

Brhadāranyaka Upaniṣad 1.4.8

8 This innermost thing, this self (*ātman*)—it is dearer than a son, it is dearer than wealth, it is dearer than everything else. If a man claims that something other than his self is dear to him, and someone were to tell him that he will lose what he holds dear, that is liable to happen. So a man should regard only his self as dear to him. When a man regards only his self as dear to him, what he holds dear will never perish.

Brhadāranyaka Upaniṣad 1.4.15

If someone were to depart from this world without perceiving his own world, it will be of no use to him as it remains unknown to him, just like the Veda that is not recited or a rite that is left undone. If a man who does not know this performs even a grand and holy rite, it is sure to fade away after his death. It is his self (*ātman*) alone that a man should venerate as his world. And if someone venerates his self alone as his world, that rite of his will never fade away, because from his very self he will produce whatever he desires.

Brhadāranyaka Upaniṣad 2.4.1 – 2.4.5

4 “Maitreyī!” Yājñavalkya once said. “Look—I am about to depart from this place. So come, let me make a settlement between you and Kātyāyanī.”

² Maitreyī asked in reply: “If I were to possess the entire world filled with wealth, sir, would it make me immortal?” “No,” said Yājñavalkya, “it will only permit you to live the life of a wealthy person. Through wealth one cannot expect immortality.”

³ “What is the point in getting something that will not make me immortal?” retorted Maitreyī. “Tell me instead, sir, all that you know.”

⁴ Yājñavalkya said in reply: “You have always been very dear to me, and now you speak something very dear to me! Come and sit down. I will explain it to you. But while I am explaining, try to concentrate.” ⁵ Then he spoke:

“One holds a husband dear, you see, not out of love for the husband; rather, it is out of love for oneself (*ātman*) that one holds a husband dear. One holds a wife dear not out of love for the wife; rather, it is out of love for oneself that one holds a wife dear. One holds children dear not out of love for the children; rather, it is out of love for oneself that one holds children dear. One holds wealth dear not out of love for wealth; rather, it is out of love for oneself that one holds wealth dear. One holds the priestly power dear not out of love for the priestly power; rather, it is out of love for oneself that one holds the priestly power dear. One holds the royal power dear not out of love for the royal power; rather, it is out of love for oneself that one holds the royal power dear. One holds the worlds dear not out of love for the worlds; rather, it is out of love for oneself that one holds the worlds dear. One holds the gods dear not out of love for the gods; rather, it is out of love for oneself that one holds the gods dear. One holds beings dear not out of love for beings; rather, it is out of love for

oneself that one holds beings dear. One holds the Whole dear not out of love for the Whole; rather, it is out of love for oneself that one holds the Whole dear.

“You see, Maitreyī—it is one’s self (*ātman*) which one should see and hear, and on which one should reflect and concentrate. For by seeing and hearing one’s self, and by reflecting and concentrating on one’s self, one gains the knowledge of this whole world.

Brhadāranyaka Upaniṣad 4.4.22

22 “This immense, unborn self is none other than the one consisting of perception here among the vital functions (*prāṇa*). There, in that space within the heart, he lies—the controller of all, the lord of all, the ruler of all! He does not become more by good actions or in any way less by bad actions. He is the lord of all! He is the ruler of creatures! He is the guardian of creatures! He is the dike separating these worlds so they would not mingle with each other. It is he that Brahmins seek to know by means of vedic recitation, sacrifice, gift-giving, austerity, and fasting. It is he, on knowing whom a man becomes a sage. It is when they desire him as their world that wandering ascetics undertake the ascetic life of wandering.

Chāndogya Upaniṣad 6.9

9 “Now, take the bees, son. They prepare the honey by gathering nectar from a variety of trees and by reducing that nectar to a homogeneous whole. ²In that state the nectar from each different tree is not able to differentiate: ‘I am the nectar of that tree,’ and ‘I am the nectar of this tree.’ In exactly the same way, son, when all these creatures merge into the existent, they are not aware that: ‘We are merging into the existent.’ ³No matter what they are in this world—whether it is a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat, or a mosquito—they all merge into that.

