

Becoming A Brilliant Star
Hinduism

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N=173

General

He who does not, in this world, help to turn the wheel thus set in motion, is evil in his nature, sensual in his delight, and he, O'Partha (Arjuna), lives in vain.

Hinduism, Bhagavad Gita 3: 16

Man should discover his own reality and not thwart himself.

For he has his self as his only friend, or as his only enemy.

Hinduism, Bhagavad Gita 6: 5

A person has the self as friend when he has conquered himself,

But if he rejects his own reality, the self will war against him.

Hinduism, Bhagavad Gita 6: 6

Therefore, let the scripture be your authority in determining what ought to be done and what ought not to be done. Knowing this, you should do here only such action as is sanctioned by scriptural ordinance.

Hinduism, Bhagavad-Gita 16: 24

Every action, every activity, is surrounded by defects as a fire is surrounded by smoke.

Hinduism, Bhagavad Gita 18: 48

Because thou art greatly loved by Me, therefore I shall tell thee what is good for thee.

Hinduism, Bhagavad Gita 18: 64

In the golden city of the heart dwells
The Lord of Love, without parts,
without stain.

Know Him as the radiant light of lights.
There shines not the sun, neither moon
nor star,

Nor flash of lightening, nor fire lit on
earth.

The Lord is the light reflected by all.

He shining, everything shines after
Him.

Hinduism, Mundaka Upanishad
2.2: 10-11

Beholding the worlds of creation, let the lover of God attain renunciation; what is above creation cannot be attained by action. In his loving for divine wisdom, let him go with reverence to a Teacher, in whom live the sacred words and whose soul has peace in Brahman. To a pupil who comes with mind and senses in peace the Teacher gives the vision of Brahman, of the Spirit of truth and eternity.

Hinduism, Mundaka Upanishad
2.12: 13

What is needful? Righteousness, and sacred learning and teaching. Truth, and sacred learning and teaching. Meditation, and sacred learning and teaching. Self-control, and sacred learning and teaching. Peace, and sacred learning and teaching. Ritual, and sacred learning and teaching. Humanity, and sacred learning and teaching.

Hinduism, Taittiriya Upanishad 1:
5-6

The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge.

Hinduism, Laws of Manu 5: 109

Single is each being born; single it dies;
single it enjoys the reward of its virtue;
single it suffers the punishment of its sin.

Hinduism, Laws of Manu 4: 240

He who does not fulfil his duty is not respected by honest men. It is how he acts

that reveals the nobility or baseness of a man and distinguishes the honest or the dishonest person; otherwise the ignoble would resemble the noble, and he who is devoid of honor would resemble a man of integrity; he who is unworthy would be deemed worthy and he who is depraved would be considered to be a man of virtue. If, under the pretext of duty, I adopt this unrighteous course, calculated to produce the confusion of social roles [castes], and do acts not recognized by the scriptures, I should, renouncing good, have to reap evil only! What sensible man, able to discern what is just and unjust, would respect me in this world, if I behaved viciously and dishonorably?...

Duty, the essence of which is truth, is said to be the root of all in this world; it is truth that is the support of duty; everything has truth as its basis; there is nothing greater than the truth. Offerings, sacrifices, libations, mortifications, asceticism, and the Vedas all have truth as their foundation; therefore truth is before all. Alone it supports the world, alone it supports the family; its non-observance sends one to hell; it alone is exalted in heaven. Why should I not fulfil the command of my father, who was a devotee of truth? Neither ambition, forgetfulness, nor pride would cause me to destroy the bridge of morality!

Hinduism, Ramayana, Ayodhya
Kanda 109

“In our system it is accepted that a man cannot have all he desires. Life is subjected to many restraints. This is ugly, yet it brings out points of light and strength.”

Hinduism, Swami Vivekananda,
Sayings and Utterances

“It is selfishness that we must seek to eliminate. I find that whenever I have made a mistake in my life, it has always been

because entered into the calculation. Where self has not been involved, my judgment has gone straight to the mark.”

Hinduism, Swami Vivekananda,
Sayings and Utterances

I searched for the crooked, met not a single one

When searched myself, “I” found the crooked one

Hinduism, Kabir, Doha 2

Don't open your diamonds in a vegetable market. Tie them in bundle and keep them in your heart, and go your own way.

