

# AITAREYA UPANIṢAD

Word-for-Word Translation with Transliteration and  
Grammatical Notes

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## Introduction

Sanskrit is an inherently vague language: not only are there various possible renderings for individual words, but the word order is quite loose. Because of this, many translations are often possible for a given passage. This translation allows readers with no knowledge of Sanskrit to explore the different possible meanings of the text with the help of the Monier-Williams Sanskrit-English Dictionary, which can be accessed online.

The format of this translation closely follows that of Winthrop Sargeant's translation of the *Bhagavad-Gītā*. At the top of the left-hand column is the transliterated text, and beneath this is a suggested translation. In the right-hand column, each Sanskrit word is listed without sandhi<sup>1</sup>, followed by bracketed grammatical notes and a few possible renderings.

The grammatical notes are structured as follows: After nouns, I have listed the gender, case, and number, followed by the stem (or, for pronouns, the base). It is generally the noun stem (with or without prefixes) that must be entered into the online Monier-Williams Dictionary in order to obtain results. In many cases, I have listed the verbal root from which the stem is derived, and have written any prefixes or suffixes separately. After verbs, I have listed the person, number, mood, voice, and, when applicable, secondary conjugations. This is followed by the root (again separated from prefixes and suffixes).

Often, more than one case, gender, etc. is possible for a word. To list all of these possibilities in every case would have been cumbersome, but I did make note of different possibilities at times. It is important to note that Sanskrit texts often omit derivatives of "to be", so the reader must usually add these at their discretion. For example, the line in *Kena* III.1 which I have translated as "Ours, indeed, is this victory" is, if translated exactly, "Ours indeed this victory".

I chose to transliterate using the IAST (International Alphabet of Sanskrit Transliteration) because I find this to be the most readable of the Romanized Sanskrit alphabets. One downside is that this alphabet cannot be typed into the search box of the online Monier-Williams Dictionary: text must be inputted using ITRANS (Indian Languages Transliteration), HK (Harvard-Kyoto), or SLP1 (Sanskrit Library Phonetic Basic). IAST can be easily converted into HK according to the chart on the following page.

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<sup>1</sup> A Sanskrit term meaning "holding together", sandhi (or *sam̐dhi*) is the alteration of sounds—both across word boundaries (external sandhi) and within words (internal sandhi)—that simplifies pronunciation. English uses sandhi, too: for example, the changing of *a* to *an* before vowels. The Sanskrit sandhi rules have not been included here because they can be found in many books. For a basic outline of the rules, see McComas Taylor's *The Little Red Book of Sanskrit Paradigms*. For an understanding of *why* these changes occur, I recommend Robert P. Goldman's *Devavāṇīpraveśikā*.

**Conversion of the International Alphabet of Sanskrit Transliteration to Harvard-Kyoto**

| IAST | HK  |
|------|-----|
| ā    | A   |
| ḍ    | D   |
| ḍh   | Dh  |
| ḥ    | H   |
| ī    | I   |
| ḷ    | IR  |
| ḹ    | IRR |
| ṁ    | M   |
| ṇ    | N   |
| ñ    | J   |
| ṅ    | G   |
| ṛ    | R   |
| ṝ   | RR  |
| ṣ    | S   |
| ś    | z   |
| ṭ    | T   |
| ṭh   | Th  |
| ū    | U   |

## Abbreviations

|       |                             |        |                                 |
|-------|-----------------------------|--------|---------------------------------|
| Ā.    | <i>ātmanepada</i> voice     | inj.   | injunctive mood                 |
| AB.   | <i>avyayībhāva</i> compound | instr. | instrumental case               |
| abl.  | ablative case               | KD.    | <i>karmadhāraya</i>             |
| acc.  | accusative case             | lit.   | literally                       |
| act.  | active                      | loc.   | locative case                   |
| adj.  | adjective                   | m.     | masculine gender                |
| adv.  | adverb                      | n.     | neuter gender                   |
| aor.  | aorist tense                | nom.   | nominative case                 |
| ben.  | benedictive mood            | opt.   | optative mood                   |
| BV.   | <i>bahuvrīhī</i>            | P.     | <i>parasmaipada</i> voice       |
| comp. | compound                    | p.     | participle                      |
| cond. | conditional mood            | pass.  | passive                         |
| dat.  | dative case                 | peri.  | periphrastic future tense       |
| DV.   | <i>dvandva</i>              | pf.    | perfect tense                   |
| f.    | feminine                    | pl.    | plural                          |
| fut.  | future                      | pres.  | present                         |
| gen.  | genitive case               | prob.  | probably                        |
| ger.  | gerund                      | pron.  | pronoun                         |
| impf. | imperfect tense             | sing.  | singular                        |
| impv. | imperative mood             | TP.    | <i>tatpuruṣa (vyadhikaraṇa)</i> |
| ind.  | indeclinable                | voc.   | vocative case                   |
| inf.  | infinitive mood             |        |                                 |

## Explanation of Grammatical Terms

### NOUN CASES / VIBHAKTI-S (“separations, divisions”)

| English Term | Sanskrit Term   | Usage  |
|--------------|---|--|
| Ablative     | <i>pañcamī</i> (“5 <sup>th</sup> ”) or <i>apādāna</i> (“taking away, giving away”)              | “From” (and occasionally “than”) the noun.   |
| Accusative   | <i>dvitīya</i> (“2 <sup>nd</sup> ”) or <i>karman</i> (“action; object”)                         | Identifies the object.   |
| Dative       | <i>caturthī</i> (“4 <sup>th</sup> ”) or <i>sampradāna</i> (“giving over completely, bestowing”) | “For”, “to” (the indirect object).   |
| Genitive     | <i>ṣaṣṭhi</i> (“6 <sup>th</sup> ”) or <i>sambandha</i> (“binding together”)                     | “Of” the noun.   |
| Instrumental | <i>tṛtīya</i> (“3 <sup>rd</sup> ”) or <i>karāṇa</i> (“doing, making, acting”)                   | “By” or “with” the noun (in either the instrumental sense or in the sense of accompaniment). |
| Locative     | <i>saptamī</i> (“7 <sup>th</sup> ”) or <i>adhikarāṇa</i> (“location”; lit. “over-making”)       | Expresses location: “in”, “on”, “at”, etc. the noun.   |
| Nominative   | <i>prathamā</i> (“1 <sup>st</sup> ”) or <i>kartā</i> (“doer, maker, agent”)                     | Identifies the subject.  |
| Vocative     | <i>saṃbodhana</i> (“awaking, arousing; calling to”)   | Identifies the addressee.  |

**PARTICIPLES / KṚDANTA-S (“ending in *kṛt-s*”)<sup>2</sup>**

| English Term  | Sanskrit Term  | Usage  |
|---|--|--|
| Future active participle                              | <i>bhaviṣyatkāle kṛdanta</i> (“participle in future time”)   | E.g., “The <b>about-to-remember</b> man asked a question.”   |
| Future passive participle (a.k.a. gerundive)          | <i>kṛtya</i> (“to-be-done”)  | This implies ought.<br>E.g., “The words are <b>to-be-remembered</b> ” (i.e., “The words ought to be remembered”).  |
| Gerund (a.k.a. indeclinable participle or absolutive) | <i>ktvānta</i> (“ending in <i>tvā</i> ”) / <i>lyabanta</i> (“ending in <i>ya</i> ”)  | This signals an action that was completed before some other event. Gerunds are always used with a verb.<br>E.g., “ <b>Having remembered</b> , Rama went to the forest” or, “ <b>After remembering</b> , Rama went to the forest.”  |
| Past active participle and perfect active participle  | Past active participle (a.k.a. perfect active participle):<br><i>ktavatu</i> (“ending in <i>tavat</i> ”)<br><br>Perfect active-P participle:<br><i>kvasu</i> (“ending in <i>vas</i> ”)<br><br>Perfect active-Ā participle:<br><i>kānac</i> (“ending in <i>āna</i> ”) | These are adjectives:<br>E.g., “The <b>arisen</b> demon walked”, “ <b>Having-remembered</b> Rama arrived.”<br>Some authors suggest these be used as simple past tense verbs when there is no verb present in the sentence:<br>E.g., “The demon <b>arose</b> ”; “Rama <b>remembered</b> .”<br>However, this is not necessary if a verbal form of “to be” is taken as implied:<br>E.g., “The demon (is) <b>arisen</b> ”; “Rama (is) <b>having-remembered</b> ”. <sup>3</sup> |
| Past passive participle                               | <i>bhūte kṛdanta</i> (“participle in the past”)  | The usage is the same as above, except in a passive sense:<br>E.g., “The <b>arisen</b> demon walked”; “ <b>Remembered</b> Rama arrived”.   |
| Present active participle                             | <i>vartamāne kṛdanta kartari prayoga</i> (“participle in the present, active construction”)  | Like the gerund, this is always used with a verb. It differs in that it is more imperfective—i.e., it refers to an action that is in progress at the time of the verb.<br>E.g., “ <b>Remembering</b> Rama went to the forest.”   |

<sup>2</sup> Participles can be used adjectivally without nouns, as nouns can be implied. E.g., “The remembered [one] arrived.”

<sup>3</sup> The more eloquent “Rama (is) remembered” would not be acceptable here, as this would imply a passive sense (i.e. that Rama is being remembered). Perhaps the English present perfect tense (“Rama has remembered”) is a suitable translation in these cases.

|                            |   |   |
|----------------------------|---|---|
| Present passive participle | <i>vartmāne kṛdanta karmaṇi prayoga</i> (“participle in the present, passive construction”) | Like the present active participle, this expresses simultaneous activity, but in a passive sense:<br>E.g., “ <b>Being-remembered</b> Rama went to the forest”; or simply, “ <b>Remembered</b> Rama went to the forest.” |
|----------------------------|---|---|



## VERB TENSES / KĀLA-S (“times”)

| English Term                                | Sanskrit Term  | Usage  |
|---|--|--|
| Aorist                                      | <i>adyatana-bhūta</i> (“of today past”)<br>Pāṇini’s term: <i>luṅ</i>             | Indicates an action that has recently been completed. <sup>4</sup><br>E.g., “The horse <b>spoke</b> this morning.”   |
| Imperfect                                   | <i>anadyatana-bhūta</i> (“not of today past”)<br>Pāṇini’s term: <i>laṅ</i>       | Indicates an action that was not performed today and was witnessed by the speaker. <sup>4</sup><br>E.g., “The horse <b>spoke</b> a year ago.”  |
| Perfect (a.k.a. distant past tense)         | <i>parokṣa-bhūta</i> (“beyond the eye past”)<br>Pāṇini’s term: <i>liṭ</i>        | Indicates an action that was not performed today and was not witnessed by the speaker. <sup>4</sup><br>E.g., “He says that the horse <b>spoke</b> a year ago;” or “He said that the horse <b>had spoken</b> a year ago.” |
| Periphrastic future (a.k.a. distant future) | <i>anadyatana-bhaviṣyat</i> (“not of today future”)<br>Pāṇini’s term: <i>luṭ</i> | Refers to an event in the distant future. It has a sense of certainty.<br>E.g., “When I journey beneath the earth, the horse <b>will</b> (certainly) <b>speak</b> .”   |
| Present indicative                          | <i>vartamāna</i> (“present”)<br>Pāṇini’s term: <i>laṭ</i>                        | Used like the English present tense.<br>E.g., “The horse <b>speaks</b> .”  |
| Simple future                               | <i>sāmānya-bhaviṣyat</i> (“general future”)<br>Pāṇini’s term: <i>liṭ</i>         | Refers to a future event that is contiguous with present time. It has a sense of likelihood.<br>E.g., “The horse <b>will</b> (likely) <b>speak</b> any minute now.”  |

<sup>4</sup> In actual usage, the distinction between the aorist, imperfect, and perfect is not generally maintained.

### VERB VOICES / PADA-S (“words”; lit. “steps”)

| English Term | Sanskrit Term                            | Usage  |
|--------------|--|--|
| Active voice | <i>parasmaipada</i> (“word for another”) | Describes verbs of activity and verbs used with an object.   |
| Middle voice | <i>ātmanepada</i> (“word for the self”)  | Generally describes reflexive verbs, but this distinction is not strict— <i>ātmanepada</i> verbs can take external objects, too. |

Note: Some verbs always take the *parasmaipada* endings, some always take the *ātmanepada* endings, and some—called *ubhayapada* verbs—can occur in both forms. In the case of *ubhayapada* verbs, I simply indicated which ending was taken in each particular occurrence.

