

# सर्वोपनिषत्

## Sarva-Upaniṣad

ॐ कथं बन्धः कथं मोक्षः काऽविद्या का विदोति जाग्रत्स्वप्नं सुषुप्तं तुरीयं च  
कथम् अन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयः कथं कर्ता जीवः  
क्षेत्रज्ञः साक्षी कुटस्थोऽन्तर्यामी कथं प्रत्यगात्मा परमात्माऽऽत्मा माया चेति  
कथम्

ॐ AUM कथम् बन्धः what is bondage? कथम् मोक्षः what is liberation? का अविद्या  
what is ignorance? का विद्या इति what is knowledge? जाग्रत् waking स्वप्नम्  
dream सुषुप्तम् sleep तुरीयम् च कथम् and what is the fourth [state]? अन्न-मयः the  
physical body [lit. food-composed] प्राण-मयः the vital body [lit. breath-composed]  
मनो-मयः the mental body [lit. mind-composed] विज्ञान-मयः the intelligence body  
[lit. understanding-composed] आनन्द-मयः कथम् what is the causal body [lit. bliss-  
composed]? कर्ता the agent जीवः the soul क्षेत्रज्ञः The Knower of the body  
[lit. field] साक्षी the Witness? कुटस्थः the Immutable? अन्तर्यामी कथम् what is the  
Inner Controller? प्रत्यगात्मा the Inner Self? परमात्मा the Supreme Self? आत्मा  
the Self? माया च इति कथम् and what is *Māyā*?

**AUM. What is [the nature of] bondage? What is [the nature of] liberation?  
What is ignorance? What is knowledge? What are the waking, dream,  
sleep [states], and also the fourth? What are the physical, vital, mental,  
intelligent, and causal bodies? What is the agent, the Soul, the Knower  
of the body, the Witness, the Immutable, the Inner Controller? What is  
the Inner Self, the Supreme Self, the Self, and what is *Māyā*?**

आत्मेश्वरोऽनात्मनो देहादीनात्मत्वेनाभिमन्यते सोऽभिमान आत्मनो बन्धस्-

*bandha*

आत्म-ईश्वरः The Lord of the Self अनात्मनः of the not-Self देह-आदीन् the body etc.  
आत्मत्वेन as Himself अभिमन्यते conceives सः such अभिमान conceit आत्मनः of  
the Self बन्धः bondage

The Lord of the Self conceives the body etc. which belongs to the not-Self,  
as Himself: such conceit is the bondage of the Self.

तन्निवृत्तिर्मोक्षस्-

*mokṣa*

तद् that निवृत्तिः ceasing मोक्षः liberation

The ceasing of that (conceit) is liberation.

तदभिमानं कारयति या साऽविद्या

*avidyā*

तद् that अभिमानम् conceit कारयति causes to act या which सा that अविद्या ignorance

**That which causes that conceit is ignorance.**

सोऽभिमानो ययाऽभिनिवर्तते सा विद्या।

*vidyā*

सः that अभिमानः conceit यया by means of which अभिनिवर्तते fully ceases सा विद्या knowledge

**That by means of which that conceit completely ceases is knowledge.**

मनआदिचतुर्दशकरणैः पुष्कलैरादित्याद्यनुगृहीतैः शब्दादीन्विषयान्स्थूलान्यदोपलभते तदाऽऽत्मनो जागरणं तद्

*jāgaraṇam*

मनस्-आदि-चतुर्दश-करणैः by means of the mind-etc-fourteen-instruments [i.e. mind, senses, organs of action] पुष्कलैः by abundant आदित्य-आदि-अनुगृहीतैः by Ādityā-etc-nurtured शब्द-आदीन् sound-etc. विषयान् realms स्थूलान् physical यदा when उपलभते he perceives तदा then आत्मनः of the Self जागरणम् waking state तद् that

**When He perceives the physical realm of sound etc. by means of the fourteen instruments of mind etc, abundantly nurtured by the Ādityās etc, then it is the waking state of the Self.**

An alternate analysis of the second word gives a similar meaning:

पुष्कल-पेर-आदिति-आदि-अनुगृहीतैः abundant-food [i.e.objects] -earth-etc.-nurtured

**When He perceives the physical realm of sound etc. by means of the fourteen instruments of mind etc, nourished by abundant objects consisting of earth etc, then it is the waking state of the Self.**

वासनारहितश्चतुर्भिः करणैः शब्दाद्यभावेऽपि वासनामयाञ्छब्दादीन्यदोपलभते तदाऽऽत्मनः स्वप्नम्।

*svapna*

वासना-अरहितः impressions-not-forsaken चतुर्भिः by four करणैः by instruments शब्द-आदि-अभावे sound-etc-non-existent अपि even वासना-मयान् impression-formed शब्द-आदीन् sound-etc यदा when उपलभते he perceives तदा then आत्मनः of the Self स्वप्नम् sleep

**When He, not forsaking mental impressions, perceives sound etc. formed of mental impressions by means of the four instruments, even in the absence of [physical] sound etc, then that is the dream state of the Self.**

चतुर्दशकरणोपरमाद्विशेषविज्ञानाभावाद् यदा तदाऽऽत्मनः सुषुप्तम् ॥ १ ॥

*susupta*

चतुर्दश-करण-उपरमात् from fourteen-instruments-stop विशेष-विज्ञान-अभावात् from difference-experience-non-existent यदा when तदा then आत्मनः of the Self सुषुप्तम् deep sleep

When, because the fourteen instruments cease activity there is no experience of difference, then that is the deep sleep state of the Self.

अवस्थात्रयभावाद्भावसाक्षी स्वयं भावाभावरहितं नैरन्तर्यं चैक्यं यदा तदा तत्तुरीयं  
चैतन्यमित्युच्यते

*turiya*

अवस्था-त्रय-भावाद् from state-three-appearance भाव-साक्षी remains-Witness स्वयम् It-  
self भाव-अभाव-रहितम् appearance-non-appearance-forsaken नैरन्तर्यम् undivided च  
and ऐक्यम् single यदा when तदा then तत् that तुरीयम् Fourth [state] चैतन्यम्  
Consciousness इति उच्यते is said

When [free] from the [above] three states of manifestation, free of appearance and non-appearance, remaining as the Witness of Itself, undivided and unitary, then that is said to be the Fourth state of Consciousness.

ऽन्नकार्याणां षण्णां कोशानां समूहोऽन्नमयः कोश इत्युच्यते।

*annamaya*

अन्न-कार्याणाम् of food-product षण्णाम् of six कोशानाम् of sheaths समूहः aggregate  
अन्न-मयः food-composed कोशः sheath इति उच्यते it is said

The aggregate of the six sheaths produced from food is said to be the food sheath [i.e. physical body].

प्राणादिचतुर्दशवायुभेदा अन्नमये कोशे यदा वर्तन्ते तदा प्राणमयः कोश इत्युच्यते

*prāṇamaya*

प्राण-आदि-चतुर्दश-वायु-भेदाः breath-etc-fourteen-vitality-kinds अन्न-मये कोशे in food-composed  
sheath यदा when वर्तन्ते they are moving तदा then प्राण-मयः vitality-composed  
कोशः sheath इति उच्यते it is said

When the fourteen kinds of vitality, breath etc, are active in the food-sheath [physical body] then it is called the vital sheath [i.e. biological or living body].

एतत्कोशद्वयसंयुक्तो मनःऽऽदिचतुर्भिः करणैरात्मा शब्दादिविषयान्संकल्पादि-  
धर्मान्यदा करोति तदा मनोमयः कोश इत्युच्यते।

*manomaya*

एतद्-कोश-द्वय-संयुक्तः these-sheaths-twofold-conjoined मनस्-आदि-चतुर्भिः by means of  
mind-etc-four करणैः by means of instruments आत्मा the Self शब्द-आदि-विषयान्  
sound-etc-sense objects संकल्प-आदि-धर्मान् will-etc-functions यदा when करोति it  
acts तदा the मनो-मयः mind-composed कोशः sheath इति उच्यते it is said

When, conjoined to these [above] two sheaths by the four instruments of mind etc, the Self performs functions of will etc, relating to sense-objects such as sound, then that is said to be the mental sheath.

