



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

OM MANTRA

— ◆ —
Mandukya Upanishad, Atharva Veda

The twelve verses of the Mandukya Upanishad, preceded by the two-verse Atharva Veda peace invocation with which it is chanted.

SHANTI MANTRA 1

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

Om. O gods, may we hear with our ears what is good; O you who are worthy of worship, may we see with our eyes what is good. With steady limbs and bodies, singing your praise, may we live out the life span the gods have granted.

SHANTI MANTRA 2

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

May Indra, of great fame, grant us well-being; may Pusha, who knows all, grant us well-being. May Tarkshya (Garuda), whose wheel is never broken, grant us well-being; may Brihaspati grant us well-being. Om, peace, peace, peace.

VERSE 1

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद् भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥

Om, this syllable, is all this. What follows is its explanation: all that was, all that is and all that will be is Om alone. And whatever else lies beyond the three times, that too is Om alone.

VERSE 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

All this is indeed Brahman. This Self is Brahman. This Self has four quarters.

VERSE 3

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

The first quarter is Vaishvanara, whose field is the waking state. Its awareness turns outward; it has seven limbs and nineteen mouths, and it enjoys gross objects.

VERSE 4

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥

The second quarter is Taijasa, whose field is the dream state. Its awareness turns inward; it has seven limbs and nineteen mouths, and it enjoys subtle objects.

VERSE 5

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

Deep sleep is the state in which the sleeper desires nothing and sees no dream. The third quarter is Prajna, whose field is deep sleep: it has become one, a single mass of awareness, made of bliss and enjoying bliss, with consciousness as its doorway.

VERSE 6

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

This is the lord of all, this is the knower of all, this is the inner controller. This is the source of everything, for it is where beings arise and where they return.

VERSE 7

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

Not aware inwardly, not aware outwardly, not aware both ways, not a mass of awareness, neither knowing nor unknowing. Unseen, beyond dealings, beyond grasp, without marks, unthinkable, beyond words, known only as the one Self, where the world comes to rest, peaceful, auspicious, without a second: this they call the fourth. That is the Self; that is what is to be known.

VERSE 8

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥

This same Self, seen as a syllable, is Om, taken by its sounds. The quarters are the sounds and the sounds are the quarters: A, U and M.

VERSE 9

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥

Vaishvanara, whose field is waking, is the sound A, the first sound, because it pervades and because it comes first. The verse says that one who knows this attains all desires and becomes first.

VERSE 10

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

Taijasa, whose field is dream, is the sound U, the second sound, because it is higher and because it stands between the two. The verse says that one who knows this raises the line of knowledge, is regarded equally by all, and that no one ignorant of Brahman is born in that family.

VERSE 11

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

Prajna, whose field is deep sleep, is the sound M, the third sound, because it measures and because everything merges into it. The verse says that one who knows this measures all this and becomes the place where all merges.

VERSE 12

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥

The fourth has no sound; it is beyond all dealings, the stilling of the world, auspicious and without a second. So Om is the Self itself. The verse says that one who knows this enters the Self by the Self.

READ IT ON ITS PAGE

The Om Mantra with its meaning, how and when it is recited, and the same text in five more scripts:
astrobhava.com/mantra/om-mantra/



NOT SURE A CHANT IS ENOUGH?

YOUR BIRTH CHART, READ BY BRAHMASHREE SHIVAAYA

A live reading, one hour, in English or Tamil · astrobhava.com/astrology/consultation/

Book →

AstroBhava · www.astrobhava.com · support@astrobhava.com · +91 96295 55442
An initiative of Vedhon Management Consultants (OPC) Pvt Ltd, Pollachi