

ॐ इत्येतदक्षरं इदं सर्वं तस्योपव्याख्यानं

The syllable om is all this. It's exposition follows.

om ity etad akṣaraṃ idagṃ sarvaṃ

tasyopavyākhyānaṃ

भूतं भवद् भविष्यदिति सर्वमोंकार एव ।

Past, present and future – all are the syllable om alone.

bhūtaṃ bhavad bhaviṣyad iti sarvam oṃ-kāra eva

यच्चान्यत् त्रिकालातीतं तदप्योंकार एव ॥

That which is beyond these three is also om alone.

yac cānyat trikālātītaṃ tad apy oṃ-kāra eva (M1)

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म

सोऽयमात्मा चतुष्पात् ॥

All this is brahman. This atma is brahman.

That atma has four parts.

sarvaṃ hy etad brahmāyam ātmā brahma

so 'yam ātmā catuṣpāt (M2)

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्गः

एकोनविंशतिमुखः ।

Abiding in the waking state, extrovert consciousness having

7 limbs and 19 mouths,

jāgarita-sthāno bahiṣ-prajñāḥ saptāṅga ekona-

viṃśati-mukhaḥ

स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

experiencing physical things –

that is called Vaishvanara, the first quarter.

sthūla-bhug vaiśvānaraḥ prathamāḥ pādāḥ (M3)

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः ।

Abiding in the dream state, introvert consciousness having

7 limbs and 19 mouths,

svapna-sthāno 'ntaḥ-prajñāḥ saptāṅga ekona-

viṃśati-mukhaḥ

प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥

experiencing subtle things –

that is called Taijasa, the second quarter.

pravivikta-bhuk taijaso dvitīyāḥ pādāḥ (M4)

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

When a sleeper desires no desirable objects  
and experiences no dreams, that is the state of deep sleep.

yatra supto na kañcana kāmam kāmayate  
na kañcana svapnaṃ paśyati tat suṣuptam

सुषुप्तस्थान एकीभूतः प्रज्ञानघन  
एवानन्दमयो ह्यानन्दभुक् चेतोमुखः  
प्राज्ञस्तृतीयः पादः ॥

Abiding in deep sleep, one homogenous mass of  
consciousness, consisting of ananda, experiencing ananda,  
doorway to waking and dreams –  
that is called Prajna, the third quarter.

suṣupta-sthāna ekībhūtaḥ prajñāna-ghana  
evānandamayo hy ānanda-bhuk ceto-mukhaḥ  
prājñas trtīyaḥ pādaḥ (M5)

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः ।

This is the Lord of all, omniscient, the inner self, the source,  
eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ

सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

the origin and place of dissolution for all beings.

sarvasya prabhavāpyayau hi bhūtānām (M6)

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।

Vishva is all-pervasive, extrovert consciousness.

Taijasa is introvert consciousness.

bahiṣ-prajño vibhur viśvo hyantaḥ-prajñas tu taijasaḥ

घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥१॥

Prajna is homogeneous consciousness.

One (consciousness) is known in three ways.

ghana-prajñas tathā prājña eka eva tridhā smṛtaḥ

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

Vishva is in the right eye. Taijasa is inside the mind.

dakṣiṇākṣi-mukhe viśvo manasy antas tu taijasaḥ

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

Prajna is in space in the heart.

In three ways, it abides in the body.

ākāśe ca hṛdi prājñas tridhā dehe vyavasthitaḥ

विश्वो हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक् ।

Vishva always experiences physical things.

Taijasa experiences subtle things.

viśvo hi sthūla-bhuñ nityaṃ taijasaḥ pravivikta-bhuk

आनन्दभुक् तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

And Prajna experiences ananda.

Know that experience is three-fold.

