

*brahmā 'rpanam brahma havir  
 brahmāgnau brahmanā hutam ।  
 brahmai 'va tena gantavyam  
 brahmakarma samādhinā ॥*

ब्रह्म *brahma* Brahman अर्पणम् *arpanam* the oblation  
 ब्रह्म *brahma* Brahman हवि *havir* the clarified butter  
 ब्रह्माग्नी *brahmāgnau* in the fire of Brahman ब्रह्मणा *brah-*  
*manā* by Brahman हुतम् *hutam* is offered ब्रह्म *brahma*  
 Brahman एव *eva* only तेन *tena* by him गन्तव्यम् *gantav-*  
*yam* shall be reached ब्रह्मकर्मसमाधिना *brahma karma*  
*samādhinā* by the man who is absorbed in action  
 which is Brahman

The oblation is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; unto Brahman verily he goes who cognizes Brahman alone in his action. 24

He who holds himself the agent to the performance of a sacrifice cherishes the feeling of distinction between himself, the Deity to be propitiated, the things offered, the medium of the fire and so on. But he who takes to *jnana-yajna*, the process of enlightenment, views all these as Brahman, the Thing-in-Itself.

Consuming the daily food regularly is obligatory on all including the enlightened; but the latter convert eating itself into *jnana-yajna*. The food, the eater of it, the digestion—all these are mere modifications of Brahman even as the waves are of the sea. The one established in *brahmāvastha* in this wise attains Brahman.