⁴“The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

Chāndogya Upaniṣad 6.10

10 “Now, take these rivers, son. The easterly ones flow toward the east, and the westerly ones flow toward the west. From the ocean, they merge into the very ocean; they become just the ocean. In that state they are not aware that: ‘I am that river,’ and ‘I am this river.’² In exactly the same way, son, when all these creatures reach the existent, they are not aware that: ‘We are reaching the existent.’ No matter what they are in this world—whether it is a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat, or a mosquito—they all merge into that.

³ “The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

Chāndogya Upaniṣad 6.11

11 “Now, take this huge tree here, son. If someone were to hack it at the bottom, its living sap would flow. Likewise, if someone were to hack it in the middle, its living sap would flow; and if someone were to hack it at the top, its living sap would flow. Pervaded by the living (*jīva*) essence (*ātman*), this tree stands here ceaselessly drinking water and flourishing. ² When, however, life (*jīva*) leaves one of its branches, that branch withers away. When it leaves a second branch, that

likewise withers away, and when it leaves a third branch, that also withers away. When it leaves the entire tree, the whole tree withers away.

³“In exactly the same way,” he continued, “know that this, of course, dies when it is bereft of life (*jīva*); but life itself does not die.

“The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

Chāndogya Upaniṣad 6.12

12 “Bring a banyan fruit.”
“Here it is, sir.”

“Cut it up.”

“I’ve cut it up, sir.”

“What do you see there?”

“These quite tiny seeds, sir.”

“Now, take one of them and cut it up.”

“I’ve cut one up, sir.”

“What do you see there?”

“Nothing, sir.”

² Then he told him: “This finest essence here, son, that you can’t even see—look how on account of that finest essence this huge banyan tree stands here.

“Believe, my son: ³the finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

Chāndogya Upaniṣad 6.13

13 “Put this chunk of salt in a container of water and come back tomorrow.” The son did as he was told, and the father said to him: “The chunk of salt you put in the water last evening—bring it here.” He groped for it but could not find it, ²as it had dissolved completely.

“Now, take a sip from this corner,” said the father. “How does it taste?”

“Salty.”

“Take a sip from the center.—How does it taste?”

“Salty.”

“Take a sip from that corner.—How does it taste?”

“Salty.”

“Throw it out and come back later.” He did as he was told and found that the salt was always there. The father told him: “You, of course, did not see it there, son; yet it was always right there.

³ “The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

Kena Upaniṣad

Chapters 1-2

CHAPTER 1

By whom impelled, by whom compelled,
does the mind soar forth?

By whom enjoined does the breath,
march on as the first?

By whom is this speech impelled,
with which people speak?

And who is the god that joins
the sight and hearing?

² That which is the hearing behind hearing,
the thinking behind thinking,
the speech behind speech,
the sight behind sight—

It is also the breathing behind breathing—

Freed completely from these,
the wise become immortal,
when they depart from this world.

³ Sight does not reach there;
neither does thinking or speech.
We don't know, we can't perceive,
how one would point it out.

It is far different from what's known.
And it is farther than the unknown—
so have we heard from men of old,
who have explained it all to us.

⁴ Which one cannot express by speech,
by which speech itself is expressed—
Learn that that alone is *brahman*,
and not what they here venerate.

⁵ Which one cannot grasp with one's mind,
by which, they say, the mind itself is grasped—
Learn that that alone is *brahman*,
and not what they here venerate.

⁶ Which one cannot see with one's sight,
by which one sees the sight itself—
Learn that that alone is *brahman*,
and not what they here venerate.

⁷ Which one cannot hear with one's hearing,
by which hearing itself is heard—
Learn that that alone is *brahman*,
and not what they here venerate.

⁸ Which one cannot breathe through breathing,
by which breathing itself is drawn forth—
Learn that that alone is *brahman*,
and not what they here venerate.

