

# HAND FULL OF GEMS

Vedas, Upanishads and Bhagavat Geeta and such other Indian Heritage literature are full of Gems of philosophical thoughts and wisdom. Fortunately for the interested readers many of these are translated into other languages and many scholars have written commentaries giving meaning and explanations. During my search for spiritual enlightenment, I have gathered a few gems and I would like to present a selection from these to my dear and respected readers, and encourage you to make your own journey through this vast treasure house of free thinking Indian Heritage literature and pick up as many gems as you like and also to give to others. The wonder nature of these gems is that these are inexhaustible. When you pick some for you and for your friends, the store is not diminished, these are still there for others to pick up. When you give, what you had picked up, to others, these are with you and others unlike the physical precious stones. So our dear readers may please pick up these gems and many more from the original Indian Heritage literature, and share with all, as these do not diminish when you share, these only multiply.

## Arranged in the following order:

- Concept of God [About God]
- A few prayers [For Universal/Common Good, Peace & Unity]
- Philosophy [For Happiness, Peace & Unity of human beings]

### CONCEPT OF GOD

[About God]

**Atharva Veda** (10.8.37)

यो विघात् सूत्रं वितेतं यस्मिन्नोताः प्रजा इमाः ।  
सूत्रं सत्रं यो विघात् स विघाद् बाहमोणं महत्

yō vighāt sūtram vitētam yasmitrōtāḥ prajā imāḥ ।  
s tram satramsra yō vighāt sa vighād bāhamōṇam mahat

Only he who knows the secret of the Visible, the science of Creation, may glimpse the invisible, the Creator behind the Creation

**Isavasya**

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नापो मातरिश्वा दधाति ॥

anejadekaṁ manaso javīyo nainaddevā āpnuvan pūrvamarṣat ।  
taddhāvato'nyānatyēti tiṣṭhat tasminnapo mātariśvā dadhāti ॥

The divine self is changeless, faster than the mind, beyond the reach of senses, and by its presence enables the cosmic energy to sustain all beings.

**Isavasya**

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।  
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥

andhaṁ tamaḥ praviśanti ye'sambhūtimupāsate ।  
tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ ॥

Those who are engrossed in the worship of personal Gods are in darkness, but those who ridicule them and engross in the absolute are in greater darkness. In the earlier case there is expression of life while the latter is inert and lifeless.

**Isavasya**

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।  
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥

sambhūtiṁ ca vināśaṁ ca yastadvedobhayaṁ saha ।  
vināśena mṛtyuṁ tīrtvā sambhūtyāmṛtamāśnute ॥

Those who worship personal God as manifestation of the Absolute (understand the unity of God while worshipping personal God/Gods following different faiths) attain spiritual enlightenment.

**Bhagavad Gita** (18-66)

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja |  
aharṁ tvāṁ sarva-pāpēbhyo mokṣhayiṣhyāmi mā śhuchah ||

Abandoning all religious (faiths) surrender unto me; I shall absolve you of all sins. Do not have any affliction.

(Note: People of the world have created different religions and named God differently and while each accepts that there is only one God, claim their's is the only God and fight in the name of religions and the 'name' Gods. That is the trouble. So God's advice, here is very apt. Abandon all religions, and accept the Unity, oneness of God. There shall be, then universal brother-hood, harmony and peace, and thus salvation.)

**Bhagavad Gita** (4-7 & 8)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत |  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् |

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||

yadā yadā hi dharmasya glānir bhavati bhārata  
abhyutthānam adharmaṣya tadātmānaṁ sṛ jīamyaham

paritrāṇ āya sādūnāṁ vināśhāya cha duṣ hkr itām  
dharma-sansthāpanārthāya sambhavāmi yuge yuge ||

Whenever, wherever, Righteousness decline and evil grow, I (God) incarnate in order to protect the devotees, annihilate evil deeds, and re-establish righteousness I incarnate. (It is important to note that as per the original verse in Sanskrit, **God does not say that He will destroy the evil people, but only destroy evil deeds!** Do not hate the sinner, hate only the sinful actions.)

**Bhagavad Gita** (6-29)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि |  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ||

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni chātmani |  
ikṣ hate yoga-yuktātām sarvatra sama-darśhanaḥ ||

A true yogi sees God in all beings and every being in God. Such a person with self-realisation discovers the supreme Lord everywhere.

**Bhagavad Gita** (6-30)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥

yo mam pasyati sarvatra sarvaṁ ca mayi pasyati |  
tasyaham na pranasyami sa ca me na pranasyati //

He who believes that I am in everything, and sees everything in me, he will never lose me, nor shall I lose him.

