

SUBĀLA UPANIṢAD

This Upaniṣad belongs to the *Sukla Yajur Veda* and is in the form of a dialogue between the sage Subāla and Brahmā, the creator God. It discusses the nature of the universe and the character of the Absolute.

I

THE ORIGIN OF THE WORLD AND OF THE FOUR CASTES

1. *tad āhuḥ, kim tad āsīt, tasmai sa hovāca, na san nāsan na sad asad iti, tasmāt tamaḥ samjāyate, tamaso bhūtādih, bhūtādeḥ ākāśam, ākāśād vāyuh, vāyor agnih, agner āpah, adbhyah pṛthivī; tad andam samabhavai; tai samvatsara-mātram uṣitvā dvidhākarot, adhastād bhūmim, upariṣtād ākāśam, madhye puruṣo divyah, sahasra-sīrṣā puruṣaḥ, sahasrākṣaḥ, sahasra-pāt, sahasra-bāhur iti. so'gre bhūtānām mṛtyum asṛjat, tryakṣaram, trisīraskam, tripādām khaṇḍaparaśum, tasya brahmābhidheti, sa brahmānam eva viveśa, sa mānasān sapta-putrān asṛjat, te ha virājah satya mānasān asṛjan, te ha prajā-patayo brāhmaṇo'sya mukham āsīt, bāhū rājanyaḥ kṛtaḥ, ūrū tad asya yad vaiśyah, padbhyām sūdro ajāyata.*

caṇḍramā manaso jātaś cakṣoḥ sūryo ajāyata,

srotirād vāyuś ca prāṇaś ca, hṛdayāt sarvaṃ idaṃ jāyate.

1. (He) discoursed on that: What was there then? To him (Subāla) he (Brahmā) said: It was not existent, not non-existent, neither existent and non-existent. From that emerged darkness, from darkness the subtle elements, from the subtle elements ether, from ether air, from air fire, from fire water, from water earth; then there came into being the egg; that (egg) after incubation for a year split in two, the lower one being the earth and the upper one being the sky; in the middle (between the two parts) there came into being the divine person, the person with a thousand heads, a thousand eyes, a thousand feet and a thousand arms. This (person) created death the foremost of all beings, the three-eyed, three-headed and three-footed Khaṇḍaparaśu. Of him Brahmā became afraid. He got hold of Brahmā alone. He (Brahmā) created seven sons out of his mind. These (seven) created in their turn, out of their minds, seven sons filled with truth. These are, verily, the *Prajā-patis*. Out of his (the divine person's) mouth came forth the Brāhmaṇas, out of his arms were made the Rājanyas (the Kṣatriyas), out of his (two) thighs the Vaiśyas were produced and from his feet came forth the Sūdras.

From his mind came the moon, and from his eyes came the sun and from his ear came forth air and the vital principle. From his heart sprang forth all this.

In the beginning was the formless state which cannot be described

as either existent or non-existent or as both. Cp. R.V. *Nāsadiya Sūkta* X. 129.

The first existent was darkness, the principle of objectivity, the void which has to be illumined.

The egg is the world-form and the person is the world-spirit. Earth and heaven are generally represented as the two forces whose interaction produces the manifold universe.

Subjection to death, the principle of unceasing change is the characteristic of the cosmic process.

II

CREATION OF OTHER BEINGS

I. *apānān niṣāda-yakṣa-rākṣasa-gandharvās cāsthībhyah parvatā lomabhya oṣadhi-vanaspatayo lalāṭ krodhajo rudro jāyate, tasyaitasya mahato bhūtasya niṣvasitam evailad yad ṛgvedo yajurvedah śāmavedo'tharvavedah śikṣā kalpo vyākaranam, niruktam chando jyotiṣām ayanam nyāyo mīmāṃsā dharmasāstrāni vyākhyānāny upavyākhyānāni ca sarvāṇi ca bhūtāni hiranya-jyotir yasminn ayam ātmādhikṣiyanti bhuvanāni viśvā. ātmānam dvidhākarot, ardhena stri ardhena puruṣah, devo bhūtvā devān asrjat, ṛṣir bhūtvā ṛṣin yakṣa-rākṣasa-gandharvān grāmāny āraṇyāṃs ca paśūn asrjat, itarā gaur itarō'naḍvān itarō vadave tarō'sva itarā gardabhītarō gardabha itarā viśvambharitarō viśvambharah. so'nte vaiśvānaro bhūtvā sādāgadhvā sarvāni bhūtāni pṛthivy apsu praliyate āpas tejasi praliyante, tejo vāyau vilīyate, vāyur ākāṣe vilīyate ākāṣam indriyeṣu indriyāni tanmātreṣu tanmātrāni bhūtādau vilīyante, bhūtādir mahati vilīyate, mahān avyakte vilīyate, avyaktam akṣare vilīyate, akṣaram tamasi vilīyate, tamaḥ pare deva ekībhavati parastān na san, nāsan, nāsadasad ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

I. From the *apāna* of the Person (sprang forth) the *Niṣādas* (forest tribes) as also the *Yakṣas*, the *Rākṣasas* and the *Gandharvas*; from the bones the mountains; from the hairs herbs and trees of the forest, from the forehead *Rudra*, the embodiment of anger. Of this great person's outbreathing are the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda*, *Śikṣā* (pronunciation), *Kalpa Sūtras*, grammar, lexicography, prosody, the science of the movements of the heavenly bodies; the *Nyāya* logic, investigation of the rules of conduct and nature of reality, the codes of conduct, commentaries and sub-commentaries and all other things relating to all beings.

That light of gold (the world-spirit) in whom are reflected the self and all the worlds, (he) split his own form into two, half female and half male. Becoming a celestial he created the celestials, becoming a seer he created seers and similarly the *Yakṣas*, the *Rākṣasas*, the *Gandharvas*, village folk, and forest dwellers and animals he created, the one a cow, the other a bull, the one a mare, the other a stallion, the one a she-ass, the other a he-ass, the one the earth goddess, the other the lord of the world (*Viṣṇu*). At the end he, (the same world spirit) becoming *Vaiśvānara*, completely burns all existing things (dissolves the world), earth dissolves in water, water dissolves in fire, fire dissolves in air, air dissolves in ether, ether in the senses, the senses in the subtle elements, the subtle elements dissolve in their subtle sources, the subtle sources dissolve in the principle of *mahat*, the principle of *mahat* dissolves in the principle of the Unmanifested and the principle of the Unmanifested dissolves in the Imperishable. The Imperishable dissolves in the darkness. The darkness becomes one with the transcendent (*Brahman*). Beyond the transcendent there is no (other) existence nor non-existence nor both existence and non-existence. This is the doctrine relating to liberation. This is the doctrine of the *Veda*; this is the doctrine of the *Veda*.

from the hairs, herbs and trees of the forest: see B.U. I. I. I.

the one a cow and the other a bull: see B.U. I. 4. 4.

mīmāṃsā: investigation; it is taken as referring to both *Pūrva* and *Uttara Mīmāṃsā*, the first relates to the nature of duty, *dharma*, and the second to the nature of *Brahman*. The order of dissolution is the reverse of the order of evolution and the account is based on the *Sāṃkhya* theory.

