



ॐ माण्डूक्योपनिषद् ॐ

॥ शान्तिपाठः ॥
ओम् भद्रम् कर्णेभिः शृणुयाम देवाः भद्रम् पश्येम अक्षभिः यजत्राः ।
om bhadram karṇebhiḥ śṛṇuyāma devāḥ bhadram paśyema akṣabhiḥ yajatrāḥ ।
Om. O Devas, may we hear the auspicious with the ears. O venerable ones, may we see the auspicious with our eyes.
स्थिरैः अङ्गैः तुष्टुवांसः तनूभिः व्यशेम देवहितम् यत् आयुः ॥
sthiraiḥ aṅgaiḥ tuṣṭuvāṃsaḥ tanūbhiḥ vyaśema deva-hitam yat āyuh ॥
With bodies with steady limbs having celebrated. May we attain a lifespan which is bestowed by devas.
स्वस्ति नः इन्द्रः वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ॥
svasti naḥ indraḥ vṛddhaśravāḥ svasti naḥ pūṣā viśva-vedāḥ ॥
Well-being for us indra, eminently-famous. Well-being for us pūṣan, universally-knowlegable.
स्वस्ति नः तार्क्ष्यः अरिष्टनेमिः स्वस्ति नः बृहस्पतिः दधातु ॥
svasti naḥ tārkṣyaḥ ariṣṭa-nemiḥ svasti naḥ bṛhaspatiḥ dadhātu ॥
Well-being for us tārkṣya, of unscathed-rim. Well-being for us bṛhaspati, may he bestow.
ओम् शान्तिः शान्तिः शान्तिः ॥
om śāntiḥ śāntiḥ śāntiḥ ।
Om. Peace. Peace. Peace.

ॐ माण्डूक्योपनिषद् ॐ
ओम् इति एतत् अक्षरम् इदम् सर्वम् तस्य उपव्याख्यानम् भूतम् भवत् भविष्यत् इति सर्वम् ओम्-कारः एव । यत् च अन्यत् त्रिकाल-अतीतम् तत् अपि ओम्-कारः एव ॥१॥
om iti etat akṣaram idam sarvam tasya upavyākhyānam bhūtam bhavat bhaviṣyat iti sarvam om-kāraḥ eva । yat ca anyat trikāla-atītam tat api om-kāraḥ eva ॥1॥
Om, this syllable is the universe - this is its exposition. All that was, that is, that will be, is all om indeed. Also, other which transcends three time-intervals, that is also om indeed.
सर्वम् हि एतत् ब्रह्म अयम् आत्मा ब्रह्म सः अयम् आत्मा चतुष्पात् ॥२॥
sarvam hi etat brahma ayam ātmā brahma saḥ ayam ātmā catuṣpāt ॥2॥
All this is indeed brahman. This ātman is that brahman. The ātman is of four parts.
जागरित-स्थानः बहिष्-प्रज्ञः सप्त-अङ्गः एकोनविंशति-मुखः स्थूल-भुक् वैश्वानरः प्रथमः पादः ॥३॥
jāgarita-sthānaḥ bahiṣ-prajñāḥ sapta-aṅgaḥ ekonaviṁśati-mukhaḥ sthūla-bhuk vaiśvānaraḥ prathamāḥ pādāḥ ॥3॥
The awakened state, outwardly knowing, seven-limbed, nineteen-mouthed, tangible, enjoyer of the encompassing all, is the first quarter.
स्वप्न-स्थानः अन्तः-प्रज्ञः सप्त-अङ्गः एकोनविंशति-मुखः प्रविक्ल-भुक् तैजसः द्वितीयः पादः ॥४॥
svapna-sthānaḥ antaḥ-prajñāḥ sapta-aṅgaḥ ekonaviṁśati-mukhaḥ pravikṭa-bhuk taijasaḥ dvitīyaḥ pādāḥ ॥4॥
The dreaming state, inwardly aware, seven-limbed, nineteen-mouthed, enjoyer of the subtle, luminous, is the second quarter.
यत्र सुप्तः न कञ्चन-कामम् कामयते न कञ्चन-स्वप्नम् पश्यति तत् सुषुप्तम् ।
सुषुप्त-स्थानः एकी-भूतः प्रज्ञान-घनः एव आनन्द-मयः हि आनन्द-भुक् चेतः-मुखः प्राज्ञः तृतीयः पादः ॥५॥
yatra suptaḥ na kañcana-kāmam kāmayate na kañcana-svapnam paśyati tat suṣuptam । suṣupta-sthānaḥ ekī-bhūtaḥ prajñāna-ghanaḥ eva ānanda-mayaḥ hi ānanda-bhuk cetāḥ-mukhaḥ prājñāḥ tṛtīyaḥ pādāḥ ॥5॥
That deep sleep, when asleep not any desire is caused to be desired, not seeing any dream. The state of deep sleep, having become undifferentiated, a concentrated mass of awareness alone, made of bliss, indeed experiencer of bliss, gate of intelligence, aware, that is the third state.
एष सर्व-ईश्वरः एष सर्वज्ञः एषः अन्तर्यामी एष योनिः सर्वस्य प्रभव-अप्ययौ हि भूतानाम् ॥६॥
eṣa sarva-īśvaraḥ eṣa sarva-jñāḥ eṣaḥ antar-yāmī eṣa yoniḥ sarvasya prabhava-apyayau hi bhūtānām ॥6॥
This is everyone's īśvara, this is all-knowing, this is inner-controlling, this is the womb of all, indeed the birth and dissolution of all beings.

न अन्तः-प्रज्ञम् न बहिः-प्रज्ञम् न उभयतः-प्रज्ञम् न प्रज्ञान-घनम् न प्रज्ञम् न अ-प्रज्ञम् ।
अ-दृष्टम् अव्यवहार्यम् अग्राह्यम् अलक्षणम् अचिन्त्यम् अव्यपदेश्यम् एक-आत्म-प्रत्यय-सारम्
प्रपञ्च-उपशमम् शान्तम् शिवम् अद्वैतम् चतुर्थम् मन्यन्ते सः आत्मा सः विज्ञेयः ॥७॥

na antaḥ-prajñam na bahiḥ-prajñam na ubhayataḥ-prajñam na prajñāna-ghanam na prajñam na a-prajñam ।
a-dr̥ṣṭam a-vyavahāryam a-grāhyam a-lakṣaṇam a-cintyam a-vyapadeśyam eka-ātma-pratyaya-sāram
prapañca-upaśamam śāntam śivam advaitam caturtham manyante saḥ ātmā saḥ vijñeyaḥ ॥7॥

Not inwardly aware, not outwardly aware, not aware in both ways, not a concentrated mass of awareness, not enlightened, not unenlightened.
Not seen, not transacted with, not graspable, not with a distinctive mark, not thinkable, not with a designation, the essence of notion of one ātman.
Cessation of manifestation, serene, auspicious, without a second, considered to be the fourth quarter. That is ātman. That can be discerned.

सः अयम् आत्मा अध्यक्षरम् ओ-कारः अधिमात्रम् पादाः मात्राः मात्राः च पादाः अ-कारः उ-कारः म-कारः इति ॥८॥

saḥ ayam ātmā adhyakṣaram oṃ-kāraḥ adhimātram pādāḥ mātṛāḥ mātṛāḥ ca pādāḥ a-kāraḥ u-kāraḥ ma-kāraḥ iti ॥8॥

That, this ātman, is considered the syllable om. Pertaining its constituent letters, the quarters are its letters, and the letters are the quarters -
the letter 'a', the letter 'u', the letter 'm' namely.

जागरित-स्थानः वैश्वानरः अ-कारः प्रथमा मात्रा आप्तेः आदिमत्त्वात् वा आप्नोति ह वै सर्वान् कामान् आदिः च भवति यः एवम् वेद ॥९॥

jāgarita-sthānaḥ vaiśvānaraḥ a-kāraḥ prathamā mātṛā āpteḥ ādimattvāt vā āpnoti ha vai sarvān kāmān ādiḥ ca bhavati yaḥ evam veda ॥9॥

The awakened state, encompassing all beings, the letter 'a', is the first element from "āpti" - abundance - or from "ādimattva" -
state of being first. Indeed, who knows, this, verily attains all their desires and becomes premier.

स्वप्न-स्थानः तैजसः उ-कारः द्वितीया मात्रा उत्कर्षात् उभयत्वात् वा
उत्कर्षति ह वै ज्ञान-संततिम् समानः च भवति न अस्य अब्रह्मवित् कुले भवति यः एवम् वेद ॥१०॥

svapna-sthānaḥ taijasaḥ u-kāraḥ dvitīyā mātṛā utkarṣāt ubhayatvāt vā

utkarṣati ha vai jñāna-samtatim samānaḥ ca bhavati na asya abrahmavit kule bhavati yaḥ evam veda ॥10॥

The dream state, luminous, the letter 'u' is the second element, from utkarṣa - eminence - or ubhayatva - centeredness.
He who knows this indeed exalts persistence with knowledge. He is equable and not in his family exists anyone ignorant about brahman.

सुषुप्त-स्थानः प्राज्ञः म-कारः तृतीया मात्रा मितेः अपीतेः वा
मिनोति ह वै इदम् सर्वम् अपीतिः च भवति यः एवम् वेद ॥११॥

suṣupta-sthānaḥ prājñaḥ ma-kāraḥ tṛtīyā mātṛā miteḥ apīteḥ vā

minoti ha vai idam sarvam apītiḥ ca bhavati yaḥ evam veda ॥11॥

The deep-sleep state, the sage, the letter 'm', is the third element, from miti - building- or from apīti - dissolution.
He who knows this verily builds this whole world and becomes [its] dissolution.

अमात्रः चतुर्थः अव्यवहार्यः प्रपञ्च-उपशमः शिवः अद्वैतः एवम् ओम्-कारः
आत्मा एव संविशति आत्मना आत्मानम् यः एवम् वेद यः एवम् वेद ॥१२॥

amātraḥ caturthaḥ avyavahāryaḥ prapañca-upaśamaḥ śivaḥ advaitaḥ evam om-kāraḥ

ātmā eva saṃviśati ātmanā ātmānam yaḥ evam veda yaḥ evam veda ॥12॥

The fourth is without a delimiter, can not be transacted with, the cessation of manifestation, auspicious, without a second, thus the sound om.
. It is verily ātman. Merges with the ātman by means of his ātman, he who knows this, he who knows this.

bhadra-m	Singular	Dual	Plural	yajatra-m	Singular	Dual	Plural	tanū-f	Singular	Dual	Plural	(śru)	V	Primary	Optative
Nominative	bhadraḥ	bhadrau	bhadrāḥ	Nominative	yajatraḥ	yajatrau	yajatrāḥ	Nominative	tanūḥ	tanvau tanvā	tanvaḥ	Active	Singular	Dual	Plural
Vocative	bhadra	bhadrau	bhadrāḥ	Vocative	yajatra	yajatrau	yajatrāḥ	Vocative	tanu	tanvau tanvā	tanvaḥ	First	śṛṇuyām	śṛṇuyāva	śṛṇuyāma
Accusative	bhadram	bhadrau	bhadrān	Accusative	yajatram	yajatrau	yajatrān	Accusative	tanvam tanūm	tanvau tanvā	tanvaḥ tanūḥ	Second	śṛṇuyāḥ	śṛṇuyātam	śṛṇuyāta
Instrumental	bhadreṇa	bhadrābhyām	bhadraiḥ	Instrumental	yajatreṇa	yajatrābhyām	yajatraiḥ	Instrumental	tanvā	tanūbhyām	tanūbhiḥ	Third	śṛṇuyāt	śṛṇuyātām	śṛṇuyuḥ
Dative	bhadrāya	bhadrābhyām	bhadrebhyaḥ	Dative	yajatrāya	yajatrābhyām	yajatrebhyaḥ	Dative	tanvai tanve	tanūbhyām	tanūbhyaḥ	(paś)	IV	Primary	Optative
Ablative	bhadrāt	bhadrābhyām	bhadrebhyaḥ	Ablative	yajatrāt	yajatrābhyām	yajatrebhyaḥ	Ablative	tanvāḥ tanvaḥ	tanūbhyām	tanūbhyaḥ	Active	Singular	Dual	Plural
Genitive	bhadrasya	bhadrayoḥ	bhadrāṇām	Genitive	yajatrasya	yajatrayoḥ	yajatrāṇām	Genitive	tanvāḥ tanvaḥ	tanvoḥ	tanūnām	First	paśyeyam	paśyeva	paśyema
Locative	bhadre	bhadrayoḥ	bhadreṣu	Locative	yajatre	yajatrayoḥ	yajatreṣu	Locative	tanvi tanvām	tanvoḥ	tanūṣu	Second	paśyeḥ	paśyetam	paśyeta
karṇa-m	Singular	Dual	Plural	sthira-n	Singular	Dual	Plural	hita-n	Singular	Dual	Plural	Third	paśyet	paśyetām	paśyeyuḥ
Nominative	karṇaḥ	karṇau	karṇāḥ	Nominative	sthiram	sthire	sthirāṇi	Nominative	hitam	hite	hitāni	(vyaś)	VI	Primary	Optative
Vocative	karṇa	karṇau	karṇāḥ	Vocative	sthira	sthire	sthirāṇi	Vocative	hita	hite	hitāni	Active	Singular	Dual	Plural
Accusative	karṇam	karṇau	karṇān	Accusative	sthiram	sthire	sthirāṇi	Accusative	hitam	hite	hitāni	First	vyaśeyam	vyaśeva	vyaśema
Instrumental	karṇena	karṇābhyām	karṇaiḥ karṇebhiḥ	Instrumental	sthireṇa	sthirābhyām	sthiraiḥ	Instrumental	hitena	hitābhyām	hitaiḥ	Second	vyaśeḥ	vyaśetam	vyaśeta
Dative	karṇāya	karṇābhyām	karṇebhyaḥ	Dative	sthirāya	sthirābhyām	sthirebhyaḥ	Dative	hitāya	hitābhyām	hitebhyaḥ	Third	vyaśet	vyaśetām	vyaśeyuḥ
Ablative	karṇāt	karṇābhyām	karṇebhyaḥ	Ablative	sthirāt	sthirābhyām	sthirebhyaḥ	Ablative	hitāt	hitābhyām	hitebhyaḥ				
Genitive	karṇasya	karṇayoḥ	karṇānām	Genitive	sthirasya	sthirayoḥ	sthirāṇām	Genitive	hitasya	hitayoḥ	hitānām				
Locative	karṇe	karṇayoḥ	karṇeṣu	Locative	sthire	sthirayoḥ	sthireṣu	Locative	hite	hitayoḥ	hiteṣu				
deva-m	Singular	Dual	Plural	aṅga-n	Singular	Dual	Plural	yad-n	Singular	Dual	Plural				
Nominative	devaḥ	devau	devāḥ	Nominative	aṅgam	aṅge	aṅgāni	Nominative	yat	ye	yāni				
Vocative	deva	devau	devāḥ	Vocative	aṅga	aṅge	aṅgāni	Vocative	-	-	-				
Accusative	devam	devau	devān	Accusative	aṅgam	aṅge	aṅgāni	Accusative	yat	ye	yāni				
Instrumental	devena	devābhyām	devaiḥ	Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ	Instrumental	yena	yābhyām	yaiḥ				
Dative	devāya	devābhyām	devebhyaḥ	Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ	Dative	yasmai	yābhyām	yebhyaḥ				
Ablative	devāt	devābhyām	devebhyaḥ	Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ	Ablative	yasmāt	yābhyām	yebhyaḥ				
Genitive	devasya	devayoḥ	devānām	Genitive	aṅgasya	aṅgayoḥ	aṅgānām	Genitive	yasya	yayoḥ	yeśām				
Locative	deve	devayoḥ	deveṣu	Locative	aṅge	aṅgayoḥ	aṅgeṣu	Locative	yasmin	yayoḥ	yeṣu				
akṣan-m	Singular	Dual	Plural	tuṣṭuvas-m	Singular	Dual	Plural	āyus-n	Singular	Dual	Plural				
Nominative	akṣā	akṣāṇau	akṣāṇaḥ	Nominative	tuṣṭuvān	tuṣṭuvāṃsau	tuṣṭuvāṃsaḥ	Nominative	āyuh	āyusī	āyūṃṣi				
Vocative	akṣan	akṣāṇau	akṣāṇaḥ	Vocative	tuṣṭuvan	tuṣṭuvāṃsau	tuṣṭuvāṃsaḥ	Vocative	āyuh	āyusī	āyūṃṣi				
Accusative	akṣāṇam	akṣāṇau	akṣṇaḥ	Accusative	tuṣṭuvāṃsam	tuṣṭuvāṃsau	tuṣṭūsaḥ	Accusative	āyuh	āyusī	āyūṃṣi				
Instrumental	akṣṇā	akṣabhyām	akṣabhiḥ	Instrumental	tuṣṭūsā	tuṣṭuvadbhyām	tuṣṭuvadbhiḥ	Instrumental	āyusā	āyurbhyām	āyurbhiḥ				
Dative	akṣṇe	akṣabhyām	akṣabhyaḥ	Dative	tuṣṭūṣe	tuṣṭuvadbhyām	tuṣṭuvadbhyaḥ	Dative	āyusē	āyurbhyām	āyurbhyaḥ				
Ablative	akṣṇaḥ	akṣabhyām	akṣabhyaḥ	Ablative	tuṣṭūsaḥ	tuṣṭuvadbhyām	tuṣṭuvadbhyaḥ	Ablative	āyusaḥ	āyurbhyām	āyurbhyaḥ				
Genitive	akṣṇaḥ	akṣṇoḥ	akṣṇām	Genitive	tuṣṭūsaḥ	tuṣṭūsoḥ	tuṣṭūśām	Genitive	āyusaḥ	āyusoḥ	āyusām				
Locative	akṣṇi akṣaṇi	akṣṇoḥ	akṣasu	Locative	tuṣṭūṣi	tuṣṭūsoḥ	tuṣṭuvatsu	Locative	āyusī	āyusoḥ	āyuhṣu				