**VERB MOODS (a.k.a. MODES) / ARTHA-S (“purposes”, “aims”)**

| English Term                                       | Sanskrit Term   | Usage  |
|--|---|--|
| Benedictive  | <i>āśīr</i> (“blessing, benediction; prayer”)<br>Pāṇini’s term: <i>liñ</i>                  | Used for uttering blessings or prayers.<br>E.g., “ <b>May</b> she <b>slay</b> the demon.”  |
| Conditional  | <i>atipatti</i> (“going beyond”)/ <i>saṃketa</i> (“condition”)<br>Pāṇini’s term: <i>lṛñ</i> | Used for hypotheses or situations contrary to fact. It expresses a desire to have done things differently in the past.<br>E.g., “If she <b>had slain</b> the demon, it <b>would not have arisen.</b> ”   |
| Imperative   | <i>ājñā</i> (“order, command”)<br>Pāṇini’s term: <i>loṭ</i>                                 | Indicates that the verb is a command.<br>E.g., “ <b>Slay</b> the demon!”   |
| Injunctive   | This is a usage made of the aorist ( <i>luñ</i> ).  | In Vedic, the injunctive expresses intentions (“I will slay the demon”), imperatives (“Slay the demon!”), and wishes (“Let her slay the demon”). In Classical Sanskrit, it functions as a negative imperative, being used with the prohibitive particle <i>mā</i> .<br>E.g., “ <b>Do not slay</b> the demon!”          |
| Optative (a.k.a. potential) (includes benedictive) | <i>vidhi</i> (“rule, injunction”)<br>Pāṇini’s term: <i>liñ</i> <sup>5</sup>                 | The optative can be used for prescription (“should, ought”) or possibilities (“might, may”).<br>E.g., “She <b>ought to slay</b> the demon”; “She <b>might slay</b> the demon.”<br><br>The benedictive ( <i>āśīr liñ</i> ) is used for uttering blessings or prayers.<br>E.g., “ <b>May</b> she <b>slay</b> the demon.” |
| Subjunctive  | <i>āśīḥ</i> (“prayer, wish, blessing”)<br>Pāṇini’s term: <i>leṭ</i>                         | Used in older Sanskrit, the subjunctive has a variety of functions including the requisition and the expression of wishes.<br>E.g., “I wish <b>that</b> she <b>would slay</b> the demon”; “I request <b>that</b> she <b>slay</b> the demon.”   |

<sup>5</sup> The benedictive and optative are both called *liñ* by Pāṇini because they generally function in the same way.

## SECONDARY CONJUGATIONS / DHĀTU VṚTTI-S (“root modes”)

| English Term | Sanskrit Term                             | Usage  |
|--------------|---|--|
| Causative    | <i>ñijanta</i> (“ending in <i>ñic</i> ”)  | Indicates that someone is being caused to do the action.   |
| Denominative | <i>nāmadhātu</i> (“noun-root”)            | Derives verbs from nouns. Generally means “becomes X”, “acts like X”, “turns (something else) into X”, or “treats as X”. |
| Desiderative | <i>sannanta</i> (“ending in <i>san</i> ”) | Indicates that someone desires to do the action.   |
| Intensive    | <i>yañanta</i> (“ending in <i>yañ</i> ”)  | Indicates that the action is repeated or performed with intensity.   |

## COMPOUNDS / SAMĀSA-S (“throwing together”)

| Term  | Usage  |
|---|--|
| <i>avyayībhāva</i> (“indeclinable state”)   | This functions as an adverb, with an indeclinable as the prior member and a nominal stem as the latter.<br>E.g., “ <b>every-day</b> ”, “ <b>with-anger</b> ”, “ <b>as-long-as-a-year</b> ”.  |
| <i>bahuvrīhi</i> (“much-rice”) <sup>6</sup>   | This is an application of other compounds: The last member loses its independence and the compound as a whole qualifies some noun outside the compound, which is often implicit.<br>E.g., “I approached <b>Much-Rice</b> ” (i.e., “I approached the man who has much rice”).   |
| <i>dvandva</i> (“pair”)   | A list of nouns that would ordinarily be connected by “and” or “or”.<br>E.g., “ <b>mother-father</b> ” (i.e., “mother and father”).  |
| <i>tatpuruṣa</i> (“his person”) <sup>6</sup> :<br><i>vyadhikaraṇa</i> (“different case”) and <i>karmadhāraya</i> (“action bearing”) | A compound in which the last member is qualified by the prior members while remaining independent of them.<br>In a <i>vyadhikaraṇa tatpuruṣa</i> compound, the prior member is in a different case than the last when the compound is dissolved: e.g., “ <b>god-son</b> ” (i.e., “son of the god”).<br>In the <i>karmadhāraya tatpuruṣa</i> compound, the members are in the same case. Often, the former member(s) describes the last (e.g., “ <b>small-man</b> ”), but it can also be equated to it (e.g., “ <b>king-man</b> ” – i.e., “the man is the king”). |

<sup>6</sup> The name of the compound is an example of it.

### 1.1.1

*ātmā vā idameka evāgra āsīnnānyatkiṃcana miṣat*

**The self, indeed, is this, one only, the first;  
no other blinking one whatsoever was  
present.**

*ātmā* (m. nom. sing. *ātman*; from *van*, *vat*, or *vā*): the self.

*vā* (ind.): or; as, like; just, even, indeed; however.

*idam* (n. nom. sing. pron. *idam*): this.

*ekaḥ* (m. nom. sing. *eka*): one; alone, solitary, single.

*eva* (ind.): so, indeed, truly, only.

*agraḥ* (m. nom. sing. *agra*): foremost, anterior, first, chief, best.

*āsīt* (3<sup>rd</sup> sing. impf. P. *vas*): was, existed, was present.

*na* (ind.): not.

*anyat* (n. nom. sing. pron. *anya*): other, another.

*kiṃcana*: whatever, whatsoever, however.

*kim* (n. nom. sing. *kim*): what? how?

*cana* (ind.): makes preceding interrogative indefinite.

*miṣat* (n. acc. sing. *miṣat*; pres. p. *vmiṣ*): blinking (one).

*sa īkṣata lokānu sṛjā iti*

**He thought, “Now, let me send out the  
worlds.”**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*īkṣata* (3<sup>rd</sup> sing. impf. *Ā. vīkṣ*<sup>7</sup>): saw, beheld; thought.

*lokān* (m. acc. pl. *loka*): the worlds.

*nu* (ind.): now, still, just, indeed, surely.

*sṛjai* (1<sup>st</sup> sing. imperative P. *vsṛj*): let me release, let me cast, let me emit.

*iti* (ind.): thus; an indication that the previous words were said or thought.

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<sup>7</sup> The augment has been omitted.

### 1.1.2

*sa imāṃllokānasṛjata*

**He sent out these worlds:**

*ambho marīcīrmaramāpo'do'mbhaḥ pareṇa  
divaṃ dyauḥ pratiṣṭhāntarikṣaṃ marīcayaḥ  
pṛthivī maro yā adhastāta āpaḥ*

**The celestial water, the specks of light, death, the waters. There, the celestial water; beyond, the sky. The sky, the support; the intermediate space, the specks of light; the earth, death; whatever is casting up from below, the waters.**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.

*imān* (m. acc. pl. pron. *idam*): these.

*lokān* (m. acc. pl. *loka*): worlds, wide spaces, places; countries.

*asṛjata* (3<sup>rd</sup> impf. P. *Ṛsṛj*): released, created, cast, emitted.

*ambhaḥ* (n. acc. sing. *ambhas*): water, the celestial water; power.

*marīcīḥ* (f. acc. pl. *marīcī*): particles of light, shining specks in the air; rays of light.

*maram* (mn. acc. *mara*): dying, death; the world of death (i.e. the earth).

*āpaḥ* (f. nom. pl. *ap*): waters, airs, intermediate regions.

*adaḥ* (ind.): there.<sup>8</sup>

*ambhaḥ* (n. nom. sing. *ambhas*): water, the celestial water; power.

*pareṇa* (ind.): further, beyond, past.

*divam* (n. nom. sing. *diva*): heaven, sky; day.

*dyaus* (mf. nom. sing. *div*): heaven, sky.

*pratiṣṭhā* (f. nom. sing. *pratiṣṭhā*): steadfast; resting place, ground, base, foundation, support; dwelling, house.

*antarikṣam* (n. nom. sing. *antarikṣa*; possibly from *antar vīkṣ*<sup>9</sup>): the intermediate space between heaven and earth, the atmosphere, the sky, air.

*marīcayaḥ* (mf. nom. pl. *marīci*): particles of light, shining specks in the air; rays of light.

*pṛthivī* (f. nom. sing. *pṛthivī*): the earth, the world; land, ground, soil; lit. “the spacious” or “the broad”.

*maraḥ* (m. nom. sing. *mara*): dying, death; the world of death.

*yāḥ* (f. nom. pl. relative pron. *yad*): who, which, what; whichever, whatever.

*adhastāt* (ind.): from below.

*taḥ* (n. nom. sing. *tas*): throwing, casting up.

*āpaḥ* (f. nom. pl. *ap*): waters, airs, intermediate regions.

<sup>8</sup> Alternately: *adaḥ* (3<sup>rd</sup> sing. ipf. *Ṛdā*): burst, split open; tore asunder, divided.

<sup>9</sup> Therefore a possible literal rendering is “seeing within” or “seeing between”.

### 1.1.3

*sa īkṣateme nu lokā lokapālānnu sṛjā iti*

**He thought, “These are now worlds. Now, let me send out world-protectors.”**

*saḥ* (m. nom. sing. pron. *tad*): he, that.

*īkṣata* (3<sup>rd</sup> sing. impf. Ā.  $\sqrt{\text{īkṣ}}$ <sup>10</sup>): saw, beheld; thought.

*ime* (m. nom. pl. pron. *idam*): these, these here; present.

*nu* (ind.): now, still, just, at once; now then; indeed, certainly.

*lokāḥ* (m. nom. pl. *loka*): the worlds, wide spaces, places; countries.

*lokapālān* (m. acc. pl. *loka-pāla*, TP. comp.): world-protectors.

*loka* (grammar not specified): the world, of the world, etc.

*pālān* (m. acc. pl. *pāla*): guards, protectors, keepers.

*nu* (ind.): now, still, just, at once; now then; indeed, certainly.

*sṛjai* (1<sup>st</sup> sing. impv. P.  $\sqrt{\text{sṛj}}$ ): let me release, let me cast, let me emit, let me create.

*iti* (ind.): thus; an indication that the previous words were said or thought.

*so'dbhya eva puruṣam  
samuddhṛtyāmūrchayat*

**He, having raised up, indeed, Purusha from the waters, expanded.**

*saḥ* (m. nom. sing. pron. *tad*): he, that.

*adbhyaḥ* (f. dat./abl. pl. *ap*): for the waters; from the waters.

*eva* (ind.): so, indeed, truly, only.

*puruṣam* (m. acc. sing. *puruṣa*): man, person; Purusha, the primeval being who is the source of the universe.

*samuddhṛtya* (ger. *sam ud ṽhr*): having completely drawn out; having destroyed; having rescued; having raised up.

*amūrchayat* (3<sup>rd</sup> sing. impf. P.  $\sqrt{\text{murch}}$ ): became solid, thickened, congealed, expanded, increased, grew; filled, pervaded, penetrated, spread over.

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<sup>10</sup> The augment has been omitted.



1.1.4

*tamabhyatapatasyābhitaptasya mukhaṃ  
nirabhidyaṭa yathāṅḍaṃ  
mukhādvāgvāco'gnirnāsike nirabhidyetāṃ  
nāsikābhyāṃ prāṇaḥ  
prāṇādvāyurakṣiṇī nirabhidyetāmakṣibhyāṃ  
cakṣuścakṣuṣa ādityaḥ karṇau  
nirabhidyetāṃ karṇābhyāṃ śrotraṃ  
śrotrāddīśastvaṅnirabhidyaṭa tvaco lomāni  
lomabhya oṣadhivanaspatayo hṛdayaṃ  
nirabhidyaṭa hṛdyānmano  
manasaścandramā nābhīrṇirabhidyaṭa  
nābhya apāno'pānānmṛtyuḥ śīsnaṃ  
nirabhidyaṭa śīsnaḍreto retasa āpaḥ*

**He scorched him. The mouth of the scorched one split asunder like an egg: from the mouth, speech; from speech, fire. The nostrils split asunder: from the nostrils, life-breath; from life-breath, wind. The eyes split asunder: from the eyes, seeing; from seeing, the sun. The ears split asunder: from the ears, hearing; from hearing, the four directions. The skin split asunder: from the skin, body hair; from body hair, herbs and trees. The heart split asunder: from the heart, the mind; from the mind, the moon. The navel split asunder: from the navel, the down-breath; from the down-breath, death. The penis split asunder: from the penis, semen; from semen, waters.**

*tam* (m. acc. sing. pron. *tad*): him.  
*abhyatapat* (3<sup>rd</sup> sing. impf. *abhi vtap*): irradiated with heat, heated; pained, distressed.  
*tasya* (mn. gen. sing. pron. *tad*): of that, its.  
*abhitaptasya* (mn. gen. sing. *abhitapta*; past pass. p. *abhi vtap*): of the scorched one, of the burnt one.  
*mukhaṃ* (n. nom. sing. *mukha*): the mouth, the face.  
*nirabhidyaṭa* (3<sup>rd</sup> sing. impf. *nir vbhid*): cleft, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.  
*yathā* (ind.): that, as, as if, like, how.  
*aṅḍaṃ* (n. nom. sing. *aṅḍa*): egg, testicle, scrotum.  
*mukhāt* (n. abl. sing. *mukha*): from the mouth, from the face.  
*vāk* (f. nom. sing. *vāc*): speech, word.  
*vācaḥ* (f. abl. sing. *vāc*): from speech.  
*agniḥ* (m. nom. sing. *agni*; from *vag*): Agni.  
*nāsike* (f. nom. du. *āsika*): nostrils.  
*nirabhidyetām* (3<sup>rd</sup> du. impf. *nir vbhid*): cleft asunder, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.  
*nāsikābhyām* (mf. abl. *nāsika*): from the nostrils.  
*prāṇaḥ* (m. nom. sing. *prāṇa*): life-breath, vitality.  
*prāṇāt* (m. abl. sing. *prāṇa*): from life-breath, vitality.  
*vāyuh* (m. nom. sing. *vāyu*; from *vā*): wind, Vayu.  
*akṣiṇī* (n. nom. du. *akṣi*): the eyes.  
*nirabhidyetām* (3<sup>rd</sup> du. impf. *nir vbhid*): cleft, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.  
*akṣibhyām* (n. abl. du. *akṣi*): from the eyes.  
*cakṣuh* (n. nom. sing. *cakṣus*; from *vcakṣ*): eye, seeing.  
*cakṣuṣaḥ* (n. abl. sing. *cakṣus*; from *vcakṣ*): from the eye, from seeing.

