

Subhashitam

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ಸುಭಾಷಿತಂ

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ಮನೋಜವಂ ಮಾರುತತುಲ್ಯವೇಗಂ
ಜಿತೇಂದ್ರಿಯಂ ಬುದ್ಧಿಮತಾಂ ವರಿಷ್ಠಂ .
ವಾತಾತ್ಮಜಂ ವಾನರಯೂಥಮುಖ್ಯಂ
ಶ್ರೀರಾಮದೂತಂ ಶಿರಸಾ ನಮಾಮಿ .. var ಶರಣಂ ಪ್ರಪದ್ಯೇ

I prostrate to the lord Hanuman the son of wind God,
who is swift like the mind and wind, mastered the senses, intellect,
foremost among the vAnarAs or monkeys and the devotee of Lord Rama.

ಶ್ರದ್ಧಾವಲ್ಲಭತೇ ಜ್ಞಾನಂ ತತ್ಪರಃ ಸಂಯತೇಂದ್ರಿಯಃ .
ಜ್ಞಾನಂ ಲಬ್ಧ್ವಾ ಪರಾಂ ಶಾಂತಿಮಚಿರೇಣಾದಿಗಚ್ಛತಿ ..

He who has mastered his senses, is exclusively devoted to his
practice and is full of faith, attains Knowledge; having had the
revelation of Truth, he immediately attains supreme peace (in the
form of God-Realization)

ಸತ್ಯಂ ಬ್ರೂಯಾತ್ತಿಯಂ ಬ್ರೂಯಾನ್ ಬ್ರೂಯಾತ್ ಸತ್ಯಮಪ್ರಿಯಂ .
ಪ್ರಿಯಂ ಚ ನಾನೃತಂ ಬ್ರೂಯಾದೇಷ ಧರ್ಮಸ್ಸನಾತನಃ ..

Speak the truth and speak to please; speak not the truth to
displease; speak not untruth to please; this is eternal virtue.

ಶುಕ್ಲಾಂಬರಧರಂ ವಿಷ್ಣುಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ .
ಪ್ರಸನ್ನವದನಂ ಧ್ಯಾಯೇತ್ ಸರ್ವ ವಿಘ್ನೋಪಶಾಂತಯೇ ..

I meditate on the glorious lord (Vinayaka) clad in sparkling white
robes, omnipresent, bright white in hue, endowed with four arms
and a benign smiling face to ward off all kinds of impediments.

ಧೂಮೇನಾವೃಯತೇ ವಹ್ನಿಯಥಾದರ್ಶೋ ಮಲೇನ ಚ .
ಯಥೋಲ್ಬೇನಾವೃತೋ ಗರ್ಭಸ್ತಥಾ ತೇನೇದಮಾವೃತಂ ..

As a flame is covered by smoke, mirror by dirt and embryo by the
amnion, so is knowledge covered by desire.

ಉತ್ಸಾಹಃ ಸಾಹಸಂ ಧೈರ್ಯಂ ಬುದ್ಧಿಃ ಶಕ್ತಿಃ ಪರಾಕ್ರಮಃ .
ಷಡೇತೇ ಯತ್ರ ತಿಷ್ಠಂತಿ ತತ್ರ ದೇವೋಽಪಿ ತಿಷ್ಠತಿ ..

Perseverance, daring, courage, wisdom, strength and valor.

Where these six are, there is god.

ಆದಿತ್ಯಾಯ ಚ ಸೋಮಾಯ ಮಂಗಲಾಯ ಬುಧಾಯ ಚ .
ಗುರು ಶುಕ್ರ ಶನಿಭೃಶ್ಚ ರಾಹವೇ ಕೇತವೇ ನಮಃ ..

Salutations to the great Lords (Navagrahas or the nine planets).

The nine planets, which are worshipped by the mankind are Aditya
(Sun), Soma (Moon), Mangala (Mars), Budha (Mercury), Guru (Jupiter),
Shukra (Venus), Shani (Saturn), Rahu and Ketu.

ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ ಮಾ ಫಲೇಷು ಕದಾಚನ .
ಮಾ ಕರ್ಮಫಲ ಹೇತುಭೂರ್ಮಾ ತೇ ಸಂಗೋಸ್ತ್ವ ಕರ್ಮಣಿ ..

Your right is to work only, but never to the fruit thereof.

Be not instrumental in making your actions bear fruit, nor
let your attachment be to inaction.

ಪುಸ್ತಕೇಷು ಚ ಯಾ ವಿದ್ಯಾ ಪರಹಸ್ತೇ ಚ ಯದ್ಧನಂ .
ಸಮಯೇ ತು ಪರಿಪ್ರಾಪ್ತೇ ನ ಸಾ ವಿದ್ಯಾ ನ ತದ್ಧನಂ ..

Knowledge which is in the form of a book is not knowledge.

Money in the hands of another is not money. The reason is both
the knowledge in the book and the money with somebody else are of
no use in time of your need.

ವಸುದೇವಸುತಂ ದೇವಂ ಕಂಸಚಾಣೂರಮರ್ದನಂ .
ದೇವಕೀಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ ..

I salute the great Lord Krishna, the preceptor of the worlds,
the beloved son of Devaki and Vasudeva and the suppressor of
Kamsa and ChAnoora.

ಕೃಷಿತೋ ನಾಸ್ತಿ ದುರ್ಭಿಕ್ಷಂ ಜಪತೋ ನಾಸ್ತಿ ಪಾತಕಂ .
ಮೌನೇನ ಕಲಹೋ ನಾಸ್ತಿ ನಾಸ್ತಿ ಜಾಗರತೋ ಭಯಂ ..

Cultivation eliminates famine. Sins by reciting the name of God.
Quarrels are eliminated by maintaining silence and fear by taking
proper precautionary measures.

ಪ್ರಸ್ತಾವಸದೃಶಂ ವಾಕ್ಯಂ ಸ್ವಭಾವಸದೃಶೀಂ ಕ್ರಿಯಾಂ .
ಆತ್ಮಶಕ್ತಿಸಮಂ ಕೋಪಂ ಯೋ ಜಾನಾತಿ ಸ ಪಂಡಿತಃ ..

A person is said to be a Scholar, who Speaks accordingly, works
to the interest of others and knows one's limitations in anger.

ವೇದಮೂಲಮಿದಂ ಜ್ಞಾನಂ ಭಾರ್ಯಾಮೂಲಮಿದಂ ಗೃಹಂ .
ಕೃಷಿಮೂಲಮಿದಂ ಧಾನ್ಯಂ ಧನಮೂಲಮಿದಂ ಜಗತ್ ..

Veda is the root of knowledge; wife is the root of family;
agriculture is the root of grain; wealth is the root of this world.

ವೃಶ್ಚಿಕಸ್ಯ ವಿಷಂ ಪುಚ್ಛಂ ಮಕ್ಷಿಕಸ್ಯ ವಿಷಂ ಶಿರಃ .
ತಕ್ಷಕಸ್ಯ ವಿಷಂ ದಂಷ್ಟ್ರಾ ಸರ್ವಾಂಗಂ ದುರ್ಜನೇ ವಿಷಂ ..

The poison of a scorpion is in it's tail; the poison of a fly
is in it's head; the poison of a snake is in it's fangs; the
poison of a wicked person is in his whole body.

ತ್ಯಜೇದೇಕಂ ಕುಲಸ್ಯಾರ್ಥೇ ಗ್ರಾಮಸ್ಯಾರ್ಥೇ ಕುಲಂ ತ್ಯಜೇತ್ .

ಗ್ರಾಮಂ ಜನಪದಸ್ಯಾರ್ಥೇ ಆತ್ಮಾರ್ಥೇ ಪೃಥಿವೀಂ ತ್ಯಜೇತ್ ..

One should abandon a person who brings bad name to the family.
For the sake of a village, a family which brings bad name, can be abandoned. A village, which causes disrespect to the country, can be abandoned. One should abandon the place he is living, if it brings troubles to oneself.

