

## Sanskrit Verses: Outward Focus

From Me to We | May 24



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## Bhagavad Gītā 6.29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

sarva-bhūta-stham ātmānaṃ sarva-bhūtāni cātmani |  
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ ||

The Self is present in all beings,  
And all beings in the Self.  
One whose Self is absorbed in yoga,  
Sees everywhere the same essence.

2

## ***Chāndogya Upaniṣad 6.9***

“My dear son, just as bees create honey, gathering the nectars of various trees, and making it into one nectar. And just as there, in that unified nectar, the various nectars can not discern, ‘I am the nectar of this tree,’ ‘I am the nectar of that tree.’ In the same way, my dear son, all these creatures, converging into existence, do not know, ‘We are converging into existence.’

Whatever they are here in this world – a tiger or a lion or a wolf or a boar or a worm, or a moth or a gnat or a mosquito – they become that.”

“And this finest essence here has the same nature as this whole world. That is the truth. That is the Self. You are that, Śvetaketu.”

“Teach me more please, Sir,” Śvetaketu said.  
“All right, my dear son,” he answered.

3

## ***Chāndogya Upaniṣad 6.10***

“My dear son, these easterly rivers flow eastward and the westerly rivers flow westward, from the ocean those rivers merge into that very ocean. They become that very ocean.

There, they do not know ‘I am this river,’ ‘I am that river.’ Thus, in the same way, my dear son, all these creatures, having come into existence, do not know, ‘We have come into existence.’

Whatever they are here in this world – a tiger or a lion or a wolf or a boar or a worm, or a moth or a gnat or a mosquito – they become that.”

“And this finest essence here has the same nature as this whole world. That is the truth. That is the Self. You are that, Śvetaketu.”

“Teach me more please, Sir,” Śvetaketu said.  
“All right, my dear son,” he answered.

4

## *Īśa Upaniṣad 7*

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

**yasmin sarvāṇi bhūtānyātmaivābhūd vijānataḥ |  
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ ||**

When, in the Self of one who knows,  
His very Self has become all beings.  
What delusion, what sorrow can there be,  
There, in the Self, of one seeing this oneness?

5

## *Aparokṣānubhūti 100*

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।  
तैश्च सर्वैः सदा कार्यं निदिध्यासनमेव तु ॥

**tri-pañcāṅgānyatho vakṣye pūrvoktasya hi labdhaye |  
taiś ca sarvaiḥ sadā kāryaṃ nididhyāsanam eva tu ||**

Now, indeed, for the attainment of what was spoken of previously,  
I will explain the fifteen parts.  
And yet by means of all of these,  
Contemplation, alone, is always to be practiced.

6

## ***Bṛhadāraṇyaka Upaniṣad 2.4.5***

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ।  
आत्मनो वा अरे दशनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥

**ātmā vā are draṣṭavyaḥ śrotavyo  
mantavyo nididhyāsītavyo maitreyi |  
ātmano vā are darśānena śravaṇena  
matyā vijñānenedaṃ sarvaṃ viditam ॥**

Indeed it is the Self, O Maitreyī, that is to be seen,  
to be heard about, to be reflected on, to be contemplated.  
By seeing, hearing, reflecting, and contemplating of the Self,  
This whole universe is known.

7

## ***Aparokṣānubhūti 101***

नित्याभ्यासादृते प्राप्तिर्न भवेत्सञ्चिदात्मनः ।  
तस्माद् ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥

**nityābhyāsād ṛte prāptir na bhavet sac-cid-ātmanah |  
tasmād brahma nididhyāsej jijñāsuḥ śreyase ciram ॥**

Without constant practice one will not attain the self,  
That is characterized by being and consciousness.  
Therefore, one who is desirous of knowing,  
Should contemplate *brahman* for a long time, for the highest aim.

8

## Aparokṣānubhūti 104

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।  
यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥

sarvaṃ brahmeti vijñānād indriya-grāma-saṃyamaḥ |  
yamo 'yam iti saṃprokto 'bhyasaniyo muhur muhuḥ ||

From the realization that “Everything is *brahman*,”  
There is the control of the collection of senses.  
This is declared to be *yama*, restraint,  
To be practiced again and again.

9

## Yoga Sūtra 2.30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।

ahiṃsā-satyāsteya-  
brahmacaryāparigrahā yamāḥ

The restraints are non-violence,  
truthfulness, non-stealing,  
celibacy and non-grasping.