*ādityaḥ* (m. nom. sing. *āditya*): Surya, the sun.<sup>11</sup>

*karṇau* (m. nom. du. *karṇa*): the ears.

*nirabhidyētām* (3<sup>rd</sup> du. impf. *nir vbhid*): cleft, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.

*karṇābhyām* (m. abl. du. *karṇa*): from the ears.

*śrotram* (n. nom. sing. *śrotra*; from *√śru*): hearing.

*śrotrāt* (n. abl. sing. *śrotra*): from hearing.

*dīśaḥ* (f. nom. pl. *dīś*): the quarters, the four directions, the regions.

*tvak* (f. nom. sing. *tvac*): the skin.

*nirabhidyata* (3<sup>rd</sup> sing. impf. *nir vbhid*): cleft, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.

*tvacaḥ* (f. abl. sing. *tvac*): from the skin.

*lomāni* (n. nom. pl. *loman*): body hair.

*lomabhyaḥ* (n. abl. pl. *loman*): from the body hair.

*oṣadhivanaspatayaḥ* (m. nom. pl. *oṣadhivanaspati*): herbs and trees.

*hṛdayam* (n. nom. sing. *hṛdaya*): the heart, the soul.

*nirabhidyata* (3<sup>rd</sup> sing. impf. *nir vbhid*): cleft, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.

*hṛdyāt* (mn. abl. sing. *hṛdya*): from the heart, from the soul.

*manaḥ* (n. nom. sing. *manas*): mind.

*manasaḥ* (n. abl. sing. *manas*): from the mind.

*candramāḥ* (m. nom. sing. *candramas*): the moon.

*nābhiḥ* (mf. nom. sing. *nābhi*): the navel.

*nirabhidyata* (3<sup>rd</sup> sing. impf. *nir vbhid*): cleft asunder, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.

*nābhyāḥ* (f. abl. sing. *nābhi*): from the navel.

*apānaḥ* (m. nom. sing. *apāna*): that of the five vital airs which goes downwards and out at the anus.

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<sup>11</sup> Āditya literally means “coming from Aditi”; i.e. a child of Aditi.

*apānāt* (m. abl. sing. *apāna*): from that of the five vital airs which goes downwards and out at the anus.

*mṛtyuḥ* (mf. nom. sing. *mṛtyu*): death, dying.

*śíśnam* (mn. nom. sing. *śíśna*): the penis; lit. poss. "the piercer".

*nirabhidyata* (3<sup>rd</sup> sing. impf. *nir √bhid*): cleft asunder, split asunder, divided, opened, pierced, hurt, destroyed; penetrated, discovered.

*śíśnat* (mn. abl. sing. *śíśna*): from the penis.

*retaḥ* (n. nom. sing. *retas*): flow, stream; semen.

*retasaḥ* (n. nom. sing. *retas*): from the flow, stream; from the semen.

*āpaḥ* (f. nom. pl. *ap*): waters, airs, intermediate regions.

### 1.2.1

*tā etā devatāḥ sṛṣṭā asminmahatyaṛṇave  
prāpatan  
tamaśanāyāpipāsābhyāmanvavārjat*

**Those divinities, sent out, fell upon this  
great foaming sea. It was afflicted with  
hunger and thirst.**

*tāḥ* (f. nom. pl. pron. *tad*): they, those.  
*etāḥ* (f. nom. pl. pron. *etad*): these.  
*devatāḥ* (f. nom. pl. *devatā*): divinities.  
*sṛṣṭā* (f. nom. sing. *sṛṣṭā*; past pass. p. *vsrj*): let  
go, discharged, thrown; given up,  
abandoned; brought forth, created.  
*asmin* (m. loc. pron. *idam*): in/on this.  
*mahati* (m. loc. sing. *mahat*): in/on the great,  
large, important.  
*aṛṇave* (m. loc. sing. *aṛṇava*): in/on the wave,  
flood, foaming sea.  
*prāpatan* (3<sup>rd</sup> pl. impf. P. *pra vpat*): flew away,  
fell upon, fell from, lost.  
*tam* (m. acc. sing. *tad*): it, that; him.  
*aśanāyāpipāsābhyām* (f. ins. du. *aśanāyā-  
pipāsā*, DV. comp.): with/by hunger and  
thirst.  
*aśanāyā* (grammar not specified): hunger.  
*pipāsābhyām* (f. du. ins. *pipāsā*): with/by  
thirst.  
*anvavārjat* (3<sup>rd</sup> sing. impf. *anvavārj*; from *anu  
ava varj*): caused to go after; afflicted  
with.

*tā enamabruvannāyatanaṃ naḥ prajānīhi  
yasminpratiṣṭhitā annamadāmeti*

**They said to him, “Make known to us a  
resting-place, in which, stationed, we may  
eat food.”**

*tāḥ* (f. nom. pl. pron. *tad*): they, those.  
*enam* (m. acc. sing. pron. *etad*): him.  
*abruvan* (3<sup>rd</sup> pl. impf. *vbrū*): spoke, said, told.  
*āyatanaṃ* (n. acc. sing. *ā yatana*): resting-  
place, support, seat, home.  
*naḥ* (acc./dat./abl. pl. *asmad*): us, for us, from  
us.  
*prajānīhi* (2<sup>nd</sup> sing. impv. *pra vjñā*): know,  
understand, distinguish, find out, discover,  
show, point out.  
*yasmin* (mn. loc. sing. pron. *yad*): in which, in  
whom.  
*pratiṣṭhitāḥ* (mf. nom. pl. *pratiṣṭhitā*; past  
pass. p. *prati vsthā*): stationed, placed,  
situated in, abiding in, fixed, rooted,  
founded, established.  
*annam* (n. nom. sing. *anna*; past pass. p. *vad*):  
food; lit. the eaten.  
*adāma* (1<sup>st</sup> pl. impv. P. *vad*): let us eat.  
*iti* (ind.): thus; an indication that the previous  
words were said or thought.

### 1.2.2

*tābhyo gāmāyattā abruvanna vai  
no'yamalamiti*

**For them an ox was fetched. They said,  
“Verily, for us this is not enough.”**

*tābhyah* (f. dat./abl. pl. pron. *tad*): for them,  
from them.

*gām* (m. acc. sing. *go*): an ox.

*ānayāt* (3<sup>rd</sup> sing impf. *ānī*; from *ā vnī*): led  
towards, brought, carried to, fetched.

*tāḥ* (f. nom. pl. pron. *tad*): they, them.

*abruvan* (3<sup>rd</sup> pl. impf. *vbrū*): spoke, said, told.

*na* (ind.): no, not, nor, neither.

*vai* (ind.): a particle of emphasis.

*naḥ* (acc./dat./gen. pl. *asmad*): us, to us; for  
us; of us, our.

*ayam* (m. nom. sing. *idam*): this.

*alam* (ind.): enough, sufficient, adequate.

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*tābhyo'śvamāyattā abruvanna vai  
no'yamalamiti*

**For them a horse was fetched. They said,  
“Verily, for us this is not enough.”**

*tābhyah* (f. dat./abl. pl. pron. *tad*): for them,  
from them.

*aśvam* (m. acc. sing. *aśva*): horse, stallion.

*ānayāt* (3<sup>rd</sup> sing impf. *ānī*; from *ā vnī*): led  
towards, brought, carried to, fetched.

*tāḥ* (f. nom. pl. pron. *tad*): they, them.

*abruvan* (3<sup>rd</sup> pl. impf. *vbrū*): spoke, said, told.

*na* (ind.): no, not, nor, neither.

*vai* (ind.): a particle of emphasis.

*naḥ* (acc./dat./gen. pl. *asmad*): us, to us; for  
us; of us, our.

*ayam* (m. nom. sing. *idam*): this.

*alam* (ind.): enough, sufficient, adequate.

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

### 1.2.3

*tābhyaḥ puruṣamānayatā abruvan sukṛtam  
bateti puruṣo vāva sukṛtam*

**For them a person was fetched. They said,  
“Well-done! Oh!” A person, indeed, is well-  
done.**

*tābhyaḥ* (f. dat./abl. pl. pron. *tad*): for them,  
from them.

*puruṣam* (m. acc. sing. *puruṣa*): man,  
person; Puruṣa, the primeval being  
who is the source of the universe.

*ānayat* (3<sup>rd</sup> sing impf. *ā vñī*): led towards,  
brought, carried to, fetched.

*tāḥ* (f. nom. pl. pron. *tad*): they.

*abruvan* (3<sup>rd</sup> pl. impf. *vbrū*): spoke, said, told.

*sukṛtam* (n nom. sing. *sukṛta*; past pass. p. *su  
vkṛt*): doing good, benevolent, virtuous;  
fortunate; skilful; lit. “well-made, well-  
done”.

*bata* (ind.): oh! alas!

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*puruṣaḥ* (m. nom. sing. *puruṣa*): man, person;  
Puruṣa, the primeval being who is  
the source of the universe.

*vāva* (ind.): just, indeed, even.

*sukṛtam* (n. nom. sing. *sukṛta*; past pass. p. *su  
vkṛt*): doing good, benevolent, virtuous;  
fortunate; skilful; lit. “well-made, well-  
done.”

*tā abravīyathāyatanam praviśateti*

**They said, “Each into your own abode,  
enter!”**

*tāḥ* (f. nom. pl. pron. *tad*): they.

*abravīt* (3<sup>rd</sup> sing. impf. *vbrū*): spoke, said, told.

*yathāyatanam* (ind.): each in its own place or  
abode.

*praviśata* (2<sup>nd</sup> pl. impv. P. *pra vviś*): enter!

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

#### 1.2.4

*agnirvāgbhūtvā mukhaṃ prāviśadvāyuḥ  
prāṇo bhūtvā nāsike  
prāviśadādityaścakṣurbhūtvākṣiṇī  
prāviśaddiśaḥ śrotraṃ bhūtvā karṇau  
prāviśannoṣadhivanaspatayo lomāni bhūtvā  
tvacaṃprāviśaṃscandramā mano bhūtvā  
hrdayaṃ prāviśanmrtyurapāno bhūtvā  
nābhiṃ prāviśadāpo reto bhūtvā śiśnaṃ  
prāviśan*

**Fire, having become speech, entered the mouth. Wind, having become life-breath, entered the nostrils. The sun, having become seeing, entered the eye. The four directions, having become hearing, entered the ears. The herbs and trees, having become body hair, entered the skin. The moon, having become the mind, entered the heart. Death, having become the down-breath, entered the navel. Water, having become semen, entered the penis.**

*agniḥ* (m. nom. sing. *agni*; from *vag*): Agni.  
*vāk* (f. nom. sing. *vāc*; from *vvac*): speech, word.  
*bhūtvā* (ger. *√bhū*): having become.  
*mukham* (mn. acc. *mukha*): the mouth, face.  
*prāviśat* (3<sup>rd</sup> sing. impv. *prāviś*; from *pra vviś* or *pra ā vviś*): came to, resorted to; entered into.  
*vāyuḥ* (m. nom. sing. *vāyu*; from *√vā*): wind, Vayu.  
*prāṇaḥ* (m. nom. sing. *prāṇa*): life-breath, vitality.  
*bhūtvā* (ger. *√bhū*): having become.  
*nāsike* (f. acc. du. *nāsikā*): nostrils.  
*prāviśat* (3<sup>rd</sup> sing. impv. *prāviś*; from *pra vviś* or *pra ā vviś*): came to, resorted to; entered into.  
*ādityaḥ* (m. nom. sing. *āditya*): the sun, Surya.  
*cakṣuḥ* (n. acc. sing. *cakṣus*; from *√cakṣ*): eye, seeing.  
*bhūtvā* (ger. *√bhū*): having become.  
*akṣiṇī* (n. acc. du. *akṣi*): the eye.  
*prāviśat* (3<sup>rd</sup> sing. impv. *prāviś*; from *pra vviś* or *pra ā vviś*): came to, resorted to; entered into.  
*diśaḥ* (f. nom. pl. *diś*): the quarters, the four directions, the regions.  
*śrotraṃ* (n. nom. sing. *śrotra*; from *√śru*): hearing.  
*bhūtvā* (ger. *√bhū*): having become.  
*karṇau* (m. acc. du. *karṇa*): the ears.  
*prāviśan* (3<sup>rd</sup> pl. impv. *prāviś*; from *pra vviś* or *pra ā vviś*): came to, resorted to; entered into.  
*oṣadhivanaspatayaḥ* (m. nom. pl. *oṣadhivanaspati*): herbs and trees.  
*lomāni* (n. nom. pl. *loman*): body hair.  
*bhūtvā* (ger. *√bhū*): having become.  
*tvacam* (f. acc. sing. *tvac*; from *√tvac*): skin, hide; lit. “covering”.  
*prāviśan* (3<sup>rd</sup> pl. impv. *prāviś*; from *pra vviś* or *pra ā vviś*): came to, resorted to; entered into.  
*candramāḥ* (m. nom. sing. *candramas*): the moon.  
*manaḥ* (n. nom. sing. *manas*): mind.