Hinduism, Kabir, Bijak/Sakhi 171

Character

Those who live in accordance with the divine laws without complaining, firmly established in faith, are released from karma. Those who violate these laws, criticizing and complaining, are utterly deluded, and are the cause of their own suffering.

Hinduism, Bhagavad Gita 3: 31-32

Unoffensive, truthful, agreeable and wholesome speech, and practice of study of the Vedas—these are called austerity of speech.

Hinduism, Bhagavad Gita 17: 15

The threefold austerity [of body, speech, and mind] practiced with faith by men of balanced mind, without any expectation of reward, is said to be pure.

Hinduism, Bhagavad Gita 17: 17

Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinas (gifts bestowed on priests, etc.)

Hinduism, Khanda Upanishad, 17:

4

Even as a mirror stained by dust
Shines brilliantly when it has been
cleansed,

So the embodied one, on seeing the
nature of the Self,

Becomes unitary, his end attained, from
sorrow freed.

Hinduism, Svetasvatara Upanishad
2: 14

sacrificial rites. The deluded, who regard them as the highest good, remain subject to birth and death.... Attached to works, they know not God. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth. Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals. But wise, self-controlled, and tranquil souls, who are contented in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.

Hinduism, Mundaka Upanishad
1.2: 7-11

Truth is victorious, never untruth.
Truth is the way; truth is the goal of
life,
Reached by sages who are free from
self-will.

Hinduism, Mundaka Upanishad
3.1: 6

The mode of living which is founded upon a total harmlessness towards all creatures or [in case of actual necessity] upon a minimum of such harm, is the highest morality.

Hinduism, Mahabharata,
Shantiparva 262: 5-6

Finite and transient are the fruits of

Truth is said to be the one unequalled means of purification of the soul. Truth is the

ladder by which man ascends to heaven, as a
ferry plies from one bank of a river to
another.

Hinduism, Narada Dharma Sutra 1:
210

Sweet blows the breeze for him who lives
by Law, rivers for him pour sweets.

So [as we live by Law] may the plants
be sweet to us!

Pleasant be our nights, pleasant dawns,
and pleasant the dust of the earth!

Pleasant for us be Father Heaven!

Hinduism, Rig Veda 1.90: 6-7

I know what is good but I am not inclined to
do it;

I know also what is bad, but I do not
refrain from doing it;

I just do as I am prompted to do by
some divine spirit standing in my heart.

Hinduism, Mahabharata

Style

Spirit

Whenever there is decline in righteousness,
O Bharat, and a rise in irreligion, then I send
forth My Spirit.

Hinduism, Bhagavad Gita 4: 7

For the Salvation of those who are good, for
the destruction of evil in men, for the
fulfillment of the kingdom of righteousness,
I manifest Myself from age to age.

Hinduism, Bhagavad Gita 4: 8

When totally free from outer contacts a man
finds happiness in himself,

He is fully trained in God's discipline
and reaches unending bliss.

Hinduism, Bhagavad Gita 5: 21

He who departs from the body thinking of
Me alone, even at the time of death, attains
My state; there is no doubt about it..

Hinduism, Bhagavad Gita 8: 5

I am the goal, the upholder, the lord, the
witness, the abode, the refuge and the friend.
I am the origin and the dissolution, the
ground, the resting place and the
imperishable seed.

Hinduism, Bhagavad Gita 9: 18

On Me fix thy mind; to Me be devoted;
worship Me; revere Me, thus having
disciplined thyself, with Me as thy goal, to
Me shall thou come.

Hinduism, Bhagavad Gita 9: 34

Though a man be soiled with the sins of a
lifetime, let him but love Me, rightly
resolved, in utter devotion. I see no sinners,
that man is holy.

Hinduism, Bhagavad Gita 9: 30

Holiness soon shall refashion his nature to

peace eternal. O son of Kunti, of this be
certain: The man who loves Me shall not
perish.

Hinduism, Bhagavad Gita 9: 31

All those who take refuge in me, whatever
their birth, race, sex, or caste, will attain the
supreme goal; this realization can be
attained even by those whom society scorns.
Kings and sages, too seek this goal with
devotion.

Hinduism, Bhagavad Gita 9: 32-33

I am the nucleus of every creature, Arjuna;
for without Me nothing can exist, neither
animate nor inanimate.

Hinduism, Bhagavad Gita 10: 39

Wherever you find strength, or beauty, or
spiritual power, you may be sure that these
have sprung from a spark of My essence.

