

CHAPTER 2

TRANSLATION OF *MĀṆḌŪKYA UPANIṢAD*

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TRANSLATION OF MĀṆḌŪKYA UPANIṢAD

2.0 INVOCATION

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः
स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु
ॐ शान्तिः शान्तिः शान्तिः

*Om! Bhadram karrobhiḥ śṛrūyāma devā-
bhadram paśyemākṣabhiryajatrāḥ
sthirairaṅgaistuṣṭuvam sastanūmi-
ryaśema devahitam yadāyuh
svasti na indro vṛiddhaśravāḥ
svasti naḥ pūṣhā viśvavedāḥ
svasti nastārksyo triprariṣṭanemiḥ
svasti no bṛhaspatirdadhātu
Om śāntiḥ; śāntiḥ; śāntiḥ*

1. "Om. Shining Ones! May we hear through our ears what is auspicious; Ye, fit to be worshipped! May we see with our eyes what is auspicious; May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings; May Indra, of enhanced fame, be auspicious unto us; May Pushan, who is all-knowing, be auspicious unto us; May Tarkṣya, who is the destroyer of all evils, be auspicious unto us; May Bṛhaspati bestow upon us auspiciousness!
Om. Peace! Peace! Peace!

2.1 VERSES

ओमित्येतदन्नरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोक्षार एव
यच्चान्यत् त्रिकालातीतं तदप्योक्षार एव

*trpromityetadattaramida sarvam, tasyopavyākhyānaṃ
bhūtam bhavadbhaviṣyaditi sarvamoṅkāra eva
yajñcānyat trikālātītam tadapyoṅkāra eva.*

OM! – This Imperishable Word is the whole of this visible universe. Its explanation is as follows: What has become, what is becoming, what will become, – verily, all of this is OM. And what is beyond these three states of the world of time, – that too, verily, is OM.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात्

*sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuspāt.*

2. All this, verily, is *Brahmān*. The Self is *Brahmān*. This Self has four quarters.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभृग्वैश्वानरः
प्रथमः पादः

*jāgarita sthāno bahiṣ-prajñāḥ saptāṅga
ekonaviṁśati-mukhaḥ sthūla-bhug vaiśvānaraḥ
prathamāḥ pādah.*

3. The first quarter is *Vaiśvānara*. Its field is the waking state. Its consciousness is outward-turned. It is seven-limbed and nineteen-mouthed. It enjoys gross objects.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभृक् तैजसो द्वितीयः पादः

*svapna-sthāno 'ntaḥ-prajñāḥ saptāṅga ekonaviṁśati-mukhaḥ
pravivikta-bhuk taijaso dvītiyaḥ pādah.*

4. The second quarter is *taijasa*. Its field is the dream state. Its consciousness is inward-turned. It is seven-limbed and nineteen-mouthed. It enjoys subtle objects.

यत्र सुप्तो न कञ्चन कामं कामयते
 न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्
 सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
 ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः

*yatra supto na kaṁ cana kāmam kāmāyate
 na kaṁ cana svapnam paśyati tat suṣuptam
 suṣupta-sthāna ekī-bhūtaḥ prajñānā-ghana evānanda-mayo
 hy ānanda-bhuk ceto-mukhaḥ prājñas tṛtīyaḥ pādah.*

5. The third quarter is *prājña*, where one asleep neither desires anything nor beholds any dream: that is deep sleep. In this field of dreamless sleep, one becomes undivided, an undifferentiated mass of consciousness, consisting of bliss and feeding on bliss. His mouth is consciousness.