ಅಂಕೂರ ಕಾರಣಮಪಿ ತುಷಹೀನಶ್ಚೇತ್ತಂಡುಲೋ ನ ರೋಹತಿ ಹಿ .
ಅತಿಚತುರೋಽಪಿ ಸಹಾಯಾದ್ವಿನಾ ನ ಕರ್ಮಾಣಿ ನಿರ್ವಹತಿ ಲೋಕೇ ..

The rice grains cannot sprout without the husk covering it.
Similarly, people capable of doing great things cannot perform without the help of others.

ಸಾಧುಜನಯೋಪಕೃತಿಃ ಕಲಿತಾ ಭಾತಿ ಹಿ ಶಿಲಾಲಿಪಿ ಸಮಾನಾ .
ಜಲವಿಲಿಖಿತ ಲಿಪಿ ತುಲ್ಯಾ ಸನ್ ರಚಿತಾ ಸಾ ವಿಶುಷ್ಕ ಹೃದಯಾಯ ..

The help done to a noble person will be like writing on the rock.
But the help done to a heartless person will be like writing on the surface of water.

ವಿಷಾದಪ್ಯಮೃತಂ ಗ್ರಾಹ್ಯಂ ಬಾಲಾದಪಿ ಸುಭಾಷಿತಂ .
ಅಮಿತ್ರಾದಪಿ ಸದ್ವೃತ್ತಮಮೇಧ್ಯಾದಪಿ ಕಾಂಚನಂ ..

Nectar should be taken even out of poison, a maxim should be received even from a child, good nature should be acknowledged even in an enemy and gold should be taken even out of filth.

ಶರ್ವರಿದೀಪಕಶ್ಚಂದ್ರಃ ಪ್ರಭಾತೇ ದೀಪಕೋ ರವಿಃ .
ತ್ಯೈ ಲೋಕೈರ್ದೀಪಕೋ ಧರ್ಮಃ ಸುಪುತ್ರಃ ಕುಲದೀಪಕಃ ..

The moon is the light of the night, the sun is the light of the day,
virtue is the light of the three worlds and a good son is the light of the family.

ಸ್ವಗೃಹೇ ಪೂಜ್ಯತೇ ಮೂರ್ಖಃ ಸ್ವಗ್ರಾಮೇ ಪೂಜ್ಯತೇ ಪ್ರಭುಃ .
ಸ್ವದೇಶೇ ಪೂಜ್ಯತೇ ರಾಜಾ ವಿದ್ವಾನ್ ಸರ್ವತ್ರ ಪೂಜ್ಯತೇ ..

A fool is honored in his own house, a landlord is honored in his own village, a king is honored in his own country and a scholar is honored everywhere.

ಚಲಚ್ಚಿತ್ತಂ ಚಲೋ ವಿತ್ತಂ ಚಲಜ್ಜೀವನ ಯೌವನಂ .
ಚಲಾಚಲಮಿದಂ ಸರ್ವಂ ಕೀರ್ತಿಯಸ್ಯ ಸಜೀವತಿ ..

Mind is unstable. It loves to think of a variety of subjects at a time. Wealth is transitory. It changes hands frequently. Life is unstable. It goes through the aging process and fades out finally. Youth is transitory. It ends with the age. However, name and fame are stable. Only he who has acquired name lives for ever.

ಕೋಕಿಲಾನಾಂ ಸ್ವರೋರೂಪಂ ಪಾತಿವ್ರತ್ಯಂ ತು ಯೋಷಿತಾಂ .
ವಿದ್ಯಾ ರೂಪಂ ವಿರೂಪಾನಾಂ ಕ್ಷಮಾ ರೂಪಂ ತಪಸ್ವಿನಾಂ ..

The voice is the beauty of cuckoos, Character is the beauty of women, Learning is the beauty of the deformed and patience is the beauty of ascetics.

ದಾತೃತ್ವಂ ಪ್ರಿಯವಕ್ತೃತ್ವಂ ಧೀರತ್ವಮುಚಿತಜ್ಞತಾ .
ಅಭ್ಯಾಸೇನ ನ ಲಭ್ಯಂತೇ ಚತ್ವಾರಾಃ ಸಹಜಾಗುಣಾಃ ..

Liberality, sweetness of speech, courage and judgement are the four natural qualities, which can not be attained by practice. They come naturally.

ಉದ್ಯೋಗಿನಂ ಪುರುಷಸಿಂಹಮುಪೈತಿ ಲಕ್ಷ್ಮೀ
ಧೈವೇನ ದೇಯಮಿತಿ ಕಾಪುರುಷಾ ವದಂತಿ .
ಧೈವಂ ನಿಹತ್ಯ ಕುರು ಪೌರುಷಮಾತ್ಮಶಕ್ತ್ಯಾ
ಯತ್ನೇಕೃತೇ ಯದಿ ನ ಸಿದ್ಧತಿ ಕೋಽತ್ರ ದೋಷಃ ..

Fortune favors the persevering and stouthearted man. Most of the dejected blame the destiny and say 'Destiny must give us'. Exercise all your powers regardless of destiny. If your hard work fails there will be nothing to blame.

ಉತ್ತಮಾ ಮಾನಮಿಚ್ಛಂತಿ ಧನಮಾನೌ ಹಿ ಮಧ್ಯಮಾಃ .
ಅಧಮಾ ಧನಮಿಚ್ಛಂತಿ ಮಾನೋ ಹಿ ಮಹತಾಂ ಧನಂ ..

Men can be classified into three categories. Uttama or the best, Madhyama or the mediocre and Adhama or the least. Best of the men seek honor. Mediocre seek wealth and honor. Those in bottom seek wealth. Honor is wealth to great men.

ಅನ್ನದಾನಾತ್ಪರಂ ದಾನಂ ನ ಭೂತಂ ನ ಭವಿಷ್ಯತಿ .
ಅನ್ನೇನ ಧಾರ್ಯತೇ ಸರ್ವಂ ಜಗದೇತಚ್ಚರಾಚರಂ ..

Donating food is a great deed and there can be nothing equivalent to this-neither in the past nor future. This whole world of animate and inanimate depend on food

ಖಲಾನಾಂ ದುರ್ಜನಾನಾಂ ಚ ದ್ವಿವಿಧೈವ ಪ್ರತಿಕ್ರಿಯಾ .
ಉಪಾಯಾನ್ಮುಖಭಂಗೋ ವಾ ದೂರತೋ ವಾ ವಿಸರ್ಜನಂ ..

There are two methods to handle wicked and evil. One is to disgrace them by a strategy or to leave them at a distance.

ಯಸ್ಯ ನಾಸ್ತಿ ಸ್ವಯಂ ಪ್ರಜ್ಞಾ ಶಾಸ್ತ್ರಂ ತಸ್ಯ ಕರೋತಿ ಕಿಂ .
ಲೋಚನಾಭ್ಯಾಂ ವಿಹೀನಸ್ಯ ದರ್ಪಣಃ ಕಿಂ ಕರಿಷ್ಯತಿ ..

(this shloka poses two questions, for which answers are obvious and the questions are as follows:)

What will the shAstra do for him who has no sense of his own?

What will a mirror do for him who has lost his eyes?

ಪರೋಕ್ಷೇ ಕಾರ್ಯ ಹಂತಾರಂ ಪ್ರತ್ಯಕ್ಷೇ ಪ್ರಿಯವಾದಿನಂ .
ವರ್ಜಯೇತ್ಪಾದ್ಯಶಂ ಮಿತ್ರಂ ವಿಷಕುಂಭಂ ಪಯೋಮುಖಂ ..

A person, though a friend, who causes damage to the business from behind but speaks sweet words on the face should be shunned. That person is compared to a vessel of poison covered with milk on the top.