Hinduism, Bhagavad Gita 10: 41

The Lord lives in the heart of every creature.
He turns them round and round upon the
wheel of his Maya.

Hinduism, Bhagavad Gita 18: 61

Take refuge utterly in Him. By His grace
you will find supreme peace, and the state
which is beyond all change.

Hinduism, Bhagavad Gita 18: 62

Further, hear the highest secret of all, My
supreme message. Because thou art greatly
loved by Me, therefore, I shall tell thee what
is good for thee.

Hinduism, Bhagavad Gita 18: 64

Be aware of Me always, adore Me, make
every act an offering to Me, and you shall

come to Me; this I promise, for you are dear to Me.

Hinduism, Bhagavad Gita 18: 65

Abandon all supports and look to Me for protection. I shall purify you from the sins of the past; do not grieve.

Hinduism, Bhagavad Gita 18: 66

That which is the finest essence—this whole world has that as its soul. That is Reality. That is the Self. That art thou.

Hinduism, Chandogya Upanishad 6.8: 7

As one not knowing that a golden treasure lies buried beneath his feet may walk over it again and again, yet never find it, so all beings live every moment in the city of Brahman, yet never find him because of the veil of illusion by which he is concealed.

Hinduism, Chandogya Upanishad 8.3: 2

Behold the universe in the glory of God; and all that lives and moves on earth.

Hinduism, Isha Upanishad 1: 1

Only actions done in God bind the soul of man.

Hinduism, Isha Upanishad 1: 5

The foolish run after outward pleasures and fall into the snares of vast-embracing death. But the wise have found immortality, and do not seek the Eternal in things that pass away.

Hinduism, Katha Upanishad 4: 2

Bright but hidden, the Self dwells in the heart.

Everything that moves, breathes, opens, and closes

Lives in the Self. He is the source of love

And may be known through love but not through thought.

He is the goal of life. Attain this goal! The shining Self dwells hidden in the heart.

Everything in the cosmos, great and small,

Lives in the Self. He is the source of life,

Truth beyond the transience of this world.

He is the goal of life. Attain this goal!

Hinduism, Mundaka Upanishad 2.2: 1-2

Only when men shall roll up space as if it were a simple skin,

Only then will there be an end of sorrow without acknowledging God.

Hinduism, Svetasvatara Upanishad 6: 20

“Remember!” he said once to a disciple, “Remember! the message of India is always “Not the soul for nature, but nature for the soul.”

Hinduism, Swami Vivekananda, Sayings and Utterances

I will speak words of truth and the words of the divine law (Dharma) shall be on my lips.

Hinduism, Taittiriya Upanishad, I.1

Who denies God, denies himself. Who affirms God, affirms himself.

Hinduism, Taittiriya Upanishad, II.6.i

There is no likeness of Him whose glory is infinite.

Hinduism, Yajur Veda 32

Now my breath and spirit goes to the

Immortal, and this body ends in ashes; OM.
O Mind! remember.
Remember the deeds.
Remember the actions.
Hinduism, Yajur Veda 40: 15

Those journeying to heaven do not look
back; they ascend the heaven, the two
worlds.
Hinduism, Satapatha Brahmana
9.2.3: 27

Seek not for life on earth or in heaven.
Thirst for life is delusion. Knowing life to be
transitory, wake up from this dream of
ignorance and strive to attain knowledge and
freedom.
Hinduism, Srimad Bhagavatam 11:
13

To him who seeks My protection even
once and requests help of Me say 'I am
yours' I shall give him fearlessness from all
beings. This is my resolve.
Hinduism, Ramayana

"You may always say that the image is God.
The error you have to avoid is to think God
is the image."
Hinduism, Swami Vivekananda,
Sayings and Utterances

Neither illusion nor the mind, only bodies
attained death
Hope and delusion did not die, so Kabir
said.
Hinduism, Kabir, Doha 10

Physical

The experiences we owe to our sense of touch are only sources of unpleasantness.

They have a beginning and an end. A wise man takes no pleasure in them.

Hinduism, Bhagavad Gita 5: 22

This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain can no man find.

Hinduism, Chandogya Upanishad 8.12: 1

The firm control of the senses is what is called yoga. One must then be vigilant; for yoga can be both beneficial and injurious.