III

LIBERATION AND THE WAY TO IT

I. *asad vā idamagra āsī. ajātam, abhūtam, apratiṣṭhitam, aśabdham, asparśam, arūpam, arasam, agandham, avyayam, amahāntam, abhantam, ajam, ātmānam matvā dhiro na śocati. aprānam, amukham, āśrotam, avāg, amano'tejaskam, acakṣuskam, anāmagotram, āśiraskam, apāni-pādam, asnigdham, alohitam, aprameyam, ahrasvam, adīrgham, asthūlam, ananv analpam, apāram, anirdēyam, anapāvrtam, apratarkyam, aprakāśyam, asamvrtam, anantaram, abāhyam, na tad aśnāti kin cana, na tad aśnāti kaś canaitad vai satyena dānena tapasānāśakena brahmacaryena*

nirvedanenānāśakena śaḍaṅgenaiva sādhaḥayeti, etat trayam vikṣeta damam danam dayam iti, na tasya prāṇa utkrāmanty atraiva samavalīyante, brahmaiva san brahmāpyeti ya evam veda.

1. In the beginning this was non-existent. He who knows (the *Brahman*) as unborn, uncaused, unestablished (in anything else), devoid of sound, devoid of touch, devoid of form, devoid of taste, devoid of smell, imperishable, not dense, not prodigious, originless, as one's own self (he), sorrows not. That which is lifeless, mouthless, earless, speechless, mindless, splendourless, devoid of name and clan, headless, devoid of hands and feet, devoid of attachment, devoid of glowing redness (like fire), immeasurable, not short, not long, not gross, not minute (like a speck), not small, not great, not definable, not obscure, not demonstrable, not manifest, not shrouded, without an interior, without an exterior. It does not feed on anything, nor does anything feed on it. One should attain this (*Brahman*) by recourse to the six means of truthfulness, charity, austerity, fasting, chastity (of mind and body) and complete indifference to worldly objects (renunciation of all objects which do not help the attainment of the knowledge of the self). One should also attend to the following three, self-control, charity and compassion. The *prāṇas* (vital airs) of this (knower of *Brahman*) do not go out; even where he is they get merged. He who knows thus, becoming *Brahman* remains as *Brahman* alone.

See B.U. III. 8. 8.

Brahman is described in negative terms and the means for its attainment are mentioned. While this is the ultimate reality, the world can be accounted for by the concepts of the Supreme Person and the world-spirit.

IV

THE THREE STATES OF WAKING, DREAM AND DREAMLESS SLEEP

1. *hrdayasya madhye lohitaṁ māṁsapīṇḍam, yasmims tad daharam puṇḍarikam kumudam ivāṅekadhā vikāsitaṁ, hrdayasya daśa chidraṇi bhavanti; yeṣu prāṇaḥ pratiṣṭhitāḥ, sa yadā prāṇena saha samyujyate tadā paśyanti nāḍyo nagarāṇi bahūni vividhāni ca, yadā vyānena saha samyujyate tadā paśyati devāṁś ca ṛṣiṁś ca, yadā apānena saha samyujyate tadā paśyati yakṣa-rākṣasa-gandharvān, yadā udānena saha samyujyate tadā paśyati deva-lokān devān skandam jayantam ceti, yadā samānena saha sam-*

yujyate tadā paśyati deva-lokān dhanāni ca, yadā vairambhyeṇa saha samyujyate tadā paśyati dr̥ṣṭam ca śrutam ca bhuktam cābhuktam ca sac cāśac ca sarvam paśyati. athemā daśa daśa nāḍyo bhavanti. tāsāṁ ekaikasya dvāsapatīr dvāsapatīḥ sākhā nāḍi sahasrāṇi bhavanti. yasminn ayam ātmā svapitī śabdānāṁ ca karoti. atha yad dvitīye saṁkoṣe svapitī tademaṁ ca lokam param ca lokam paśyati, sarvān śabdān vijānāti, sa samprasāda ity ācakṣate, prāṇaḥ śarīram parivakṣati, haritasya nīlasya pīṭasya lohitasya śvetasya nāḍyo rūḍhirasya pūrṇā athātraitaḍ daharam puṇḍarikam kumudam ivāṅekadhā vikāsitaṁ. yathā keśaḥ sahasradhā bhinnas tathā hitā-nāma nāḍyo bhavanti. hr̥dy ākāṣe pare koṣe divyo'yam ātmā svapitī. yatra supto na kaṁ cana kāmam kāmayaite, na kaṁ cana svapnam paśyati, na tatra devā na deva-lokā yajñā nāyajñā vā, na mātā na pītā na bandhur na bāndhavo na steno na brahmahā tejaskāyam amṛtam salila evedam salilam vanam bhūyas tenaiva mārgeṇa jāgr̥ya dhāvati samrāḍ iti hovāca.

1. In the centre of the heart is a lump of flesh of red colour. In it the *dahara* of the white lotus blooms with its petals spread in different directions like the red lotus. There are ten hollows in the heart. In them are established the (chief) vital airs. When the individual soul is yoked with the *prāṇa* breath, then he sees rivers and cities, many and varied. When yoked with the *vyāna* breath, then he sees gods and seers. When yoked with the *apāna* breath then he sees the *Yakṣas*, the *Rākṣasas* and the *Gandharvas*. When yoked with the *udāna* breath, then he sees the heavenly world and the gods, *Skanda*, *Jayanta* and others. When yoked with the *samāna* breath, then he sees the heavenly world and wealth (of all kinds). When yoked with the *vairambha*, then he sees what he has (formerly) seen, what he has (formerly) heard, what he has (formerly) enjoyed or not enjoyed, whatever is existent or non-existent. In fact he sees all (in the waking state). (In the subtle sheath) these branch into ten branches of ten each. Out of each of these branch out seventy-two thousands of *nāḍis*. In these (ramifications) the soul experiences the state of dream and causes sounds to be apprehended. Then in the subtle second sheath the soul experiences dreams, sees this world and the other world and knows all sounds. (The soul) declares it to be the state of serene perception. (In this state) the vital air protects the (gross) body. The branched *nāḍis* are filled with fluids of greenish yellow, blue, yellow and white colours. Then in that in which the

dahara is enclosed in the white lotus-like sheath which has bloomed like the red lotus, with its petals spread in different directions, are manifest *nāḍīs* called the *Hitā*, of the size of a thousandth section of the hair. In the ether of the heart situated in the interior of the sheath, the divine soul attains the state of sleep. When in the state of sleep (the soul) does not desire any desires, does not see any dreams. In it there are no gods or worlds of gods, no sacrifices or absence of sacrifices, neither mother nor father, nor kinsmen nor relations, neither a thief nor a killer of a Brāhmaṇa. His form is one of radiance, of immortality. He is only water and remains submerged. Then by resorting to the same course he leaps into the waking state. He rules on all sides, said (Brahmā to the sage Subāla).

dahara: see C.U. VIII. 1. 1.

punḍarīka: white lotus.

kumuda: red lotus.

pari-rakṣati: protects. Life is devoted to its functions and keeps guard over the body.

We have here a repetition of the description of *hitā* which extends from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, these arteries are full of a thin fluid of various colours, white, black, yellow, red. In these the person dwells. When sleeping he sees no dreams. He becomes then one with the life principle alone.

When we wake up from the state of sleep we get back to the experience of dreams in the dream state and experiences of the world in the waking state. See Mā. U.

