

The Upanishads

The Isha Upanishad

Filled with Brahman are the things we see,
Filled with Brahman are the things we see not,
From out of Brahman floweth all that is:
From Brahman all—yet is he still the same.
Om. Peace—peace—peace.

In the heart of all things, of whatever there is in the universe, dwells the Lord. He alone is the reality. Wherefore, renouncing vain appearances, rejoice in him. Covet no man's wealth.

Well may he be content to live a hundred years who acts without attachment who works his work with earnestness, but without desire, not yearning for its fruits—he, and he alone.

Worlds there are without suns, covered up with darkness. To these after death go the ignorant, slayers of the Self.

The Self is one. Unmoving, it moves swifter than thought. The senses do not overtake it, for always it goes before. Remaining still, it outstrips all that run. Without the Self, there is no life.

To the ignorant the Self appears to move—yet it moves not. From the ignorant it is far distant—yet it is near. It is within all, and it is without all.

He who sees all beings in the Self, and the Self in all beings, hates none.

To the illumined soul, the Self is all. For him who sees everywhere oneness, how can there be delusion or grief?

The Self is everywhere. Bright is he, bodiless, without scar of imperfection, without bone, without flesh, pure, untouched by evil. The Seer, the Thinker, the One who is above all, the Self-Existent—he it is that has established perfect order among objects and beings from beginningless time.

To darkness are they doomed who devote themselves only to life in the world, and to a greater darkness they who devote themselves only to meditation.

Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise.

They who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality.

To darkness are they doomed who worship only the body, and to greater darkness they who worship only the spirit.

Worship of the body alone leads to one result, worship of the spirit leads to another. So have we heard from the wise.

They who worship both the body and the spirit, by the body overcome death, and by the spirit achieve immortality.

The face of truth is hidden by thy golden orb, O Sun. That do thou remove, in order that I who am devoted to truth may behold its glory.

O nourisher, only seer, controller of all—O illumining Sun, fountain of life for all creatures— withhold thy light, gather together thy rays. May I behold through thy grace thy most blessed form. The Being that dwells therein even that Being am I.

Let my life now merge in the all-pervading life. Ashes are my body's end. OM.... O mind, remember Brahman. O mind, remember thy past deeds. Remember Brahman. Remember thy past deeds.

O god Agni, lead us to felicity. Thou knowest all our deeds. Preserve us from the deceitful attraction of sin. To thee we offer our salutations, again and yet again!

The Kena Upanishad

At whose behest does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent Being that directs the eye to form and color and the ear to sound?

The Self is ear of the ear, mind of the mind, speech of speech. He is also breath of the breath, and eye of the eye. Having given up the false identification of the Self with the senses and the mind, and knowing the Self to be Brahman, the wise, on departing this life, become immortal.

Him the eye does not see, nor the tongue express, nor the mind grasp. Him we neither know nor are able to teach.

Different is he from the known, and different is he from the unknown. So have we heard from the wise.

That which cannot be expressed in words but by which the tongue speaks know that to be Brahman. Brahman is not the being who is worshiped of men.

That which is not comprehended by the mind but by which the mind comprehends—know that to be Brahman. Brahman is not the being who is worshiped of men.

That which is not seen by the eye but by which the eye sees—know that to be Brahman. Brahman is not the being who is worshiped of men.

That which is not heard by the ear but by which the ear hears—know that to be Brahman. Brahman is not the being who is worshiped of men.

That which is not drawn by the breath but by which the breath is drawn know that to be Brahman. Brahman is not the being who is worshiped of men.

If you think that you know well the truth of Brahman, know that you know little. What you think to be Brahman in your self, or what you think to be Brahman in the gods—that is not Brahman. What is indeed the truth of Brahman you must therefore learn.

I cannot say that I know Brahman fully. Nor can I say that I know him not. He among us knows him best who understands the spirit of the words: “Nor do I know that I know him not.”

He truly knows Brahman who knows him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know him to be beyond knowledge.

He who realizes the existence of Brahman behind every activity of his being whether sensing, perceiving, or thinking—he alone gains immortality. Through knowledge of Brahman comes power. Through knowledge of Brahman comes victory over death.

