

Moral 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.
Bhagavad Gita 3: 31-32

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

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.

Bhagavad Gita 17: 17

Finite and transient are the fruits of 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.

Mundaka Upanishad 1.2: 7-11

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

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.

Svetasvatara Upanishad 2: 14

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

Mundaka Upanishad 3.1: 6

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

Mahabharata, Shantiparva 262: 5-6

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.

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!

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.
Mahabharata

Compiled by: W. Huitt

Last revised: April 2014

Available at: <http://www.science-religion.org/religion/hinduism/brilstar/09-hindu-character.pdf>