Dat Plm Nom Sgm Nom Sgm Nom Sgm svasti naḥ indraḥ vṛddha-śravāḥ svasti naḥ pūṣā viśva-vedāḥ II -aḥ i=-a i- -aḥ v=-o v- Dat Plm Nom Sgm Nom Sgm Dat Plm Nom Sgm 3rd Sg Imp svasti naḥ tārṁṣyaḥ ariṣṭa-nemiḥ svasti naḥ bṛhaspatiḥ dadhātu II -aḥ t=-ast- -aḥ ar=-o ar- -aḥ b=-o b- -ḥ d=-rd- f Nom Sg om śāntiḥ śāntiḥ śāntiḥ II Well-being for us indra, eminently-famous. Well-being for us pūṣan, universally-knowledgable. Well-being for us tārṁṣya, of unscathed-rim. Well-being for us bṛhaspati, may he bestow. Om. Peace. Peace. Peace.		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>svasti- स्वस्ति-</td><td>Indeclinable</td><td>hail! health! good luck ! cheers !</td></tr><tr><td>aham- अहम्-</td><td>Pronoun</td><td>1st person: me, us</td></tr><tr><td>indra- इन्द्र-</td><td>Noun</td><td>powerful deity</td></tr><tr><td>vṛddha- वृद्ध-</td><td>Adjective</td><td>increased, adult, educated, expert, learned, eminent</td></tr><tr><td>śravas- श्रवस्-</td><td>Adjective</td><td>fame, glory</td></tr><tr><td>pūṣan- पूषन्-</td><td>Noun</td><td>the feeder, patron of flocks, personfication of the nourishing Sun</td></tr><tr><td>viśva- विश्व-</td><td>Pronoun</td><td>all, total, entire; universal ubiquitous, containing everything</td></tr><tr><td>vedas- वेदस्-</td><td>Noun</td><td>science, knowledge</td></tr><tr><td>tārṁṣya- तारṁṣ्य-</td><td>Noun</td><td>solar deity, first horse (ariṣṭanemi), then bird, later identified with Garuḍa</td></tr><tr><td>ariṣṭa- अरिष्ट-</td><td>Adjective</td><td>unscathed, safe and sound</td></tr><tr><td>nemi- नेमि-</td><td>Noun</td><td>wheel rim, circumfrence, edge</td></tr><tr><td>bṛhaspati- बृहस्पति-</td><td>Noun</td><td>master of power</td></tr><tr><td>(dhā) (धा)</td><td>Verb III</td><td>to place, to install</td></tr><tr><td>om ओम्</td><td>indeclinable</td><td>syllable expressive of consciousness</td></tr><tr><td>śānti- शान्ति-</td><td>Noun</td><td>peace; 3x refers to material, celestial, consciousness realms of the universe</td></tr></table>	Element	Type	Meaning	svasti- स्वस्ति-	Indeclinable	hail! health! good luck ! cheers !	aham- अहम्-	Pronoun	1st person: me, us	indra- इन्द्र-	Noun	powerful deity	vṛddha- वृद्ध-	Adjective	increased, adult, educated, expert, learned, eminent	śravas- श्रवस्-	Adjective	fame, glory	pūṣan- पूषन्-	Noun	the feeder, patron of flocks, personfication of the nourishing Sun	viśva- विश्व-	Pronoun	all, total, entire; universal ubiquitous, containing everything	vedas- वेदस्-	Noun	science, knowledge	tārṁṣya- तारṁṣ्य-	Noun	solar deity, first horse (ariṣṭanemi), then bird, later identified with Garuḍa	ariṣṭa- अरिष्ट-	Adjective	unscathed, safe and sound	nemi- नेमि-	Noun	wheel rim, circumfrence, edge	bṛhaspati- बृहस्पति-	Noun	master of power	(dhā) (धा)	Verb III	to place, to install	om ओम्	indeclinable	syllable expressive of consciousness	śānti- शान्ति-	Noun	peace; 3x refers to material, celestial, consciousness realms of the universe
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svasti-	sva-asti;su-['good','agreeable']; asti [f Noun,'existence',based on (as) I 'to be']																																																	
indra-	ind-ra-;(ind) I 'to be powerful'; -ra-[who gives, does, uses, possesses]																																																	
vṛddha-	(vṛdh)-ta-;(vṛdh) I 'to grow','to be inspired';-ta-[form past passive participle]																																																	
śravas-	guṇa(śru)-as-;(śru) V 'to hear'; -as-[form abstract Noun]																																																	
pūṣan-	*(puṣ)-an-; (puṣ) IV 'to nourish'; -an-[forms agent of Verb]																																																	
vedas-	guṇa(vid)-as-; (vid) II 'to know'; -as-[form abstract Noun]																																																	
ariṣṭa-	a-(riṣ)-ta-;a-['not'];(riṣ) IV 'to be hurt';-ta-[form past passive participle]																																																	
bṛhaspati-	bṛhas-pati-;bṛhas-[f Noun,'power']; pati-[m Noun,'master','lord']																																																	
śānti-	vṛddhi(śam)-ti-;(śam) IV 'to calm down';-ti-[form past participle]																																																	

aham-	Singular	Dual	Plural	pūṣan-m	Singular	Dual	Plural	nemi-m	Singular	Dual	Plural	(dhā)	III	Primary	Imperative
Nominative	aham	āvām	vayam	Nominative	pūṣā	pūṣaṇau	pūṣaṇaḥ	Nominative	nemiḥ	nemī	nemayaḥ	Active	Singular	Dual	Plural
Vocative	-	-	-	Vocative	pūṣan	pūṣaṇau	pūṣaṇaḥ	Vocative	neme	nemī	nemayaḥ	First	dadhāni	dadhāva	dadhāma
Accusative	mām mā	nau āvām	naḥ asmān	Accusative	pūṣaṇam	pūṣaṇau	pūṣṇaḥ	Accusative	nemim	nemī	nemīn	Second	dhehi	dhattam	dhatta
Instrumental	mayā	āvābhyām	asmābhiḥ	Instrumental	pūṣṇā	pūṣabhyām	pūṣabhiḥ	Instrumental	neminā	nemibhyām	nemibhiḥ	Third	dadhātu	dhattām	dadhatu
Dative	me mahyam	nau āvābhyām	naḥ asmabhyam	Dative	pūṣṇe	pūṣabhyām	pūṣabhyaḥ	Dative	nemaye	nemibhyām	nemibhyaḥ				
Ablative	mattaḥ mat	āvābhyām	asmattaḥ asmat	Ablative	pūṣṇaḥ	pūṣabhyām	pūṣabhyaḥ	Ablative	nemeḥ	nemibhyām	nemibhyaḥ				
Genitive	me mama	nau āvayoḥ	naḥ asmākam	Genitive	pūṣṇaḥ	pūṣṇoḥ	pūṣṇām	Genitive	nemeḥ	nemyoḥ	nemīnām				
Locative	mayi	āvayoḥ	asmāsu	Locative	pūṣṇi pūṣaṇi	pūṣṇoḥ	pūṣasu	Locative	nemau	nemyoḥ	nemiṣu				
indra-m	Singular	Dual	Plural	vedas-m	Singular	Dual	Plural	bṛhaspati-m	Singular	Dual	Plural				
Nominative	indrah	indrau	indrāḥ	Nominative	vedāḥ	vedasau	vedasaḥ	Nominative	bṛhaspatiḥ	bṛhaspatī	bṛhaspatayaḥ				
Vocative	indra	indrau	indrāḥ	Vocative	vedaḥ	vedasau	vedasaḥ	Vocative	bṛhaspate	bṛhaspatī	bṛhaspatayaḥ				
Accusative	indram	indrau	indrān	Accusative	vedasam	vedasau	vedasaḥ	Accusative	bṛhaspatim	bṛhaspatī	bṛhaspatīn				
Instrumental	indreṇa	indrābhyām	indraiḥ	Instrumental	vedasā	vedobhyām	vedobhiḥ	Instrumental	bṛhaspatinā	bṛhaspatibhyām	bṛhaspatibhiḥ				
Dative	indrāya	indrābhyām	indrebhyaḥ	Dative	vedase	vedobhyām	vedobhyaḥ	Dative	bṛhaspataye	bṛhaspatibhyām	bṛhaspatibhyaḥ				
Ablative	indrāt	indrābhyām	indrebhyaḥ	Ablative	vedasaḥ	vedobhyām	vedobhyaḥ	Ablative	bṛhaspateḥ	bṛhaspatibhyām	bṛhaspatibhyaḥ				
Genitive	indrasya	indrayoḥ	indrāṇām	Genitive	vedasaḥ	vedasoḥ	vedasām	Genitive	bṛhaspateḥ	bṛhaspatyoḥ	bṛhaspatīnām				
Locative	indre	indrayoḥ	indreṣu	Locative	vedasi	vedasoḥ	vedaḥsu	Locative	bṛhaspatau	bṛhaspatyoḥ	bṛhaspatiṣu				
śravas-m	Singular	Dual	Plural	tārksya-m	Singular	Dual	Plural	śānti-f	Singular	Dual	Plural				
Nominative	śravāḥ	śravasau	śravasaḥ	Nominative	tārksyaḥ	tārksyau	tārksyāḥ	Nominative	śāntiḥ	śāntī	śāntayaḥ				
Vocative	śravaḥ	śravasau	śravasaḥ	Vocative	tārksya	tārksyau	tārksyāḥ	Vocative	śānte	śāntī	śāntayaḥ				
Accusative	śravasam	śravasau	śravasaḥ	Accusative	tārksyam	tārksyau	tārksyān	Accusative	śāntim	śāntī	śāntiḥ				
Instrumental	śravasā	śravobhyām	śravobhiḥ	Instrumental	tārksyeṇa	tārksyābhyām	tārksyaiḥ	Instrumental	śāntyā	śāntibhyām	śāntibhiḥ				
Dative	śravase	śravobhyām	śravobhyaḥ	Dative	tārksyāya	tārksyābhyām	tārksyebhyaḥ	Dative	śāntyai śāntaye	śāntibhyām	śāntibhyaḥ				
Ablative	śravasaḥ	śravobhyām	śravobhyaḥ	Ablative	tārksyāt	tārksyābhyām	tārksyebhyaḥ	Ablative	śāntyāḥ śānteḥ	śāntibhyām	śāntibhyaḥ				
Genitive	śravasaḥ	śravasoḥ	śravasām	Genitive	tārksyasya	tārksyayoḥ	tārksyāṇām	Genitive	śāntyāḥ śānteḥ	śāntyoḥ	śāntīnām				
Locative	śravasi	śravasoḥ	śravaḥsu	Locative	tārksye	tārksyayoḥ	tārksyeṣu	Locative	śāntyām śāntau	śāntyoḥ	śāntiṣu				

etad-n	Singular	Dual	Plural	tad-n	Singular	Dual	Plural	bhaviṣyat-n	Singular	Dual	Plural	atīta-n	Singular	Dual	Plural
Nominative	etat	ete	etāni	Nominative	tat	te	tāni	Nominative	bhaviṣyat	bhaviṣyantī bhaviṣyatī	bhaviṣyanti	Nominative	atītam	atīte	atītāni
Vocative				Vocative				Vocative				Vocative			
Accusative				Accusative				Accusative				Accusative			
Instrumental				Instrumental				Instrumental				Instrumental			
Dative				Dative				Dative				Dative			
Ablative				Ablative				Ablative				Ablative			
Genitive				Genitive				Genitive				Genitive			
Locative				Locative				Locative				Locative			
akṣara-n	Singular	Dual	Plural	upavyākhyāna-n	Singular	Dual	Plural	kāra-m	Singular	Dual	Plural				
Nominative	akṣaram	akṣare	akṣarāṇi	Nominative	upavyākhyānam	upavyākhyāne	upavyākhyānāni	Nominative	kāraḥ	kārau	kārāḥ				
Vocative				Vocative				Vocative					Vocative		
Accusative				Accusative				Accusative					Accusative		
Instrumental				Instrumental				Instrumental					Instrumental		
Dative				Dative				Dative					Dative		
Ablative				Ablative				Ablative					Ablative		
Genitive				Genitive				Genitive					Genitive		
Locative				Locative				Locative					Locative		
idam-n	Singular	Dual	Plural	bhūta-n	Singular	Dual	Plural	yad-n	Singular	Dual	Plural				
Nominative	idam	ime	imāni	Nominative	bhūtam	bhūte	bhūtāni	Nominative	yat	ye	yāni				
Vocative				Vocative				Vocative					Vocative		
Accusative				Accusative				Accusative					Accusative		
Instrumental				Instrumental				Instrumental					Instrumental		
Dative				Dative				Dative					Dative		
Ablative				Ablative				Ablative					Ablative		
Genitive				Genitive				Genitive					Genitive		
Locative				Locative				Locative					Locative		
sarva-n	Singular	Dual	Plural	bhavat-n	Singular	Dual	Plural	anya-n	Singular	Dual	Plural				
Nominative	sarvam	sarve	sarvāṇi	Nominative	bhavat	bhavantī bhavatī	bhavanti	Nominative	anyat	anye	anyāni				
Vocative				Vocative				Vocative					Vocative		
Accusative				Accusative				Accusative					Accusative		
Instrumental				Instrumental				Instrumental					Instrumental		
Dative				Dative				Dative					Dative		
Ablative				Ablative				Ablative					Ablative		
Genitive				Genitive				Genitive					Genitive		
Locative				Locative				Locative					Locative		

n Nom Sg n Nom Sg m Nom Sg n Nom Sg m Nom Sg n Nom Sg sarvam hi etat brahma ayam ātmā brahma saḥ ayam ātmā catuṣpāt 2 -m h=-ṃ h- -i e=-ye- -t b- = -db- -a a=-ā- -aḥ a- = -o '-		Element	Type	Meaning
All this is indeed brahman. This ātman is brahman. That, this ātman, is of four parts.		sarva- सर्व-	Pronoun	everything
		hi हि	Indeclinable	affirmative, yes, certainly, because, indeed
		etad- एतद्-	Pronoun	he, her, this (nearby)
		brahman- ब्रह्मन्-	Noun	universal soul, universal consciousness
		idam- इदम्-	Pronoun	this, these, here (further away than etad-)
		ātman- आत्मन्-	Noun	soul, self
		tad- तद्-	Pronoun	3rd person he, she, that (not present in the vicinity)
		catuṣpad- चतुष्पद्-	Adjective	of four segments
Notes on Word Formation				
brahman-	*(bṛh)-man-;(bṛh) I 'to grow';-man- [forms noun]			
ātman-	From (an) II 'to breathe'			
catuṣpad-	catuṣ-pad-;catuṣ-['four'];pad-[Noun, 'foot','step']			

sarva-n	Singular	Dual	Plural	idam-m	Singular	Dual	Plural	catuṣpad-n	Singular	Dual	Plural
Nominative	sarvam	sarve	sarvāṇi	Nominative	ayam	imau	ime	Nominative	catuṣpāt	catuṣpādī	catuṣpādaḥ
Vocative	sarva	sarve	sarvāṇi	Vocative	-	-	-	Vocative	catuṣpāt	catuṣpādī	catuṣpādaḥ
Accusative	sarvam	sarve	sarvāṇi	Accusative	imam	imau	imān	Accusative	catuṣpādam	catuṣpādī	catuṣpādaḥ
Instrumental	sarveṇa	sarvābhyām	sarvaiḥ	Instrumental	anena	ābhyām	ebhiḥ	Instrumental	catuṣpadā	catuṣpādbhyām	catuṣpādbhiḥ
Dative	sarvasmai	sarvābhyām	sarvebhyaḥ	Dative	asmai	ābhyām	ebhyaḥ	Dative	catuṣpade	catuṣpādbhyām	catuṣpādbhyaḥ
Ablative	sarvāt sarvasmāt	sarvābhyām	sarvebhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ	Ablative	catuṣpadaḥ	catuṣpādbhyām	catuṣpādbhyaḥ
Genitive	sarvasya	sarvayoḥ	sarveṣām	Genitive	asya	anayoḥ	eṣām	Genitive	catuṣpadaḥ	catuṣpādoḥ	catuṣpādām
Locative	sarve sarvasmin	sarvayoḥ	sarveṣu	Locative	asmin	anayoḥ	eṣu	Locative	catuṣpadi	catuṣpādoḥ	catuṣpātsu
etat-n	Singular	Dual	Plural	ātman-m	Singular	Dual	Plural				
Nominative	etat	ete	etāni	Nominative	ātmā	ātmānau	ātmānaḥ				
Vocative	-	-	-	Vocative	ātman	ātmānau	ātmānaḥ				
Accusative	etat	ete	etāni	Accusative	ātmānam	ātmānau	ātmānaḥ				
Instrumental	etena	etābhyām	etaiḥ	Instrumental	ātmanā	ātmabhyām	ātmabhiḥ				
Dative	etasmai	etābhyām	etebhyaḥ	Dative	ātmane	ātmabhyām	ātmabhyaḥ				
Ablative	etasmāt	etābhyām	etebhyaḥ	Ablative	ātmanaḥ	ātmabhyām	ātmabhyaḥ				
Genitive	etasya	etayoḥ	eteṣām	Genitive	ātmanaḥ	ātmanoḥ	ātmanām				
Locative	etasmīn	etayoḥ	eteṣu	Locative	ātmani	ātmanoḥ	ātmasu				
brahman-n	Singular	Dual	Plural	tad-m	Singular	Dual	Plural				
Nominative	brahma	brahmaṇī	brahmāṇi	Nominative	saḥ sa	tau	te				
Vocative	brahman brahma	brahmaṇī	brahmāṇi	Vocative	-	-	-				
Accusative	brahma	brahmaṇī	brahmāṇi	Accusative	tam	tau	tān				
Instrumental	brahmaṇā	brahmabhyām	brahmabhiḥ	Instrumental	tena	tābhyām	taiḥ				
Dative	brahmaṇe	brahmabhyām	brahmabhyaḥ	Dative	tasmai	tābhyām	tebhyaḥ				
Ablative	brahmaṇaḥ	brahmabhyām	brahmabhyaḥ	Ablative	tasmāt	tābhyām	tebhyaḥ				
Genitive	brahmaṇaḥ	brahmaṇoḥ	brahmaṇām	Genitive	tasya	tayoḥ	teṣām				
Locative	brahmaṇi	brahmaṇoḥ	brahmasu	Locative	tasmin	tayoḥ	teṣu				