Hinduism, Katha Upanishad 2.3: 11

This vast universe is a wheel, the wheel of Brahman. Upon it are all creatures that are subject to birth, death, and rebirth. Round and round it turns, and never stops. As long as the individual self thinks it is separate from the Lord, it revolves upon the wheel in bondage to the laws of birth, death, and rebirth.

Hinduism, Svetasvatara Upanishad 1: 6

The Lord supports this universe, which is made up of the perishable and the imperishable, the manifest and the unmanifest. The individual soul, forgetful of the Lord, attaches itself to pleasure and thus is bound.

Hinduism, Svetasvatara Upanishad 1: 8

Without doing injury to living beings, meat cannot be had anywhere; and the killing of living beings is not conducive to heaven; hence eating of meat should be avoided.

Hinduism, Laws of Manu 5: 48

Cognition

When your mind confused by hearing conflicting statements, will remain steadfast and firm in meditation you will then attain Union with God.

Hinduism, Bhagavad Gita 2: 53

It is true that the mind is restless and difficult to control. But it can be conquered, Arjuna, through regular practice and detachment.

Hinduism, Bhagavad Gita 6: 35

Those who lack self-control will find it difficult to progress in meditation; but those who are self-controlled, striving earnestly through the right means, will attain the goal.

Hinduism, Bhagavad Gita 6: 36

Unswerving devotion to Me with whole-hearted discipline, resort to solitary places, dislike for a crowd of people. Fixity in Self-knowledge, observing everywhere the object of true knowledge (God): all this is declared to be Knowledge (Wisdom); what is contrary to this is called ignorance.

Hinduism, Bhagavad-Gita 13: 10-11

The Lord takes His stand upon hearing, sight, touch, taste, smell, and upon the mind.

He enjoys what mind and senses enjoy.

Deluded men cannot trace His course.

Only the eye of wisdom sees Him clothed in the states of existence, going forth, being in the body, or taking in experience.

Disciplined men can also make an effort and see His presence in themselves.

Hinduism, Bhagavad Gita 15: 9-11

I [Krishna] give you these precious words of

wisdom; reflect on them and then do as you choose.

Hinduism, Bhagavad Gita 18: 63

Meditation is in truth higher than thought. The earth seems to rest in silent meditation; and the waters and the mountains and the sky and the heavens seem all to be in meditation. Whenever a man attains greatness on this earth, he has his reward according to his meditation.

Hinduism, Chandogya Upanishad 7: 6

When a man speaks words of truth he speaks words of greatness: know the nature of truth. When a man knows, he can speak the truth. He who does not know cannot speak truth; know the nature of knowledge.

Hinduism, Chandogya Upanishad 7: 16

Arise! Awake! Approach the great and learn. Like the sharp edge of a razor is that path—so the wise say—hard to tread and difficult to cross.

Hinduism, Katha Upanishad 1.3: 14

Abiding in the midst of ignorance, thinking themselves wise and learned, fools go aimlessly hither and thither, like blind led by the blind.

Hinduism, Katha Upanishad 1.2: 5

Know that the Self is the rider, and the body the chariot; that the intellect is the charioteer, and the mind the reins. The senses, say the wise, are the horses; the roads they travel are the mazes of desire....

Hinduism, Katha Upanishad 1.3: 3

When a man lacks discrimination and his mind is uncontrolled, his senses are

unmanageable, like the restive horses of a charioteer. But when a man has discrimination and his mind is controlled, his senses, like the well-broken horses of a charioteer, lightly obey the rein.

Hinduism, Katha Upanishad 1.3: 4-6

If men thought of God as much as they think of the world, who would not attain liberation (Nirvana).

Hinduism, Maitri Upanishad 6.24

Thoughts alone cause the round of births (samsara); let a man strive to purify his thoughts. What a man thinks, that he is: this is an old secret.

Hinduism, Maitri Upanishad 6.34: 3

By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

Hinduism, Maitri Upanishad 6.34: 4

If the thoughts of a man were so fixed on Brahman as they are on the things of this world, who would not then be freed from bondage?

Hinduism, Maitri Upanishad 6.34: 5

The mind, it is said, is of two kinds, pure and impure: impure from the contact with lust, pure when free from lust.

Hinduism, Maitri Upanishad 6.34: 6

When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is

the highest point.

Hinduism, Maitri Upanishad 6.34: 7

A man becomes pure through sincerity of intellect; thereupon, in meditation, he beholds Him who is without parts.

Hinduism, Mundaka Upanishad 3.1: 8

“And so strength must come to the nation through education.”