V

THE INDIVIDUAL SELF'S FUNCTIONS AND THE SUPREME SPIRIT

I. *sthānāni sthānibhyo yacchati. nāḍī teṣāṃ nibandhanam, cakṣur adhyātman, draṣṭavyam adhibhūtam, ādityas tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yas cakṣuṣi yo draṣṭavye ya
āditye yo nāḍyāṃ yaḥ prāṇe yo vijñāne ya ānande yo hr̥dy ākāṣe
ya etasmin sarvasminn antare samcarati so'yam ātmā, tam
ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

I. (The supreme self) bestows on the different local functionaries their (respective) spheres of action. The *nāḍīs* are the links establishing connection with them (the different organs). The eye is the sphere of the self; what is seen is the sphere of the objective; the sun is the divine principle (exercising its

influence in aid of the self). The connecting link (between the self and the organ of the eye) is the (concerned) *nāḍī*. He who moves in the eye, in what is seen, in the sun, in the *nāḍī*, in the life principle, in the (resultant) knowledge, in the bliss (derived from such knowledge), in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

2. *śrotam adhyātman, śrotavyam adhibhūtam, diśas tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yaḥ śrotre yaḥ śrotavye
yo dikṣu yo nāḍyāṃ yaḥ prāṇe yo vijñāne ya ānande yo hr̥dy ākāṣe
ya etasmin sarvasminn antare samcarati so'yam ātmā, tam
ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

2. The ear is the sphere of the self, what is heard is the sphere of the objective; the (guardians of the) quarters are the divine principles. The connecting link is the *nāḍī*. He who moves in the ear, in what is heard, in the quarters, in the *nāḍīs*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all those is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

3. *nāsādhyātman, ghr̥tavyam adhibhūtam, pṛthivī tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yo nāsāyam yo ghr̥tavye
yaḥ pṛthivyāṃ yo nāḍyāṃ yaḥ prāṇe yo vijñāne yo ānande yo
hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati so'yam ātmā,
tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

3. The nose is the sphere of the self: what is smelt is the sphere of the objective. Earth is the divine principle. The connecting link is the *nāḍī*. He who moves in the nose, in what is smelt, in earth, in the *nāḍī*, in the life-principle; in the knowledge, in the bliss, in the ether of the heart, in the interior of all these, is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

4. *jihvādhyātman, rasayitavyam adhibhūtam, varuṇas tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yo jihvāyāṃ, yo rasa-
yitavye, yo varuṇe, yo nāḍyāṃ, yaḥ prāṇe yo vijñāne ya ānande
yo hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati so'yam
ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam,
anantam.*

4. The tongue is the sphere of the self, what is tasted is the sphere of the objective. Varuṇa is the divine principle. The connecting link is the *nāḍī*. He who moves in the tongue, in what is tasted, in Varuṇa, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

5. *tvag adhyātman, sparśayitavyam adhibhūtam, vāyus tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yas tvaci, yaḥ sparśayitavye, yo vāyau, yo nāḍyām, yaḥ prāṇe yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

5. The skin is the sphere of the self; what is touched is the sphere of the objective. Air is the divine principle. The connecting link is the *nāḍī*. He who moves in the skin, in what is touched, in the air, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

6. *mano'dhyātman, mantavyam adhibhūtam, candras tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo manasi, yo mantavye, yaś candre, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

6. The mind is the sphere of the self, what is minded is the sphere of the objective. The moon is the divine principle. The connecting link is the *nāḍī*. He who moves in the mind, in what is minded, in the moon, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

7. *buddhir adhyātman, boddhavyam adhibhūtam, brahma tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo buddhau, yo boddhavye, yo brahmaṇi, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

7. Understanding is the sphere of the self, what is understood is the sphere of the objective. Brahmā is the divine principle. The connecting link is the *nāḍī*. He who moves in the understanding, in what is understood, in Brahmā, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self, which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

8. *ahaṃkāro'dhyātman, ahaṃkartavyam adhibhūtam, rudras tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo'haṃkāre, yo'haṃkartavye, yo rudre, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

8. The self-sense is the sphere of the self. The contents of self-sense are the sphere of the objective. Rudra is the divine principle. The connecting link is the *nāḍī*. He who moves in the self-sense and in the contents of self-sense, in Rudra, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

9. *cittam adhyātman, cetayitavyam adhibhūtam, kṣetrajñaṣ tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yaś citte, yaś cetayitavye, yaḥ kṣetrajñe, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

9. The thinking mind is the sphere of the self; what is thought is the sphere of the objective. Kṣetrajña (the knower of the field) is the divine principle. The connecting link is the *nāḍī*. He who moves in the thinking mind, in what is thought, in the Kṣetrajña, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

10. *vāg adhyātman, vaktavyam adhibhūtam, vahniḥ tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo vāci, yo vaktavye, yo agnau, yo nāḍyām, yaḥ prāṇe yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya*

etasmin sarvasmīn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.

10. Voice is the sphere of the self. What is spoken is the sphere of the objective. Fire is the divine principle. The connecting link is the *nādī*. He who moves in the voice, in what is spoken, in fire, in the *nādī*, in the life principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

11. *hastāv adhyātman, ādātavyam adhibhūtam, indras tatrādhidaivatam, nādī teṣām nibandhanam, yo haste, ya ādātavye, ya indre, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

11. The hands are the sphere of the self, what is handled is the sphere of the objective. Indra is the divine principle. The connecting link is the *nādī*. He who moves in the hands, in what is handled, in Indra, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

12. *pādāv adhyātman, gantavyam adhibhūtam, viṣṇus tatrādhidaivatam, nādī teṣām nibandhanam, yaḥ pāde, yo gantavye, yo viṣṇau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

12. The feet are the sphere of the self. What is traversed by feet is the sphere of the objective. Viṣṇu is the divine principle. The connecting link is the *nādī*. He who moves on the feet, in what is traversed, in Viṣṇu, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age which is free from death, which is fearless, sorrowless, endless.

13. *pāyur adhyātman, visarjayitavyam adhibhūtam, mṛtyus tatrādhidaivatam, nādī teṣām nibandhanam, yaḥ pāyau, yo visarjayitavye, yo mṛtyau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati,*

so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.

13. The excretory organ is the sphere of the self. What is excreted is the sphere of the objective. Death is the divine principle. The connecting link is the *nādī*. He who moves in the excretory organ, in what is excreted, in Death, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

14. *upastho' dhyātman, ānandayitavyam adhibhūtam, prajāpatiḥ tatrādhidaivatam, nādī teṣām nibandhanam, ya upasthe, ya ānandayitavye, yaḥ prajā-patau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

14. The generative organ is the sphere of the self. What is enjoyed (as sexual satisfaction) is the sphere of the objective. *Prajā-pati* is the divine principle. The connecting link is the *nādī*. He who moves in the generative organ, in what is enjoyed, in *Prajā-pati*, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

15. *eṣa sarvajña, eṣa sarveśvara, eṣa sarvādhipatiḥ, eṣo 'ntaryāmī, eṣa yoniḥ sarvasya sarva-saukhyair upāsyamāno na ca sarva-saukhyāny upāsyati, veda-śāstrair upāsyamāno na ca veda-śāstrāny upāsyati, yasyānnam idaṁ sarve na ca yo'nnam bhavati, ataḥ paraṁ sarva-nayanāḥ praśāstānna-mayo bhūtātma, prāna-maya indriyātma, mano-mayaḥ samkalpātma, vijñāna-mayaḥ kālātma, ānanda-mayo layātmāikatvam nāsti dvaitam kulo martyam nāsty amṛtam kulo nāntaḥ prajño na bahiḥ prajño nobhayataḥ prajño na prajñāna-ghano na prajño nāprajño'pi no viditam vedyam nāstīty etan nirvāṇānusāsanam iti, vedānusāsanam iti, vedānusāsanam.*

15. This (self) is all-knowing. This is the lord of all. This is the ruler of all. This is the indwelling spirit. This is the source of all. This, that is resorted to by all forms of happiness, does not stand in need of happiness of any kind. This, that is adored by all the Vedic texts and scriptures does not stand in need

of Vedic texts and scriptures. Whose food is all this but who (himself) does not become the food of any. For that very reason (it is) the most excellent, the supreme director of all. Consisting of food (it is) the self of (all) gross objects; consisting of life (it is) the self of (all) sense organs; consisting of mind (it is) the self of (all) mental determination; consisting of intelligence (it is) the self of time; consisting of bliss, (it is) the self of dissolution. When there is not oneness whence (can arise) duality? When there is not mortality, whence (can arise) immortality? (It is) not (endowed) with internal knowledge: nor with external knowledge; nor with both these kinds of knowledge, not a mass of knowledge, not knowledge, nor not-knowledge, not (previously) known nor capable of being known. This is the doctrine relating to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See Mā. U. 7.

kālātmā: the self of time. The witness self facing *kāla* or the principle of temporal happenings. The highest cannot be spoken of as non-dual or dual, mortal or immortal.

