

## Rk Veda

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्  
होतारं रत्नधातमम् १

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत  
स देवाँ एह वक्षति २

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे  
यशसं वीरवत्तमम् ३

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि  
स इद् देवेषु गच्छति ४

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः  
देवो देवेभिरा गमत् ५

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि  
तवेत् तत् सत्यमङ्गिरः ६

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्  
नमो भरन्त एमसि ७

राजन्तमध्वराणां गोपामृतस्य दीदिविम्  
वर्धमानं स्वे दमे ८

स नः पितेव सूनवेऽग्ने सूपायनो भव  
सचस्वा नः स्वस्तये ९

agnim ile purohitam yagyasya devam ritvijam  
hotaram ratna dhātamam (1)

agniḥ pūrvebhir ṛishibhir īdyo nūtanair uta  
sa devām eha vakshati (2)

agninā rayim ashnavat posham eva dive-dive  
yashasam vīravattamam (3)  
agne yam yagyam adhvaram vishvataḥ paribhūr asi  
sa id deveshu gachchhati (4)  
agnir hotā kavikratuḥ satyash chitrashravastamaḥ  
devo devebhir ā gamat (5)  
yad anga dāshushe tvam agne bhadram karishyasi  
tavet tat satyam angiraḥ (6)  
upa tvāgne dive-dive doshāvastar dhiyā vayam  
namo bharanta emasi (7)  
rājantam adhvarāṇām gopām ṛitasya dīdivim  
vardhamānam sve dame (8)  
sa naḥ piteva sūnave 'gne sūpāyano bhava  
sachasvā naḥ svastaye (9)  
*Rk Veda 1.1*

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ८  
bhadram karṇebhiḥ śṛiṇuyāma devā  
bhadram pashyemākshabhiryajatrāḥ  
All good I should hear from the ears.  
All good I should see through the eyes.  
*Rk Veda 1.89.8*  
(also introduction to Upanishads of Atharva Veda)

दशमे युगे यतीनां ब्रह्मा भवति सारथिः ६  
dashamē yuge yatīnām brahmā bhavati sārathiḥ  
For those established in self-referral consciousness, the infinite  
organizing power of the Creator becomes the charioteer of all action.  
*Rk Veda 1.158.6*

ऋचो अक्षरैः परमे व्योमन्  
यस्मिन् देवा अधि विश्वे निषेदुः  
यस्तन्न वेद किमृचा करिष्यति

य इत् तद् विदुस्त इमे समासते  
ṛicho akshare parame vyoman  
yasmin devā adhi vishve nisheduh  
yastanna veda kim ṛichā karishyati  
ya it tad vidus ta ime samāsate

The verses of the Veda exist in the collapse of fullness (the kshara of 'A') in the transcendental field, the Self, In which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, wholeness of life.

*Ṛk Veda 1.164.39*

यो जागार तमृचः कामयन्ते  
yo jāgāra tam ṛichaḥ kāmāyante  
He who is awake, the richās seek him out.

*Ṛk Veda 5.44.14*

अग्ना आ याहि वितये गृणानो हव्यदातये  
agna ā yāhi vītaye gṛiṇāno havya-dātaye  
Agni has come to disappear. What is gained is for offering.

*Ṛk Veda 6.16.10*

दूरेदृशं गृहपतिमथर्युम्  
dūre dṛisham gṛihapatim atharyum

Far, far away the indweller of the house, the Self, is seen reverberating.

*Ṛk Veda 7.1.1*

निवर्तध्वम्

nivartadhvam

Return.

*Rk Veda 10.19.1*

नि वर्तध्वं मानु गाताऽस्मान् त्सिषक्त रेवतीः

अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम्

ni vartadhvaṁ mānu gātā'smān tsishakta revatīḥ  
agnīṣomā punarvasū asme dhārayataṁ rayim

*Rk Veda 10.19.1*

नवो नवो भवति जायमानः

navo-navo bhavati jāyamānaḥ

Totality is reborn again and again.

*Rk Veda 10.85.19*

यथापूर्वमकल्पयत्

yathā pūrvam akalpayat

Creation based on what was before.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।  
देवा भागं यथा पूर्वे संजानाना उपासते २  
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।  
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ३  
समानी व आकूतिः समाना हृदयानि वः ।  
समानमस्तु वो मनो यथा वः सुसहासति ४

saṁ gachchhadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām

devā bhāgaṁ yathā pūrve sanjānānā upāsate 2

samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameshām

samānaṁ mantramabhi mantraye vaḥ samānena vo havishā juhomi 3

samānī va ākūtiḥ samānā hṛidayāni vaḥ

samānam astu vo mano yathā vaḥ susahāsati 4

Go together, speak together, know your minds to be functioning together from a common source, in the same manner as the impulses of creative intelligence, in the beginning, remain together united near the source. Integrated is the expression of knowledge, an assembly is significant in unity, united are their minds while full of desires. For you I make use of the integrated expression of knowledge. By virtue of unitedness and by means of that which remains to be united, I perform action to generate wholeness of life.