Hinduism, Swami Vivekananda, Sayings and Utterances

Affect

To love is to know Me, My innermost nature, the truth that I am.

Hinduism, Bhagavad Gita 18: 55

Only by love can men see me, and know me, and come unto me.

Hinduism, Bhagavad Gita

He whose mind is untroubled in the midst of sorrows and is free from eager desire amid pleasures, he from whom passion, fear, and rage have passed away, he is called a sage of settled intelligence.

Hinduism, Bhagavad Gita 2: 56

He who is without affection on any side, who does not rejoice or loathe as he obtains good or evil, his intelligence is firmly set (in wisdom).

Hinduism, Bhagavad Gita 2: 57

When a man dwells in his mind on the objects of sense, attachment to them is

Hinduism, Bhagavad Gita 2: 70

As rivers flow into the ocean but cannot make the vast ocean overflow, so flow the streams of the sense-world into the sea of peace that is the sage.

Hinduism, Bhagavad Gita 2: 70

In any way that men love Me in that same way they find My love.

Hinduism, Bhagavad Gita 4: 11

A man of faith, absorbed in faith, his senses controlled, attains knowledge, and, knowledge attained, quickly finds supreme peace.

Hinduism, Bhagavad Gita 4: 39

But the ignorant man, who is without faith,

goes doubting to destruction. For the doubting self there is neither this world, nor the next, nor joy.

Hinduism, Bhagavad Gita 4: 40

That man is disciplined and happy who can prevail over the turmoil

That springs from desire and anger, here on earth, before he leaves his body.

Hinduism, Bhagavad Gita 5: 23

Discrimination, true wisdom, sanity, forgiveness, truth, control over the senses and the mind, joy and sorrow, evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and disrepute—these diverse feelings of creatures emanate from Me alone.

Hinduism, Bhagavad Gita 10.4: 5

He who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, ...such a devotee of Mine is My beloved.

Hinduism, Bhagavad Gita 12: 13-14

Passion, anger and greed, these constitute the triple gates to hell leading to the damnation of the soul. Therefore, one should shake off these three.

Hinduism., Bhagavad Gita 16: 21

The faith of every man, O Arjuna, accords with his nature. Man is made up of faith; as is his faith, so is he.

Hinduism., Bhagavad Gita 17: 3

Without faith, whatever offering or gift is made or work done or penance performed, it

is reckoned "not-being" both now and hereafter.

Hinduism, Bhagavad Gita 17: 28

The man who listens to it full of faith and in an uncarping spirit, freed from evil, he shall gain the happy worlds of the virtuous.

Hinduism, Bhagavad Gita 18: 71

Man in truth is made of faith. As his faith is in this life, so he becomes in the beyond; with faith and vision let him work.

Hinduism, Chandogya Upanishad 3: 14

When one obtains happiness then one proceeds to act [perform sacrifice].

No one acts without first obtaining happiness.

Only by obtaining happiness does one act.

Hinduism, Chandogya Upanishad 7: 22

Leaving the transient, find joy in the Eternal; set not your heart on another's possession.

Hinduism, Isha Upanishad 1: 2-3

Two paths lie in front of man. Pondering on them, the wise man chooses the path of joy; the fool takes the path of pleasure.

Hinduism, Katha Upanishad II

When the desires that are in his heart cease then at once the mortal becomes immortal and obtains here in this world Brahman.

Hinduism, Katha Upanishad IV.10

He who knows Brahman who is Truth, consciousness and infinite joy, hidden in the inmost of our soul and in the highest heaven, enjoys all things he desires in Communion with the all-knowing Brahman.

Hinduism, Taittiriya Upanishad I.1: 2

Strong is Thy friendship. O Lord of Strength may we have no fear, we sing hymns of praise to thee again and again, O never conquered Conqueror.

Hinduism, Rig Veda 10.151: 4-5

Faith is composed of the heart's intention.

Light comes through faith.

Through faith men come to prayer,

Faith in the morning, faith at noon and at the setting of the sun.

O Faith, give us faith!

Hinduism, Rig Veda 1

The felicity that results from the gratification of desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst!

Hinduism, Mahabharata, Shantiparva 177

A worship without love

And an unfeeling act,

Behold, my brothers, is

A pictured loveliness—

No joy in its embrace;

A painted sugarcane—

No relish in its taste.

