

Wisdoms

*ekaḥ prajāyate jantur eka eva pralīyate
eko'nubhunkte sukṛtam eka eva ca duṣkṛtam*

**"One is born alone, one dies alone.
One enjoys one's good karma alone and one suffers one's bad karma alone."**

(Manu Samhitā 4.240)

However much one may love one's child or spouse or friend, one must helplessly watch them suffer diseases without being able to take them over from them. However desperately we want to keep our beloved Guru, friend or parent with us, we must helplessly watch them leave their bodies right in front of us.

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*likhita granthera yadi kari anuvāda
tabe se granthera artha pāiye āsvāda*

**"If I repeat (translate) scriptures that were already written,
I will relish the meaning of these scriptures."**

(Caitanya Caritāmṛta, Ādi līlā 17.311)

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*prajñā-prasādam āruhya aśocyāḥ śocato jānan
bhūmiṣṭhān iva śailasthaḥ sarvān prājñō'nupaśyati*

**Having risen to the clarity of wisdom,
the wise man, no more to be grieved for,
looks upon grieving people
as one on a mountaintop (views) those on the ground (below).**

(Mahābhārata 12.17.19)

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*sarvasya hi parīkṣyante svabhāvā netare guṇāḥ
atītya hi guṇān sarvān svabhāvo mūrdhni vartate*

**"A person should be examined on the basis of his nature, not his qualities.
This is because the importance of one's nature**

far exceeds the importance of his qualities”. (Hitopadeśa)



*paricaritavyaḥ santāḥ yadyapi kathayanti no sad-upadeśam
yas tveṣāṁ svaira kathās tā eva bhavanti śāstrāṇi*

“Saintly people should always be served even if they do not give us enlightening discourses. The statements that they spontaneously speak become scriptures.”



nāyam ātma bala-hīnena labhyaḥ (Muṇḍaka Upaniṣad)

“This Self can not be attained by those devoid of (spiritual) strength.”



*prema-bhaktau yadi śraddhā mat-prasādam yadīcchasi
tadā nārada bhāvena rādhāyārādhako bhava*

In the Bhaviṣyottara-purana, Śrī Kṛṣṇa says, “O Nārada, if you have strong faith in *prema-bhakti* and you truly want to satisfy Me and obtain My mercy, then you please become a loving devotee of Śrī Rādhā.”



*tataś cāpyuttamaṁ janma labdhvā cendriya sauṣṭhavam
na vettyātma-hitaṁ yas tu sa bhavet ātma-ghātakah
vinā dehena kasyāpi puruṣārtho na vidyata
tasmād deha dhanam prāpya puṇya karmāṇi sādhayet
rakṣet sarvātmanātmānam ātmā sarvasya bhājanam
rakṣaṇe yatnamātiṣṭhet yāvat tattvaṁ na paśyati*

Shiva told Parvati: "Having attained this topmost human birth with its refined senses, if one does not know the ultimate good, one kills oneself. Without a material body one cannot attain the goal of life, therefore, having attained this treasure of the human body one should perform auspicious acts. One should whole-heartedly protect oneself, because the Self is the reservoir of everything. One should protect oneself carefully as long as one has not seen the Truth."

(Kulārṇava Tantra, Ullāsa 1, verses 17-19)



*khanitvā hi khanitreṇa bhūtale vāri vindati
tathā guru-gataṁ vidyāṁ śuśrūṣur adhigacchati*

“Just as one gets water from the earth by digging into it with a shovel, one gets knowledge from the Guru by rendering service to him.”

(Cānakya Nīti Śāstra 13,17)



*ekam apy akṣaram yastu guruḥ śiṣyaṃ prabodhaye
pṛthivyāṃ nāsti tad dravyaṃ yad dattvā so'nṛṇī bhavet*

“There is no treasure on this earth good enough to repay the debt the disciple owes to his Guru for receiving even one syllable of his enlightening knowledge.” (Canakya Niti Shastra 15,2)



mitaṃ ca sāraṃ ca vaco hi vagmita iti

Keeping it brief and essential — that is eloquence.” (Caitanya caritāmṛta Ādi 1.107)



*na hi sādhana-sampattyā hariḥ tuṣyati karmavat
bhaktānāṃ dainyaṃ evaikaṃ hari toṣana sādhanam*

"Hari is not satisfied with a mere abundance of sādhana, as if the quantity counts, like fruitive activities. Hari is only pleased with the humility of the devotees." (Vallabhācārya)



maunena kalaho nāsti

“For the silent there is no quarrel.” (Canakya Nīti Śāstra 3.11)



“Every crusader is apt to go mad. He is haunted by the wickedness which he attributes to his enemies; it becomes a part of him.” - Aldous Huxley

This is confirmed in the Bhāgavata (7.1.27) —

*kīṭaḥ peśaskṛtā ruddhaḥ kuḍyāyāṃ tam anusmaran
saṃrambha-bhaya-yogena vindate tat-svarūpatām*

"A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance."