VI

NĀRĀYAṆA, THE BASIS AND SUPPORT OF THE WORLD

1. *naiveha kim canāgra āsīd amūlam, anādhāram, imāḥ prajāḥ prajāyante, divyo deva eko nārāyaṇas cakṣus ca draṣṭavyam ca, nārāyaṇaḥ śrotam ca śrotavyam ca, nārāyaṇo ghrānam ca ghrātavyam ca, nārāyaṇo jihvā ca rasayitavyam ca, nārāyaṇas tvak ca sparsayitavyam ca, nārāyaṇo manas ca mantavyam ca, nārāyaṇo buddhiś ca boddhavyam ca, nārāyaṇo 'hamkāras ca ahamkārtavyam ca, nārāyaṇas cittaṁ ca cetayitavyam ca, nārāyaṇo vāk ca vaktavyam ca, nārāyaṇo hastau cadātavyam ca, nārāyaṇaḥ pādau ca gantavyam ca, nārāyaṇaḥ pāyus ca visarjayitavyam ca, nārāyaṇa upasthaś cānandayitavyam ca, nārāyaṇo dhātā, vidhātā, kartā, vikartā, divyo deva eko nārāyaṇa ādityā, rudrā, maruto vasavo'śvināv ṛco yajūmsi sāmāni, mantrō'gnir ājyāhutiḥ nārāyaṇa udbhavaḥ, sambhavo divyo deva eko nārāyaṇo mātā, pitā, bhrātā, nivāsah, śaranam, suhrā, gatir nārāyaṇo virājā sudarśanā jītā saumyāmoghā kumārāmṛtā satyā madhyamā nāsirā śisurāsura sūryā bhāsvatī vijñeyāni nādi-nāmāni divyāni garjati, gāyati, vāti, varṣati, varuṇo'ryamā*

candramāḥ kalā kalir dhātā brahmā prajā-patir maghavā divasās cārāha-divasās ca kālāḥ kalpās cordhvaṁ ca diśās ca sarvaṁ nārāyaṇaḥ

puruṣa evedam sarvaṁ yad bhūtam yac ca bhavyam

utāmṛtatvasy eśāno yad annenātirohati

tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ

diviva cakṣur ātatam

tad viprāso vipanyavo jāgrvāmśaḥ samindhate

viṣṇor yat paramam padam

tad etan nirvāṇānuśāsanam iti, vedānuśāsanam iti, vedānuśāsanam.

1. Whatever (we see in this world) did not, verily, exist at the beginning (of creation). So all these creatures became rootless, supportless, The one divine Nārāyaṇa alone (is the mainstay of all creation), the eye and what is seen. The ear and what is heard are Nārāyaṇa, the nose and what is smelt are Nārāyaṇa, the tongue and what is tasted are Nārāyaṇa. The skin and what is touched are Nārāyaṇa. The mind and what is minded are Nārāyaṇa. The understanding and what is understood are Nārāyaṇa. The self-sense and its contents are Nārāyaṇa. The thinking mind and what is thought are Nārāyaṇa. The voice and what is spoken are Nārāyaṇa. The two hands and what is handled are Nārāyaṇa. The two feet and what is traversed are Nārāyaṇa. The excretory organ and what is excreted are Nārāyaṇa. The generative organ and what is enjoyed (as sexual satisfaction) are Nārāyaṇa. The sustainer, ordainer, the doer, the non-doer, the celestial radiance are the one Nārāyaṇa. The Ādityas, the Rudras, the Maruts, the Āsvins, the Ṛk, the Yajur, the Sāma Vedas, the hymns (employed in sacrifices), the sacrificial fires, the offerings and the acts of offering, what arises (out of the sacrificial rites) are the celestial radiance, the one Nārāyaṇa. Mother, father, brother, abode, shelter, friend and the path (leading to life eternal) are Nārāyaṇa, the Virājā, the Sudarśanā, the Jītā, the Saumyā, the Amoghā, the Amṛta, the Satyā, the Madhyamā, the Nāsirā, the Śisurā, the Asurā, the Sūryā, the Bhāsvatī are to be known as the names of the divine channels. (The self that has to course through the channels) roars (like thunder), sings (like a faery spirit), blows (like wind), rains. He is Varuṇa, the Aryamān, the moon, (he is the) divisions of time, the devourer of time, the creator, *Prajā-pati*, Indra, the days and the half days, the divisions of time, aeons and great aeons. He is up and in all

the directions. All this is Nārāyaṇa. All this, what has been and what is yet to be is only the person and symbol of immortality which continues (as Soma) by food (which contains life-sustaining Soma). Sages see constantly that most exalted state of Viṣṇu as the eye sees the sky. These learned (knowers of Brahman), with their passions cast away, with their inner senses alert, declare clearly (to ignorant people) that most exalted state of Viṣṇu. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

sages see constantly: see *Muktikā U. I. 83*.

VII

NĀRĀYAṆA, THE INDWELLING SPIRIT OF ALL

I. *antaḥ śarīre nihito guhāyām aja eko nityo yasya pṛthivī śarīram yaḥ pṛthivīm antare samcāranam yam pṛthivī na veda; yasyāpaḥ śarīram yo'po'ntare samcāranam yam apo na viduh; yasya tejah śarīram yas tejo'ntare samcāranam yam tejo na veda; yasya vāyuh śarīram yo vāyum antare samcāranam yam vāyur na veda; yasyākāśah śarīram ya ākāśam antare samcāranam yam ākāśo na veda; yasya manah śarīram yo mano'ntare samcāranam yam mano na veda; yasya buddhiḥ śarīram yo buddhim antare samcāranam yam buddhir na veda; yasyāhamkārah śarīram yo'hamkāram antare samcāranam yam ahamkāro na veda; yasya cittam śarīram yas cittam antare samcāranam yam cittam na veda; yasyavyaktam śarīram yo'vyaktam antare samcāranam yam avyaktam na veda; yasyākṣaram śarīram yo'kṣaram antare samcāranam yam akṣaram na veda; yasya mṛtyuh śarīram yo mṛtyum antare samcāranam yam mṛtyur na veda; sa eva sarva-bhūtāntarātmāpaha-lapāpmā divyo deva eko nārāyaṇah. etām vidyām apāntarātāmāya dadāu apāntarātāmo brahmanē dadāu, brahmā ghorāṅgirase dadāu, ghorāṅgirā raikvāya dadāu, raikvo rāmāya dadāu, rāmah sarvebhya bhūtebhya dadāu ity evam nirvāṇānuśāsanam iti, vedānuśāsanam iti, vedānuśāsanam.*