O Lord, without sincerity

Is no piety.

Hinduism, Basavanna, Vachana 126

Men think much of their own advancement and of many other worldly things; but there is no improvement in this decaying world, which is as a tempting dish, sweet-coated, yet full of deadly gall within.... It is as intangible as a mist; try to lay hold of it, and it proves to be nothing!

Hinduism, Yoga Vasishtha

“Oh, how calm would be the work of one

who really understood the divinity of man!
For such, there is nothing to do, save to open
men's eyes. All the rest does itself.”

Hinduism, Swami Vivekananda,
Sayings and Utterances

Reading books everyone died, none became
any wise

One who reads the word of Love, only
becomes wise

Hinduism, Kabir, Doha 13

Inexpressible is the story of Love
It cannot be revealed by words
Like the dumb eating sweet-meat
Only smiles, the sweetness he cannot tell
My Understanding.

Hinduism, Kabir, Doha 17

Conation

Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.

Hinduism, Bhagavad-Gita 2: 47-48

But a man of disciplined mind, who moves along the objects of the sense, with the senses under control and free from attachment and aversion, he attains purity of spirit. And in the purity of spirit, there is produced for him an end of sorrow; the intelligence of such a man of pure spirit is soon established in the peace of self.

Hinduism, Bhagavad-Gita 2: 64-65

Man does not attain freedom from action without entering upon action; nor does he reach perfection merely by renunciation of action.

Hinduism, Bhagavad-Gita 3: 4

Man is bound by shackles of Karma only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment, for the sake of sacrifice.

Hinduism, Bhagavad-Gita 3: 9

He, whose attachment has gone, whose mind is established in Knowledge, and who works for the sake of sacrifice, all actions of that liberated man melt away.

Hinduism, Bhagavad-Gita 4: 23

He, who acts, offering all actions to God and shaking off attachment, remains untouched by sin, as the lotus-leaf by water.

Hinduism, Bhagavad-Gita 5: 10

Arjuna, whatever you do, whatever you eat,

whatever you offer as oblation to the sacred fire, whatever you bestow as a gift; whatever you do by way of penance, offer it all to Me.

Hinduism, Bhagavad-Gita 9: 27

Acts of sacrifice, gift and penance should not be relinquished; they must be performed at all events. For sacrifice, gift and penance performed by wise men purify the heart.

Hinduism, Bhagavad-Gita 18: 5

Prosperity forsakes those who always dream of fate and favors those who persevere. One should therefore always be active and alert.

Hinduism, Matsya Purana 221: 2

The rich build temples to Shiva,
What shall I, a poor man, do?
O my Lord! my legs are the pillars,
My torso, the shrine,
And my head, the golden pinnacle!
Things standing shall fall,
But the moving ever shall stay!

Basavanna, Vacana 820

[W]e are set to be what our desire is. As our desire is, so is our will. As our will is, so are our acts. As we act, so we become. We live in accordance with our driving desire.

Hinduism, The Upanishads

Both the good and the pleasant present themselves to a man. The calm soul examines them well and discriminates. Yea, he prefers the good to the pleasant; but the fool chooses the pleasant out of greed and avarice.

Hinduism, Katha Upanishad 1.2: 2

Though he be ever so tired by repeated failure, let him begin his operations again and again; for fortune greatly favors the man

who perseveres in his undertakings.

Hinduism, Laws of Manu 9: 300

Tomorrows work do today, today's work

now

if the moment is lost, the work be done how.

Hinduism, Kabir, Doha 3

Family

He found no joy; so even today, one who is all alone finds no joy. He yearned for a second. He became as large as a man and a woman locked in close embrace. This self he split into two; hence arose husband and wife. Therefore, as Yajnavalkya used to observe, "Oneself is like half of a split pea." That is why this void is filled by woman. He was united with her, and thence were born human beings.

Hinduism, Brihadaranyaka
Upanishad 1.4: 3

In the beginning there was only the Self, one only. He desired, "May I have a wife in order to have offspring; may I have wealth in order to perform a work!"—for desire reaches this far. Even if one wishes, one cannot obtain more than this. As long as one does not attain each of these [desires], he thinks himself to be incomplete.

Hinduism, Brihadaranyaka
Upanishad 1.4: 17

As a mother her child, protect us, O
Life: give us glory and give us wisdom.
Hinduism, Prasna Upanishad 2: 13

"Do not neglect the [sacrificial] works due to the gods and the fathers!