m Nom Sg jāgarita-sthānaḥ bahiṣ-prajñāḥ sapta-aṅgaḥ ekonaviṃśati-mukhaḥ sthūla-bhuk vaiśvānaraḥ prathamaḥ pādaḥ 3 -aḥ b- -o b- -s p-> -ṣp- -aḥ e-=-a e- -k v- = -gv- The awakened state, outwardly knowing, seven-limbed, nineteen-mouthed, enjoyer of the tangible, vaiśvānara [encompassing all], is the first quarter.		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>jāgarita- जागरित-</td><td>Adjective</td><td>awakened</td></tr><tr><td>sthāna- स्थान-</td><td>Noun</td><td>posture, position, state</td></tr><tr><td>bahiṣ- बहिस्-</td><td>Indeclinable</td><td>exterior</td></tr><tr><td>prajñā- प्रज्ञ-</td><td>Adjective</td><td>learned, knowing, wise</td></tr><tr><td>sapta- सप्त-</td><td>Noun</td><td>seven</td></tr><tr><td>aṅga- अङ्ग-</td><td>Noun</td><td>member, part of body, limb</td></tr><tr><td>ekonaviṃśati- एकोनविंशति-</td><td>Noun</td><td>nineteen</td></tr><tr><td>mukha- मुख-</td><td>Noun</td><td>mouth, face, visage</td></tr><tr><td>sthūla- स्थूल-</td><td>Adjective</td><td>tangible, gross</td></tr><tr><td>bhuj- भुज्-</td><td>Noun</td><td>one who enjoys</td></tr><tr><td>vaiśvānara- वैश्वानर-</td><td>Noun</td><td>encompasses all beings</td></tr><tr><td>prathama- प्रथम-</td><td>Adjective</td><td>first, initial, eldest, preceding</td></tr><tr><td>pāda- पाद-</td><td>Noun</td><td>quarter portion/fraction, step</td></tr></table>	Element	Type	Meaning	jāgarita- जागरित-	Adjective	awakened	sthāna- स्थान-	Noun	posture, position, state	bahiṣ- बहिस्-	Indeclinable	exterior	prajñā- प्रज्ञ-	Adjective	learned, knowing, wise	sapta- सप्त-	Noun	seven	aṅga- अङ्ग-	Noun	member, part of body, limb	ekonaviṃśati- एकोनविंशति-	Noun	nineteen	mukha- मुख-	Noun	mouth, face, visage	sthūla- स्थूल-	Adjective	tangible, gross	bhuj- भुज्-	Noun	one who enjoys	vaiśvānara- वैश्वानर-	Noun	encompasses all beings	prathama- प्रथम-	Adjective	first, initial, eldest, preceding	pāda- पाद-	Noun	quarter portion/fraction, step
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jāgarita- जागरित-	Adjective	awakened																																										
sthāna- स्थान-	Noun	posture, position, state																																										
bahiṣ- बहिस्-	Indeclinable	exterior																																										
prajñā- प्रज्ञ-	Adjective	learned, knowing, wise																																										
sapta- सप्त-	Noun	seven																																										
aṅga- अङ्ग-	Noun	member, part of body, limb																																										
ekonaviṃśati- एकोनविंशति-	Noun	nineteen																																										
mukha- मुख-	Noun	mouth, face, visage																																										
sthūla- स्थूल-	Adjective	tangible, gross																																										
bhuj- भुज्-	Noun	one who enjoys																																										
vaiśvānara- वैश्वानर-	Noun	encompasses all beings																																										
prathama- प्रथम-	Adjective	first, initial, eldest, preceding																																										
pāda- पाद-	Noun	quarter portion/fraction, step																																										
Notes on Word Formation																																												
jāgarita-	(jagr)-ta-; (jagr) II 'to wake up'; -ta-[forms past pssive participle]																																											
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]																																											
prajñā-	pra-guṇa(jñā); pra-['forward']; (jñā) IX 'to know'																																											
aṅga-	(aṅg)-a-; (aṅg) I 'to move/go/mark'; -a-[form noun]																																											
ekonaviṃśati-	ekona-viṃśati-; ekona-[adj 'of which one is missing']; viṃśati-[f Noun '20']																																											
sthūla-	based on (sthā) I 'to stand'																																											
bhuj-	the agent of (bhuj); (bhuj) VII 'to enjoy','to experience'																																											
vaiśvānara-	*viśvā-nara-; viśvā-[f Noun 'whole']; nara-[m Noun 'person']																																											
pāda-	vrddhi(pad)-a-;(pad) IV 'to walk'; -a-[form noun/adj]																																											

sthāna-m	Singular	Dual	Plural	mukha-m	Singular	Dual	Plural	prathama-m	Singular	Dual	Plural
Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	mukhaḥ	mukhau	mukhāḥ	Nominative	prathamaḥ	prathamau	prathame prathamāḥ
Vocative	sthāna	sthānau	sthānāḥ	Vocative	mukha	mukhau	mukhāḥ	Vocative	prathama	prathamau	prathamāḥ
Accusative	sthānam	sthānau	sthānān	Accusative	mukham	mukhau	mukhān	Accusative	prathamam	prathamau	prathamān
Instrumental	sthānena	sthānābhyām	sthānaiḥ	Instrumental	mukhena	mukhābhyām	mukhaiḥ	Instrumental	prathamena	prathamābhyām	prathamaiḥ
Dative	sthānāya	sthānābhyām	sthānebhyaḥ	Dative	mukhāya	mukhābhyām	mukhebhyaḥ	Dative	prathamāya	prathamābhyām	prathamebhyaḥ
Ablative	sthānāt	sthānābhyām	sthānebhyaḥ	Ablative	mukhāt	mukhābhyām	mukhebhyaḥ	Ablative	prathamāt	prathamābhyām	prathamebhyaḥ
Genitive	sthānasya	sthānayoḥ	sthānānām	Genitive	mukhasya	mukhayoḥ	mukhānām	Genitive	prathamasya	prathamayoḥ	prathamānām
Locative	sthāne	sthānayoḥ	sthāneṣu	Locative	mukhe	mukhayoḥ	mukheṣu	Locative	prathame	prathamayoḥ	prathameṣu
prajñā-m	Singular	Dual	Plural	bhuj-m	Singular	Dual	Plural	pāda-m	Singular	Dual	Plural
Nominative	prajñāḥ	prajñau	prajñāḥ	Nominative	bhuk	bhujau	bhujāḥ	Nominative	pādaḥ	pādu	pādāḥ
Vocative	prajñā	prajñau	prajñāḥ	Vocative	bhuk	bhujau	bhujāḥ	Vocative	pāda	pādu	pādāḥ
Accusative	prajñam	prajñau	prajñān	Accusative	bhujam	bhujau	bhujāḥ	Accusative	pādam	pādu	pādān
Instrumental	prajñena	prajñābhyām	prajñaiḥ	Instrumental	bhujā	bhugbhyām	bhugbhiḥ	Instrumental	pādena	pādābhyām	pādaiḥ
Dative	prajñāya	prajñābhyām	prajñebhyaḥ	Dative	bhujē	bhugbhyām	bhugbhyaḥ	Dative	pādāya	pādābhyām	pādebhyaḥ
Ablative	prajñāt	prajñābhyām	prajñebhyaḥ	Ablative	bhujāḥ	bhugbhyām	bhugbhyaḥ	Ablative	pādāt	pādābhyām	pādebhyaḥ
Genitive	prajñasya	prajñayoḥ	prajñānām	Genitive	bhujāḥ	bhujōḥ	bhujām	Genitive	pādasya	pādayoḥ	pādānām
Locative	prajñē	prajñayoḥ	prajñēṣu	Locative	bhujī	bhujōḥ	bhukṣu	Locative	pāde	pādayoḥ	pādeṣu
aṅga-m	Singular	Dual	Plural	vaiśvānara-m	Singular	Dual	Plural				
Nominative	aṅgaḥ	aṅgau	aṅgāḥ	Nominative	vaiśvānaraḥ	vaiśvānarau	vaiśvānarāḥ				
Vocative	aṅga	aṅgau	aṅgāḥ	Vocative	vaiśvānara	vaiśvānarau	vaiśvānarāḥ				
Accusative	aṅgam	aṅgau	aṅgān	Accusative	vaiśvānaram	vaiśvānarau	vaiśvānarān				
Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ	Instrumental	vaiśvānareṇa	vaiśvānarābhyām	vaiśvānaraiḥ				
Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ	Dative	vaiśvānarāya	vaiśvānarābhyām	vaiśvānarebhyaḥ				
Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ	Ablative	vaiśvānarāt	vaiśvānarābhyām	vaiśvānarebhyaḥ				
Genitive	aṅgasya	aṅgayoḥ	aṅgānām	Genitive	vaiśvānarasya	vaiśvānarayoḥ	vaiśvānarāṇām				
Locative	aṅge	aṅgayoḥ	aṅgeṣu	Locative	vaiśvānare	vaiśvānarayoḥ	vaiśvānareṣu				

◆-----◆ m Nom Sg svapna-sthānaḥ antaḥ-prajñāḥ sapta-aṅgaḥ ekonaviṃśati-mukhaḥ pravivikta-bhuk taijasaḥ dvitīyaḥ pādaḥ 4 -aḥ a- = -o '- -r p->-ḥ p- -aḥ e- = -a e- -ḥ d- = -o d-		Element	Type	Meaning
The dreaming state, inwardly aware, seven-limbed, nineteen-mouthed, enjoyer of the subtle, taijasa [luminous], is the second quarter.		svapna- स्वप्न-	Noun	dream state of sleep
		sthāna- स्थान-	Noun	posture, position, state
		antar- अन्तर-	Indeclinable	inside, between, in the middle
		prajñā- प्रज्ञ-	Adjective	learned, knowing, wise, aware
		sapta- सप्त-	Noun	seven
		aṅga- अङ्ग-	Noun	member, part of body, limb
		ekonaviṃśati- एकोनविंशति-	Noun	nineteen
		mukha- मुख-	Noun	mouth, face, visage
		pravivikta- प्रविविक्त-	Adjective	fine, subtle
		bhuj- भुज्-	Noun	one who enjoys
		taijasa- तैजस-	Adjective	luminous, brilliant
		dvitīya- द्वितीय-	Adjective	second
		pāda- पाद-	Noun	quarter portion/fraction, step
Notes on Word Formation				
jāgarita-	(jagr)-ta-; (jagr) II 'to wake up'; -ta-[forms past pssive participle]			
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]			
prajñā-	pra-guṇa(jñā); pra-['forward']; (jñā) IX 'to know'			
aṅga-	(aṅg)-a-; (aṅg) I 'to move/go/mark'; -a-[form noun]			
ekonaviṃśati-	ekona-viṃśati-;ekona-[adj,'of which one is missing'];viṃśati-[f Noun,'20']			
pravivikta-	pra-vi-(vic)-ta-; pra-['forward']; vi-['apart','away','out']; (vic) VII 'to discern'; ta-[form past passive participle]			
bhuj-	the agent of (bhuj); (bhuj) VII 'to enjoy','to experience'			
taijasa-	guṇa(tij)*-as-a-; (tij) I 'to be intense'; -as-[forms noun]; a-[forms adjective]			
dvitīya-	dvi-t-īya-; dvi-['two']; -t-[euphnic between two vowels];īya-[forms possessive]			
pāda-	vr̥ddhi(pad)-a-;(pad) IV 'to walk'; -a-[form noun/adj]			

sthāna-m	Singular	Dual	Plural	mukha-m	Singular	Dual	Plural	dvitīya-m	Singular	Dual	Plural
Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	mukhaḥ	mukhau	mukhāḥ	Nominative	dvitīyaḥ	dvitīyau	dvitīyāḥ
Vocative	sthāna	sthānau	sthānāḥ	Vocative	mukha	mukhau	mukhāḥ	Vocative	dvitīya	dvitīyau	dvitīyāḥ
Accusative	sthānam	sthānau	sthānān	Accusative	mukham	mukhau	mukhān	Accusative	dvitīyam	dvitīyau	dvitīyān
Instrumental	sthānena	sthānābhyām	sthānaiḥ	Instrumental	mukhena	mukhābhyām	mukhaiḥ	Instrumental	dvitīyena	dvitīyābhyām	dvitīyaiḥ
Dative	sthānāya	sthānābhyām	sthānebhyaḥ	Dative	mukhāya	mukhābhyām	mukhebhyaḥ	Dative	dvitīyāya	dvitīyābhyām	dvitīyebhyaḥ
Ablative	sthānāt	sthānābhyām	sthānebhyaḥ	Ablative	mukhāt	mukhābhyām	mukhebhyaḥ	Ablative	dvitīyāt	dvitīyābhyām	dvitīyebhyaḥ
Genitive	sthānasya	sthānayoḥ	sthānānām	Genitive	mukhasya	mukhayoḥ	mukhānām	Genitive	dvitīyasya	dvitīyayoḥ	dvitīyānām
Locative	sthāne	sthānayoḥ	sthāneṣu	Locative	mukhe	mukhayoḥ	mukheṣu	Locative	dvitīye	dvitīyayoḥ	dvitīyeṣu
prajña-m	Singular	Dual	Plural	bhuj-m	Singular	Dual	Plural	pāda-m	Singular	Dual	Plural
Nominative	prajñāḥ	prajñau	prajñāḥ	Nominative	bhuk	bhujau	bhujāḥ	Nominative	pādaḥ	pādau	pādāḥ
Vocative	prajña	prajñau	prajñāḥ	Vocative	bhuk	bhujau	bhujāḥ	Vocative	pāda	pādau	pādāḥ
Accusative	prajñam	prajñau	prajñān	Accusative	bhujam	bhujau	bhujāḥ	Accusative	pādam	pādau	pādān
Instrumental	prajñena	prajñābhyām	prajñaiḥ	Instrumental	bhujā	bhugbhyām	bhugbhiḥ	Instrumental	pādena	pādābhyām	pādaiḥ
Dative	prajñāya	prajñābhyām	prajñebhyaḥ	Dative	bhuje	bhugbhyām	bhugbhyaḥ	Dative	pādāya	pādābhyām	pādebhyaḥ
Ablative	prajñāt	prajñābhyām	prajñebhyaḥ	Ablative	bhujāḥ	bhugbhyām	bhugbhyaḥ	Ablative	pādāt	pādābhyām	pādebhyaḥ
Genitive	prajñasya	prajñayoḥ	prajñānām	Genitive	bhujāḥ	bhujōḥ	bhujām	Genitive	pādasya	pādayoḥ	pādānām
Locative	prajñe	prajñayoḥ	prajñeṣu	Locative	bhujī	bhujōḥ	bhukṣu	Locative	pāde	pādayoḥ	pādeṣu
aṅga-m	Singular	Dual	Plural	taijasa-m	Singular	Dual	Plural				
Nominative	aṅgaḥ	aṅgau	aṅgāḥ	Nominative	taijasaḥ	taijasau	taijasāḥ				
Vocative	aṅga	aṅgau	aṅgāḥ	Vocative	taijasa	taijasau	taijasāḥ				
Accusative	aṅgam	aṅgau	aṅgān	Accusative	taijasam	taijasau	taijasān				
Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ	Instrumental	taijasena	taijasābhyām	taijasaiḥ				
Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ	Dative	taijasāya	taijasābhyām	taijasebhyaḥ				
Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ	Ablative	taijasāt	taijasābhyām	taijasebhyaḥ				
Genitive	aṅgasya	aṅgayoḥ	aṅgānām	Genitive	taijasasya	taijasayoḥ	taijasānām				
Locative	aṅge	aṅgayoḥ	aṅgeṣu	Locative	taijase	taijasayoḥ	taijaseṣu				

