

स यत्रायमात्माबल्यं न्येत्य
संमोहमिव न्येति
अथैनमेते प्राणा अभिसमायन्ति

sa yatrāyam ātmābalyaṃ nyetya
saṃmoham iva nyeti
athainam ete prāṇā abhisamāyanti

When this self becomes weak and senseless, as
it were, the organs come to it. Completely
withdrawing these particles of light ...

स एतास्तेजोमात्राः समभ्याददानो
हृदयमेवान्ववक्रामति । स यत्रैष चाक्षुषः पुरुषः
पराङ् पर्यावर्तते ऽथारूपज्ञो भवति ॥१॥

sa etās tej-mātrāḥ samabhyādadāno
hṛdayam evānvavakrāmati
sa yatraiṣa cākṣuṣaḥ puruṣaḥ
parāṅ paryāvartate 'thārūpajño bhavati

...it comes to the heart. When the presiding deity
of the eye turns back from all sides, the man
fails to notice color.

एकीभवति न पश्यतीत्याहुर्
एकीभवति न जिघ्रतीत्याहुर्

ekībhavati na paśyatīty āhur
ekībhavati na jighratīty āhur

(The eye) becomes united (with the subtle body);
then people say, 'He does not see'. (The nose)
becomes united; then they say, 'He does not
smell'.

एकीभवति न रसयतीत्याहुर्
एकीभवति न वदतीत्याहुर्

ekībhavati na rasayatīty āhur
ekībhavati na vadatīty āhur

(The tongue) becomes united; then they say, 'He
does not taste'. (The vocal Organ) becomes
united; then they say, 'He does not speak'.

एकीभवति न शृणोतीत्याहुर्
एकीभवति न मनुत इत्याहुर्

ekībhavati na śṛṇotīty āhur
ekībhavati na manuta ity āhur

(The ear) becomes united; then they say, 'He does not hear'. (The Manas) becomes united; then they say, 'He does not think'.

एकीभवति न स्पृशतीत्याहुर्
एकीभवति न विजानातीत्याहुस्

ekībhavati na spr̥śatīty āhur
ekībhavati na vijānātīty āhus

(The skin) becomes united; then they say, 'He does not touch'. (The intellect) becomes united; then they say, 'He does not know'.

तस्य हैतस्य हृदयस्याग्रं प्रद्योतते
तेन प्रद्योतेनैष आत्मा निष्क्रामति

tasya haitasya hr̥dayasyāgraṃ pradyotate
tena pradyotenaiṣa ātmā niṣkrāmati

The top of the heart brightens. Through that brightened top the self departs ...

चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति
प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति ।

caṣuṣṭo vā mūrdhno vānyebhyo vā
śarīra-deśebhyas

tam utkrāmantam prāṇo 'nūtkrāmati
prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti

...either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow.

सविज्ञानो भवति । सविज्ञानमेवान्ववक्रामति ।
तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

savijñano bhavati savijnānam evānvavakrāmati
taṃ vidyā-karmaṇī samanvārabhete
pūrvaprajñā ca

Then the self has particular consciousness, and
goes to the body which is related to that
consciousness. It is followed by knowledge,
work and past experience.

तद्यथा तृणजलायुका तृणस्यान्तं
गत्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति

tad yathā ṛṇa-jalāyukā ṛṇasyāntaṃ gatvānyam
ākramam ākramyātmānam upasaṃharati

Just as a leech supported on a straw goes to the
end of it, takes hold of another support and
contracts itself ...

एवमेवायमात्मेदं शरीरं निहत्याविद्यां
गमयित्वाऽन्यमाक्रममाक्रम्याऽऽत्मानमुपसँहरति
॥ ३ ॥

evam evāyam ātmedaṃ śarīraṃ nihatyāvidyāṃ
gamayitvā 'nyam ākramam ākramyā 'tmānam
upasaṃharati

...so does the self throw this body aside - make it
senseless - take hold of another support, and
contract itself.

तद्यथा पेशस्कारी पेशसो मात्राम्
अपादायान्यन्नवतरं कल्याणतरं रूपं तनुते

tad yathā peśaskārī peśaso mātrām
apādāyānyan navataraṃ kalyāṇataraṃ
rūpaṃ tanute

Just as a goldsmith takes apart a little quantity
of gold and fashions another newer and better
form ...