Let your mother be to you like unto a god! Let your father be to you like unto a god! Let your teacher be to you like unto a god!"

Hinduism, Taittiriya Upanishad
1.11: 2

The union of hearts and minds and freedom from hate I'll bring you.

Love one another as the cow loves the calf that she has borne.

Hinduism, Atharva Veda 3: 30
Let son be loyal to father, and of one mind

with his mother; let wife speak to husband words that are honey-sweet and gentle.

Hinduism, Atharva Veda 3: 30

Let not a brother hate a brother, nor a sister hate a sister, unanimous, united in aims, speak you words with friendliness.

Hinduism, Atharva Veda 3: 30

I will make the prayer for that concord among men at home by which the gods do not separate, nor ever hate one another.

Be not parted--growing old, taking thought, thriving together, moving under a common yoke, come speaking sweetly to one another; I'll make you have one aim and be of one mind.

Common be your water-store, common your share of food; I bind you together to a common yoke.

United, gather round the sacrificial fire like spokes around the nave of a wheel.

With your common desire I'll make you all have one aim, be of one mind, following one leader, like the gods who preserve their immortality.

Morn and eve may there be the loving heart in you.

Hinduism, Atharva Veda 3: 30

Sweet be the glances we exchange, our faces showing true concord.

Enshrine me in your heart and let one spirit dwell within us.

Hinduism, Atharva Veda 7: 36

I wrap around you this my robe which came to me from Manu, so that you may be wholly mine and never seek another.

Hinduism, Atharva Veda 7: 37

I am He, you are She; I am Song, you are Verse, I am Heaven, you are Earth.

We two shall here together dwell,
becoming parents of children.

Hinduism, Atharva Veda 14.2: 71

Rama, "How can I transgress this command of my mother and my father? It is for thee to occupy the throne in Ayodhya, the throne that all revere, and for me to live in the Dandaka Forest, wearing robes of bark! Having spoken thus, the great King Dasaratha made this division of duties in the presence of the people and then ascended to heaven. The word of that virtuous monarch is our law! It is for thee to enjoy the kingdom given thee by our sire, and, taking refuge in the Dandaka Forest for fourteen years, I shall carry out the part assigned to me by my magnanimous sire. That which my high-souled father... has directed me to do, I regard as my supreme felicity, not the dominion of all the worlds."

Hinduism, Ramayana, Ayodhya
Kanda 101

When women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards.

Hinduism, Laws of Manu 3: 56

When the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

Hinduism, Laws of Manu 3: 57

A virtuous wife who, after the death of her husband, constantly remains chaste even though she have no son, will reach heaven just as do men living a life of renunciation....

Hinduism, Laws of Manu 5: 160

The husband who wedded her with sacred texts always gives happiness to his wife, both in season or out of season.

Though he may be destitute of virtue, or seek his pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly revered as a god by a faithful wife.

Women need perform no sacrifice, no vow, no fast; if she obeys her husband, she will for that reason alone be exalted in heaven.

A faithful wife, who desires to dwell after death with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead....

She who, controlling her thoughts, words, and deeds, never slights her lord, resides after death with her husband in heaven, and is called a virtuous wife.

Hinduism, Laws of Manu 5: 153-
165

The parents of a child are but his enemies when they fail to educate him properly in his boyhood.

Hinduism, Garuda Purana

An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned.

Hinduism, Garuda Purana

Learning imparts a heightened charm to a homely face.

Hinduism, Garuda Purana

Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous, and endearing to society.

Hinduism, Garuda Purana

It is learning alone that enables a man to better the condition of his friends and relations. Knowledge is the holiest of holies, the god of the gods, and commands respect

of crowned heads; shorn of it a man is but
an animal.

Hinduism, Garuda Purana

The fixtures and furniture of one's house
may be stolen by thieves; but knowledge,
the highest treasure, is above all stealing.

Hinduism, Garuda Purana

Friendship

He who regards well-wishers, friends, foes, neutrals, mediators, the objects of hatred, relatives, the virtuous and the sinful alike, he stands supreme.

Hinduism, Bhagavad Gita 6: 9

The infinite joy of touching the Godhead is easily attained by those who are free from the burden of evil and established within themselves. They see the Self in every creature and all creation in the Self. With consciousness unified through meditation, they see everything with an equal eye. I am ever present into those who have realized Me in every creature. Seeing all life as My manifestation, they are never separated from Me. They worship Me in the hearts of all, and all their actions proceed from Me. Wherever they may live, they abide in Me.

