

Undated 1 Śvetāśvatara Upaniṣad 6.11-13

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

eko devaḥ sarvabhūteṣu gūḍaḥ sarvavyāpī sarvabhūtāntarātmā
karmādhyakṣaḥ sarvabhūtādhivāsaḥ sāksī cetā kevalo nirguṇaś 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 niṣkriyāṇāṃ bahūnām ekaṃ bījaṃ bahudhā yaḥ karoti
tam ātmasthaṃ ye'nupaśyanti dhīrās teṣāṃ sukhaṃ śāśvataṃ netareṣām
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 nityānāṃ cetanaś cetanānām eko bahūnāṃ yo vidadhāti kāmān
tat kāraṇaṃ sām̐khyayogādhigamyam̐ jñātvā devaṃ 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

रगद्वेषवियुक्तैस्तु 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 tāṃs 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 nityatrpto nirāśrayaḥ
karmany abhipravṛtto'pi 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 sadrśaṃ pavitram iha vidyate
tat svayaṃ yogasaṃsiddhaḥ 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 परं शान्तिमचिरेणाधिगच्छति ॥४॥३९॥

śraddhāvāṅlabhate jñānaṃ tatparaḥ saṃyatendriyaḥ
jñānaṃ labdhvā parāṃ 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॥

yogasaṃnyastakarmāṇaṃ jñānasañchinnasaṃśayam
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 ।

द्वित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४॥४२॥

tasmād ajñānasambhūtaṃ hṛtsthaṃ jñānāsinā'tmanah
chittvainam 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॥

sarvabhūtaṣṭham 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॥

sarvabhūtaṣṭhitam 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 samaṃ 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 yogaṃ yuñjan madāśrayaḥ
asaṃśayaṃ samagraṃ mām 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॥

jñānaṃ te'haṃ savijñānam idaṃ 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॥

manuṣyāṇāṃ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānām kaścīn 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॥

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ 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 nityaṁ 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 akartāraṃ 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 vistāraṃ 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 jitasanḡadoṣādhyātmanityā vinivṛttakāmāḥ

dvandvair vimuktāḥ sukhaduḥkhasaṃjñair 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 तद्भ्रामयते 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]