m Nom Sg yatra suptaḥ na kañcana-kāmam kāmayate na kañcana-svapnam paśyati tat suṣuptam । -aḥ n- = -o n- m Acc Sg 3rd Sg Caus Pres -m k- = -ṁ k- m Acc Sg 3rd Sg Pres -m p- = -ṁ p- n Nom Sg m Nom Sg suṣupta-sthānaḥ ekī-bhūtaḥ prajñāna-ghanaḥ eva ānanda-mayaḥ hi ānanda-bhuk cetaḥ-mukhaḥ prājñāḥ tṛtīyaḥ pādaḥ ॥5॥ -aḥ h- = -a e- m Nom Sg -aḥ h-=-o h- -i ā- = -ya- m Nom Sg -as m->-aḥ m-=-om- m Nom Sg -ḥ t-= -st-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>yatra यत्र</td><td>Indeclinable</td><td>where, wherever, if, when, as, in which case</td></tr><tr><td>supta- सुप्त-</td><td>Adjective</td><td>motionless, asleep, deep-sleep</td></tr><tr><td>na न</td><td>Indeclinable</td><td>no</td></tr><tr><td>kañcana- कञ्चन-</td><td>Adjective</td><td>any, whatsoever</td></tr><tr><td>kāma- काम-</td><td>Noun</td><td>desire</td></tr><tr><td>(kam) (कम्)</td><td>Verb I</td><td>to desire, to love, to seek</td></tr><tr><td>svapna- स्वप्न-</td><td>Noun</td><td>dream state of sleep</td></tr><tr><td>(paś) (पश)</td><td>Verb IV</td><td>to see</td></tr><tr><td>tad- तद्-</td><td>Pronoun</td><td>3rd person he, she, that (not present in vicinity)</td></tr><tr><td>suṣupta- सुषुप्त-</td><td>Adjective</td><td>deep sleep</td></tr><tr><td>sthāna- स्थान-</td><td>Noun</td><td>posture, position, stance</td></tr><tr><td>ekī- एकी-</td><td>Adjective</td><td>one, unique; alone, only; (eka- in compound)</td></tr><tr><td>bhūta- भूत-</td><td>Adjective</td><td>having become</td></tr><tr><td>prajñāna- प्रज्ञान-</td><td>Noun</td><td>awareness</td></tr><tr><td>ghana- घन-</td><td>Adjective</td><td>solid, dense, massive</td></tr><tr><td>eva एव</td><td>Indeclinable</td><td>only, however, just, barely, precisely, exactly</td></tr><tr><td>ānanda- आनन्द-</td><td>Noun</td><td>joy, bliss, pleasure, ecstatic joy</td></tr><tr><td>maya- मय-</td><td>Noun</td><td>consisting of</td></tr><tr><td>hi हि</td><td>Indeclinable</td><td>affirmative, yes, certainly, because, indeed</td></tr><tr><td>bhuj- भुज्-</td><td>Noun</td><td>one who enjoys or experiences</td></tr><tr><td>cetas- चेतस्-</td><td>Noun</td><td>consciousness, intelligence</td></tr><tr><td>mukha- मुख-</td><td>Noun</td><td>face, visage, front, gate</td></tr><tr><td>prājñā- प्राज्ञ-</td><td>Noun</td><td>aware</td></tr><tr><td>tṛtīya- तृतीय-</td><td>Noun</td><td>third</td></tr><tr><td>pāda- पाद-</td><td>Noun</td><td>quarter portion/fraction</td></tr></table>	Element	Type	Meaning	yatra यत्र	Indeclinable	where, wherever, if, when, as, in which case	supta- सुप्त-	Adjective	motionless, asleep, deep-sleep	na न	Indeclinable	no	kañcana- कञ्चन-	Adjective	any, whatsoever	kāma- काम-	Noun	desire	(kam) (कम्)	Verb I	to desire, to love, to seek	svapna- स्वप्न-	Noun	dream state of sleep	(paś) (पश)	Verb IV	to see	tad- तद्-	Pronoun	3rd person he, she, that (not present in vicinity)	suṣupta- सुषुप्त-	Adjective	deep sleep	sthāna- स्थान-	Noun	posture, position, stance	ekī- एकी-	Adjective	one, unique; alone, only; (eka- in compound)	bhūta- भूत-	Adjective	having become	prajñāna- प्रज्ञान-	Noun	awareness	ghana- घन-	Adjective	solid, dense, massive	eva एव	Indeclinable	only, however, just, barely, precisely, exactly	ānanda- आनन्द-	Noun	joy, bliss, pleasure, ecstatic joy	maya- मय-	Noun	consisting of	hi हि	Indeclinable	affirmative, yes, certainly, because, indeed	bhuj- भुज्-	Noun	one who enjoys or experiences	cetas- चेतस्-	Noun	consciousness, intelligence	mukha- मुख-	Noun	face, visage, front, gate	prājñā- प्राज्ञ-	Noun	aware	tṛtīya- तृतीय-	Noun	third	pāda- पाद-	Noun	quarter portion/fraction
Element	Type	Meaning																																																																														
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pāda- पाद-	Noun	quarter portion/fraction																																																																														
That deep sleep, when asleep not any desire is caused to be desired, not seeing any dream. The state of deep sleep, having become undifferentiated, a concentrated mass of awareness alone, made of bliss, indeed experienter of bliss, gate of intelligence, aware, that is the third state.																																																																																
Notes on Word Formation																																																																																
yatra	ya-tra; ya [Pronoun 'who', 'that']; -tra [agent: 'who projects']																																																																															
supta-	zero-grade(svap)-ta-; (svap) II 'to sleep'; -ta-[forms passive past participle]																																																																															
kañcana-	kam-ca-na-;kam-[Indec,'what?'];ca-[Indec,'and'];na-[Indec,'not']																																																																															
kāma-	vṛddhi(kam)-a-; (kam) X 'to desire'; -a-[form adj/noun]																																																																															
svapna-	(svap)-ana-; (svap) II 'to sleep'-ana-[form substantive]																																																																															
suṣupta-	su-zero-grade(svap)-ta-; su-['good','very']; (svap) II 'to sleep';-ta-[forms passive past participle]																																																																															
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]																																																																															
bhūta-	(bhū)-ta-; (bhū) I 'to be '; -ta-[forms past passive participle]																																																																															
prajñāna-	pra-(jñā)-ana-; pra-['forward'];(jñā) IX 'to know'; -ana-[form adj/noun]																																																																															
ghana-	g-(han)-a-; g-['h' evolved from 'gh']; (han) II 'to strike'; -a-[form adj/noun]																																																																															
ānanda-	ā-(nand)-a-;ā-['hither','unto'];(nand) I 'to rejoice';-a-[form noun/adj]																																																																															
maya-	guṇa(mā)-ya-, (mā) II, III to delimit; -ya-[form agent of]																																																																															
bhuj-	the agent of (bhuj); (bhuj) VII 'to enjoy','to experience'																																																																															
cetas-	guṇa(cit)-as-; (cit) I 'to notice'; as-[forms agent]																																																																															
prājñā-	pra-ā-; pra-[intensifier]; ā-['unto']; jñā-[Adj,'learned']																																																																															
tṛtīya-	tri-īya-; tri-[three];-īya-[forms possessive, denotes a descendant]																																																																															
pāda-	vṛddhi(pad)-a-;(pad) IV 'to walk'; -a-[form noun/adj]																																																																															

supta-m	Singular	Dual	Plural	tad-n	Singular	Dual	Plural	bhūta-m	Singular	Dual	Plural	bhuj-m	Singular	Dual	Plural	ṛṭṭiya-m	Singular	Dual	Plural
Nominative	suptaḥ	suptau	suptāḥ	Nominative	tat	te	tāni	Nominative	bhūtaḥ	bhūtau	bhūtāḥ	Nominative	bhuk	bhujau	bhujāḥ	Nominative	ṛṭṭiyaḥ	ṛṭṭiyau	ṛṭṭiye ṛṭṭiyāḥ
Vocative	supta	suptau	suptāḥ	Vocative	-	-	-	Vocative	bhūta	bhūtau	bhūtāḥ	Vocative	bhuk	bhujau	bhujāḥ	Vocative	ṛṭṭiya	ṛṭṭiyau	ṛṭṭiyāḥ
Accusative	suptam	suptau	suptān	Accusative	tat	te	tāni	Accusative	bhūtam	bhūtau	bhūtān	Accusative	bhujam	bhujau	bhujāḥ	Accusative	ṛṭṭiyam	ṛṭṭiyau	ṛṭṭiyān
Instrumental	suptena	suptābhyām	suptaiḥ	Instrumental	tena	tābhyām	taiḥ	Instrumental	bhūtena	bhūtābhyām	bhūtaiḥ	Instrumental	bhujā	bhugbhyām	bhugbhiḥ	Instrumental	ṛṭṭiyena	ṛṭṭiyābhyām	ṛṭṭiyaiḥ
Dative	suptāya	suptābhyām	suptebhyaḥ	Dative	tasmai	tābhyām	tebhyaḥ	Dative	bhūtāya	bhūtābhyām	bhūtebhyaḥ	Dative	bhuje	bhugbhyām	bhugbhyaḥ	Dative	ṛṭṭiyāya	ṛṭṭiyābhyām	ṛṭṭieybhyaḥ
Ablative	suptāt	suptābhyām	suptebhyaḥ	Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	bhūtāt	bhūtābhyām	bhūtebhyaḥ	Ablative	bhujāḥ	bhugbhyām	bhugbhyaḥ	Ablative	ṛṭṭiyāt	ṛṭṭiyābhyām	ṛṭṭieybhyaḥ
Genitive	suptasya	suptayoḥ	suptānām	Genitive	tasya	tayoḥ	teṣām	Genitive	bhūtasya	bhūtayoḥ	bhūtānām	Genitive	bhujāḥ	bhujoḥ	bhujām	Genitive	ṛṭṭiyasya	ṛṭṭiyayoḥ	ṛṭṭiyānām
Locative	supte	suptayoḥ	supteṣu	Locative	tasmin	tayoḥ	teṣu	Locative	bhūte	bhūtayoḥ	bhūteṣu	Locative	bhuji	bhujoḥ	bhukṣu	Locative	ṛṭṭiye	ṛṭṭiyayoḥ	ṛṭṭiyeṣu
kāma-m	Singular	Dual	Plural	suṣupta-n	Singular	Dual	Plural	ghana-m	Singular	Dual	Plural	mukha-m	Singular	Dual	Plural	pāda-m	Singular	Dual	Plural
Nominative	kāmaḥ	kāmau	kāmāḥ	Nominative	suṣuptam	suṣupte	suṣuptāni	Nominative	ghanaḥ	ghanau	ghanāḥ	Nominative	mukhaḥ	mukhau	mukhāḥ	Nominative	pādaḥ	pādau	pādāḥ
Vocative	kāma	kāmau	kāmāḥ	Vocative	suṣupta	suṣupte	suṣuptāni	Vocative	ghana	ghanau	ghanāḥ	Vocative	mukha	mukhau	mukhāḥ	Vocative	pāda	pādau	pādāḥ
Accusative	kāmam	kāmau	kāmān	Accusative	suṣuptam	suṣupte	suṣuptāni	Accusative	ghanam	ghanau	ghanān	Accusative	mukham	mukhau	mukhān	Accusative	pādam	pādau	pādān
Instrumental	kāmena	kāmābhyām	kāmaiḥ	Instrumental	suṣuptena	suṣuptābhyām	suṣuptaiḥ	Instrumental	ghanena	ghanābhyām	ghanaiḥ	Instrumental	mukhena	mukhābhyām	mukhaiḥ	Instrumental	pādena	pādābhyām	pādaiḥ
Dative	kāmāya	kāmābhyām	kāmebhyaḥ	Dative	suṣuptāya	suṣuptābhyām	suṣuptebhyaḥ	Dative	ghanāya	ghanābhyām	ghanebhyaḥ	Dative	mukhāya	mukhābhyām	mukhebhyaḥ	Dative	pādāya	pādābhyām	pādebhyaḥ
Ablative	kāmāt	kāmābhyām	kāmebhyaḥ	Ablative	suṣuptāt	suṣuptābhyām	suṣuptebhyaḥ	Ablative	ghanāt	ghanābhyām	ghanebhyaḥ	Ablative	mukhāt	mukhābhyām	mukhebhyaḥ	Ablative	pādāt	pādābhyām	pādebhyaḥ
Genitive	kāmasya	kāmayoḥ	kāmānām	Genitive	suṣuptasya	suṣuptayoḥ	suṣuptānām	Genitive	ghanasya	ghanayoḥ	ghanānām	Genitive	mukhasya	mukhayoḥ	mukhānām	Genitive	pādasya	pādayoḥ	pādānām
Locative	kāme	kāmayoḥ	kāmeṣu	Locative	suṣupte	suṣuptayoḥ	suṣupteṣu	Locative	ghane	ghanayoḥ	ghaneṣu	Locative	mukhe	mukhayoḥ	mukheṣu	Locative	pāde	pādayoḥ	pādeṣu
svapna-m	Singular	Dual	Plural	sthāna-m	Singular	Dual	Plural	maya-m	Singular	Dual	Plural	prājña-m	Singular	Dual	Plural	(kam)	I	Causative	Present
Nominative	svapnaḥ	svapnau	svapnāḥ	Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	mayah	mayau	mayāḥ	Nominative	prājñaḥ	prājñau	prājñāḥ	Middle	Singular	Dual	Plural
Vocative	svapna	svapnau	svapnāḥ	Vocative	sthāna	sthānau	sthānāḥ	Vocative	maya	mayau	mayāḥ	Vocative	prājña	prājñau	prājñāḥ	First	kāmaye	kāmayāvahe	kāmayāmahe
Accusative	svapnam	svapnau	svapnān	Accusative	sthānam	sthānau	sthānān	Accusative	mayam	mayau	mayān	Accusative	prājñam	prājñau	prājñān	Second	kāmayase	kāmayethe	kāmayadhve
Instrumental	svapnena	svapnābhyām	svapnaiḥ	Instrumental	sthānena	sthānābhyām	sthānaiḥ	Instrumental	mayena	mayābhyām	mayaiḥ	Instrumental	prājñena	prājñābhyām	prājñaiḥ	Third	kāmayate	kāmayete	kāmayante
Dative	svapnāya	svapnābhyām	svapnebhyaḥ	Dative	sthānāya	sthānābhyām	sthānebhyaḥ	Dative	mayāya	mayābhyām	mayebhyaḥ	Dative	prājñāya	prājñābhyām	prājñebhyaḥ	(paś)	IV	Primary	Present
Ablative	svapnāt	svapnābhyām	svapnebhyaḥ	Ablative	sthānāt	sthānābhyām	sthānebhyaḥ	Ablative	mayāt	mayābhyām	mayebhyaḥ	Ablative	prājñāt	prājñābhyām	prājñebhyaḥ	Active	Singular	Dual	Plural
Genitive	svapnasya	svapnayoḥ	svapnānām	Genitive	sthānasya	sthānayoḥ	sthānānām	Genitive	mayasya	mayayoḥ	mayānām	Genitive	prājñasya	prājñayoḥ	prājñānām	First	paśyāmi	paśyāvaḥ	paśyāmaḥ
Locative	svapne	svapnayoḥ	svapneṣu	Locative	sthāne	sthānayoḥ	sthāneṣu	Locative	maye	mayayoḥ	mayeṣu	Locative	prājñe	prājñayoḥ	prājñeṣu	Second	paśyasi	paśyathaḥ	paśyatha
																Third	paśyati	paśyataḥ	paśyanti

m Nom Sg m Gen Sg m Nom Du m Gen Pl eṣa sarva-īśvaraḥ eṣa sarva-jñāḥ eṣaḥ antar-yāmī eṣa yoniḥ sarvasya prabhava-apyayau hi bhūtānām 6 -a ī- =e- -aḥ e=-a e- -aḥ a=-o '- -i e=-ye- -a a=- -ā-		Element	Type	Meaning
This is everyone's īśvara, this is all-knowing, this is inner-controlling, this is the womb of all, indeed the birth and dissolution of all beings.		etad- एतद्-	Pronoun	this, here, what precedes, what just happened
		sarva- सर्व-	Pronoun	everything, entire, universal
		īśvara- ईश्वर-	m Noun	chosen most powerful, supreme soul
		jñā- ज्ञ-	Adjective	who knows
		antar- अन्तर-	Indeclinable	inside, between, in the middle, inside, among
		yāmin- यामिन्-	m Noun	controlling, checking
		yoni- योनि-	m Noun	womb, source, origin
		prabhava- प्रभव-	m Noun	birth, start of cycle of life
		apyaya- अप्यय-	m Noun	dispartition, dissolution, end
		hi हि	Indeclinable	yes, certainly, assuredly, for it is, indeed
		bhūta- भूत-	Adjective	beings, existing
		Notes on Word Formation		
īśvara-	(īś)-vara; (īś) II 'to be powerful'; vara-['preferred']; guṇa(vṛ)-a-; (vṛ) IX 'to choose'; -a-[form noun/adj]			
jñā-	Agent of (jñā) IX 'to know'ज्ञ			
yāmin-	vṛddhi(yām)-in-;(yam) I 'to hold'; -in-[regularity of verb action]			
yoni-	guṇa(yu)-ni-; (yu) II 'to hold'; -ni-[subtantification]			
prabhava-	pra-guṇa(bhū)-a-; pra-['forward']; (bhū) I 'to become'; -a-[form noun/adj]			
apyaya-	api-aya-;api-[Indec,'and','also','again'];-aya-[Adj,'that goes to']			
bhūta-	(bhū)-ta-; (bhū) I 'to be '; -ta-[forms past passive participle]			