United be your purpose, harmonious be your feelings, collected be your mind, in the same way as all the various aspects of the universe exist in togetherness, wholeness.

*Rk Veda 10.191.2-4*

यस्य निःश्वसितं वेदाः  
यो वेदेभ्योऽखिलं जगत्  
निर्ममे तमहं वन्दे  
विद्यातीर्थ महेश्वरम्

yasya niḥshvasitaṁ vedāḥ  
yo vedebhyo khilaṁ jagat  
nirmame tam ahaṁ vande  
vidyā-tīrtha maheshvaram

I bow down to him who breathes out the Veda  
and creates the universe from it, remaining uninvolved, and who is the  
cherished shrine of pilgrimage for all the streams of knowledge.

*Invocation to Sāyana's Commentary on Rk Veda.*

## Shikshā

आत्मा बुद्ध्या समेत्यार्थान्मनो युङ्क्ते विवक्षया  
मनः कायाग्निमाहन्ति स प्रेरयति मारुतम्  
मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम्

ātmā buddhyā samety arthān mano yunkte vivakshayā  
manaḥ kāyāgnim āhanti sa prerayati mārutam  
mārutas tūrasī charan mandraṁ janayati svaram

The Self stirs with an intention. Together with the intellect, it takes a direc-  
tion, and engages the mind. The mind strikes the fire of the body, which in  
turn drives out the air. The air, moving within the lungs, causes the emer-  
gence of subtle sound, which becomes sound--svaram--the reverberation of  
the Self.

*Pāṇinīya Shikshā 6-7*

*(translation based upon a lecture by His Holiness Maharishi Mahesh Yogi)*

## Kalpa

मन्त्रब्राह्मणयोर्वेदनामधेयम्

mantra-brāhmaṇayor veda-nāmadheyam

Mantra and Brāhmaṇa together constitute Veda.

Mantras are the structures of pure knowledge, the sounds of the Veda;

Brāhmaṇas are the internal dynamics of the structure of pure

knowledge, the organizing power of the Mantras, the intelligence that structures the Mantras--the structuring dynamics of the Mantras.

*Āpastamba Shrauta Sūtram 24.1.31*

## Vyākaraṇa

एकः शब्दः सम्यग्ज्ञातः शास्त्रान्वितः

सुप्रयुक्तः स्वर्गे लोके कामधुग्भवति

ekaḥ shabdaḥ samyag gyātaḥ shātrānvitaḥ

suprayuktaḥ svarge loke kāma-dhug bhavati

One word properly known and properly used is enough for all achievements on earth and in heaven.

*Pāṇini (Kaiyata, Mahābhāshya-Pradīpa, Āhnika 1)*

## Yoga

अथ योगानुशासनम्

atha yogānushāsanam

Now is the teaching on yoga.

*Yoga Sūtra 1.1*

योगश्चित्तवृत्तिनिरोधः

yogash citta-vṛitti-nirodhaḥ

Yoga is the complete settling of the activity of the mind.

*Yoga Sūtra 1.2*

तदा द्रष्टुः स्वरूपेऽवस्थानम्  
tadā drashtuḥ svarūpe avasthānam  
Self established in itself.  
*Yoga Sūtra 1.3*

वृत्तिसारूप्यमितरत्र  
vṛtti sārūpyam itaḥ atra  
Reverberations of the Self emerge from here (the self-referral state) and  
remain here (within the self-referral state).  
*Yoga Sūtra 1.4*

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः  
sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛidha-bhūmiḥ  
Yoga becomes a well-founded state--established state--when it has been  
respectfully and uninterruptedly cultivated for a long time.  
*Yoga Sūtra 1.14*

ऋतम्भरा तत्र प्रज्ञा  
ṛitambharā tatra pragyā  
Fully awake consciousness--all knowing awareness.  
*Yoga Sūtra 1.48*

हेयं दुःखमनागतम्  
heyam duḥkham anāgatam  
Avert the danger which has not yet come.  
*Yoga Sūtra 2.16*

तत्सन्निधौ वैरत्यागः  
tat sannidhau vairatyāgaḥ  
In the vicinity of coherence (Yoga), hostile tendencies are eliminated.  
*Yoga Sūtra 2.35*

स्थिरसुखमासनम्

sthira-sukham āsanam

Āsana is steady pleasantness.

*Yoga Sūtra 2.46*

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्

prayatna-shaithilyānanta-samāpattibhyām

Asana is perfected by relaxation of activity and the dawn of unboundedness.

*Yoga Sūtra 2.47*

ततो द्वन्द्वानभिघातः

tato dvandvānabhighātaḥ

From that comes freedom from the pairs of opposites.

*Yoga Sūtra 2.48*

चितिशक्तिरिति

chiti śakiriti

The power of consciousness is infinite.

*Yoga Sūtra 4.34*

## Vedānta

अथातो ब्रह्मजिज्ञासा

athāto brahma-jigyāsā

Now, from here, the desire to know Brahman.

