

## **Sanskrit Week Verses (2000 – 2024)**

Year	Where	Start date	Verse reference	Verses studied (first part of each verse)	
<b>2024</b>	Waterperry	2024 August	Muṇḍaka 2.2.7-8	यः सर्वज्ञः सर्वविद्यस्यैष महिमा भूवि । 7 भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । 8	
	International online	2024 August			
<b>2023</b>	Waterperry	2023 August	Muṇḍaka 2.1.2-3	दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः । 2 एतस्माज्जायते प्राणो मनः । 3	
	International online	2023 August			
	Auckland	2024 January			
<b>2022</b>	Waterperry	2022 August	Bṛhad 5.1.1 (Perfect Prayer) Kāṭha 2.1.10-11	पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । 1 यदेवेह तदमुं यदमुं तदमुं ह । 10 मनसैवेदमां नेह । 11	
	International online	2022 August			
	ASW Online	2023 January			
	<b>2021</b>	Waterperry online			2021 August
Johannesburg Online		2021 August			
ASW online	2021 December				
<b>2020</b>	International online	2020 August	Kāṭha 1.2.20-22	अणोरणीया हतो महं यानात्माऽस्य जन्तो न हतो गुहायाम् । 20 असीनो दूरं व्रजति । 21 अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् । 22	
	Johannesburg Online	2020 August			
	ASW Online	2020 December			
	<b>2019</b>	Waterperry	2019 August	Aitareya 3.1.3	सर्वं तत्प्रज्ञानेत्रं । 3
		Johannesburg	2019 August		
		Sydney	2020 January		
<b>2018</b>	Waterperry	2018 August	Īśa 1-5	ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । 1 कुर्वन्नेवेह कर्माणि । 2 असुर्या नाम ते लोका अन्धेन । 3 अनेजदेकं मनसो जवीयो नैनद्देवा । 4 तदेजति तन्नैजति तद्दूरे । 5	
	Johannesburg	2018 August			
	Melbourne	2018 December			
<b>2017</b>	Waterperry	2017 August	Katha 2.2.12-15	एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । 12 नित्योऽनित्यानां चेतनश्चेतनानामेको । 13 तदेतदिति मन्यन्तेऽनिर्देश्यं । 14 न तत्र सूर्यो भाति न चन्द्रतारकं । 15	
	Johannesburg	2017 August			
	Sydney	2018 January			
<b>2016</b>	Waterperry	2016 August	Bṛhad 1.4.10	ब्रह्म वा इदमग्र असीत् । 10	
	Johannesburg	2016 August			
	Melbourne	2017 January			

<b>2015</b>	Waterperry	2015 August	Mandukya 1, 2 and 6	ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं । 1 सर्वगं ह्येतद् ब्रह्मायमात्मा ब्रह्म । 2 एष सर्वेश्वर एष सर्वज्ञ एषोन्तर्याम्येष । 6
	Johannesburg	2015 August		
	Sydney	2016 January		
<b>2014</b>	Waterperry	2014 August	BG 17:14-17	देवद्विजगुरुप्राज्ञ पूजनं शौचमार्जवम् । 14 अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । 15 मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । 16 श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः । 17
	Johannesburg	2014 August		
	Sydney	2015 January		
<b>2013</b>	Waterperry	2013 August	Brhad 4.4.20-21	एकधैवानुद्वेगव्यमेतदप्रमयं ध्रुवम् । 20 तमेव धीरो विज्ञाय प्रज्ञां । 21
	Johannesburg	2013 August		
	Auckland	2014 January		
<b>2012</b>	Waterperry	2012 August	Taittiriya 2.1.1	सत्यं ज्ञानं अनन्तं ब्रह्म । 1
	Johannesburg	2012 August		
	Sydney	2013 January		
<b>2011</b>	Waterperry	2011 August	Mandukya Karika 36-38	अजमनिद्रमस्वप्नम् । 36 सर्वाभिलापविगतः । 37 ग्रहो न तत्र नोत्सर्गश्चिन्ता । 38
	Johannesburg	2011 August		
	Melbourne	2012 January		
<b>2010</b>	Waterperry	2010 August	Brhad 2.5.19	रुपं रूपम् । 19
	Johannesburg	2010 August		
	Nanpanton FOS	2010 September		
	Sydney	2011 January		
<b>2009</b>	Waterperry	2009 August	BG 13: 22-24	उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः । 22 य एवं वेत्ति पुरुषं । 23 ध्यानेनात्मनि पश्यन्ति । 24
	Sydney	2010 January		
<b>2008</b>	Waterperry	2008 August	Kātha 1.2.18-20	न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । 18 हन्ता चेन्मन्यते हन्तुं । 19
	Auckland	2009 January		
<b>2007</b>	Waterperry	2007 August	Mundaka 3.1.6-7	सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । 6 बृहच्च तद्विव्यमचिन्त्यरुपं सूक्ष्माच्च । 7
	Sydney	2008 January		
<b>2006</b>	Waterperry	2006 August	Īśa 6-8	यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । 6 यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । 7 स पर्यगाच्छुक्रमकायमव्रणम् । 8
	Sydney	2007 January		
<b>2005</b>	Waterperry	2005 August	BG 18:55-57	भक्त्या ममभिजानाति यावान् यश्चास्मि तत्त्वतः । 55 सर्वकर्माण्यपि सदा कुर्वाणो मद्गपाश्रयः । 56 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः । 57
	Sydney	2006 January		
<b>2004</b>	Waterperry	2004 August	BG 12:13-16	अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । 13

	Sydney	2005 January		सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः। 14 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। 15 अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः। 16
<b>2003</b>	Waterperry	2003 August	Atmabodha vv 17, 36, 47	देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् । 17 नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् । 36
	Sydney	2004 January		सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं जगत् । 47
<b>2002</b>	Waterperry	2002 August	Hymn to Siva - 3 verses	मनोबुद्ध्यहंकारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे । 1 न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । 2 न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः । 3
	Sydney	2003 January		
<b>2001</b>	Waterperry	2001 August	BG 12:2-4	मय्यवेश्य मनो ये मां नित्ययुक्ता उपासते । 2 ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते । 3 संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । 4
	Sydney	2002 January		
<b>2000</b>	Waterperry	2000 August	BG 5:16-17 & 19	ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । 16 तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः । 17 इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः । 19
	Sydney	2001 January		
	Waterperry	<u>undated 1</u>	Śvetāśvatara 6.11-13	एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । 11 एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति । 12 नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । 13
	Waterperry	<u>undated 2</u>	BG 2:64 - 6	रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् । 64 प्रसादे सर्वदुःखानां हानिरस्योपजायते । 65 नास्ति बुद्धिरयुक्तस्य नचायुक्तस्य भावना । 66
	Waterperry	<u>undated 3</u>	BG 4:10 - 11 & 20 - 21	वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । 10 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । 11 त्यक्त्वाकर्मफलासङ्गं नित्यतृप्तो निराश्रयः । 20 निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । 21

Waterperry	<u>undated 4</u>	BG 4:38-9 & 41-42	न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । 38 श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः । 39 योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् । 41 तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मन । 42
Waterperry	<u>undated 5</u>	BG 6:29-32	सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । 29 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । 30 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः । 31 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन । 32
Waterperry	<u>undated 6</u>	BG 7:1-5	मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । 1 ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्यशेषतः । 2 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । 3 भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । 4 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । 5
Waterperry	<u>undated 7</u>	BG 10:8-11	अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । 8 मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । 9 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । 10 तेषामेवानुकम्पार्थमहमज्ञानजं तमः । 11
Waterperry	<u>undated 8</u>	BG 13:29-32	प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः । 29 यदा भूतपृथग्भावमेकस्थमनुपश्यति । 30 अनादित्वाग्निर्गुणत्वात् परमात्मायमव्ययः । 31 यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते । 32
Waterperry	<u>undated 9</u>	BG 15:5-6	निर्मानमोहा जितसङ्गदोषाध्यात्मनित्या विनिवृत्तकामाः । 5 न तद्भासयते सूर्यो न शशाङ्को न पावकः । 6

## Verses by year

### 2000 Bhagavad Gītā 5.16 - 17 & 19

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५।१६॥

jñānena tu tad ajñānaṃ yeṣāṃ nāśitam ātmanaḥ  
teṣāṃ ādityavaj jñānaṃ prakāśayati tat param 5.16

But to those whose unwisdom is destroyed by wisdom of the Self,  
like the sun wisdom illuminates that Supreme. [Sastry]

Surely wisdom is like the sun, revealing the supreme truth to those whose ignorance is dispelled by  
the wisdom of the Self. [Purohit]

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५।१७॥

tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ  
gacchantyapunar āvṛttiṃ jñānanirdhūtakalmaṣāḥ 5.17

With their consciousness in That, their Self being That, intent on That, with That for their supreme  
goal, they go never again to return, their sins shaken off by means of wisdom. [Sastry]

Meditating on the Divine, having faith in the Divine, concentrating on the Divine and losing  
themselves in the Divine, their sins dissolved in wisdom, they go whence there is no return. [Purohit]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥५।१९॥

ihaiva tair jitaḥ sargo yeṣāṃ sāmye sthitaṃ manaḥ

nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ 5.19

Even here birth is overcome by them whose mind rests on equality.

