The same Ātmā is Oṁkāra from the standpoint of the total syllable. From the standpoint of the individual letters, the quarters are the letters and the letters are the quarters. The letters are ‘a’, ‘u’, and ‘m’.

म ९. जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्रदिन्त्वाद्
द्वाप्रोत्ति है वै सर्वकामानविद्भवति य एवं वेद।।

M 9. jāgaratasthāno vaiśvānaro'kārah prathama mātrāpṛdīntvād vāpnoti ha vai sarvān kāmān ādiśca bhavati ya evam veda

वेश्वानर: — Vaiśvānara,

वाईश्वानरोऽकाह — whose field is the waking state.

जागरितस्थान: — is the first letter ‘u’

jāgaratasthānah

प्रथमा मात्रा अकार: — due to (the similarity of) all-pervasiveness

prathama mātrā akārah

आसे: — and primacy.

āpteḥ

वा अदिविभावत् — One who meditates

vā adimatvāt

य: वेद — thus

yah veda

एवम् — attains

evam

आपोति ह वै — One who meditates

āpnoti ha vai

सर्वानु कामान् — all desires

sarvān kāmān

च भवति ca bhavati — and becomes

आदिः — the foremost.

ādiḥ

Vaiśvānara, whose field is the waking state, is the first letter ‘a’ due to (the similarity of) all-pervasiveness and primacy. One who meditates thus attains all desires and becomes the foremost.

म १०. स्वप्नस्थानस्तेजस उकारो वृद्धिद्वारा मात्रोक्षरामयूपत्वादोक्षरति
है वै ज्ञानसन्याति समान्तर भवति नास्यानन्दविकृतेऽभवति
य एवं वेद।।

M 10. svapnaśthānastājasā ukāro dvitiyā mātrokṣaraṁ yuṣpāt
tvād votkārati ha vai jñānakṣantaṁ samānyeṣaṁ bhavati
nāsyānandavikṛte bhavati ya evam veda

तेजस: — Taijasa.

taijasah

स्वप्नस्थान: — whose field is the dream state.

svapnasthānah

ह्वात्य वात्य अकार: — is the second letter ‘u’

dvitiyā mātrā ukārah

उक्षरत् — due to (the similarity of) superiority

utkārśāt

वा उभयत्वात् — and middleness.

vā ubhayatvāt

य: वेद — One who meditates

yah veda
Thus, the range of knowledge extends and becomes equal to all. In his family, there will be no one who is ignorant of Brahman.

Tājasa, whose field is the dream state, is the second letter ‘u’ due to the similarity of superiority and middleness. One who meditates thus extends the range of knowledge and becomes equal to all. In his family there will be no one who is ignorant of Brahman.

M 11. susuptasthānāḥ prājñō makārastrīyā mātrā miterāpiśe vā minoti ha vā idaṁ sarvam apitiśca bhavati ya evam veda

Prājña, whose field is the dream-state, is the third letter ‘m’ due to the similarity of being a measure and being the ground of dissolution. One who meditates thus knows (the truth) of all this and becomes the ground of dissolution.

Ka 19. Viśvāyācārayām, ādītisamānyamuktām, maṭṭatō mātraṃ pratiṣṭhitaḥ, āsāsānāṃyaṃvad cha.
K 19. viśvasyaśtuviśaṅkṣayāṃ, ādīsāṁmāyaṃ uṭkātaṃ
mātrāṣaṁpratipattau syād, āptīsāṁmāyaṃ eva ca

While relating to the letters, mātrāṣaṁpratipattau

viśva

when Viśva

atīsāṁmāyaṃ

is to be identified with 'a'.
atīsāṁmāyaṃ

the similarity of primacy

ādīsāṁmāyaṃ

the similarity of primacy

eva ca āptīsāṁmāyaṃ

as well as the similarity of all-pervasiveness

syād uṭkātaṃ

becomes evident.

While relating to the letters, when Viśva is to be identified with 'a', the similarity of primacy as well as the similarity of all-pervasiveness becomes evident.