I. There abides for ever the one unborn in the secret place within the body. The earth is his body; he moves through the earth but the earth knows him not. The waters are his body; he moves through the waters but the waters know him not. Light is his body, he moves through the light but the light knows him not. Air is his body, he moves through the air but the air knows him not. Ether is his body, he moves through

the ether but the ether knows him not. Mind is his body, he moves through the mind but the mind knows him not. Understanding is his body, he moves through the understanding but understanding knows him not. Self-sense is his body, he moves through the self-sense but the self-sense knows him not. Thinking mind is his body, he moves through the thinking mind but the thinking mind knows him not. The Unmanifest is his body, he moves through the Unmanifest but the Unmanifest knows him not. The Imperishable is his body, he moves through the Imperishable but the Imperishable knows him not. Death is his body, he moves through death but death knows him not. He alone is the indwelling spirit of all beings, free from all evil, the one divine, radiant Nārāyaṇa. This *vidyā* (wisdom) was imparted to Apāntarātamas. Apāntarātamas imparted it to Brahmā. Brahmā imparted it to Ghorā ṅgiras. Ghorā ṅgiras imparted it to Raikva. Raikva imparted it to Rāma and Rāma imparted it to all beings. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See B.U. III. 7. 3.

VIII

SELF AND THE BODY

I. *antaḥ śarīre nihito guhāyām śuddhaḥ so'yam ātmā sarvasya medo-māmsa-kledāvakīrṇe śarīramadhye'tyantopahate citra-bhitti-pratikāse gandharva-nagaropame kadālī-garbhavan nihsāre jala-budbudavac cancale nihsrtam ātmānam, acintyarūpam, divyam, devam, asaṅgam, śuddham, tejaskāyam, arūpam, sarveśvaram, acintyam, aśarīram, nihitam guhāyām, amṛtam, vibhrajāmānam, ānandam, tam paśyanti vidvāmsas tena laye na paśyanti.*

I. This self abiding within the secret place in the body of all beings is pure. Though intimately connected with the interior of the body, which is full of stinking fluid oozing out of the fat and the flesh, resembling (for its durability) the wall painted in a picture (for its invulnerability) the city of the Gandharvas (a castle in the air), as substanceless as the pith of a plantain tree, as fickle as a bubble of water, the self is pure. The learned perceive the self, of inconceivable form, radiant, divine, non-attached, pure, with a body of radiance, formless, lord of all, inconceivable, incorporeal, abiding in

the secret place, immortal, shining (of the form of) bliss. When it subsides they do not perceive.

The similes used here indicate the fragility of the human body. The inner self remains unaffected by the changes of the body.

IX

THE DISSOLUTION OF THE UNIVERSE

1. *aīha hainam raikvaḥ papraccha, bhagavan, kasmin sarve 'stam gacchantīti. tasmai sa hovāca, cakṣur evāpyeti yac cakṣur evāstam eti draṣṭavyam evāpyeti yo draṣṭavyam evāstam eti, ādityam evāpyeti ya ādityam evāstam eti, virājam evāpyeti, yo virājam evāstam eti, prāṇam evāpyeti yaḥ prāṇam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaḥ turīyam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

1. Then Raikva asked thus: Venerable Śir, in what do all things reach their extinction? To him he replied: He (the self) who absorbs the eye alone, in his own self does the eye reach its extinction (or disappearance). He who absorbs (forms) that are seen, in his own self do the (forms) that are seen reach extinction. He who absorbs the sun, in his own self does the sun reach extinction. He who absorbs the Virāja, in him does Virāja reach extinction. He who absorbs life, in him does life reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. He who absorbs bliss, in him does bliss reach extinction. He who absorbs the *turīya*, in him does *turīya* reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. This he said.

absorbs: responds to.

āditya: the sun. Different deities exercise beneficent influence over different organs.

seedless: the individual self has the basis or seed of individuality while the supreme *Brahman* has not this seed.

vijñāna: knowledge. It is repeated because the knowledge of tastes is different from the knowledge of smells and so on.

2. *śrotam evāpyeti yaḥ śrotam evāstam eti, śrotavyam evāpyeti yaḥ śrotavyam evāstam eti, diśam evāpyeti yo diśam evāstam eti, sudarśanam evāpyeti yaḥ sudarśanam evāstam eti, apānam evāpyeti yo pānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti,*

tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.

2. He who absorbs the ear, in him does the ear reach extinction. He who absorbs (sounds) that are heard, in him do (the sounds) that are heard reach extinction. He who absorbs the directions, in him do the directions reach extinction. He who absorbs the *Sudarśana*, in him does the *Sudarśana* reach extinction. He who absorbs the downward breath, in him does the downward breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

3. *nāsām evāpyeti yo nāsām evāstam eti, ghrātavyam evāpyeti yo ghrātavyam evāstam eti, pṛthivīm evāpyeti yaḥ pṛthivīm evāstam eti, jilām evāpyeti yo jilām evāstam eti, vyānam evāpyeti yo vyānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

3. He who absorbs the nose, in him does the nose reach extinction. He who absorbs (the smells) that are experienced by the nose, in him do the smells reach extinction. He who absorbs the earth, in him does the earth reach extinction. He who absorbs the *jilā nāḍī* in him does the *jilā* reach extinction. He who absorbs the *vyāna* breath, in him does the *vyāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

4. *jihvām evāpyeti yo jihvām evāstam eti, rasayitavyam evāpyeti yo rasayitavyam evāstam eti, varuṇam evāpyeti yo varuṇam evāstam eti, saumyam evāpyeti yaḥ saumyam evāstam eti, udānam evāpyeti yaḥ udānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

4. He who absorbs the tongue, in him does the tongue reach extinction. He who absorbs the tastes, in him do the tastes reach extinction. He who absorbs Varuṇa, in him does Varuṇa reach extinction. He who absorbs the *Saumya (nāḍī)*, in him does the *Saumya* reach extinction. He who absorbs the *udāna* (breath), in him does the *udāna* (breath) reach extinction. He who absorbs knowledge, in him does knowledge reach

extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

Varuṇa is the lord of the waters.

5. *tvacam evāpyeti yas tvacam evāstam eti, sparsayitavyam evāpyeti yah sparsayitavyam evāstam eti, vāyum evāpyeti yo vāyum evāstam eti, mogham evāpyeti yo mogham evāstam eti, samānam evāpyeti yah samānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

5. He who absorbs the skin, in him does the skin reach extinction. He who absorbs the touch, in him does the touch reach extinction. He who absorbs air, in him does air reach extinction. He who absorbs the *mogha* (*nāḍī*), in him does *mogha* reach extinction. He who absorbs the *samāna* breath, in him does the *samāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

6. *vācam evāpyeti yo vācam evāstam eti, vaktavyam evāpyeti yo vaktavyam evāstam eti, agnim evāpyeti yo'gnim evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, vairambham evāpyeti yo vairambham evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

6. He who absorbs the vocal organ, in him does the vocal organ reach extinction. He who absorbs spoken expressions, in him do the spoken expressions reach extinction. He who absorbs fire, in him does the fire reach extinction. He who absorbs the *kumāra* (*nāḍī*), in him does the *kumāra* reach extinction. He who absorbs the *Vairambha* (vital air), in him does *Vairambha* reach extinction. He who absorbs knowledge, in him does that knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*, Thus he said.