ರಾಮೋ ರಾಜಮಣಿಃ ಸದಾ ವಿಜಯತೇ ರಾಮಂ ರಮೇಶಂ ಭಜೇ
ರಾಮೇಣಾಭಿಹತಾ ನಿಶಾಚರಚಮೂಃ ರಾಮಾಯ ತಸ್ಮೈ ನಮಃ .
ರಾಮಾನ್ನಾಸ್ತಿ ಪರಾಯಣಂ ಪರತರಂ ರಾಮಸ್ಯ ದಾಸೋಸ್ಮ್ಯಹಂ
ರಾಮೇ ಚಿತ್ತಲಯಸ್ಸದಾ ಭವತು ಮೇ ಭೋ ರಾಮ ಮಾಮುದ್ಧರಂ ..

Lord Sri Rama, the jewel among kings, always emerges victorious.
I contemplate on Rama, the lord of RamA (LakShmi-Sita Devi).
Rama destroyed the mighty armies of the demons. I salute him
i.e. Lord Rama. There is no greater refuge than lord Rama.
Indeed I am a humble servant of Rama. Let my mind ever meditate
on Rama. O lord Rama! Kindly grant me salvation.

ದೈವೇ ತೀರ್ಥೇ ದ್ವಿಜೇ ಮಂತ್ರೇ ದೈವಜ್ಞೇ ಭಿಷಜೇ ಗುರೌ .
ಯಾದೃಶೀ ಭಾವನಾ ಯಸ್ಯ ಸಿದ್ಧಿರ್ಭವತಿ ತಾದೃಶೀ ..

In God, in pilgrimage, in a Brahmin, in mantra, in an astrologer,
in a doctor (medicine) and in a Guru, as is the perception, so
is the fulfilment.

ಜಾಡ್ಯಂ ಧಿಯೋ ಹರತಿ ಸಿಂಚತಿ ವಾಚಿ ಸತ್ಯಂ
ಮಾನೋನ್ನತಿಂ ದಿಶತಿ ಪಾಪಮಪಾಕರೋತಿ .
ಚಿತ್ತಃ ಪ್ರಸಾದಯತಿ ದಿಕ್ಷು ತನೋತಿ ಕೀರ್ತಿಂ
ಸತ್ಯಂಗತಿಃ ಕಥಯ ಕಿಂ ನ ಕರೋತಿ ಪುಂಸಾಂ ..

What does not good association do for men? It removes the dulness
of their intellects, it sprinkles truth in their speech, it brings
the highest honors for them, expels sin from them, it purifies

their minds and spreads their fame in all the directions.

ನರಮೃಗಪತಿಃ ವರ್ಷ್ಮಾಲೋಕನಭ್ರಾಂತ ನಾರೀ
ನರದನುಜ ಸುಪರ್ವ ವ್ರಾತ ಪಾತಾಲಲೋಕಃ .
ಕರಜ ಕುಲಿಶ ಪಾಲಿ ಭಿನ್ನ ದೈತ್ಯೇಂದ್ರ ವಕ್ಷಾಃ
ಸುರರಿಪು ಬಲಹಂತಾ ಶ್ರೀಧರೋಸ್ತು ಶ್ರಿಯೇ ವಃ ..

May Lord Vishnu (the bearer of LakShmi), the destroyer of the armies of the demons, be the bestower of prosperity on us. The Lord, at the sight of whose man-lion (Narasimha) form multitudes of men, women, gods, demons and the denizens of the netherworld were frightened, and who tore as under the chest of the king of demons Hiranyakasipa with the thunder-bolt like sharp nails.

ಪಂಕ್ತೈರ್ವಿನಾ ಸರೋ ಭಾತಿ ಸದಃ ಖಲಜನೈರ್ವಿನಾ .
ಕಟುವರ್ಣರ್ವಿನಾ ಕಾವ್ಯಂ ಮಾನಸಂ ವಿಷಯೈರ್ವಿನಾ ..

A lake without mire (mud), a meeting without fools and wicked persons, a kAva (an epic) without harsh words and the mind without wordly pleasures shine well in the world.

ಅಂಭನಾ ಭಿದ್ಯತೇ ಸೇತುಃ ತಥಾ ಮಂತ್ರೋಽಪ್ಯರಕ್ಷಿತಃ .
ವೈಶುನ್ಯಾದ್ಭಿದ್ಯತೇ ಸ್ನೇಹಃ ವಾಚಾ ಭಿದ್ಯತ ಕಾತರಃ ..

A bridge or a barrage will be damaged by rapid flow of water. A mantra (a mystic word) will be spoiled without practice. The friendship will be lost with vicious nature or tale-bearing nature and a timid person will be conquered even by a word.

ಯಾ ದೇವಿ ಸರ್ವಭೂತೇಷು ಬುದ್ಧಿರೂಪೇಣ ಸಂಸ್ಥಿತಾ .
ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮೋನಮಃ ..

I offer repeated salutations to that devi (Durga) who resides in all the living beings in the form of the intellect.

ಆಕಾರೈಃ ಇಂಗಿತೈಃ ಗತ್ಯಾ ಚೇಷ್ಟಯಾ ಭಾಷಣೇನ ಚ .
ನೇತ್ರ ವಕ್ತ್ರ ವಿಕಾರೈಶ್ಚ ಲಕ್ಷ್ಯತೇಽಂತರ್ಗತಂ ಮನಃ ..

The inherent nature of a person is revealed by his appearance,
gestures, behaviour, actions, the way he talks, by the contractions
of the face and by the movements of the eyes.

ಉಪದೇಶೋಹಿ ಮೂರ್ಖಾಣಾಂ ಪ್ರಕೋಪಾಯ ನ ಶಾಂತಯೇ .
ಪಯಃ ಪಾನಂ ಭುಜಂಗಾನಾಂ ಕೇವಲಂ ವಿಷವರ್ಧನಂ ..

Milk consumed by snakes increases their poison. Similarly advice
given to fools make them even more furious instead of pacifying them.

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಸೂರ್ಯಕೋಟಿ ಸಮಪ್ರಭ .
ನಿರ್ವಿಘ್ನಂ ಕುರು ಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ ..

O Lord, the one with a looped trunk, a body of gigantic proportion
and as resplendent as the combined lusture of a crore suns, kindly
do make all my enterprises free from any obstacles always.

ಆಲಸ್ಯಂ ಮದಮೋಹೌ ಚ ಚಾಪಲಂ ಗೂಷ್ಟಿರೇವ ಚ
ಸ್ತಬ್ಧತಾ ಚಾಭಿಮಾನಿತ್ವಂ ತಥಾಽತ್ಯಾಗಿತ್ವಮೇವ ಚ .
ಏತೇ ವೈ ಸಪ್ತ ದೋಷಾಃ ಸ್ಯುಃ ಸದಾ ವಿದ್ಯಾರ್ಥಿನಾಂ ಮತಾಃ ..

Laziness, pride, ignorance, fickle mindedness, talking to each other
(gossiping), idleness, possessive altitude are the seven drawbacks
found in
students.

ಭೃತ್ಯೈರ್ವಿನಾ ಸ್ವಯಂ ರಾಜಾ ಲೋಕಾನುಗ್ರಹಕಾರ್ಯಪಿ .
ಮಯೂಖೈರಿವ ದೀಪ್ತಾಂಶುಃ ತೇಜಸ್ಯಪಿ ನ ಶೋಭತೇ ..

A king (leader), though he looks after the welfare of the people,
does not

shine without the help of his subordinates. Though the sun is
radiant, it does
not shine without its rays.

ದುರ್ಜನಃ ಪ್ರಿಯವಾದಿ ಚ ನೈತದ್ವಿಶ್ವಾಸಕಾರಣಂ .
ಮಧು ತಿಷ್ಠತಿ ಜಿಹ್ವಾಗ್ರೇ ಹೃದಿ ಹಾಲಾಹಲಂ ವಿಷಂ ..
A wicked person who speaks sweet is not trustworthy. On the tip of
his tongue
there is honey but dreadful poison in his heart.

