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 Tarksya, of unhampered movement, be well disposed towards us; may Brihaspati ensure our welfare.

Aum! Peace! Peace! Peace!

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*.

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

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.

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.

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.
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.