

Vedic Wisdoms

*guṇāḥ kurvanti dūtatvaṃ dūre'pi vasatā satām
ketakī-gandham āghrāya svayam āyāntyaṣṭapadāḥ*

“Good qualities and virtues in a person serve as messengers even though the person may reside far away physically. See how the bees flock to the Ketaki [Screw pine] flowers enchanted by its fragrance.”

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*svabhāvo yādṛśo yasya na jahāti kadācana
aṅgāra śata dhautena malinatvaṃ na muñcati*

**“One can never give up one’s nature.
Coal does not give up its blackness even if it is washed a hundred times”**

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*svabhāvo nopadeśena śakyate kartumanasyatā
sutaptam api pānīyam punar gacchati śītatām*

The nature [or character] of a person cannot be changed by giving advice just as heated water reverts to its original state of coldness.

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*paropadeśa-velāyāṃ śiṣṭāḥ sarve bhavanti vai
vismarantīha śiṣṭatvaṃ sva-kārye samupasthite*

"At the time of giving advice to others, everyone is wise and learned. But when encountered by their own problems, they forget all their wisdom."

(Mahābhārata)

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*ekaḥ prajāyate jantur eka eva praliyate
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 Saṁhitā 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 lilā 17.311)

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*prajñā-prasādam āruhya aśocyaḥ śocato jānan
bhūmiṣṭhān iva śailasthaḥ sarvān prājño'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 pariṅsyante svabhāvā netare guṇāḥ

atīya 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)

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nāyam ātma bala-hīnena labhyaḥ (Muṇḍaka Upaniṣad)

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

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*prema-bhaktau yadi śraddhā mat-prasādam yadicchasi
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 please become a loving devotee of Śrī Rādhā.”**

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*tataś cāpyuttamam janma labdhvā cendriya sauṣṭhavam
na vettyātma-hitam 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 tattvam na paśyati*

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

Shiva told Pārvatī **"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."

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mitam ca saram ca vaco hi vagmita iti

"Keeping it brief and essential – that is eloquence."

(Caitanya Caritāmṛta Ādi 1.107)

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*na hi sādhana-sampattyā hariḥ tuṣyati karmavat
bhaktānām dainyam evaikam 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 Subodhinī)

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maunena kalaho nāsti

"For the silent there is no quarrel."

(Canakya Nīti Śāstra 3.11)

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Because the adulterer's actions are depicted in plays and poems, one may develop a taste for them as if the adulterer had worthy conduct. *tathā tattac-ceṣṭitasya kāvya-nāṭya-gatatvena upādeyatayā svādane yad adharmakṛtaḥ sthānam sūcakasyāpi tad bhavet iti nyāyāc carvaṇa-daśāyām sabhyānām api tādrūpyāpattēś ca vidharma-sparśāt* "Even persons of good conduct, absorbed in such depictions, may fall into identification with such a person and becomes tinged with irreligion, in the manner of *yad adharmakṛtaḥ sthānam sūcakasyāpi tad bhavet*: "The person who even points out the sinner attains the same place as the sinner." (SB 1.17.22)

(Viśvanātha Cakravartī's commentary on Ujjvala Nīlamaṇi 1.21)

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*adāntasyāvīnītasya vṛthā paṇḍita-māninaḥ
na guṇāya bhavanti sma naṭasyevājītatmanah
etad artho hi loke'sminn avatāro mayā kṛtaḥ
badhyā me dharma-dhvajinas te hi pātakino'dhikāḥ*

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

“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.”

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

(Śrīmad Bhāgavata 11.9.13)

“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.”

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Reminders of Sādhu Bābā –

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

(Śrīmad Bhāgavata 11.18.28-29)

“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.”

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*janmaishvarya śruti śrībhir edhamāna madaḥ pumān
naivārhatyabhīdhātuṃ vai tvam akincana gocaram*

(Kunti prays to Śrī Kṛṣṇa in Śrīmad Bhāgavata 1.8.26)

“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.”

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*āhārārthaṃ yatetaiva yuktaṃ tat prāṇa dhāraṇam
tattvaṃ vimṛśyate tena tad vijñāya paraṃ vrajet*

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

“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.”

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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)

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acintya khalu ye bhāvāḥ na taṁs tarkena yojayet

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

(Bhakti Rasāmṛta Sindhu, quoting Mahābhārata)

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*upadeśo hi murkhānām prakopāya na śāntaye
payaḥ pānaṁ bhujangānām kevalaṁ viṣa vardhanam*

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

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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 Goswāmī)

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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 Pandit)

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*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)

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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-vyaktam 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-vyaktam pary-upāsate
sarvatra-gam a-cintyam ca kūṭa-stham a-calam 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
avyaktā hi gatir duḥkhaṁ 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
ananyenaiva yogena mām dhyāyanta upāsate
teṣām ahaṁ 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
nivasiṣyasi 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 kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān*

“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)

*adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca
nirmamo nir-ahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī
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
sarvāmbha-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-parityāgi 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
śītoṣṇa-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)