एतत्कोशत्रयसंयुक्तस्तद्गतविशेषज्ञो यदाऽवभासते तदा विज्ञानमयः कोशः

*vijñānamaya*

इत्युच्यते।

एतद्-कोश-त्रय-संयुक्तः these-sheaths-threefold-conjoined तद्-गत-विशेष-ज्ञः that-directed-difference-knowing यदा when अवभासते it appears तदा then विज्ञान-मयः intelligence-composed कोशः sheath इति उच्यते it is said

When, conjoined to these [above] three sheaths, [He] appears as knowing the differences therein [or knowing the elements thereof], then it is said to be the intelligence sheath.

एतत्कोशचतुष्टयं स्वकारणज्ञाने वटकणिकायामिव गुप्तवटवृक्षो यदा वर्तते तदाऽऽनन्दमयकोश इत्युच्यते।

ānandamaya

एतद्-कोश-चतुष्टयम् this-sheath-fourfold स्व-कारण-ज्ञाने in own-cause-knowledge वट-कणिकायाम् in a bunyan-seed इव like गुप्त-वट-वृक्षः hidden-bunyan-tree यदा when वर्तते it withdraws तदा then आनन्द-मय-कोशः bliss-composed-sheath इति उच्यते it is said

When this fourfold sheath withdraws into its own causal knowledge, like the bunyan tree hidden in the bunyan seed, then it is said to be the bliss sheath [causal body].

सुखदुःखबुद्ध्याश्रयो वेदान्तः कर्ता यदा तदेष्टविषये बुद्धिः सुखबुद्धिरनिष्टविषये बुद्धिर्दुःखबुद्धिः शब्दस्पर्शरूपरसगन्धाः सुखदुःखहेतवः।

kartā

सुख-दुःख-बुद्धि-आश्रयः pleasant-unpleasant-idea-seat वेद he knows अन्तर् within कर्ता agent यदा when तदा then इष्ट-विषये in desired-objects बुद्धिः notion सुख-बुद्धिः pleasant-idea अन-इष्ट-विषये in undesired-objects बुद्धिः notion दुःख-बुद्धिः unpleasant-idea शब्द-स्पर्श-रूप-रस-गन्धाः sound-touch-form-taste-smell सुख-दुःख-हेतवः pleasant-unpleasant-causes

When He dwells within [the above sheaths] as the seat of ideas of the pleasant and the unpleasant, then He is the agent: the idea of the pleasant is the notion [associated with] desired objects; the idea of the unpleasant is the notion [associated with] undesired objects; sound, touch, form, taste, and smell are the causes of the [notions] of pleasant and unpleasant.

पुण्यपापकर्मानुसारी भूत्वा प्राप्तशरीरसंधिर्योगमप्राप्तशरीरसंयोगमिव कुर्वाणो यदा दृश्यते तदोपहितत्वाज्जीव इत्युच्यते।

Jīva

पुण्य-पाप-कर्म-अनुसारी good-evil-action-attendant भूत्वा engaged in प्राप्त-शरीर-संधिः current-body-connection योगम् link अप्राप्त-शरीर-संयोगम् future-body-connection इव as कुर्वाणः making यदा when दृश्यते it is seen तदा then उपहितत्वात् from conditioned state जीवः individual Soul इति उच्यते it is said

When, engaged in good and evil actions attendant on the connection with the current body, He is seen as though making a link to future body connections, because of the conditioned state, then He is said to be the individual Soul.