CHAPTER 2

'If you think "I know it well"—perhaps you do know ever so little the visible appearance of *brahman*; there is that part of it you know and there is the part which is among the gods. And so I think what you must do is to reflect on it, on that unknown part of it:

² I do not think
that I know it well;
But I know not
that I do not know.
Who of us knows that,
he does know that;
But he knows not,
that he does not know.

³ It's envisioned by one who envisions it not;
but one who envisions it knows it not.
And those who perceive it perceive it not;
but it's perceived by those who perceive it not.

⁴ When one awakens to know it,
one envisions it, for then
one gains the immortal state.
One gains power by one's self (*ātman*),
And by knowledge, the immortal state.

⁵ If in this world a man comes to know it,
to him belongs the real.
If in this world a man does not know it,
great is his destruction.
Discerning it among each and every being,

Kaṭha Upaniṣad

Chapter 1 – 2.12

CHAPTER 1

UŚAN, the son of Vājaśravas, once gave away all his possessions. He had a son named Naciketas. ² Young as he was, faith took hold of him while the cows presented as sacrificial gifts were being led away, and he reflected:

³ ‘They’ve drunk all their water, eaten all their fodder,
They have been milked dry, they are totally barren—
“Joyless” are those worlds called,
to which a man goes
who gives them as gifts.’

⁴ So he asked his father: ‘Father, to whom will you give me?’ He repeated it for a second time, and again for a third time. His father yelled at him: ‘I’ll give you to Death!’

⁵ [NACIKETAS *reflects.*] I go as the very first of many.
I go as the middlemost of many.
What’s it that Yama must do,
That he will do with me today?

⁶ [A VOICE.] Look ahead! See how they have gone,
those who have gone before us!
Look back! So will they go,
those who will come after us.
A mortal man ripens like grain,
And like grain he is born again.

⁷ A Brahmin guest enters a house
as the fire in all men.
Bring water, O Vaivasvata,
that is how they appease him.

⁸ Hopes and expectations, fellowship and goodwill,
Children and livestock, rites and gifts—
all these a Brahmin wrests from the foolish man,
in whose house he resides without any food.

[DEATH.] ⁹ Three nights, O Brahmin, you stayed in my house,
a guest worthy of homage, without any food;
Three wishes, therefore, deign to make in return.
So homage to you, O Brahmin!
And may I fare well!

[NACIKETAS] ¹⁰ That with his temper cooled, his anger subdued,
Gautama, O Death, be to me well-disposed.

That he greet me with joy, when by you I'm dismissed—
this is the first of my three wishes.

[DEATH.] ¹¹ He'll be affable in the future, just as before;
Auddālaka Āruṇi, I have dismissed you.
He'll have restful nights, his anger subdued,
seeing you released from the jaws of Death.

[NACIKETAS.] ¹² In the world of heaven there is no fear;
there one has no fear of old age or you.
Transcending both these—both hunger and thirst,
beyond all sorrows, one rejoices in heaven.

¹³ You, O Death, are studying,
the fire-altar that leads to heaven;
Explain that to me, a man who has faith;
People who are in heaven enjoy th'immortal state—
It is this I choose with my second wish.

[DEATH.] ¹⁴ I shall explain to you—
and heed this teaching of mine,
O Naciketas, you who understand—
the fire-altar that leads to heaven,
to the attainment of an endless world,
and is its very foundation.
Know that it lies hidden,
In the cave of the heart.

[NARRATOR.] ¹⁵ He described to him that fire-altar—
the beginning of the world—
What type the bricks, how many; and how they are to be laid.
And he repeated it exactly as described.
Delighted at him, then, Death said to him again;
¹⁶ Well-pleased, the large-hearted one said to him:

[DEATH.] Here I grant you another wish today.
This fire-altar will bear your very name.
Take also this glittering disk of gold.

¹⁷ This is a three-Nāciketa man—
Uniting with the three, performing the triple rite,
he crosses over birth and death.
Perceiving the *brahman* that is being born,
as the god who is to be adored,
recognizing this disk of gold to be that,
he attains unending peace.