ಬುದ್ಧಿಯಸ್ಯ ಬಲಂ ತಸ್ಯ ನಿಬುಧ್ಧೇಸ್ತು ಕುತೋ ಬಲಂ .
ಪಶ್ಯ ಸಿಂಹೋ ಮದೋನ್ಮತ್ತಃ ಶಶಕೇನ ನಿಪಾತಿತಃ ..
A person who has wisdom, has strength.
How can there be strength to a person who has no wisdom?
Even a story says that a strong lion was drowned by a hare.

ಸಮುದ್ರಮಂಥನೇ ಲೇಭೇ ಹರಿರ್ಲಕ್ಷ್ಮೀಂ ಹರೋ ವಿಷಂ .
ಭಾಗ್ಯಂ ಫಲತಿ ಸರ್ವತ್ರ ನ ವಿದ್ಯಾ ನ ಚ ಪೌರುಷಂ ..
At the churning of the ocean, Hari (Lord Vishnu)obtained LakShmi
and Hara
(Lord Shiva)obtained poison.
Hence fortune is fruitful everywhere, neither learning nor human
efforts.

ಸರಸ್ವತಿ ಮಹಾಭಾಗೇ ವಿದ್ಯೇ ಕಮಲಲೋಚನೇ .
ವಿದ್ಯಾರೂಪೇ ವಿಶಾಲಾಕ್ಷಿ ವಿದ್ಯಾಂ ದೇಹಿ ನಮೋಽಸ್ತುತೇ ..
O most auspicious Goddess of knowledge!
The one with beautiful and big eyes that resemble the lotus petals,
O bestower
of wisdom, mother Saraswathi, kindly bless me with knowledge.
I salute you.

ಯೋ ನ ವೇತ್ತಿ ಗುಣಾನ್ ಯಸ್ಯ ನ ತಂ ಸೇವೇತ ಪಂಡಿತಃ .
ನ ಹಿ ತಸ್ಮಾತ್ಪಲಂ ಕಿಂಚಿತ್ತುಕ್ಯಷ್ಟಾದೂಶರಾದಿವ ..

A scholar should not serve a person who does not recognise his
virtues,
ploughing a barren land is futile.

ಸ್ವಭಾವೋ ನೋಪದೇಶೇನ ಶಕ್ಯತೇ ಕರ್ತುಮನ್ಯಥಾ .
ಸುತಪ್ತಮಪಿ ಪಾನೀಯಂ ಪುನರ್ಗಚ್ಛತಿ ಶೀತತಾಂ ..

It is not possible to change the nature of a person by a good
advice, though
water is boiled, it invariably cools down.

ಸಗುಣೋ ನಿರ್ಗುಣೋ ವಾಪಿ ಸಹಾಯೋ ಬಲವತ್ತರಃ .
ತುಷೇಣಾಪಿ ಪರಿಭ್ರಷ್ಟಃ ತಂಡುಲೋ ನಾಂಕುರಾಯತೇ ..

One may have talent or not, a companion is an additional strength.
Rice deprived of husk will not sprout.

ರಾಮಾಯ ರಾಮಭದ್ರಾಯ ರಾಮಚಂದ್ರಾಯ ವೇಧಸೇ .
ರಘುನಾಥಾಯ ನಾಥಾಯ ಸೀತಾಯಾಃ ಪತಯೇ ನಮಃ ..

I salute the lord of Seeta Devi, known as RAma, RAmaabhadra,
RAmachandra,
the one who is in the form of the creator, lord RaghunAtha.

ದಕ್ಷಿಣೇ ಲಕ್ಷ್ಮಣೋ ಯಸ್ಯ ವಾಮೇ ಚ ಜನಕಾತ್ಮಜಾ .
ಪುರತೋ ಮಾರುತಿಯಸ್ಯ ತಂ ವಂದೇ ರಘುನಂದನಂ ..

I salute the descendent of raghu i.e. Lord Rama, whose right and
left flanks
are adorned by sri LakShmana and Seeta devi respectively and Hanuman
sit in

front.

ಪ್ರಾಣಂ ಚಾಪಿ ಪರಿತ್ಯಜ್ಯ ಮಾನಮೇವಾಭಿ ರಕ್ಷತು .
ಅನಿತ್ಯೋ ಭವತಿ ಪ್ರಾಣೋ ಮಾನಮಾಚಂದ್ರತಾರಕಂ ..

Even at the cost of one's life one should preserve his honour, as
life is temporary and honour is ever lasting as the moon and stars.

ಪರಿವರ್ತಿನಿ ಸಂಸಾರೇ ಮೃತಃ ಕೋ ವಾ ನ ಜಾಯತೇ .
ಸಃ ಜಾತಃ ಯೇನ ಜಾತೇನ ಯಾತಿ ವಂಶಃ ಸಮುನ್ನತಿಂ ..

In this ever changing world who is not born or dead?
He alone is born by whose birth the family attains eminence.

ಅಂಜನಾನಂದನಂ ವೀರಂ ಜಾನಕೀ ಶೋಕನಾಶನಂ .
ಕಪೀಶಮಕ್ಷಹಂತಾರಂ ವಂದೇ ಲಂಕಾ ಭಯಂಕರಂ ..

I seek the refuge of the lord of monkies(Hanuman) who is the son
of mAta anjana, valorous, the destroyer of seetAdevi's afflictions,
the slayer of demons and a terror to Lanka.

ವಿದ್ಯಾ ನಾಮ ನರಸ್ಯ ರೂಪಮಧಿಕಂ ಪ್ರಚ್ಛನ್ನಗುಪ್ತಂ ಧನಂ
ವಿದ್ಯಾ ಭೋಗಕರೀ ಯಶಸ್ಸುಖಕರೀ ವಿದ್ಯಾ ಗುರುಣಾಂ ಗುರುಃ .
ವಿದ್ಯಾ ಬಂಧುಜನೋ ವಿದೇಶ ಗಮನೇ ವಿದ್ಯಾ ಪರಾ ದೇವತಾ
ವಿದ್ಯಾ ರಾಜಸು ಪೂಜ್ಯತೇ ನ ಹಿ ಧನಂ ವಿದ್ಯಾವಿಹೀನಃ ಪಶುಃ ..

Knowledge enhances the beauty of a person.
It is a well-protected hidden treasure, which brings prosperity,
fame and happiness. Knowledge is the preceptor of preceptors.
Knowledge substitutes a friend in foreign travels.
It is the supreme god. Only knowledge but not wealth, is respected
by the rulers. A person devoid of knowledge is a beast.

ಸಂತಪ್ತಾಯಸಿ ಸಂಸ್ಥಿತಸ್ಯ ಪಯಸೋ ನಾಮಾಽಪಿ ನ ಶ್ರುಯತೇ

ಮುಕ್ತಾ ಕಾರತಯಾ ತದೇವ ನಲಿನೀಪತ್ರ ಸ್ಥಿತಂ ದೃಶ್ಯತೇ .
ಅಂತಃ ಸಾಗರ ಶುಕ್ತಿ ಮಧ್ಯ ಪತಿತಂ ತನ್ಮೌಕ್ತಿಕಂ ಜಾಯತೇ
ಪ್ರಾಯೇಣಾಧಮ ಮಧ್ಯಮೋತ್ತಮ ಜುಷಾಂ ಏವಂವಿಧಾ ವೃತ್ತಯಃ ..

When a drop of water falls on heated iron, it disappears
immediately, whereas
if it happens to fall upon a lotus leaf, it appears like a pearl and
the same
thing turns into a pearl if it chances to drop into the mouth of an
oyster
during the swathi constellation.
Thus the company (bad, mediocre or good) in which a person moves and
lives
determine his future.