मनआदिश्च प्राणादिश्च सत्त्वादिश्चेच्छादिश्च पुण्यादिश्चैते पञ्चवर्गा इत्येतेषां पञ्चवर्गाणां धर्मी भूतात्मज्ञानाद्गते न विनश्यते। आत्मसंनिधौ नित्यत्वेन प्रतीयमान आत्मोपाधिर्यस्तल्लिङ्गं शरीरं हृद्ग्रन्थिरित्युच्यते तत्र यत्रप्रकाशते चैतन्यं स क्षेत्रज्ञ इत्युच्यते ॥ २ ॥

*Kṣetrajña*

मन-आदि: mind-etc च and प्राण-आदि: breath-etc च and सत्त्व-आदि: *sattva*-etc च and इच्छ-आदि: desire-etc च and पुण्य-आदि: merit-etc च and एते these पञ्च-वर्गा: five-groups इति thus एतेषाम् of these पञ्च-वर्गाणाम् of five-groups धर्मी one having the attributes of भूत-आत्म-ज्ञानात् from knowledge of the real Self ऋते without न not विनश्यते it disappears आत्म-संनिधौ in Self-proximity नित्यत्वेन constantly प्रतीयमान being known आत्म-उपाधि: Self-attribute यस् which तद् that- लिङ्गम् शरीरम् subtle body [i.e. individuality] हृद्-ग्रन्थि: heart-knot इति उच्यते it is said तत्र where यत्र there प्रकाशते it appears चैतन्यम् Consciousness स: He क्षेत्र-ज्ञ: body-knower [lit. field-knower] इति उच्यते it is said

Mind etc, breath etc, *sattva* etc, desire etc, merit etc, these are the five groups. The one having the attributes of these five groups [i.e. ego] does not disappear without knowledge of the real Self. That which is always known as an attribute of the Self due to the proximity of the Self, is called the subtle body or heart's knot: wherever it is evident therein as Consciousness, He is said to be the Knower of the body.

ज्ञातृज्ञानज्ञेयानामाविर्भावतिरोभावज्ञाता स्वयमेवमाविर्भावतिरोभावहीनः स्वयं-ज्योतिः स साक्षीत्युच्यते।

*Sākṣī*

ज्ञातृ-ज्ञान-ज्ञेयानाम् of knower-knowing-known आविर्-भाव-तिरो-भाव-ज्ञाता arising-disappearing-cognizer स्वयम् itself एवम् such आविर्-भाव-तिरो-भाव-हीनः arising-disappearing-devoid स्वयम्-ज्योतिः own-light स: he साक्षी witness इति उच्यते it is said

As the cognizer of the arising and disappearing of the [triad] knower-knowing-known, Itself devoid of such arising and disappearing, being self-luminous, He is said to be the Witness.

ब्रह्मादिपिपीलिकापर्यन्तं सर्वप्राणिबुद्धिष्वविशिष्टयोपलभ्यमानः सर्वप्राणिबुद्धिस्थो यदा तदा कूटस्थ इत्युच्यते।

*Kūṭastha*

ब्रह्म-आदि Creator-etc पिपीलिका-पर्यन्तम् ant-bounded सर्व-प्राणि-बुद्धिषु in all-living-minds अ-विशिष्टय not-distinguished उपलभ्यमानः being perceived सर्व-प्राणि-बुद्धि-स्थः all-living-intelligence-ground यदा when तदा then कूटस्थः the Immutable इति उच्यते it is said

Being perceived as the ground of the intelligence of all living beings, in the minds of all creatures without distinction from the Creator down to an ant, then He is said to be the Immutable.

कूटस्थाद्युपहितभेदानां स्वरूपलाभहेतुर्भूत्वा मणिगणसूत्रमिव सर्वक्षेत्रेष्वनुस्यूतत्वेन  
यदा प्रकाशत आत्मा तदाऽन्तर्यामीत्युच्यते।

*Antaryāmin*

कूटस्थ-आदि-उपहित-भेदानाम् of Immutable-etc-attribute-differences स्वरूप-लाभ-हेतुः real  
nature-realising-cause भूत्वा being मणि-गण-सूत्रम् gem-string-thread इव as सर्व-  
क्षेत्रेषु in all-bodies अनुस्यूतत्वेन by means of strung together यदा when प्रकाशते it  
appears आत्मा Self तदा then अन्तर्यामी Inner Ruler इति उच्यते it is said

When the Self appears as the means of realising the real nature of the  
Immutable etc. when differentiated by attributes, as interwoven in all  
bodies like the thread through a string of gems, then He is said to be  
the Inner Ruler.

