

Accelerated Learning Series

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Modules in Spiritual Philosophies

Vedic Philosophy

Summarized As Quotes

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Prerequisites

- An interest in Spirituality.

About my Soul

"Those who are wise lament neither for the living nor for the dead. Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change. That which pervades the entire body, you should know to be indestructible. No one is able to destroy that imperishable soul." -**Krishna**

About happiness and sorrow

"The nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, and one must learn to tolerate them without being disturbed. The person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation. One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge." -**Krishna**

About my duty as a service to my Lord

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty. Perform your duty equipoised, abandoning all attachment to success or failure. Such equanimity is called yoga. Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform — do that, as an offering to Me. In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me." -**Krishna**

About the need to control my senses

"One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness. One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence. While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool. A person who is not disturbed by the incessant flow of desires — that enter like rivers into the ocean, which is ever being filled but is always still — can alone achieve peace, and not the man who strives to satisfy such desires." -**Krishna**

About the need for devotion to my Lord

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. Keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers. A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work. By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries. Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me. If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it. Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me." -**Krishna**

About the three gates to hell

"There are three gates leading to this hell — **lust**, **anger** and **greed**. Every sane man should give these up, for they lead to the degradation of the soul. The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination. He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination. One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated." -**Krishna**

About the force that causes sin

"O descendant of Vrsni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force? It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world. As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust. Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire. The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him. Therefore, O Arjuna, best of the Bhāratas, in the very beginning curb this great symbol of sin [lust] by

regulating the senses, and slay this destroyer of knowledge and self-realization." -
Krishna

About the need to control my mind

"One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind. From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self. A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere. For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me." -**Krishna**

"The system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady. For the mind is restless, turbulent, obstinate and very strong, O Krishna and to subdue it, I think, is more difficult than controlling the wind." -**Arjuna**

"O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment. For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion." -**Krishna**