*Brahma Sūtra 1.1.1*

जन्माद्यस्य यतः

janmādyasya yataḥ

Source of birth, maintenance, and evolution.

*Brahma Sūtra 1.1.2*

शास्त्रयोनित्वात्

shāstra yonitvāt

Source of the scripture.

*Brahma Sūtra 1.1.3*

तत्तु समन्वयात्

tat tu samanvayāt

That is through unifying nature. (That means its existence is upheld through its unifying nature.)

*Brahma Sūtra 1.1.4*

आनन्दमयोऽभ्यासात्

ānandamayo'bhyāsāt

Brahman becomes blissful through practice.

*Brahma Sūtra 1.1.12*

सर्वत्र प्रसिद्धोपदेशात्

sarvatra prasiddhopadeshāt

Through teaching one knows it is everywhere evident.

*Brahma Sūtra 1.2.1*

अत्ता चराचरग्रहणात्

attā charāchara grahaṇāt

Whole Prakṛiti is eaten up--Brahman is the devourer of all diversity.

*Brahma Sūtra 1.2.9*

प्रकरणात्

prakaraṇāt

From the context, from the sequence.

*Brahma Sūtra 1.2.10*

धर्मोपपत्तेश्च

dharmopapatteshcha

Dharma arises from there; that is the origin of Dharma.

*Brahma Sūtra 1.3.9*

कम्पनात्

kampanāt

From the self-referral impulse.

*Brahma Sūtra 1.3.39*

एतेन योगः प्रत्युक्तः

etena yogaḥ pratyuktaḥ

By this, Yoga is expounded.

*Brahma Sūtra 2.1.3*

## Shankarāchārya

भगवद्गीता किञ्चिदधीता

गङ्गाजललवकणिका पीता

bhagavad-gītā kinchid adhītā

gaṅgā-jala-lava-kaṇikā pītā

Even a little study of the Bhagavad-Gītā,

like a drop of the flow of nectar, is sufficient for enlightenment.

*Shankarāchārya, Bhaja Govindam 20*

जीवो ब्रह्मैव नापरः

jīvo brahmaiva nāparaḥ

This Self, 'I,' is Totality--Brahman--and none other.

*Shankarāchārya*

ब्रह्म सत्यं जगन्मिथ्या

brahma-satyam jagan mithyā

Brahman is real and the world only appears to be real. *Shankarāchārya*

ऋते ज्ञानान्न मुक्ति

ṛite gyānānna mukti

Without enlightenment, there is no freedom from bondage and suffering of any kind--Adhyātmik, Adhidaivik, or Adhibhūtik.

*Shankarāchārya*

## Āyur-Veda

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः १

athāto dīrghan jīvitīyam adhyāyaṁ vyākhyāsyāmaḥ

Now begins the chapter on the quest for immortality.

*Charaka Saṁhitā, Sūtrasthāna 1.1.1*

आयुर्वेदोऽमृतानाम्

Āyur-Vedo Amṛitānām

Āyur-Veda belongs to those who are immortal.

*Charaka Saṁhitā, Sūtra Sthānam 25.40*

प्रज्ञापराध

Pragyāparādha

Mistake of the intellect.

*Charaka Saṁhitā, Shārīrasthāna 1.109*

समदोषः समाग्निश्च समधातुमलक्रियः

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ४१

samadoshah samāgnish cha samadhātu-mala-kriyah

prasannātmendriya-manāḥ svastha ity abhidhīyate

He whose doshas are in balance, whose appetite is good, whose dhatus are functioning normally, whose malas are in balance, and whose Self, mind, and senses remain full of bliss, is called a healthy person.

*Sushruta Saṁhitā 15.41*

यथा पिण्डे तथा ब्रह्माण्डे

yathā piṇḍe tathā Brahmāṇḍe

As is the atom, so is the universe; as is the body, so is the cosmic body.

## Mahāvākyas (Great Sayings)

अहं ब्रह्मास्मि

aham brahmāsmi

I am Totality.

*Bṛihadāraṇyaka Upanishad 1.4.10*

तत्त्वमसि

tat tvam asi

Thou art that.

*Chāndogya Upanishad 6.11*

प्रज्ञानं ब्रह्म

pragyānam brahma

Fully awake self-referral dynamism (of the universe) born of the infinite organizing power of pure knowledge, the Veda--fully awake totality of the individual consciousness is Brahman, which comprehends the infinite dynamism of the universe in the infinite silence of Self.

*Aitareya Upanishad 3.1.3*

सर्वं खल्विदं ब्रह्म

sarvaṁ khalvidaṁ brahma

All this is Totality.