एवमेवायमात्मेदं शरीरं निहत्याविद्यां
गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते

evam evāyam ātmedaṃ śarīraṃ nihatyāvidyāṃ
gamayitvā 'nyan navataraṃ kalyāṇataraṃ rūpaṃ
kurute

... so does the self throw this body away, or
make it senseless, and make another newer and
better form ...

पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा
ब्राह्मं वाऽन्येषां वा भूतानाम् ॥ ४ ॥

pitryaṃ vā gāndharvaṃ vā daivaṃ vā
prājāpatyaṃ vā brāhmaṃ vānyeṣāṃ vā bhūtānām

...suited to the manes or the celestial minstrels,
or the gods, or Viraj, or Hiranyagarbha, or other
beings.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः
प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो
वायुमय

sa vā ayam ātmā brahma vijñānamayo
manomayo prāṇamayaś cakṣurmayaḥ
śrotramayaḥ pṛthivīmaya āpomayo vāyumaya

That self is indeed Brahman, as also identified
with the intellect, the Manas and the vital force,
with the eyes and ears, with earth, water, air...

आकाशमयस्तेजोमयोऽतेजोमयः
काममयोऽकाममयः क्रोधमयोऽक्रोधमयो

ākāśamayas tejomayo 'tejomayaḥ
kāmamayo 'kāmamayaḥ krodhamayo
'krodhamayo

...and the ether, with fire, and what is other than
fire, with desire and the absence of desire, with
anger and the absence of anger...

धर्ममयोऽधर्ममयः सर्वमयस्
तद्यदेतदिदंमयोऽदोमय इति ।
यथाकारी यथाचारी तथा भवति ।

dharmamayo 'dharmamayaḥ sarvamayaḥ
tad yad etad idaṃmayo 'domaya iti
yathākārī yathācārī tathā bhavati

... with righteousness and unrighteousness, with
everything identified, in fact, with this (what is
perceived) and with that (what is inferred).

साधुकारी साधुर्भवति पापकारी पापो भवति
पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।

sādhukārī sādhuḥ bhavati
pāpakārī pāpo bhavati
puṇyaḥ puṇyena karmaṇā pāpaḥ pāpena

As it does and acts, so it becomes; by doing
good it becomes good, and by doing evil it
becomes evil - it becomes virtuous through good
acts and vicious through evil acts.

अथो खल्वाहुः काममय एवायं पुरुष इति ।
स यथाकामो भवति तत्क्रतुर्भवति ।

atho khalv āhuḥ kāmamaya evāyaṃ puruṣa iti
sa yathā-kāmo bhavati tat-kratur bhavati

Others, however, say, 'The self is identified with
desire alone. What it desires, it resolves.

यत्क्रतुर्भवति तत्कर्म कुरुते ।
यत्कर्म कुरुते तदभिसंपद्यते ॥५॥

yat kratur bhavati tat karma kurute
yat karma kurute tad abhisampadyate

What it resolves, it works out; and what it works
out, it attains.'

तदेष श्लोको भवति
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।

tad eṣa śloko bhavati
tad eva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktam asya

Regarding this there is the following pithy verse:
'Being attached he, together with the work,
attains that result to which his subtle body or
mind is attached ...

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ।
इति नु कामयमानः ।

prāpyāntaṃ karmaṇas tasya yat kiñceha karoty
ayam | tasmāl lokāt punar aity asmai lokāya
karmaṇe | iti nu kāmaya mānaḥ

Exhausting the results of whatever work he did
in this life, he returns from that world to this for
(fresh) work'. Thus does the man who desires
(transmigrate).

अथाकामयमानो योऽकामो निष्काम
आप्तकाम आत्मकामो न तस्य प्राणा
उत्क्रामन्ति । ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

athākāmayamāno yo 'kāmo niṣkāma āptakāma
ātmakāmo na tasya prāṇā utkrāmanti
brahmaiva san brahmāpyeti

Of him who is without desires, who is free from
desires, the objects of whose desire have been
attained, and to whom all objects of desire are
but the Self - the organs do not depart.
Being but Brahman, he is merged in Brahman.

तदेष श्लोको भवति
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्य् अत्र ब्रह्म समश्नुत इति ॥

tad eṣa śloko bhavati
yadā sarve pramucyante kāmā ye 'sya hṛdi śritāḥ
atha martyo 'mṛto bhavaty atra brahma
samaśnuta iti

Regarding this there is this pithy verse: 'When
all the desires that dwell in his heart (mind) are
gone, then he, having been mortal, becomes
immortal, and attains Brahman in this very body'.