*bhūtvā* (ger. *√bhū*): having become.  
*hṛdayam* (n. acc. sing. *hṛdaya*): the heart, the soul.  
*prāviśat* (3<sup>rd</sup> sing. impv. *prāviś*; from *pra √viś* or *pra ā √viś*): came to, resorted to; entered into.  
*mṛtyuḥ* (mf. nom. sing. *mṛtyu*; from *√mṛ*): death, dying.  
*apānaḥ* (m. nom. sing. *apāna*): from that of the five vital airs which goes downwards and out at the anus.  
*bhūtvā* (ger. *√bhū*): having become.  
*nābhim* (mf. acc. sing. *nābhi*; from *√nabh*): the navel.  
*prāviśat* (3<sup>rd</sup> sing. impv. *prāviś*; from *pra √viś* or *pra ā √viś*): came to, resorted to; entered into.  
*āpaḥ* (f. nom. pl. *ap*): waters, airs, intermediate regions.  
*retaḥ* (n. nom. sing. *retas*): flow, stream, current; seminal fluid, sperm.  
*bhūtvā* (ger. *√bhū*): having become.  
*śísnam* (n. nom. sing. *śísna*): the penis.  
*prāviśan* (3<sup>rd</sup> pl. impv. *prāviś*; from *pra √viś* or *pra ā √viś*): came to, resorted to; entered into.



1.2.5

*tamaśanāyāpipāse  
abrūtāmāvābhyāmabhiprajānīhīti te  
abravīdetāsveta vāṃ  
devatāsvābhajāmyetāsu bhāginyau karomīti*

**To him, hunger and thirst said, “For us, also forth-know.” To them, he said, “Go into these. To you, divinity not your own I apportion. In these, I make fortunate ones.”**

*tasmādyasyai kasyai ca devatāyai  
havirgrhyate  
bhāginyāvevāsyāmaśanāyāpipāse bhavataḥ*

**Therefore for whatever divinity an oblation is seized, co-heiresses, indeed, in this hunger and thirst become.**

*tam* (m. acc. sing. *tad*): him.  
*aśanāyāpipāsābhyām* (f. nom. du. *aśanāyā-pipāsā*, DV. comp.): hunger and thirst.  
*aśanāyā* (grammar not specified): desire of eating or consuming, hunger.  
*pipāsābhyām* (f. nom. du. *pipāsā*): thirst.  
*abrūtām* (3<sup>rd</sup> du. impf. *vbrū*): they spoke, said.  
*āvābhyām* (ins./dat./abl. du. pron. *asmad*): by us, with us; for us; from us.  
*api* (ind.): and, also, moreover, besides.  
*prajānīhi* (2<sup>nd</sup> sing. impv. *pra vjñā*): know, understand; find out, discover; lit. forth-know.  
*iti* (ind.): thus; an indication that the previous words were said or thought.  
*te* (f. acc. du. *tad*): them, to them.  
*abravīt* (3<sup>rd</sup> sing. impf. *vbrū*): spoke, said, told.  
*etāsu* (f. loc. pl. pron. *etad*): in these, into these.  
*eta* (2<sup>nd</sup> pl. impv. *ve*; from *ā vi*): come towards! go near!  
*vām* (acc./dat./gen. du. *yusmad*): you, for you, of you, your.  
*devatā* (f. nom. sing. *devatā*): godhead, divinity; idol.  
*asvā* (f. nom. sing. *a svā*): not one’s own, not your own, not their own.  
*bhajāmi* (1<sup>st</sup> sing. pres. indic. P. *vbhaj*): I divide, I distribute, I allot, I apportion.  
*etāsu* (f. loc. pl. pron. *etad*): in these.  
*bhaginyau* (f. nom./acc. du. *bhaginī*): prosperous, happy, fortunate, perfect, splended, glorious (ones).  
*karomi* (1<sup>st</sup> sing. pres. indic. P. *vkṛ*): (I) do, make, perform.  
*iti* (ind.): thus; an indication that the previous words were said or thought.

*tasmāt* (ind.): therefore.  
*yasyai kasyai ca* (expression in dat. sing.): for whatever.  
*devatāyai* (f. dat. sing. *devatā*): for the godhead, divinity; for the idol.  
*havirḥ* (n. nom. sing. *havis*): an oblation or burnt offering.

*grhyate* (3<sup>rd</sup> sing. pres. pass. P. *√grah*): is seized, is taken, is caught, is received.

*bhāginī* (f. nom./acc. du. *bhāginī*): co-heiresses, entitled ones.

*eva* (ind.): so, indeed, truly, only.

*asyām* (f. loc. sing. pron. *idam*): in this.

*aśanāyāpipāse* (f. nom. du. *aśanāyā-pipāse*, DV. comp.): hunger-and-thirst

*aśanāyā* (grammar not specified; or f. nom. sing.): hunger.

*pipāse* (f. nom. du.): thirst.

*bhavataḥ* (3<sup>rd</sup> du. pres. indic. P. *√bhū*): are, become.

### 1.3.1

*sa īkṣateme nu lokāśca  
lokapālāścānnamebhyaḥ sṛjā iti*

**He thought, “Now then, these worlds and world-protectors and food: from these, let me send out.”**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*īkṣata* (3<sup>rd</sup> sing. impf. *Ā. Vīkṣ*<sup>12</sup>): saw, beheld; thought.  
*ime* (m. nom. pl. pron. *idam*): these, these here; present.  
*nu* (ind.): now, still, just, at once; now then; indeed, certainly, surely.  
*lokāḥ* (m. nom. pl. *loka*): the worlds, wide spaces, places; countries.  
*ca* (ind.): and.  
*lokapālāḥ* (m. nom. pl. *loka-pāla*, TP. comp.): world-protectors.  
*loka* (grammar not specified): the world, from the world, in the world, of the world, etc.  
*pālāḥ* (m. nom. pl. *pāla*): guards, protectors, keepers.  
*ca* (ind.): and.  
*annam* (n. nom. sing. *anna*; past pass. p. *vad*): food; lit. the eaten.  
*ebhyaḥ* (mn. dat./abl. pl. *idam*): for these, from these.  
*sṛjāi* (1<sup>st</sup> sing. impv. *vsṛj*): let me release, let me cast, let me emit, let me create.  
*iti* (ind.): thus; an indication that the previous words were said or thought.

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<sup>12</sup> The augment has been omitted.

### 1.3.2

*so'po'bhyatapattābhyo'bhitaptābhyo  
mūrtirajāyata*

**It heated the waters; from those scorched  
ones, a solid body was born.**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*āpaḥ* (f. nom. pl. *ap*): waters, airs,  
intermediate regions.  
*abhyatapāt* (3<sup>rd</sup> sing. impf. *abhi vtap*): heated;  
pained.  
*tābhyaḥ* (f. dat./abl pl. pron. *tad*): for them;  
from them.  
*abhitaptābhyaḥ* (f. dat./abl. pl. *abhi tapta*):  
for the scorched, burnt; from the  
scorched, burnt.  
*mūrtiḥ* (f. nom. sing. *mūrti*): solid body,  
material form, embodiment,  
manifestation, form, appearance.  
*ajāyata* (3<sup>rd</sup> sing. impf. *vjan*): was born.

*yā vai sā mūrtirajāyatānnaṃ vai tat*

**That which, verily, was born as a solid body  
was food.**

*yāḥ* (f. nom. sing. pron. *yad*): who, which.  
*vai* (ind.): a particle of emphasis.  
*sā*: (f. nom. sing. pron. *tad*): she, that.  
*mūrtiḥ* (f. nom. sing. *mūrti*): solid body,  
material form, embodiment,  
manifestation, form, appearance.  
*ajāyata* (3<sup>rd</sup> sing. impf. *vjan*): was born.  
*annaṃ* (n. nom. sing. *anna*): food.  
*tat* (n. nom. pron. *tad*): it, that.

### 1.3.3

*tadenatsṛṣṭam*  
*parāñtyajighāṃsattadvācājidhrkṣat*  
*tannāśaknodvācā grahītum*

**This, sent out in the presence of the beyond, he wished to strike. He wished to grasp it with speech; he was not able to grasp it with speech.**

*sa yadhainadvācāgrahaiṣyadabhivyāhr̥tya*  
*haivāñnamatrapṣyat*

**Had he, indeed, grasped this with speech, having only spoken of food, indeed, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*enat* (n. acc. sing. pron. *idam*): this.  
*sṛṣṭam* (n. nom./acc. sing. *sṛṣṭa*; past pass. p. *ṽsṛj*): released, cast, emitted, created.  
*parāñti* (ind.): in the presence of the beyond.  
*para* (grammar not specified): far, distant remote, beyond.  
*anti* (ind.): before, in the presence of, near; within the proximity of, to.  
*ajighāṃsat* (3<sup>rd</sup> sing. past. desiderative P. *ṽhan*): wished to strike, smite, slay; to go, move; to touch, destroy.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*vācā* (f. ins. sing. *vāc*): with/by speech, language, sound, a word.  
*ajighr̥kṣat* (3<sup>rd</sup> sing. past. desiderative P. *ṽgrah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. *ṽśak*): was strong, powerful; was able, capable, competent.  
*vācā* (f. ins. sing. *vāc*): with/by speech, language, sound, a word.  
*grahītum* (infinitive *ṽgrah*): to seize, grasp.

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. acc. sing. pron. *yad*): which, whichever, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. *idam*): this, here.  
*vācā* (f. ins. sing. *vāc*): with/by speech, language, sound, a word.  
*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *ṽgrah*): had he grasped.  
*abhivyāhr̥tyaḥ* (m. nom. sing. *abhivyāhr̥tya*; ger. *abhi vi ā ṽhr̥*): having spoken; to be said; lit. “having carried over”.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *ṽtrp*): would have satisfied, would have been satisfied.

#### 1.3.4

*tatprāṇenājighṛkṣat tannāsaknotprāṇena  
grahītum sa  
yaddhainatprāṇenāgrahaiṣyadabhiprāṇya  
haivānnamatrapṣyat*

**He wished to grasp it with life-breath; he  
was not able to grasp it with life-breath.  
Had he, indeed, grasped it with life-breath,  
having only inhaled food, indeed, he would  
have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*prāṇena* (mn. ins. sing. *prāṇa*): with/by the  
life-breath.  
*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P.  
*√grah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. P. *√śak*): was strong,  
powerful; was able, capable, competent.  
*prāṇena* (mn. ins. sing. *prāṇa*): with/by the  
life-breath.  
*grahītum* (infinitive *√grah*): to seize, grasp.  
*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. nom./acc. sing. pron. *yad*): which,  
which, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. pron. *idam*): this, here.  
*prāṇena* (mn. ins. sing. *prāṇa*): with/by the  
life-breath.  
*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *√grah*): had he  
grasped.  
*abhiprāṇya* (ger. *abhi √prāṇ*): having  
breathed, having inhaled.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *√trp*): would have  
satisfied, would have been satisfied.

### 1.3.5

*taccakṣuṣājighṛkṣat tannāśaknoccakṣuṣā  
grahītum sa  
yaddhainaccakṣuṣāgrahaiṣyaddṛṣtvā  
haivānamatrapṣyat*

**He wished to grasp it with the eye; he was not able to grasp it with the eye. Had he, indeed, grasped it with the eye, having seen food, verily, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*cakṣuṣā* (m. ins. sing. *cakṣus*): seeing.  
*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P. *√grah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. P. *√śak*): was strong, powerful; was able, capable, competent.  
*cakṣuṣā* (m. ins. sing. *cakṣus*): seeing.  
*grahītum* (infinitive *√grah*): to seize, grasp.  
*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. nom./acc. sing. pron. *yad*): which, which, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. pron. *idam*): this, here.  
*cakṣuṣā* (m. ins. sing. *cakṣus*): with/by seeing.  
*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *√grah*): had he grasped.  
*dṛṣtvā* (ger. *√dṛś*): having seen.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *√trp*): would have satisfied, would have been satisfied.

