

On Isvara & Devotion

यतः प्रवृत्तिर्भूतानाम् येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ भगवद्गीता १८-४६

yataH pravRuttirbhootaanaam yena sarvamidaM tatam |
svakarmaNaa tamabhyarcya siddhiM vindati maanavaH || Bhagavad Gita 18-46

Through one's duty, worshipping Him from whom is the creation of the beings, by whom all this is pervaded, a human being gains success.

On Knowledge

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ भगवद्गीता २-५५

prajahaati yadaa kaamaan sarvaanpaartha manogataan |
aatmanyevaatmanaa tuShTaH sthitapraj~jastadocyate || Bhagavad Gita 2-55

When a person gives up all the desires, as they appear in the mind, happy in oneself with oneself alone, Paartha (Arjuna), that person is said to be one of ascertained knowledge.

वेदाविनाशिनं नित्यं य येनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ भगवद्गीता २-२१

vedaavinaashinaM nityaM ya yenamajamavyayam |
kathaM sa puruShaH paartha kaM ghaatayati hanti kam || Bhagavad Gita 2-21

Paartha (Arjuna)! The one who knows this (self) to be indestructible, timeless, unborn, and not subject to decline, how and whom does that person kill? Whom does he cause to kill?

On the nature of Action

कर्मण्येवाधिकारस्ते मा फलेषु कदा च न ।
मा कर्म फलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणी ॥ भगवद्गीता २-४७

karmaNyevaadhikaaraste maa phaleShu kadaa ca na |
maa karma phalaheturbhoomaa te sango&stvakarmaNee || Bhagavad Gita 2-47

Your choice is in action only, never in the results thereof. Do not think you are the author of the results of action. Let your attachment not be to inaction.

किं कर्म किमकर्मेति कवयोऽप्य मोहिताः ।
तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ भगवद्गीता ४-१६

kiMkarma kimakarmeti kavayo&pya mohitaaH |
tatte karma pravakShyaami yajj~jaatvaa mokShyase&shubhaat || Bhagavad Gita 4-16

Even the seers (scholars) are confused with reference to what is action (and) what is

actionlessness. I shall tell you about action, knowing which you will be released from what is inauspicious (*samsaara*).

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ भगवद्गीता ४-१८

karmaNyakarma yaH pashyedakarmaNi ca karma yaH |
sa buddhimaanmanuShyeShu sa yuktaH kRutsnakarmakRut || Bhagavad Gita 4-18

The one who sees actionlessness in action and action in actionlessness is wise among human beings. That person is a *yogin*, who has done everything that is to be done.

On self-enquiry, discernment and spiritual growth

पराञ्चिखानि व्यतृणत्स्वयंभूः तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत् - आवृत्तचक्षुरमृतत्वमिच्छन् ॥ कठोपनिषद्
२-१-१

parA~jckhaani vyatRuNatsvayaMbhooH tasmaatparaa~g pashyati naantaraatman |
kashciddheeraH pratyagaatmaanamaikShat - aavRuttacakShuramRutatvamicCan ||
(Katha Upanishad 2-1-1)

The Self-Existent (God) has rendered senses defective, so they go outward and hence man sees the external and not the inner self. Only a discriminating man desirous of immortality turns his eyes inwards and beholds the indwelling *aatman*.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् नास्त्यकृतः कृतेन ।

तद्विज्ञार्थम् स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
मुण्डकोपनिषद् १-२-१२

pareekShya lokaan karmacitaan braahmaNo nirvedamaayaat naastyakRutaH kRutena |
tadvij~jaartham sa gurumevaabhighacCet samitpaaNiH shrotriyaM brahmaniShTham ||
Mundaka Upanishad 1-2-12

Having analyzed the worldly experiences and achievements gained through actions (*karma*), a mature person gains dispassion and discerns that the uncreated (limitless) cannot be produced by action. To know that (limitless), he should go, with tiwgs in hand (i.e. with the attitude of learning) to a teacher who is learned in the scriptures and who is steadfast in the knowledge of *brahman*.

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वम् निश्चलतत्त्वे जीवन्मुक्तिः ॥ भज गोविन्दम् ९

satsa~ggatve nissa~ggatvaM nissa~ggatve nirmohatvam |
nirmohatve nishcalatatvam niscalatatve jeevanmuktiH || Bhaja Govindam 9

Through the company of the wise, there arises non-attachment; from non-attachment comes freedom from delusion; where there is freedom from delusion, there is abidance in self-knowledge, which leads to liberation in this life (i.e. while living).

On the tendency for self-condemnation

उद्धरेत्-आत्मनात्मानं आत्मानम्-अवसादयेत् ।
आत्मैव-ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ भगवद्गीता ६-५

uddharet-aatmanaatmaanaM aatmaanam-avasaadayet |
aatmaiva-hyaatmano bandhuH aatmaiva ripuraatmanaH || Bhagavad Gita 6-5

May one lift oneself by oneself, may one not destroy oneself. For, the self alone is one's benefactor (and) the self alone is one's enemy.

On Devoted and Focused Action

तस्मात्-सर्वेषु कालेषु मामनुस्मर युद्ध्य च ।
मय्यर्पित मनो बुद्धिः मामेवैष्यसंशयम् ॥ भगवद्गीता ८-७

tasmaat-sarveShu kaaleShu maamanusmara yuddhya ca |
mayyarpita mano buddhiH maamevaiShyasaMshayam || Bhagavad Gita 8-7

Therefore remember me at all times and fight. Being one whose mind and intellect are offered unto Me, you will reach Me alone. There is no doubt (in this).

On Scriptures

अनन्तशास्त्रं बहुवेदितव्यम्
अल्पश्च कालो बहवश्च विघ्नाः ।
यत्सारभूतं तदुपासितव्यं
हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥ उत्तर गीता ३-१

anantashAstraM bahuveditavyam
alpashcha kAlo bahavashcha vighnAH |

yatsArabhUtaM tadupAsitavyaM

haMso yathA kShIramivAmbumishram || Uttara Gita 3-1

Endless are the scriptures that need detailed studies; Brief is the time for it; numerous the hurdles;

Their essence is what needs to be practised, like the swan separates the milk mixed with water.