Blessed is the man who while he yet lives realizes Brahman. The man who realizes him not suffers his greatest loss. When they depart this life, the wise, who have realized Brahman as the Self in all beings, become immortal.

Once the gods won a victory over the demons, and though they had done so only through the power of Brahman, they were exceedingly vain.

They thought to themselves, “It was we who beat our enemies, and the glory is ours.” Brahman saw their vanity and appeared before them. But they did not recognize him.

Then the other gods said to the god of fire: “Fire, find out for us who this mysterious spirit is.” “Yes,” said the god of fire, and approached the spirit.

The spirit said to him: “Who are you?” “I am the god of fire. As a matter of fact, I am very widely known.”

“And what power do you wield?” “I can burn anything on earth.”

“Burn this,” said the spirit, placing a straw before him. The god of fire fell upon it with all his might, but could not consume it. So he ran back to the other gods, and said: “I cannot discover who this mysterious spirit is.”

Then said the other gods to the god of wind: “Wind, do you find out for us who he is.” “Yes,” said the god of wind, and approached the spirit.

The spirit said to him: “Who are you?” “I am the god of wind. As a matter of fact, I am very widely known. I fly swiftly through the heavens.”

“And what power do you wield?” “I can blow away anything on earth.”

“Blow this away,” said the spirit, placing a straw before him. The god of wind fell upon it with all his might, but was unable to move it. So he ran back to the other gods, and said: “I cannot discover who this mysterious spirit is.”

Then said the other gods to Indra, greatest of them all: “O respected one, find out for us, we pray you, who he is.” “Yes,” said Indra, and drew nigh to the spirit. But the spirit vanished,

And in his place stood Uma, God the Mother, well adorned and of exceeding beauty. Beholding her, Indra asked: “Who was the spirit that appeared to us?”

“That,” answered Uma, “was Brahman. Through him it was, not of yourselves, that you attained your victory and your glory.” Thus did Indra, and the god of fire, and the god of wind, come to recognize Brahman.

The god of fire, the god of wind, and Indra—these excelled the other gods, for they approached nearest to Brahman and were the first to recognize him.

But of all gods Indra is supreme, for he approached nearest of the three to Brahman and was the first of the three to recognize him.

This is the truth of Brahman in relation to nature: whether in the flash of the lightning, or in the wink of the eyes, the power that is shown is the power of Brahman.

This is the truth of Brahman in relation to man: in the motions of the mind, the power that is shown is the power of Brahman. For this reason should a man meditate upon Brahman by day and by night.

Brahman is the adorable being in all beings. Meditate upon him as such. He who meditates upon him as such is honored by all other beings.

The Prashna Upanishad

Sukesha, Satyakama, Gargya, Kousalya, Bhargava, and Kabandhi, devotees and seekers after the truth of the supreme Brahman, with faith and humility approached the sage Pippalada.

Said the sage: “Practice austerity, continence, faith for a year; then ask what questions you wish. If I can, I will answer.”

After a year Kabandhi approached the teacher and asked: “Sir, how did the creatures come into being?”

“The Lord of beings,” replied the sage, “meditated and produced Prana, the primal energy, and Rayi, the giver of form, desiring that they, male and female, should in manifold ways produce creatures for him.

“Prana, the primal energy, is the sun; and Rayi, the form-giving substance, is the moon. Be it known that all this universe, that which is gross and that which is subtle, is one with Rayi. Therefore is Rayi omnipresent. In like manner is the universe one with Prana.

The rising sun pervades the east, and fills with energy all beings that there inhabit; and likewise when his rays fall on the south, the west, the north, the zenith, the nadir, and the intermediate regions, to all beings that there inhabit he gives life.

“Prana is the soul of the universe, assuming all forms; he is the light that animates and illumines all: even as it is written—

“The wise know him who assumes all forms, who is radiant, who is all-knowing, who is the one light that gives light to all. He rises as the sun of a thousand rays, and abides in infinite places.”

“Prana and Rayi, uniting, divide the year. Two are the paths of the sun—two are the paths that men travel after death. These are the southern and the northern. Those who desire offspring and are devoted to almsgiving and rituals, considering these the highest accomplishment, attain the world of the moon and are born again on earth. They travel by the southern path, which is the path of the fathers, and is indeed Rayi, the maker of forms.