Spotless, indeed, and equal is Brahman; wherefore in Brahman they rest. [Sastry]

Even in this world they conquer their earth-life whose minds, fixed on the Supreme, remain always balanced; for the Supreme has neither blemish nor bias. [Purohit]

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥१२।२॥

śrībhagavān uvāca

mayyāveśya mano ye mām nityayuktā upāsate  
śraddhayā parayopetās te me yuktatamā matāḥ 12.2

The Blessed Lord said:

Those who, fixing their thought on Me, contemplate Me, always devout,  
endued with supreme faith, those in my opinion are the best Yogins. [Sastry]

*Lord Shri Krishna replied:* Those who keep their minds fixed on Me, who worship Me always with  
unwavering faith and concentration; these are the very best. [Purohit]

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥१२।३॥

ye tvakṣaram anirdeśyam avyaktaṁ paryupāsate  
sarvatragam acintyaṁ ca kūṭastham acalaṁ dhruvam 12.3

Those who ever contemplate the Imperishable, the Indefinable, the Unmanifest, the Omnipresent  
and the Unthinkable, the Unchangeable, the Immutable, the Eternal, [Sastry]

Those who worship Me as the Indestructible, the Undefinable, the Omnipresent, the Unthinkable,  
the Primeval, the Immutable and the Eternal; [Purohit]

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः॥१२।४॥

saṁniyamyaendriyagrāmaṁ sarvatra samabuddhayaḥ  
te prāpnuvanti mām eva sarvabhūtahite ratāḥ 12.4

having restrained all the senses, always equanimous, intent on the welfare of all beings, - they reach  
Myself. [Sastry]

Subduing their senses, viewing all conditions of life with the same eye, and working for the welfare  
of all beings, assuredly they come to Me. [Purohit]

**2002** 3 verses of Śaṅkara

मनोबुद्ध्यहंकारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे  
।  
न च व्योम भूमिर्न तेजो न वायुश्चिदानन्दरूपः शिवोऽहं शिवोऽहम्  
॥१॥

manobuddhyahamkāraccittāni nāham na ca śrotrajihve na ca ghrāṇanetre  
na ca vyoma bhūmirna tejo na vāyus cidānandarūpaḥ śivo'ham śivo'ham 1

I am not manas, buddhi, ahamkāra or citta;  
Not ear, not tongue, not nose or eye;  
Not ether, not earth, not fire or air.  
Formed of consciousness and bliss, I am Śiva, I am Śiva.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षश्चिदानन्दरूपः शिवोऽहं  
शिवोऽहम् ॥२॥

na me dveṣarāgau na me lobhamohau mado naiva me naiva  
naivamātsaryabhāvaḥ  
na dharmo na cārtho na kāmo na mokṣaś cidānandarūpaḥ śivo'ham śivo'ham 2

I have no aversion or attraction, no greed or delusion,  
I have no pride, no feeling of envy;  
No duty, no wealth, no desire, no liberation;  
Formed of consciousness and bliss, I am Śiva, I am Śiva.

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा

न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं  
शिवोऽहम् ॥३॥

na puṇyaṃ na pāpaṃ na saukhyaṃ na duḥkhaṃ na mantra na tīrthaṃ na vedā  
na yajñāḥ  
ahaṃ bhojanaṃ naiva bhojyaṃ na bhoktā cidānandarupaḥ śivo'haṃ sivo'ham 3

No merit, no sin, no happiness, no sorrow;  
No sacred word, no pilgrimage, no Vedas, no sacrifices;  
I am not the act of enjoying, the enjoyed or the enjoyer.  
Formed of consciousness and bliss, I am Śiva, I am Śiva.'

**2003** Atmabodha 17, 36, 47

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।

तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥१७॥

dehendriyamanobuddhiprakṛtibhyo vilakṣaṇam  
tadvṛttisākṣiṇam vidyādātmānaṃ rājavatsadā 17

Realise Ātman to be distinct from the body, sense-organs, mind, buddhi, and non-differentiated Prakṛti, but the Witness of their functions, comparable to a king. 17 [Nikhilānanda]

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।  
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥३६॥  
nityaśuddhvimuktaikamakhaṇḍānandamadvayam  
satyaṃ jñānam anantaṃ yatparaṃ brahmāham eva tat 36

I am verily that Supreme Brahman, which is eternal, stainless and free; which is One, indivisible, and non-dual; and which is of the nature of Bliss, Truth, Knowledge, and Infinity. 36 [Nikhilānanda]

सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं जगत् ।  
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥४७॥  
samyagvijñānavānyogī svātmanyevākhilaṃ jagat  
ekaṃ ca sarvamātmānamīkṣate jñānacakṣuṣā 47

The yogi endowed with complete enlightenment sees, through the eye of Knowledge, the entire universe in that one's own Self and regards everything as the Self and nothing else. 47 [Nikhilānanda]

## 2004 Bhagavad Gītā 12:13 - 16

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१२।१३॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca  
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī 12.13

The one who hates no single being, who is friendly and compassionate to all, who is free from attachment and egoism, to whom pain and pleasure are equal, who is enduring, [Sastry]

The one who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, without pride, equable in pleasure and in pain, and forgiving, [Purohit]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥१२।१४॥

santuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ  
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ 12.14

ever content and balanced in mind, self-controlled. and possessed of firm conviction, whose thought and reason are directed to Me, who is (thus) devoted to Me is dear to Me. [Sastry]

Always contented, self-centred, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved. [Purohit]

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२।१५॥

yasmān nodvijate loko lokān nodvijate ca yaḥ  
harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ 12.15

The one by whom the world is not afflicted and who is not afflicted by the world, who is free from joy, envy, fear and sorrow, that one is dear to Me. [Sastry]

One who does not harm the world, and whom the world cannot harm, who is not carried away by any impulse of joy, anger or fear, such an one is My beloved. [Purohit]

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१२।१६॥

anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ

sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ 12.16

The one who is free from wants, who is pure, clever, unconcerned, untroubled, renouncing all undertakings, that one who is (thus) devoted to Me is dear to Me. [Sastry]

The one who expects nothing, who is pure, watchful, indifferent, unruffled, and who renounces all initiative, such an one is My beloved. [Purohit]

**2005** Bhagavad Gītā 18:55-57

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८।५५॥

bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ

tato mām tattvato jñātvā viśate tadanantaram 18.55

By Devotion one knows Me in truth, what and who I am;  
then, knowing Me in truth, forthwith enters into Me. [Sastry]

By such devotion, one sees Me, who I am and what I am; and thus realising the Truth, enters My Kingdom. [Purohit]

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्रपाश्रयः।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥१८।५६॥

sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ

matprasādād avāpnoti śāśvataṁ padam avyayam 18.56

Doing continually all actions whatsoever, taking refuge in Me,  
- by My Grace one reaches the eternal undecaying Abode. [Sastry]

Relying on Me in all one's action and doing them for My sake, one attains, by My Grace, Eternal and Unchangeable Life. [Purohit]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥१८।५७॥

cetasā sarvakarmāṇi mayi samnyasya matparaḥ

buddhiyogam upāśritya maccittaḥ satataṁ bhava 18.57

Mentally resigning all deeds to Me, regarding Me as the Supreme,  
resorting to mental concentration, do thou ever fix thy heart in Me. [Sastry]

Surrender then thy actions unto Me, live in Me, concentrate thine intellect on Me, and think always of Me. [Purohit]

**2006** Īśā Upaniṣad 6-8

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

yastu sarvaṅnī bhūtāny aṅtmany evānuṅpaśyati  
sarvaṅbhūtesu caṅtmānam tato na vijugupsate 6

One who sees all beings in the Self itself , and the Self in all beings, feels no hatred by virtue of that (realisation). [Gambhīrānanda]

Of a certainty the one who can see all creatures in oneself, oneself in all creatures, knows no sorrow. [Yeats]

