

॥ सुभाषितम् ॥

.. Subhashitam ..

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॥ सुभाषितम् ॥

मनोजवं मारुततुल्यवेगं  
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

वातात्मजं वानरयूथमुख्यं

श्रीरामदूतं शिरसा नमामि ॥ var शरणं प्रपद्ये

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.

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श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

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)

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सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मस्सनातनः ॥

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

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शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वं विघ्नोपशान्तये ॥

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.

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धूमेनावृत्यते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

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

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उत्साहः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।  
षडेते यत्र तिष्ठन्ति तत्र देवोऽपि तिष्ठति ॥

Perseverance, daring, courage, wisdom, strength and valor.  
Where these six are, there is god.

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आदित्याय च सोमाय मङ्गलाय बुधाय च ।  
गुरु शुक्र शनिभ्यश्च राहवे केतवे नमः ॥

Salutations to the great Lords (Navagrahas or the nine planets).  
The nine planets, which are worshipped by the mankind are Aaditya  
(Sun), Soma (Moon), Mangala (Mars), Budha (Mercury), Guru (Jupiter),  
Shukra (Venus), Shani (Saturn), Rahu and Ketu.

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कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफल हेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि ॥

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.

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पुस्तकेषु च या विद्या परहस्ते च यद्धनम् ।  
समये तु परिप्राप्ते न सा विद्या न तद्धनम् ॥

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.

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वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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.

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कृषितो नास्ति दुर्भिक्षं जपतो नास्ति पातकम् ।  
मौनेन कलहो नास्ति नास्ति जागरतो भयम् ॥

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

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प्रस्तावसदृशं वाक्यं स्वभावसदृशीं क्रियाम् ।  
आत्मशक्तिसमं कोपं यो जानाति स पण्डितः ॥

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

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वेदमूलमिदं ज्ञानं भार्यामूलमिदं गृहम् ।  
कृषिमूलमिदं धान्यं धनमूलमिदं जगत् ॥

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.

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वृश्चिकस्य विषं पुच्छं मक्षिकस्य विषं शिरः ।  
तक्षकस्य विषं दंष्ट्रा सर्वाङ्गं दुर्जने विषम् ॥

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.

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त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत् ।  
ग्रामं जनपदस्यार्थं आत्मार्थं पृथिवीं त्यजेत् ॥

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.

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अङ्कुर कारणमपि तुषहीनश्चेत्तण्डुलो न रोहति हि ।  
अतिचतुरोऽपि सहायाद्विना न कर्माणि निर्वहति लोके ॥

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

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साधुजनयोपकृतिः कलिता भाति हि शिलालिपि समाना ।  
जलविलिखित लिपि तुल्या सन् रचिता सा विशुष्क हृदयाय ॥

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.

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विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् ।  
अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम् ॥

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.

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शर्वरिर्दीपकश्चन्द्रः प्रभाते दीपको रविः ।  
त्रैलोक्यदीपको धर्मः सुपुत्रः कुलदीपकः ॥

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.

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स्वगृहे पूज्यते मूर्खः स्वग्रामे पूज्यते प्रभुः ।  
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

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.

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चलच्चित्तं चलो वित्तं चलज्जीवन यौवनम् ।  
चलाचलमिदं सर्वं कीर्तिर्यस्य सजीवति ॥

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.

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कोकिलानां स्वरोरूपं पातिव्रत्यं तु योषिताम् ।  
विद्या रूपं विरूपानां क्षमा रूपं तपस्विनाम् ॥

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.

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दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता ।  
अभ्यासेन न लभ्यन्ते चत्वारः सहजागुणाः ॥

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

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उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः  
दैवेन देयमिति कापुरुषा वदन्ति ।  
दैवं निहत्य कुरु पौरुषमात्मशक्त्या  
यत्नेकृते यदि न सिध्यति कोऽत्र दोषः ॥

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.