“But those who are devoted to the worship of the Self, by means of austerity, continence, faith, and knowledge, go by the northern path and attain the world of the sun. The sun, the light, is indeed the source of all energy. It is immortal, beyond fear; it is the supreme goal. For him who goes to the sun there is no more birth nor death. The sun ends birth and death.

“Prana and Rayi, uniting, form the month. Its dark fortnight is Rayi, and its bright fortnight is Prana. Sages perform their devotional rites in the light, with knowledge; fools, in the dark, with ignorance.

“Food is Prana and Rayi. From food is produced seed, and from seed, in turn, are born all creatures.

“Those who worship the world of creation produce children; but those alone attain the world of Brahman who are steadfast in continence, meditation, and truthfulness.

“The pure world of Brahman is attainable by those only who are neither deceitful, nor wicked, nor false.”

Then Bhargava approached the teacher and asked: “Holy sir, how many several powers hold together this body? Which of them are most manifest in it? And which is the greatest?”

“The powers,” replied the sage, “are ether, air, fire, water, earth—these being the five elements which compose the body; and, besides these, speech, mind, eye, ear, and the rest of the sense organs. Once these powers made the boastful assertion: ‘We hold the body together and support it.’

“Whereupon Prana, the primal energy, supreme over them all, said to them: ‘Do not deceive yourselves. It is I alone, dividing myself fivefold, who hold together this body and support it.’ But they would not believe him.

“Prana, to justify himself, made as if he intended to leave the body. But as he rose and appeared to be going, all the rest realized that if he went they also would have to depart with him; and as Prana again seated himself, the rest found their respective places. As bees go out when their queen goes out, and return when she returns, so was it with speech, mind, vision, hearing, and the rest. Convinced of their error, the powers now praised Prana, saying:

“ ‘As fire, Prana burns; as the sun, he shines; as cloud, he rains; as Indra, he rules the gods; as wind, he blows; as the moon, he nourishes all. He is that which is visible and also that which is invisible. He is immortal life.

“ ‘As spokes in the hub of a wheel, so is everything made fast in Prana—the Rik, the Yajur, the Sama, all sacrifices, the Kshatriyas, and the Brahmins.

“ ‘O Prana, lord of creation, thou movest in the womb, and art born again. To thee who, as breath, dwellest in the body, all creatures bring offerings.

“ ‘Thou, as fire, dost carry oblations to the gods; and through thee the fathers receive their offerings. To every organ of sense thou givest its function.

“ ‘Prana, thou art the creator; thou art the destroyer by thy prowess; and thou art the protector. Thou movest in the sky as the sun, and lord of lights art thou.

“ ‘Prana, when thou showerest down rain, thy creatures rejoice, hoping that they will find food, as much as they desire.

“ ‘Thou art purity itself, thou art the master of all that exists, thou art fire, the eater of offerings. We, the organs of sense, offer to thee thy food—to thee, the father of all.

“ ‘That power of thine which dwells in speech, in the ear, and in the eye, and which pervades the heart—make that propitious, and forsake us not.

“ ‘Whatsoever exists in the universe is dependent on thee, O Prana. Protect us as a mother protects her children. Grant us prosperity and grant us wisdom.’”

And when it was the turn of Kousalya, he put this question: “Master, of what is Prana born; how does he enter the body; how does he live there after dividing himself; how does he go out; how does he experience what is outside; and how does he hold together the body, the senses, and the mind?”

To which the sage replied: “Kousalya, you ask very difficult questions; but since you are a sincere seeker after the truth of Brahman, I must answer.

“Prana is born of the Self. Like a man and his shadow, the Self and Prana are inseparable. Prana enters the body at birth, that the desires of the mind, continuing from past lives, may be fulfilled.

“As a king employs officials to rule over different portions of his kingdom, so Prana associates with himself four other Pranas, each a portion of himself and each assigned a separate function.