*Chhāndogya Upanishad 3.14.1*

## Upanishads

सह नाववतु  
सह नौ भुनक्तु  
सह वीर्यं करवावहै  
तेजस्वि नावधीतमस्तु  
मा विद्विषावहै

saha nāv avatu  
saha nau bhunaktu  
saha vīryam karavāvahai  
tejasvi nāv adhītam astu  
mā vidvishāvahai  
Let us be together,  
Let us eat together,  
Let us be vital together,  
Let us be radiating truth,  
radiating the light of life,  
Never shall we denounce anyone,  
never entertain negativity.

*Introductory verse for Upanishads of the Taittirīya Saṁhitā of Yajur-Veda*

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते  
pūrṇam adaḥ pūrṇam idam pūrṇāt pūrṇam udachyate  
pūrṇasya pūrṇam ādāya pūrṇam evāvashishyate  
That is full; this is full. From fullness, fullness comes out.  
Taking fullness from fullness, what remains is fullness.  
*Shāntipātha, Isha Upanishad*

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्

īśā vāsyam idaṁ sarvaṁ yat kiñ-ca jatatyāṁ jagat

All this (creation) is the dwelling of the Administrator, the Creator.

*Īsha Upanishada 1*

तदूरे तद्वन्तिके

tad dūre tadvantike

It is far, yet it is within.

*Īsha Upanishad 5*

अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते

avidyayā mr̥tyuṁ tīrtvā vidyayā amṛtamaśnute

By means of the knowledge of "a" (experience of pure consciousness), go beyond death. Through knowledge, taste the fruit of immortality.

*Īsha Upanishad 11*

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham

The face of truth is hidden by a covering of gold.

*Īsha Upanishad 15*

अनोरणीयान् महतो महीयान्

aṇoraṇīyān mahato-mahīyān

(The Self is) smaller than the smallest, bigger than the biggest.

*Katha Upanishad 1.2.20*

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

uttishthata jāgrata prāpya varān nibodhata

Get awake! Rise up! Get in the company of the wise. Realize the knowledge.

*Katha Upanishad 1.3.14*

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां

हृदये सन्निविष्टः

angūṣṭha-mātraḥ puruṣho 'ntarātmā sadā janānām  
hṛidaye sannivishtaḥ

Deep inside the person is the Puruṣa of the size of the thumb. That is the innermost of one's Self, of one's consciousness.

*Katha Upanishad 2.3.17 (also Shvetāshvatara Upanishad 3.13)*

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति

kasminnu bhagavo vīgyāte sarvam idaṁ vīgyātaṁ bhavatīti

Know that by knowing which everything is known.

*Muṇḍaka Upanishad 1.1.3*

सत्यमेव जयते

satyam eva jayate

Wherever there is absolute alertness, there is victory.

Victory (fulfillment of desire) has its basis in the 'Sattwic' (pure, integrated, self-referral, Yogic, Vedic, or Saṁhitā) quality of intelligence.

*Muṇḍaka Upanishad 3.1.6*

ब्रह्मवित् ब्रह्मैव भवति

brahmavit brahmaiva bhavati

The knower of Brahman is Brahman itself.

*Muṇḍaka Upanishad 3.2.9*

अयमात्मा ब्रह्म

ayam ātmā brahma

This Self is Brahman.

*Māṇḍūkya Upanishad 2*

तत्सृष्ट्वा तदेवानुप्राविशत्

tat sṛiṣhtvā tad evānuprāvishat

Having created the creation, the Creator--Cosmic Creative Intelligence--  
entered into it.

*Taittirīya Upanishad 2.6.1*

आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते

आनन्देन जातानि जीवन्ति

आनन्दं प्रयन्त्यभिसंविशन्ति

ānandāddhyeva khalvimāni bhūtāni jāyante

ānandena jātāni jīvanti

ānandaṁ prayanty abhisamvishanti

Out of bliss these beings are born,

In bliss they are sustained,

And to bliss they go and merge again.

*Taittirīya Upanishad 3.6.1*

अहं विश्वम्

ahaṁ vishvam

My universe is my Self.

*Taittirīya Upanishad 3.10*

यो वै भूमा तत्सुखं

नाल्पे सुखमस्ति

भूमैव सुखम्

yo vai bhūmā tat sukhaṁ

nālpe sukham asti

bhūmaiva sukhaṁ

That which is infinite, that alone is happiness.

There is no joy in smallness.

The infinite alone is bliss.

*Chhāndogya Upanishad 7.23*

एकमेवाद्वितीयम्

ekam evādvitīyam

One reality without a second.

*Chhāndogya Upanishad 6.2.1*

तरति शोकमात्मवित्

tarati shokam ātmavit

Established in the Self, one overcomes sorrows and suffering.

*Chāndogya Upanishad 7.1.3*

असतो मा सद्गमय

तमसो मा ज्योतिर्गमय

मृत्योर्मा अमृतं गमय

asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtaṁ gamaya

From non-existence lead us to existence,

From darkness lead us to light,

From death lead us to immortality.

*Bṛihadāraṇyaka Upanishad 1.3.28*

द्वितीयाद्वै भयं भवति

dvitīyād vai bhayaṁ bhavati

Certainly fear is born of duality.