ಅಜ್ಞಃ ಸುಖಮಾರಾಧ್ಯಃ ಸುಖತರಮಾರಾಧ್ಯತೇ ವಿಶೇಷಜ್ಞಃ .
ಜ್ಞಾನಲವ ದುರ್ವಿದಗ್ಧಂ ಬ್ರಹ್ಮಾಪಿ ನರಂ ನ ರಂಜಯತಿ ..

To convince an ignorant person is easy. It is even easier to
convince a
learned person.
But even Lord Brahma cannot explain and convince a person who has
limited knowledge but thinks high of himself.

ದೌರ್ಮಂತ್ರಾನ್ಮೃಪತಿಃ ವಿನಶ್ಯತಿ ಯತಿಃ ಸಂಗಾತ್ಸುತಃ ಲಾಲನಾತ್
ವಿಪ್ರೋಽನಧ್ಯಯನಾತ್ಕುಲಂ ಕುತನಯಾಚ್ಛೇಲಂ ಖಲೋಪಾಸನಾತ್ .
ಹಿರೀ ಮದ್ಯಾದನವೇಕ್ಷಣಾದಪಿ ಕೃಷಿಃ ಸ್ನೇಹಃ ಪ್ರವಾಸ ಆಶ್ರಯಾತ್
ಮೈತ್ರೀ ಚಾಪ್ರಣಯಾತ್ಸಮೃದ್ಧಿರನಯಾತ್ಯಾಗಾತ್ಪ್ರಮಾದಾದ್ಧನಂ ..

A king is ruined because of bad counsel; an ascetic- by
attachment(to worldly
pleasures); a son -by pampering; a brahmin- by not reciting the holy
scriptures; the family-by a wicked son; modesty- by wine; character-
by association with the wicked; agriculture- by not taking proper care;

affection- due to separation(on account of being apart from each other); friendship- due to lack of affection; prosperity- due to unlawful methods and wealth -due to indiscretion in charity and carelessness.

ಕರೇ ಶ್ಲಾಘ್ಯಸ್ತಾಗಃ ಶಿರಸಿ ಗುರುಪಾದ ಪ್ರಣಯಿತಾ
ಮುಖೇ ಸತ್ಯಾ ವಾಣಿ ವಿಜಯಿ ಭುಜಯೋಃ ವೀರ್ಯಮತುಲಂ .
ಹೃದಿ ಸ್ವಚ್ಛ ವೃತ್ತಿ ಶ್ರುತಮಧಿಗತಂ ಚ ಶ್ರವಣಯೋಃ .
ವಿನಾಸಪೈಶ್ವರ್ಯೇಣ ಪ್ರಕೃತಿ ಮಹತಾಂ ಮಂಡನಮಿದಂ ..

Ornaments of great people are entirely different. They are all natural.

Praise-worthy charity- for the hand; submission at the feet of the elders- for the head; truthful speech- for the mouth; matchless ever victorious strength- for the arms; purity of thought- for the heart and acquired knowledge of the holy scriptures- for the ears. (These are the worthy ornaments of the great by nature despite the absence of worldly riches.)

ದಿವ್ಯಂ ಚೂತ ಫಲಂ ಪ್ರಾಪ್ಯ ನ ಗರ್ವಂ ಯಾತಿ ಕೋಕಿಲಃ .
ಪೀತ್ವಾ ಕರ್ದಮ ಪಾನೀಯಂ ಭೇಕೋ ಬಕ ಬಕಾಯತೇ ..

The cuckoo has no pride in the possession of a delicious mango where as a frog will be croaking by a gulp of muddy water.

ರಾಜಾ ಪಶ್ಯತಿ ಕರ್ಣಾಭ್ಯಾಂ ಧಿಯಾ ಪಶ್ಯಂತಿ ಪಂಡಿತಾಃ .
ಪಶುಃ ಪಶ್ಯತಿ ಗಂಧೇನ ಭೂತೇ ಪಶ್ಯಂತಿ ಬರ್ಬರಾಃ ..

The administrator perceives by his ears, the learned by their intellect; an animal perceives by scent and fools by the past.

ಮನಸ್ತೇಕಂ ವಚಸ್ತೇಕಂ ಕರ್ಮಣೈಕಂ ಮಹಾತ್ಮನಾಂ .

ಮನಸ್ಯನ್ಯದ್ವಚಸ್ಯನ್ಯತ್ಕರ್ಮಣ್ಯನಯದ್ಧುರಾತ್ಮನಾಂ ..

At heart, in word, and in deed the good are one; in the wicked,

heart differs

from word and word from deed

ತೃಷ್ಣಾಂ ಭಿಂಧಿ ಭಜ ಕ್ಷಮಾಂ ಜಹಿ ಮದಂ ಪಾಪೇ ರತಿಂ ಮಾ ಕೃತಾಃ

ಸತ್ಯಂ ಬ್ರೂಹ್ಯನುಯಾಹಿ ಸಾಧು ಪದವೀಂ ಸೇವಸ್ವ ವಿದ್ವಜ್ಜನಂ .

ಮಾನ್ಯಾನ್ಮಾನಯ ವಿದ್ವಿಶೋಽಪ್ಯನುನಯ ಪ್ರಖ್ಯಾಪಯ ಪ್ರಶ್ರಯಂ

ಕೀರ್ತಿಂ ಪಾಲಯ ದುಃಖಿತೇ ಕುರು ದಯಾಮೇತತ್ಸತಾಂ ಚೇಷ್ಟಿತಂ ..

Curbing the desire, practicing patience, giving up pride, not

interested in

committing a sin, speaking the truth, following the footsteps of the

good,

serving the scholars, respecting the honourable, pleasing even

enemies, being

modest, protecting fame and kind towards the distressed.

These are the actions of the good.

ನಿಂದಂತು ನೀತಿನಿಪುಣಾಃ ಯದಿ ವಾ ಸ್ತುವಂತು

ಲಕ್ಷ್ಮೀಃ ಸಮಾವಿಶತು ಗಚ್ಛತು ವಾ ಯಥೇಷ್ಟಂ .

ಅದ್ಯೈವ ವಾ ಮರಣಮಸ್ತು ಯುಗಾಂತರೇ ವಾ

ನ್ಯಾಯಾತ್ಪಥಃ ಪ್ರವಿಚಲಂತಿ ಪದಂ ನ ಧೀರಾಃ ..

Brave people do not deviate from the right path whether they are

praised or insulted by the learned, whether goddess of wealth

comes or leaves according to her wish and whether death may

occur today itself or after a long time.

ಐಶ್ವರಸ್ಯ ವಿಭೂಷಣಂ ಸುಜನತಾ ಶೌರ್ಯಸ್ಯ ವಾಕ್ಸಂಯಮಃ

ಜ್ಞಾನಸ್ಯೋಪಶಮಃ ಶ್ರುತಸ್ಯ ವಿನಯೋ ವಿತ್ತಸ್ಯ ಪಾತ್ರೇ ವ್ಯಯಃ .
ಅಕ್ರೋಧಃ ತಪಸಃ ಕ್ಷಮಾ ಪ್ರಭವಿತುಃ ಧರ್ಮಸ್ಯ ನಿರ್ವ್ಯಾಜತಾ
ಸರ್ವೇಷಾಮಪಿ ಸರ್ವಕಾರಣಮಿದಂ ಶೀಲಂ ಪರಂ ಭೂಷಣಂ ..

Nobility is the ornament of greatness, restraint over speech -of
courage, calmness -of knowledge, obedience- of learning, wise
spending -of wealth, control of one's anger- of penance,
patience of efficiency, straight forwardness- of dharma.
Good conduct is the base for all the above qualities and is
the greatest ornament of all.

ಪರೋಪದೇಶೇ ಪಾಂಡಿತ್ಯಂ ಸರ್ವೇಷಾಂ ಸುಕರಂ ನೃಣಾಂ .
ಧರ್ಮೇ ಸ್ವೀಯಮನುಷ್ಠಾನಂ ಕಸ್ಯಚಿತ್ತು ಮಹಾತ್ಮನಃ ..