¹⁸ This is a three-Nāciketa man—
Knowing these three, and, with that knowledge,

Piling the altar of Naciketas,
he shoves aside the fetters of death before him,
passes beyond sorrow,
and rejoices in heaven.

19 This, Naciketas, is your fire that leads to heaven,
which you chose with your second wish.
People will proclaim this your very own fire.
Choose your third wish, O Naciketas.

[NACIKETAS.] 20 There is this doubt about a man who is dead.
'He exists,' say some; others, 'He exists not.'
I want to know this, so please teach me.
This is the third of my three wishes.

[DEATH.] 21 As to this even the gods of old had doubts,
for it's hard to understand, it's a subtle doctrine.
Make, Naciketas, another wish.
Do not press me! Release me from this.

[NACIKETAS.] 22 As to this, we're told, even the gods had doubts;
and you say, O Death, it's hard to understand.
But another like you I can't find to explain it;
and there's no other wish that is equal to it.

[DEATH.] 23 Choose sons and grandsons who'd live a hundred years!
Plenty of livestock and elephants, horses and gold!
Choose as your domain a wide expanse of earth!
And you yourself live as many autumns as you wish!

24 And if you would think this is an equal wish—
You may choose wealth together with a long life;
Achieve prominence, Naciketas, in this wide world;
And I will make you enjoy your desires at will.

25 You may ask freely for all those desires,
hard to obtain in this mortal world;
Look at these lovely girls, with chariots and lutes,
girls of this sort are unobtainable by men—
I'll give them to you; you'll have them wait on you;
but about death don't ask me, Naciketas.

[NACIKETAS.] 26 Since the passing days of a mortal, O Death,
sap here the energy of all the senses;
And even a full life is but a trifle;
so keep your horses, your songs and dances!

27 With wealth you cannot make a man content;
Will we get to keep wealth, when we have seen you?

And we get to live only as long as you will allow!
So, this alone is the wish that I'd like to choose.

28 What mortal man with insight,
who has met those that do not die or grow old,
himself growing old in this wretched and lowly place,
looking at its beauties, its pleasures and joys,
would delight in a long life?

29 The point on which they have great doubts—
what happens at that great transit—
tell me that, O Death!

This is my wish, probing the mystery deep.
Naciketas wishes for nothing
other than that.

CHAPTER 2

[DEATH.] 1 The good is one thing, the gratifying is quite another;
their goals are different, both bind a man.
Good things await him who picks the good;
by choosing the gratifying, one misses one's goal.

2 Both the good and the gratifying
present themselves to a man;
The wise assess them, note their difference;
and choose the good over the gratifying;
But the fool chooses the gratifying
rather than what is beneficial.

3 You have looked at and rejected, Naciketas,
things people desire, lovely and lovely to look at;
This disk of gold, where many a man founders,
you have not accepted as a thing of wealth.

4 Far apart and widely different are these two:
ignorance and what's known as knowledge.
I take Naciketas as one yearning for knowledge;
the many desires do not confound you.

5 Wallowing in ignorance, but calling themselves wise,
thinking themselves learned, the fools go around,
staggering about like a group of blind men,
led by a man who is himself blind.

- 6 This transit lies hidden from a careless fool,
who is deluded by the delusion of wealth.
Thinking 'This is the world; there is no other',
he falls into my power again and again.
- 7 Many do not get to hear of that transit;
and even when they hear,
many don't comprehend it.
Rare is the man who teaches it,
lucky is the man who grasps it;
Rare is the man who knows it,
lucky is the man who's taught it.
- 8 Though one may think a lot, it is difficult to grasp,
when it is taught by an inferior man.
Yet one cannot gain access to it,
unless someone else teaches it.
For it is smaller than the size of an atom,
a thing beyond the realm of reason.
- 9 One can't grasp this notion by argumentation;
Yet it's easy to grasp when taught by another.
You're truly steadfast, dear boy,
you have grasped it!
Would that we have, Naciketas,
one like you to question us!
- 10 What you call a treasure, I know to be transient;
for by fleeting things one cannot gain the perennial.
Therefore I have built the fire-altar of Naciketas,
and by fleeting things I have gained the eternal.
- 11 Satisfying desires is the foundation of the world;
Uninterrupted rites bring ultimate security;
Great and widespread praise is the foundation—
These you have seen, wise Naciketas,
And having seen, firmly rejected.
- 12 The primeval one who is hard to perceive,
wrapped in mystery, hidden in the cave,
residing within th'impenetrable depth—
Regarding him as god, an insight
gained by inner contemplation,
both sorrow and joy the wise abandon.

