

॥ मारुडूक्योपनिषत् ॥

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 ॥

Aum! O gods, with our ears may we hear that which is auspicious; Adorable Ones, with our eyes may we see that which is auspicious; while praising the gods with steady limbs, may we enjoy the life that is allotted by the gods.

May Indra of ancient fame be auspicious to us; may Pusan and the Visva-Devas be propitious to us; may Tarkasya, of unhampered movement, be well disposed towards us; may Brihaspati ensure our welfare.

Aum! Peace! Peace! Peace!

ओमित्येतदक्षरमिदꣳसर्वं तस्योपव्याख्यानं
भुतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत् त्रकालातीतं तदप्योङ्कार एव ॥१॥

1. *Aum*, this syllable is all this. An explanation of that. All that is past, the present and the future, all this is only the syllable *aum*. And whatever else there is beyond the threefold time, that too is only the syllable *aum*.

सर्वꣳ हेतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥२॥

2. All this is verily, *Brahman*. This self is *Brahman*. This same self has four quarters.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥३॥

3. The first quarter is *Vaisvanara*, whose sphere is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who experiences gross objects.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥४॥

4. The second quarter is *taijasa*, whose sphere is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths, and who experiences the subtle objects.

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥

5. Where one, being fast asleep, does not desire any desire whatsoever and does not see any dream whatsoever, that is deep sleep. The third quarter is *prajna*, whose sphere is the state of deep sleep, who has become one, who is verily, a mass of cognition, who is full of bliss and who experiences bliss, whose face is thought.

एष सवश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष
योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

सेऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥८॥

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राऽऽप्तेरादिमत्त्वाद्वाप्नोति ह वै
सर्वान्कामानादिश्च भवति य एवं वेद ॥९॥

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्दोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥१०॥

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

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं
वेद य एवं वेद ॥१२॥

6. This is the lord of all, this is the knower of all, this is the inner controller; this is the source of all; this is the beginning and the end of beings.

7. *Turiya* is not that which cognises the internal, not that which cognises the external, not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive. It is unseen, incapable of being spoken of, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual, such, they think, is the fourth quarter. He is the self; He is to be known.

8. This is the self, which is of the nature of the syllable *aum*, in regard to its elements. The quarters are the elements, the elements are the quarters, namely the letter, *a*, the letter *u*, and the letter *m*.

9. *Vaisvanara*, whose sphere is the waking state, is the letter *a*, the first element, either from the root *ap* to obtain or from being the first. He who knows this, obtains, verily, all desires, also he becomes first.

10. *Taijasa*, whose sphere is the dream state, is the letter *u*, the second element, from exaltation or inter-mediateness. He who knows this exalts, verily, the continuity of knowledge and he becomes equal; in his family is born no one who does not know *Brahman*.

11. *Prajna*, whose sphere is the state of deep sleep is the letter *m*, the third element, either from the root *mi*, to measure or because of merging. He who knows this measures all this and merges also.

12. The fourth is that which has no elements, which cannot be spoken of, into which the world is resolved, benign, non-dual. Thus the syllable *aum* is the very self. He who knows it thus enters the self with his self.

इति मारडुक्योपनिषत् समाप्ता ॥