Expertise in giving advise to others is easy to all men but few
are the great men who themselves practice dharma.

ಯತ್ರ ಧರ್ಮೋ ಹ್ಯಧರ್ಮೇಣ ಸತ್ಯಂ ಯತ್ರಾನ್ಯತೇನ ಚ .
ಹನ್ಯತೇ ಪ್ರೇಕ್ಷಮಾಣಾಸ್ತು ಹತಾಃ ತತ್ರ ಸಭಾಸದಃ ..

Where dharma is destroyed by adharma and truth by false, there the
courtiers who witness it become themselves deprived.

ಕರೋತು ನಾಮ ನೀತಿಜ್ಞೋ ವ್ಯವಸಾಯಮಿತಸ್ತತಃ .
ಫಲಂ ಪುನಃ ತದೇವಾಸ್ಯ ಯದ್ವಿಧೇಃ ಮನಸಿ ಸ್ಥಿತಂ ..

Let a person who is an expert in ethical science certainly attempt
this and that, but the result shall be as fate wills it.

ಮೃತ್ತಿಂಡ ಏಕೋ ಬಹುಭಾಂಡ ರೂಪಃ ಸುವರ್ಣಮೇಕಂ ಬಹು ಭೂಷಣಾನಿ .
ಗೋಕ್ಷೀರಮೇಕಂ ಬಹು ಧೇನು ಜಾತಂ ಏಕಃ ಪರಾತ್ಮಾ ಬಹು ದೇಹವರ್ತಿಃ ..

One lump of clay is moulded into vessels of many forms, gold is
one made into ornaments of many shapes, the milk is one though
yielded by many cows. Similarly the supreme soul is one
though resides in many bodies.

ರಾಜವತ್ತ್ವಂಚ ವರ್ಷಾಣಿ ದಶ ವರ್ಷಾಣಿ ದಾಸವತ್ .
ಪ್ರಾಪ್ತೇ ತು ಷೋಡಶೇ ವರ್ಷೇ ಪುತ್ರಂ ಮಿತ್ರವದಾಚರೇತ್ ..

A son should be treated, as a prince- for five years, as a slave-
for ten
years and from sixteenth year as a friend.

ಜನಿತಾ ಚ ಉಪನೇತಾ ಚ ಯೇನ ವಿದ್ಯೋಪದಿಶ್ಯತಿ .
ಅನ್ನದಾತಾ ಭಯತ್ರಾತಾ ಪಂಚಾವೇತೇ ಪಿತರಃ ಸ್ಮೃತಾಃ ..

He who brought you forth, he who performed sacred thread ceremony,
he who imparted knowledge, the giver of food and he who saved you
from danger - these five are to be remembered as fathers.

ದಾತಾ ದರಿದ್ರಃ ಕೃಪಣೋ ಧನಾಡ್ಯಃ ಪಾಪೀ ಚಿರಾಯುಃ ಸುಕೃತಿಃ ಗತಾಯುಃ .
ರಾಜಾ ಕುಲೀನಃ ಸುಕುಲೀ ಚ ಭೃತ್ಯಃ ಕಲೌ ಯುಗಿ ಷಡ್ಗುಣಮಾಶ್ರಯಂತಿ ..

In the kali yuga people will suffer these six changes: the liberal
man will be poor; the miser will be rich, the sinner will be
long-lived, the good man will be short lived, the king will be
of low birth and he will be served by a man of high birth.

ನಾಸ್ತಿ ಗ್ರಾಮಃ ಕುತಃ ಸೀಮಾ ನಾಸ್ತಿ ವಿದ್ಯಾ ಕುತೋ ಯಶಃ .
ನಾಸ್ತಿ ಜ್ಞಾನಂ ಕುತೋ ಮುಕ್ತಿರ್ಭಕ್ತಿನಾಸ್ತಿ ಕುತಸ್ತು ಧೀಃ ..

If there is no village how can there be a boundary? If there is no
learning how can there be fame? If there is no wisdom how can
there be salvation? And if there is no devotion how can
there be under-standing?

ಅತಿದಾನಾದ್ಧತಃ ಕರ್ಣಃ ಅತಿಲೋಭಾತ್ಪುಯೋಧನಃ .
ಅತಿಕಾಮಾದ್ಧಶಗ್ರೀವ ಅತಿ ಸರ್ವತ್ರ ವರ್ಜಯೇತ್ ..

Karna was ruined by excessive liberality, Suyodhana by excessive

greed, Dashagriva by excessive lust - So excess is to be avoided in all the things.

ಧರ್ಮಂ ಚ ಚಿಂತಯೇತ್ಪ್ರಾಜ್ಞಃ ಸ್ವಾಹಾರಂ ನೈವ ಚಿಂತಯೇತ್ .
ಆಹಾರೋಽಪಿ ಮನುಷ್ಯಾಣಾಂ ಜನ್ಮನಾ ಸಃ ಜಾಯತಿ ..

The wise should think of virtue and not of the food. The food is also created with the birth of men.

ದುರ್ಜನಃ ಪರಿಹರ್ತವ್ಯೋ ವಿದ್ಯಯಾಲಂಕೃತೋಽಪಿ ಸನ್ .
ಮಣಿನಾ ಭೂಷಿತಃ ಸರ್ಪಃ ಕಿಮಸೌ ನ ಭಯಂಕರಃ ..

Though he be adorned with learning, a bad man is to be avoided. Is a snake adorned with a gem not to be feared?

ನಾರಾಯಣಂ ನಿರಾಕಾರಂ ನರವೀರಂ ನರೋತ್ತಮಂ .
ನೈಸಿಂಹಂ ನಾಗನಾಥಂ ಚ ತಂ ವಂದೇ ನರಕಾಂತಕಂ ..

I salute to the great Lord Narayana who is nirAkAra, valorous, super-human, nrisimha, who suppressed the dreadful snake kAliya and killed narakAsura.

ನ ಚ ವಿದ್ಯಾ ಸಮೋ ಬಂಧುರ್ನ ಚ ವ್ಯಾಧಿ ಸಮೌ ರಿಪುಃ .
ನ ಚಾಪತ್ಯ ಸಮಃ ಸ್ನೇಹೋ ನ ಚ ದೈವಾತ್ಮರಂ ಬಲಂ ..

There is no relative equal to learning, no enemy is equal to disease, no affection is equal to that for a child and there is no power greater than that of god.

ರೂಪಯೌವನಸಂಪನ್ನಾ ವಿಶುದ್ಧಕುಲಸಂಭವಾಃ .
ವಿದ್ಯಾಹೀನಾ ನ ಶೋಭಂತೇ ನಿರ್ಗಂಧಾ ಇವ ಕಿಂಶುಕಾಃ ..

Even though one may be beautiful or handsome, young and may be from a good family, the unlearned cannot shine, like

the kimshukA flowers, which are beautiful but no fragrance.

ಶಾಂತಾಕಾರಂ ಭುಜಗಶಯನಂ ಪದ್ಮನಾಭಂ ಸುರೇಶಂ
ವಿಶ್ವಾಧಾರಂ ಗಗನಸದೃಶಂ ಮೇಘವರ್ಣಂ ಶುಭಾಂಗಂ .
ಲಕ್ಷ್ಮೀಕಾಂತಂ ಕಮಲನಯನಂ ಯೋಗಿಭಿರ್ಧ್ಯಾನಗಮ್ಯಂ
ವಂದೇ ವಿಷ್ಣುಂ ಭವಭಯಹರಂ ಸರ್ವಲೋಕೈಕನಾಥಂ ..

I salute the great lord vishnu - whose appearance is serene, rests
on the snake Adishesha, possesses lotus in the navel, lord of
gods, sustains the universe, infinite as the space, bluish in
appearance, handsome, lord of goddess LakShmi, possesses lotus
like eyes, attainable to the great sages through eternal
knowledge, eliminates the fear of worldly attachments and
the lord of all the worlds.