Kaṭha Upaniṣad

Chapter 3.3 – 3.17

³ Know the self as a rider in a chariot,
and the body, as simply the chariot.

Know the intellect as the charioteer,
and the mind, as simply the reins.

⁴ The senses, they say, are the horses,
and sense objects are the paths around them;
He who is linked to the body (*ātman*), senses, and mind,
the wise proclaim as the one who enjoys.

⁵ When a man lacks understanding,
and his mind is never controlled;
His senses do not obey him,
as bad horses, a charioteer.

⁶ But when a man has understanding,
and his mind is ever controlled;
His senses do obey him,
as good horses, a charioteer.

⁷ When a man lacks understanding,
is unmindful and always impure;
He does not reach that final step,
but gets on the round of rebirth.

⁸ But when a man has understanding,
is mindful and always pure;
He does reach that final step,
from which he is not reborn again.

⁹ When a man's mind is his reins,
intellect, his charioteer;
He reaches the end of the road,
that highest step of Viṣṇu.

¹⁰ Higher than the senses are their objects;
Higher than sense objects is the mind;
Higher than the mind is the intellect;
Higher than the intellect is the immense self;

¹¹ Higher than the immense self is the unmanifest;
Higher than the unmanifest is the person;
Higher than the person there's nothing at all.
That is the goal, that's the highest state.

¹² Hidden in all the beings,
this self is not visibly displayed.
Yet, people of keen vision see him,
with eminent and sharp minds.

¹³ A wise man should curb his speech and mind,
control them within th'intelligent self;

He should control intelligence within the immense self,
and the latter, within the tranquil self.

14 Arise! Awake! Pay attention,
when you've obtained your wishes!
A razor's sharp edge is hard to cross—
that, poets say, is the difficulty of the path.

15 It has no sound or touch,
no appearance, taste, or smell;
It is without beginning or end,
undecaying and eternal;
When a man perceives it,
fixed and beyond the immense,
He is freed from the jaws of death.

16 The wise man who hears or tells
the tale of Naciketas,
an ancient tale told by Death,
will rejoice in *brahman's* world.

17 If a man, pure and devout, proclaims this great secret
in a gathering of Brahmins,
or during a meal for the dead,
it will lead him to eternal life!

Kaṭha Upaniṣad

Chapter 4.1 – 4.5

CHAPTER 4

The Self-existent One pierced the apertures outward,
therefore, one looks out, and not into oneself.

A certain wise man in search of immortality,
turned his sight inward and saw the self within.

² Fools pursue outward desires,
and enter the trap of death spread wide.
But the wise know what constitutes th'immortal,
and in unstable things here do not seek the stable.

³ Appearance and taste, smell and sounds,
touches and sexual acts—
That by which one experiences these,
by the same one understands—
what then is here left behind?

So, indeed, is that!

⁴ That by which one perceives both
the states of sleep and of being awake;
Knowing that it's th'immense, all-pervading self,
a wise man does not grieve.

⁵ When a man perceives close at hand
this living, honey-eating self,
The lord of what was and what will be—
it does not seek to hide from him.