*Bṛihadāraṇyaka Upanishad 1.4.2*

नेह नानास्ति किञ्चन

neha nānāsti kinchana

Manifest diversity is unmanifest--there is nothing else.

*Bṛihadāraṇyaka Upanishad 4.4.19*

(also *Katha Upanishad 2.1.11*)

आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः

निदिध्यासितव्यः

ātmā vā are drashtavyaḥ shrotavyaḥ mantavyaḥ  
nididhyāsitavyaḥ

That Ātmā alone, that state of simplest form of awareness alone, is  
worthy of seeing, hearing, contemplating, and realizing.

*Yāgyavalkya, Bṛihadāraṇyaka Upanishad 2.4.5*

अमृतस्य पुत्राः

amṛitasya putrāḥ

O sons of immortality.

*Shvetāshvatara Upanishad 2.5*

वेदाहमेतं पुरुषं महान्तम्

vedāham etaṁ puruṣaṁ mahāntam

I know the Veda, this great totality.

*Shvetāshvatara Upanishad 3.8*

शिवं शान्तमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः

Shivaṁ shāntam advaitaṁ chaturthaṁ manyante sa ātmā sa vigyeyaḥ

The peaceful, the blissful, the undivided is thought to be the fourth; that is  
the Self. That is to be known.

*Nṛisinhottaratāpanīya Upanishad 1*

आत्मैवेदं सर्वम्

ब्रह्मैवेदं सर्वम्

ātmaivedaṁ sarvam

brahmaivedaṁ sarvam

All this is Ātman only.

All this is Brahman only.

*Nṛisinhottaratāpanīya Upanishad 7*

वसुधैव कुटुम्बकम्

vasudhaiva kutumbakam

The world is my family.

*Mahā Upanishad 6.71*

वेदोऽहम्

vedo 'ham

I am the Veda.

*Devī Upanishad 1*

तिलेषु तैलवद्वेदेषु वेदान्तं सुप्रतिष्ठितम्

tileshu tailavat vedeshu vedāntaṁ supratishthitam

As oil is present in the seed, so Vedānta is present in the Veda.

*Muktikā Upanishad 1.9*

यतो वाचो निवर्तन्ते

yato vāco nivartante.

From where speech returns.

*Taittirīya Upaniṣhad II.4.1*

एकोऽहं बहुस्याम्

eko 'haṁ bahu syām

I am one, may I be many.

*Upanishads*

प्रचारः स तु विज्ञेयः

prachāraḥ sa tu vigyeyaḥ

The mind gets expanded in the transcendent.

*Gaudapāda's Māṇḍūkya Kārikā 3.34*

## Bhagavad-Gītā

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः

मामकाः पाण्डवश्चैव किमकुर्वत सञ्जय १

dharma-kshetre kuru-kshetre samaveta yuyutsavaḥ

māmakāḥ pāṇḍaśāśh chaiva kim akurvata sanjaya

Assembled on the field of Dharma,

O Sanjaya, on the field of the Kurus, eager to fight, what did  
my people and the Pandavas do?

*Bhagavad-Gītā 1.1*

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ४०

nehābhikramanāśo'sti pratyavāyo na vidyate

svalpamapyasya dharmasya trāyate mahato bhayāt

In this (Yoga) no effort is lost and

no obstacle exists. Even a little of  
this dharma delivers from great fear.

*Bhagavad-Gītā 2.40*

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्

svalpamapyasya dharmasya trāyate mahato bhayāt

Even a little of this dharma delivers from great fear.

*Bhagavad-Gītā 2.40*

निस्त्रैगुण्यो भवार्जुन

nistraī-guṇyo bhava-Arjuna

Be without the three Guṇas, O Arjuna!

*Bhagavad-Gītā 2.45*

योगस्थः कुरु कर्माणि

yogasthaḥ kuru karmāṇi

Established in the Self, perform action.

*Bhagavad-Gītā 2.48*

समत्वं योग उच्यते

samatvaṁ yoga uchyate

Balance of mind is called yoga.

*Bhagavad-Gītā 2.48*

योगः कर्मसु कौशलम्

yogaḥ karmasu kauśalam

Yoga is skill in action.

*Bhagavad-Gītā 2.50*

विषया विनिवर्तन्ते निराहारस्य देहिनः

रसवर्जं रसोऽप्यस्य दृष्ट्वा निवर्तते

vishayā vinivartante nirāhārasya dehinaḥ

rasavarjaṁ raso apyasya param̐ dṛṣtvā nivartate

Having seen the Supreme, the Transcendent (bliss unbounded--the field of all intelligence and power), even the shadows of ignorance dissolve.

*Bhagavad-Gītā 2.59*

एषा ब्राह्मी स्थितिः

पार्थ नैनां प्राप्य विमुह्यति

eshā brāhmī sthitih

Pārtha naināṁ prāpya vimuhyati

Once achieved, it is never to be lost--life in enlightenment--life of the individual a lively field of all possibilities--the ability to achieve anything through mere desiring.

