Subhashitam

सुभाषितम्

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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.

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)

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

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.

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

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

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.

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.
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.

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.

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

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

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

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.

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

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.

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.

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.

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.

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.

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

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.

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.

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

यस्य नारिति स्वयं प्रजा शाख्यं तस्य करोति किम्।
लोकान्यथा विश्वनस्य दर्पणं 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?

परोक्षेन कार्य हन्तारं प्रत्येक्षे प्रियवादिनम्।
वज्रेऽच्चतांश्च मित्रं विषकुम्भे 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.

रामो राजमणि: सदा विजयते रामं रमेशं भजे
राममेवाभित्ता निशाचरम: रामाय तत्स्ये नमः।
रामात्मारिति परावरणं परतरं रामस्य दासोम्यांही
रामे चिन्तत्त्त्वसदा भवतु मे भो राम मामुदः॥

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.
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.

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.

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.

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.

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.

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

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.

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

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

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.

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

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.

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.

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.

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

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

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

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

I salute the descedent 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.

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

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.

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.

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.

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.

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.
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.)

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.

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

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

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.

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.

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

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

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

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

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.

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.

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?

Karna was ruined by excessive liberality, Suyodhana by excessive greed, Dashagriva by excessive lust - So excess is to be avoided in all the things.
The wise should think of virtue and not of the food. The food is also created with the birth of men.

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

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

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.

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.
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.

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?

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.

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.

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.

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.

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

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.

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.)

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.

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.

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.

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

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

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

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.

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

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.

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.

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.
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.

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.

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.

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.
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.

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.