### 1.3.6

*tacchrotreṇājighṛkṣat tannāśaknocchrotreṇa  
grahītum sa  
yaddhainacchrotreṇāgrahaiṣyacchrutvā  
haivānnamatrapṣyat*

**He wished to grasp it with the ear; he was not able to grasp it with the ear. Had he, indeed, grasped it with the hear, having heard food, verily, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*śrotreṇa* (n. ins. sing. *śrotra*): with/by the ear, hearing.  
*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P. *√grah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. P. *√śak*): was strong, powerful; was able, capable, competent.  
*śrotreṇa* (n. ins. sing. *śrotra*): with/by the ear, hearing.  
*grahītum* (infinitive *√grah*): to seize, grasp.  
*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. nom./acc. sing. pron. *yad*): which, which, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. pron. *idam*): this, here.  
*śrotreṇa* (n. ins. sing. *śrotra*): with/by the ear, hearing.  
*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *√grah*): had he grasped.  
*śrutvā* (ger. *√śru*): having heard.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *√trp*): would have satisfied, would have been satisfied.



### 1.3.7

*tattvacājighṛkṣat tannāśaknottvacā  
grahītuṃ sa yaddhainattvacāgrahaiṣyat  
sprṣṭvā haivānnamatrapṣyat*

**He wished to grasp it with the skin; he was not able to grasp it with the skin.  
Had he, indeed, grasped it with the skin, having touched food, verily, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*tvacā* (f. ins. sing. *tvac*): with/by skin.  
*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P. *vgrah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. P. *śak*): was strong, powerful; was able, capable, competent.  
*tvacā* (f. ins. sing. *tvac*): with/by skin.  
*grahītuṃ* (infinitive *vgrah*): to seize, grasp.  
*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. nom./acc. sing. pron. *yad*): which, which, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. pron. *idam*): this, here.  
*tvacā* (f. ins. sing. *tvac*): with/by skin.  
*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *vgrah*): had he grasped.  
*sprṣṭvā* (ger. *vspṛś*): having touched, felt.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *vtrp*): would have satisfied, would have been satisfied.

1.3.8

*tanmanasājighṛkṣat tannāsaknonmanasā  
grahītum sa  
yaddhainanmanasāgrahaiṣyaddhyātvā  
haivānnamatrapṣyat*

**He wished to grasp it with the mind; he was not able to grasp it with the mind. Had he, indeed, grasped it with the mind, having thought of food, verily, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*manasā* (n. ins. sing. *manas*): with/by the mind.

*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P. *√grah*): wished to seize, grasp.

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.

*āsaknot* (3<sup>rd</sup> sing. impf. P. *√śak*): was strong, powerful; was able, capable, competent.

*manasā* (n. ins. sing. *manas*): with/by the mind.

*grahītum* (infinitive *√grah*): to seize, grasp.

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.

*yat* (n. nom./acc. sing. pron. *yad*): which, which, what, whatever.

*ha* (ind.): indeed, assuredly, verily.

*enat* (n. acc. sing. pron. *idam*): this, here.

*manasā* (n. ins. sing. *manas*): with/by the mind.

*agrahaiṣyat* (3<sup>rd</sup> sing. cond. P. *√grah*): had he grasped.

*dhyātvā* (ger. *√dhyai*): having thought of, having imagined, having called to mind, having meditated on.

*ha* (ind.): indeed, assuredly, verily.

*eva* (ind.): so, indeed, truly, only.

*annam* (n. acc. sing. *anna*): food.

*atrapṣyat* (3<sup>rd</sup> sing. cond. P. *√trp*): would have satisfied, would have been satisfied.

1.3.9

*tacchiśnenājighṛkṣat tannāśaknocchiśnena  
grahītum sa  
yaddhainacchiśnenāgrahaiśyadvisṛjya  
haivānamatrapśyat*

**He wished to grasp it with the penis; he was not able to grasp it with the penis. Had he, indeed, grasped it with the penis, having shot out food, verily, he would have been satisfied.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*śiśnena* (mn. ins. sing. *śiśna*): the penis.  
*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P. *ṽgrah*): wished to seize, grasp.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*na* (ind.): not.  
*aśaknot* (3<sup>rd</sup> sing. impf. P. *ṽśak*): was strong, powerful; was able, capable, competent.  
*śiśnena* (mn. ins. sing. *śiśna*): the penis.  
*grahītum* (infinitive *ṽgrah*): to seize, grasp.  
*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*yat* (n. nom./acc. sing. pron. *yad*): which, which, what, whatever.  
*ha* (ind.): indeed, assuredly, verily.  
*enat* (n. acc. sing. pron. *idam*): this, here.  
*śiśnena* (mn. ins. sing. *śiśna*): the penis.  
*agrahaiśyat* (3<sup>rd</sup> sing. cond. P. *ṽgrah*): had he grasped.  
*visṛjya* (ger. *vi ṽsṛj*): having released, cast, shot, hurled, emitted.  
*ha* (ind.): indeed, assuredly, verily.  
*eva* (ind.): so, indeed, truly, only.  
*annam* (n. acc. sing. *anna*): food.  
*atrapśyat* (3<sup>rd</sup> sing. cond. P. *ṽtrp*): would have satisfied, would have been satisfied.

1.3.10

*tadapānenājjighṛkṣat tadāvayat saiṣo'nnasya  
graho yadvāyurannāyurvā eṣa yadvāyuh*

**He wished to grasp it with the down-  
breath. He devoured, having this, food's  
grasper, which is wind. Desirous of food,  
indeed, is this, which is wind.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.

*apānena* (mn. ins. sing. *apāna*): with/by the  
down-breath.

*ajighṛkṣat* (3<sup>rd</sup> sing. past. desiderative P.

*ṽgrah*): wished to seize, grasp.

*tat* (n. nom./acc. sing. pron. *tad*): it, that.

*āvayat* (3<sup>rd</sup> sing. impf. P. *ṽav*): caused to drive,  
impel; caused to lead, bring to; caused to  
guard, defend; caused to accept, be  
pleased with; consumed, devoured.

*sa* (ind.): with, having; expresses conjunction  
or possession.

*eṣaḥ* (m. nom. sing. *etad*): this, here.

*annasya* (mn. gen. sing. *anna*): of food,  
food's.

*grahaḥ* (m. nom. sing. *graha*; noun from  
*ṽgrah*): seizing, laying hold of, holding,  
grasping; seizer, grasper.

*yat* (m. nom. sing. relative pron. *yad*): which,  
what, whatever.

*vāyuh* (m. nom. sing. *vāyu*; from *ṽvā*): wind,  
Vayu.

*annāyuh* (m. nom. sing. *annāyu*): "living by  
food, desirous of food".

*vā* (ind.): or; as, like; just, even, indeed;  
however.

*eṣaḥ* (m. nom. sing. pron. *etad*): this.

*yat* (m. nom. sing. relative pron. *yad*): which,  
what, whatever.

*vāyuh* (m. nom. sing. *vāyu*; from *ṽvā*): wind,  
Vayu.

1.3.11

*sa īkṣata katham nvidaṃ madṛte syāditi sa  
īkṣata katareṇa prapadyā iti*

**He thought, “How, except from me, could  
this be?” He thought, “By which one may I  
enter?”**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*īkṣata* (3<sup>rd</sup> sing. impf. *Ā. Vīkṣ*): saw, beheld;  
thought.

*katham* (ind.): how? in what manner?  
whence?

*nu* (ind.): now, still, just, indeed, surely.

*idam* (n. nom. sing. pron. *idam*): this, here.

*mat* (abl. sing. pron. *asmad*): from me.

*ṛte* (ind.): excepting, besides, without, unless.

*syāt* (3<sup>rd</sup> sing. opt. P. *Vas*): could/should/may  
be.

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.

*īkṣata* (3<sup>rd</sup> sing. impf. *Ā. Vīkṣ*): saw, beheld;  
thought.

*katareṇa* (mn. ins. sing. *katara*): by/with  
whom/which?

*prapadyai* (1<sup>st</sup> sing impv. *pra vpad*): let me  
fall, let me resort to, let me enter, let me  
attack.

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*sa īkṣata yadi vācābhivyāhṛtam yadi  
prāṇenābhīprāṇitam yadi cakṣuṣā dṛṣṭam  
yadi śrotreṇa śrutam yadi tvacā spṛṣṭam yadi  
manasā dhyātam yadyapānenābhīpānitam  
yadi śīsnena viśṛṣṭamatha ko’hamiti*

**He thought, “If by speech, spoken; if by life-  
breath, animated; if by seeing, beheld; if by  
the ear, heard; if by the skin, felt; if by the  
mind, thought of; if by the down-breath,  
breathed downwards; if by the penis, shot  
out as a descendant am I.”**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*īkṣata* (3<sup>rd</sup> sing. impf. *Ā. Vīkṣ*): saw, beheld;  
thought.

*yadi* (ind.): if, in case that.

*vācā* (f. ins. sing. *vāc*): by/with speech.

*abhivyāhṛtam* (n. nom. sing. *abhi vyāhṛta*;  
past pass. p. *abhi ā vhr*): pronounced,  
spoken; lit. “brought near, carried off,  
carried over”.

*yadi* (ind.): if, in case that.

*prāṇena* (mn. ins. sing. *prāṇa*): with/by life-  
breath.

*abhiprāṇitam* (n. nom. sing. *abhiprāṇita*; past  
pass. p. *abhi pra a vi*): kept alive,  
animated.

*yadi* (ind.): if, in case that.

*cakṣuṣā* (m. ins. sing. *cakṣus*): with/by seeing.

*dṛṣṭam* (n. nom. sing. *dṛṣṭa*; past pass. p.

*vdrś*): seen, looked at, beheld; visible.

*yadi* (ind.): if, in case that.

*śrotreṇa* (n. ins. sing. *śrotra*): with/by hearing,  
the ear.

*śrutam* (n. nom. sing. *śruta*; past pass. p. *√śru*): heard.  
*yadi* (ind.): if, in case that.  
*tvacā* (f. ins. sing. *tvac*): with/by the skin; lit. the covering.  
*sprṣtam* (n. nom. sing. *sprṣta*): touched, felt.  
*yadi* (ind.): if, in case that.  
*manasā* (n. ins. sing. *manas*): with/by the mind.  
*dhyātam* (n. nom. sing. *dhyāta*; past pass. p. *√dhī*): thought of, meditated on.  
*yadi* (ind.): if, in case that.  
*apānena* (mn. ins. sing. *apāna*): with/by the down-breath.  
*abhyapānitam* (n. nom. sing. *abhyapānita*; past pass. p. *abhi apa Van*): breathed downwards.  
*yadi* (ind.): if, in case that.  
*śīśnena* (mn. ins. sing. *śīśna*): the penis.  
*visrṣtamathakaḥ* (m. nom. sing. *visrṣta-mathakaḥ*, TP. comp.): a shot-out descendant.  
*visrṣta* (grammar not specified; past pass. p. *vi √srj*): released, cast, shot, hurled, emitted, dispatched.  
*mathakaḥ* (m. nom. sing. *mathaka*): of a man, coming from a man, a descendant.  
*aham* (nom. sing. pron. *mad*): I.  
*iti* (ind.): thus; an indication that the previous words were said or thought.

1.3.12

*sa etameva sīmānaṃ vidāryaitayā dvārā  
prāpadyata*

**Rending asunder, indeed, this suture of the  
skull, by that door he entered.**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*etam* (m. acc. sing. pron. *etad*): this, here.  
*eva* (ind.): so, indeed, truly, only.  
*sīmānam* (m. acc. sing. *sīman*; from *vsī*): a  
parting of the hair, a suture of the skull.  
*vidāryai* (f. dat. sing. *vi dārī*): tearing or  
rending asunder, cutting, splitting.  
*tayā* (f. ins. sing. pron. *tad*): with/by her, it,  
that.  
*dvārā* (f. ins. sing. *dvār*): with/by the gate,  
door.  
*prāpadyata* (3<sup>rd</sup> sing. impf. *Ā. pra vpad*): fell,  
dropped down from; entered.

*saiṣā vidṛtirnāma dvāstadetannāndanam*

**This is named “skin asunder”. This door is  
delight.**

*sā* (f. nom. sing. *tad*): she, it.  
*eṣā* (f. nom. sing. *etad*): this, here.  
*vidṛtiḥ* (f. nom. sing. *vi dṛti*): a suture in the  
skull; more lit. “asunder skin”.  
*nāma* (ind.): named, called.  
*dvāḥ* (n. nom. sing. *dvār*): door.  
*tat* (n. nom. sing. pron. *tad*): that, it.  
*etat* (n. nom. sing. pron. *etad*): this, it.  
*nāndanam* (n. nom. sing. *nāndana*; from  
*vnand*): a pleasure garden, paradise;  
delight, joy, gladness.

*tasya traya āvasathāstrayaḥ svapnāḥ  
ayamāvasatho’yamāvasatho’yamāvasatha  
iti*

**His abodes are in the threefold; threefold is  
sleep. This is the abode, this is the abode,  
this is the abode.**

*tasya* (mn. gen. sing. pron. *tad*): of it, its, of  
that, he, his.  
*traye* (m. loc. sing. *traya*): in the triple,  
threefold.  
*āvasathāḥ* (m. nom. pl. *ā vasatha*): dwelling-  
places, abodes.  
*trayaḥ* (m. nom. sing. *traya*): the triple, the  
threefold.  
*svapnāḥ* (m. nom. pl. *svapna*): sleep, dreams.  
*ayam* (m. nom. sing. pron. *idam*): this.  
*āvasathāḥ* (m. nom. sing. *ā vasatha*):  
dwelling-place, abode.  
*ayam* (m. nom. sing. pron. *idam*): this.  
*āvasathāḥ* (m. nom. sing. *ā vasatha*):  
dwelling-place, abode.  
*ayam* (m. nom. sing. pron. *idam*): this.  
*āvasathāḥ* (m. nom. sing. *ā vasatha*):  
dwelling-place, abode.  
*iti* (ind.): thus; an indication that the previous  
words were said or thought.