सर्वोपाधिविनिर्मुक्तः सवर्णवद्विज्ञानघनश्चिन्मात्रस्वरूप आत्मा स्वतन्त्रो यदाऽव-  
भासते तदा त्वंपदार्थः प्रत्यगात्मेत्युच्यते।

*Pratyagātman*

(*Tvam*)

सर्व-उपाधि-विनिर्मुक्तः all-attribute-free सवर्णवत्-विज्ञान-घनः homogeneous-intelligence-  
mass चित्-मात्र-स्व-रूपः consciousness-pure-own-nature आत्मा Self स्वतन्त्रः inde-  
pendent यदा when अवभासते it shines forth तदा then त्वम्-पद-अर्थः thou-word-  
meaning प्रत्यगात्म Inner Self इति उच्यते it is said

When the Self shines forth as free of all attributes, a homogeneous mass of  
intelligence, as Its own nature of pure Consciousness, independent, then  
He is said to be the Inner Self, the meaning of the word 'Thou'.

सत्यं ज्ञानमनन्तमानन्दं ब्रह्म

*Brahman*

सत्यम् Truth ज्ञानम् Knowledge अनन्तम् Infinite आनन्दम् Bliss ब्रह्म *Brahman*  
*Brahman is Truth, Knowledge, Infinite, Bliss.*

सत्यमविनाशि नामदेशकालवस्तुनिमित्तेषु विनश्यत्सु यन्न विनश्यत्यविनाशि  
तत्सत्यमित्युच्यते।

*Satyam*

सत्यम् Truth अविनाशि indestructible नाम-देश-काल-वस्तु-निमित्तेषु in name-place-time-  
substance-causation विनश्यत्सु in disappearing यत् which न not विनश्यति it is  
destroyed अविनाशि not destroyed तत् that सत्यम् Truth इति उच्यते it is said

Truth is indestructible: that indestructible which is not destroyed when  
name, place, time, substance, and causation is destroyed, is said to be the  
Truth.

ज्ञानमित्युत्पत्तिविनाशरहितं चैतन्यं ज्ञानमित्यभिधीयते ॥ ३ ॥

*Jñānam*

ज्ञान-मिति-उत्पत्ति-विनाश-रहितम् knowledge-measure-origin-destruction-forsaken चैतन्यम्  
Consciousness ज्ञानम् Knowledge इति अभिधीयते it is considered

As the ultimate knowledge beyond origin and destruction, Consciousness  
is considered as Knowledge.

अनन्तं नाम मृद्विकारेषु मृदिव सुवर्णविकारेषु सुवर्णमिव तन्तुकार्येषु  
तन्तुरिवाव्यक्तादिसृष्टिप्रपञ्चेषु पूर्वे व्यापकं चैतन्यमनन्तमित्युच्यते

*Anantam*

अन्-अन्तम् in-finite [lit. without limit] नाम by name, only in appearance मृद्-विकारेषु  
in clay-products मृद् clay इव as सुवर्ण-विकारेषु in gold-products सुवर्णम् gold इव  
as तन्तु-कार्येषु in cloth [lit. thread-made] तन्तुः thread इव as अव्यक्त-आदि-सृष्टि-  
प्रपञ्चेषु in unmanifest-beginning-creation-diversity पूर्वे in antecedent व्यापकम् all-  
pervading चैतन्यम् Consciousness अनन्तम् Infinite इति उच्यते it is said

As the infinite appears as clay in products of clay, as gold in products of  
gold, as thread in cloth [made of thread], so the all-pervading Conscious-  
ness, in preceding the diversity of creation beginning with the unmanifest,  
is said to be the Infinite.