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उत्तमा मानमिच्छन्ति धनमानौ हि मध्यमाः ।  
अधमा धनमिच्छन्ति मानो हि महतां धनम् ॥

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.

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अन्नदानात्परं दानं न भूतं न भविष्यति ।  
अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ॥

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

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खलानां दुर्जनानां च द्विविधैव प्रतिक्रिया ।  
उपायान्मुखभङ्गो वा दूरतो वा विसर्जनम् ॥

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

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यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।  
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

(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?

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परोक्षे कार्यं हन्तारं प्रत्यक्षे प्रियवादिनम् ।  
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

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.

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रामो राजमणिः सदा विजयते रामं रमेशं भजे  
रामेणाभिहता निशाचरचमूः रामाय तस्मै नमः ।  
रामान्नास्ति परायणं परतरं रामस्य दासोस्म्यहं  
रामे चित्तलयस्सदा भवतु मे भो राम मामुद्धर ॥

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.

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दैवे तीर्थे द्विजे मन्त्रे दैवज्ञे भिषजे गुरौ ।  
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

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.

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जाढ्यं धियो हरति सिञ्चति वाचि सत्यं  
मानोन्नतिं दिशति पापमपाकरोति ।  
चित्तः प्रसादयति दिक्षु तनोति कीर्तिं  
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥

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.

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नरमृगपतिः वर्ष्मालोकनभ्रान्त नारी  
 नरदनुज सुपर्व व्रात पाताललोकः ।  
 करज कुलिश पालि भिन्न दैत्येन्द्र वक्षाः  
 सुररिपु बलहन्ता श्रीधरोस्तु श्रिये वः ॥

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.

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पङ्कैर्विना सरो भाति सदः खलजनैर्विना ।  
 कटुवर्णर्विना काव्यं मानसं विषयैर्विना ॥

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

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अम्भसा भिद्यते सेतुः तथा मन्त्रोऽप्यरक्षितः ।  
 पैशुन्याद्भिद्यते स्नेहः वाचा भिद्येत कातरः ॥

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.

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या देवि सर्वभूतेषु बुद्धिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥

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

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आकारैः इङ्गितैः गत्या चेष्टया भाषणेन च ।  
नेत्र वक्र विकारैश्च लक्ष्यतेऽन्तर्गतं मनः ॥

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.

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उपदेशोहि मूर्खाणां प्रकोपाय न शान्तये ।  
पयः पानं भुजंगानां केवलं विषवर्धनम् ॥

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

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वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

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.

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आलस्यं मदमोहौ च चापलं गूष्टिरेव च  
स्तब्धता चाभिमानित्वं तथाऽत्यागित्वमेव च ।  
एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥

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

students.

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भृत्यैर्विना स्वयं राजा लोकानुग्रहकार्यपि ।  
मयूखैरिव दीप्तांशुः तेजस्यपि न शोभते ॥

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.

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दुर्जनः प्रियवादि च नैतद्विश्वासकारणम् ।  
मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम् ॥

A wicked person who speaks sweet is not trustworthy. On the tip of  
his tongue  
there is honey but dreadful poison in his heart.

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बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।  
पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥

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.

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समुद्रमन्थने लेभे हरिर्लक्ष्मीं हरो विषम् ।  
भाग्यं फलति सर्वत्र न विद्या न च पौरुषम् ॥

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.

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सरस्वति महाभागे विद्ये कमललोचने ।  
विद्यारूपे विशालाक्षि विद्यां देहि नमोस्तुते ॥

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.

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यो न वेत्ति गुणान् यस्य न तं सेवेत पण्डितः ।  
न हि तस्मात्फलं किञ्चित्सुकृष्टादूशरादिव ॥

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

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स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा ।  
सुतप्तमपि पानीयं पुनर्गच्छति शीतताम् ॥

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

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सगुणो निर्गुणो वापि सहायो बलवत्तरः ।  
तुषेणापि परिभ्रष्टः तण्डुलो नाङ्कुरायते ॥

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

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रामाय रामभद्राय रामचन्द्राय वेधसे ।  
रघुनाथाय नाथाय सीतायाः पतये नमः ॥

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

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दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा ।  
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥

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.