When one sees all beings within one's very self, and one's self in all beings, It will not seek to hide from him. [Olivelle]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

yasmiṅn sarvaṅnī bhūtāny aṅtmaivābhūd vijānataḥ  
tatra ko mohaḥ kah śoka ekaṅtvamaṅnuṅpaśyataḥ 7

When to that one of realisation, all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or - In the Self, of the one of realisation, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?) [Gambhīrānanda]

How can a wise one, knowing the unity of life, seeing all creatures in oneself, be deluded or sorrowful? [Yeats]

When in the self of a discerning one, that very self has become all beings, What bewilderment, what sorrow can there be, regarding that self of him who sees this oneness. [Olivelle]

स पर्यगाच्छुक्रमकुायमंत्रणमस्त्राविरं शुद्धमपापविद्धम् ।

कुविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्

व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

sa paryaḡgāc chuḡkram aḡkaḡyam aḡvraḡnḡam aḡsnāviḡram ḡ  
śuḡddham apaḡpavidham

kaḡvir maḡniḡsḡī paḡriḡbhūhḡ svaḡyaḡmbhūr  
yaḡthātathyaḡto'rthaḡn vyaḡdadhāc chāśvaḡtibhyaḡhḡ  
samaḡbhyahḡ 8

That is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; which has duly allotted the (respective) duties to the eternal years (i.e. to the eternal creators called by that name). [Gambhīrānanda]

The Self is everywhere, without a body, without a shape, whole, pure, wise, all knowing, far shining, self-depending, all transcending; in the eternal procession assigning to every period its proper duty. [Yeats]

**2007** Muṇḡaka Upaniṡad 3.1.6 - 7

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्युषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्  
॥३।१।६॥

satyameva jayate na nr̥tam satyena panthā vitato  
devayānah  
yena "kramanty r̥s̥ayo hyāptakāmā yatra tat  
satyasya paramaṁ nidhanam 3.1.6

Truth alone wins, and not untruth. By truth is laid the path called Devayāna, by which the desireless seers ascend to where exists the supreme treasure attainable through truth. [Gambhīrānanda]

Falsehood turns from the way; truth goes all the way; the end of the way is truth; the way is paved with truth. The sage travels there without desire. [Yeats]

The true prevails, not the untrue; by the true the path is laid out, the way of the gods (devayānah), on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One. [Muller]

बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।  
दुरात्सुदुरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम्  
॥३।१।७॥

br̥hac ca tad divyam acintyarupam̄ sukṣmāc ca tat  
sukṣmataṁ ram̄ vibhāti  
durāt sudure tadihantike ca paśyatsvihaiva nihitam̄  
guhāyām 3.1.7

It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is further away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart. [Gambhīrānanda]

Truth lies beyond imagination, beyond paradise; great, smaller than the smallest; near, further than the furthest; hiding from the traveller in the cavern. [Yeats]

That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here, it is hidden in the cave (of the heart) among those who see it even here. [Muller]

## 2008 Kāṭha Upaniṣad 1.2.18 - 20

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न ब्रह्म कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते ह्यन्यमाने शरीरे  
॥१।२।१८॥

na jaṅyate mriyate vā vipaścinnāyamṅ kutaṅścin na baṅbhūvaṅ  
kaścit

ajoṅ nityahṅ śaṅśvatoṅ'yamṅ purāṅo na haṅnyate  
haṅnyamaṅne śarīre 1.2.18

The intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying, and ancient. It is not injured even when the body is killed. [Gambhīrānanda]

The wise one— is not born, does not die;

has not come from anywhere;

has not become anyone:

is unborn and eternal, primeval and everlasting.

And is not killed, when the body is killed. [Olivelle]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१।२।१९॥

hantaṅ cen maṅnyateṅ hantumṅ hataṅś cen maṅnyateṅ hatam  
ubhaṅu tau na viṅjāniṅto naṅyamṅ haṅnti naṅ hanyaṅte  
1.2.19

If the killer thinks (of It) in terms of killing and if the killed thinks (of It) as killed, both of them do not know. It does not kill, nor is it killed. [Gambhīrānanda]

One who thinks that one kills, the one who thinks that one is killed, is ignorant. One does not kill nor is one killed. [Yeats]

If the killer thinks that oneself kills; If the killed thinks that oneself is killed;

Both of them fail to understand. One neither kills, nor is one killed. [Olivelle]

If the killer thinks that that one kills, if the killed thinks that oneself is killed, they do not understand; for this one does not kill, nor is that one killed. [Muller]

अणोरणीयान्महतो महीयान्मात्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥१।२।२०॥

aṅnor aṅiṅyān mahato mahiṅyān aṅtmā'sya jaṅntor  
nihitoṅ guhāyām  
tam aṅkratuhṅ paśyati vītaśokoṅ dhaṅtupraṅsādaṅn  
mahiṅmānaṅm ātmanahṅ 1.2.20

The Self that is subtler than the subtle and greater than the great, is lodged in the heart of (every) creature. A desireless man sees that glory of the Self through the serenity of the organs, and (thereby he becomes) free from sorrow. [Gambhīrānanda]

The Self is lesser than the least, greater than the greatest. that One lives in all hearts. When senses are at rest, free from desire, man finds that One and mounts beyond sorrow. [Yeats]

The Self, smaller than small, greater than great, is hidden in the heart of that creature. One who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator. [Muller]

## 2009 Bhagavad Gītā 13: 22 - 24

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥१३।२२॥

upadraṣṭā'numantā ca bhartā bhoktā maheśvaraḥ  
paramātmēti cāpy ukto dehes'min puruṣaḥ paraḥ 13.22

Spectator and Permitter, Supporter, Enjoyer, the Great Lord, and also spoken of as the Supreme Self, (is) the Purusha Supreme in this body. [Sastry]

Thus in this body dwells the Supreme God; who sees and permits, upholds and enjoys, the Highest God and the Highest Self. [Purohit]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥१३।२३॥

ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha  
sarvathā vartamāno'pi na sa bhūyo'bhijāyate 13.23

One who thus knows Purusha and Prakriti together with Qualities, whatever the conduct, that one is not born again. [Sastry]

One who understands God and Nature along with her qualities, whatever be that one's condition in life, comes not again to earth. [Purohit]

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥१३।२४॥

dhyānenātmani paśyanti kecid ātmānam ātmanā  
anye sāṅkhyena yogena karmayogena cāpare 13.24

By meditation some behold the Self in the self by the self, others by Sankhya Yoga, and others by Karma-Yoga. [Sastry]

Some realise the Supreme by meditating, by Its aid, on the Self within, others by pure reason, others by right action. [Purohit]

## 2010 Brhadāranyaka Upaniṣad 2.5.19

रूपं रूपं प्रतिरूपो बभूव , तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते ,

युक्ता ह्यस्य हरयः शता दश ।

इत्ययं वै ह्युरयोऽयं वै दश च सहस्राणि ,

बहूनि चानन्तानि च ;

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् अयमात्मा ब्रह्म सर्वानुभू ,  
इत्यनुशासनम् ॥

ruṣṭpamṣṭ ruṣṭpaṣṭmṣṭ pratiṣṭrūpo babhūvaṣṭ, tadaṣṭsya  
ruṣṭpamṣṭ praṣṭtiṣṭcaksṣanṣṭāya,  
indroṣṭ maṣṭyābhiṣṭhṣṭ puruṣṭrūpaṣṭ iyate,  
yuṣṭktā hyaṣṭsyaṣṭ haraṣṭyahṣṭ śaṣṭtā daśaṣṭ,  
ityayamṣṭ vai haṣṭrayo'yamṣṭ vai daṣṭśa ca sahaṣṭsrānṣṭi,  
bahuṣṭni cānantaṣṭni ca;  
taṣṭd etad braṣṭhmāpūrvaṣṭm anaparaṣṭm anantaraṣṭm abāhyaṣṭm,  
ayaṣṭm ātmā braṣṭhma saṣṭrvānubhūr,  
iṣṭty anuśaṣṭsanam.

(Brahman) transformed Himself in accordance with each form; that form was for the sake of making Brahman known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Brahman are yoked ten organs, nay hundreds of them. Brahman is the organs; Brahman is ten, and thousands - many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [Mādhavānanda]

He wanted every form, for He wanted to show Himself; as a magician He appears in many forms, He masters hundreds and thousands of powers. He is those powers; those millions of powers, those innumerable powers. He is Spirit; without antecedent, without precedent, without inside, without outside; omnipresent, omniscient. Self is Spirit. That is revelation. [Yeats]

Of every form of every being, the likeness he has assumed; every form seeks to reveal him.

His steeds are yoked, all ten hundred; Indra by his wizardry travels in many forms.

