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**MANDUKHYA UPANISHAD**

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I. Hariḥ Aum. *Aum*, the word, is all this. A clear explanation of it (is the following). All that is past, present and future is verily *Aum*. That which is beyond the triple conception of time, is also truly *Aum*.

II. All this is verily Brahman. This *Ātman* is Brahman. This *Ātman* has four quarters.

III. The first quarter (*Pāda*) is *Vaiśwānara* whose sphere (of activity) is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and whose experience consists of gross (material) objects.

IV. The second quarter (*Pāda*) is the *Taijasa* whose sphere (of activity) is the dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects.

V. That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (*Pāda*) is the *Prājna* whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily, a mass of consciousness entire, who is full of bliss and who experiences bliss, and who is the path leading to the knowledge (of the two other states).

VI. This is the Lord of all; this is the knower of all; this is the controller within; this is the source of all; and this is that from which all things originate and in which they finally disappear.

VII. *Turīya* is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass of all sentiency, nor that which is simple consciousness, nor that which is insentient. (It is) unseen (by any sense organ), not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (*Turīya*). This is the *Ātman* and it has to be realized.

VIII. The same *Ātman* (which has been described above as having four quarters) is, again, *Āum*, from the point of view of the syllables. The *Aum* with parts is viewed from the standpoint of sounds (letters). The quarters are the letters (parts) and the letters are the quarters. The letters here are *A*, *U* and *M*.

IX. He who is *Vaiśwānara*, having for its sphere of activity the waking state, is *A*, the first letter (of *Aum*) on account of its all-pervasiveness or on account of being the first (these being the common features of both). One who knows this attains to the fulfilment of all desires and becomes the first (of all).

X. *Taijasa*, whose sphere of activity is the dream state, is *U*, the second letter (of *Aum*) on account of superiority or on account of being in between the two. He who knows this attains to a superior knowledge, is treated equally by all alike and finds no one in his line who is not a knower of Brahman.

XI. *Prājna* whose sphere is deep sleep is *M*, the third part (letter) of *Aum*, because it is both the measure and that wherein all become one. One who knows this (identity of *Prājna* and *M*) is able to measure all (realise the real nature of the world) and also comprehends all within himself.

XII. That which has no parts (soundless), incomprehensible (with the aid of the senses), the cessation of all phenomena, all bliss and non-dual *Aum*, is the fourth and verily the same as the *Ātman*. He who knows this merges his self in the Self.

*Translation: Swāmi Nikhilānanda*