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प्राणं चापि परित्यज्य मानमेवाभि रक्षतु ।  
अनित्यो भवति प्राणो मानमाचन्द्रतारकम् ॥

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.

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परिवर्तिनि संसारे मृतः को वा न जायते ।  
सः जातः येन जातेन याति वंशः समुन्नतिम् ॥

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

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अञ्जनानन्दनं वीरं जानकी शोकनाशनम् ।  
कपीशमक्षहन्तारं वन्दे लङ्का भयङ्करम् ॥

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.

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विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं  
विद्या भोगकरी यशस्सुखकरी विद्या गुरूणां गुरुः ।  
विद्या बन्धुजनो विदेश गमने विद्या परा देवता  
विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥

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.

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सन्तप्तयसि संस्थितस्य पयसो नामाऽपि न श्रूयते  
मुक्ता कारतया तदेव नलिनीपत्र स्थितं दृश्यते ।  
अन्तः सागर शक्ति मध्य पतितं तन्मौक्तिकं जायते  
प्रायेणाधम मध्यमोत्तम जुषां एवंविधा वृत्तयः ॥

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.

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अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।  
ज्ञानलव दुर्विदग्धं ब्रह्माऽपि नरं न रञ्जयति ॥

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.

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दौर्मन्त्र्यान्नपतिः विनश्यति यतिः संगत्सुतः लालनात्  
विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।  
हीः मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवास आश्रयात्  
मैत्री चाप्रणयात्समृद्धिरनयात्यागात्प्रमादाद्धनम् ॥

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.

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करे श्लाघ्यस्त्यागः शिरसि गुरुपाद प्रणयिता  
मुखे सत्या वाणि विजयि भुजयोः वीर्यमतुलम् ।  
हृदि स्वच्छ वृत्ति श्रुतमधिगतं च श्रवणयोः ।  
विनाऽप्यैश्वर्येण प्रकृति महतां मण्डनमिदम् ॥

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.)

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दिव्यं चूत फलं प्राप्य न गर्वं याति कोकिलः ।  
पीत्वा कर्दम पानीयं भेको बक बकायते ॥

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.

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राजा पश्यति कर्णाभ्यां धिया पश्यन्ति पण्डिताः ।  
पशुः पश्यति गन्धेन भूते पश्यन्ति बर्बराः ॥

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

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मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।  
मनस्यन्यद्वचस्यन्यत्कर्मण्यनयदुरात्मनाम् ॥

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

heart differs  
from word and word from deed

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तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृताः  
सत्यं ब्रूह्यनुयाहि साधु पदवीं सेवस्व विद्वज्जनम् ।  
मान्यान्मानय विद्विशोऽप्यनुनय प्रख्यापय प्रश्रयं  
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् ॥

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.

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निन्दन्तु नीतिनिपुणाः यदि वा स्तुवन्तु  
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।  
अद्यैव वा मरणमस्तु युगान्तरे वा  
न्यायात्पथः प्रविचलन्ति पदं न धीराः ॥

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.

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ऐश्वरस्य विभूषणं सुजनता शौर्यस्य वाक्संयमः  
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।  
अक्रोधः तपसः क्षमा प्रभवितुः धर्मस्य निर्व्याजता  
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥

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.

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परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।  
धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥

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

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यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।  
हन्यते प्रेक्षमाणास्तु हताः तत्र सभासदः ॥

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

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करोतु नाम नीतिज्ञो व्यवसायमितस्ततः ।  
फलं पुनः तदेवास्य यद्विधेः मनसि स्थितम् ॥

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

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मृत्पिण्ड एको बहुभाण्ड रूपः सुवर्णमेकं बहु भूषणानि ।  
गोक्षीरमेकं बहु धेनु जातं एकः परात्मा बहु देहवर्तिः ॥

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.