*Bhagavad-Gītā 2.72*

निष्काम कर्मयोग

nishkāma karma yoga

*Bhagavad-Gītā Chapter 3*

नियतं कुरु कर्म त्वं

niyataṁ kuru karma tvam

Do your allotted duty.

*Bhagavad-Gītā 3.8*

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते १७

yas tv ātma-ratir eva syād ātma-tṛptash cha mānavaḥ

ātmany eva cha saṁtushtas tasya kāryaṁ na vidyate

But the man whose delight is in

the Self alone, who is content in the

Self, who rejoices only in the Self,

for him there is no action that he need do.

*Bhagavad-Gītā 3.17*

गुणा गुणेषु वर्तन्त इति मात्वा न सज्जते

guṇā guṇeshu vartanta iti matvā na sajjate

The three Guṇas (Ṛishi, Devatā, Chhandas) behave amongst

themselves, and the Saṁhitā level remains uninvolved with their behavior.

*Bhagavad-Gītā 3.28*

परित्राणाय साधूनां विनाशाय च दुष्कृताम्

धर्मसंस्थापनार्थाय संभवामि युगे युगे

paritrāṇāya sādḥūnāṁ vināshāya cha dushkṛitām

dharmasaṁsthāpanārthāya sambhavāmi yuge yuge

To protect the righteous and destroy the wicked, to establish Dharma

firmly, I take birth age after age.

*Bhagavad-Gītā 4.8*

गहना कर्मणो गतिः

gahanā karmaṇo gatiḥ

Unfathomable is the course of action.

*Bhagavad-Gītā 4.17*

ज्ञानाग्निदग्धकर्माणं तमाहुः परिडतं बुधाः

gyānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ

Whose action is burnt up in the fire of knowledge, him the knowers of reality call wise.

*Bhagavad-Gītā 4.19*

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

na hi gyānena sadṛśhaṁ pavitraṁ iha vidyate

tat svayaṁ yoga-samsiddhaḥ kālenātmani vindati

Truly there is in this world nothing so purifying as knowledge; he who is perfected in Yoga, of himself in time finds this within himself.

*Bhagavad-Gītā 4.38*

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति

yoga yukto munir brahma na chireṇādhigachchhati

The sage who is intent on Yoga comes to Brahman comes to Brahman without long delay.

*Bhagavad-Gītā 5.6*

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये

yoginaḥ karma kurvanti saṅgaṁ tyaktvātma-śuddhaye

Yogis, abandoning attachment, perform action for self-purification.

*Bhagavad-Gītā 5.11*

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः

ihaiva tair jitaḥ sargo yeshāṁ sām̐ye sthitaṁ manaḥ

Even here, in this life, the universe is conquered by those whose mind is established in equanimity.

*Bhagavad-Gītā 5.19*

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः

yo 'ntaḥ-sukho 'ntarārāmas tathāntar-jyotir eva yaḥ

Whose happiness is within, whose contentment is within, whose light is all within.

*Bhagavad-Gītā 5.24*

आत्मैव रिपुरात्मनः

Ātmaiva ripur ātmanaḥ

They are the enemy to themselves.

*Bhagavad-Gītā 6.5*

ज्ञानविज्ञानतृप्तात्मा

Gyāna-vigyāna-triptātmā

Contented in knowledge and experience.

*Bhagavad-Gītā 6.8*

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः

yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ

Having gained which he counts no other gain as higher.

*Bhagavad-Gītā 6.22*

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा

sa nishchayena yuktavyo yogo 'nirviṇṇa-chetasā

This Yoga should be practised with firm resolve and heart undismayed.

*Bhagavad-Gītā 6.23*

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्

prashānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam

For supreme happiness comes to the yogi whose mind is deep in peace.

*Bhagavad-Gītā 6.27*

ब्रह्मसंस्पर्शमत्यन्तं सुखम्

brahma-saṁsparsham atyantam sukham

Contact with Brahman is infinite joy.

*Bhagavad-Gītā 6.28*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ईक्षते

sarvabhūta-stham ātmānaṁ sarvabhūtāni chātmani īkshate

He sees the Self in all beings, and all beings in the Self.

*Bhagavad-Gītā 6.29*

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः

vashyātmanā tu yatatā shakyo 'vāptum upāyataḥ

Yoga can be gained through proper means by the man of endeavor who is disciplined.

*Bhagavad-Gītā 6.36*

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva cha

ahankāra itīyaṁ me bhinnā prakṛtir asṭadhā

Earth, water, fire, air, ether, mind, intellect and ego; thus is my Prakṛti divided eightfold.

*Bhagavad-Gītā 7.4*

दैवी ह्येषा गुणमयी मम माया दुरत्यया

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते

Daivi hy eshā guṇamayī mama māyā duratyayā

māmeva ye prapadyante māyāmetāṁ taranti te

Because I am unbounded, my Māyā is also unbounded.