K 20. tājasasyatvaivijñāne, uṭkarṣo drṣyate sphaṭam
mātrāṣaṁpratipattau syād, ubhayaśaṃ tathāvidham

While relating to the letters, mātrāṣaṁpratipattau

tājasasya

when Tājasā

mātrāṣaṁpratipattau

While relating to the letters, mātrāṣaṁpratipattau

mānasāṃmāyaṃ

the similarity of being a measure
And the similarity of being the ground of dissolution become evident.

while relating to the letters, when Prājñā becomes ‘m’, the similarity of being a measure and the similarity of being the ground of dissolution become evident.

K 22. 

K 23.  

He who clearly knows the common similarities (between the quarters and the letters) in all the three states is a great sage. (He is) respectable and adorable to all beings.

He who clearly knows the common similarities (between the quarters and the letters) in all the three states is a great sage. (He is) respectable and adorable to all beings.

The letter ‘a’

leads (the meditator)

to Virāṭ.

The letter ‘u’

(leads to) Hiranyagarbha.
म १२. अमात्राश्चतुर्थोऽवयवहय: प्रप्राणस्यात् स्ववायवते एवमोऽधवः

अतेऽव संविशयतात्मनात्मानं य एवं वैद ॥

M 12. amātraścaturtor'vyavaharyo'prapañcospāsamaḥ śivo'dvaita
evam oṅkāra ātmanaṃ saṃviśatyātmanātmānaṃ ya evam veda

चतुर्थ:  caturthah — Turiya
अमात्र:  amāтраḥ — is the Silence
अवयवहय:  avyavaharyah — which is beyond transactions,
प्रप्राणस्य:  prapañcospāsamaḥ — free from the world,
शिव:  śivaḥ — auspicious,
अद्वैत:  advaitah — and nondual.
एवम्  evam — Thus
ओङकारः  oṅkāraḥ — Oṅkāra
एव आत्मा  eva ātmā — is the very Ātmā.
य:  yah — One who knows
वैद  evam — thus
सन्विशयति  saṃviśati — enters the Ātmā
आत्माना  ātmānā — by himself.

Turiya is the Silence which is beyond transactions, free from the world, auspicious, and nondual. Thus Oṅkāra is the very Ātmā. One who knows thus enters the Ātmā by himself.

इति माण्डुक्योपनिषद्

Thus (ends) the Māṇḍūkyopanisad

का २४. अथवां पादशो विहात्, पादा मात्रा न संशयः ॥

Athaḥ pāḍas tāvat, pāḍata mātra naśaṇayah ॥

Thus ends the Māṇḍūkyopanisad
म १२. अमात्रशुद्धार्थव्यवहायः प्रपञ्चोपनाम: शिवोहस्त: एवमोहः
अतं विविष्यतात्मानात्मां य एवं वेदः

M 12. amātraścaturthaḥ vyavahāryah prapañçopasaṁah śivo'dvaita
evam oṁkāra ātmaiva saṁviṣātātmanātmanāṁ ya evaṁ veda

च पुनः
ca punaḥ

मकारः
makāraḥ

प्राच्यम्
prājñas

विद्यये न गति:
vidyate na gatiḥ

अमात्रः
amātraḥ

The letter ‘a’ leads (the meditator) to Virāṭ. The letter ‘u’
(leads to) Hiranyagarbha and the letter ‘m’ (leads to) Antaryāmī.
There is no travel in the case of amātra.

शिवः
śivaḥ

अद्वैतः
advaitaḥ

एवम्
evan

ओष्ठः
oṁkāraḥ

एव आत्मा
eva ātmā

यः वेद
yaḥ veda

एवम्
evan

सांविषयति आत्मानम्
saṁviṣāti ātmanām

आत्माः
ātmanāḥ

Turiya is the Silence which is beyond transactions, free from
the world, auspicious, and nondual. Thus Oṁkāra is the very Ātmā.
One who knows thus enters the Ātmā by himself.