1.3.13

*sa jāto bhūtānyabhivyaikhyatkimihānyam  
vāvadiṣaditi*

**He looked upon the arisen beings: “What here wished to speak of another?”<sup>13</sup>**

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*jātaḥ* (m. nom. sing. *jāta*; from *√jan*): born, grown, produced, arisen, caused, appeared.

*bhūtāni* (n. nom./acc. pl. *bhūta*; past pass. p. *vbhū*): become, been (ones); existing, present (ones); beings; the world.

*abhivyaikhyat*, read as *abhivyaikṣat*<sup>14</sup> (3<sup>rd</sup> sing. impf. P. *abhivīkṣ*; from *abhi vi √īkṣ*): looked at, viewed, perceived.

*kim* (n. nom./acc. sing. *kim*): what?

*iha* (ind.): here.

*anyam* (n. nom./acc. sing. *anya*): other, another.

*vāvadiṣat* (3<sup>rd</sup> sing. impf. desiderative P. *√vad*): wished to speak, utter, tell.

*iti* (ind.): thus; an indication that the previous words were said or thought.

*sa etameva puruṣam brahma  
tatamamaṣyat*

**He beheld, indeed, that this person was that very Brahman.**

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.

*etam* (m. acc. sing. pron. *etad*): this, here.

*eva* (ind.): so, indeed, truly, only.

*puruṣam* (m. acc. sing. *puruṣa*): man, person; Puruṣa, the primeval being who is the source of the universe.

*brahma* (n. nom./acc. sing. *brahman*): worship, prayer; the sacred word, a sacred text; Brahman, the universal soul; lit. “growth”, “expansion”.

*tatamam* (m. acc. sing. pron. *tatama*): that one, such a one, just that.

*aṣyat* (3<sup>rd</sup> sing. impf. *√dṛś*): saw, beheld.

*idamadarśamiti*

**“This I beheld.”**

*idam* (n. nom. sing. pron. *idam*): this, here.

*adarśam* (1<sup>st</sup> sing. impf. *√dṛś*): I saw, beheld.

*iti* (ind.): thus; an indication that the previous words were said or thought.

<sup>13</sup> *Anyam* could also be taken to be nominative: “What other here wished to speak?”

<sup>14</sup> *Khy* and *kṣ* are frequently confounded in the *Upaniṣads*.



1.3.14

*tasmādidandro nāmedandro ha vai nāma*

**Therefore, “This-Seeing” he is named. “This-Seeing”, indeed, he is named.**

*tasmāt* (mn. abl. sing. pron. *tad*): from that; therefore.

*idandraḥ* (m. nom. sing. *idandra*; from *idam* *vdṛś*): This-Seeing.

*nāma* (ind.): named, called.

*idandraḥ* (m. nom. sing. *idandra*): This-Seeing.

*ha* (ind.): indeed, assuredly, verily.

*vai* (ind.): a particle of emphasis.

*nāma* (ind.): named, called.

*tamidandram santamiṃdra ityācakṣate*  
*parokṣeṇa*

**“That ‘This-Seeing’ is the son of Truth, Indra,” they declare mysteriously.**

*tam* (mn. acc. or neuter nom sing. pron. *tad*): it, him; It, that.

*idandraḥ* (m. acc. sing. *idandra*): This-seeing.

*santam* (m. acc. sing. *santa*): son of *Satya*<sup>15</sup>, truth.

*indraḥ* (m. nom. sing. *indra*): Indra.

*iti* (ind.): thus; an indication that the previous words were said or thought.

*ācakṣate* (3<sup>rd</sup> pl. pres. indic. *Ā. ā vcakṣ*): (they) look at, inspect; tell, declare, make known; call, name.

*parokṣeṇa* (mn. ins. sing. *parokṣa*): with mystery; lit. with the beyond-the-eye.

*parokṣapriyā iva hi devāḥ parokṣapriyā iva hi*  
*devāḥ*

**For delighted by the mysterious, as it were, are the deities; for delighted by the mysterious, as it were, are the deities.**

*parokṣapriyā* (f. nom. pl. *parokṣa-priya*; TP. comp.): delighted by the mysterious.

*parokṣa* (grammar not specified): lit. “beyond the eye”; invisible, unknown.

*priyāḥ* (f. nom. pl. *prī*): delighted.

*iva* (ind.): like, in the same manner as; as it were, as if; so, just so; indeed.

*hi* (ind.): for.

*devāḥ* (mf. nom. pl. *deva*): the deities, the gods.

*parokṣapriyā* (f. nom. pl. *parokṣa-priya*; TP. comp.): delighted by the mysterious.

*parokṣa* (grammar not specified): lit. “beyond the eye”; invisible, unknown.

*priyāḥ* (f. nom. pl. *prī*): delighted.

*iva* (ind.): like, in the same manner as; as it were, as if; so, just so; indeed.

<sup>15</sup> Literally, “coming from being.”

*hi* (ind.): for.

*devāḥ* (mf. nom. pl. *deva*): the deities, the  
gods.

### 2.1.1

*puruṣe ha vā ayamādito garbho bhavati*

**In a person, indeed, at first, this, the embryo, arises.**

*yadetadretah  
tadetatsarvebhyo'ṅgebhyastejah  
saṃbhūtamātmānyevātmānaṃ bibharti  
tadyadā striyāṃ siñcatyathainajjanayati  
tadasya prathamam janma*

**That which is this, semen, is brilliance come together from all the limbs. In the self, indeed, one bears a self. When one discharges it into a woman, then one generates this. It is his first birth.**

*puruṣe* (m. loc. sing. *puruṣa*): in man, in a person; in Puruṣa, the primeval being who is the source of the universe.

*ha* (ind.): indeed, assuredly, verily.

*vā* (ind.): or; as, like; just, even, indeed; however.

*ayam* (m. nom. sing. pron. *idam*): this.

*ādītas* (ind.): from the beginning, at first.

*garbhaḥ* (m. nom. sing. *garbha*): the womb; the inside, middle, interior; embryo.

*bhavati* (3<sup>rd</sup> sing. pres. indic. P. *vbhū*): is, becomes, arises.

*yad* (n. nom. sing. relative pron. *yad*): which, what, that.

*etat* (n. nom. sing. pron. *etad*): this, it.

*retah* (n. nom. sing. *retas*): flow, stream; semen.

*tat* (n. nom. sing. pron. *tad*): that, it.

*etat* (n. nom. sing. pron. *etad*): this, it.

*sarvebhyaḥ* (m. dat./abl. pl. *sarva*): for/from all.

*aṅgebhyaḥ* (m. dat./abl. pl. *aṅga*): for/from limbs.

*tejah* (n. nom. sing. *tejas*): the sharp edge, the point or top of a flame, glow, glare, splendour, brilliance.

*sambhūtam* (n. nom. sing. *sambhūta*; past pass. p. *sam vbhū*): come together, united, combined; become, born.

*ātmani* (m. loc. sing. *ātman*; from *van*, *vat*, or *vvā*): in the self.

*eva* (ind.): so, indeed, truly, only.

*ātmānam* (m. acc. sing. *ātman*): the self.

*bibharti* (3<sup>rd</sup> sing. pres. indic. P. *vbhṛ*): bears, carries, holds.

*tat* (n. nom./acc. sing. pron. *tad*): it, that.

*yadā* (ind.): when, whenever.

*striyām* (f. loc. sing. *strī*): in a woman.

*siñcati* (3<sup>rd</sup> sing. pres. indic. P. *vsic*): pours out, discharges, emits, sheds.

*atha* (ind.): now, then, moreover.

*enat* (n. acc. sing. pron. *idam*): this, here.

*janayati* (3<sup>rd</sup> sing. pres. causative P. *vjan*): generates, begets, produces, creates, births; is born, is produced.

*tat* (n. nom. sing. pron. *tad*): it, that.

*asya* (mn. gen. sing. pron. *idam*): of this, its,  
his.

*prathamam* (n. nom. sing. *prathama*): first,  
foremost.

*janma* (n. nom. sing. *janman*): birth,  
production, origin; life.

## 2.1.2

*tatstriyā ātmabhūyaṃ gacchati yathā  
svamaṅgaṃ tathā  
tasmādenāṃ na hinasti*

**It goes from the woman to self-being,<sup>16</sup> as if  
its own limb; therefore, it harms her not.**

*tat* (n. nom./acc. sing. pron. *tad*): it, that.  
*striyāḥ* (f. abl./gen. sing. *stri*): from/of the  
woman.

*ātmabhūyam* (n. nom./acc. sing. *ātmabhūya*):  
peculiarity, own nature; lit. “self-being”  
or “self-becoming”.

*gacchati* (3<sup>rd</sup> sing. pres. indic. P. *ṽgam*): goes.  
*yathā* (ind.): that, as, as if, like, how.

*svam* (n. nom./acc. sing. *sva*):  
my/your/his/her/our/their/its own.

*aṅgaṃ* (n. nom./acc. *aṅga*): limb.

*tathā* (ind.): in that manner, so, thus.

*tasmāt* (mn. abl. sing. pron. *tad*): from that;  
therefore.

*enām* (f. acc. sing. pron. *idam*): this, her.

*na* (ind.): no, not.

*hinasti* (3<sup>rd</sup> sing. pres. indic. P. *ṽhims*): injures,  
harms, kills, slays.

*sāsyaitamātmānamatra gataṃ bhāvayati*

**Its self, in this manner gone, she makes be.**

*sā* (f. nom. sing. pron. *tad*): she, that.

*asya* (mn. gen. sing. pron. *idam*): of him, his,  
its.

*etam* (mn. acc. sing. pron. *etad*): this, it, him.

*ātmānam* (m. acc. sing. *ātman*): the self.

*atra* (ind.): in this manner, in this respect, in  
this place, at this time, there, then.

*gataṃ* (m. acc. sing. *gata*; past pass. p.  
*ṽgam*): gone, come.

*bhāvayati* (3<sup>rd</sup> sing. pres. causative P. *ṽbhū*):  
causes to be/become/arise.

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<sup>16</sup> *Ātmabhūyam* could also be nominative, rendering: “That self-being goes from the woman...”

### 2.1.3

*sā bhāvayitrī bhāvayitavyā bhavati*

**She, making be, becomes the to-be-made-be.**

*sā* (f. nom. sing. pron. *tad*): she, that.  
*bhāvayitrī* (f. nom. sing. *bhāvayitrī*; from *vbhū*): causing to be, cherishing, protecting.

*bhāvayitavyā* (f. nom. sing. *bhāvayitavyā*; causative fut. pass. p. *vbhū*): to be caused to be, to be cherished, to be protected.

*bhavati* (3<sup>rd</sup> sing. pres. indic. P. *vbhū*): is, becomes, arises.

*taṃ strī garbhaṃ bibharti*

**The woman bears that embryo.**

*taṃ* (m. acc. sing. pron. *tad*): it, him, that.

*strī* (f. nom. sing. *strī*): woman.

*garbhaṃ* (m. acc. sing. *garbha*): the womb; the inside, middle, interior; embryo.

*bibharti* (3<sup>rd</sup> sing. pres. indic. P. *vbhṛ*): bears, carries, holds.

*so'gra eva kumāraṃ*

*janmano'gre'dhibhāvayati*

**He, subsequently, indeed, makes be the child, from birth onwards.<sup>17</sup>**

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.

*agre* (ind.): in front, ahead of, in the

beginning, first; subsequently, further on; before.

*eva* (ind.): so, indeed, truly, only.

*kumāraṃ* (mn. acc. sing. *kumāra*): child, boy.

*janmanaḥ* (n. abl./gen. sing. *janman*): from birth, of birth.

*agre* (ind.): in front, ahead of, in the beginning, first; subsequently, further on; before.

*adhi* (ind.): from, after, on, at.

*bhāvayati* (3<sup>rd</sup> sing. causative P. *adhi vbhū*): causes to be.

*sa yatkumāraṃ*

*janmano'gre'dhibhāvayatyātmānameva*

*tadbhāvayatyēṣāṃ lokānāṃ santatyā*

**The child, which he makes be from birth onwards, it, indeed, makes be the self by extending these worlds.**

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.

*yat* (mn. nom./acc. sing. pron. *yad*): who, which, whichever, what, whatever.

*kumāraṃ* (n. nom./acc. sing. *kumāra*): child, boy.

*janmanaḥ* (n. abl./gen. sing. *janman*): from birth, of birth.

*agre* (ind.): in front, ahead of, in the beginning, first; subsequently, further on; before.

<sup>17</sup> This verse is particularly vague due to *agre*'s diverse meanings: perhaps the child is made be *in the beginning*, from *before* birth.