etad-m	Singular	Dual	Plural	yāmin-m	Singular	Dual	Plural	apyaya-m	Singular	Dual	Plural
Nominative	eṣaḥ eṣa	etau	ete	Nominative	yāmī	yāminau	yāminaḥ	Nominative	apyayaḥ	apyayau	apyayāḥ
Vocative	-	-	-	Vocative	yāmin	yāminau	yāminaḥ	Vocative	apyaya	apyayau	apyayāḥ
Accusative	etam	etau	etān	Accusative	yāminam	yāminau	yāminaḥ	Accusative	apyayam	apyayau	apyayān
Instrumental	etena	etābhyām	etaiḥ	Instrumental	yāminā	yāmibhyām	yāmibhiḥ	Instrumental	apyayena	apyayābhyām	apyayaiḥ
Dative	etasmai	etābhyām	etebhyaḥ	Dative	yāmine	yāmibhyām	yāmibhyaḥ	Dative	apyayāya	apyayābhyām	apyayebhyaḥ
Ablative	etasmāt	etābhyām	etebhyaḥ	Ablative	yāminaḥ	yāmibhyām	yāmibhyaḥ	Ablative	apyayāt	apyayābhyām	apyayebhyaḥ
Genitive	etasya	etayoḥ	eteṣām	Genitive	yāminaḥ	yāminoḥ	yāminām	Genitive	apyayasya	apyayayoḥ	apyayānām
Locative	etasmin	etayoḥ	eteṣu	Locative	yāmini	yāminoḥ	yāmiṣu	Locative	apyaye	apyayayoḥ	apyayeṣu
īśvara-m	Singular	Dual	Plural	yoni-m	Singular	Dual	Plural	bhūta-m	Singular	Dual	Plural
Nominative	īśvaraḥ	īśvarau	īśvarāḥ	Nominative	yoniḥ	yonī	yonayaḥ	Nominative	bhūtaḥ	bhūtau	bhūtāḥ
Vocative	īśvara	īśvarau	īśvarāḥ	Vocative	yone	yonī	yonayaḥ	Vocative	bhūta	bhūtau	bhūtāḥ
Accusative	īśvaram	īśvarau	īśvarān	Accusative	yonim	yonī	yonīn	Accusative	bhūtam	bhūtau	bhūtān
Instrumental	īśvareṇa	īśvarābhyām	īśvaraiḥ	Instrumental	yoninā	yonibhyām	yonibhiḥ	Instrumental	bhūtena	bhūtābhyām	bhūtaiḥ
Dative	īśvarāya	īśvarābhyām	īśvarebhyaḥ	Dative	yonaye	yonibhyām	yonibhyaḥ	Dative	bhūtāya	bhūtābhyām	bhūtebhyaḥ
Ablative	īśvarāt	īśvarābhyām	īśvarebhyaḥ	Ablative	yoneḥ	yonibhyām	yonibhyaḥ	Ablative	bhūtāt	bhūtābhyām	bhūtebhyaḥ
Genitive	īśvarasya	īśvarayoḥ	īśvarāṇām	Genitive	yoneḥ	yonyoḥ	yonīnām	Genitive	bhūtasya	bhūtayoḥ	bhūtānām
Locative	īśvare	īśvarayoḥ	īśvareṣu	Locative	yonau	yonyoḥ	yonīṣu	Locative	bhūte	bhūtayoḥ	bhūteṣu
jña-m	Singular	Dual	Plural	sarva-m	Singular	Dual	Plural				
Nominative	jñāḥ	jñau	jñāḥ	Nominative	sarvaḥ	sarvau	sarve sarvāḥ				
Vocative	jña	jñau	jñāḥ	Vocative	sarva	sarvau	sarvāḥ				
Accusative	jñam	jñau	jñān	Accusative	sarvam	sarvau	sarvān				
Instrumental	jñena	jñābhyām	jñaiḥ	Instrumental	sarveṇa	sarvābhyām	sarvaiḥ				
Dative	jñāya	jñābhyām	jñebhyaḥ	Dative	sarvasmai	sarvābhyām	sarvebhyaḥ				
Ablative	jñāt	jñābhyām	jñebhyaḥ	Ablative	sarvāt sarvasmāt	sarvābhyām	sarvebhyaḥ				
Genitive	jñasya	jñayoḥ	jñānām	Genitive	sarvasya	sarvayoḥ	sarveṣām				
Locative	jñe	jñayoḥ	jñeṣu	Locative	sarve sarvasmin	sarvayoḥ	sarveṣu				

n Nom Sg na -r p->-ḥ p- n Nom Sg antaḥ-prajñam -m n=-ṃ n- n Nom Sg na -s p-> -ṣp- n Nom Sg bahiṣ-prajñam -m n=-ṃ n- n Nom Sg na -a u=-o- n Nom Sg ubhayataḥ-prajñam -s p->-ḥ p- n Nom Sg na -m n -=-ṃ n- n Nom Sg prajñāna-ghanam -m n - = -ṃ n- n Nom Sg na -m n -=-ṃ n- n Nom Sg prajñam -m n -=-ṃ n- n Nom Sg na -m p=-ṃ p- n Nom Sg a-prajñam -m p=-ṃ p- n Nom Sg I a-drṣṭam a-vyavahāryam a-grāhyam a-lakṣaṇam a-cintyam a-vyapadeśyam eka-ātma-pratyaya-sāram prapañca-upaśamam śāntam śivam advaitam caturtham manyante saḥ ātmā saḥ vijñeyaḥ ॥7॥	
Not inwardly aware, not outwardly aware, not aware in both ways, not a concentrated mass of awareness, not enlightened, not unenlightened. Not seen, not transacted with, not graspable, not with a distinctive mark, not thinkable, not with a designation, the essence of notion of one ātman. Cessation of manifestation, serene, auspicious, without a second, considered to be the fourth quarter. That is ātman. That is to be discerned.	
Notes on Word Formation	
prajña-	pra-guṇa(jñā); pra-['forward']; (jñā) IX 'to know'
ubhayatas	ubha-ya-tas-; ubha-[pronoun, 'both'];ya-[belonging to, about, deriving from];-tas-[according to]
prajñāna-	pra-(jñā)-ana-; pra-['forward'];(jñā) IX 'to know'; -ana-[form adj/noun]
ghana-	g-(han)-a-; g-['h' evolved from 'gh']; (han) II 'to strike'; -a-[form adj/noun]
drṣṭa-	Past participle of (drṣ) II 'to see'; (drṣ)-ta-'; -ta-[formation of past participle]
vyavahārya-	vi-ava-vṛddhi(hr)-ya-; vi-['apart','away','out'];-ava-['down','off']; (hr) I 'to take'; -ya-[convert noun to adjective]
grāhya-	vṛddhi(grah)-ya-; (grah) IX 'to grasp'; -ya-[form gerundive:'having to be done']
lakṣaṇa-	(lakṣ)-ana-; (lakṣ) X 'to observe'; -ana-[form adj and n Nouns]
cintya-	(cint)-ya-; (cint) X 'to think';-ya-[convert to adjective]
vyapadeśya-	vi-apa-guṇa(diś)-ya-; vi-['apart','away','out'];-apa-['away','off']; (diś) VI 'to show'; -ya-[convert noun to adjective]
ātman-	From (an) II 'to breathe'
pratyaya-	prati-guṇa(i)-a-; prati-[against,back]; (i) I 'to go'; -a-[form noun/adj]
sāra-	vṛddhi(sṛ)-a-; (sṛ) I 'to flow'; -a-[noun/adj formation]
prapañca-	pra-pañca-; pra-[forward, at the beginning of, in front of, main part of]; pañca-[five]
upaśama-	upa-(śam)-a-; upa-['to','towards']; (śam) IV 'to withdraw'; -a-[form noun/adj]
śānta-	vṛddhi(śam)-ta-;(śam) IV 'to calm down';-ta-[form past participle]
advaita-	a-guṇa[dvi]-ta-; a-['not'];dvi-[noun, 'two'];-ta-[form adjective]

Element	Type	Meaning
na न	Indeclinable	no
antar- अन्तर-	Indeclinable	inside, between, in the middle, inside, among
prajñā- प्रज्ञ-	Adjective	aware, enlightened
bahis- बहिस्-	Indeclinable	exterior
ubhayatas उभयतस्	Adverb	on both sides, in both cases, both at the same time
prajñāna- प्रज्ञान-	Noun	wisdom, knowledge, intelligence
ghana- घन-	Adjective	solid, dense, massive
a- अ-	Prefix	privative or negative; forms compound nouns
drṣṭa- दृष्ट-	Adjective	seen, observed, noticed, perceived
vyavahārya- व्यवहार्य-	Adjective	that can be transacted, with whom we can associate
grāhya- ग्राह्य-	Adjective	which can be received; which can be seized
lakṣaṇa- लक्षण-	n Noun	sign, favorable sign, mark, attribute; designation
cintya- चिन्त्य-	Adjective	which merits reflection, which can be conceived
vyapadeśya- व्यपदेश्य-	Adjective	to designate, to name, who deserves a title
eka- एक-	Pronoun	one, unique, solitary, single
ātman- आत्मन्-	Noun	soul, self; [ātma- in compounds]
pratyaya- प्रत्यय-	Noun	conception, assumption, notion, idea
sāra- सार-	Adjective	nucleus, essence, marrow, quintessence
prapañca- प्रपञ्च-	Noun	expansion, development, manifestation
upaśama- उपशम-	Noun	calming down, tranquility, stop, cessation
śānta- शान्त-	Adjective	calm, serene
śiva- शिव-	Adjective	auspicious, salutary
advaita- अद्वैत-	Noun	without a second
caturtha- चतुर्थ-	Adjective	fourth
(man) (मन्)	Verb IV	to think/reflect/judge
tad तद्	Pronoun	he, it, this, so, for this reason, then
vijñeya- विज्ञेय-	Adjective	reconnaissable, discernable, perceptible

caturtha-	catur-tha-; catur-[four];-tha-[forms noun/adj denoting specified order or rank in a series]
vijñeya-	vi-jñeya-; vi-['apart','away','out'];jñeya-[future passive participle of (jñā)]; (jñā) IX 'to know'

prajñā-n	Singular	Dual	Plural	grāhya-n	Singular	Dual	Plural	sāra-n	Singular	Dual	Plural	caturtha-n	Singular	Dual	Plural									
Nominative	prajñam prajña prajñam prajñena prajñāya prajñāt prajñasya prajñe	prajñe prajñe prajñe prajñābhyām prajñābhyām prajñābhyām prajñāyoh prajñayoh	prajñāni prajñāni prajñāni prajñaiḥ prajñebhyaḥ prajñebhyaḥ prajñānām prajñeṣu	Nominative	grāhyam grāhya grāhyam grāhyeṇa grāhyāya grāhyāt grāhyasya grāhye	grāhye grāhye grāhye grāhyābhyām grāhyābhyām grāhyābhyām grāhyayoh grāhyeṣu	grāhyāṇi grāhyāṇi grāhyāṇi grāhyaiḥ grāhyebhyaḥ grāhyebhyaḥ grāhyānām grāhyeṣu	Nominative	sāram sāra sāram sāreṇa sārāya sārāt sārasya sāre	sāre sāre sāre sārābhyām sārābhyām sārābhyām sārāyoh sārāyoh	sārāṇi sārāṇi sārāṇi sārāiḥ sārebhyaḥ sārebhyaḥ sārāṇām sāreṣu	Nominative	caturtham caturtha caturtham caturthena caturthāya caturthāt caturthasya caturthe	caturthe caturthe caturthe caturthābhyām caturthābhyām caturthābhyām caturthayoh caturthayoh	caturthāni caturthāni caturthāni caturthaiḥ caturthebhyaḥ caturthebhyaḥ caturthānām caturtheṣu									
Vocative				Vocative				Vocative				Vocative												
Accusative				Accusative				Accusative				Accusative												
Instrumental				Instrumental				Instrumental				Instrumental												
Dative				Dative				Dative				Dative												
Ablative				Ablative				Ablative				Ablative												
Genitive				Genitive				Genitive				Genitive												
Locative				Locative				Locative				Locative												
ghana-n	Singular	Dual	Plural	lakṣaṇa-n	Singular	Dual	Plural	upaśama-n	Singular	Dual	Plural	tad-m	Singular	Dual	Plural									
Nominative	ghanam ghana ghanam ghanena ghanāya ghanāt ghanasya ghane	ghane ghane ghane ghanābhyām ghanābhyām ghanābhyām ghanayoh ghanayoh	ghanāni ghanāni ghanāni ghanaiḥ ghanebhyaḥ ghanebhyaḥ ghanānām ghaneṣu	Nominative	lakṣaṇam lakṣaṇa lakṣaṇam lakṣaṇena lakṣaṇāya lakṣaṇāt lakṣaṇasya lakṣaṇe	lakṣaṇe lakṣaṇe lakṣaṇe lakṣaṇābhyām lakṣaṇābhyām lakṣaṇābhyām lakṣaṇayoh lakṣaṇeṣu	lakṣaṇāni lakṣaṇāni lakṣaṇāni lakṣaṇaiḥ lakṣaṇebhyaḥ lakṣaṇebhyaḥ lakṣaṇānām lakṣaṇeṣu	Nominative	upaśamam upaśama upaśamam upaśamena upaśamāya upaśamāt upaśamasya upaśame	upaśame upaśame upaśame upaśamābhyām upaśamābhyām upaśamābhyām upaśamayoh upaśamayoh	upaśamāni upaśamāni upaśamāni upaśamaiḥ upaśamebhyaḥ upaśamebhyaḥ upaśamānām upaśameṣu	Nominative	saḥ sa - tam tena tasmai tasmāt tasya tasmin	tau - tau tābhyām tābhyām tābhyām tayoh tayoh	te - tān taiḥ tebhyaḥ tebhyaḥ teṣām teṣu									
Vocative				Vocative				Vocative				Vocative												
Accusative				Accusative				Accusative				Accusative												
Instrumental				Instrumental				Instrumental				Instrumental												
Dative				Dative				Dative				Dative												
Ablative				Ablative				Ablative				Ablative												
Genitive				Genitive				Genitive				Genitive												
Locative				Locative				Locative				Locative												
dr̥ṣṭa-n	Singular	Dual	Plural	cintya-n	Singular	Dual	Plural	śānta-n	Singular	Dual	Plural	ātman-m	Singular	Dual	Plural									
Nominative	dr̥ṣṭam dr̥ṣṭa dr̥ṣṭam dr̥ṣṭena dr̥ṣṭāya dr̥ṣṭāt dr̥ṣṭasya dr̥ṣṭe	dr̥ṣṭe dr̥ṣṭe dr̥ṣṭe dr̥ṣṭābhyām dr̥ṣṭābhyām dr̥ṣṭābhyām dr̥ṣṭayoh dr̥ṣṭayoh	dr̥ṣṭāni dr̥ṣṭāni dr̥ṣṭāni dr̥ṣṭaiḥ dr̥ṣṭebhyaḥ dr̥ṣṭebhyaḥ dr̥ṣṭānām dr̥ṣṭeṣu	Nominative	cintyam cintya cintyam cintyena cintyāya cintyāt cintyasya cintye	cintye cintye cintye cintyābhyām cintyābhyām cintyābhyām cintyayoh cintyayoh	cintyāni cintyāni cintyāni cintyaiḥ cintyebhyaḥ cintyebhyaḥ cintyānām cintyeṣu	Nominative	śāntam śānta śāntam śāntena śāntāya śāntāt śāntasya śānte	śānte śānte śānte śāntābhyām śāntābhyām śāntābhyām śāntayoh śāntayoh	śāntāni śāntāni śāntāni śāntaiḥ śāntebhyaḥ śāntebhyaḥ śāntānām śānteṣu	Nominative	ātmā ātman ātmānam ātmanā ātmane ātmanaḥ ātmanaḥ ātmani	ātmānau ātmānau ātmānau ātmabhyām ātmabhyām ātmabhyām ātmanoḥ ātmanoḥ	ātmānaḥ ātmānaḥ ātmānaḥ ātmabhiḥ ātmabhyaḥ ātmabhyaḥ ātmānām ātmasu									
Vocative				Vocative				Vocative				Vocative												
Accusative				Accusative				Accusative				Accusative												
Instrumental				Instrumental				Instrumental				Instrumental												
Dative				Dative				Dative				Dative												
Ablative				Ablative				Ablative				Ablative												
Genitive				Genitive				Genitive				Genitive												
Locative				Locative				Locative				Locative												
vyavahārya-n	Singular	Dual	Plural	vyapadeśya-n	Singular	Dual	Plural	advaita-n	Singular	Dual	Plural	vijñeya-m	Singular	Dual	Plural									
Nominative	vyavahāryam vyavahārya vyavahāryam vyavahāryeṇa vyavahāryāya vyavahāryāt vyavahāryasya vyavahārye	vyavahārye vyavahārye vyavahārye vyavahāryābhyām vyavahāryābhyām vyavahāryābhyām vyavahāryayoh vyavahāryayoh	vyavahāryāṇi vyavahāryāṇi vyavahāryāṇi vyavahāryaiḥ vyavahāryebhyaḥ vyavahāryebhyaḥ vyavahāryānām vyavahāryeṣu	Nominative	vyapadeśyam vyapadeśya vyapadeśyam vyapadeśyena vyapadeśyāya vyapadeśyāt vyapadeśyasya vyapadeśye	vyapadeśye vyapadeśye vyapadeśye vyapadeśyābhyām vyapadeśyābhyām vyapadeśyābhyām vyapadeśyayoh vyapadeśyayoh	vyapadeśyāni vyapadeśyāni vyapadeśyāni vyapadeśyaiḥ vyapadeśyebhyaḥ vyapadeśyebhyaḥ vyapadeśyānām vyapadeśyeṣu	Nominative	advaitam advaita advaitam advaitena advaitāya advaitāt advaitasya advaita	advaita advaita advaita advaitābhyām advaitābhyām advaitābhyām advaitayoh advaitayoh	advaitāni advaitāni advaitāni advaitaiḥ advaitebhyaḥ advaitebhyaḥ advaitānām advaiteṣu	Nominative	vijñeyah vijñeya vijñeyam vijñeyena vijñeyāya vijñeyāt vijñeyasya vijñeye	vijñeyau vijñeyau vijñeyau vijñeyābhyām vijñeyābhyām vijñeyābhyām vijñeyayoh vijñeyayoh	vijñeyāḥ vijñeyāḥ vijñeyān vijñeyaiḥ vijñeyebhyaḥ vijñeyebhyaḥ vijñeyānām vijñeyeṣu									
Vocative				Vocative				Vocative				Vocative												
Accusative				Accusative				Accusative				Accusative												
Instrumental				Instrumental				Instrumental				Instrumental												
Dative				Dative				Dative				Dative												
Ablative				Ablative				Ablative				Ablative												
Genitive				Genitive				Genitive				Genitive												
Locative				Locative				Locative				Locative												
												(man)	IV	Primary	Present									
												Middle	Singular	Dual	Plural									
												First	manye	manyāvahe	manyāmahe									
												Second	manyase	manyethe	manyadhve									
												Third	manyate	manyete	manyante									