*adāntasyāvīnītasya vṛthā paṇḍita-māninaḥ
na guṇāya bhavanti sma naṭasyevājītātmanaḥ
etad artho hi loke'sminn avatāro mayā kṛtaḥ*

badhyā me dharma-dhvajinas te hi pātakino'dhikāḥ

“Those who vainly consider themselves learned, but are neither self-controlled, nor humble, so they don’t attain good characters, are just like actors on a stage. It is for this reason that I have descended to this world — to kill those who pretend to be virtuous. They surely are worse than sinners.”

(Śrī Balarāma to the sages at Naimiṣāraṇya, Śrīmad Bhāgavata 10.78.26-27)

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*tadaivam ātmanyaviruddha citto na veda kincid bahir antaram vā
yathaiṣukāro nṛpatim vrajantam iṣau gatātmā na dadarśa pārśve*

“An arrow-maker once was so absorbed in his crafting of new arrows that he did not even notice the king passing by (with a huge entourage making a great tumult with drums and cymbals). Similarly the person who has concentrated the mind on the Self will be totally unaware of anything external or internal.”

(Śrīmad Bhāgavata 11.9.13)

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Reminding of Sādhu Bābā —

*jñāna niṣṭho virakto vā mad bhakto vānapekṣakaḥ
sa-lingānāśramāṁs tyaktvā cared avidhi gocaraḥ
budho bālakavat krīdet kuśalo jaḍavaccaret
vaded unmattavad vidvān gocaryām naigamaś caret*

“He who is fixed in transcendental knowledge, who is renounced, devoted to Me or not interested in liberation, gives up all external signs of the ashram-system and wanders around, free from rules and prohibitions. Though he is wise and intelligent he plays like a child, though he is expert he behaves like a dullard, though he is learned he speaks like a madman, and though he is fixed in the Vedic concept of life he acts without regulation.” (Śrīmad Bhāgavata 11.18.28-29)

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*janmaśvarya śruti śrībhir edhamāna madaḥ pumān
nairhathyabhidhātum vai tvam akincana gocaram*

“A man whose pride is increased by his birth, power, learning and beauty, is hardly able to chant Your holy name. You are perceived only by those who have nothing.” (Kunti prays to Śrī Kṛṣṇa in Śrīmad Bhāgavata 1.8.26)

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āhārārtham yatetaiva yuktaṁ tat prāṇa dhāraṇam

tattvaṃ vimṛśyate tena tad vijñāya param vrajet

“One must eat to stay alive, one must stay alive to meditate on the Truth, one must meditate on the Truth to realise it and one must realise it to attain it.”

(Unknown *śāstra* quoted by Śrī Viśvanātha Cakravarti in his Gītā 12:13-14 comment)

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*na viśvaset kumitre ca mitre cāpi na viśvaset
kadācit kupitaṃ mitraṃ sarvaṃ guhyaṃ prakāśayet ||6||*

“Do not trust either a bad friend or even a good friend, for if they should ever get angry with you, they may bring all your secrets to light.” (Canakya Pandit)

✽

acintya khalu ye bhāvāḥ na taṃs tarkena yojayet

“One should not argue or speculate about inconceivable matters.”

(Bhakti Rasāmṛta Sindhu, quoting Mahābhārata)

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*upadeśo hi murkhānāṃ prakopāya na śāntaye
payaḥ pānaṃ bhujangānāṃ kevalaṃ viṣa vardhanam*

“Instructing a fool will only anger him instead of pacifying him, just as feeding milk to a snake only increases its poison.”

✽

ek-bār caraṇe śaraṇa nile viśver sakale tyāg korle-o tini tyāg korben na!

“If you surrender once to the Lord He will not forsake you, even if everyone else in the world forsakes you!”

(Śrī Ānanda Gopāl Goswāmi)

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*guravo bahava santi śiṣya vittāpahārakāḥ
durlabhah sad-guru-deva śiṣyāśāntāpahārakāḥ*

Lord Mahādeva speaks: **“Oh Devi! There are many so-called Gurus who seize the wealth of the disciple, but the genuine Guru who takes away the miseries and afflictions of the disciple is very rare.”** (Purāṇas)

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*varaṁ na rājyaṁ na kurāja-rājyaṁ
varaṁ na mitraṁ na kumitra-mitram
varaṁ na śiṣyo na kuśiṣya-śiṣyo
varaṁ na dārā na kudāra-dāraḥ*

“It is better to be without a kingdom than to rule over a petty one; better to be without a friend than to have a bad friend; better to be without a disciple than to have a bad one; and better to be without a wife than to have a bad one.” (Canakya)

✽

*mare kṛṣṇa rākhe ke?
rākhe kṛṣṇa māre ke?*

**“If Kṛṣṇa wants to kill you, then who can protect you?
If Kṛṣṇa wants to protect you, then who can kill you?”**

(Bengali saying)

✽

Chapter 12 of Bhagavad Gītā

Since this deals with *bhakti yoga*, the conclusion of Bhagavad Gītā, Sādhu Bābā considered this whole chapter the essence of the Gītā.