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राजवत्पञ्च वर्षाणि दश वर्षाणि दासवत् ।  
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

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

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जनिता च उपनेता च येन विद्योपदिश्यति ।  
अन्नदाता भयत्राता पञ्चावेते पितरः स्मृताः ॥

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.

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दाता दरिद्रः कृपणो धनाढ्यः पापी चिरायुः सुकृतिः गतायुः ।  
राजा कुलीनः सुकुली च भृत्युः कलौ युगि षड्गुणमाश्रयन्ति ॥

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.

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नास्ति ग्रामः कुतः सीमा नास्ति विद्या कुतो यशः ।  
नास्ति ज्ञानं कुतो मुक्तिर्भक्तिर्नास्ति कुतस्तु धीः ॥

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?

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अतिदानाद्धतः कर्णः अतिलोभात्सुयोधनः ।  
अतिकामाद्दशग्रीव अति सर्वत्र वर्जयेत् ॥

Karna was ruined by excessive liberality, Suyodhana by excessive greed, Dashagriva by excessive lust - So excess is to be avoided in all the things.

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धर्मं च चिन्तयेत्प्राज्ञः स्वाहारं नैव चिन्तयेत् ।  
आहारोऽपि मनुष्याणां जन्मना सः जायति ॥

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

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दुर्जनः परिहर्तव्यो विद्ययालंकृतोऽपि सन् ।  
मणिना भूषितः सर्पः किमसौ न भयंकरः ॥

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

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नारायणं निराकारं नरवीरं नरोत्तमम् ।  
नृसिंहं नागनाथं च तं वन्दे नरकान्तकम् ॥

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

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न च विद्या समो बन्धुर्न च व्याधि समौ रिपुः ।  
न चापत्य समः स्नेहो न च दैवात्परं बलम् ॥

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.

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रूपयौवनसम्पन्ना विशुद्धकुलसम्भवाः ।  
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥

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.

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शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनसदृशं मेघवर्णं शुभांगम् ।  
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं  
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

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.

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सर्पः क्रूरः खलः क्रूरः सर्पात्क्रूरतरः खलः ।  
मन्त्रौषधवशः सर्पः खलः केन निवार्यते ॥

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?

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वसन्त यौवना वृक्षाः पुरुषा धन यौवनाः ।  
सौभाग्य यौवना नार्यो युवानो बुद्धि यौवनाः ॥

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.

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मातृवत्परदारं च परद्रव्याणि लोष्टवत् ।  
आत्मवत्सर्वं भूतानि यः पश्यति स पण्डितः ॥

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.

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मणिलुटति पादेन काच शिरसि धार्यते ।  
यथैवास्तु तथैवास्तु काचः काचो मणिर्मणिहि ॥

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.

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दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।  
सत्यपूतं वदेद्वाचं मनः पूतं समाचरेत् ॥

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.

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न विद्या कारणं पुंसां भाग्यमेव हि कारणम् ।  
पाषाणस्य कुतो विद्या देवत्वमुपतिष्ठति ॥

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

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नीचाश्रयो न कर्तव्यः कर्तव्यो महदाश्रयः ।  
ईशाश्रयो महानागः पप्रच्छ गरुडं सुखम् ॥

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.

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गुणिनि गुणज्ञो रमते नागुण शीलस्य परितोषः ।  
अलिरेति वनात्कमलं न दुर्दुरस्त्वेक वासोऽपि ॥

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.)

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अटनेन महारण्ये सुपन्थाः जायते शनैः ।  
वेदाभ्यासात्तथा ज्ञानं शनैः पर्वतलङ्घनम् ॥

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.

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गुणदोषौ बुधौ गृह्णन्निन्दुक्ष्वेलाविवेश्वरः ।  
शिरसा श्लाघ्यते पूर्वं परं कण्ठे नियच्छति ॥

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.