m Nom Sg ◆ saḥ ayam ātmā adhyakṣaram oṃ-kāraḥ adhimātram pādāḥ mātrāḥ mātrāḥ ca pādāḥ a-kāraḥ u-kāraḥ ma-kāraḥ iti 8 ◆ m Nom Sg m Nom Pl ◆ m Nom Pl ◆ m Nom Sg ◆ -aḥ a=-o '- -aḥ a=-o '- -m p- = -ṃ p- -āḥ m=-ā m- -āḥ m=-ā m- -ḥ c=- śc- -āḥ a=-ā a- -aḥ u=-a u- -aḥ m=-o m- -aḥ i=-a i-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>tad- तद्-</td><td>Pronoun</td><td>3rd person he, she, that (not present in the vicinity)</td></tr><tr><td>idam- इदम्-</td><td>Pronoun</td><td>this, these, here (in the vicinity)</td></tr><tr><td>ātman- आत्मन्-</td><td>Noun</td><td>soul, self; [ātma- in compounds]</td></tr><tr><td>adhyakṣaram अध्यक्षरम्</td><td>Adverb</td><td>in regards to the syllable</td></tr><tr><td>om ओम्</td><td>indeclinable</td><td>syllable expressive of universal consciousness</td></tr><tr><td>kāra- कार-</td><td>m Noun</td><td>denotes the sound, letter or word</td></tr><tr><td>adhimātram अधिमात्रम्</td><td>Adverb</td><td>in regards to constituent phonemes (distinct sounds)</td></tr><tr><td>pāda- पाद-</td><td>m Noun</td><td>quarter portion/fraction</td></tr><tr><td>mātra- मात्र-</td><td>Adjective</td><td>phoneme</td></tr><tr><td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand,</td></tr><tr><td>iti इति</td><td>Indeclinable</td><td>end of quote, so, there it is, in these terms, namely</td></tr><tr><td colspan="3"></td></tr></table>	Element	Type	Meaning	tad- तद्-	Pronoun	3rd person he, she, that (not present in the vicinity)	idam- इदम्-	Pronoun	this, these, here (in the vicinity)	ātman- आत्मन्-	Noun	soul, self; [ātma- in compounds]	adhyakṣaram अध्यक्षरम्	Adverb	in regards to the syllable	om ओम्	indeclinable	syllable expressive of universal consciousness	kāra- कार-	m Noun	denotes the sound, letter or word	adhimātram अधिमात्रम्	Adverb	in regards to constituent phonemes (distinct sounds)	pāda- पाद-	m Noun	quarter portion/fraction	mātra- मात्र-	Adjective	phoneme	ca च	Indeclinable	and, also, as well as, but, on the other hand,	iti इति	Indeclinable	end of quote, so, there it is, in these terms, namely			
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That, this ātman, is considered the syllable om. Pertaining its constituent letters, the quarters are its letters, and the letters are the quarters - the letter 'a', the letter 'u', the letter 'm' namely.																																									
Notes on Word Formation																																									
adhyakṣaram	adhi-akṣaram; adhi-[on, in comparison with]; akṣaram [phoneme, syllable, letter, character																																								
kāra-	vṛddhi(kṛ)-a-; (kṛ) V 'to do'; -a-[form Noun]																																								
adhimātram	Adverb of adhimātra-[adhi-(mā)-tra-; adhi-[over, on];(mā) III 'to delimit'; -tra-[describes instrument]]																																								
pāda-	vṛddhi(pad)-a-;(pad) IV 'to walk'; -a-[form noun/adj]																																								
mātra-	(mā)-tra-; (mā) III 'to measure'; -tra- [mechanisn to effect an action,instrument, n Noun]																																								

tad-m	Singular	Dual	Plural	kāra-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	kāraḥ	kārau	kārāḥ
Vocative	-	-	-	Vocative	kāra	kārau	kārāḥ
Accusative	tam	tau	tān	Accusative	kāram	kārau	kārān
Instrumental	tena	tābhyām	taiḥ	Instrumental	kārena	kārābhyām	kāraiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	kārāya	kārābhyām	kārebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	kārāt	kārābhyām	kārebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	kārasya	kārayoḥ	kārānām
Locative	tasmin	tayoḥ	teṣu	Locative	kāre	kārayoḥ	kāreṣu
idam-m	Singular	Dual	Plural	pāda-m	Singular	Dual	Plural
Nominative	ayam	imau	ime	Nominative	pādaḥ	pādau	pādāḥ
Vocative	-	-	-	Vocative	pāda	pādau	pādāḥ
Accusative	imam	imau	imān	Accusative	pādam	pādau	pādān
Instrumental	anena	ābhyām	ebhiḥ	Instrumental	pādena	pādābhyām	pādaiḥ
Dative	asmai	ābhyām	ebhyaḥ	Dative	pādāya	pādābhyām	pādebhyaḥ
Ablative	asmāt	ābhyām	ebhyaḥ	Ablative	pādāt	pādābhyām	pādebhyaḥ
Genitive	asya	anayoḥ	eṣām	Genitive	pādasya	pādayoḥ	pādānām
Locative	asmin	anayoḥ	eṣu	Locative	pāde	pādayoḥ	pādeṣu
ātman-m	Singular	Dual	Plural	mātra-m	Singular	Dual	Plural
Nominative	ātmā	ātmānau	ātmānaḥ	Nominative	mātraḥ	mātrau	mātrāḥ
Vocative	ātman	ātmānau	ātmānaḥ	Vocative	mātra	mātrau	mātrāḥ
Accusative	ātmānam	ātmānau	ātmanaḥ	Accusative	mātram	mātrau	mātrān
Instrumental	ātmanā	ātmabhyām	ātmabhiḥ	Instrumental	mātreṇa	mātrābhyām	mātraiḥ
Dative	ātmane	ātmabhyām	ātmabhyaḥ	Dative	mātrāya	mātrābhyām	mātrebhyaḥ
Ablative	ātmanaḥ	ātmabhyām	ātmabhyaḥ	Ablative	mātrāt	mātrābhyām	mātrebhyaḥ
Genitive	ātmanaḥ	ātmanoḥ	ātmanām	Genitive	mātrasya	mātrayoḥ	mātrāṇām
Locative	ātmani	ātmanoḥ	ātmasu	Locative	mātre	mātrayoḥ	mātreṣu

m Nom Sg m Nom Sg m Nom Sg f Nom Sg f Nom Sg f Abl Sg n Abl Sg jāgarita-sthānaḥ vaiśvānaraḥ a-kāraḥ prathamā mātṛā āpteḥ ādimattvāt vā -aḥ v-=-o v- -aḥ a-=-o ' -ḥ ā-=-rā- 3rd Sg Pres m Acc Pl m Acc Pl m Nom Sg 3rd Sg Pres m Nom Sg 3rd Sg Perfect āpnoti ha vai sarvān kāmān ādiḥ ca bhavati yaḥ evam veda 9 -ḥ c-=-śc- -aḥ e-=-a e- -m v-=-ṃ v-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>jāgarita- जागरित-</td><td>Adjective</td><td>awakened</td></tr><tr><td>sthāna- स्थान-</td><td>Noun</td><td>posture, position, stance</td></tr><tr><td>vaiśvānara- वैश्वानर-</td><td>Noun</td><td>encompasses all beings</td></tr><tr><td>a-kāra- अ-कार-</td><td>Noun</td><td>the sound or the letter ' a '</td></tr><tr><td>prathama- प्रथम-</td><td>Adjective</td><td>premier, initial</td></tr><tr><td>mātṛa- मात्र-</td><td>Adjective</td><td>small amount, element, atom, measure of, phoneme</td></tr><tr><td>āpti- आप्ति-</td><td>Noun</td><td>reaching, obtaining, gain; abundance, fortune</td></tr><tr><td>ādimattva- आदिमत्त्व-</td><td>Adjective</td><td>state of beig first</td></tr><tr><td>vā वा</td><td>Indeclinable</td><td>or, either, either, assuming that, or rather, or better</td></tr><tr><td>(āp) (आप्)</td><td>Verb V</td><td>to attain</td></tr><tr><td>ha ह</td><td>Adverb</td><td>indeed, truly</td></tr><tr><td>vai वै</td><td>Adverb</td><td>certainly, in truth, indeed, truly, precisely.</td></tr><tr><td>sarva- सर्व-</td><td>Pronoun</td><td>everything</td></tr><tr><td>kāma- काम-</td><td>Noun</td><td>desire</td></tr><tr><td>ādi- आदि-</td><td>Noun</td><td>conception, début, premier, primordial</td></tr><tr><td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand</td></tr><tr><td>(bhū) (भू)</td><td>Verb I</td><td>to become</td></tr><tr><td>yad- यद्-</td><td>Pronoun</td><td>who, that, so that, for that, because, therefore</td></tr><tr><td>evam एवम्</td><td>Indeclinable</td><td>thus, like this, in this way</td></tr><tr><td>(vid) (विद्)</td><td>Verb II</td><td>to know, to understand, to percieve</td></tr></table>	Element	Type	Meaning	jāgarita- जागरित-	Adjective	awakened	sthāna- स्थान-	Noun	posture, position, stance	vaiśvānara- वैश्वानर-	Noun	encompasses all beings	a-kāra- अ-कार-	Noun	the sound or the letter ' a '	prathama- प्रथम-	Adjective	premier, initial	mātṛa- मात्र-	Adjective	small amount, element, atom, measure of, phoneme	āpti- आप्ति-	Noun	reaching, obtaining, gain; abundance, fortune	ādimattva- आदिमत्त्व-	Adjective	state of beig first	vā वा	Indeclinable	or, either, either, assuming that, or rather, or better	(āp) (आप्)	Verb V	to attain	ha ह	Adverb	indeed, truly	vai वै	Adverb	certainly, in truth, indeed, truly, precisely.	sarva- सर्व-	Pronoun	everything	kāma- काम-	Noun	desire	ādi- आदि-	Noun	conception, début, premier, primordial	ca च	Indeclinable	and, also, as well as, but, on the other hand	(bhū) (भू)	Verb I	to become	yad- यद्-	Pronoun	who, that, so that, for that, because, therefore	evam एवम्	Indeclinable	thus, like this, in this way	(vid) (विद्)	Verb II	to know, to understand, to percieve
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The awakened state, encompassing all beings, the letter 'a', is the first element from "āpti" - abundance - or from "ādimattva" - state of being first. Indeed, who knows, this, verily attains all their desires and becomes premier.																																																																	
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jāgarita-	(jagr)-ta-; (jagr) II 'to wake up'; -ta-[forms past pssive participle]																																																																
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]																																																																
vaiśvānara-	*viśvā-nara-; viśvā-[f Noun 'whole']; nara-[m Noun 'person']																																																																
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ādimattva-	ādi-mat-tva-; ādi-[m Noun:'primordial']; mat-['from me','by me','to me'];tva-['essence of']																																																																
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sthāna-m	Singular	Dual	Plural	mātra-f	Singular	Dual	Plural	kāma-m	Singular	Dual	Plural	(āp)	V	Primary	Present		
Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	mātrā	mātre	mātrāḥ	Nominative	kāmaḥ	kāmau	kāmāḥ	Active	Singular	Dual	Plural		
Vocative				Vocative				First				āpnomi				āpnuvaḥ	āpnumaḥ
Accusative				Accusative				Second				āpnoṣi				āpnuthaḥ	āpnutha
Instrumental				Instrumental				Third				āpnoti				āpnutaḥ	āpnuvanti
Dative				Dative				(bhū)				I				Primary	Present
Ablative				Ablative				Active				Singular				Dual	Plural
Genitive				Genitive				First				bhavāmi				bhavāvaḥ	bhavāmaḥ
Locative				Locative				Second				bhavasi				bhavathaḥ	bhavatha
vaiśvānara-m	Singular	Dual	Plural	āpti-f	Singular	Dual	Plural	ādi-m	Singular	Dual	Plural	Third	bhavati	bhavataḥ	bhavanti		
Nominative	vaiśvānaraḥ	vaiśvānarau	vaiśvānarāḥ	Nominative	āptiḥ	āptī	āptayaḥ	Nominative	ādiḥ	ādī	ādayaḥ	(vid)	II	Primary	Perfect		
Vocative				Vocative				Active				Singular				Dual	Plural
Accusative				Accusative				First				veda				vidva	vidma
Instrumental				Instrumental				Second				vettha				vitthuḥ	vida
Dative				Dative				Third				veda				vittuḥ	viduḥ
Ablative				Ablative													
Genitive				Genitive													
Locative				Locative													
kāra-m	Singular	Dual	Plural	ādimattva-n	Singular	Dual	Plural	yad-m	Singular	Dual	Plural						
Nominative	kāraḥ	kārau	kārāḥ	Nominative	ādimattvam	ādimattve	ādimattvāni	Nominative	yaḥ	yau	ye						
Vocative				Vocative													
Accusative				Accusative													
Instrumental				Instrumental													
Dative				Dative													
Ablative				Ablative													
Genitive				Genitive													
Locative				Locative													
prathama-f	Singular	Dual	Plural	sarva-m	Singular	Dual	Plural										
Nominative	prathamā	prathame	prathamāḥ	Nominative	sarvaḥ	sarvau	sarve sarvāḥ										
Vocative				Vocative													
Accusative				Accusative													
Instrumental				Instrumental													
Dative				Dative													
Ablative				Ablative													
Genitive				Genitive													
Locative				Locative													