ಸರ್ಪಃ ಕ್ರೂರಃ ಖಲಃ ಕ್ರೂರಃ ಸರ್ಪಾತ್ಮೂರತರಃ ಖಲಃ .
ಮಂತ್ರೈಷಧವಶಃ ಸರ್ಪಃ ಖಲಃ ಕೇನ ನಿವಾರ್ಯತೇ ..

The serpent is cruel, a wicked man is cruel. But a wicked man is
cruel more than a serpent. A serpent can be controlled by
spells and medicines but by what can a wicked man be controlled?

ವಸಂತ ಯೌವನಾ ವೃಕ್ಷಾಃ ಪುರುಷಾ ಧನ ಯೌವನಾಃ .
ಸೌಭಾಗ್ಯ ಯೌವನಾ ನಾರ್ಯೋ ಯುವಾನೋ ಬುದ್ಧಿ ಯೌವನಾಃ ..

The spring is the youth of trees, wealth is the youth of men,
beauty is the youth of women and intelligence is
the youth of the young.

ಮಾತೃವತ್ಪರದಾರಂ ಚ ಪರದ್ರವ್ಯಾಣಿ ಲೋಷ್ಟವತ್ .
ಆತ್ಮವತ್ಸರ್ವ ಭೂತಾನಿ ಯಃ ಪಶ್ಯತಿ ಸ ಪಂಡಿತಃ ..

He, who looks upon other men's wives as his mothers, other men's
money as clods of earth and considers all creatures as

himself, is said to be a scholar.

ಮಣಿರ್ಲುಟತಿ ಪಾದೇನ ಕಾಚ ಶಿರಸಿ ಧಾರ್ಯತೇ .
ಯಥೈವಾಸ್ತು ತಥೈವಾಸ್ತು ಕಾಚಃ ಕಾಚೋ ಮಣಿರ್ಮಣಿಹಿ ..

A gem is trodden under foot and a glass is worn on the head. Even
in that state a glass is glass and a gem is a gem.

ದೃಷ್ಟಿಪೂತಂ ನೃನೇತ್ಪಾದಂ ವಸ್ತ್ರಪೂತಂ ಜಲಂ ಪಿಬೇತ್ .
ಸತ್ಯಪೂತಂ ವದೇದ್ವಾಚಂ ಮನಃ ಪೂತಂ ಸಮಾಚರೇತ್ ..

The foot should be placed on a spot seen to be clean, water should
be drunk after having been strained through a cloth, a word
should be spoken with truth and a work should be done with consideration.

ನ ವಿದ್ಯಾ ಕಾರಣಂ ಪುಂಸಾಂ ಭಾಗ್ಯಮೇವ ಹಿ ಕಾರಣಂ .
ವಾಷಾಣಸ್ಯ ಕುತೋ ವಿದ್ಯಾ ದೇವತ್ವಮುಪತಿಷ್ಠತಿ ..

The learning of men is not a cause of greatness but the luck. What
learning has a stone? But it obtains divinity.

ನೀಚಾಶ್ರಯೋ ನ ಕರ್ತವ್ಯಃ ಕರ್ತವ್ಯೋ ಮಹದಾಶ್ರಯಃ .
ಈಶಾಶ್ರಯೋ ಮಹಾನಾಗಃ ಪಪ್ರಚ್ಛ ಗರುಡಂ ಸುಖಂ ..

The protection of the mean should not be sought but the protection
of the great should be obtained - the great serpent protected
by Lord shiva enquired about Garuda's health.

ಗುಣಿನಿ ಗುಣಜ್ಞೋ ರಮತೇ ನಾಗುಣ ಶೀಲಸ್ಯ ಪರಿತೋಷಃ .
ಅಲಿರೇತಿ ವನಾತ್ಕಮಲಂ ನ ದರ್ದುರಸ್ತ್ವೇ ಕ ವಾಸೋಽಪಿ ..

A man of good qualities is pleased with another good man, but not
pleased by the bad man. The bee goes from the forest to the
lotus, but not so the frog, though it lives with lotus (in the same pond.)

ಅಟನೇನ ಮಹಾರಣ್ಯೇ ಸುಪಂಥಾಃ ಜಾಯತೇ ಶನ್ಯೈಃ .
ವೇದಾಭ್ಯಾಸಾತ್ತಥಾ ಜ್ಞಾನಂ ಶನ್ಯೈಃ ಪರ್ವತಲಂಘನಂ ..

The right path will gradually be found in a forest by wandering in it.
Similarly wisdom too will be gradually acquired by study of the holy scriptures, as a mountain is slowly crossed.

ಗುಣದೋಷೌ ಬುಧೌ ಗೃಹ್ಣನ್ನಿಂದುಕ್ಷ್ವೇಲಾವಿವೇಶ್ವರಃ .
ಶಿರಸಾ ಶ್ಲಾಘ್ಯತೇ ಪೂರ್ವಂ ಪರಂ ಕಂಠೇ ನಿಯಚ್ಛತಿ ..

A wise man deals with merits and demerits as Lord Shiva dealt with the moon and the poison. He praises the former with his head and keeps the latter in his throat.

ಸ ಬಂಧುರ್ಯೋ ಹಿತೇಷು ಸ್ಯಾತ್ ಸ ಪಿತಾ ಯಸ್ತು ಪೋಷಕಃ .
ಸ ಸಖಾ ಯತ್ರ ವಿಶ್ವಾಸಃ ಸಾ ಭಾರ್ಯಾ ಯತ್ರ ನಿವೃತ್ತಿಃ ..

Who befriends, he is a relative; who supports, he is a father; he is a friend, in whom there is confidence and she is wife, in whom there is pleasure.

ಪರೋಪದೇಶಸಮಯೇ ಸರ್ವ ಏವ ಹಿ ಪಂಡಿತಾಃ .
ಸ್ವಾನುಷ್ಠಾನಸ್ಯ ಸಮಯೇ ಮುನಯೋಽಪಿ ನ ಪಂಡಿತಾಃ ..

In teaching others, all are wise; but in their own actions even munis are not wise.

ಗುಣಿರ್ಗುಣಂ ವೇತ್ತಿ ನ ವೇತ್ತಿ ನಿರ್ಗುಣಃ ಬಲಿರ್ಬಲಂ ವೇತ್ತಿ ನ ವೇತ್ತಿ ನಿರ್ಬಲಃ .
ಪಿಕ್ಕೋ ವಸಂತಸ್ಯ ಗುಣಂ ನ ವಾಯಸಃ ಕರಿ ಚ ಸಿಂಹಸ್ಯ ಬಲಂ ನ ಮೂಷಿಕಃ ..

The virtuous man appreciates virtue but not the bad man and the strong man appreciates the strength but not the weak. The cuckoo feels the influence of the spring but not the crow and the elephant values the strength of the lion but not the mouse.

ಕ್ಷಣಂ ವಿತ್ತಂ ಕ್ಷಣಂ ಚಿತ್ತಂ ಕ್ಷಣಂ ಜೀವಿತಮಾವಯೋಃ .
ಯಮಸ್ಯ ಕರುಣಾ ನಾಸ್ತಿ ಧರ್ಮಸ್ಯ ತ್ವರಿತಾ ಗತಿಃ ..

Wealth is unstable, mind is unstable, our life too is not permanent. As Yama has no pity one should do good works quickly.

ವಿಪ್ರಾಣಾಂ ಜ್ಞಾನತೋ ಜೈಷ್ಠ್ಯಂ ಕ್ಷತ್ರಿಯಾಣಾಂ ತು ವೀರ್ಯತಃ .
ವೈಶ್ಯಾನಾಂ ಧಾನ್ಯ ಧನತಃ ಶೂದ್ರಾಣಾಮೇವ ಜನ್ಮತಃ ..