Hinduism, Bhagavad Gita 6: 28-31

When a person responds to the joys and sorrows of others as if they were his own, he has attained the highest state of spiritual union.

Hinduism, Bhagavad Gita 6: 32

One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire.

Hinduism, Mahabharata,
Anusasana Parva 113: 8

Strong One, make me strong.
May all beings look on me with the eye
of friend!
May I look on all beings with the eye of
friend!
May we look on one another with the
eye of friend!

Hinduism, Yajur Veda 36: 18

Sit in the assembly of the honest; join with those that are good and virtuous; nay, seek out a noble enemy where enmity cannot be helped and have nothing to do with the wicked and the unrighteous.

Hinduism, Garuda Purana 112

Even in bondage you should live with the virtuous, the erudite, and the truthful; but not for a kingdom should you stay with the wicked and the malicious.

Hinduism, Garuda Purana 112

Career/Work

Your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction.

Hinduism, Bhagavad Gita 2: 47

By devotion to one's own particular duty, everyone can attain perfection. Let me tell you how. By performing his own work, one worships the Creator who dwells in every creature. Such worship brings that person to fulfillment.

Hinduism, Bhagavad Gita 18: 44-45

It is better to perform one's own duties imperfectly than to master the duties of another. By fulfilling the obligations he is born with, a person never comes to grief. No one should abandon duties because he sees defects in them.

Hinduism, Bhagavad Gita 18: 46-47

Finances/Wealth

Social

I look upon all creatures equally; none are less dear to me and none more dear.

Hinduism, Bhagavad Gita 9: 29

Let us have concord with our own people, and concord with people who are strangers to us;

The Divine Twins create between us and the strangers a unity of hearts.

Hinduism, Atharva Veda 7.52: 1

May we unite in our minds, unite in our purposes, and not fight against the divine spirit within us.

Let not the battle-cry arise amidst many slain, nor the arrows of the War-god fall with the break of day.

Hinduism, Atharva Veda 7.52: 2

Freedom from hate I bring to you concord and unanimity. Love on another as the cow her newborn calf loves.

Hinduism, Atharva Veda 3: 27

Lord God of glory is He to whom both the Ariyans and the outcastes (Dasa) belong.

Hinduism, Rig Veda 8.51: 9

Meet together, speak together, let your minds be of one accord, as the Gods of old, being of one mind, accepted their share of the sacrifice.

Hinduism, Rig Veda 10.191: 2

May your counsel be common, your assembly common, common the mind, and the thoughts of these united.

A common purpose do I lay before you, and worship with your common oblation.

Hinduism, Rig Veda 10.191: 3

Let your aims be common, and your hearts

of one accord, and all of you be of one mind, so you may live well together.

Hinduism, Rig Veda 10.191: 4

Rama, whose arms reached to his knees, the powerful elder brother of Lakshmana, ruled the earth in glory and performed many sacrifices with his sons, brothers, and kinsfolk. No widow was ever found in distress nor was there any danger from snakes or disease during his reign; there were no malefactors in his kingdom nor did any suffer harm; no aged person ever attended the funeral of a younger relative; happiness was universal; each attended to his duty and they had only to look to Rama to give up enmity. Men lived for a thousand years, each having a thousand sons who were free from infirmity and anxiety; trees bore fruit and flowers perpetually; Parjanya sent down rain when it was needed and Maruta blew auspiciously; all works undertaken bore happy results and all engaged in their respective duties and eschewed evil. All were endowed with good qualities; all were devoted to pious observances, and Rama ruled over the kingdom for ten thousand years.

Hinduism, Ramayana, Yuddha Kanda 130

Give so much O God, suffice to envelop my clan

I should not suffer cravings, nor the visitor goes unfed.

Hinduism, Kabir, Doha 6

Peace be to earth and to airy spaces! Peace be to heaven, peace to the waters, peace to

the plants and peace to the trees! May all the gods grant me peace! By this invocation of peace may peace be diffused! By this invocation of peace may peace bring peace! With this peace the dreadful I appease, with this peace the cruel I appease, with this peace all evil I appease, so that peace may prevail, happiness prevail! May everything for us be peaceful!

Hinduism, Atharva Veda 19.9: 14