

अणोरणीयान्महतो महीयान्  
 आत्मास्य जन्तोर्निहितो गुहायाम् ।  
 तमक्रतुः पश्यति वीतशोको  
 धातुप्रसादान्महिमानमात्मनः<sup>1</sup> ॥२०॥

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
 कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

अशरीरं शरीरेषु<sup>1</sup> अनवस्थेष्ववस्थितम् ।  
 महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

नायमात्मा प्रवचनेन लभ्यो  
 न मेघया न बहुना श्रुतेन ।  
 यमेवैष वृणुते तेन<sup>1</sup> लभ्यस्  
 तस्यैष आत्मा विवृणुते<sup>2</sup> तन्न<sup>3</sup> स्वाम् ॥२३॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
 नाशान्तमानसो वापि प्रज्ञानेनैनामाप्नुयात् ॥२४॥

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः<sup>1</sup> ।  
 मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः ॥२५॥

॥ इति द्वितीया वल्ली ॥

ऋतं पिबन्तौ सुकृतस्य<sup>1</sup> लोके  
 गुहां प्रविष्टौ परमे परार्धे ।  
 छायातपौ ब्रह्मविदो वदन्ति  
 पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

<sup>20</sup> Finer than the finest, larger than the largest,  
 is the self (*ātman*) that lies here hidden  
 in the heart of a living being.  
 Without desires and free from sorrow,  
 a man perceives by the creator's grace  
 the grandeur of the self.

<sup>21</sup> Sitting down, he roams afar.  
 Lying down, he goes everywhere.  
 The god ceaselessly exulting—  
 Who, besides me, is able to know?

<sup>22</sup> When he perceives this immense, all-pervading self,  
 as bodiless within bodies,  
 as stable within unstable beings—  
 A wise man ceases to grieve.

<sup>23</sup> This self cannot be grasped,  
 by teachings or by intelligence,  
 or even by great learning.  
 Only the man he chooses can grasp him,  
 whose body this self chooses as his own.

<sup>24</sup> Not a man who has not quit his evil ways;  
 Nor a man who is not calm or composed;  
 Nor even a man who is without a tranquil mind;  
 Could ever secure it by his mere wit.

<sup>25</sup> For whom the Brahmin and the Kṣatriya  
 are both like a dish of boiled rice;  
 and death is like the sprinkled sauce;  
 Who truly knows where he is?

### VALLĪ 3

Knowers of *brahman*, men with five fires,  
 and with the three fire-altars of Naciketas,  
 They call these two "Shadow" and "Light,"  
 the two who have entered—  
 the one into the cave of the heart,  
 the other into the highest region beyond,  
 both drinking the truth  
 in the world of rites ritly performed.



एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।  
दृश्यते त्वग्रया बद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥  
यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेत्<sup>1</sup> तद्यच्छेच्छान्त<sup>2</sup> आत्मनि ॥१३॥

उत्तिष्ठत जाग्रत<sup>1</sup>  
प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निशिता दुरत्यया  
दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

अशब्दमस्पर्शमरूपमव्ययं  
तथारसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं  
निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥  
नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।  
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।  
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।  
तदानन्त्याय कल्पत इति ॥१७॥

॥ इति तृतीया वल्ली ॥

पराञ्चि खानि व्यतृणत्स्वयंभूस्  
तस्मात्पराङ् पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्षद्  
आवृत्तचक्षुरमृतत्वमिच्छन् ॥११॥

पराचः कामाननुयन्ति बालास्  
ते मृत्योर्यन्ति विततस्य पाशम् ।  
अथ<sup>1</sup> धीरा अमृतत्वं विदित्वा  
ध्रुवमध्रुवेष्विह<sup>2</sup> न प्रार्थयन्ते ॥२॥

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 the 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!

#### VALLĪ 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 the immortal,  
and in unstable things here do not seek the stable.

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