तद्यथाऽहिनिर्व्वलयनी वल्मीके मृता प्रत्यस्ता
शयीतैवमेवेदं शरीरं शेते ।

tad yathāhi-nirivayanī valmīke mṛtā pratyastā
śayītaivam evedaṃ śarīraṃ śete

Just as the lifeless Slough of a snake is cast off
and lies in the ant-hill, so does this body lie.

अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।
सोऽहं भगवते सहस्रं ददामीति
होवाच जनको वैदेहः ॥ ७ ॥

athāyam aśarīro 'mṛtaḥ prāṇo brahmaiva teja eva
so 'haṃ bhagavate sahasraṃ dadāmīti
hovāca janako vaidehaḥ

Then the self becomes disembodied and
immortal, (becomes) the Prana (Supreme Self),
Brahman, the Light. 'I give you a thousand
(cows), sir', said Janaka, Emperor of Videha.

तदेते श्लोका भवन्ति
अणुः पन्था विततः पुराणो
माँ स्पृष्टोऽनुवित्तो मयैव ।

tad ete ślokā bhavanti –
aṇuḥ panthā vitataḥ purāṇo
māṃ sprṣṭo 'nuvitto mayai

Regarding this there are the following pithy
verses: the subtle, extensive, ancient way has
touched (been reached by) me.

तेन धीरा अपियन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

tena dhīrā apiyanti brahmavidāḥ
svargaṃ lokam ita ūrdhvaṃ vimuktāḥ

(Nay) I have realised it myself. Through that
sages - the knowers of Brahman - (also) go to the
heavenly sphere (liberation) after the fall of this
body, being freed (even while living).

तस्मिञ्छुक्लमुत नीलमाहुः
पिङ्गलं हरितं लोहितं च ।

tasmiñ śuklam uta nīlam āhuḥ
piṅgalaṃ haritaṃ lohitaṃ ca

Some speak of it as white, others as blue, grey,
green, or red.

एष पन्था ब्रह्मणा हानुवित्तस्
तेनैति ब्रह्मवित्पुण्यकृतैजसश्च ॥९॥

eṣa panthā brahmaṇā hānuvittas
tenaiti brahmavit puṇyakṛt taijasaś ca

This path is realized by a Brahmana (knower of
Brahman). Any other knower of Brahman who has
done good deeds and is identified with the
Supreme Light, (also) treads this path.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥१०॥

andhaṃ tamaḥ praviśanti ye 'vidyām upāsate
tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ

Into blinding darkness (ignorance) enter those
who worship ignorance (rites). Into greater
darkness, as it were, than that enter those who
are devoted to knowledge (the ceremonial portion
of the Vedas).

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्त्यविद्वाँसोऽबुधो जनाः ॥११॥

anandā nāma te lokā andhena tamasāvṛtāḥ
tāṃs te pretyābhigacchaty
avidvāṃso 'budhā janāḥ

Miserable are those worlds enveloped by (that)
blinding darkness (ignorance). To them, after
death, go those people who are ignorant and
unwise.

आत्मानं चेद्विजानीयाद् अयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ ced vijānīyād ayam asmīti puruṣaḥ
kim icchan kasya kāmāya śarīram anusamjvaret

If a man knows the Self as 'I am this', then
desiring what and for whose sake will he suffer in
the wake of the body?

यस्यानुवित्तः प्रतिबुद्ध आत्मा
ऽस्मिन्संदेह्ये गहने प्रविष्टः ।

yasyānuvittaḥ pratibuddha ātmā
'smin samdehye gahane praviṣṭaḥ

He who has realised and intimately known the
Self that has entered this perilous and
inaccessible place (the body) ...

स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः स उ लोक एव ॥ १३ ॥

sa viśvakṛt sa hi sarvasya kartā
tasya lokaḥ sa u loka eva

...is the maker of the universe, for he is the maker
of all, (all is) his Self, and he again is indeed the
Self (of all).

इहैव सन्तोऽथ विद्मस्तद्वयं
न चेदवेदिर्महती विनष्टिः ।

ihaiva santo 'tha vidmas tad vayaṃ
na ced avedir mahatī vinaṣṭiḥ

Being in this very body we have somehow known
that (Brahman). If not, (I should have been)
ignorant, (and) great destruction (would have
taken place).