m Nom Sg m Nom Sg m Nom Sg f Nom Sg f Nom Sg m Abl Sg m Abl Sg 3rd Sg Pres Act svapna-sthānaḥ taijasaḥ u-kāraḥ dvitīyā mātṛā utkarṣāt ubhayatvāt vā utkarṣati ha vai -ḥ t=-st- -ḥ d=-o d- -t u=-du- -t v=-dv- f Acc Sg m Nom Sg 3rd Sg Pres m Gen Sg m Nom Sg n Loc Sg 3rd Sg Pres m Nom Sg 3rd Sg Perf jñāna-saṃtatim samānaḥ ca bhavati na asya abrahmavit kule bhavati yaḥ evam veda 10 -ḥ c=-śc- -aḥ e=-a e- -m v=-ṃ v-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>svapna- स्वप्न-</td><td>Noun</td><td>dream state of sleep</td></tr><tr><td>sthāna- स्थान-</td><td>Noun</td><td>posture, position, stance</td></tr><tr><td>taijasa- तैजस-</td><td>Adjective</td><td>luminous, brilliant</td></tr><tr><td>u-kāra- उ-कार-</td><td>Noun</td><td>the sound or the letter 'u'</td></tr><tr><td>dvitīya- द्वितीय-</td><td>Adjective</td><td>second</td></tr><tr><td>mātra- मात्र-</td><td>Adjective</td><td>small amount, element, atom, measure of, phoneme</td></tr><tr><td>utkarṣa- उत्कर्ष-</td><td>Adjective</td><td>superior, eminence, excellence, abundance</td></tr><tr><td>ubhayatva- उभयत्व-</td><td>Adjective</td><td>quality of centrality, intermediateness,</td></tr><tr><td>vā वा</td><td>Indeclinable</td><td>or, either, either, assuming that, or rather, or better</td></tr><tr><td>(ut-kṛṣ) (उत्-कृष)</td><td>Verb I</td><td>to raise, to elevate, to make prominent, exalt</td></tr><tr><td>ha ह</td><td>Indeclinable</td><td>indeed, truly</td></tr><tr><td>vai वै</td><td>Indeclinable</td><td>certainly, in truth, indeed, truly, precisely.</td></tr><tr><td>jñāna- ज्ञान-</td><td>Noun</td><td>knowledge, learning, science, wisdom, insight</td></tr><tr><td>saṃtati- संतति-</td><td>Noun</td><td>persistence together with</td></tr><tr><td>samāna- समान-</td><td>Noun</td><td>holding the middle, equable</td></tr><tr><td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand, if, same</td></tr><tr><td>(bhū) (भू)</td><td>Verb I</td><td>to become</td></tr><tr><td>na न</td><td>indeclinable</td><td>no</td></tr><tr><td>idam- इदम्-</td><td>Pronoun</td><td>this, these</td></tr><tr><td>abrahmavit- अब्रह्मवित्-</td><td>Noun</td><td>without knowledge of Brahman</td></tr><tr><td>kula- कुल-</td><td>Noun</td><td>family, breed, clan, tribe</td></tr><tr><td>yad- यद्-</td><td>Pronoun</td><td>who, that, so that, for that, because, therefore</td></tr><tr><td>evam एवम्</td><td>Indeclinable</td><td>thus, like this, in this way</td></tr><tr><td>(vid) (विद्)</td><td>Verb II</td><td>to know, to understand, to percieve</td></tr></table>	Element	Type	Meaning	svapna- स्वप्न-	Noun	dream state of sleep	sthāna- स्थान-	Noun	posture, position, stance	taijasa- तैजस-	Adjective	luminous, brilliant	u-kāra- उ-कार-	Noun	the sound or the letter 'u'	dvitīya- द्वितीय-	Adjective	second	mātra- मात्र-	Adjective	small amount, element, atom, measure of, phoneme	utkarṣa- उत्कर्ष-	Adjective	superior, eminence, excellence, abundance	ubhayatva- उभयत्व-	Adjective	quality of centrality, intermediateness,	vā वा	Indeclinable	or, either, either, assuming that, or rather, or better	(ut-kṛṣ) (उत्-कृष)	Verb I	to raise, to elevate, to make prominent, exalt	ha ह	Indeclinable	indeed, truly	vai वै	Indeclinable	certainly, in truth, indeed, truly, precisely.	jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight	saṃtati- संतति-	Noun	persistence together with	samāna- समान-	Noun	holding the middle, equable	ca च	Indeclinable	and, also, as well as, but, on the other hand, if, same	(bhū) (भू)	Verb I	to become	na न	indeclinable	no	idam- इदम्-	Pronoun	this, these	abrahmavit- अब्रह्मवित्-	Noun	without knowledge of Brahman	kula- कुल-	Noun	family, breed, clan, tribe	yad- यद्-	Pronoun	who, that, so that, for that, because, therefore	evam एवम्	Indeclinable	thus, like this, in this way	(vid) (विद्)	Verb II	to know, to understand, to percieve
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The dream state, luminous, the letter 'u' is the second element, from utkarṣa - <i>eminence</i> - or ubhayatva - <i>centeredness</i> . He who knows this indeed exalts persistence with knowledge. He is equable and not in his family exists anyone ignorant about brahman.																																																																													
Notes on Word Formation																																																																													
svapna-	(svap)-ana-; (svap) II 'to sleep'-ana-[form substantive]																																																																												
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]																																																																												
taijasa-	guṇa(tij)*-as-a-; (tij) I 'to be intense'; -as-[forms noun]; a-[forms adjective]																																																																												
kāra-	vṛddhi(kṛ)-a-; (kṛ) V 'to do'; -a-[form Noun]																																																																												
dvitīya-	dvi-t-īya-; dvi-['two']; -t-[euphnic between two vowels];īya-[forms possessive]																																																																												
mātra-	(mā)-tra-; (mā) III 'to measure'; -tra- [mechanisn to effect an action,instrument, n Noun]																																																																												
utkarṣa-	ut-guṇa(kṛṣ)-a-; ut-['up', 'out of'];(kṛṣ) I 'to lead'; -a-[form noun/adj]																																																																												
ubhayatva-	ubha-ya-tva-; ubha-[Noun 'both'];-ya-[forms a possessive];-tva-['essence of'] ²																																																																												
(ut-kṛṣ)	ut-(kṛṣ); ut-[up, out of; escaping]; (kṛṣ) I 'to pull'																																																																												
jñāna-	(jñā)-ana-; (jñā) IX 'to know'; -ana-[form noun/adj]																																																																												
saṃtati-	sam-(tan)-ti-;sam-['completely','together','in common']; (tan) VIII 'to lengthen';-ti-[forms f Noun]																																																																												
samāna-	sam-vṛddhi(an)-a-;sam-['together'];(an) II 'to breathe';-a-[form adj/noun]																																																																												
abrahmavit-	a-brahma-vit-; a-['non','un']; brahma-[Noun, 'brahman']; vit-[Noun, 'completely aware of']																																																																												
kula-	(kul)-a-; (kul) I 'to accumulate'; -a-[form noun/adj]																																																																												

sthāna-m	Singular	Dual	Plural	mātra-f	Singular	Dual	Plural	samāna-m	Singular	Dual	Plural	yad-m	Singular	Dual	Plural		
Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	mātrā	mātre	mātrāḥ	Nominative	samānaḥ	samānau	samānāḥ	Nominative	yaḥ	yau	ye		
Vocative	sthāna	sthānau	sthānāḥ	Vocative		mātre	mātre	mātrāḥ	Vocative	samāna	samānau	samānāḥ	Vocative	-	-	-	
Accusative	sthānam	sthānau	sthānān	Accusative		mātrām	mātre	mātrāḥ	Accusative	samānam	samānau	samānān	Accusative	yam	yau	yān	
Instrumental	sthānena	sthānābhyām	sthānaiḥ	Instrumental		mātrayā	mātrābhyām	mātrābhiḥ	Instrumental	samānena	samānābhyām	samānaiḥ	Instrumental	yena	yābhyām	yaiḥ	
Dative	sthānāya	sthānābhyām	sthānebhyaḥ	Dative		mātrāyai	mātrābhyām	mātrābhyaḥ	Dative	samānāya	samānābhyām	samānebhyaḥ	Dative	yasmai	yābhyām	yebhyaḥ	
Ablative	sthānāt	sthānābhyām	sthānebhyaḥ	Ablative		mātrāyāḥ	mātrābhyām	mātrābhyaḥ	Ablative	samānāt	samānābhyām	samānebhyaḥ	Ablative	yasmāt	yābhyām	yebhyaḥ	
Genitive	sthānasya	sthānayoḥ	sthānānām	Genitive		mātrāyāḥ	mātrayoḥ	mātrāṇām	Genitive	samānasya	samānayoḥ	samānānām	Genitive	yasya	yayoḥ	yeṣām	
Locative	sthāne	sthānayoḥ	sthāneṣu	Locative		mātrāyām	mātrayoḥ	mātrāsu	Locative	samāne	samānayoḥ	samāneṣu	Locative	yasmin	yayoḥ	yeṣu	
taijasa-m	Singular	Dual	Plural	utkarṣa-m	Singular	Dual	Plural	idam-m	Singular	Dual	Plural	(ut-kṛṣ)	I	Primary	Present		
Nominative	taijasaḥ	taijasau	taijasāḥ	Nominative	utkarṣaḥ	utkarṣau	utkarṣāḥ	Nominative	ayam	imau	ime	Active	Singular	Dual	Plural		
Vocative	taijasa	taijasau	taijasāḥ	Vocative		utkarṣa	utkarṣau	utkarṣāḥ	Vocative	-	-	-	First	utkarṣāmi	utkarṣāvaḥ	utkarṣāmaḥ	
Accusative	taijasam	taijasau	taijasān	Accusative		utkarṣam	utkarṣau	utkarṣān	Accusative	imam	imau	imān	Second	utkarṣasi	utkarṣathaḥ	utkarṣatha	
Instrumental	taijasena	taijasābhyām	taijasaiḥ	Instrumental		utkarṣeṇa	utkarṣābhyām	utkarṣaiḥ	Instrumental	anena	ābhyām	ebhiḥ	Third	utkarṣati	utkarṣataḥ	utkarṣanti	
Dative	taijasāya	taijasābhyām	taijasebhyaḥ	Dative		utkarṣāya	utkarṣābhyām	utkarṣebhyaḥ	Dative	asmai	ābhyām	ebhyaḥ	(bhū)	I	Primary	Present	
Ablative	taijasāt	taijasābhyām	taijasebhyaḥ	Ablative		utkarṣāt	utkarṣābhyām	utkarṣebhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ	Active	Singular	Dual	Plural	
Genitive	taijasasya	taijasayoḥ	taijasānām	Genitive		utkarṣasya	utkarṣayoḥ	utkarṣāṇām	Genitive	asya	anayoḥ	eṣām	First	bhavāmi	bhavāvaḥ	bhavāmaḥ	
Locative	taijase	taijasayoḥ	taijaseṣu	Locative		utkarṣe	utkarṣayoḥ	utkarṣeṣu	Locative	asmin	anayoḥ	eṣu	Second	bhavasi	bhavathaḥ	bhavatha	
kāra-m	Singular	Dual	Plural	ubhayatva-m	Singular	Dual	Plural	abrahmavit-m	Singular	Dual	Plural	Third	bhavati	bhavataḥ	bhavanti		
Nominative	kāraḥ	kārau	kārāḥ	Nominative	ubhayatvaḥ	ubhayatvau	ubhayatvāḥ	Nominative	abrahmavit	abrahmavitau	abrahmavitaḥ	(vid)		II	Primary	Perfect	
Vocative	kāra	kārau	kārāḥ	Vocative		ubhayatva	ubhayatvau	ubhayatvāḥ	Vocative	abrahmavit	abrahmavitau	abrahmavitaḥ		Active	Singular	Dual	Plural
Accusative	kāram	kārau	kārān	Accusative		ubhayatvam	ubhayatvau	ubhayatvān	Accusative	abrahmavitam	abrahmavitau	abrahmavitaḥ		First	veda	vidva	vidma
Instrumental	kārena	kārābhyām	kāraiḥ	Instrumental		ubhayatvena	ubhayatvābhyām	ubhayatvaiḥ	Instrumental	abrahmavitā	abrahmavidbhyām	abrahmavidbhiḥ		Second	vettha	vitthuḥ	vida
Dative	kārāya	kārābhyām	kārebhyaḥ	Dative		ubhayatvāya	ubhayatvābhyām	ubhayatvebhyaḥ	Dative	abrahmavite	abrahmavidbhyām	abrahmavidbhyaḥ		Third	veda	vittuḥ	viduḥ
Ablative	kārāt	kārābhyām	kārebhyaḥ	Ablative		ubhayatvāt	ubhayatvābhyām	ubhayatvebhyaḥ	Ablative	abrahmavitaḥ	abrahmavidbhyām	abrahmavidbhyaḥ					
Genitive	kārasya	kārayoḥ	kārānām	Genitive		ubhayatvasya	ubhayatvayoḥ	ubhayatvānām	Genitive	abrahmavitaḥ	abrahmavitoḥ	abrahmavitām					
Locative	kāre	kārayoḥ	kāreṣu	Locative		ubhayatve	ubhayatvayoḥ	ubhayatveṣu	Locative	abrahmaviti	abrahmavitoḥ	abrahmavitsu					
dvitīya-f	Singular	Dual	Plural	saṃtati-f	Singular	Dual	Plural	kula-n	Singular	Dual	Plural						
Nominative	dvitīyā	dvitīye	dvitīyāḥ	Nominative	saṃtatiḥ	saṃtatī	saṃtatayaḥ	Nominative	kulam	kule	kuḷāni						
Vocative	dvitīye	dvitīye	dvitīyāḥ	Vocative		saṃtate	saṃtatī	saṃtatayaḥ	Vocative	kula	kule					kuḷāni	
Accusative	dvitīyām	dvitīye	dvitīyāḥ	Accusative		saṃtatim	saṃtatī	saṃtatiḥ	Accusative	kulam	kule					kuḷāni	
Instrumental	dvitīyayā	dvitīyābhyām	dvitīyābhiḥ	Instrumental		saṃtatyā	saṃtatibhyām	saṃtatibhiḥ	Instrumental	kulena	kuḷābhyām					kuḷaiḥ	
Dative	dvitīyāyai	dvitīyābhyām	dvitīyābhyaḥ	Dative		saṃtatyai	saṃtataye	saṃtatibhyām	saṃtatibhyaḥ	kuḷāya	kuḷābhyām					kulebhyaḥ	
Ablative	dvitīyāyāḥ	dvitīyābhyām	dvitīyābhyaḥ	Ablative		saṃtatyāḥ	saṃtateḥ	saṃtatibhyām	saṃtatibhyaḥ	kuḷāt	kuḷābhyām					kulebhyaḥ	
Genitive	dvitīyāyāḥ	dvitīyayoḥ	dvitīyānām	Genitive		saṃtatyāḥ	saṃtateḥ	saṃtatyoḥ	saṃtatinām	kulasya	kulayoḥ					kuḷānām	
Locative	dvitīyāyām	dvitīyayoḥ	dvitīyāsu	Locative		saṃtatyām	saṃtatau	saṃtatyoḥ	saṃtatiṣu	kule	kulayoḥ					kuleṣu	

m Nom Sgm Nom Sgm Nom Sg f Nom Sgf Nom Sgf Abl Sgf Abl Sg suṣupta-sthānaḥ prājñāḥ ma-kāraḥ tṛtīyā mātrā miteḥ apīteḥ vā -aḥ m-=-o m--aḥ t-=-ast--ḥ a-=-ra--ḥ v-=-rv- 3rd Sg Presn Acc Sgn Acc Sgf Nom Sg3rd Sg Presm Nom Sg3rd Sg Perfect minoti ha vai idam sarvam apītiḥ ca bhavati yaḥ evam veda 11 -ai i-=-ā i--ḥ c-=-śc--aḥ e-=-a e--m v-=-ṃ v-		Element	Type	Meaning
The deep-sleep state, the sage, the letter 'm', is the third element, from <i>miti</i> - building- or from <i>apīti</i> - dissolution. He who knows this verily builds this whole world and becomes [its] dissolution.		suṣupta- सुषुप्त-	Adjective	deep sleep
		sthāna- स्थान-	Noun	posture, position, stance
		prājña- प्राज्ञ-	Noun	sage, intelligent
		ma-kāra- म-कार-	Noun	the sound or the letter 'm'
		tṛtīya- तृतीय-	Adjective	third
		mātra- मात्र-	Adjective	small amount, element, atom, measure of
		miti- मिति-	Noun	establishing, building, measuring
		apīti- अपीति-	Noun	entering into, dissolving, dissolution
		vā वा	Indeclinable	or, either, either, assuming that, or rather, or better
		(mi) (मि)	Verb V	to measure, to build, to establish
		ha ह	Indeclinable	indeed, truly, verily
		vai वै	Indeclinable	certainly, in truth, indeed, truly, precisely
		idam- इदम्-	Pronoun	this, these, here (in the vicinity)
		sarva- सर्व-	Pronoun	everything, whole world
		ca च	Indeclinable	and, also, as well as, but, on the other hand, if, same
		(bhū) (भू)	Verb II	to become
		yad- यद्-	Pronoun	who, that, so that, for that, so that, because, therefore
		evam एवम्	Indeclinable	thus, like this, in this way
		(vid) (विद्)	Verb II	to know, to understand, to perceive
Notes on Word Formation				
suṣupta-	su-*(svap)-ta-; su-['good','very']; (svap) II 'to sleep';-ta-[forms passive past participle]			
sthāna-	(sthā)-ana-; (sthā) I 'to stand'; -ana-[forms noun/adj]			
prājña-	vṛddhi[prajña]-; prajña-['learned']			
kāra-	vṛddhi(kṛ)-a-; (kṛ) V 'to do'; -a-[form Noun]			
tṛtīya-	tri-īya-; tri-[three];-īya-[forms possessive, denotes a descendant]			
mātra-	(mā)-tra-; (mā) III 'to measure'; -tra- [mechanisn to effect an action,instrument, n Noun]			
miti-	(mā)-ti-; (mā) III 'to delimit'; -ti-[form action noun]			
apīti-	a-(pā)-ti-;a-['un','non']; (pā) III 'to drink'; -ti[form action noun]			