He alone is the steeds; he is the ten thousand, the many, the innumerable. This *brahman* is without a before and an after, without an inner and an outer. *Brahman* is this self (*ātman*) here which perceives everything. That is the teaching. [Olivelle]

## 2011 Maṇḍukya Karika 3.36-38

अजमनिद्रमस्वप्ननामकरूपकम् ।  
सकृद्विभातं सर्वज्ञं नोपचारः कथञ्चन ॥३।३६॥

ajam anidram asvapnam anāmakam arūpakam  
sakṛd vibhātaṁ sarvajñaṁ nopacāraḥ kathaṅ cana 3.36

Brahman is birthless, sleepless, dreamless, nameless, formless, ever effulgent, everything, and a knower. (With regard to It) there is not the least possibility of ceremony. [Gambhīrānanda]

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।  
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥३।३७॥

sarvabhilāpavigataḥ sarvacintāsamutthitaḥ  
supraśāntaḥ sakṛjjyotiḥ samādhir acalo'bhayaḥ 3.37

The Self is free of all sense-organs, and is above all internal organs. It is supremely tranquil, eternal effulgence, divine absorption, immutable and fearless.[Gambhīrānanda]

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।  
अात्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥३।३८॥

graho na tatra notsargaś cintā yatra na vidyate  
ātmasamsthaṁ tadā jñānam ajāti samatāṁ gatam 3.38

There can be no acceptance or rejection where all thought stops. Then knowledge becomes established in the Self, and is unborn and poised in equality. [Notes from week]

## 2012 Taittirīya Upaniṣad 2.1.1

सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वं कामान्सह । ब्रह्मणा विपश्चितेति ॥२।१।१॥

saṭyam jānam anantam brahma  
yo veda nihitam guhayāṃ paramē vyoṃman  
so'shṇute sarvam kāmaṃ saha, brahmaṇā  
vipaściteti 2.1.1

Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, which is lodged in the supreme space in the heart, enjoys, in identification with the all-knowing Brahman, all desirable things simultaneously. [Gambhīrānanda]

One who knows Spirit as that boundless wise reality, hidden in the heart's cavern, gets all that one wants. [Yeats]

Truth and knowledge, the infinite and *brahman*—

One who knows them as hidden in the deepest cavity, hidden in the highest heaven;

Attains all his desires, together with the wise *brahman*. [Olivelle]

Who knows Brahman, which is (i.e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, that one enjoys all blessings, at one with the omniscient Brahman. [Muller]

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।

विरजः पुर अकाशादज्ज अात्मा महान्ध्रुवः ॥४।४।२०॥

eḥkadhaiḥvān udraḥsḥtḥaḥvyam etaḥd apraḥmayaḥmḥ

dhruvam

viḥrajahḥ paḥra ākāśaḥd ajaḥ ātmaḥ mahaḥn dhruvahḥ

4.4.20

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. [Mādhavānanda]

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनगं हि तदिति ॥२१॥

taḥm eva dhiḥro vijñāya prajñāmḥ kurvīta brāhmanḥahḥ

naḥnudhyaḥyād bahūñchaḥbdān vācoḥ viglaḥpanamḥ hi tad

iti 21

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

## 2014 Bhagavad Gītā 17: 14 – 17

देवद्विजगुरुप्राज्ञ पूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१७।१४॥

devadvijaguruprājña pūjanaṃ śaucamārjavam

brahmacaryam ahimsā ca śārīraṃ tapa ucyate 17.14

Worshipping the Gods, the twice-born, teachers and the wise - purity, straightforwardness, continence, and abstinence from injury are termed the bodily austerity. [Sastry]

Worship of God and the Master; respect for the preacher and the philosopher; purity, rectitude, continence and harmlessness – all this is physical austerity. [Purohit]

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७।१५॥

anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat

svādhyāyābhyasanaṃ caiva vāṅmayam tapa ucyate 17.15

The speech which causes no excitement and is true, as also pleasant and beneficial, and also the practice of sacred recitation, are said to form the austerity of speech. [Sastry]

Speech that hurts no one, that is true, is pleasant to listen to and beneficial, and the constant study of the scriptures – this is austerity in speech. [Purohit]

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥१७।१६॥

manahprasādaḥ saumyatvaṃ maunam ātmavinigrahaḥ  
bhāvasaṃsuddhir ity etat tapo mānasam ucyate 17.16

Serenity of mind, good-heartedness, silence, self-control,  
purity of nature, - this is called the mental austerity. [Sastry]

Serenity, kindness, silence, self-control and purity – this is austerity of mind. [Purohit]

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः।

अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७।१७॥

śraddhayā parayā taptam tapas tat trividham naraiḥ  
aphalākāṅkṣibhir yuktaiḥ sāttvikam paricakṣate 17.17

This threefold austerity, practised by the devout with utmost faith,  
desiring no fruit, they call Sattvic. [Sastry]

These threefold austerities performed with faith, and without thought of reward, may truly be  
accounted Pure. [Purohit]

**2015** Mandukya Upaniṣad 1, 2 and 6

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति  
सर्वमोङ्कार एव । यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव  
॥१॥

om ity etad aksaram idam sarvam tasyopavyākhyānam  
bhūtam bhavad bhavisyad iti sarvam on'kāra eva  
yac cānyat trikālātītam tad apy on'kāra eva 1

This letter that is *Om* is all this. Of this a clear exposition (is started with): All that is past, present, or future is verily *Om*. And whatever is beyond the three periods of time is also verily *Om*.

[Gambhīrānanda]

OM – this whole world is that syllable! Here is a further explanation of it. The past, the present, and the future – all that is simply OM; and whatever else that is beyond the three times, that also is simply OM. [Olivelle]

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

sarvam hyetad brahmāyam ātmā brahma so'yam ātmā catuspāt 2

All this is surely Brahman. The Self is Brahman. The Self, such as It is, is possessed of four quarters. [Gambhīrānanda]

For this Brahman is the Whole. *Brahman* is this self (*ātman*); that (*Brahman*) is this self (*ātman*) consisting of four quarters. [Olivelle]

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य  
प्रभवाप्ययौ हि भूतानाम् ॥६॥

esā sarveśvara esā sarvajña esā'ntar yāmy esā yonih  
sarvasya prabhavāpy ayau hi bhūtānām 6

This one is the Lord of all; this one is Omniscient; this one is the inner Director of all; this one is the Source of all; this one is verily the place of the origin and dissolution of all beings.

[Gambhīrānanda]

Brahman is the Lord of all; is the knower of all; is the inner controller; Brahman is the womb of all – for that is the origin and dissolution of beings. [Olivelle]

**2016** Bṛhadāraṇyaka Upaniṣad 1.4.10

ब्रह्म वा इदमुग्र असीत् , तदात्मानमेवावेद् , अहं ब्रह्मास्मीति ।

तस्मात्तत्सर्वमभवत् ; तद्यो यो देवानां प्रत्यबुध्यत स एव  
तदभवत् , तथर्षीणां , तथा मनुष्याणां ; तद्वैतत्पश्यन्नृषिर्वाग्देवः  
प्रतिपेदेऽहं मनुरभवँ सूर्यश्चेति ।

तदिदमुप्येतर्हि य एव वेदाहं ब्रह्मास्मीति ,  
स इदँ सर्वं भवति ,

तस्य ह न देवाश्च नाभूत्या ईशत अात्मा ह्येषँ स भवत्यथ  
योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति , न स  
वेद॥१।४।१०॥

brah̄ma va` idam agra āsīt, ta`d ātma`nam e`vāved, aham`  
brahmāsmi`ti.

ta`smāt tat sa`rvam abhavat;

tadyo` yo devā`nā` pratyabudhyata sa` eva tad a`bhavat,  
tathar̄r̄ā` ta`thā manu`yā`ā`;

ta`d dhaitat paśyann`ir vārma`deva` pra`tipede'ha`  
ma`nur abhavam` sū`ryaś ce`ti.

ta`d idam a`py eta`rhi ya` eva` ve`dāha` brahmāsmi`ti,  
sa` idam` sa`rva` bhavati,

ta`sya ha na` devā`śca nā`bhūtyā īsata,

ātmā` hye`ām` sa bha`vat ya`tha` yo'nyā`` deva`tām  
upā`ste`,

'nyo' sā`va`nyo'ha`m asmī`ti,

na sa` veda. 1.4.10

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with others. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent one's becoming this, for Brahman has become their Self. Now, if one worships another deity, thinking: "That is one and I am another," he does not know. [Nikhilananda]