ये तद्विदुरमृतास्ते भवन्त्य्
अथेतरे दुःखमेवापियन्ति ॥१४॥

ye tad vidur amṛtās te bhavanty
athetare duḥkham evāpiyanti

Those who know It become immortal, while
others attain misery alone.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥१५॥

yadaitam anupaśyaty atmānaṃ devam añjasā
īśānaṃ bhūta-bhavyasya na tato vijugupsate

When a man after (receiving instructions from a
teacher) directly realises this effulgent Self, the
Lord of all that has been and will be, he no longer
wishes to hide himself from it.

यस्मादर्वाक्संवत्सरो ऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥१६॥

yasmād arvāk saṃvatsaro 'hobhiḥ parivartate
tad devā jyotiṣāṃ jyotir āyur hopāsate 'mṛtam

Below which the year with its days rotates, upon
that immortal Light of all lights the gods meditate
as longevity.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥१७॥

yasmin pañca pañcajanā ākāśaś ca pratiṣṭhitaḥ
tam eva manya ātmānaṃ
vidvān brahmāmṛto 'mṛtam

That in which the five groups of five and the
(subtle) ether are placed, that very Atman I regard
as the immortal Brahman. Knowing (Brahman) I
am immortal.

प्राणस्य प्राणमुत चक्षुषश्चक्षुर् उत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś cakṣur uta
śrotrasya śrotram manaso ye mano viduḥ
te nicikyur brahma purāṇam agryam

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realized the ancient, primordial Brahman.

मनसैवानुद्रष्टव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति
॥ १९ ॥

manasaivānudraṣṭavyaṃ neha nānāsti kiṃcana
mr̥tyoḥ sa mr̥tyum āpnoti ya iha nāneva paśyati

Through the mind alone (It) is to be realized. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.

एकधैवानुद्रष्टव्यम् एतदप्रमयं ध्रुवम् ।
विरजः पर आकाशाद् अज आत्मा महान्ध्रुवः
॥ २० ॥

ekadhaivānudraṣṭavyam
etad apramayaṃ dhruvam
virajaḥ para ākāśād aja ātmā mahān dhruvaḥ

It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्
वाचो विग्लापनं हि तद् इति ॥ २१ ॥

tam eva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ
nānudhyāyād bahūñ chabdān
vāco viglāpanaṃ hi tad iti

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस् तस्मिञ्छेते ।

sa vā eṣa mahān aja ātmā yo 'yaṃ vijñānamayaḥ
prāṇeṣu ya eṣo 'ntar hṛdaya ākāśas tasmiñ chete

That great, birthless Self which is identified with
the intellect and is in the midst of the organs, lies
in the ether that is within the heart.

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ।
स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ
sa na sādhunā karmaṇā bhūyān
no evāsādhunā kanīyān

It is the controller of all, the lord of all, the ruler
of all. It does not grow better through good work
nor worse through bad work.

एष सर्वेश्वर एष भूताधिपतिरेष भूतपाल
एष सेतुर्विधरण एषां लोकानामसंभेदाय ।

eṣa sarveśvara eṣa bhūtādhīpatir eṣa bhūtapāla
eṣa setur vidharaṇa eṣāṃ lokānām asaṃbhedāya

It is the lord of all, It is the ruler of all beings, It is
the protector of all beings. It is the bank that
serves as the boundary to keep the different
worlds apart.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन
दानेन तपसानाशकेनैतमेव विदित्वा मुनिर्भवति ।

tam etaṃ vedānuvacanena brāhmaṇā vividiṣanti
yajñena dānena tapasānāśakenaitam
eva viditvā munir bhavati

The Brahmanas seek to know It through the study
of the Vedas, sacrifices, charity, and austerity
consisting in a dispassionate enjoyment of sense-
objects. Knowing It alone, one becomes a sage.

एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।

etam eva pravrajino lokam icchantah pravrajanti

Desiring this world (the Self) alone, monks renounce their homes.

एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते
किं प्रजया करिष्यामो

येषां नोऽयमात्मा ऽयं लोक इति ।

etad ha sma vai tat pūrve vidvānsah prajāṃ na
kāmayante kim prajāyā karishyāmo
yeshām no 'yam ātmā 'yam loka iti

This is (the reason for it); The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च
लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति

te ha sma putraishanās ca vittaishanās ca
lokaishanās ca vyutthāyātha
bhikshācaryam caranti

They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life.