**Atharva Veda**

त्व स्त्री त्वं पुमान् सि त्वं कुमार उत वा कुमारी।  
त्वं जीर्णो दण्डेन वाञ्छसि त्वं जातो भवसि विश्वतोमुखः ॥  
tva strī tvaṁ pumān si tvaṁ kumāra uta vā kumārī |  
tvaṁ jīrṇō daṇḍēna vāñcasi tvaṁ jāto bhavasi viśvatōmukhaḥ ॥

Thou art woman, Thou art man;  
Thou art boy, Thou maiden,  
Thou art the old man tottering with the staff,  
Thou existest in all forms.

**Rig Veda**

अभ्युत्थोति यन्नग्नम् भिषक्ति विश्वं यत् तुरम्  
प्रेमन्स्यः खन्निः श्रोणोभूत् ।  
abhyūrṇōti yannagnam bhiṣakti viśvaṁ yat turam  
prēmandhaḥ khyanniḥ śrōṇōbhūt ।

He clothes all who are naked; He doctors all who are sick; Through Him the blind man sees, the cripple goes about.

**A FEW PRAYERS**

[For Universal/Common  
Good, Peace & Unity]

**Atharvavedopanisacchantipathah**

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।  
भद्रं पश्येमाक्षभिर्यजत्राः ॥  
स्थिरैरङ्गैस्तुष्टुवाग् सस्तनूभिः ।  
व्यशेम देवहितं यदायुः ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Bhadram Karnebhish Shrnuyama Devaah |  
Bhadram Pashyema-Akssabhir-Yajatraah |  
Sthirair-Anggais-Tussttuvaamsas-Tanuubhish |  
Vyashema Deva-Hitam Yad-Aayuh |

God, May we hear with our ears what is auspicious. May we see with our eyes what is auspicious. May we sing praises to you and enjoy with strong limbs and body, the life allotted to us by God.

**Taittiriya Upanishad**

ॐ सह नावतु सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |  
Saha Viiryam Karavaavahai |  
Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |  
Om Shaantih Shaantih Shaantih //

May he protect us. May He nourish us. May we work together with great energy. May our study / work be enlightening and fruitful. May we never hate each other.

**Karshatak Upanishad**

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ॥

Om Sarve Bhavantu Sukhinah Sarve Santu Niramayaaḥ |  
Sarve Bhadraanni Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet ||

May all be happy. May all be free from disease. May all realise what is good. May none be subject to misery.

**An Upanishadic Prayer**

ॐ असतो मा सद् गमय ।  
तमसो मा ज्योतिर् गमय ।  
मृत्योर् मामृतं गमय ।

*om asato mā sad gamaya  
tamaso mā jyotir gamaya  
mṛtyor mā amṛtam gamaya*

Lead me from the unreal to the real, Lead me from darkness (ignorance) to Light (Knowledge) and Lead me from death to Immortality.

**Rig Veda** (VII - 32 - 26)

इन्द्र क्रतुं न आ भेर पिता पुत्रेभ्यो यथा । ।

शिक्षां णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥

*indra kratum na ā bhara pitā putrebhyo yathā |  
śikṣā ṇo asmin puruhūta yāmani jīvā jyotir aśimahi ||*

God, give us wisdom, as a father gives wisdom to his sons, Guide us, much invoked, in this path, may we live and have light.

**Rig Veda** (5-51-15)

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।  
पुनर्ददतार्घ्नता जानता सं गमेमहि ॥

*svasti panthām anu carema sūryācandramasāv iva |  
punar datatāghnatā jānatā saṁ gamemahi ||*

May we always follow the path of righteousness, even as the Sun and the Moon adhere to their appointed paths unswervingly. May we always willingly serve humanity without demanding the price of our service.

**Rig Veda**

ॐ सं गच्छध्वं सं वदध्वं सं वो मनासि जानताम् ।  
देवा भागं यथा पूर्वे संजानाना उपासते ॥  
समानं मनः सह चित्तमेषाम् ।

समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥

समानी व आकूतिः समाना हृदयानि वः ।  
समानमस्तु वो मनो यथा वः सुसहासति ॥

*om saṁ gacchadhvaṁ saṁ vadadhvaṁ  
saṁ vo manāṁsi jānatāḥ |  
devā bhāgaṁ yathā pūrve saṁjānānā upāsate ||  
samānaṁ manaḥ saha cittameṣām |*

*samānaṁ mantramabhi mantraye vaḥ samānena vo  
haviṣā juhomi ||*

*samānī va ākūtiḥ samānā hṛdayāni vaḥ |  
samānamastu vo mano yathā vaḥ susahāsati ||*

May you all move together (work together), think together till you all reach agreement just as the God share in all the sacrificial offerings. Let all your decisions be unanimous; may you all be of one mind. In order that such unity may come about. I offer this oblation to the Fire. May all your intentions and aspirations be alike, so that a common objective bonds all of you.