ānanda-bhuk tathā prājñas tridhā bhogaṃ nibodhata

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं ।

Not introvert consciousness, nor extrovert consciousness,  
nor both,

nāntaḥ-prajñam na bahiṣ-prajñam

nobhayataḥ-prajñam

न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।

nor homogeneous consciousness, nor simple consciousness,  
nor non-consciousness,

na prajñāna-ghanam na prajñam nāprajñam

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं

unseeable, unrelatable, ungraspable, indefinable,

adrṣṭam avyavahāryam agrāhyam alakṣaṇam

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

unimaginable, unteachable, whose essence is the one self,  
acintyam avyapadeśyam ekātma-pratyaya-sāram

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते ।

free from the the world, peaceful, pure, non-dual –  
thus they consider it to be the fourth (Turiya).

prapañcopaśamaṃ śāntaṃ śivam advaitaṃ

caturthaṃ manyante

स आत्मा स विज्ञेयः ॥

That is atma. That is to be known.

sa ātmā sa vijñeyaḥ (M7)

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।

Of removing all suffering, the indestructible Lord,  
nivr̥tteḥ sarva-duḥkhānām īśānaḥ prabhur avyayaḥ

अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥१०॥

non-dual, light of awareness for all beings, all-pervasive –  
Turiya is thus known.

advaitaḥ sarva-bhāvānām devas turyo vibhuḥ smṛtaḥ

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

Vishva and Taijasa are bound to cause and effect,  
kārya-kāraṇa-baddhau tāv iṣyete viśva-taijasau

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥११॥

but Prajna is bound only to case.  
Both (cause and effect) do not exist for Turiya.

prājñaḥ kāraṇa-baddhas tu  
dvau tau turye na sidhyataḥ

नऽऽत्मानं न परांश्चैव न सत्यं नापि चानृतम् ।

Neither itself, nor others, nor truth, nor error –  
na 'tmānaṃ na parāṃś caiva na satyaṃ nāpi cānṛtam

प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥१२॥

nothing does Prajna know. It is always the witness of all.  
prājñaḥ kiñcana saṃvetti turyaṃ tat sarva-dṛk sadā

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

Perceiving duality is the same for both Prajna and Turiya.  
dvaitasyāgrahaṇaṃ tulyam ubhayoḥ prājña-turyayoḥ

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥१३॥

Prajna is endowed with causal sleep, but not Turiya.  
bīja-nidrāyutaḥ prājñaḥ sā ca turye na vidyate

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।

Dream belongs to one who perceives falsely.  
Sleep belongs to one who does not know reality.  
anyathā gṛhṇataḥ svapno nidrā tattvam ajānataḥ

विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥१५॥

When these two errors are removed, Turiya is gained.  
viparyāse tayoḥ kṣīṇe turīyaṃ padam aśnute

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

When a person, asleep due to beginningless maya is awakened,  
anādi-māyayā supto yadā jīvaḥ prabudhyate

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥१६॥

then unborn, sleepless, dreamless non-dual reality is known.  
ajam anidram asvapnam advaitam budhyate tadā

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।

If the world existed, it would cease to exist, without doubt.  
prapañco yadi vidyeta nivarteta na saṁśayaḥ

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥१७॥

This world of duality is merely maya. In reality, it is non-dual.  
māyā-mātram idaṁ dvaitam advaitam paramārthataḥ

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।

Projections would cease if they were projected by someone.  
vikalpo vinivarteta kalpito yadi kenacit

उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥१८॥

This point is just for instruction. Duality ceases when known.  
upadeśād ayaṁ vādo jñāte dvaitam na vidyate

सोऽयमात्माऽध्यक्षरमोंकरोऽधिमात्रं पादा मात्रा

That atma, from the standpoint of syllables, is om.  
From the standpoint of letters, the quarters are letters,  
so 'yam ātmā 'dhyakṣaram om-karo 'dhimātram pādā

मात्राश्च पादा अकार उकारो मकार इति

and the letters are quarters: a, u, and m.  
mātrā mātrās ca pādā akāra ukāro makāra iti (M8)

जागरितस्थानो वैश्वानरोऽकारः प्रथमा

Vaishvanara, abiding in the waking state is the first letter, a,  
jāgarita-sthāno vaiśvānaro 'kāraḥ prathamā

मात्राऽऽप्तेरादिमत्त्वाद् वाऽऽप्नोति ह वै सर्वान्

because of pervasiveness, or because of being first.  
He fulfills all desires

mātrā 'pter ādimattvād vā 'pnoti ha vai sarvān

कामानादिश्च भवति य एवं वेद ॥

and becomes foremost, who knows thus.  
kāmān ādiś ca bhavati ya evaṁ veda (M9)