7. *hastam evāpyeti yo hastam evāstam eti, ādātavyam evāpyeti ya ādātavyam evāstam eti, indram evāpyeti ya indram evāstam eti, amṛtam evāpyeti yo amṛtam evāstam eti, mukhyam evāpyeti yo mukhyam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

7. He who absorbs the two hands, in him do the two hands reach extinction. He who absorbs what is handled, in him does what is handled reach extinction. He who absorbs Indra, in him does Indra reach extinction. He who absorbs the *amṛta* (*nāḍī*), in him does the *amṛta* (*nāḍī*) reach extinction. He who absorbs the *mukhya* (*mukhya prāṇa*, chief vital air), in him does the *mukhya* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

8. *pādām evāpyeti yah pādām evāstam eti, gantavyam evāpyeti yo gantavyam evāstam eti, viṣṇum evāpyeti yo viṣṇum evāstam eti, satyam evāpyeti yah satyam evāstam eti, antaryāmam evāpyeti yo'ntaryāmam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti, hovāca.*

8. He who absorbs the (two feet), in him do the feet reach extinction. He who absorbs what is traversed, in him does what is traversed reach extinction. He who absorbs Viṣṇu, in him does Viṣṇu reach extinction. He who absorbs the *satya* (*nāḍī*), in him does *satya* reach extinction. He who absorbs the *antaryāmam*, in him does the *antaryāmam* reach extinction. He who absorbs the knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

9. *pāyūm evāpyeti yah pāyūm evāstam eti, visarjayitavyam evāpyeti yo visarjayitavyam evāstam eti, mṛtyum evāpyeti yo mṛtyum evāstam eti, madhyamam evāpyeti yo madhyamam evāstam eti, prabhāñjanam evāpyeti yah prabhāñjanam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

9. He who absorbs the excretory organ, in him does the excretory organ reach extinction. He who absorbs what is excreted, in him does what is excreted reach extinction. He who absorbs death, in him does death reach its extinction. He who absorbs the *madhyama* (*nāḍī*), in him does the *madhyama* reach its extinction. He who absorbs the *prabhāñjana*, in him does the *prabhāñjana* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach its extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

10. *upastham evāpyeti ya upastham evāstam eti, ānandayitavyam evāpyeti ya ānandayitavyam evāstam eti, prajāpatim evāpyeti yaḥ prajāpatim evāstam eti, nāsirām evāpyeti yo nāsirām evāstam eti, kumāram evāpyeti yaḥ kumāram evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

10. He who absorbs the generating organ, in him does the generating organ reach extinction. He who absorbs the (sexual) delight, in him does the delight reach extinction. He who absorbs *Prajā-pati*, in him does *Prajā-pati* reach extinction. He who absorbs the *nāsirā* (*nāḍī*), in him does the *nāsirā* reach extinction. He who absorbs *kumāra*, in him does *kumāra* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

11. *mana evāpyeti yo mana evāstam eti, mantavyam evāpyeti yo mantavyam evāstam eti, candram evāpyeti yaś candram evāstam eti, śiśum evāpyeti yaḥ śiśum evāstam eti, śyenam evāpyeti yaḥ śyenam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

11. He who absorbs the mind, in him does the mind reach extinction. He who absorbs what is minded, in him does what is minded reach extinction. He who absorbs the moon, in him does the moon reach extinction. He who absorbs the *śiśurā* (*nāḍī*), in him does the *śiśurā* reach extinction. He who absorbs the *śyena* (*nāḍī*), in him does the *śyena* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

12. *buddhim evāpyeti yo buddhim evāstam eti, boddhavyam evāpyeti yo boddhavyam evāstam eti, brahmānam evāpyeti yo brahmānam evāstam eti, sūryam evāpyeti yaḥ sūryam evāstam eti, kṛṣṇam evāpyeti yaḥ kṛṣṇam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

12. He who absorbs understanding, in him does understanding reach extinction. He who absorbs what is understood, in him does what is understood reach extinction. He who absorbs *Brahmā* (the creator), in him does *Brahmā* reach extinction.

He who absorbs the *sūrya* (*nāḍī*), in him does the *sūrya* reach its extinction. He who absorbs *kṛṣṇa*, in him does *kṛṣṇa* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

13. *aham-kāram evāpyeti yo'ham-kāram evāstam eti, aham-kartavyam evāpyeti yo'ham-kartavyam evāstam eti, rudram evāpyeti yo rudram evāstam eti, asurām evāpyeti yo'surām evāstam eti, śvetam evāpyeti yaḥ śvetam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

13. He who absorbs the self-sense, in him does the self-sense reach extinction. He who absorbs the contents of self-sense, in him do the contents of self-sense reach extinction. He who absorbs *Rudra*, in him does *Rudra* reach extinction. He who absorbs the *asurā* (*nāḍī*), in him does the *asurā* reach extinction. He who absorbs the *śveta* (vital air), in him does the *śveta* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

14. *cittam evāpyeti yaś cittam evāstam eti, cetayitavyam evāpyeti yaś cetayitavyam evāstam eti, kṣetrajñam evāpyeti yaḥ kṣetrajñam evāstam eti, bhāsvatīm evāpyeti yo bhāsvatīm evāstam eti, nāgam evāpyeti yo nāgam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaś turīyam evāstam eti, tad amṛtam, abhayam, aśokam, anantam, nirbījam evāpyeti, tad amṛtam, abhayam aśokam, ananta-nirbījam evāstameti hovāca.*

14. He who absorbs the thinking mind, in him does the thinking mind reach extinction. He who absorbs the thoughts, in him do the thoughts reach extinction. He who absorbs the *kṣetrajña* (the knower of the field), in him does the *kṣetrajña* reach extinction. He who absorbs the *bhāsvatī* (*nāḍī*), in him does the *bhāsvatī* reach extinction. He who absorbs the *Nāga* (vital air), in him does the *Nāga* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. He who absorbs bliss, in him does bliss reach extinction. He who absorbs the *turīya*, in him does the *turīya* reach extinction. He who absorbs that immortal, fearless,

sorrowless, endless, seedless *Brahman*, in him does the immortal, fearless, sorrowless, endless, seedless *Brahman* reach extinction. Thus he said.

15. *ya evaṁ nirbījam veda nirbīja eva sa bhavati, na jāyate, na mriyate, na muhyate, na bhidyate, na dahyate, na chidyate, na kampate, na kupyate, sarva-dakano'yam ātmety ācakṣate naivam ātmā pravacana-śatenāpi lakṣyate, na bahu-śrutena, na buddhi-jñānāśritena, na medhayā, na vedair na tapobhir ugrair na sāmṁkhair na yogair nāśramair nānyair ātmānam upalabhante, pravacanena praśamsayā vyutthānena tam etam brāhmaṇā suśrīvāmsō nūcānā upalabhante śānto dānta uparatas titikṣuḥ samāhito bhūtvātmany evātmānam paśyati sarvasyātmā bhavati ya evaṁ veda.*

15. He who knows this as seedless, he verily becomes seedless. He is not born (again). He does not die. He is not bewildered. He is not broken. He is not burnt. He is not cut asunder. He does not tremble. He is not angry. (Knowers of *Brahman*) declare him to be the all-consuming self. The self is not attainable even by a hundred expositions (of the Vedas), not by the study of countless scriptures, not through the means of intellectual knowledge, not through brain power, not through the (study of the) Vedas, not through severe austerities, not through the *Sāmṁkhya* (knowledge), not through Yoga (discipline), nor through the (observance of the four) stages of life nor through any other means do people attain the self. Only through a rigorous study and through discipline and devoted service to the knowers of *Brahman*, do they attain (the self). Having become tranquil, self-controlled, withdrawn from the world and indifferent to it and forbearing, he sees the Self in the self. He becomes the Self of all, he who knows this.