इति माण्डक्योपनिषद्
Thus (ends) the Māṇḍūkyopaniṣad

का २४. ओष्ठं पादश्रो विष्यात्, पाद मात्रा न संशयः:
ओष्ठं पादश्रो जात्वा, न किंचिदद्विचिन्तयेत्।
K 24.  oṁkāram pāḍaśo vidyāt, pāḍa māṭrā na samāṣayath
      oṁkāraṁ pāḍaśo jñātvā, na kiṃcid api cintayet

- One should know

vidyāt

- Onkāra

ōṁkāram

- in terms of the quarters (of the Ātma.)
pāḍaśah

- The four quarters are the four letters;
pāḍa māṭrāḥ

- there is no doubt.
na samāṣayath

- Having known
jñātvā

- Onkāra

ōṁkāram

- in terms of the four quarters.
pāḍaśah

- one should not think
na cintayet

- of anything else.
kiṃcid api

One should know Onkāra in terms of the quarters (of the Ātma.) The four quarters are the four letters; there is no doubt. Having known Onkāra in terms of the four quarters, one should not think of anything else.

K 25.  yuṣṭiṭa praṇave cetaḥ, praṇavo brahma nirbhayaṁ
      praṇave nityayuktasya, na bhayaṁ vidyate kvacit

Yuṣṭiṭa

- One should fix
yuṣṭiṭa

- the mind
cetaḥ

- on Onkāra.
praṇave

- Onkāra
praṇavah

- is fearless Brahman.
nirbhayaṁ brahma

- For one who is ever established
nityayuktasya

- in Onkāra
praṇave

- there is no fear
vidyate na bhayaṁ

- anywhere.
kvacit

One should fix the mind on Onkāra. Onkāra is fearless Brahman. For one who is ever established in Onkāra there is no fear anywhere.
Ka 26. prāṇavo hāpar brahma, prāṇavaśeṣa parah smṛtaḥ
apūrvo nantaro bāhyah, anaparāh prāṇavo vyayaḥ

K 26. prāṇavo hyaparam brahma, prāṇavaśeṣa parah smṛtaḥ
apūrvo nantaro bāhyah, anaparāh prāṇavo vyayaḥ

विषयः
avyayaḥ

Indeed Oṅkāra is the lower Brahman and Oṅkāra is known to be the higher (Brahman also.) Oṅkāra is without cause, without effect, without inside, without outside, and without decay.

Ka 27. sarvasya prāṇavo hyādih, madhyam antastathaiva ca
evaṃ hi prāṇavaṃ jñātvā, yāṣnute tad anantaram

K 27. sarvasya prāṇavo hyādih, madhyam antastathaiva ca
evaṃ hi prāṇavaṃ jñātvā, yāṣnute tad anantaram

स्वत: ।

and Oṅkāra

हि आदि:
hi ādiḥ

is indeed the beginning,

च एव च अन्तः
ca eva ca antāḥ

the middle,

तथा एव च अन्तः
tathā eva ca antāḥ

and the end

सर्वस्य
sarvasya

of all.

तात्त्वव
jñātvā

Having known

प्रणवम् एवम्
prāṇavam evam

Oṅkāra thus,

हि व्यापुते
hi vyaśnute

one certainly attains
Oṅkāra is indeed the beginning, the middle, and the end of all. Having known Oṅkāra thus, one certainly attains that immediately.

One should know Oṅkāra to be indeed the Lord who is present in the heart of all. Having known Oṅkāra which is all-pervading, a discriminative (person) does not grieve.

Oṅkāra is without sound and with infinite sounds. It is the ground of dissolution of duality. It is auspicious. A sage is one by whom.
Oṅkāra is known; not any other person.

Oṅkāra is without sound and with infinite sounds. It is the ground of dissolution of duality. It is auspicious. A sage is one by whom Oṅkāra is known; not any other person.

Thus (ends) the Āgama-prakaraṇam