## 2017 Katha Upaniṣad 2.2.12-15

एको वशी सर्वभूतान्तरात्मा एकं रूपं ब्रह्मधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्  
॥२।२।१२॥

eko vaśī sarvabhu<sup>ˆ</sup>tāntarātmā eka<sup>ˆ</sup>m rūpam<sup>ˆ</sup> ba<sup>ˆ</sup>huhā  
yah<sup>ˆ</sup> karoti

tam a<sup>ˆ</sup>tmastham<sup>ˆ</sup> ye'nupaśyanti dhīrās te<sup>ˆ</sup>s<sup>ˆ</sup>ām<sup>ˆ</sup> su<sup>ˆ</sup>kham<sup>ˆ</sup>  
śāśvata<sup>ˆ</sup>m<sup>ˆ</sup> netare<sup>ˆ</sup>s<sup>ˆ</sup>ām<sup>ˆ</sup> 2.2.12

Eternal peace is for those - and not for others - who are discriminating and who realise in their hearts that One who - being one, the controller, and the inner Self of all - makes a single form multifarious. [Gambhīrānanda]

It is one, the controller, the inner Self of all; It makes a single form multifarious. Eternal happiness is for those - and not for others - who are wise and who realise It in their hearts. [Notes from week]

That is One, Governor, Self of all, Creator of many out of one. One that dare discover Him within, rejoices; what other dare rejoice? [Yeats]

There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive that within their Self, to them belongs eternal happiness, not to others. [Muller]

नित्योऽनित्यानां चेतनश्चेतनानाम् एको ब्रह्मनां यो विदधाति कामान्  
।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्  
॥२।२।१३॥

ni<sup>ˆ</sup>tyo'ni<sup>ˆ</sup>tyānām<sup>ˆ</sup> ce<sup>ˆ</sup>tanaś<sup>ˆ</sup> cetanānām e<sup>ˆ</sup>ko ba<sup>ˆ</sup>hūnām<sup>ˆ</sup> yo  
vi<sup>ˆ</sup>dadha<sup>ˆ</sup>ti kāmān

tam a<sup>ˆ</sup>tmastham<sup>ˆ</sup> ye'nupaśyanti dhīrās te<sup>ˆ</sup>s<sup>ˆ</sup>ām<sup>ˆ</sup> śāntih<sup>ˆ</sup>  
śāśvati<sup>ˆ</sup> netares<sup>ˆ</sup>ām<sup>ˆ</sup> 2.2.13

Eternal peace is for those - and not for others— who are discriminating and who realise in their hearts the One who - being the eternal among the ephemeral, the consciousness among the conscious - alone dispenses the desired objects to many. [Gambhīrānanda]

It is eternal among the ephemeral, the consciousness among the conscious; It alone dispenses the desired objects of many. Eternal peace is for those - and not for others - who are discriminating and realise It in their hearts. [Notes from week]

That One is imperishable among things that perish. Life of all life, That, though one, satisfies everyone 's desire. Who that dare discover that One within, knows peace; what other dare know peace? [Yeats]

There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive that One within their Self, to them belongs eternal peace, not to others. [Muller]

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥२।२।१४॥

tad eṭad iṭti manyante'niṭrdeśyaṭmṭ paraṭmamṭ suṭkham

kathamṭ nu tad viṭjāniṭyāmṭ kiṭm u bhāti viṭbhātiṭ vā

2.2.14

How shall I know that supreme, unspeakable Bliss which they realise directly as “This”? Is It self-  
effulgent—does It shine distinctly, or does It not? [Gambhīrānanda]

How could I know that supreme, unspeakable Bliss, which they realize directly as 'This'? Is It self-  
effulgent - does It shine distinctly, or does It not? [Notes from week]

Where shall I find that joy beyond all words? Does It reflect another's light or shine of Itself? [Yeats]

They perceive that highest indescribable pleasure, saying, This is that. How then can I understand  
it? Has it its own light, or does it reflect light? [Muller]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति  
कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति  
॥२।२।१५॥

na tatra su-ryo bhāti na candra-tārakam ne-mā vidyuto  
bhānti ku-to'ya-m agniḥ

tam e-va bhāntam a-nubhāti sarvam ta-sya bha-sā sa-rvam  
ida-m vibhāti 2.2.15

There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? That One shining, all these shine; through Its lustre all these are variously illumined. [Gambhīrānanda]

There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? It shining, all these shine; through Its lustre all these are variously illumined. [Notes from week]

Neither sun, moon, stars, fire nor lightning lights Brahman. When It shines, everything begins to shine. Everything in the world reflects Its light. [Yeats]

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When it shines, everything shines after it; by its light all this is lighted. [Muller]

## 2018 Īśa Upaniṣad 1 - 5

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृध्ः कस्यस्विद्धनम् ॥१॥

Om. i-śā vāsyam idam sarvam yat kiñca jagatyām  
jagat  
tena tyaktena bhujītha mā gr̥dhaḥ kasya svid  
dhanam 1

Om. All this-whatsoever moves on the earth should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth. (Or - Do not covet, for whose is wealth?) [Gambhīrānanda]

Whatever lives is full of the Lord. Claim nothing; enjoy, do not covet the Lord's property. [Yeats]

कुर्वन्नेवेह कर्माणि जिजीविषेच्छ्रुतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

kuṛvann eṣveha karmaṇi jijīviṣec chaṭam samāḥ  
eṣvam tvayi nānyathe'to'sti na karma lipyate nare 2

By doing karma, indeed, should one wish to live here for a hundred years. For one such as you (who wants to live thus) there is no other way than this, whereby karma/deeds may not cling to you. [Gambhīrānanda]

Then hope for a hundred years of life doing your duty. No other way can prevent deeds from clinging, proud as you are of your human life. [Yeats]

असुर्या नाम ते लोका अन्धेन तमसावृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

aṣuṛyā nāma te lokā andhena tamaśāvr̥tāḥ  
tāmste pretyābhigaḥcchanti ye ke ca'tmahano janāḥ 3

Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body. 3 [Gambhīrānanda]

They that deny the Self, return after death to a godless birth, blind, enveloped in darkness. [Yeats]

अनेजदेकं मनसो जवीयो नैनद्देवा अांप्रुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥४॥

anejaḥ dekaḥ mḥ manaḥ soḥ javiyoḥ nainaḥ ddeḥ vā  
āpnuḥ vaḥ npūrvaḥ marsḥ at  
taddhāvaḥ to'nyānatyeḥ tiḥ tisḥ tḥ haḥ ttasmiḥ nnaḥ po  
maḥ taḥ riśvaḥ dadhāti 4

It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Mātariśvā allots (or supports) all activities. 4 [Gambhīrānanda]

The Self is one. Unmoving, it moves faster than the mind. The senses lag, but Self runs ahead. Unmoving, it outruns pursuit. Out of Self comes the breath that is the life of all things. [Yeats]

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः ॥५॥

tadejatiḥ tannaijaḥ tiḥ tadduḥ re tadvaḥ ntiḥ ke  
tadaḥ ntaraḥ syaḥ sarvaḥ syaḥ tad uḥ sarvaḥ syāsyā bāhyaḥ tahḥ  
5

That moves, That does not move; That is far off, That is very near; That is inside all, and That is also outside all this. 5 [Gambhīrānanda]

Unmoving, it moves; is far away, yet near; within all, outside all. [Yeats]

## 2019 Aitareya Upaniṣad 3.1.3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च  
महाभूतानि पृथिवी वायुराकाश अपो ज्योतींषीत्येतानीमानि  
च क्षुद्रमिश्राणीव बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा  
हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं  
सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने□ प्रतिष्ठितं प्रज्ञाने□त्रो लोकः प्रज्ञा  
प्रतिष्ठा प्रज्ञा□नं ब्रह्म ॥३।१।३॥

eṣa brahmaiṣa indra eṣa prajāpatir ete sarve devā imāni ca pañca  
mahābhūtāni pṛthivī vāyur ākāśa āpo jyotīṃṣīty etānimāni ca kṣudram isrāṇīva  
bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca svedajāni codbhijjāni cāśvā gāvaḥ  
puruṣā hastino yat kiñcedaṃ prāṇi jaṅgamaṃ ca patatri ca yac ca sthāvaram,  
sarvaṃ tat prajñānetraṃ prajñāne□ pratiṣṭhitam prajñāne□tro lokaḥ prajñā  
pratiṣṭhā  
prajñā□nam brahma. 3.1.3

This one is (the inferior) Brahman; this is Indra, this is Prajāpati, this is all these gods; and this is these five elements, viz earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs - to wit, those that are born of eggs, of wombs, of moisture, of the earth, viz horses, cattle, humans, elephants, and all the creatures that there are which move or fly and those which do not move.