10

## Aparokṣānubhūti 112

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।  
आसनं तद्विजानीयाच्चेतरत्सुखनाशनम् ॥

**sukhenaiva bhaved yasminn ajasraṃ brahma-cintanam |  
āsanam tad vijānīyān netarat sukha-nāśanam ||**

In which, comfortably, there might be,  
Meditation on *brahman* forever.  
One should know that to be *āsana*,  
And not any other posture that destroys happiness.

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## Aparokṣānubhūti 115

अङ्गानां समतां विद्यात्समे ब्रह्मणि लीयते ।  
नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥

**aṅgānāṃ samatāṃ vidyāt same brahmaṇi liyate |  
no cen naiva samānatvam ṛjutvaṃ śuṣka-vṛkṣavat ||**

Equilibrium of the limbs of the body should be known as  
Being absorbed in the constant *brahman*.  
If there is not this, there is no equilibrium,  
It would be just straightening [of the body], like a dried-up tree.

12

## Aparokṣānubhūti 116

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।  
सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥

**dr̥ṣṭiṃ jñāna-mayīm kṛtvā paśyed brahma-mayaṃ jagat |  
sā dr̥ṣṭiḥ paramodārā na nāsāgrāvalokinī ||**

Having made one's gaze full of knowledge,  
One should see the universe as full of *brahman*.  
That *dr̥ṣṭi*, vision, is the most exalted,  
Not the one that looks at the tip of the nose.

13

## Aparokṣānubhūti 122

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।  
मनसो धारणं चैव धारणा सा परा मता ॥

**yatra yatra mano yāti brahmaṇas tatra darśanāt |  
manaso dhāraṇaṃ caiva dhāraṇā sā parā matā ||**

Wherever the mind goes,  
From seeing *brahman* there,  
And only that concentrating of the mind,  
Is regarded as the highest *dhāraṇā*, concentration.

14

## Yoga Sūtra 3.1

देशबन्धश्चित्तस्य धारणा ।

**deśa-bandhaś cittasya dhāraṇā**

Concentration is the binding in place  
of the mind.

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## Aparokṣānubhūti 141

अदृश्यं भावरूपं च सर्वमेव चिदात्मकम् ।  
सावधानतया नित्यं स्वात्मानं भावयेद्बुधैः ॥

**adrśyaṃ bhāva-rūpaṃ ca sarvam eva cid-ātmakam |  
sāvadhānatayā nityaṃ svātmānaṃ bhāvayed budheḥ ||**

The invisible, the visible and the whole world,  
Whose nature is consciousness.  
With great attentiveness always,  
The wise should think of their own self.

16

## Gheraṇḍasaṃhitā 7.19

भूचराः खेचराश्चामी यावन्तो जीवजन्तवः ।  
 वृक्षगुल्मलतावल्लीतृणाद्या वारि पर्वताः ।  
 सर्वं ब्रह्म विजानीयात्सर्वं पश्यति चात्मनि ॥

**bhūcarāḥ khecarāścāmī yāvanto jīva-jantavaḥ |**  
**vṛkṣa-gulma-latā-vallī-tṛṇādyā vāri parvatāḥ |**  
**sarvaṃ brahma vijaniyāt sarvaṃ paśyati cātmani ||**

All of these creatures of the earth and creatures of the air,  
 Tree, bush, creeper, vine, grass, etc., water, mountains.  
 Know that everything is *brahman*,  
 And see everything in the Self.

17

## Bṛhadāraṇyaka Upaniṣad 5.2.1-3

The three kinds of descendants of Prajāpati – gods, humans and demons,  
 Lived with their father Prajāpati as students of the Vedas.

Having completed their studentship, the gods said, “Tell us something, Sir.”

Then he spoke to them this syllable, द “Da.”

“Have you understood?” he asked.

“We have understood,” they said. “Be self-controlled,” you told us.

**दाम्यत dāmyata**

“Yes,” he said. “You have understood.”

Then the humans said to him, “Tell us something, Sir.”

Then he spoke to them this syllable, द “Da.”

“Have you understood?” he asked.