या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा
लोकैषणोभे ह्येते एषणे एव भवतः ।

yā hyeva putraishanā sā vittaishanā
yā vittaishanā sā lokaishnobhe hyete
eshne eva bavatah

That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires.

स एष नेति नेत्यात्मागृह्यो न हि गृह्यते
ऽशीर्यो न हि शीर्यते ऽसङ्गो न हि सज्यते
ऽसितो न व्यथते न रिष्यति

sa esha neti netyātmāgrihyo na hi grihyate
'shīryo na hi shīryate 'sango na hi sajyate
'sito na vyathate na rishyati

This self is That which has been described as
'Not this, Not this'. It is imperceptible, for It is
never perceived; undecaying, for It never decays;
unattached, for It is never attached; unfettered -
It never feels pain, and never suffers injury.

एतमु हैवैते न तरत इत्यतः पापमकरवमित्यतः
कल्याणमकरवमित्युभे उ हैवैष एते तरति
नैनं कृताकृते तपतः ॥ २२ ॥

etamu naivaite na tarata ityatah pāpam akaravam
ityatah kalyānam akaravam ityubhe u haivaisha
ete tarati nainam kritākrite tapatah

(It is but proper) that the sage is never overtaken
by these two thoughts, 'I did an evil act for this',
'I did a good act for this'. He conquers both of
them. Things done or not do not trouble him.

तदेतदृचाभ्युक्तम् ।
एष नित्यो महिमा ब्राह्मणस्य
न वर्धते कर्मणा नो कनीयान् ।

tad etad ṛcābhyuktam --
eṣa nityo mahimā brāhmaṇasya
na vardhate karmaṇā no kanīyān

This has been expressed by the following hymn:
This is the eternal glory of a knower of Brahman:
it neither increases nor decreases through work.

तस्यैव स्यात् पदवित्तं विदित्वा
न लिप्यते कर्मणा पापकेनेति ।

tasyaiva syāt padavittaṃ veditvā
na lipyate karmaṇā pāpakeneti

(Therefore) one should know the nature of that
alone. Knowing it one is not touched by evil
action.

तस्मादेवंविच्छान्तो दान्त उपरतस्तिक्षुः
समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति ।
सर्वमात्मानं पश्यति ।

tasmād evaṃvic chānto dānta uparatas titikṣuḥ
samāhito bhūtvā 'tmany evātmānaṃ paśyati
sarvam ātmānaṃ paśyati

Therefore he who knows it as such becomes
self-controlled, calm, withdrawn into himself,
enduring and concentrated, and sees the self in
his own self (body); he sees all as the Self.

नैनं पाप्मा तरति । सर्व पाप्मानं तरति ।
नैनं पाप्मा तपति । सर्व पाप्मानं तपति ।

nainaṃ pāpmā tarati sarvaṃ pāpmānaṃ tarati
nainaṃ pāpmā tapati sarvaṃ pāpmānaṃ tapati

Evil does not overtake him, but he transcends all
evil. Evil does not trouble him, (but) he consumes
all evil.

विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति ।
एष ब्रह्मलोकः सम्राट् । इति होवाच याज्ञवल्क्यः ।

vipāpo virajo 'vicikitso brāhmaṇo bhavati
eṣa brahmalokaḥ samrāṭ
iti hovāca yājñavalkyaḥ

He becomes sinless, taintless, free from doubts,
and a Brahmana (knower of Brahman).
This is the world of Brahman, O Emperor.
Thus said Yajnavalkya.

सोऽहं भगवते विदेहान्ददामि
माम् चापि सह दास्यायेति ॥ २३ ॥

so 'haṃ bhagavate videhān dadāmi
mām cāpi saha dāsyāyeti

'I give you sir, the empire of Videha,
and myself too with it, to wait upon you'.

स वा एष महानज आत्माऽन्नादो वसुदानो ।
विन्दते वसु य एवं वेद ॥ २४ ॥

sa vā eṣa mahān aja ātmā 'nnādo vasudāno
vindate vasu ya evaṃ veda

That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits).

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्माभयं वै ब्रह्माभयं हि वै
ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahān aja ātmājaro 'maro 'mṛto 'bhayo
brahmābhayaṃ vai brahmābhayaṃ hi vai
brahma bhavati ya evaṃ veda

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such certainly becomes the fearless Brahman.