“The Prana himself dwells in eye, ear, mouth, and nose; the Apana, which is the second Prana, rules the organs of excretion and generation; the Samana, which is the third Prana, inhabits the navel and governs digestion and assimilation.

“The Self dwells in the lotus of the heart, whence radiate a hundred and one nerves. From each of these proceed one hundred others, which are smaller, and from each of these, again, seventy-two thousand others, which are smaller still. In all these moves the Vyana, which is the fourth Prana.

“And then at the moment of death, through the nerve in the center of the spine, the Udana, which is the fifth Prana, leads the virtuous man upward to higher birth, the sinful man downward to lower birth, and the man who is both virtuous and sinful to rebirth in the world of men.

“The sun is the Prana of the universe. It rises to help the Prana in the eye of man to see. The power of earth maintains the Apana in man. The ether between the sun and the earth is the Samana, and the all-pervading air is the Vyana.

The Udana is fire, and therefore he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again.

“Whatever his thought at the moment of death, this it is that unites a man with Prana, who in turn, uniting himself with Udana and with the Self, leads the man to be reborn in the world he merits.

“The progeny of him who knows Prana as I have revealed him to you is never cut off; and he himself becomes immortal.

“It was said of old: One who knows the Prana—whence he has his source, how he enters the body, how he lives there after dividing himself five-fold, what are his inner workings—such an one attains to immortality, yea, even to immortality.”

Gargya then asked: “Master, when a man’s body sleeps, who is it within that sleeps, and who is awake, and who is dreaming? Who then experiences happiness, and with whom are all the sense organs united?”

“As the rays of the sun, O Gargya, when he sets,” replied the sage, “gather themselves up in his disk of light, to come out again when he rises, so the senses gather themselves up in the mind, the highest of them all. Therefore when a man does not hear, see, smell, taste, touch, speak, grasp, enjoy, we say that he sleeps.

“Only the Pranas are then awake in the body, and the mind is led nearer to the Self.

“While in dream, the mind revives its past impressions. Whatever it has seen, it sees again; whatever it has heard, it hears again; whatever it has enjoyed in various countries and in various quarters of the earth, it enjoys again. What has been seen and not seen, heard and not heard, enjoyed and not enjoyed, both the real and the unreal, it sees; yea, it sees all.”

“When the mind is overpowered by deep slumber, it dreams no more. It rests happily in the body.

“As birds, my friend, fly to a tree for rest, even so do all these things fly to the Self:

“Earth and its peculiar essence, water and its peculiar essence, fire and its peculiar essence, air and its peculiar essence, ether and its peculiar essence, the eye and what it sees, the ear and what it hears, the nose and what it smells, the tongue and what it tastes, the skin and what it touches, the voice and what it speaks, the hands and what they grasp, the feet and what they walk on, the mind and what it perceives, the intellect and what it understands, the ego and what it appropriates, the heart and what it loves, light and what it illumines, energy and what it binds together.

“For verily it is the Self that sees, hears, smells, tastes, thinks, knows, acts. He is Brahman, whose essence is knowledge. He is the immutable Self, the Supreme.

“He who knows the immutable, the pure, the shadowless, the bodiless, the colorless, attains to Brahman, O my friend. Such an one becomes all-knowing, and he dwells in all beings. Of him it is written:

“He who knows that immutable Self, wherein live the mind, the senses, the Pranas, the elements—verily such an one knows all things, and realizes the Self in all.”

Whereupon Satyakama, coming near to the master, said: “Venerable sir, if a man meditate upon the syllable OM all his life, what shall be his reward after death?”

And the master answered him thus: “Satyakama, OM is Brahman—both the conditioned and the unconditioned, the personal and the impersonal. By meditating upon it the wise man may attain either the one or the other.

“If he meditate upon OM with but little knowledge of its meaning, but nevertheless is enlightened thereby, upon his death he will be immediately born again on this earth, and during his new life he will be devoted to austerity, continence, and faith, and will attain to spiritual greatness.

“If, again, he meditate upon OM with a greater knowledge of its meaning, upon his death he will ascend to the lunar heaven, and after he has partaken of its pleasures will return again to earth.