*adhi* (ind.): from, after, on, at.  
*bhāvayati* (3<sup>rd</sup> sing. causative P. *adhi* *vbhū*):  
causes to be.  
*ātmānam* (m. acc. sing. *ātman*): the self.  
*eva* (ind.): so, indeed, truly, only.  
*tat* (n. nom./acc. sing. pron. *tad*): it, that, he,  
she.  
*bhāvayati* (3<sup>rd</sup> sing. causative P. *adhi* *vbhū*):  
causes to be.  
*eṣām* (mn. gen. pl. pron. *idam*): of these.  
*lokānām* (m. gen. pl. *loka*): of the worlds.  
*santatyā* (f. ins. sing. *saṃ tati*; ): by  
stretching, by extending, by the expanse.

*evaṃ santatā hīme lokāstadasya dvitīyaṃ  
janma*

**For thus extended are these worlds; that is  
his second birth.**

*evam* (ind.): thus, in this way.  
*santatāḥ* (m. nom. pl. *saṃ tata*): stretched,  
extended, woven together (ones).  
*hi* (ind.): for, because, indeed, assuredly.  
*ime* (m. nom. pl. pron. *idam*): these.  
*lokāḥ* (m. nom. pl. *loka*): worlds.  
*tat* (n. nom. sing. pron. *tad*): it, that.  
*asya* (mn. gen. sing. pron. *idam*): of this, its.  
*dvitīya* (n. nom./acc. sing. *dvitīya*): second.  
*janma* (n. nom./acc. sing. *janman*): birth.

#### 2.1.4

*so'syāyamātmā puṇyebhyaḥ karmabhyaḥ  
pratidhīyate*

**This, his self, from<sup>18</sup> pure action approaches fulfillment.**

*saḥ* (m. nom. sing. pron. *tad*): he, that.  
*asya* (mn. gen. sing. pron. *idam*): of this, its, of it; his, of him; of one.  
*ayam* (m. nom. sing. pron. *idam*): this.  
*ātmā* (m. nom. sing. *ātman*): self.  
*puṇyebhyaḥ* (mn. dat./abl. pl. *puṇya*; from *√pū*): for/from pure.  
*karmabhyaḥ* (mn. dat./abl. pl. *karman*): for/from action.  
*pratidhīyate* (3<sup>rd</sup> sing. pres. indic. or pass. *Ā. prati √dhī<sup>19</sup>*): approaches accomplishing, approaches fulfillment.

*athāsyāyāmitara ātmā kṛtakṛtyo vayogataḥ  
praiti*

**Moreover, this, his other self, having done the done, vigour gone, goes forth.**

*atha* (ind.): now, then, moreover.  
*asya* (mn. gen. sing. pron. *idam*): of this, its, his.  
*ayam* (m. nom. sing. pron. *idam*): this.  
*itaraḥ* (m. nom. sing. pron. *itara*): the other, another.  
*ātmā* (m. nom. sing. *ātman*): self.  
*kṛta-kṛtyaḥ* (m. nom. sing. *kṛta-kṛtya*; DV. comp.): the done and to-be-done; having done the done.  
*kṛta* (grammar not specified; past pass. p. *√kr*): done, made, performed.  
*kṛtyaḥ* (m. nom. sing. *kṛtya*; fut. pass. p. or ger. *√kr*): the to-be-done, having done.  
*vayogata* (m. nom. sing. *vayogata<sup>20</sup>*): vigour-gone.  
*praiti* (3<sup>rd</sup> sing. pres. indic. P. *pre (pra Vi)*): comes forth, appears, begins; goes on, proceeds, advances; goes forward, arrives at; goes away, departs.

*sa itaḥ prayanneva punarjāyate tadasya  
tṛtīyaṃ janma taduktamṛṣiṇā*

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*itaḥ* (m. nom. sing. *ita*; past pass. p. *Vi*): gone, returned.  
*prayan* (m. nom. sing. *prayat*; pres. act. p. P. (*pra Vi*) *pra Vi*): coming forth, appearing,

<sup>18</sup> The ablative case can have the sense of “because of”, so perhaps pure action is what causes him to approach fulfillment. It is also worth noting that *puṇyebhyaḥ* could also be dative, so perhaps he approaches fulfillment for the sake of pure action.

<sup>19</sup> Class 4.

<sup>20</sup> From *vaya* (enjoyment, energy, health, vigour) + *gata* (gone; the past pass. p. *√gam*).



**He, gone, moving forth indeed, again is born; that is his third birth. It is spoken by the sage:**

beginning; going on, proceeding, advancing; going forth, arriving at; going away, departing.

*eva* (ind.): so, indeed, truly, only, even.

*punar* (ind.): back; again, once more; repeatedly; further, moreover; however, still, nevertheless.

*jāyate* (3<sup>rd</sup> sing. pres. indic. *Ā. Vjan*<sup>21</sup>): is born.

*tat* (n. nom. sing. pron. *tad*): it, that.

*asya* (mn. gen. sing. pron. *idam*): of this, its, his.

*tṛtīyam* (n. nom. sing. *tṛtīya*): third.

*janma* (n. nom. sing. *janman*): birth.

*tat* (n. nom. sing. pron. *tad*): it, that.

*uktam* (n. nom. *ukta*; past pass. p. *Vvac*): uttered, said, spoken.

*ṛṣiṅā* (m. ins. sing. *ṛṣi*): by the sage, singer, poet.

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<sup>21</sup> Class 4.

2.1.5

*garbhe nu sannanveṣā mavedamaham  
devānām janimāni viśvā śatam mā pura  
āyasīrarakṣannadhaḥ śyeno javasā  
niradīyamiti*

**“Now, being in the womb repeatedly, I wist  
the births of these deities. A hundred all-  
pervading iron fortresses protected me. In  
the lower region, a falcon, with swiftness I  
flew away.”**

*garbhe evaitacchayāno vāmadeva  
evamuvāca*

**In the womb, indeed, this is resting—thus  
uttered Vamadeva.**

*garbhe* (m. loc. sing. *garbha*): in the womb.  
*nu* (ind.): now, still, just, at once; so now, now  
then; indeed, certainly, surely.  
*san* (m. nom. sing. *sat*; pres. act. p. *vas*):  
being, existing; true, real, good.  
*anu* (ind.): after, along, alongside, lengthwise,  
near to, under, with, according to,  
repeatedly, over, towards, afterwards,  
thereupon, again, further. (see *hume*  
note)  
*eṣām* (mn. gen. pl. pron. *idam*): of these.  
*avedam* (1<sup>st</sup> sing. impf. *vvid*): wist, knew, saw,  
perceived; noticed, observed.  
*aham* (nom. sing. pron. *asmad*): I.  
*devānām* (mn. gen. pl. *deva*): of the deities, of  
the gods.  
*janimāni* (n. acc. pl. *janiman*): births, origins;  
offsprings.  
*viśvā* (f. nom. sing. *viśva*): all, every; whole,  
entire; all-pervading.  
*śatam* (n. acc. sing. *śata*): a hundred.  
*mā* (acc. sing. short pron. *asmad*): me.  
*puraḥ* (f. nom. pl. *pur*): ramparts, walls,  
strongholds, fortresses, castles, cities,  
towns.  
*āyasīḥ* (f. acc. pl. *āyasī*): iron.  
*arakṣan* (3<sup>rd</sup> pl. impf. P. *vraḥ*): guarded,  
watched, took care of, protected, saved,  
preserved.  
*adhas* (ind.): below, down; beneath, under; in  
the lower region.  
*śyenaḥ* (m. nom. sing. *śyena*): hawk, falcon,  
eagle.  
*javasā* (n. ins. sing. *javas*): with/by swiftness.  
*niradīyam* (1<sup>st</sup> sing. impf. *vdī*): (I) flew away.  
*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*garbhe* (m. loc. sing. *garbha*): in the womb.  
*eva* (ind.): so, indeed, truly, only.  
*etat* (n. nom./acc. sing. pron. *etad*): this, it.  
*śayānaḥ* (m. nom. sing. *śayāna*): lying down,  
resting.  
*vāmadevaḥ* (m. nom. sing. *vāma-deva*; KD.  
comp.): Vamadeva; lit. “Lovely-deity”.

*vāma* (grammar not specified): lovely,  
dear, pleasant, agreeable, fair,  
beautiful, splendid, noble.

*devaḥ* (m. nom. sing. *deva*): deity, god.

*evam* (ind.): thus.

*uvāca* (3<sup>rd</sup> sing. pf. *ṽvac*): spoke, uttered; has  
spoken, has uttered.

2.1.6

*sa evaṃ vidvānasmāccharīrabhedādūrdhva  
utkramyāmuṣminsvarge loke sarvān  
kāmnāptvāmṛtaḥ samabhavat samabhavat*

**He—thus having wist, raised from this  
bursting body, having gone up, having  
reached all desires in that heavenly world,  
not dead—came together, came together.**

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.  
*evam* (ind.): thus.  
*vidvān* (m. nom. sing. *vidvas*; the pf. act. p. *vvid*): knowing, understanding, wise; having known, having understood, having wist.  
*asmāt* (mn. abl. sing. pron. *idam*): from this.  
*śarīrabhedāt* (m. abl. sing. *śarīra-bheda*; TP. comp.): from the bursting body, from splitting from the body.  
*śarīra* (grammar not specified): of/from/with/etc. the body:  
*bhedāt* (m. abl. sing. *bheda*; from *vbhid*): from breaking, splitting, cleaving, rending, tearing, piercing, bursting asunder, opening.  
*ūrdhvaḥ* (m. nom. sing. *ūrdhva*): rising upwards, raised, elevated, erected, erect, high, above.  
*utkramya* (ger. *ut vkram*): having gone up, having ascended.  
*amuṣmin* (m. loc. sing. *adas*): in that, in a certain.  
*svarge* (m. loc. sing. *svarga*): in heaven, in a heavenly.  
*loke* (m. loc. sing. *loka*): in the world.  
*sarvān* (m. acc. pl. pron. *sarva*): all.  
*kāmnān* (m. acc. pl. *kāma*): wishes, desires, longings.  
*āptvā* (ger. *vāp*): having reached, having obtained.  
*amṛtaḥ* (m. nom. sing. *amṛta*; the past pass. p. *a vmṛ*): not dead, immortal.  
*samabhavat* (3<sup>rd</sup> sing. impf. P. *sam vbhū*): was together, came together, assembled, met, was joined, was united with.  
*samabhavat* (3<sup>rd</sup> sing. impf. P. *sam vbhū*): was together, came together, assembled, met, was joined, was united with.

### 3.1.1

*ko'yamātmēti vayamupāsmāhe katarah sa  
ātmā*

**“Who is this self?”—thus asking, we  
worship. Which one is that self?**

*yena vā paśyati yena vā śṛṇoti yena vā  
gamdhānājighrati yena vā vācam vyākareti  
yena vā svādu cāsvādu ca vijānāti*

**“He by whom one sees, or he by whom one  
hears, or he by whom one smells scents, or  
he by whom one separates words, or he by  
whom one discerns the tasty and the  
tasteless.**

*kaḥ* (m. nom. sing. pron. *kim*): who? how?  
whence? wherefore? why?

*ayam* (m. nom. sing. pron. *idam*): this.

*ātmā* (m. nom. sing. *ātman*): the self.

*iti* (ind.): thus; an indication that the previous  
words were said or thought.

*vayam* (nom. pl. pron. *asmad*): we.

*upāsmāhe* (1<sup>st</sup> pl. pres. indic. *Ā. upa vās*):  
honour, worship, wait upon, are devoted  
to; lit. sit near.

*katarah* (m. nom. sing. pron. *katara*): who or  
which of two?

*saḥ* (m. nom. sing. pron. *tad*): he, it, that.

*ātmā* (m. nom. sing. *ātman*): the self.

*yena* (mn. ins. sing. relative pron. *yad*): by  
whom, by which.

*vā* (ind.): or.

*paśyati* (3<sup>rd</sup> sing. pres. indic. P. *√dṛś*): (one)  
sees.

*yena* (mn. ins. sing. relative pron. *yad*): by  
whom, by which.

*vā* (ind.): or.

*śṛṇoti* (3<sup>rd</sup> sing. pres. indic. P. *√śru*): (one)  
hears.

*yena* (n. ins. sing. relative pron. *yad*): by  
whom, by which.

*vā* (ind.): or.

*gamdhān* (m. acc. pl. *gandha*): smells, odours,  
fragrances, scents.

*ājighrati* (3<sup>rd</sup> sing. pres. indic. P. *ā √ghrā*):  
(one) smells.

*yena* (mn. ins. sing. relative pron. *yad*): by  
whom, by which.

*vā* (ind.): or.

*vācam* (f. acc. sing. *vāc*): speech, voice, talk,  
language, sound; word, sentence.

*vyākareti* (3<sup>rd</sup> sing. pres. indic. P. *vi ā √kr*):  
(one) expounds, explains, declares; lit.  
undoes, severs, divides, separates.

*yena* (mn. ins. sing. relative pron. *yad*): by  
whom, by which.

*vā* (ind.): or.

*svādu* (n. acc. sing. *svādu*): sweet, savoury,  
palatable, pleasant to the taste.

*ca* (ind.): and.