Kaṭha Upaniṣad

Chapter 6.7– 6.17

- ⁷ Higher than the senses is the mind;
Higher than the mind is the essence;
Higher than the essence is the immense self;
Higher than the immense is the unmanifest.
- ⁸ Higher than the unmanifest is the person,
pervading all and without any marks.
Knowing him, a man is freed,
and attains immortality.
- ⁹ His appearance is beyond the range of sight;
no one can see him with his sight;
With the heart, with insight, with thought,
has he been contemplated—
Those who know this become immortal.
- ¹⁰ When the five perceptions are stilled,
together with the mind,
And not even reason bestirs itself;
they call it the highest state.
- ¹¹ When senses are firmly reined in,
that is Yoga, so people think.
From distractions a man is then free,
for Yoga is the coming-into-being,
as well as the ceasing-to-be.
- ¹² Not by speech, not by the mind,
not by sight can he be grasped.
How else can that be perceived,
other than by saying 'He is!'
- ¹³ In just two ways can he be perceived:
by saying that 'He is',
by affirming he's the real.
To one who perceives him as 'He is',
it becomes clear that he is real.
- ¹⁴ When they are all banished,
those desires lurking in one's heart;
Then a mortal becomes immortal,
and attains *brahman* in this world.
- ¹⁵ When the knots are all cut,
that bind one's heart on earth;
Then a mortal becomes immortal—
For such is the teaching.
- ¹⁶ One hundred and one, the veins of the heart.
One of them runs up to the crown of the head.
Going up by it, he reaches the immortal.
The rest, in their ascent, spread out in all directions.
- ¹⁷ A person the size of a thumb in the body (*ātman*),
always resides within the hearts of men;
One should draw him out of the body with determination,
like a reed from the grass sheath;
One should know him
as immortal and bright.
One should know him
as immortal and bright.

Śvetāśvatara Upaniṣad

Chapters 1 and 2

CHAPTER 1

PEOPLE who make enquiries about *brahman* say:

What is the cause of *brahman*? Why were we born? By what do we live? On what are we established? Governed by whom, O you who know *brahman*, do we live in pleasure and in pain, each in our respective situation?

² Should we regard it as time, as inherent nature, as necessity, as chance, as the elements, as the source of birth, or as the Person? Or is it a combination of these? But that can't be, because there is the self (*ātman*). Even the self is not in control, because it is itself subject to pleasure and pain.

³ Those who follow the discipline of meditation have seen God, the self, and the power, all hidden by their own qualities. One alone is he who governs all those causes, from 'time' to 'self.'

⁴⁻⁵ We study it—

as a wheel that is one-rimmed and threefold, with sixteen tips, fifty spokes, twenty counter-spokes, and six sets of eight, whose single rope is of many forms; that divides itself into three different paths; and whose delusion regarding the one springs from two causes.

as a river whose waters are the five sense organs; whose fierce crocodiles are the five sources of birth; whose waves are the five breaths; whose primal source is the five types of perception; which has five whirlpools; whose rapid current is the five types of sorrow; which divides itself in fifty ways; and which has five sections.

⁶ Within this vast wheel of *brahman*, on which all subsist and which abides in all, a goose keeps moving around. When he perceives himself (*ātman*) as distinct from the impeller, delighted by that knowledge he goes from there to immortality.

⁷ This highest *brahman*, however, has been extolled thus: There is a triad in it—oneself, the foundation, and the imperishable. When those who know *brahman* have come to know the distinction

between them, they become absorbed in and totally intent on *brahman* and are freed from the womb.

⁸ This whole world is the perishable and the imperishable, the manifest and the unmanifest joined together—and the Lord bears it, while the self (*ātman*), who is not the Lord, remains bound, because he is the enjoyer. When he comes to know God, he is freed from all fetters.

⁹ There are two unborn males—the one knows and the other is ignorant; the one is Lord and the other is not the Lord. There is just one unborn female, who is joined to the enjoyer and the objects of enjoyment. And then there is the self (*ātman*), limitless and displaying every form, not engaged in any activity. When someone finds these three, he finds this *brahman*.

¹⁰ The primal source is perishable, while Hara is immortal and imperishable. The one God rules over both the perishable and the self (*ātman*). By meditating on him, by striving towards him; and, further, in the end by becoming the same reality as him, all illusion disappears.

¹¹ When one has known God, all the fetters fall off; by the eradication of the blemishes, birth and death come to an end; by meditating on him, one obtains, at the dissolution of the body, a third—sovereignty over all; and in the absolute one's desires are fulfilled.