स्वप्नस्थानस्तैजस उकारो द्वितीया

Taijasa, abiding in the dream state, is the second letter, u,  
svapna-sthānas taijasa ukāro dvitīyā

मात्रोत्कर्षाद् उभयत्वाद्धोत्कर्षति ह वै  
ज्ञानसन्ततिं समानश्च भवति

because of it's excellence or being in-between.  
It increases the flow of knowledge and makes one equal to all.  
mātrotkarṣād ubhayatvād vohkarṣati ha vai  
jñānasantatiṃ samānaśca bhavati

नास्याब्रह्मवित्कुले भवति य एवं वेद ॥

Only enlightened persons are born to one who knows thus.  
nāsyābrahmavit kule bhavati ya evaṃ veda (M10)

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा  
मितेरपीतेर्वा

Prajna, abiding in the sleep state, is the third letter, m,  
because of measuring or absorption.

suṣupta-sthānaḥ prājño makāras tṛtīyā mātrā  
miter apīter vā

मिनोति ह वा इदं सर्वमपीतिश्च भवति  
य एवं वेद ॥

He measures this whole world and becomes absorbed,  
who knows thus.  
minoti ha vā idagṃ sarvam apītiśca bhavati  
ya evaṃ veda (M11)

त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितः ।

He who clearly knows the sameness of these three states  
triṣu dhāmasu yat tulyaṃ sāmānyaṃ veti niścitaḥ

स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ २२ ॥

is revered among all people and worshiped as a great sage.  
sa pūjyaḥ sarva-bhūtānāṃ vandyāścaiva mahāmuniḥ

अकारो नयते विश्वमुकारश्चापि तैजसम् ।

The letter a leads to Vishva. The letter u leads to Taijasa.  
akāro nayate viśvam ukāraścāpi taijasam

मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ २३ ॥

The letter m leads to Prajna. There is no path for the letterless.  
makāraśca punaḥ prājñaṃ nāmātre vidyate gatiḥ

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत

The fourth is measureless, unrelatable, free from the world,  
pure, non-dual.

amātraścaturtho 'vyavahāryaḥ prapañcopaśamaḥ  
śivo 'dvaita

एवमोंकार आत्मैव संविशत्यात्मनाऽऽत्मानं  
य एवं वेद ॥

Thus om is atma. He enters atma by oneself,  
who know thus.

evam oṃkāra ātmaiva saṃviśaty ātmanā 'tmānaṃ  
ya evaṃ veda (M12)

ओंकारं पादशो विद्यात्पादा मात्रा न संशयः ।

One should know om quarter by quarter.  
The quarters are the letters, without doubt.

omkāraṃ pādaśo vidyāt pādā mātṛā na saṃśayaḥ

ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत्

Knowing the quarters of om, one should think of nothing else.  
omkāraṃ pādaśo jñātvā na kiñcidapi cintayet

॥ २४ ॥

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।

Om is the lower brahman and om is the higher brahman.  
praṇavo hyaparaṃ brahma praṇavaś ca paraḥ smṛtaḥ

अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ २६ ॥

Without cause, inside, outside, or effect, om is undecaying.  
apūrvo 'nantaro 'bāhyo 'naparaḥ praṇavo 'vyayaḥ

प्रणवं हीश्वरं विद्यात्सर्वस्य हृदि संस्थितम् ।

One should know om as Ishvara abiding in the hearts of all.  
praṇavaṃ hīśvaraṃ vidyāt sarvasya hṛdi saṃsthitam

सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ २८ ॥

Knowing om, the all-pervasive, a wise one does not grieve.  
sarva-vyāpinam oṅkāraṃ matvā dhīro na śocati

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।

Measureless, infinite, free from duality, and pure  
amātro 'nantamātraś ca dvaitasyopaśamaḥ śivaḥ

ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥ २९ ॥

is om. One by whom it is known is a sage, no other person.  
omkāro vidito yena sa munir netaro janaḥ