All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye, and Consciousness is its end. Consciousness is Brahman. [Gambhīrānanda]

He is Spirit, Creator, God; all gods; earth, air, water, wind, fire, constituents of life, all greater and lesser combinations; seminal, egg-born, womb-born, sweat- born, soil-born; horses, cows, humans, elephants, birds; everything that breathes, movable, immovable: all founded upon, all moved by the one Intelligence. Intelligence is Spirit. [Yeats]

It is *brahman*; it is Indra; it is Prajāpati; it is all the gods. It is these five immense beings—earth, wind, space, the waters, and the lights; it is these beings, as well as those that are some sort of mixture of trivial beings, living beings of various sorts—those born from eggs, from wombs, from sweat, and from sprouts. It is horses, cattle, humans, and elephants. It is everything that has life—those that move, those that fly, and those that are stationary.

Knowledge is the eye of all that, and on knowledge it is founded. Knowledge is the eye of the world, and knowledge, the foundation. *Brahman* is knowing. [Olivelle]



## 2020 Kaṭha Upaniṣad 1.2.20-22

अणोरणीयान्महूतो महीयान्नात्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः  
॥१२।२०॥

aṅor aṅiṅyān mahaṅto mahiṅyān aṅtmā'sya  
jaṅntornihitoṅ guhāyām  
tam aṅkratuhṅ paśyati vītaśoṅko dhaṅtupraṅsādaṅn  
mahiṅmānaṅm ātmanahṅ 1.2.20

The Self that is subtler than the subtle and greater than the great, is lodged in the heart of (every) creature. A desireless one sees that glory of the Self through the serenity of the organs, and (thereby becomes) free from sorrow. 20 [Gambhīrānanda]

The Self is lesser than the least, greater than the greatest. It lives in all hearts. When senses are at rest, free from desire, one finds That and mounts beyond sorrow. [Yeats]

The Self, smaller than small, greater than great, is hidden in the heart of that creature. One who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator. [Muller]

असीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥१२।२१॥

āsiṅno dūramṅ vrajati śaṅyānoṅ yātiṅ sarvaṅtahṅ  
kaṅstamṅ maṅdāmaṅdaṅmṅ deṅvaṅmṅ maṅdanyoṅ jñātuṅm  
arhaṅti 1.2.21

While sitting, It travels far away; while sleeping, It goes everywhere. Who but I can know that Deity who is both joyful and joyless? [Gambhīrānanda]

Though sitting, It travels ; though sleeping is every- where. Who but I Death can understand that God is beyond joy and sorrow. [Yeats]

Though sitting still, that God walks far; though lying down, goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?' [Muller]

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥१।२।२२॥

aśariṁ ram śarīreṣv anavasthesvavasthitam  
mahāntam vibhum ātmanam matvā dhīro na  
śocati 1.2.22

Having meditated on the Self, as bodiless in the midst of bodies, as permanent in the midst of the impermanent, and as great and pervasive, the wise one does not grieve. 22 [Gambhīrānanda]

Who knows the Self, bodiless among the embodied, unchanging among the changing, prevalent everywhere, goes beyond sorrow. [Yeats]

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve. [Muller]

## 2021 Muṇḍaka Upaniṣad 2.2.1-2

आविः सन्निहतं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् ।

एजत्प्राणनिमिषञ्च युदेतज्जा नथ सदसद्वरे ण्यं परं  
विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥२।२।१॥

āviḥ sam`nihatam guhācaram nāma mahat padam  
atraitat samarpitam  
ejat pra`nanan nimisac ca yad etaj ja`natha  
sadasad vare`nyam param vijñāna`dyad  
varis`t`ham praja`nām. 2.2.1

(It is) self-effulgent, well-seated, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these - that move, breathe and wink or do not wink. Know this One that comprises the gross and the subtle, to be beyond the ordinary knowledge of creatures, and (It is) the eligible and the highest of all. 1 [Gambhīrānanda]

'Shining, yet hidden, Spirit lives in the cavern. Everything that sways, breathes, opens, closes, lives in Spirit: beyond learning, beyond everything, better than anything; living, unliving. [Yeats]

यदर्चिमद्यदणुभ्यो ऽणु च य ऽल्लोका निहिता लोकिनश्च ।  
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वैद्व्यं  
सोम्यं विद्धि ॥२।२।२॥

yad arcimadyad aṇubhyo`ṇu ca yasmiṃllokā  
nihatā lokinaśca  
tad etad aksaram brahma sa pra`nas tad u  
vān`manah  
tad etat satyam tad amr`tam tad veddha`vyam  
somyaṃ viddhi 2.2.2

That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well

as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true, It is immortal. It is to be penetrated. O good-looking one, shoot at it. [Gambhīrānanda]

It is the undying blazing Spirit, that seed of all seeds, wherein lay hidden the world and all its creatures. It is life, speech, mind, reality, immortality. It is there to be struck. Strike it, my son! [Yeats]

## 2022 Brhadāranyaka Upaniṣad 5.1.1 (Perfect Prayer)

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥५।५।१॥

Om. pu<sup>ˆ</sup>rn<sup>ˆ</sup>am ada<sup>ˆ</sup>h<sup>ˆ</sup> pu<sup>ˆ</sup>rn<sup>ˆ</sup>am ida<sup>ˆ</sup>m<sup>ˆ</sup> pūrn<sup>ˆ</sup>a<sup>ˆ</sup>t  
pūrn<sup>ˆ</sup>a<sup>ˆ</sup>m uda<sup>ˆ</sup>cyate  
pūrn<sup>ˆ</sup>a<sup>ˆ</sup>sya pūrn<sup>ˆ</sup>a<sup>ˆ</sup>m ād<sup>ˆ</sup>a<sup>ˆ</sup>ya pūrn<sup>ˆ</sup>a<sup>ˆ</sup>m evāvaśi<sup>ˆ</sup>s<sup>ˆ</sup>yate  
5.5.1

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [Mādhavānanda]

Kat<sup>ˆ</sup>ha Upani<sup>ˆ</sup>s<sup>ˆ</sup>ad 2.1.10-11

यदेवेह तदमु<sup>ˆ</sup> यदमु<sup>ˆ</sup> तद<sup>ˆ</sup>ह ।

मृ<sup>ˆ</sup>ोः स मृ<sup>ˆ</sup>ुंमा<sup>ˆ</sup>ो<sup>ˆ</sup>त य इह नानेव प<sup>ˆ</sup>त  
॥२।१।१०॥

yade<sup>ˆ</sup>veha tad amutra ya<sup>ˆ</sup>d amu<sup>ˆ</sup>tra ta<sup>ˆ</sup>d anvi<sup>ˆ</sup>ha  
mr<sup>ˆ</sup>tyoh<sup>ˆ</sup> sa<sup>ˆ</sup> mr<sup>ˆ</sup>tyu<sup>ˆ</sup>m āpno<sup>ˆ</sup>ti<sup>ˆ</sup> ya<sup>ˆ</sup> iha nāne<sup>ˆ</sup>va paśyati  
2.1.10

What indeed is here, is there; what is there, is here likewise. Whoever sees as though there is difference here, goes from death to death. [Gambhīrānanda]

That which is here, is hereafter ; hereafter is here. One who thinks otherwise wanders from death to death. [Yeats]

What is here (visible in the world), the same is there (invisible in Brahman); and what is there, the same is here. One who sees any difference here (between Brahman and the world), goes from death to death. [Muller]

मनसैवेदमा॒प॒त्वं नेह॑ नाना॑ऽप॒त्तं क॒ञ्चन॑ ।

म॒त्तोः॑ स॒ मृ॒त्तुं ग॒त्त॒ य इह॑ नाने॒व प॒त्त॒

॥२।१।११॥

manaṣaivedamaṣṭvaṁ neha nānaṣṭtvaṁ kiñcana,  
mattōḥ samṛttuṁ gattat ya iha nāneva paśyati.  
2.1.11

This is to be attained by the mind indeed. There is no diversity here whatsoever. Whoever sees as though there is difference here goes from death to death. [Notes from week]

This is to be attained through the mind indeed. There is no diversity here whatsoever. Whoever sees as though there is difference here, goes from death to death. [Gambhīrānanda]

Tell the mind that there is but One; whoever divides the One, wanders from death to death. [Yeats]

Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. One goes from death to death who sees any difference here. [Muller]

## 2023 Muṇḍaka Upaniṣad 2.1.2 – 3

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥२।१।२॥

diṅvyo hyaṅmūrtah puruṅsah sa bāhyaṅbhyantaro  
hyaṅjah

apraṅno hyamanaṅh śubhro hyaṅksaraṅtparaṅtah  
paṅrah 2.1.2

Purusa is transcendental, since It is formless. And since It is coextensive with all that is external and internal and since It is birthless, therefore It is without vital force and without mind; It is pure and superior to the (other) superior immutable (Maya). [Booklet from week]

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥२।१।३॥

etasmaṅjjāyate praṅno maṅnaṅh sarveṅndriyāṅi ca  
khamṅ vāyurjyotirāpahṅ prṅthivī viśvaṅsya dhaṅrinṅī 2.1.3

From It originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything. [Booklet from week]

## 2024 Muṇḍaka Upaniṣad 2.2.7 – 8

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष  
व्योम्न्यात्मा प्रतिष्ठितः । मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने  
हृदयं सन्निधाय । तद्विज्ञानेन पुरिपश्यन्ति धीरा  
अानन्दरूपममृतं यद्विभाति ॥२।२।७॥

yah sa rvajñah sarva vidya syais a mahi mā bhuvi  
divye brahmapu re hyes a vyo mnyātmā prati s t hitah  
mano mayah prān āśa rīra netā pratis t hito'ne  
hr da ya m sannidhāya  
tadvijñānena pa ripa śyanti dhīrā āna ndarūpamamr ta m  
yadvibhāti. 2.2.7

That Self which is omniscient in general and all-knowing in detail and who has such glory in this world—that Self, which is of this kind—is seated in the space within the luminous city of Brahman.