“But if he meditate upon OM in the full consciousness that it is one with God, upon his death he will be united with the light that is in the sun, he will be freed from evil, even as a snake is freed from its slough, and he will ascend to God’s dwelling place. There he will realize Brahman, who evermore abides in the heart of all beings—Brahman Supreme!

“Concerning the sacred syllable OM it is written: “The syllable OM, when it is not fully understood, does not lead beyond mortality. When it is fully understood, and meditation is therefore rightly directed, a man is freed from fear, whether he be awake, dreaming, or sleeping the dreamless sleep, and attains to Brahman.

“By virtue of a little understanding of OM a man returns to earth after death. By virtue of a greater understanding he attains to the celestial sphere. By virtue of a complete understanding he learns what is known only to the seers. The sage, with the help of OM, reaches Brahman, the fearless, the undecaying, the immortal!”

Lastly, Sukesha approached the sage and said: “Holy sir, Hiranyanabha, prince of Kosala, once asked me this question: ‘Sukesha, do you know the Self and his sixteen parts? I replied, ‘I do not. Surely, if I had known them, I should have taught them to you. I will not lie, for he who lies perishes, root and all.’ The prince silently mounted his chariot and went away. So now I ask of thee, Where is the Self?”

The sage replied: “My child, within this body dwells the Self, from whom sprang the sixteen parts of the universe; and in this manner they came into being:

“If, creating, I enter my creation,” the Self reflected, “what is there to bind me to it; what is there to go out from it when I go out, to stay within it when I stay?”

“Pondering thus, and in answer to his thought, he made Prana; and from Prana he made desire; and from desire he made ether, air, fire, water, earth, the senses, the mind, and food; and from food he made vigor, penance, the Vedas, the sacrificial rites, and all the worlds. Thereafter, in the worlds, he created names. And the number of the elements he thus created was sixteen.

“As the flowing rivers, whose destination is the sea, having reached it disappear in it, losing their names and forms, and men speak only of the sea; so these sixteen parts created from out his own being by the Self, the Eternal Seer, having returned to him from whom they came, disappear in him, their destination, losing their names and forms, and people speak only of the Self. Then for man the sixteen parts are no more, and he attains to immortality. Thus was it said of old:

“The sixteen parts are spokes projecting from the Self, who is the hub of the wheel. The Self is the goal of knowledge. Know him and go beyond death.”

The sage concluded, saying: “What I have told you is all that can be said about the Self, the Supreme Brahman. Beyond this there is naught.”

The disciples worshiped the sage, and said: “You are indeed our father. You have led us beyond the sea of ignorance. We bow down to all the great seers! Obeisance to the great seers!”

Om. Peace—peace—peace.

The Mundaka Upanishad

Out of the infinite ocean of existence arose Brahma, first-born and foremost among the gods. From him sprang the universe, and he became its protector. The knowledge of Brahman, the foundation of all knowledge, he revealed to his first-born son, Atharva.

In turn Atharva taught this same knowledge of Brahman to Angi. Angi, again, taught it to Satyabaha, who revealed it to Angiras.

To Angiras came upon a time Sounaka, the famous householder, and asked respectfully: “Holy sir, what is that by which all else is known?”

“Those who know Brahman,” replied Angiras, “say that there are two kinds of knowledge, the higher and the lower.

“The lower is knowledge of the Vedas (the Rik, the Sama, the Yajur, and the Atharva), and also of phonetics, ceremonials, grammar, etymology, metre, and astronomy.

“The higher is knowledge of that by which one knows the changeless reality. By this is fully revealed to the wise that which transcends the senses, which is uncaused, which is indefinable, which has neither eyes nor ears, neither hands nor feet, which is all-pervading, subtler than the subtlest—the everlasting, the source of all.

“As the web comes out of the spider and is withdrawn, as plants grow from the soil and hair from the body of man, so springs the universe from the eternal Brahman.

“Brahman willed that it should be so, and brought forth out of himself the material cause of the universe; from this came the primal energy, and from the primal energy mind, from mind the subtle elements, from the subtle elements the many worlds, and from the acts performed by beings in the many worlds the chain of cause and effect—the reward and punishment of works.

“Brahman sees all, knows all; he is knowledge itself. Of him are born cosmic intelligence, name, form, and the material cause of all created beings and things.”