He becomes the Universal Self. What he does is expressive, not of his individual but of the Universal Self.

'I do nothing of myself,' said Jesus. Boehme says, 'Thou shalt do nothing but forsake thy own will, viz. that which thou callest "I" or thyself by which means all thy evil properties will grow weak, faint and ready to die; and then thou wilt sink down again into that one thing, from which thou art originally sprung.' *Signatura Rerum.*

THE SELF, THE ULTIMATE BASIS OF ALL WORLDS

I. *atha hainam raikvaḥ paṇḍita, bhagavan, kasmin sarve sampratiṣṭhitā bhavanti, rasātala-lokeṣu iti hovāca, kasmin rasātala-lokā otās ca protās ceti; bhūr-lokeṣu iti hovāca. kasmin bhūr-lokā otās ca protās ceti; bhūvar-lokeṣu iti hovāca. kasmin bhūvar-lokā otās ca protās ceti; suvar-lokeṣu iti hovāca. kasmin suvar-lokā otās ca protās ceti; mahar-lokeṣu iti hovāca. kasmin mahar-lokā otās ca protās ceti; jano-lokeṣu iti hovāca. kasmin jano-lokā otās ca protās ceti; tapo-lokeṣu iti hovāca. kasmin tapo-lokā otās ca protās ceti; satya-lokeṣu iti hovāca. kasmin satya-lokā otās ca protās ceti; prajāpati-lokeṣu iti hovāca. kasmin prajā-pati-lokā otās ca protās ceti; brahma-lokeṣu iti hovāca. kasmin brahma-lokā otās ca protās ceti; sarva-lokā ātmani brahmaṇi manaya ivatās ca protās ceti: sa hovācaivam etān lokān ātmani pratiṣṭhitān veda, ātmaiva sa bhavati iti, etan nirvāṇānusāsanam iti vedānusāsanam.*

I. Then Raikva asked, 'Venerable Sir, in what are all (these worlds) become firmly established?' In the *rasātala* worlds, said he. In what are the *rasātala* worlds (established) as warp and woof? In the terrestrial (*bhūr*) world, said he. In what are the terrestrial worlds (established) as warp and woof? In the worlds of atmosphere (*bhūvar*), said he. In what are the worlds of atmosphere (established) as warp and woof? In the heavenly (*suvar*) worlds, said he. In what are the heavenly worlds (established) as warp and woof? In the *mahar* worlds, said he. In what are the *mahar* worlds (established) as warp and woof? In the *janas* worlds, said he. In what are the *janas* worlds (established) as warp and woof? In the *tapas* worlds, said he. In what are the *tapas* worlds (established) as warp and woof? In the *satya* worlds, said he. In what are the *satya* worlds (established) as warp and woof? In the *Prajā-pati* worlds, said he. In what are the *Prajā-pati* worlds (established) as warp and woof? In the *Brahmā* worlds, said he. In what are the *Brahmā* worlds (established) as warp and woof? All the worlds, like so many beads are established in the self, in *Brahman* as warp and woof, thus said he. He who knows thus that these worlds are established in the self, he becomes the self alone. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

like so many beads: see B.G. VII. 7.

evam sarvāṇi bhūtāni māṇiḥ sūtram ivātmani: even as the beads are strung into a thread are all objects strung in the self: *Dhyāna-bindu* U. 6.

XI

THE COURSE AFTER DEATH

1. *atha hainam raikvah papraccha, bhagavan, yo'yam vijñāna-ghana utkrāman sa kena katarad vā va sthānam utsrjyāpak-rāmatīti; tasmai sa hovāca, hrdayasya madhye lohitaṁ mām-sa-piṇḍam yasmims tad daharam puṇḍarīkaṁ kumudam ivāne-kadhā vikasitaṁ; tasya madhye samudrah, samudrasya madhye koṣaḥ, tasmīn nādyas catasro bhavanti, ramāramecchāpunar-bhaveli. tatra ramā punyena puṇyam lokam nayati; aramā pāpena pāpam, icchayā yat smarati tad abhisampadyate, apunarbhavayā koṣam bhinatti, koṣam bhītvā śīrṣakapālam bhinatti, śīrṣakapālam bhītvā pṛthivīm bhinatti. pṛthivīm bhītvāpo bhinatti. āpo bhītvā tejo bhinatti. tejo bhītvā vāyum bhinatti. vāyum bhītvākāśam bhinatti, akāśam bhītvā mano bhinatti. mano bhītvā bhūtādīm bhinatti, bhūtādīm bhītvā mahāntam bhinatti, mahāntam bhītvāvāyaktam bhinatti, avyaktam bhītvākṣaram bhinatti. akṣaram bhītvā mṛtyum bhinatti. mṛtyur vai pare deva ekī-bhavalīti, parastān na san nāsan sad asad ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

1. Then Raikva asked thus: Venerable Sir, How and by what means does this self which is a mass of intelligence after leaving its seat and moving upwards have its exit? To him he replied. In the centre of the heart is a red mass of flesh. In it is the white lotus called the *dahara* which has bloomed like a red lotus with its petals spread in different directions. In the middle of it is an ocean. In the middle of the ocean is a sheath. In it are four *nāḍīs* called *Ramā*, *Aramā*, *Ichā* and *Apunarbhavā*. Of these, *Ramā* leads (the practitioner of righteousness) through righteousness to the world of righteousness. *Aramā* leads (the practitioner of unrighteousness) through unrighteousness to the world of the unrighteous. Through *Ichā* one attains whatever object of desire one recalls. Through *Apunarbhavā* one breaks through the sheath. Having broken through the sheath one breaks through the shell of the crest (skull). Having broken through the skull, he breaks through the earth element. Having broken through the earth

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element he breaks through water. Having broken through water, he breaks through light. Having broken through light, he breaks through air. Having broken through air, he breaks through ether. Having broken through ether, he breaks through mind. Having broken through mind, he breaks through the subtle elements. Having broken through the subtle elements, he breaks through the *mahat tattva*. Having broken through the *mahat tattva* he breaks through the Unmanifested. Having broken through the Unmanifested, he breaks through the Imperishable. Having broken through the Imperishable, he breaks through Death. Then Death becomes one with the Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

apunarbhavā: non-rebirth.

mahat: the great, the first product of *prakṛti*, the principle of buddhi or intelligence in the individual. For the *Sāṁkhya* doctrine of evolution which is adopted here see I.P. Vol. II, pp. 266-277.

mṛtyu: death. The principle of all-devouring time is not different from the Eternal Supreme.

XII

PURITY OF FOOD

1. *nārāyaṇād vā annam āgatam, pakvam brahmaloke mahā-sam-vartake, punaḥ pakvam āditye, punaḥ pakvam kratryādi, punaḥ pakvam jālakilaklinnam paryuṣitam, pūtam annam ayācitam asamkṣiptam aśnīyān, na kaṁ cana yāceta.*

1. From *Nārāyaṇa* came into being food (in a raw state). In the *Mahā-samvartaka* (the great dissolution) in the world of *Brahmā* it becomes ripe (cooked). It is again cooked in the world of the sun. It is again cooked in the sacrifices. Food with water oozing out of it or rendered stale (should not be eaten). Food which is clean (devoid of the defects mentioned) which is not acquired by begging or not got according to a previously arranged plan should one eat. He should not beg for food of any one whatsoever.

Purity of food makes for purity of disposition.