**PHILOSOPHY**

[ For Happiness, Peace  
& Unity of human beings ]

**Hitopadesha**

अयं निजः परो वेति गणना लघु चेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

*ayaṁ nijaḥ paro veti ganānā lghucetasām |  
udāracaritānāṁ tu vasudhaiva kuṭumbakam ||*

"It is only the petty-minded who entertain thoughts like 'This person is from my clan. This person is an outsider' etc. In contrast, the large-hearted look upon the entire world as their own family."

**Isavasyaopanisad**

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

*yastu sarvāṇi bhūtāni ātmanyevānupaśyati |  
sarvabhūteṣu cātmānaṁ tato na vijugupsate ||*

The wise man perceives all beings, as not distinct from his own self, and his own self as the self of every being, and by virtue of that perception he does not hate anyone.

**Isavasyaopanisad**

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

*yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ |  
tatra ko mohaḥ kaḥ śoka ekatvamānupaśyataḥ ||*

What delusion, what sorrow is there, For the wise man,

Who sees the unity of existence and perceives all beings as his own self?

**Bhagavad Gita (2-71)**

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

*vihāya kāmānyah sarvān pumānśh charati niḥsprīhaḥ |  
nirmamo nirahankārah sa śhāntimadhigachchhati ||*

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego, he alone can attain real peace.

**Bhagavad Gita (2.47)**

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भू मा ते सङ्गोऽस्त्वकर्मणि ॥

*karmany-evādhikāras te mā phaleṣhu kadāchana |  
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi ||*

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

**Bhagavad Gita (3.4)**

न कर्मणामनारम्भान्नेष्कर्म्यं पुरुषोऽश्नुते ।  
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

*na karmaṇām anārambhān naiṣhkarmyaṁ puruṣho 'śhnute |  
na cha sannyasanād eva siddhirṁ samadhigachchhati ||*

By abstaining from action (duties) alone, no one will obtain freedom from bondage (results of action). By renunciation alone no one can attain perfection (divinity).

**Bhagavad Gita (4-21)**

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

*nirāśhīr yata-chittātmā tyakta-sarva-parigrahaḥ |  
śhāriram kevalam karma kurvan nāpnoti kilbiṣam ||*

The wise person who controls his mind and intellect fully, who gives up sense of ownership in one's wealth and achievements, and who indulges in action (duties) necessary for life, that person is not affected by sinful results of action (if any).

**Bhagavad Gita (4-22)**

यदृच्छालाभसन्तुष्टो द्वन्द्ववातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

*yadriṣṭhā-lābha-santuṣṭo dvandvātīto vimatsaraḥ |  
samaḥ siddhāvāsiddhau cha kṛtvāpi na nibadhyate ||*

He who is satisfied with gain, which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, never entangles, although performing actions.

**Bhagavad Gita (6-32)**

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

*ātmaupamyena sarvatra samam paśhyati yo 'rjuna |  
sukham vā yadi vā duḥkham sa yogī paramo mataḥ ||*

One who sees all beings as oneself, in their happiness and grief, is the perfect yogi.

**Kathopanishad (1.2.2)**

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ  
सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते  
प्रेयो मन्दो योगश्चेमाद् वृणीते ॥

*śreyaśca preyaśca manuṣyametastau  
samparītya vivinakti dhīrah |  
śreyo hi dhīro'bhi preyaso vṛṇīte  
preyo mando yogakṣemād vṛṇīte ||*

The good and the pleasurable approach mankind. The man of intelligence, having considered them, separates the two. He selects the good in preference to the pleasurable. The dull one selects the pleasurable for the sake of possessions and protection.

**Yajur Veda (19 - 30)**

व्रतेन दीक्षामान्प्रोति दीक्षायान्प्रोति दक्षिणाम् ।  
दक्षिणा श्रद्धामान्प्रोति श्रद्धया सत्यमाप्यते ॥

*Vratena deekshamanproti deekshayanproti dakshinaam  
Dakshinaa sraddhamanproti sraddhaya satyamapyate*

By self-dedication one obtains consecration, by consecration one obtains grace; by grace one obtains faith, and by faith is truth obtained.