*Bhagavad-Gītā 7.14*

पश्य मे योगमैश्वरम्

pashya me yogam aishvaram

Behold the richness of My Yoga--Sāṁhitā value, My holistic Nature.

*Bhagavad-Gītā 9.5*

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्

prakṛitiṁ svām avashtabhya visṛijāmi punaḥ punaḥ

bhūta-grāmam imam kṛitsnam avashaṁ prakṛiter vashāt

Curving back upon My own Nature, I create again and again--

creation and administration of creation, both are a natural phenomenon

on the basis of My self-referral consciousness.

*Bhagavad-Gītā 9.8*

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्

mayādhyakṣheṇa prakṛitiḥ sūyate sacharācharam

Under my presidentship Prakṛiti, all of Nature, creates both

the moving and unmoving.

*Bhagavad-Gītā 9.10*

क्षिप्रं भवति धर्मात्मा

kshipraṁ bhavati dharmātmā

Quickly he becomes established in dharma.

*Bhagavad-Gītā 9.31*

निमित्तमात्रं भव सव्यसाचिन्  
nimitta-mātraṁ bhava savyasāchin  
Be only the instrument, O Arjuna.  
*Bhagavad-Gītā 11.33*

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम  
kshetra-kshetra-gyayor gyānaṁ  
yat taj gyānaṁ mataṁ mama  
He who knows the field and the indweller,  
self-referral intelligence within the structure of the field,  
he really knows.  
*Bhagavad-Gītā 13.2*

ऊर्ध्वमूलमधःशाखम्  
अश्वत्थं प्राहुरव्ययम्  
छन्दांसि यस्य पर्णानि  
यस्तं वेद स वेदवित्  
ūrdhvamūlam adhaḥshākham  
ashvatthaṁ prāhur avyayam  
chhandāṁsi yasya parṇāni  
yas taṁ veda sa vedavit  
Ṛk Veda speaks of the eternal Ashvattha, the World Tree, whose roots are  
on top and branches with leaves below. They are the Vedic hymns.  
He who knows it knows the Veda.  
*Bhagavad-Gītā 15.1*

यः शास्त्रविधिमुत्सृज्य

वर्तते कामकारतः

न स सिद्धिमवाप्नोति

न सुखं न परां गतिम्

yaḥ shāstra-vidhim utsṛijya

vartate kāma-kārataḥ

na sa siddhim avāpnoti

na sukhaṁ na parāṁ gatim

He who ignoring the verdict of Law, Natural Law, acts on the impulse of desire (motivated by outside environmental influences), attains not perfection, nor happiness, nor the supreme goal of action--enlightenment, fulfillment.

*Bhagavad-Gītā 16.23*

तस्माच्छास्त्रं प्रमाणं ते

कार्याकार्यव्यवस्थितौ

ज्ञात्वा शास्त्रविधानोक्तं

कर्म कर्तुमिहार्हसि २४

tasmāt shāstraṁ pramaṇaṁ te

kāryākārya-vyavasthitau

gyātvā shāstra-vidhānoktaṁ

karma kartumihārhasi

Let the light of Natural Law, which administers all life, be your authority in deciding what ought to be done and what ought not to be done. Having known what is said in the Constitution of Natural Law you should perform action.

*Bhagavad-Gītā 16.24*

सहजं कर्म कौन्तेय

sahajaṁ karma kaunteya

Perform natural duty because unfathomable is the course of action.

*Bhagavad-Gītā 18.48*

स्मृतिर्लब्धा

smṛtir labdhā

I have regained memory.

*Bhagavad-Gītā 18.73*

## Itihāsa

राम राज दुख काहु न व्यापा

Rāma-rāja dukha kāhu na vyāpā

In the reign of Rāma suffering belonged to no one.

*Rāma Charita Mānasa, Uttara Kāṇḍa 20.1*

In the whole of Rāma's realm there was no one who suffered from bodily pains, ill fortune, or evil circumstance. Every man loved his neighbor and contented with the state of life to which he had been born, conformed to the teaching of Scripture and sound morality.

The four pillars of religion were established throughout the world; no one even dreamt of sin. Men and women alike were devoted to Rāma's worship and enjoyed all the blessedness of highest heaven.

There was no premature death and no sickness even, but everyone was comely and sound of body; no one was in poverty, in sorrow or in distress, no one was ignorant or unlucky; all men and women were unaffectedly good and pious, clever and intelligent.

Everyone appreciated the merits of his neighbor and was himself learned and wise; everyone was grateful for kindness and guilelessly prudent.

*Rāma Charita Mānasa, Uttara Kāṇḍa 20.1-4*

राम ब्रह्म परमारथ रूपा

Rāma Brahma paramāratha rūpā

Rāma is Totality, the embodiment of supreme fulfillment, the goal of all pursuits--administration through the total creative potential of Natural Law. *Rāma Charita Mānasa, Ayodhya Kāṇḍa 90.7; Uttara Kāṇḍa 20.1-4.*

अल्पकाल विद्या सब आई

Alpakāl vidyā sab āī

Total Knowledge gained in a short time.

