

2000 Bhagavad Gītā 5.16 - 17 & 19

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५।१६॥

jñānena tu tad ajñānaṃ yeṣāṃ nāśitam ātmanah
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]

2001 Bhagavad Gītā 12: 2 - 4

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥१२।२॥

śrībhagavān uvāca

mayaśveśya 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

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

manobuddhyahamkāraccittāni nāhaṃ na ca śrotrajihve na ca ghrāṇanetre
na ca vyoma bhūmirna tejo na vāyuś cidānandarūpaḥ śivo'haṃ śivo'ham 1

I am not manas, buddhi, ahaṃkāra 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'haṃ 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 mantrō na tīrthaṃ na vedā
na yajñāḥ
ahaṃ bhojanaṃ naiva bhojyaṃ na bhoktā cidānandarūpaḥ 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 ।

तद्वृत्तिमाक्षिणं 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 māṃ 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 मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥१८॥५६॥

sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ
matprasādād avāpnoti śāśvataṃ 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 saṃnyasya matparaḥ
buddhiyogam upāśritya maccittaḥ satataṃ 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]