Among brahmins, seniority is considered by knowledge, among kShatriyas - by valour, among vaishyAs - by grain and money and among sudras - by birth.

ಶಶಿ ದಿವಾಕರಯೋಃ ಗ್ರಹಪೀಡನಂ ಗಜ ಭುಜಂಗಮಯೋರಪಿ ಬಂಧನಂ .
ಮತಿಮತಾಂ ಚ ವಿಲೋಕ್ಯ ದರಿದ್ರತಾಂ ವಿಧಿರಹೋ ಬಲವಾನಿತಿ ಮೇ ಮತಿಃ ..

The seizure of the sun and the moon by grahas, the capture of elephants and snakes and the poverty of the wise - indicates that the fate is powerful.

ವಾಣಿಜ್ಯೇ ವಸತಿ ಲಕ್ಷ್ಮೀಃ ತದರ್ಧಂ ಕೃಷಿ ಕರ್ಮಣಿ .
ತದರ್ಧಂ ರಾಜಸೇವಾಯಾಂ ಭಿಕ್ಷಾಯಾಂ ನೈವ ನೈವ ಚ ..

Fortune as LakShmi dwells in trade, she is half in agriculture, half in serving the government, and not at all in begging.

ವಿಪದಿ ಧೈರ್ಯಂ ತಥಾಭ್ಯುದಯೇ ಕ್ಷಮಾ
ಸದಸಿ ವಾಕ್ಪಟುತಾ ಯುಧಿ ವಿಕ್ರಮಃ .
ಯಶಸಿ ಚಾಭಿರತಿವ್ಯಸನಂ ಶ್ರುತೌ
ಪ್ರಕೃತಿ ಸಿದ್ಧಮಿದಂ ಹಿ ಮಹಾತ್ಮನಾಂ ..

Courage in trouble, forbearance in prosperity, eloquence in the assembly, valour in battle, eagerness in gaining fame, attention to the holy scriptures, all these are natural to great ones.

ಲಬ್ಧವ್ಯಮರ್ಥಂ ಲಭತೇ ಮನುಷ್ಯೋ ದೇವೋಽಪಿ ತಂ ವಾರಯಿತುಂ ನ ಶಕ್ತಃ .
ಅತೋ ನ ಶೋಚಾಮಿ ನ ವಿಸ್ಮಯೋ ಮೇ ಲಲಾಟಲೇಖಾ ನ ಪುನಃ ಪ್ರಯಾತಿ ..
Man obtains wealth he is to obtain, even god is not able to
prevent it. Therefore I neither grieve nor surprised as
the writing on the forehead will never fail.

ರಾಜಾ ರಾಷ್ಟ್ರಕೃತಂ ಪಾಪಂ ರಾಜಪಾಪಂ ಪುರೋಹಿತಃ .
ಭರ್ತಾ ಚ ಸ್ತ್ರೀ ಕೃತಂ ಪಾಪಂ ಶಿಶ್ಯಪಾಪಂ ಗುರುವ್ರಜೇತ್ ..
The king must answer for his country's sin, the priest for the
king's sin, the
husband for his wife's sin and the guru for the disciple's sin.

ಗಿರೌ ಕಲಾಪಿ ಗಗನೇ ಪಯೋಧೌ ಲಕ್ಷ್ಯಾಂತರೇಽರ್ಕಶ್ಚ ಜಲೇಷು ಪದ್ಮಂ .
ಇಂದುರ್ದ್ವಿಲಕ್ಷೇ ಕುಮುದಸ್ಯ ಬಂಧುರ್ಯೋಯಸ್ಯ ಹೃದ್ಯೋ ನ ಹಿ ತಸ್ಯ ದೂರಃ ..
The peacock is in the mountain and the clouds in the sky, the sun
is at the distance of a thousand thousand yojanas and the
lotus is in the water, the moon is two hundred thousand
yojanas away from its friend, the lily. what is dear to
one's heart is not far away.

ಶಕ್ಯೋ ವಾರಯಿತುಂ ಜಲೇನ ಹುತಭುಕ್ ಭತ್ತೇಣ ಸೂರ್ಯಾತಪಃ
ನಾಗೇಂದ್ರೋ ನಿಶಿತಾಂಕುಶೇಣ ಸಮದೋ ದಂತೇನ ಗೌರ್ಗರ್ಧಭಃ .
ವ್ಯಾಧಿಃ ಭೇಷಜ ಸಂಗ್ರಹೈಶ್ಚ ವಿವಿಧೈರ್ಮಂತ್ರಪ್ರಯೋಗೈರ್ವಿಷಂ
ಸರ್ವಸ್ಯಾಷಧಮಸ್ತಿ ಶಾಸ್ತ್ರ ವಿಹಿತಂ ಮೂರ್ಘಸ್ಯ ನಾಸ್ತ್ಯಾಷಧಂ ..
It is possible to prevent fire with water, heat of the sun with an
umbrella, a strong elephant with a sharp goad, a bull or ass
with a stick, a disease with medicines, and poison by the
use of various spells. For every thing there is a remedy
provided in the scriptures but there is no remedy for a fool.

ನ ಮಾತಾ ಶಪತೇ ಪುತ್ರಂ ನ ದೋಷಂ ಲಭತೇ ಮಹೀ .
ನ ಹಿಂಸಾಂ ಕುರುತೇ ಸಾಧುಃ ನ ದೇವಃ ಸೃಷ್ಟಿನಾಶಕಃ ..

A mother does not curse her son, the earth suffers no harm, a good man does no violence and god does not destroy his own creation.

ಪಿಬಂತಿ ನದ್ಯಃ ಸ್ವಯಮೇವ ನಾಂಭಃ
ಖಾದಂತಿ ನ ಸ್ವಾದು ಫಲಾನಿ ವೃಕ್ಷಾಃ .
ಪಯೋಧರಾಃ ಸಸ್ಯಮಾದಂತಿ ನೈವ
ಪರೋಪಕಾರಾಯ ಸತಾಂ ವಿಭೂತಯಃ ..

The rivers do not drink their own water, the trees do not eat their own sweet fruits, the clouds do not eat the crops and the riches of the good are used for the benefit of others.

ಪರೋಽಪಿ ಹಿತವಾನ್ ಬಂಧುರ್ಬಂಧುರಪ್ಯಹಿತಃ ಪರಃ .
ಅಹಿತೋ ದೇಹಜೋ ವ್ಯಾಧಿರ್ಹಿತಮಾರಣ್ಯಮೌಷಧಂ ..

A stranger interested in our welfare is a relative and a relative not interested in our welfare is a stranger. Disease is hurtful, though born in our body and medicine is beneficial, though produced in a forest.

ಜಯೋಽಸ್ತು ಪಾಂಡುಪುತ್ರಾಣಾಂ ಯೇಷಾಂ ಪಕ್ಷೇ ಜನಾರ್ದನಃ .
ಯತಃ ಕೃಷ್ಣಸ್ತತೋ ಧರ್ಮೋ ಯತೋ ಧರ್ಮಸ್ತತೋ ಜಯಃ ..

Success be to the sons of Pandu (Pandavas), on whose side is JanArdana. Where Krishna is, there is justice and where justice is, there is victory.

ಅನಂತಪಾರಂ ಕಿಲ ಶಬ್ದಶಾಸ್ತ್ರಂ
ಸ್ವಲ್ಪಂ ತಥಾಯುರ್ಬಹವಶ್ಚ ವಿಘ್ನಾಃ .
ಸಾರಂ ತತೋ ಗ್ರಾಹ್ಯಮಪಾಸ್ಯ ಫಲ್ಲಂ

ಹಂಸೈರ್ಯಥಾ ಕ್ಷೀರಮಿವಾಂಬುಮಧ್ಯಾತ್ ..

Boundless indeed is the science of language, but life is short and obstacles are numerous. Hence take what is good and leave what is worthless, as geese/swan take milk from the midst of water.

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Subhashitam

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