¹² This can be known, for it abides always within one's body (*ātman*). Higher than that there is nothing to be known. When the enjoyer discerns the object of enjoyment and the impeller—everything has been taught. That is the threefold *brahman*.

¹³ When a fire is contained within its womb, one cannot see its visible form and yet its essential character is not extinguished; one can grasp the fire once again from its womb by means of tinder. In just the same way, one can grasp both within the body by means of the syllable OM.

¹⁴ When one makes one's own body the bottom slab and the syllable OM the upper drill, by twirling it constantly through meditation one would see God, just as one would the hidden thing.

^{15–16} Like oil in sesame seeds and butter in curds, like water in the river-bed and fire in the fire-drills, so, when one seeks it with truth

and austerity, one grasps that self (*ātman*) in the body (*ātman*)—that all-pervading self, which is contained [in the body], like butter in milk.

That is *brahman*, the highest object of the teachings on hidden connections (*upaniṣad*), an object rooted in austerity and the knowledge of the self.

CHAPTER 2

Yoking first his mind, and extending then his thoughts, Savitṛ, having recognized the fire as the light, brought it here from the earth.

² With minds yoked, we [make the offering] under the stimulus of the god Savitṛ for the strength to go to heaven.

³ Yoking the gods, as they go to heaven with their mind and to the firmament with their thought, may Savitṛ stimulate them to create the lofty light.

⁴ They yoke their minds, they yoke their thoughts, those inspired poets of the lofty poet. That one alone who knows the patterns has apportioned the offerings. Resounding is the praise of the god Savitṛ.

⁵ I yoke with adorations the ancient formulation (*brahman*) of you two. The praises spread wide, like the suns on their course. All the sons of the immortal hear them, when they have reached the heavenly abodes.

⁶ Where the fire is churned, where the wind wafts, where the Soma juice flows over—there the mind is born.

⁷ By means of Savitṛ and his stimulus let a man take delight in that ancient formulation (*brahman*). Make there a source of birth for yourself. And the gifts you have given, not even an iota [would fall] from you [to someone else's lot].

⁸ When he keeps his body straight, with the three sections erect, and draws the senses together with the mind into his heart, a wise man shall cross all the frightful rivers with the boat consisting of that formulation (*brahman*).

9 Compressing his breaths in here and curbing his movements, a man should exhale through one nostril when his breath is exhausted. A wise man should keep his mind vigilantly under control, just as he would that wagon yoked to unruly horses.

10 Level and clean; free of gravel, fire, and sand; near noiseless running waters and the like; pleasing to the mind but not offensive to the eye; provided with a cave or a nook sheltered from the wind—in such a spot should one engage in yogic practice.

11 Mist, smoke, sun, wind, fire, fireflies, lightning, crystal, moon—these are the apparitions that, within yogic practice, precede and pave the way to the full manifestation in *brahman*.

12 When earth, water, fire, air, and ether have arisen together, and the body made up of these five becomes equipped with the attribute of yoga, that man, obtaining a body tempered by the fire of yoga, will no longer experience sickness, old age, or suffering.

13 Lightness, health, the absence of greed, a bright complexion, a pleasant voice, a sweet smell, and very little faeces and urine—that, they say, is the first working of yogic practice.

14 Just as a disk smeared with clay, once it is cleaned well, shines brightly, so also an embodied person, once he has perceived the true nature of the self, becomes solitary, his goal attained, and free from sorrow.

15 When, by means of the true nature of the self, which resembles a lamp, a man practising yogic restraint sees here the true nature of *brahman*, he is freed from all fetters, because he has known God, unborn, unchanging, and unsullied by all objects.

16 This God does pervade all quarters. He was born the first, yet he remains within the womb. He it is, who was born; he, who will be born. His face everywhere, he stands turning west towards men.

17 He who abides as God in the fire; who abides in the waters; who has entered every being; who abides in the plants; who abides in the trees—to that God adoration! Adoration!