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good, remain subject to birth and death.

Living in the abyss of ignorance, yet wise in their own conceit, the deluded go round and round, like the blind led by the blind.

Living in the abyss of ignorance, the deluded think themselves blest. Attached to works, they know not God. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth.

Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals.

But wise, self-controlled, and tranquil souls, who are contented in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.

Let a man devoted to spiritual life examine carefully the ephemeral nature of such enjoyment, whether here or hereafter, as may be won by good works, and so realize that it is not by works that one gains the Eternal. Let him give no thought to transient things, but, absorbed in meditation, let him renounce the world. If he would know the Eternal, let him humbly approach a Guru devoted to Brahman and well-versed in the scriptures.

To a disciple who approaches reverently, who is tranquil and self-controlled, the wise teacher gives that knowledge, faithfully and without stint, by which is known the truly existing, the changeless Self.

The Imperishable is the Real. As sparks innumerable fly upward from a blazing fire, so from the depths of the Imperishable arise all things. To the depths of the Imperishable they in turn descend.

Self-luminous is that Being, and formless. He dwells within all and without all. He is unborn, pure, greater than the greatest, without breath, without mind.

From him are born breath, mind, the organs of sense, ether, air, fire, water, and the earth, and he binds all these together.

Heaven is his head, the sun and moon his eyes, the four quarters his ears, the revealed scriptures his voice, the air his breath, the universe his heart. From his feet came the earth. He is the innermost Self of all.

From him arises the sun-illumined sky, from the sky the rain, from the rain food, and from food the seed in man which he gives to woman. Thus do all creatures descend from him.

From him are born hymns, devotional chants, scriptures, rites, sacrifices, oblations, divisions of time, the doer and the deed, and all the worlds lighted by the sun and purified by the moon.

From him are born gods of diverse descent. From him are born angels, men, beasts, birds; from him vitality, and food to sustain it; from him austerity and meditation, faith, truth, continence, and law.

From him spring the organs, of sense, their activities, and their objects, together with their awareness of these objects. All these things, parts of man's nature, spring from him.

In him the seas and the mountains have their source; from him spring the rivers, and from him the herbs and other life-sustaining elements, by the aid of which the subtle body of man subsists in the physical body.

Thus Brahman is all in all. He is action, knowledge, goodness supreme. To know him, hidden in the lotus of the heart, is to untie the knot of ignorance.

Self-luminous is Brahman, ever present in the hearts of all. He is the refuge of all, he is the supreme goal. In him exists all that moves and breathes. In him exists all that is. He is both that which is gross and that which is subtle. Adorable is he. Beyond the ken of the senses is he. Supreme is he. Attain thou him!

He, the self-luminous, subtler than the subtlest, in whom exist all the worlds and all those that live therein—he is the imperishable Brahman. He is the principle of life. He is speech, and he is mind. He is real. He is immortal. Attain him, O my friend, the one goal to be attained!

Affix to the Upanishad, the bow incomparable, the sharp arrow of devotional worship; then, with mind absorbed and heart melted in love, draw the arrow and hit the mark—the imperishable Brahman.

OM is the bow, the arrow is the individual being, and Brahman is the target. With a tranquil heart, take aim. Lose thyself in him, even as the arrow is lost in the target. In him are woven heaven, earth, and sky, together with the mind and all the senses. Know him, the Self alone. Give up vain talk. He is the bridge of immortality.

Within the lotus of the heart he dwells, where, like the spokes of a wheel in its hub, the nerves meet. Meditate on him as OM. Easily mayest thou cross the sea of darkness. This Self, who understands all, who knows all, and whose glory is manifest in the universe, lives within the lotus of the heart, the bright throne of Brahman. By the pure in heart is he known. The Self exists in man, within the lotus of the heart, and is the master of his life and of his body. With mind illumined by the power of meditation, the wise know him, the blissful, the immortal.

The knot of the heart, which is ignorance, is loosed, all doubts are dissolved, all evil effects of deeds are destroyed, when he who is both personal and impersonal is realized. In the effulgent lotus of the heart dwells Brahman, who is passionless and indivisible. He is pure, he is the light of lights. Him the knowers of the Self attain.