*Rāma Charita Mānasa, Bāl Kāṇḍa 203.2*

रमन्ते योगिनो यस्मिन् इति रामः

ramante yogino yasmin iti Rāmaḥ

Rāma is the abode of the Yogis; Rāma is the level of intelligence which is the home of the Yogis. Yogis delight in Rāma--Rāma level of intelligence is the delight of the Yogis.

जानामि धर्मं न च मे प्रवृत्तिः

जानाम्यधर्मं न च मे निवृत्तिः

केनापि देवेन हृदिस्थितेन

यथा नियुक्तोऽस्मि तथा करोमि

jānāmi dharmam na cha me pravṛtṭiḥ

jānāmy adharmaṁ na cha me nivṛtṭiḥ

kenāpi devena hṛdisthitena

yathā niyukto'smi tathā karomi

I know what is right, but I cannot do it.

I know what is wrong, but I cannot refrain from it.

Some motivating power decides in my heart,

and whatever it designs, that only I can do.

*spoken by Duryodhana in the Mahābhārata (Pāṇḍava Gītā)*

ईश्वर उवाच

श्रीराम राम रामेति रमे रामे मनोरमे

सहस्रनाम तत्तुल्यं राम नाम वरानने २७

Īshvara uvāca

Śrī Rāma Rāma Rāmeti rame Rāme mano-rame

Sahasranāma tat tulyam Rāma nāma varānane

*Viṣṇu Sahasranāma, Mahābhārata, Uttaranyaśa, v. 27.*

## Purāṇa

एकैवाहं जगत्यत्र द्वितीया का ममापरा

पश्यैता दुष्ट मय्येव विशंतयो मद्विभूतयः

ekaivāham jagatyatra dvitīyā kā mamāparā

pashyaitā dushta mayyeva vishantayo madvibhūtayah

The supreme Cosmic Intelligence that is described as Devi--Mother

Divine--the most exalted state of awareness.

*Durgā Saptashatī 10.5*

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्

satyam brūyāt priyam brūyāt. Na brūyāt satyam apriyam.

Speak the Truth which is sweet. Don't speak the Truth that is not sweet.

*Agni Purāna 371:8.*

## Smṛiti

वेदो अखिलो धर्ममूलम्

vedo akhilo dharmamūlam

Veda is the root of all laws.

*Manu Smṛiti 2.6*

सत्यं ब्रूयात्प्रियं ब्रूयात्  
satyaṁ brūyāt priyaṁ brūyāt  
Speak the sweet truth.  
*Manu Smṛiti 4.138*

धर्मो रक्षति रक्षितः  
dharmo rakshati rakshitaḥ  
He who care for Natural Law, Natural Law cares for him.  
*Manu Smṛiti 8.15*

## Quotations from Ancient Lore

छिन्ने मूले नैवशाखा न पत्रम्  
chinne mūle naiva śākhā na patram  
No branches, no leaves in the absence of the root.

धर्मञ्जिज्ञासमानानां प्रमाणं परमं श्रुतिः  
dharman jigyaśamānānāṁ pramaṇaṁ paramaṁ shrutiḥ  
Those who desire for law, the supreme evidence is the Ved.

पाठमात्रेण सिद्ध्यति  
pāṭhamātreṇa siddhyati  
By mere reading one gains perfection.

शृण्वन्तु गुरोः पूर्वं मननं तदनंतरम्  
niḍidhyaśanamityetat pūrṇabodhasya kāraṇam  
First listen to the Master, what he says.  
Then think on that, and experience it.  
This is the way of complete enlightenment.

एक हि साधे सब सधे

eka hi sādhe sab sadhe (Hindi)

Handle one thing by which everything else may be handled.

सुखस्य दुःखस्य न कोऽपि दाता

sukhasya duḥkhasya na ko'pi dātā

Nobody gives happiness or sorrow to anyone.

अहरहः संध्यामुपासीत वेदो नित्यमधीयताम्

aharahaḥ saṁdhyām upāsīta vedo nityam adhiyatām

Devote yourself to the junction point, which is the daily study of the Veda.

क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे

kriyā siddhiḥ sattve bhavati mahatām nopakaraṇe

The action of great men gains success through Sattva--purity of consciousness--and not from the (external, or intellectually conceived, or physically organized) means of action.

अन्वयव्यतिरेकाभ्यां निष्प्रपञ्चं प्रपञ्चयते

anvaya vyati rekābhyām nishprapanchaṁ prapanchyate

By virtue of analysis and synthesis, the indivisible Unity is realized in the world of diversity.

सर्वं वेदात्प्रसिद्धयति

sarvaṁ vedāt prasiddhyati

Everything is Vedic, everything is known through Veda.

जैसा खावे अन्न वैसा बने मन्न

jaisā khāve ann, vaisā bane mann

Mind depends on the quality of food one eats.