*arjuna uvāca
evaṁ satata-yuktā ye bhaktās tvāṁ pary-upāsate
ye cāpy akṣaram a-vyaktaṁ teṣāṁ ke yoga-vit-tamāḥ*

Arjuna inquired: “Who are the greatest knowers of *yoga* - those who are constantly engaged in worshipping You as devotees or those who approach the unmanifest undifferentiated Brahman?” (1)

*śrī-bhagavān uvāca
mayy āveśya mano ye mām nitya-yuktā upāsate
śraddhayā parayopetās te me yuktatamā matāḥ*

The Blessed Lord said: “I consider those whose minds are ever immersed in My personal form and who are ever engaged in worshipping Me with great and transcendental faith to be most connected with Me.” (2)

*ye tv-a-kṣaram a-nirdeśyam a-vyaktaṁ pary-upāsate
sarvatra-gam a-cintyaṁ ca kūṭa-stham a-calaṁ dhruvam
san-niyamyendriya-grāmaṁ sarva-tra sama-buddhayaḥ
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ*

“But those who wholly meditate on the unmanifested, which is imperishable, all-pervading, inconceivable, unchangeable, fixed and immovable—by controlling the senses and being equipoised everywhere, such persons, who are dedicated to the benefit of all, also attain Me.” (3-4)

*kleśo 'dhika-taras teṣām avyaktāsakta-cetasām
a-vyaktā hi gatiḥ duḥkham deha-vadbhir avāpyate*

“For those whose minds are attached to the unmanifested feature of the Supreme, progress is more painful. It is agonizing for the embodied soul to attain the impersonal Absolute.” (5)

*ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ
an-anyenaiva yogena mām dhyāyanta upāsate
teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha mayy āveśita-cetasām*

“O Pārtha, but those who are surrender to Me, giving up all their works to Me, who meditate exclusively upon Me, I will soon lift out of the ocean of birth and death, since their minds are immersed in thoughts of Me.” (6-7)

*mayy eva mana ādhatsva mayi buddhiṁ niveśaya
nivasīṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ*

“Fix your mind upon Me alone, and immerse your intelligence in Me. Thus you will certainly dwell in Me and attain the Supreme Abode, without a doubt.” (8)

*atha cittam samādhātum na śaknoṣi mayi sthiram
abhyāsa-yogena tato mām icchāptum dhanañjaya*

“O Arjuna, O winner of wealth, if you cannot fix your mind upon Me steadily, then practise (*bhakti*) *yoga* (hearing and chanting). Thus you will develop a desire to attain Me.” (9)

*abhyāse 'py asamartho 'si mat-karma-paramo bhava
mad-artham api karmāṇi kurvan siddhim avāpsyasi*

“If you cannot even practice the items of *bhakti-yoga*, then dedicate your work to Me, for even by working for Me you will attain perfection.” (10)

*athaitad apy aśakto 'si kartum mad-yogam āśritaḥ
sarva-karma-phala-tyāgam tataḥ kuru yatātmanavān*

“If you are unable to do any of these things then take shelter of My (*bhakti*) *yoga*, give up all results of your work and try to be situated in the Self.” (11)

*śreyo hi jñānam abhyāsājñānād dhyānam viśiṣyate
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram*

“Divine knowledge (about Me) is better than the above practise. Better than divine knowledge is meditation, and better than meditation is abandonment of the fruits of action — after such abandonment peace follows!” (12)

*a-dveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca
nir-mamo nir-ahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamā
santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ*

“One who is does not hate any living being, but is instead kind and compassionate, who is free from possessiveness and selfishness (false pride), who is equal in joy and woe, who is forgiving, always satisfied, a yogī of controlled senses, firmly determined, who has offered his mind and intelligence to Me—such a devotee of Mine is very dear to Me.”

*yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ*

“One who does not disturb anyone and is also not disturbed by others, who is equipoised in joy and woe, and free from fear and anxiety, is very dear to Me.” (15)

*anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ*

“My devotee who is independent (does not flatter others or depend opportunistically on material relationships or arrangements instead of on Me), who is pure, skilled, carefree, free from pain, and who gives up all big projects, is very dear to Me.” (16)

*yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ*

“One who neither delights nor detests, who neither bewails nor hankers, and who gives up both auspicious and inauspicious things—such a devotee is very dear to Me.” (17)

*samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ
śiṭoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī santuṣṭo yena kenacit
aniketaḥ sthira-matir bhaktimān me priyo naraḥ*

“One who is equal to friend and foe, who is equipoised in admiration and dishonor, heat and cold, joy and woe, who gives up all (bad) company, who is equal in critique or praise, silent and satisfied with anything, who has no (attachment to a fixed) abode, whose intelligence is steady and who has devotion for Me—such a person is very dear to Me.” (18-19)

*ye tu dharmāmṛtam idaṁ yathoktaṁ paryupāsate
śraddadhānā mat-paramā bhaktās te ’tīva me priyāḥ*

Whoever follows this immortal path and completely engages in this worship as it is described here, being a devotee surrendered to Me, is extremely dear to Me.” (20)