sthāna-m	Singular	Dual	Plural	ṛtīya-f	Singular	Dual	Plural	apīti-f	Singular	Dual	Plural	yad-m	Singular	Dual	Plural
Nominative	sthānaḥ	sthānau	sthānāḥ	Nominative	ṛtīyā	ṛtīye	ṛtīyāḥ	Nominative	apītiḥ	apītī	apītayaḥ	Nominative	yaḥ	yau	ye
Vocative	sthāna	sthānau	sthānāḥ	Vocative	ṛtīye	ṛtīye	ṛtīyāḥ	Vocative	apīte	apītī	apītayaḥ	Vocative	-	-	-
Accusative	sthānam	sthānau	sthānān	Accusative	ṛtīyām	ṛtīye	ṛtīyāḥ	Accusative	apītim	apītī	apītiḥ	Accusative	yam	yau	yān
Instrumental	sthānena	sthānābhyām	sthānaiḥ	Instrumental	ṛtīyayā	ṛtīyābhyām	ṛtīyābhiḥ	Instrumental	apītyā	apītibhyām	apītibhiḥ	Instrumental	yena	yābhyām	yaiḥ
Dative	sthānāya	sthānābhyām	sthānebhyaḥ	Dative	ṛtīyāyai	ṛtīyābhyām	ṛtīyābhyaḥ	Dative	apītyai apītaye	apītibhyām	apītibhyaḥ	Dative	yasmai	yābhyām	yebhyaḥ
Ablative	sthānāt	sthānābhyām	sthānebhyaḥ	Ablative	ṛtīyāyāḥ	ṛtīyābhyām	ṛtīyābhyaḥ	Ablative	apītyāḥ apīteḥ	apītibhyām	apītibhyaḥ	Ablative	yasmāt	yābhyām	yebhyaḥ
Genitive	sthānasya	sthānayoḥ	sthānānām	Genitive	ṛtīyāyāḥ	ṛtīyayoḥ	ṛtīyānām	Genitive	apītyāḥ apīteḥ	apītyoḥ	apītinām	Genitive	yasya	yayoḥ	yeṣām
Locative	sthāne	sthānayoḥ	sthāneṣu	Locative	ṛtīyāyām	ṛtīyayoḥ	ṛtīyāsu	Locative	apītyām apītau	apītyoḥ	apītiṣu	Locative	yasmin	yayoḥ	yeṣu
prājña-m	Singular	Dual	Plural	mātra-f	Singular	Dual	Plural	idam-n	Singular	Dual	Plural	(mi)	V	Primary	Present
Nominative	prājñaḥ	prājñau	prājñāḥ	Nominative	mātrā	mātre	mātrāḥ	Nominative	idam	ime	imāni	Active	Singular	Dual	Plural
Vocative	prājña	prājñau	prājñāḥ	Vocative	mātre	mātre	mātrāḥ	Vocative	-	-	-	First	minomi	minvaḥ minuvaḥ	minmaḥ minumaḥ
Accusative	prājñam	prājñau	prājñān	Accusative	mātrām	mātre	mātrāḥ	Accusative	idam	ime	imāni	Second	minoṣi	minuthaḥ	minutha
Instrumental	prājñena	prājñābhyām	prājñaiḥ	Instrumental	mātrayā	mātrābhyām	mātrābhiḥ	Instrumental	anena	ābhyām	ebhiḥ	Third	minoti	minutaḥ	minvanti
Dative	prājñāya	prājñābhyām	prājñebhyaḥ	Dative	mātrāyai	mātrābhyām	mātrābhyaḥ	Dative	asmai	ābhyām	ebhyaḥ	(bhū)	I	Primary	Present
Ablative	prājñāt	prājñābhyām	prājñebhyaḥ	Ablative	mātrāyāḥ	mātrābhyām	mātrābhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ	Active	Singular	Dual	Plural
Genitive	prājñasya	prājñayoḥ	prājñānām	Genitive	mātrāyāḥ	mātrayoḥ	mātrānām	Genitive	asya	anayoḥ	eṣām	First	bhavāmi	bhavāvaḥ	bhavāmaḥ
Locative	prājñe	prājñayoḥ	prājñeṣu	Locative	mātrāyām	mātrayoḥ	mātrāsu	Locative	asmin	anayoḥ	eṣu	Second	bhavasi	bhavathaḥ	bhavatha
kāra-m	Singular	Dual	Plural	miti-f	Singular	Dual	Plural	sarva-n	Singular	Dual	Plural	Third	bhavati	bhavataḥ	bhavanti
Nominative	kāraḥ	kārau	kārāḥ	Nominative	mitiḥ	mitī	mitayaḥ	Nominative	sarvam	sarve	sarvāṇi	(vid)	II	Primary	Perfect
Vocative	kāra	kārau	kārāḥ	Vocative	mite	mitī	mitayaḥ	Vocative	sarva	sarve	sarvāṇi	Active	Singular	Dual	Plural
Accusative	kāram	kārau	kārān	Accusative	mitim	mitī	mitiḥ	Accusative	sarvam	sarve	sarvāṇi	First	veda	vidva	vidma
Instrumental	kārena	kārābhyām	kāraiḥ	Instrumental	mityā	mitibhyām	mitibhiḥ	Instrumental	sarveṇa	sarvābhyām	sarvaiḥ	Second	vettha	vitthuḥ	vida
Dative	kārāya	kārābhyām	kārebhyaḥ	Dative	mityai mitaye	mitibhyām	mitibhyaḥ	Dative	sarvasmai	sarvābhyām	sarvebhyaḥ	Third	veda	vittuḥ	viduḥ
Ablative	kārāt	kārābhyām	kārebhyaḥ	Ablative	mityāḥ miteḥ	mitibhyām	mitibhyaḥ	Ablative	sarvāt sarvasmāt	sarvābhyām	sarvebhyaḥ				
Genitive	kārasya	kārayoḥ	kārānām	Genitive	mityāḥ miteḥ	mityoḥ	mitīnām	Genitive	sarvasya	sarvayoḥ	sarveṣām				
Locative	kāre	kārayoḥ	kāreṣu	Locative	mityām mitau	mityoḥ	mitiṣu	Locative	sarve sarvasmin	sarvayoḥ	sarveṣu				

◆ m Nom Sg ◆ m Nom Sg amātraḥ caturthaḥ avyavahāryaḥ prapañca-upaśamaḥ śivaḥ advaitaḥ evam om-kāraḥ -ḥ c=-śc- -aḥ a=-o'- -a u=-o- -aḥ a=-o- -m k=-ṃ k- -aḥ ā=-a ā- m Nom Sg 3rd Sg Pres m Inst Sg m Acc Sg m Nom Sg 3rd Sg Perf m Nom Sg 3rd Sg Perf ātmā eva saṃviśati ātmanā ātmānam yaḥ evam veda yaḥ evam veda 12 -ā e=-ai- -i ā=-iyā- -m ḡ=-ṃ ḡ- -m ṽ=-ṃ ṽ- -aḥ e-=-a e- -m ṽ=-ṃ ṽ-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>amātra- अमात्र-</td><td>Adjective</td><td>without measure, boundless</td></tr><tr><td>caturtha- चतुर्थ-</td><td>Adjective</td><td>fourth</td></tr><tr><td>avyavahārya- अव्यवहार्य-</td><td>Adjective</td><td>that can not be transacted, with whom we can not associate</td></tr><tr><td>prapañca- प्रपञ्च-</td><td>Noun</td><td>manifestation, expansion of the universe composed of 5 elements</td></tr><tr><td>upaśama- उपशम-</td><td>Noun</td><td>calming down, sobering up, tranquility, stop, cessation.</td></tr><tr><td>śiva- शिव-</td><td>Adjective</td><td>auspicious, salutary</td></tr><tr><td>advaita- अद्वैत-</td><td>m Noun</td><td>without a second, non-dual</td></tr><tr><td>evam एवम्</td><td>Indeclinable</td><td>thus, like this, in this way</td></tr><tr><td>om ओम्</td><td>indeclinable</td><td>syllable expressive of consciousness</td></tr><tr><td>kāra- कार-</td><td>Noun</td><td>denotes the sound, letter or word</td></tr><tr><td>ātman- आत्मन्-</td><td>Noun</td><td>soul, self</td></tr><tr><td>eva एव</td><td>Indeclinable</td><td>only, however; just, barely, only, precisely, verily</td></tr><tr><td>(sam-viś) (सम्-विश)</td><td>Verb VI</td><td>to settle down together, to rest with, to sleep with</td></tr><tr><td>yad- यद्-</td><td>Pronoun</td><td>who, that, so that, for that, so that, because, therefore</td></tr><tr><td>evaṃ एवं</td><td>Indeclinable</td><td>thus, like this, in this way</td></tr><tr><td>(vid) (विद्)</td><td>Verb II</td><td>to know, to understand, to perceive</td></tr></table>			Element	Type	Meaning	amātra- अमात्र-	Adjective	without measure, boundless	caturtha- चतुर्थ-	Adjective	fourth	avyavahārya- अव्यवहार्य-	Adjective	that can not be transacted, with whom we can not associate	prapañca- प्रपञ्च-	Noun	manifestation, expansion of the universe composed of 5 elements	upaśama- उपशम-	Noun	calming down, sobering up, tranquility, stop, cessation.	śiva- शिव-	Adjective	auspicious, salutary	advaita- अद्वैत-	m Noun	without a second, non-dual	evam एवम्	Indeclinable	thus, like this, in this way	om ओम्	indeclinable	syllable expressive of consciousness	kāra- कार-	Noun	denotes the sound, letter or word	ātman- आत्मन्-	Noun	soul, self	eva एव	Indeclinable	only, however; just, barely, only, precisely, verily	(sam-viś) (सम्-विश)	Verb VI	to settle down together, to rest with, to sleep with	yad- यद्-	Pronoun	who, that, so that, for that, so that, because, therefore	evaṃ एवं	Indeclinable	thus, like this, in this way	(vid) (विद्)	Verb II	to know, to understand, to perceive
Element	Type	Meaning																																																					
amātra- अमात्र-	Adjective	without measure, boundless																																																					
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The fourth is without a delimiter, can not be transacted with, the cessation of manifestation, auspicious, without a second, thus the sound om. It is verily ātman. Merges with the ātman by means of his ātman, he who knows this, he who knows this.																																																							
Notes on Word Formation																																																							
amātra-	a-(mā)-tra-; a-[un, non, without]; (mā) III 'to measure'; -tra- [mechanisn to effect an action,instrument, n Noun]																																																						
caturtha-	catur-tha-; catur-[four];-tha-[forms noun/adj denoting ordinal, i.e., a specified order or rank in a series]																																																						
vyavahārya-	vi-ava-vṛddhi(hṛ)-ya-; vi-['apart','away','out'];-ava-['down','off']; (hṛ) I 'to take'; -ya-[convert noun to adjective]																																																						
prapañca-	pra-pañca-; pra-[forward, at the beginning of, in front of, main part of]; pañca-[five]																																																						
upaśama-	upa-(śam)-a-; upa-['to','towards']; (śam) IV 'to withdraw'; -a-[form noun/adj]																																																						
advaita-	a-guṇa[dvi]-ta-; a-['not'];dvi-[noun, 'two'];-ta-[form adjective]																																																						
kāra-	vṛddhi(kṛ)-a-; (kṛ) V 'to do'; -a-[form Noun]																																																						
ātman-	From (an) II 'to breathe'																																																						
(sam-viś)	sam-[completely, totally,together, in common]; (viś) VI 'to enter', 'to settle down'																																																						

amātra-m	Singular	Dual	Plural	upaśama-m	Singular	Dual	Plural	kāra-m	Singular	Dual	Plural	(sam-viś)	VI	Primary	Present
Nominative	amātraḥ	amātrau	amātrāḥ	Nominative	upaśamaḥ	upaśamau	upaśamāḥ	Nominative	kāraḥ	kārau	kārāḥ	Active	Singular	Dual	Plural
Vocative	amātra	amātrau	amātrāḥ	Vocative	upaśama	upaśamau	upaśamāḥ	Vocative	kāra	kārau	kārāḥ	First	saṃviśāmi	saṃviśāvaḥ	saṃviśāmaḥ
Accusative	amātram	amātrau	amātrān	Accusative	upaśamam	upaśamau	upaśamān	Accusative	kāram	kārau	kārān	Second	saṃviśasi	saṃviśathaḥ	saṃviśatha
Instrumental	amātreṇa	amātrābhyām	amātraiḥ	Instrumental	upaśamena	upaśamābhyām	upaśamaiḥ	Instrumental	kārena	kārābhyām	kāraiḥ	Third	saṃviśati	saṃviśataḥ	saṃviśanti
Dative	amātrāya	amātrābhyām	amātrebhyaḥ	Dative	upaśamāya	upaśamābhyām	upaśamebhyaḥ	Dative	kārāya	kārābhyām	kārebhyaḥ	(vid)	II	Primary	Perfect
Ablative	amātrāt	amātrābhyām	amātrebhyaḥ	Ablative	upaśamāt	upaśamābhyām	upaśamebhyaḥ	Ablative	kārāt	kārābhyām	kārebhyaḥ	Active	Singular	Dual	Plural
Genitive	amātrasya	amātrayoḥ	amātrāṇām	Genitive	upaśamasya	upaśamayoḥ	upaśamānām	Genitive	kārasya	kārayoḥ	kārānām	First	veda	vidva	vidma
Locative	amātre	amātrayoḥ	amātreṣu	Locative	upaśame	upaśamayoḥ	upaśameṣu	Locative	kāre	kārayoḥ	kāreṣu	Second	vettha	vitthuḥ	vida
caturtha-m	Singular	Dual	Plural	śiva-m	Singular	Dual	Plural	ātman-m	Singular	Dual	Plural	Third	veda	vittuḥ	viduḥ
Nominative	caturthaḥ	caturthau	caturthāḥ	Nominative	śivaḥ	śivau	śivāḥ	Nominative	ātmā	ātmānau	ātmānaḥ				
Vocative	caturtha	caturthau	caturthāḥ	Vocative	śiva	śivau	śivāḥ	Vocative	ātman	ātmānau	ātmānaḥ				
Accusative	caturtham	caturthau	caturthān	Accusative	śivam	śivau	śivān	Accusative	ātmānam	ātmānau	ātmānaḥ				
Instrumental	caturthena	caturthābhyām	caturthaiḥ	Instrumental	śivena	śivābhyām	śivaiḥ	Instrumental	ātmanā	ātmābhyām	ātmābhiḥ				
Dative	caturthāya	caturthābhyām	caturthebhyaḥ	Dative	śivāya	śivābhyām	śivebhyaḥ	Dative	ātmane	ātmābhyām	ātmābhyaḥ				
Ablative	caturthāt	caturthābhyām	caturthebhyaḥ	Ablative	śivāt	śivābhyām	śivebhyaḥ	Ablative	ātmanaḥ	ātmābhyām	ātmābhyaḥ				
Genitive	caturthasya	caturthayoḥ	caturthānām	Genitive	śivasya	śivayoḥ	śivānām	Genitive	ātmanaḥ	ātmanoḥ	ātmanām				
Locative	caturthe	caturthayoḥ	caturtheṣu	Locative	śive	śivayoḥ	śiveṣu	Locative	ātmani	ātmanoḥ	ātmasu				
avyavahārya-m	Singular	Dual	Plural	advaita-m	Singular	Dual	Plural	yad-m	Singular	Dual	Plural				
Nominative	avyavahāryaḥ	avyavahāryau	avyavahāryāḥ	Nominative	advaitaḥ	advaitau	advaitāḥ	Nominative	yaḥ	yau	ye				
Vocative	avyavahārya	avyavahāryau	avyavahāryāḥ	Vocative	advaita	advaitau	advaitāḥ	Vocative	-	-	-				
Accusative	avyavahāryam	avyavahāryau	avyavahāryān	Accusative	advaitam	advaitau	advaitān	Accusative	yam	yau	yān				
Instrumental	avyavahāryeṇa	avyavahāryābhyām	avyavahāryaiḥ	Instrumental	advaitena	advaitābhyām	advaitaiḥ	Instrumental	yena	yābhyām	yaiḥ				
Dative	avyavahāryāya	avyavahāryābhyām	avyavahāryebhyaḥ	Dative	advaitāya	advaitābhyām	advaitebhyaḥ	Dative	yasmai	yābhyām	yebhyaḥ				
Ablative	avyavahāryāt	avyavahāryābhyām	avyavahāryebhyaḥ	Ablative	advaitāt	advaitābhyām	advaitebhyaḥ	Ablative	yasmāt	yābhyām	yebhyaḥ				
Genitive	avyavahāryasya	avyavahāryayoḥ	avyavahāryāṇām	Genitive	advaitasya	advaitayoḥ	advaitānām	Genitive	yasya	yayoḥ	yeṣām				
Locative	avyavahārye	avyavahāryayoḥ	avyavahāryeṣu	Locative	advaita	advaitayoḥ	advaiteṣu	Locative	yasmin	yayoḥ	yeṣu				

॥ शान्तिपाठः ॥	
ओं भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।	omṃ bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥	sthirairāṅgaistuṣṭuvām sastaṇūbhirvyaśema devahitaṃ yadāyuh ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ॥	svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ ॥
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥	svasti nastārṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ॥
ओं शान्तिः शान्तिः शान्तिः ॥	omṃ śāntiḥ śāntiḥ śāntiḥ ॥

माण्डूक्योपनिषद्	
ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं ।	omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ ।
भूतं भवद्भविष्यदिति सर्वमोँकार एव ।	bhūtaṃ bhavadbhaviṣyaditi sarvamomṃkāra eva ।
यच्चान्यत्त्रिकालातीतं तदप्योँकार एव ॥१॥	yaccānyattrikālātītaṃ tadapyomṃkāra eva ॥1॥
सर्वं ह्येतदब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥	sarvaṃ hyetadbrahmāyamātmā brahma so'yamātmā catuṣpāt ॥2॥
जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥३॥	jāgaritasthāno bahiṣprajñāḥ saptāṅga ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ prathamāḥ pādāḥ ॥3॥
स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥४॥	svapnasthāno'ntaḥprajñāḥ saptāṅga ekonaviṃśatimukhaḥ praviviktabhuktaijaso dvitīyaḥ pādāḥ ॥4॥
यत्र सुप्तो न कञ्चनकामं कामयते न कञ्चनस्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥	yatra supto na kañcanakāmaṃ kāmayate na kañcanasvapnaṃ paśyati tatsusuptam । susuptasthāna ekībhūtaḥ prajñānaghana evānandamayo hyānandabhuk cetomukhaḥ prājñastṛtīyaḥ pādāḥ ॥5॥
एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥	eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām ॥6॥
नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥	nāntaḥprajñam na bahiṣprajñam nobhayataḥprajñam na prajñānaghanaṃ na prajñam nāprajñam । adṛṣṭamavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ ॥7॥
सोऽयमात्माध्यक्षरमोँकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥८॥	so'yamātmādhyakṣaramomṃkāro'dhimātraṃ pādā mātṛā mātṛāśca pādā akāra ukāro makāra iti ॥8॥
जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रा आप्तेरादिमत्त्वाद् वा आप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥९॥	jāgaritasthāno vaiśvānaro'kāraḥ prathamā mātṛā āpterādimattvād vā āpnoti ha vai sarvān kāmānādiśca bhavati ya evaṃ veda ॥9॥
स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रा उत्कर्षादुभयत्वाद् वा उत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित् कुले भवति य एवं वेद ॥१०॥	svapnasthānastaijasa ukāro dvitīyā mātṛā utkarṣādubhayatvād vā utkarṣati ha vai jñānasaṃtatiṃ samānaśca bhavati nāsyābrahmavit kule bhavati ya evaṃ veda ॥10॥
सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥११॥	susuptasthānaḥ prājño makārastṛtīyā mātṛā miterapītervā minoti ha vā idaṃ sarvamapītiśca bhavati ya evaṃ veda ॥11॥
अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोँकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥१२॥	amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evamomṃkāra ātmaiva saṃviśatyātmanātmānaṃ ya evaṃ veda ya evaṃ veda ॥12॥

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