XIII

THE CHILD-LIKE INNOCENCE OF THE SAGE

I. *bālyena tiṣṭhāset, bāla-svabhāvo asaṅgo niravadyo maunena pāṇḍityena niravadhikāratayopalabhyeta, kaivalyam uktaṁ niga-manam prajā-patir uvāca; mahat-padam jñātvā vrkṣamūle vaseta, kucelo' sahāya ekāki samādhiṣṭha ātma-kāma āptā-kāmo niṣ-kāmo jīrṇa-kāmo hastini simhe damśe maśake nakule sarpa-ākṣasa-gandharve mṛtyo rūpāni viditvā na bibheti kutaś caneti vrkṣam iva tiṣṭhāset, chidyamāno' pi, na kupyeta, na kampetotpalam iva tiṣṭhāset, chidyamāno' pi na kupyeta, na kampeta, akāśam iva tiṣṭhāset, chidyamāno' pi na kupyeta na kampeta, satyena tiṣṭhāset satyo'yam ātmā, sarveṣām eva gandhānām pṛthivī hṛdayam, sarveṣām eva rasānām āpo hṛdayam, sarveṣām eva rūpānām tejo hṛdayam, sarveṣām eva spāśānām vāyur hṛdayam, sarveṣām eva śabdānām ākāśam hṛdayam, sarveṣām eva gatīnām avyaktam hṛdayam, sarveṣām eva sattvānām mṛtyur hṛdayam, mṛtyur vai pare deva ekī-bhavatīti, parastān na san nāsan na sad asad ity etan nirvāṇānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

13. One should cultivate the characteristics of a child. The characteristics of a child are non-attachment and innocence (freedom from notions of right and wrong). By abstinence from speech, by learning, by non-observance of conventions relating to the classes and stages of life one acquires the state of aloneness proclaimed by the Vedas. *Prajā-pati* said thus: After knowing the highest state (the sage) should reside at the foot of a tree. With a rag as his loin cloth, with no one to help him, all alone, remaining in concentration, with his desire for the self, with all desires fulfilled, with no desires, with desires consumed, recognising in the elephant, in the lion, in the tiger, in the mosquito, in the mungoose, in the snake, the demon and the faery spirit so many forms of death, he is not afraid of them on any account. He should be (unmoved) like a tree. Even if cut asunder, he should not get angry, he should not quake. He should be like a rock and even if cut asunder should not get angry, should not quake. He should be like the sky and should not get angry, should not quake. He should stand by the truth, for verily, this truth is the self. Of all smells, earth is the heart, of all tastes water is the heart; of all forms light is the heart; of all touches, air is the heart. Of all sounds ether is the heart; of all states of being the unmanifested is the heart; of all beings, death is the heart. Death, verily, becomes

one with the Radiant Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See B.U. III. 5. I.

Superiority to emotions and indifference to worldly objects and desires are stressed.

XIV

GRADUAL DISSOLUTION IN THE SUPREME

I. *pṛthivī vānnam āpo annādā, āpovānnam jyotir annādam, jyotir vānnam vāyur annādo vāyur vānnam ākāśo'nnāda, ākāśo vānnam indriyāny annādānīndriyāni vānnam manonnādam, mano vānnam buddhir annādā, buddhir vānnam avyaktam annādam, avyaktam vānnam aksaram annādam, aksaram vānnam mṛtyur annādo mṛtyur vai pare deva ekī-bhavatīti parastān na san nāsan na sad asad ity etan nirvāṇānuśāsanam iti vedānuśāsanam.*

I. Earth is the food, (in relation to it) water is the eater of the food. Water is the food, (in relation to it) light is the eater of the food. Light is the food, (in relation to it) air is the eater of the food. Air is the food, (in relation to it) ether is the eater of the food. Ether is the food, (in relation to it) the organs of perception and of action are the eater of the food, the organs of perception and of action are the food, in relation to them, mind is the eater of the food. Mind is the food, (in relation to it). Understanding is the eater of the food. Understanding is the food, (in relation to it) the Unmanifested is the eater of the food, the Unmanifested is the food, (in relation to it) the Imperishable is the eater of the food. The Imperishable is the food, (in relation to it) Death is the eater of the food. Verily, Death becomes one with the Radiant Supreme. In the Supreme, there is neither existence nor non-existence, nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

annāda: the eater of the food, the cause in which it is dissolved in involution.

Only the Transcendent Self remains when all things are negated. The very principle of negation, death is absorbed in the Supreme.

XV

DISSOLUTION OF INDIVIDUALITY

I. *atha hainam raikvah papraccha, bhagavan, yo'yam vijñāna-ghana utkrāman sa kena katarad vā va sthānam dahatīti. tasmai sa hovāca, yo'yam vijñāna-ghana utkrāman prānam dahati; apānam, vyānam, udānam, samānam, vairambham, mukhyam, antaryāmam, prabhañjanam, kumāram, śyenam, śvetam, kṛṣṇam, nāgam dahati; pṛthivy-āpas-tejo-vāyo-ākāśam dahati; jāgaritam, svapnam, susuplam, turīyam ca mahatām ca lokam param ca lokam dahati; lokālokam dahati; dharmādharmam dahati; abhās-karam, amaryādam, nirālokam, atah param dahati; mahāntam dahati; avyaktam dahati; akṣaram dahati; mṛtyum dahati; mṛtyur vai pare deve ekī-bhavatīti parastān na san nāsan na sad asad ity etan nirvānānuśāsanam, iti vedānuśāsanam.*

I. Then (the sage) Raikva asked: Venerable Sir, how and by what means does this (self) which is a mass of intelligence, after moving upwards (from this seat) burn away its seat? To him he replied thus: This self, after moving upwards, burns the *prāna*, the *apāna*, the *vyāna*, the *udāna*, the *samāna*, the *vairambha*, the *mukhya*, the *antaryāma*, the *prabhañjana*, the *kumāra*, the *śyena*, the *śveta*, the *kṛṣṇa* and the *nāga* (vital airs). It burns (the elements) earth, water, fire, air and ether. It burns the waking, dreaming and sleeping states as also the *Turīya*, this mighty world and the other world. It burns the visible and the invisible worlds. It burns virtuous and vicious conduct. Thereafter it burns the world, devoid of lustre, devoid of limit, devoid of appearance. It burns the *mahat tattva*: it burns the Unmanifested. It burns the Imperishable. It burns Death. Death becomes one with the radiant Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

vijñāna: intelligence, a form of knowledge superior to the action of the mind. In T.U. II and III; K.U. III. 9; it is identified with *buddhi* and is ranked above mind. It is assumed that the moral qualities and power of remembrance of the self accompany the soul in the journey after death.

XVI

CONCLUSION

I. *saubālabīja brahmopaniṣan nāpraśāntāya dātavyā nā-putrāya nāśisyāya nāsamvatsararātrosītāya nāparijñātakulāśilāya dātavyā naiva ca pravaktavyā.*

*yasya deve parā bhaktir yathā deve tathā gurau,
tasyaite kathitā hy arthāḥ prakāśānte mahātmanah
ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

I. This secret doctrine of the seedless *Brahman* owing its origin to *Subāla* should not be imparted to anyone who has not attained composure of spirit, not to one who has no sons, not to one who has no disciples, nor to one who has not taken residence for one year at nights, nor to one whose family and character are not known. This should not be imparted nor even mentioned to any such person. The subject-matter of this shines to advantage if imparted to the high-souled one whose devotion to the Supreme Being is profound and whose devotion to the teacher is as (profound as it is) to the Supreme. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.