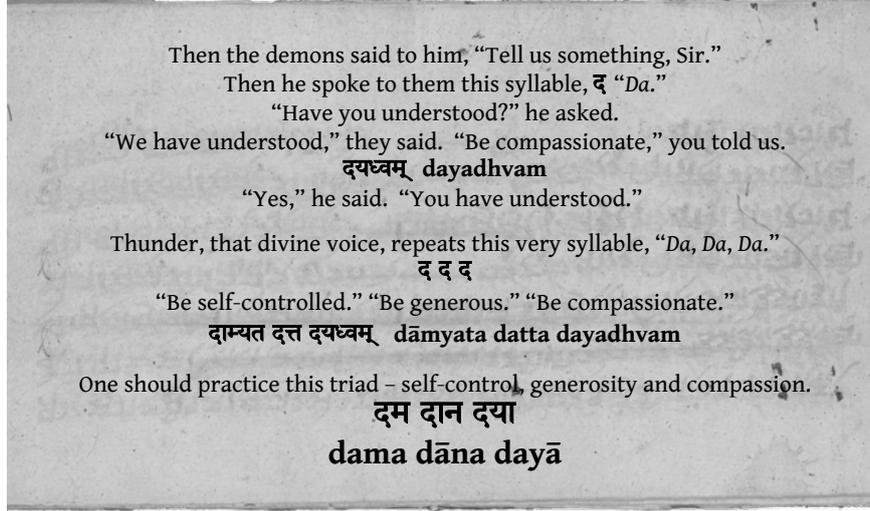
“We have understood,” they said. “Be generous,” you told us.

**दत्त datta**

“Yes,” he said. “You have understood.”

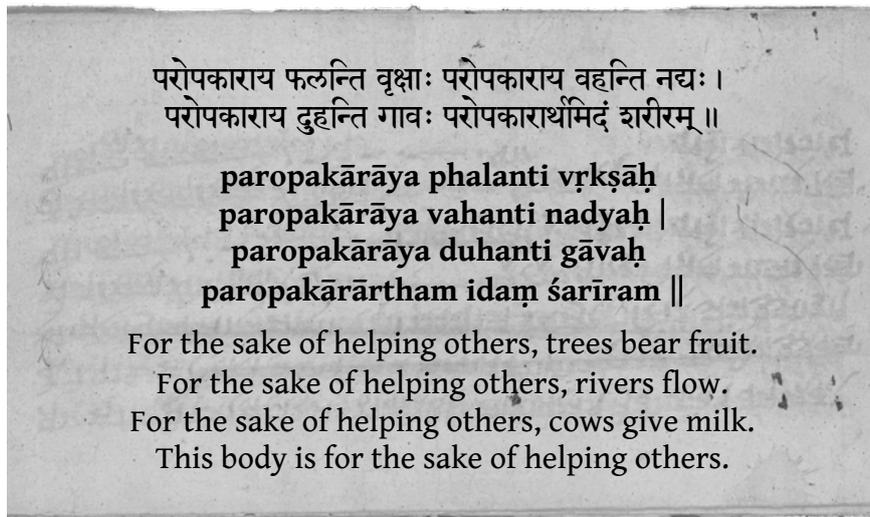
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## ***Bṛhadāraṇyaka Upaniṣad 5.2.1-3***



19

## **"For the Sake of Helping Others"**



20

## Yogāñjalisāram 32

बन्धय वायुं नन्दय जीवं धारय चित्तं दहरे परमे ।  
इति तिरुमल कृष्णो योगी प्रदिशति वाचं सन्देशख्याम् ॥

bandhaya vāyuṃ nandaya jīvaṃ  
dhāraya cittaṃ dahare parame |  
iti tirumala kṛṣṇo yogī  
pradiśati vācaṃ sandeśākhyāṃ ||

Bind the breath, rejoice in life,  
Place the mind in the supreme in the heart.  
The yogī Tirumalai Krishnamacarya,  
Teaches this saying, which is known as his message.

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22

## Closing Mantra

ॐ स्वस्ति प्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण मही महीशाः ।  
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥  
ॐ शान्तिः शान्तिः शान्तिः ।

**Om svasti prajābhyaḥ paripālayantām  
nyāyena mārgēṇ mahiṃ mahīśāḥ |  
go brāhmaṇebhyaḥ śubham astu nityam  
lokāḥ samastāḥ sukhino bhavantu ||  
Om śāntiḥ śāntiḥ śāntiḥ |**

May the rulers of the earth protect the well-being of the people,  
With justice, by means of the right path.  
May there always be good fortune, for cows, brahmins and all living beings.  
May the inhabitants of all the worlds be full of happiness.  
Om Peace, Peace, Peace!

23

## Peace Mantra

सर्वेषां स्वस्तिर्भवतु । सर्वेषां शान्तिर्भवतु ।  
सर्वेषां पूर्णं भवतु । सर्वेषां मङ्गलं भवतु ॥

**sarveṣāṃ svastir bhavatu | sarveṣāṃ śāntir bhavatu |  
sarveṣāṃ pūrṇaṃ bhavatu | sarveṣāṃ maṅgalaṃ bhavatu ||**

May there be well-being for all,  
May there be peace for all.  
May there be wholeness for all,  
May there be happiness for all.

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