated
with seven organs and nineteen mouths.

4. In the second quarter he is referred to
as the Paranormal Self (Taijasa) and is
stated to be in the dream state.
His consciousness is internal associated
with seven organs and nineteen mouths.
He enjoys subtle objects.

5. Yatra supto,
na kañchana kāmam kāmāyate,
na kañchana svapnam paśyati,
tat sushuptam |
sushupta sthāna eke bhootah,
prajñāna ghana evānandamayo,
hyānanda bhuk, cheto mukhah,
Prājñās tṛteetayah pādah ||

6. Esha sarveśvarah, esha sarvajña,
esho'ntaryāmy-eshā yonī sarvasya
prabhavāpyayow hi bhootānām ||

7. Nāntah prajñam na bahih prajñam
nobhatah prajñam na prajñāna ghanam
na prajñam nāprajñam |
adpshṭam, avyavahāryam, agrāhyam,
alakṣhaṇam, achintyam, avyapadeśyam,
aikātma pratyaya saram
prapañchopaśamam śāntam śivam,
advaitam chaturtham manyante,
Sa ātmā Sa vijñāya ||

8. So'yam ātmādhyaksharam
Omnkaro'dhimātram
pāda mātramātraś cha
pāda akāra ukāro makāra iti ||

9. Jāgarita sthāno Vaiśvānaro'kārah,
prathama mātrā
apter ādimattvād
vāpnōti ha vai sarvaṇ kāmān
ādiś cha bhavati ya evam veda ||

10. Svapna sthānas taijasa
ukāro dviteeya mātrotkarshād
ubhayatvād vā

5. In that state wherein founded he
desires nothing whatever, he dreams of
nothing anymore, that state is called the
state of deep sleep.

In this state of deep sleep everything
becomes unified. He has extensive
consciousness. He is filled with bliss.
He enjoys bliss with one mouth of the
supermind.
He is referred to as the Parasensory Self
(Prājñah) in the third quarter.

6. He is the Lord of all. He is the knower
of all. He is the inner controller. He is the
origin, sustenance, and the dissolution of
beings.

7. The self has neither internal
consciousness nor external
consciousness, nor both.
It is neither a mass of consciousness, nor
consciousness nor unconsciousness.
It is unseen, unattached and is beyond the
grasp of any.
It has no characteristic marks.
It is beyond imagination.
It is beyond any definition.
It is the essence of all others.
With the worlds withdrawn, it is serene,
auspicious, and nondual. That is how the
self is considered in the fourth quarter. It
is the self. It is to be comprehended.

8. This very self remains as Omn in all
the states.
With respect to quarters, however, the
letters that constitute Omn stand for the
quarters. They are A, U, and M.

9. The first letter A stands for the waking
state and the normal self.
It is because of the root 'ap' to obtain and
is being the first. He who knows this
obtains all his desires and becomes the
first.

10. The second letter U signifies the
Exalted Self (Taijasa) of the dream
state. It is because it is exalted and is also

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utkarshati ha vai jñānam santatimn
samānaś cha bhavati,
nāsyā brahmavit kule bhavati,
ya evamn veda ||

11. Sushupta sthānah prājño
Makāras tpteeya mātṛā
miter apeeter vā
minoti ha vā idamn sarvam,
apeetiś cha bhavati,
ya evamn veda ||

12. Amātraś cha chaturtho'vyavahāryah
prapañchopaśamah śivo'dvaita
evam ongkōra ātmaiva
samnviśaty-ātmanātmānam
ya evamn veda,
ya evamn veda ||

being intermediate to the first and the
third states. He who knows this enhances
his knowledge and becomes equal to it.
In his family no one will be born devoid
of the knowledge of Brahman.

11. The third letter M signifies the
Parasensory Self of the state of deep
sleep. It is because it is the measure of all
the preceding states or because it absorbs
all the knowledge of the preceding states
and combines.
He who knows this becomes the absorber
of all the knowledge.

12. The fourth is that without parts. It is
beyond the grasp of all. It is that into
which all these worlds are dissolved. It is
auspicious and nondual. Thus the
syllable Omn is the self. He who knows
this enters into it with his self.