एष सवश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष
 योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्

*eṣa sarveśvaraḥ eṣa sarvajñaḥ, eṣo 'ntāryami,
 eṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām.*

6. This is the Lord of All; the Omniscient; the Indwelling Controller; the Source of All. This is the beginning and end of all beings.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न
 प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
 व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
 शान्तं शिवमद्वैतं चतुर्थं
 मन्यन्ते स आत्मा स विज्ञेयः

*nāntaḥ-prajñam, na bahiṣṭ-prajñam, nobhayataḥ-prajñam
 na prajñānā-ghanam, na prajñam, nāprajñam;
 adṛṣṭam, avyavahārayam, agrāhyam, alakṣaṇam,
 acintyam, avyapadeśyam, ekātma-pratyaya-sāram,
 prapañcōpaśamam, śāntam, śivam, Ādvaitam,
 caturtham manyante, sa ātmā, sa vijñeyah.*

7. That is known as the fourth quarter: neither inward-turned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics,

inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the *Ātman*, the Self; this is to be realised.

सेऽयमात्माऽध्यन्तरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति .

*so 'yam ātmādhyakṣaram auṁkaro 'dhimātram pādā mātrā
mātrās ca pādā akāra ukāra makāra iti.*

8. This identical *Ātman*, or Self, in the realm of sound is the syllable *OM*, the above described four quarters of the Self being identical with the components of the syllable, and the components of the syllable being identical with the four quarters of the Self. The components of the Syllable are A, U, M.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राऽऽप्तेरदिमत्त्वाद्वाप्नोति ह वै
सर्वान्कामानादिश्च भवति य एव वेद

*jāgarita-sthāno vaiśvānaro 'kāraḥ prathamā
mātrā 'pter ādimattvād vā 'pnoti ha vai
sarvān kāmān ādiś ca bhavati ya evaṁ veda.*

9. Vaiśvānara, whose field is the waking state, is the first sound, A, because this encompasses all, and because it is the first. He, who knows thus, encompasses all desirable objects; he becomes the first.

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षाद्भयत्वाद्दोत्कर्षति ह वै
ज्ञानसन्तति समानश्च भवति
नास्याब्रह्मवित्कुले भवति य एव वेद

*svapna-sthānas taijasa ukāro dvitīyā
mātrotkarṣāt ubhayatvādvotkarṣati ha vai
jñāna-saṁtatim samānaś ca bhavati
nāsyābrahma-vit-kule bhavati ya evaṁ veda.*

10. Taijasa, whose field is the dream state, is the second sound, U, because this is an excellence, and contains the qualities of the other two. He, who knows thus, exalts the flow of knowledge and becomes equalised; in his family there will be born no one ignorant of *Brahmān*.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा
मितेरपीतेर्वा मिनोति ह वा इदं
सर्वमपीतिश्च भवति य एव वेद

*suṣupta-sthānaḥ prājño makāras tṛtīya mātrā
miter apīter vā minoti ha vā idaṃ
sarvam apītiś ca bhavati ya evaṃ veda.*

11. *Prājña*, whose field is deep sleep, is the third sound, M, because this is the measure, and that into which all enters. He, who knows thus, measures all and becomes all.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
एवमोद्धार आत्मैव संविशत्यात्मनात्मानं य एव
वेद य एव वेद

*amātraś caturtho 'vyavahāryaḥ prapañcōpaśamaḥ sivo 'dvaita
evam auṃkāra ātmaiva, samviśaty ātmanā 'tmānaṃ ya evaṃ
veda ya evaṃ veda.*

12. The fourth is soundless: unutterable, a quieting down of all relative manifestations, blissful, peaceful, non-dual. Thus, *OM* is the *Ātman*, verily. He who knows thus, merges his self in the Self; – yea, he who knows thus.

ॐ शान्तिः शान्तिः शान्तिः
Om śantih; śantih; śantih

Om Peace! Peace! Peace!

2.2 SUMMARY

In the 2nd Chapter, the *Māṇḍūkya upaniṣad* consisting of 12 verses translated by Swami Krishnānanda has been provided with diacritical marks. While analyzing the *Māṇḍūkya Upaniṣad* with the commentary of Gauḍapāda *Kārika*, the book edited by Swami Shardananda is used, while analyzing the verses of *Māṇḍūkya upaniṣad*, Ādi Śankarācārya's commentary in English edited by Swami Gambhirānanda is referred here.