It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). The discriminating ones realise, through their knowledge, the Self as existing in Its fullness on all sides—the Self that shines surpassingly as blissfulness and immortality. [Gambhīrānanda]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि  
तस्मिन्दृष्टे पुरावरे ॥२।२।८॥

bhiḍyate hrḍaḍyagranthiśchiḍyante sarvaḍsamḍśayāhḍ  
ksḍīyaḍnte cāśyaḍ karmānḍī taḍsmindrḍḍsḍtḍe paḍrāvaḍre  
2.2.8

When that Self, which is both high and low, is realised, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated. [Gambhīrānanda]

### Undated 1 Śvetāśvatara Upaniṣad 6.11-13

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च  
॥६।११॥

eko devahḍ sarvabhūtesḍu gūḍahḍ sarvavyāpī  
sarvabhūtāntarātmā  
karmādhyaḍksḍahḍ sarvabhūtādhivāśahḍ sāḍksḍī cetā kevalo  
nirgunḍś ca 6.11

He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities. [Muller]

The one God hidden in all beings, pervading the universe, the inner self of all beings, the overseer of the work, dwelling in all beings, the witness, the avenger, alone, devoid of qualities. [Olivelle]

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्  
॥६।१२॥

eko vaśī nisḍkriyānḍāmḍ bahūnām ekamḍ bījamḍ bahudhā yahḍ

karoti

tam ātmastham ye'nupaśyanti dhīrās tesāṃ sukham  
śāśvatam netaresāṃ 6.12

That is the one ruler of many who (seem to act, but really do) not act; It makes the one seed manifold. The wise who perceive It within their self, to them belongs eternal happiness, not to others. [Muller]

The one controller of the many who are inactive, who makes the single seed manifold—the wise who perceive That as abiding within themselves (*atman*), they alone, not others, enjoy eternal happiness. [Olivelle]

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्  
।  
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः  
॥६।१३॥

nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti  
kāmaṅ  
tat kāraṅam sām̐khyayogādhigamyam̐ jñātvā devam̐  
mucyate sarvapāśauḥ 6.13

It is the eternal among eternal, the thinker among thinkers, who, though one, fulfils the desires of many. One who has known that cause which is to be apprehended by Sankhya (philosophy) and Yoga (religious discipline), that one is freed from all fetters. [Muller]

The changeless, among the changing, the intelligent, among intelligent beings, the One, who dispenses desires among the many—when one knows that cause, which is to be comprehended through the application of Samkhya, as God, he is freed from all fetters. [Olivelle]

## Undated 2 Bhagavad Gītā 2.64-6

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२।६४॥

rāgadveṣaviyuktais tu viṣayān indriyaiścaraṇ  
ātmavaśyair vidheyātmā prasādam adhigacchati 2.64

One attains peace, who, self-controlled, approaches objects with the senses devoid of love and hatred and brought under one's own-control. [Sastry]

But the self-controlled soul, who moves amongst sense objects, free from either attachment or repulsion, wins eternal Peace. [Purohit]

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२।६५॥

prasāde sarvaduḥkhānāṃ hānir asyopajāyate  
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate 2.65

In peace there is an end of all one's miseries;  
for, the reason of the tranquil-minded soon becomes steady. [Sastry]

Having attained Peace, one becomes free from misery; for when the mind gains peace, right discrimination follows. [Purohit]

नास्ति बुद्धिरयुक्तस्य नचायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥२।६६॥

nāsti buddhir ayuktasya na cāyuktasya bhāvanā

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham 2.66

There is no wisdom to the unsteady, and no meditation to the unsteady, and to the unmeditative no peace ; to the peaceless, how can there be happiness? [Sastry]

Right discrimination is not for one who cannot concentrate. Without concentration, there cannot be meditation; one who cannot meditate must not expect peace; and without peace, how can anyone expect happiness? [Purohit]

**Undated 3 Bhagavad Gītā 4.10-11 & 20-21**

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४।१०॥

vītarāgabhayakrodhā manmayā mām upāśritāḥ

bahavo jñānatapasā pūtā madbhāvam āgatāḥ 4.10

Free from passion, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire (tapas) of wisdom, many have reached My being. [Sastry]

Many have merged their existence in Mine, being freed from desire, fear and anger, filled always with Me and purified by the illuminating flame of self-abnegation. [Purohit]

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४।११॥

ye yathā mām prapadyante tāms tathaiva bhajāmyaham

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ 4.11

Howsoever they approach Me, even so do I reward them ;  
My path do they follow in all things O son of Pritha. [Sastry]

Howsoever they try to worship Me, so do I welcome them. By whatever path they travel, it leads to Me at last. [Purohit]

त्यक्त्वाकर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥४।२०॥

tyaktvā karmaphalāsaṅgaṃ nityatr̥pto nirāśrayaḥ

karmaṇy abhipravṛttoऽpi naiva kiñcit karoti saḥ 4.20

Having abandoned attachment for the fruits of action, ever content, dependent on none, though engaged in actions, nothing at all does that one do. [Sastry]

Having surrendered all claim to the results of actions, always contented and independent, in reality that one does nothing, even though apparently acting. [Purohit]

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४।२१॥

nirāśīr yatacittātmā tyaktasarvaparigrahaḥ

śārīraṃ kevalaṃ karma kurvan nāpnoti kilbiṣam 4.21

Free from desire, with the mind and the self controlled, having relinquished all possessions doing mere bodily action, that one incurs no sin. [Sastry]

Expecting nothing, mind and personality controlled, without greed, doing bodily actions only; though one acts, yet does one remains untainted. [Purohit]

## Undated 4 Bhagavad Gītā 4.38-39 & 41-42

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४॥३८॥

na hi jñānena sadṛśaṃ pavitram iha vidyate

tat svayaṃ yogasaṁsiddhaḥ kālenātmani vindati 4.38

Verily, there exists here no purifier equal to wisdom.

One who is perfected by Yoga finds it in time in oneself by oneself. [Sastry]

There is nothing in the world so purifying as wisdom; and a perfect saint finds that at last in that one's own Self. [Purohit]

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४॥३९॥

śraddhāvāṁl labhate jñānaṁ tatparaḥ saṁyatendriyaḥ

jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati 4.39

One obtains wisdom who is full of faith, who is devoted to it, and who has subdued the senses.