आनन्दो नम सुखचैतन्यस्वरूपोऽपरिमितानन्दसमुद्रोऽविशिष्टसुखरूपश्चाऽऽनन्द  
इत्युच्यते

*Ānanda*

आनन्दः bliss नम by name, only in appearance सुख-चैतन्य-स्व-रूपः happiness-sensation-  
own-form अपरिमित-आनन्द-समुद्रः unmeasurable-bliss-marked अविशिष्ट-सुख-रूपः undifferentiated-  
happiness-composed च and आनन्द Bliss इति उच्यते it is said

As bliss appears in form of the sensation of happiness, so Bliss is said to  
be composed of undifferentiated happiness and marked by immeasurable  
bliss.

एतद्वस्तुचतुष्टयं यस्य लक्षणं वस्तुनिमित्तेष्वव्यभिचारि स तत्पदार्थः परमात्मा परं  
ब्रह्मेत्युच्यते।

*Paramātman*

(*Tat*)

एतद-वस्तु-चतुष्टयम् this-essence-fourfold यस्य of whom लक्षणम् indication वस्तु-  
निमित्तेषु substance-cause अव्यभिचारि permanent सः He तत्-पद-अर्थः that-word-  
meaning परम-आत्मा Supreme Self परम् ब्रह्म Supreme Spirit इति उच्यते it is said

He, of whom this fourfold essence [above] is an indication, the permanent  
among essential causes, is said to be the Supreme Self, the Supreme Spirit,  
[and] the meaning of the word 'That'.

त्वंपदार्थादौपाधिकात्तत्पदार्थादौपाधिकाद्विलक्षण आकाशवत्सर्वगतः सूक्ष्मः केवलः  
सत्तामात्रोऽसिपदार्थः स्वयंज्योतिरात्मेत्युच्यतेऽतत्पदार्थश्चाऽऽत्मेत्युच्यते।

*Ātman*

(*Asi*)

त्वम्-पद-अर्थाद् from thou-word-meaning औपाधिकात् from attributes तत्-पद-अर्थाद्  
from that-word-meaning औपाधिकाद् from attributes विलक्षण differing from आकाशवत्-  
सर्व-गतः like space-all-pervading सूक्ष्मः subtle केवलः alone सत्ता-मात्रः existence-  
mere असि-पद-अर्थः art-word-meaning स्वयम्-ज्योतिः self-luminous आत्मा Self इति  
उच्यते it is said अ-तत्-पद-अर्थः not-that-word-meaning च also आत्मा Self इति  
उच्यते it is said

Differing from the meaning of the word 'Thou' [when appearing] with  
attributes, [and] from the meaning of the word 'That' [when appearing]  
with attributes, all-pervading like space, subtle, alone, pure existence, self-

luminous, is said to be the Self, and the meaning of the word 'Asi'. What is implied by the word 'not-That' is also called the Self.

अनादिरन्तर्वत्नी प्रमाणाप्रमाणसाधारणा न सती नासती न सदसती स्वयमविकाराद्विकारहेतौ निरूप्यमाणेऽसती । अनिरूप्यमाणे सती लक्षणशून्या सा मायेत्युच्यते ॥ ॥ māyā

अन-आदिः without beginning अन्तर्-वत्नी prolific [lit. pregnant] प्रमाण-अप्रमाण-साधारणा proof-disproof-same basis न सती not real न असती not unreal न सद-असती not real-unreal स्वयम् itself अविकारात् from non-change विकार-हेतौ in change-cause निरूप्यमाणे in ascertaining असती unreal अनिरूप्यमाणे in non-ascertaining सती real लक्षण-शून्या indefinable [lit. characteristic-devoid] सा she माया māyā इति उच्यते it is said

Beginningless, prolific, open to both proof and disproof, neither real nor unreal nor both real and unreal [which is contradictory]; when viewed as the [ultimate] cause of [all] transformation, she is unreal because she herself does not change, [but] when not so viewed, [she appears] real; indefinable, she is said to be *māyā*.

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इत्यथर्वोपनिषदि सर्वोपनिषत्सरं समाप्तम् ॥

इति thus अथर्व-उपनिषदि in *Atharva-Veda* सर्व-उपनिषत् *Sarva-Upaniṣad* सरम् essence समाप्तम् concluded

Thus ends the *Sarva-Upaniṣad*, contained in the *Atharva-Veda*.

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