

## 2006 Īsā Upaniṣad 6-8

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yastu sarvāṇi bhūtāny ātmany evānupaśyati  
sarvabhūteṣu cātmaṇaṁ 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 भूतान्यात्मैवाभूद्विजान्तः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ  
tatra ko mohaḥ kaḥ śoka ekatvamānupaśyataḥ 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 पर्यगाच्छुक्रमकायमव्रणमस्नाविरु शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्याथात्थ्यतोऽर्थान्

व्यदधाच्छाश्वतीभ्यः समौभ्यः ॥८॥

sa paryāgāc chuḡram ākāyam avraṇam āsnāviraṃ śuddham apāpavidddham

kaṡvir mānīṡī pariḡbhūḥ svāyambhūr yāthātathyato'rthān vyādadhāc

chāśvaṡtibhyaḥ samābhyaḥ 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 Muṇḍaka Upaniṣad 3.1.6 - 7

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।  
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्  
॥३।१।६॥

satyamēva jayate nānṛtaṃ satyēna panthā vītaṭo devayānaḥ  
yenāḥkramanty ṛṣayo hyāptākāmā yatra tat satyasya parāmaṃ nidhānam  
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 (devayānaḥ), 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॥

bṛhac ca tad divyam acintyarupam sūkṣmāc ca tat sūkṣmataraṃ vibhāti  
durāt sudure tadihāntike ca paśyatsvahaiva nihitaṃ 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 बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१॥  
२।१८॥

na jāyate mriyate vā vipaścinnāyaṃ kutāścin na bābhūvā kaścit  
ajō nityaḥ śāśvatō'yaṃ purāṇo na hanyate hanyamāne 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॥

hantā cen maṇyatē hantuṃ hatāś cen maṇyatē hatam  
ubhāu tau na vijānīto nāyaṃ hanti na hanyate 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]

अ॒णो॒रणी॑या॒न्म॒ह॒तो॒ म॒ही॑या॒ना॒त्मा॒ऽस्य॑ ज॒न्तो॒र्नि॒हि॒तो॑ गु॒हा॒या॒म् ।  
त॒म॑क्र॒तुः प॒श्य॒ति॒ वी॒त॒शो॒को॒ धा॒तु॒प्र॒सा॑दा॒न्म॒हि॒मा॒न॑मा॒त्म॒नः॑ ॥१॥२॥२०॥

aṅor aṅīyān mahato mahīyān ātmā'sya jantor nihitō guhāyām  
tam ākratuḥ paśyati vītaśoko dhātuprasādān mahimānaṁ ātmanaḥ 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]