Having obtained wisdom, that one ere long attains to the Supreme Peace. [Sastry]

Who is full of faith attains wisdom, and that one too who can control his senses. Having attained that wisdom, one shall ere long attain Supreme Peace. [Purohit]

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४॥४१॥

yogasaṁnyastakarmāṇaṁ jñānasañchinnasaṁśayam

ātmavantam na karmāṇi nibadhnanti dhanamjaya 4.41

Who has renounced actions by Yoga, whose doubts have been cloven asunder by wisdom, who is self-possessed, actions bind not, O Dhanamjaya. [Sastry]

But the one who has renounced action for meditation, who has cleft doubt in twain by the sword of wisdom, who remains always enthroned in the Self, is not bound by acts. [Purohit]

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मन ।

छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४।४२॥

tasmād ajñānasambhūtaṃ hṛtsthaṃ jñānāsinā'tmanaḥ  
chittvainaṃ saṁśayaṃ yogam ātiṣṭhottiṣṭha bhārata 4.42

Therefore with the sword of wisdom cleave asunder this doubt of the Self lying in the heart and born of ignorance, and resort to Yoga. Arise, O Bharata. [Sastry]

Therefore, cleaving asunder with the sword of wisdom the doubts of the heart, which thine own ignorance has engendered, follow the Path of Wisdom and arise! [Purohit]

## Undated 5 Bhagavad Gītā 6.29-32

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६।२९॥

sarvabhūtasthama ātmānaṃ sarvabhūtāni cātmani  
īkṣate yogayuktātmā sarvatra samadarśanaḥ 6.29

The Self abiding in all beings, and all beings (abiding) in the Self,  
sees one whose self has been made steadfast by Yoga, who everywhere sees the same. [Sastry]  
One who experiences the unity of life sees that Self in all beings, and all beings in that very Self,  
and looks on everything with an impartial eye; [Purohit]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६।३०॥

yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati  
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati 6.30

One who sees Me everywhere and sees everything in Me,  
to that one I vanish not, nor to Me does that one vanish. [Sastry]  
Who sees Me in everything and everything in Me, that one shall I never forsake, nor shall that one  
lose Me. [Purohit]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६।३१॥

sarvabhūtasthitaṃ yo māṃ bhajaty ekatvam āsthitaḥ  
sarvathā vartamāno'pi sa yogī mayi vartate 6.31

Whoso, intent on unity, worships Me who abide in all beings,  
that Yogin dwells in Me, whatever the mode of life. [Sastry]

The sage who realises the unity of life and who worships Me in all beings, lives in Me, whatever  
may be that one's lot. [Purohit]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६।३२॥

ātmaupamyena sarvatra samam paśyati yo'rjuna

sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ 6.32

Whoso, by comparison with oneself, sees the same everywhere, O Arjuna,  
be it pleasure or pain, that one is deemed the highest Yogin. [Sastry]

O Arjuna! That one is the perfect saint who, taught by the likeness within one's self, sees the same  
Self everywhere, whether the outer form be pleasurable or painful. [Purohit]

## Undated 6 Bhagavad Gītā 7: 1-5

श्रीभगवानुवाच -

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥७।१॥

śrībhagavānurvāca -

mayy āsaktamanāḥ pārtha yogaṁ yuñjan madāśrayaḥ  
asamśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛiṇu 7.1

With the mind intent on Me, O Partha, practising Yoga, and finding refuge in Me, how  
in full without doubt thou shalt know Me, that do thou hear. [Sastry]

Lord Shri Krishna said: Listen, O Arjuna! And I will tell thee how thou shalt know Me in my Full  
perfection, practising meditation with thy mind devoted to Me, and having Me for thy refuge.  
[Purohit]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥७।२॥

jñānaṁ te'haṁ savijñānam idaṁ vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo'nyat jñātavyam avaśiṣyate 7.2

I shall fully teach thee this knowledge combined with experience,  
which being known nothing more besides here remains to be known. [Sastry]

I will reveal this knowledge unto thee, and how it may be realised; which, once accomplished, there  
remains nothing else worth having in this life. [Purohit]

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७।३॥

manuṣyāṇām sahasreṣu kaścid yatati siddhaye  
yatatām api siddhānām kaścin māṃ vetti tattvataḥ 7.3

Among thousands of people, one perchance strives for perfection;  
even among those who strive and are perfect, only one perchance knows me in truth. [Sastry]

Among thousands, scarcely one strives for perfection, and even amongst those who gain occult powers, perchance but one knows me in truth. [Purohit]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७।४॥  
bhūmir āpo'nalo vāyuḥ khaṃ mano buddhir eva ca  
ahaṅkāra itīyaṃ me bhinnā prakṛtir aṣṭadhā 7.4

Earth, water, fire, air, ether, thought (Manas) and reason (Buddhi),  
egoism (Ahamkara) - thus is My Prakriti divided eightfold. [Sastry]

Earth, water, fire, air, ether, mind, intellect and personality; this is the eightfold division of My Manifested Nature. [Purohit]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७।५॥  
apareyam itas tv anyām prakṛtiṃ viddhi me parām  
jīvabhūtām mahābāho yayedam dhāryate jagat 7.5

This is the inferior (Prakriti); but as distinct from this know thou My superior Prakriti,  
the very life, O mighty-armed, by which this universe is upheld. [Sastry]

This is My inferior Nature; but distinct from this, O Valiant One!, know thou that my Superior Nature is the very Life which sustains the universe. [Purohit]

**Undated 7 Bhagavad Gītā 10: 8-11**

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥१०।८॥

ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate  
iti matvā bhajante mām budhā bhāvasamanvitāḥ 10.8

I am the source of all: from Me everything evolves;  
thus thinking the wise worship Me, endowed with contemplation. [Sastry]

I am the source of all; from Me everything flows. Therefore the wise worship Me with unchanging  
devotion. [Purohit]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१०।९॥

maccittā madgataprāṇā bodhayantaḥ parasparam  
kathayantaś ca mām nityaṃ tuṣyanti ca ramanti ca 10.9

With their thought on Me, with their life absorbed in Me,  
instructing each other, and ever speaking of Me, they are content and delighted. [Sastry]

With minds concentrated on Me, with lives absorbed in Me, and enlightening each other, they ever  
feel content and happy. [Purohit]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०।१०॥

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam  
dadāmi buddhiyogaṃ taṃ yena mām upayānti te 10.10

To these, ever devout, worshipping Me with love,  
I give that devotion of knowledge by which they come to Me. [Sastry]

To those who are always devout and who worship Me with love, I give the power of discrimination,  
which leads them to Me. [Purohit]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०।११॥

teṣāmevānukampārtham aham ajñānajaṃ tamaḥ  
nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā 10.11

Out of mere compassion for them, I, abiding in their self,  
destroy the darkness born of ignorance, by the luminous lamp of wisdom. [Sastry]

By My grace, I live in their hearts; and I dispel the darkness of ignorance by the shining  
light of wisdom. [Purohit]

**Undated 8** Bhagavad Gītā 13: 29-32

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥१३।२९॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ  
yaḥ paśyati tathātmānam akartāraṁ sa paśyati 13.29

One sees, who sees all actions performed by Prakriti alone and the Self not acting. [Sastry]

Who understands that it is only the Law of Nature that brings action to fruition, and that the Self never acts, alone knows the Truth. [Purohit]

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥१३।३०॥

yadā bhūtapṛthagbhāvam ekastham anupaśyati  
tata eva ca vistāraṁ brahma sampadyate tadā 13.30

When one realises the whole variety of beings as resting in the One,  
and is an evolution from that (One) alone, then one becomes Brahman. [Sastry]

Who sees the diverse forms of life all rooted in the One, and growing forth from That, shall indeed find the Absolute. [Purohit]

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥१३।३१॥

anāditvān nirguṇatvāt paramātmāyam avyayaḥ

śarīrastho'pi kaunteya na karoti na lipyate 13.31

Having no beginning, having no qualities, this Supreme Self, imperishable, though dwelling in the Body, O son of Kunti, neither acts nor is tainted. [Sastry]

The Supreme Spirit, O Prince!, is without beginning, without Qualities and Imperishable, and though it be within the body, yet It does not act, nor is It affected by action. [Purohit]

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥१३।३२॥

yathā sarvagataṃ saukṣmyād ākāśaṃ nopalipyate  
sarvatrāvasthito dehe tathātmā nopalipyate 13.32

As the all-pervading ākāśa is, from its subtlety, never soiled, so the Self seated in the body everywhere is not soiled. [Sastry]

As space, though present everywhere, remains by reason of its subtlety unaffected, so the Self, though present in all forms, retains its purity unalloyed. [Purohit]

**Undated 9** Bhagavad Gītā 15: 5-6

निर्मानमोहा जितसङ्गदोषाध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥१५।५॥

nirmānamohā jitasāṅgadoṣādhyātmanityā vinivṛttakāmāḥ

dvandvair vimuktāḥ sukhaduḥkhasamjñair gacchanty amūḍhāḥ padam avyayaṃ tat  
15.5

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, their desires having completely turned away, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal. [Sastry]

The wise attain Eternity when, freed from pride and delusion, they have conquered their love for the things of sense; when, renouncing desire and fixing their gaze on the Self, they have ceased to be tossed to and fro by the opposing sensations, like pleasure and pain. [Purohit]

न तद्भासयते सूर्यो न शशाङ्को न पावकः।  
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥१५।६॥  
na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante tad dhāma paramaṃ mama 15.6

That the sun illumines not, nor the moon, nor fire;  
That is My Supreme Abode, to which having gone none return. [Sastry]

Neither sun, moon, nor fire shine there. Those who go thither never come back. For, O Arjuna!, that is my Celestial Home. [Purohit]