*asvādu* (n. acc. sing. *asvādu*): tasteless.

*ca* (ind.): and.

*vijānāti* (3<sup>rd</sup> sing. sing. pres. indic. P. *vi Vjñā*):  
(one) distinguishes, discerns.

### 3.1.2

*yadetaddhṛdayaṃ manaścaitat  
saṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
medhā dṛṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ  
saṃkalpaḥ kraturasuḥ kāmo vaśa iti*

**He who is this heart and this mind,  
together-knowledge, near-knowledge,  
apart-knowledge, forth-knowledge, mental  
vigour, insight, firmness, opinion, thought,  
impulse, memory, purpose, ability, life,  
desire, control.”**

*yat* (mn. nom. sing. relative pron. *yad*): who, which.  
*etat* (n. nom. sing. pron. *etad*): this.  
*hṛdayam* (n. nom. sing. *hṛdaya*): heart.  
*manaḥ* (n. nom. sing. *manas*): mind.  
*ca* (ind.): and.  
*etat* (n. nom. sing. pron. *etad*): this.  
*saṃjñānam* (n. nom. sing. *saṃ jñāna*): agreement, harmony, unanimity; consciousness, perception; lit. “together-knowledge”.  
*ājñānam* (n. nom. sing. *ā jñāna*): noticing, perceiving; lit. “towards-knowledge” or “near-knowledge”.  
*vijñānam* (n. nom. sing. *vi jñāna*): distinguishing, discerning, recognizing; lit. “apart-knowledge”.  
*prajñānam* (n. nom. sing. *pra jñāna*): knowledge, intelligence; lit. “forth-knowledge”.  
*medhā* (f. nom. sing. *medhā*<sup>22</sup>): mental vigour or power, intelligence, prudence.  
*dṛṣṭiḥ* (f. nom. sing. *dṛṣṭi*): seeing, beholding (also with the mental eye); sight, the mind’s eye, intelligence.  
*dhṛtiḥ* (f. nom. sing. *dhṛt*): holding, bearing, supporting; firmness, constancy, resolution, will; satisfaction, joy.  
*matiḥ* (f. nom. sing. *mati*): prayer, hymn; opinion, notion, idea, conviction; the mind, perception, intelligence, judgement; memory; esteem, regard.  
*manīṣā* (f. nom. sing. *manīṣā*): thought, reflection, consideration, intelligence, idea; prayer, hymn; desire, wish.  
*jūtiḥ* (f. nom. sing. *jūti*): going, quickness, speed; impulse, incitement, investigation.  
*smṛtiḥ* (f. nom. sing. *smṛti*): remembrance, reminiscence, calling to mind; memory.  
*saṃkalpaḥ* (m. nom. sing. *saṃkalpa*; from *saṃ* √*klṛp*): conception, idea, notion; will, volition, desire, purpose, intention, conviction.

<sup>22</sup> Literally, this means broth, or a nourishing or strengthening drink.

*kratuḥ* (m. nom. sing. *kratu*; from *√kr*): plan, design, intention, resolution, determination, purpose; desire, will; intelligence; power, ability; inspiration.

*asuḥ* (m. nom. sing. *asu*; from *√as*): breath, life.

*kāmaḥ* (m. nom. sing. *kāma*): wish, desire, longing; pleasure, enjoyment; love, sensuality.

*vaśaḥ* (m. nom. sing. *vaśa*): will, wish, desire; authority, power, control.

*iti* (ind.): thus; an indication that the previous words were said or thought.

*sarvāṅyevaitāni prajñānasya nāmadheyāni bhavanti*

**Indeed, all these are names of forth-knowledge.**

*sarvāṅi* (n. nom. pl. *sarva*): all.

*eva* (ind.): so, indeed, truly, only.

*etāni* (n. nom. pl. pron. *etad*): these.

*prajñānasya* (n. gen. sing. *pra jñāna*): of forth-knowledge.

*nāmadheyāni* (n. nom. pl. *nāma-dheya*): names.

*bhavanti* (3<sup>rd</sup> pl. pres. indic. P. *√bhū*): are, become.



### 3.1.3

*eṣa brahmaiṣa indra eṣa prajāpatiretesarve  
devā imāni ca pañcamahābhūtāni pṛthivī  
vāyurākāśa āpo jyotīṃṣītyetānīmāni ca  
kṣudramiśrāṇīva*

**“He is Brahman, he is Indra, he is Prajapati,  
all these deities, and these five great  
beings: earth, wind, ether, waters, lights.”  
These and those are mingled with the tiny,  
as it were.**

*eṣaḥ* (m. nom. sing. pron. *etad*): he.  
*brahmā* (m. nom. sing. *brahman*; from *vbhr*):  
Brahman.  
*eṣaḥ* (m. nom. sing. pron. *etad*): he.  
*indraḥ* (m. nom. sing. *indra*): Indra.  
*eṣaḥ* (m. nom. sing. pron. *etad*): he.  
*prajāpatiḥ* (m. nom. sing. *prajāpati*<sup>23</sup>):  
Prajapati, the god of creation or  
procreation.  
*ete* (m. nom. pl. pron. *etad*): these.  
*sarve* (m. nom. pl. pron. *sarva*): all.  
*devāḥ* (mf. nom. pl. *deva*): deities; divine.  
*imāni* (n. nom. pl. *idam*): these.  
*ca* (ind.): and  
*pañca* (m. nom. *pañcan*): five.  
*mahābhūtāni* (n. nom. pl. *mahābhūta*; past  
pass. p. *mahā vbhū*): great beings.  
*pṛthivī* (f. nom. sing. *pṛthivī*): the earth, the  
world; land, ground, soil; lit. “the  
spacious” or “the broad”.  
*vāyuḥ* (m. nom. sing. *vāyu*; from *√vā*): wind,  
Vayu.  
*ākāśaḥ* (m. nom. sing. *ā kāza*): open space,  
vacuity; ether, sky.  
*āpaḥ* (f. nom. pl. *ap*): waters, airs,  
intermediate regions.  
*jyotīṃṣi* (n. nom. pl. *jyotis*): lights.  
*iti* (ind.): thus; an indication that the previous  
words were said or thought.  
*etāni* (n. nom. pl. pron. *etad*): these.  
*imāni* (n. nom. pl. pron. *idam*): these.  
*ca* (ind.): and.  
*kṣudramiśrāṇi* (n. nom. pl. *kṣudra-miśra*; TP.  
comp.): mingled with the tiny.  
*kṣudra* (grammar not specified):  
with/of/from the minute,  
diminutive, tiny.  
*miśrani* (n. nom. pl. *miśra*): mixed,  
mingled.  
*iva* (ind.): like, in the same manner as; as it  
were, as if; so, just so; indeed.

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<sup>23</sup> From *prāja* (bringing forth, bearing; procreation, birth; creature, animal, mankind) + *pati* (master, owner, lord, ruler).

*bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca svedajāni codbhijjāni cāśvā gāvaḥ puruṣā hastino yatkiñcedaṃ prāṇi jaṅgamaṃ ca patatri ca yacca sthāvaram sarvaṃ tatprajñānetraṃ prajñāne pratiṣṭhitaṃ prajñānetro lokaḥ prajñā pratiṣṭhā prajñānaṃ brahma*

**These and those seeds, the egg-generated ones, the placenta-generated ones, the vapour-generated ones, the sprout-generated ones, horses, oxen, people, elephants, whatever here possesses breath, all the moving ones, winged ones, and whatever is stationary—all that, guiding by forth-knowledge, is stationed in forth-knowledge. Guiding by forth-knowledge<sup>24</sup> is the world. Forth-knowledge is the support; forth-knowledge is Brahman.**

*bījāni* (n. nom. pl. *bīja*): the seed, semen.  
*itarāṇi* (n. nom. pl. *itara*): these (ones).  
*ca* (ind.): and.  
*itarāṇi* (n. nom. pl. *itara*): the others; those.<sup>25</sup>  
*ca* (ind.): and.  
*aṇḍajāni* (n. nom. pl. *aṇḍa-ja*): egg-generated (ones) (a bird, fish, or reptile).  
*ca* (ind.): and.  
*jārujāni* (n. nom. pl. *jāru-ja*; cf. *jarāyujā*): placenta-generated (ones) (i.e. viviparous).  
*ca* (ind.): and.  
*svedajāni* (n. nom. pl. *sveda-ja*): sweat-born (ones), vapour-generated (ones) (insects and vermin).  
*ca* (ind.): and.  
*udbhijjāni* (n. nom. pl. *udbhij-ja*): sprouting-generated (ones).  
*ca* (ind.): and.  
*aśvāḥ* (f. nom. pl. *aśva*): horses.  
*gāvaḥ* (m. nom. pl. *go*): oxen.  
*puruṣāḥ* (m. nom. pl. *puruṣa*): men, people.  
*hastinaḥ* (m. nom. pl. *hastin*): elephants; lit. having hands (i.e. a trunk).  
*yat kiṃ ca* (expression): whatever.  
*idam* (n. nom. sing. pron. *idam*): this, here.  
*prāṇi* (n. nom. sing. *prāṇin*): breathing; lit. “breath-having”.  
*jaṅgamaṃ* (n. nom. sing. *jaṅgama*; from *ṅgam*): moving, living.  
*ca* (ind.): and.  
*patatri* (n. nom. sing. *patatrin*): winged, feathered.  
*ca* (ind.): and.  
*yat* (mn. nom. sing. relative pron. *yad*): which, what, whatever.  
*ca* (ind.): and.  
*sthāvaram* (n. nom. sing. *sthāvara*): standing still, not moving, fixed, stationary, stable, immovable; firm, constant, permanent.  
*sarvam* (n. nom. sing. pron. *sarva*): all, every, whole.  
*tat* (n. nom. pron. *tad*): that, it.

<sup>24</sup> It is worth noting that the vague compound *prajñā-netraḥ* (translated as “guiding by forth-knowledge” here) could also be translated as, among other things, “the guide of forth knowledge”.

<sup>25</sup> *Itara* is used in this way when doubled.

*prajñā-netram* (n. nom. sing. comp. *prajñā-netra*): leading by forth-knowledge.

*prajñā* (grammar not specified):  
of/from/by/etc. intelligence,  
knowledge; the forth-knowing (one).

*netram* (n. nom. sing. *netra*): leading.

*prajñāne* (mn. loc. sing. *pra jñāna*): in forth-knowledge.

*pratiṣṭhitam* (n. nom. sing. *prati ṣṭhita*):  
stationed or situated in or on.

*prajñā-netraḥ* (m. nom. sing. com. *prajñā-netra*): the leader of forth-knowledge,  
leading by forth-knowledge, etc.

*prajñā* (grammar not specified):  
of/from/by/etc. intelligence,  
knowledge, the forth-knowing (one).

*netraḥ* (m. nom. sing. *netra*): a leader,  
guide; leading, guiding.

*lokaḥ* (m. nom. sing. *loka*): the world, wide  
space, country.

*prajñā* (f. nom. sing. *prajñā*): wisdom,  
intelligence, knowledge; forth-knowing  
(one).

*pratiṣṭhā* (f. nom. sing. *prati ṣṭha*): steadfast  
(one); resting place, ground, base,  
foundation, support; dwelling, house.

*prajñānam* (n. nom. sing. *pra jñāna*): forth-knowledge.

*brahma* (n. nom. sing. *brahman*): worship,  
prayer; the sacred word, a sacred text;  
Brahman, the universal soul; lit.  
“growth”, “expansion”.

### 3.1.4

*sa etena  
prājñenātmanāsmālokaḍutkramyāmuṣminsvarge  
loke sarvān kāmānāptvāmṛtaḥ samabhavat  
samabhavat*

**He—by this forth-knowing self, having gone up  
from this world, having reached all desires in  
that heavenly world, not dead—came together,  
came together.**

*saḥ* (m. nom. sing. pron. *tad*): he, it; that.  
*etena* (mn. ins. sing. pron. *etad*): by this.  
*prājñena* (mn. ins. sing. *prā jñā*): by the forth-  
knowing (one).  
*ātmanā* (m. ins. sing. *ātman*): by the self.  
*asmāt* (mn. abl. sing. pron. *idam*): from this.  
*lokāt* (mn. abl. sing. *loka*): world.  
*utkramya* (ger. *ut vkram*): having gone up,  
having ascended.  
*amuṣmin* (m. loc. sing. *adas*): in that, in a  
certain.  
*svarge* (m. loc. sing. *svarga*): in heaven, in a  
heavenly.  
*loke* (m. loc. sing. *loka*): in the world.  
*sarvān* (m. acc. pl. pron. *sarva*): all.  
*kāmān* (m. acc. pl. *kāma*): wishes, desires,  
longings.  
*āptvā* (ger. *vāp*): having reached, having  
obtained.  
*amṛtaḥ* (m. nom. sing. *amṛta*; the past pass.  
p. *a vṃṛ*): not dead, immortal.  
*samabhavat* (3<sup>rd</sup> sing. impf. P. *sam vbhū*): was  
together, came together, assembled,  
met, was joined, was united with.  
*samabhavat* (3<sup>rd</sup> sing. impf. P. *sam vbhū*): was  
together, came together, assembled,  
met, was joined, was united with.