Him the sun does not illumine, nor the moon, nor the stars, nor the lightning—nor, verily, fires kindled upon the earth. He is the one light that gives light to all. He shining, everything shines.

This immortal Brahman is before, this immortal Brahman is behind, this immortal Brahman extends to the right and to the left, above and below. Verily, all is Brahman, and Brahman is supreme.

Like two birds of golden plumage, inseparable companions, the individual self and the immortal Self are perched on the branches of the selfsame tree. The former tastes of the sweet and bitter fruits of the tree; the latter, tasting of neither, calmly observes.

The individual self, deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad. But when he recognizes the worshipful Lord as his own true Self, and beholds his glory, he grieves no more.

When the seer beholds the Effulgent One, the Lord, the Supreme Being, then, transcending both good and evil, and freed from impurities, he unites himself with him.

The Lord is the one life shining forth from every creature. Seeing him present in all, the wise man is humble, puts not himself forward. His delight is in the Self, his joy is in the Self, he serves the Lord in all. Such as he, indeed, are the true knowers of Brahman.

This Effulgent Self is to be realized within the lotus of the heart by continence, by steadfastness in truth, by meditation, and by superconscious vision. Their impurities washed away, the seers realize him.

Truth alone succeeds, not untruth. By truthfulness the path of felicity is opened up, the path which is taken by the sages, freed from cravings, and which leads them to truth's eternal abode.

Brahman is supreme; he is self-luminous, he is beyond all thought. Subtler than the subtlest is he, farther than the farthest, nearer than the nearest. He resides in the lotus of the heart of every being.

The eyes do not see him, speech cannot utter him, the senses cannot reach him. He is to be attained neither by austerity nor by sacrificial rites. When through discrimination the heart has become pure, then, in meditation, the Impersonal Self is revealed.

The subtle Self within the living and breathing body is realized in that pure consciousness wherein is no duality—that consciousness by which the heart beats and the senses perform their office.

Whether of heaven, or of heavenly enjoyments, whether of desires, or of objects of desire, whatever thought arises in the heart of the sage is fulfilled. Therefore let him who seeks his own good revere and worship the sage.

The sage knows Brahman, the support of all, the pure effulgent being in whom is contained the universe. They who worship the sage, and do so without thought of self, cross the boundary of birth and death.

He who, brooding upon sense objects, comes to yearn for them, is born here and there, again and again, driven by his desire. But he who has realized the Self, and thus satisfied all hunger, attains to liberation even in this life.

The Self is not to be known through study of the scriptures, nor through subtlety of the intellect, nor through much learning. But by him who longs for him is he known. Verily unto him does the Self reveal his true being.

The Self is not to be known by the weak, nor by the thoughtless, nor by those who do not rightly meditate. But by the rightly meditative, the thoughtful, and the strong, he is fully known.

Having known the Self, the sages are filled with joy. Blessed are they, tranquil of mind, free from passion. Realizing everywhere the all-pervading Brahman, deeply absorbed in contemplation of his being, they enter into him, the Self of all.

Having fully ascertained and realized the truth of Vedanta, having established themselves in purity of conduct by following the yoga of renunciation, these great ones attain to immortality in this very life; and when their bodies fall away from them at death, they attain to liberation.

When death overtakes the body, the vital energy enters the cosmic source, the senses dissolve in their cause, and karmas and the individual soul are lost in Brahman, the pure, the changeless.

As rivers flow into the sea and in so doing lose name and form, even so the wise man, freed from name and form, attains the Supreme Being, the Self-Luminous, the Infinite.

He who knows Brahman becomes Brahman. No one ignorant of Brahman is ever born in his family. He passes beyond all sorrow. He overcomes evil. Freed from the fetters of ignorance he becomes immortal.

Let the truth of Brahman be taught only to those who obey his law, who are devoted to him, and who are pure in heart. To the impure let it never be taught.

Hail to the sages! Hail to the illumined souls! This truth of Brahman was taught in ancient times to Shounaka by Angira. Hail to the sages! Hail to the illumined souls!

Om. Peace—peace—peace.