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स बन्धुर्यो हितेषु स्यात् स पिता यस्तु पोषकः ।  
स सखा यत्र विश्वासः सा भार्या यत्र निर्वृत्तिः ॥

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.

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परोपदेशसमये सर्व एव हि पण्डिताः ।  
स्वानुष्ठानस्य समये मुनयोऽपि न पण्डिताः ॥

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

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गुणिगुणं वेत्ति न वेत्ति निर्गुणः बलिर्बलं वेत्ति न वेत्ति निर्बलः ।  
पिको वसन्तस्य गुणं न वायसः करि च सिंहस्य बलं न मूषिकः ॥

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.

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क्षणं वित्तं क्षणं चित्तं क्षणं जीवितमावयोः ।

यमस्य करुणा नास्ति धर्मस्य त्वरिता गतिः ॥

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

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विप्राणां ज्ञानतो जैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।

वैश्यानां धान्य धनतः शूद्राणामेव जन्मतः ॥

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

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शशि दिवाकरयोः ग्रहपीडनं गज भुजङ्गमयोरपि बन्धनम् ।

मतिमतां च विलोक्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥

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.

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वाणिज्ये वसति लक्ष्मीः तदर्धं कृषि कर्मणि ।

तदर्धं राजसेवायां भिक्षायां नैव नैव च ॥

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

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विपदि धैर्यं तथाभ्युदये क्षमा

सदसि वाक्पटुता युधि विक्रमः ।

यशसि चाभिरतिर्व्यसनं श्रुतौ

प्रकृति सिद्धमिदं हि महात्मनाम् ॥

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.

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लब्धव्यमर्थं लभते मनुष्यो देवोऽपि तं वारयितुं न शक्तः ।  
अतो न शोचामि न विस्मयो मे ललाटलेखा न पुनः प्रयाति ॥

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.

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राजा राष्ट्रकृतं पापं राजपापं पुरोहितः ।  
भर्ता च स्त्री कृतं पापं शिश्यपापं गुरुर्ब्रजेत् ॥

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.

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गिरौ कलापि गगने पयोधौ लक्ष्यान्तरेऽर्कश्च जलेषु पद्मम् ।  
इन्दुर्द्विलक्षे कुमुदस्य बन्धुर्योयस्य हृद्यो न हि तस्य दूरः ॥

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.

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शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपः  
नागेन्द्रो निशिताङ्कुशेण समदो दन्तेन गौर्गर्दभः ।  
व्याधिः भेषज सङ्ग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं

सर्वस्यौषधमस्ति शास्त्र विहितं मूर्खस्य नास्त्यौषधम् ॥

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.

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न माता शपते पुत्रं न दोषं लभते मही ।  
न हिंसां कुरुते साधुः न देवः सृष्टिनाशकः ॥

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.

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पिबन्ति नद्यः स्वयमेव नाम्भः  
खादन्ति न स्वादु फलानि वृक्षाः ।  
पयोधराः सस्यमादन्ति नैव  
परोपकाराय सतां विभूतयः ॥

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.

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परोऽपि हितवान् बन्धुर्बन्धुरप्यहितः परः ।  
अहितो देहजो व्याधिर्हितमारण्यमौषधम् ॥

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.

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जयोऽस्तु पाण्डुपुत्राणां येषां पक्षे जनार्दनः ।  
यतः कृष्णस्ततो धर्मो यतो धर्मस्ततो जयः ॥

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.

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अनंतपारं किल शब्दशास्त्रं  
स्वल्पं तथायुर्बहवश्च विघ्नाः ।  
सारं ततो ग्राह्यमपास्य फल्गु  
हंसैर्यथा क्षीरमिवाम्बुमध्यात् ॥

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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Please help to maintain respect for volunteer spirit.

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.. Subhashitam ..  
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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

