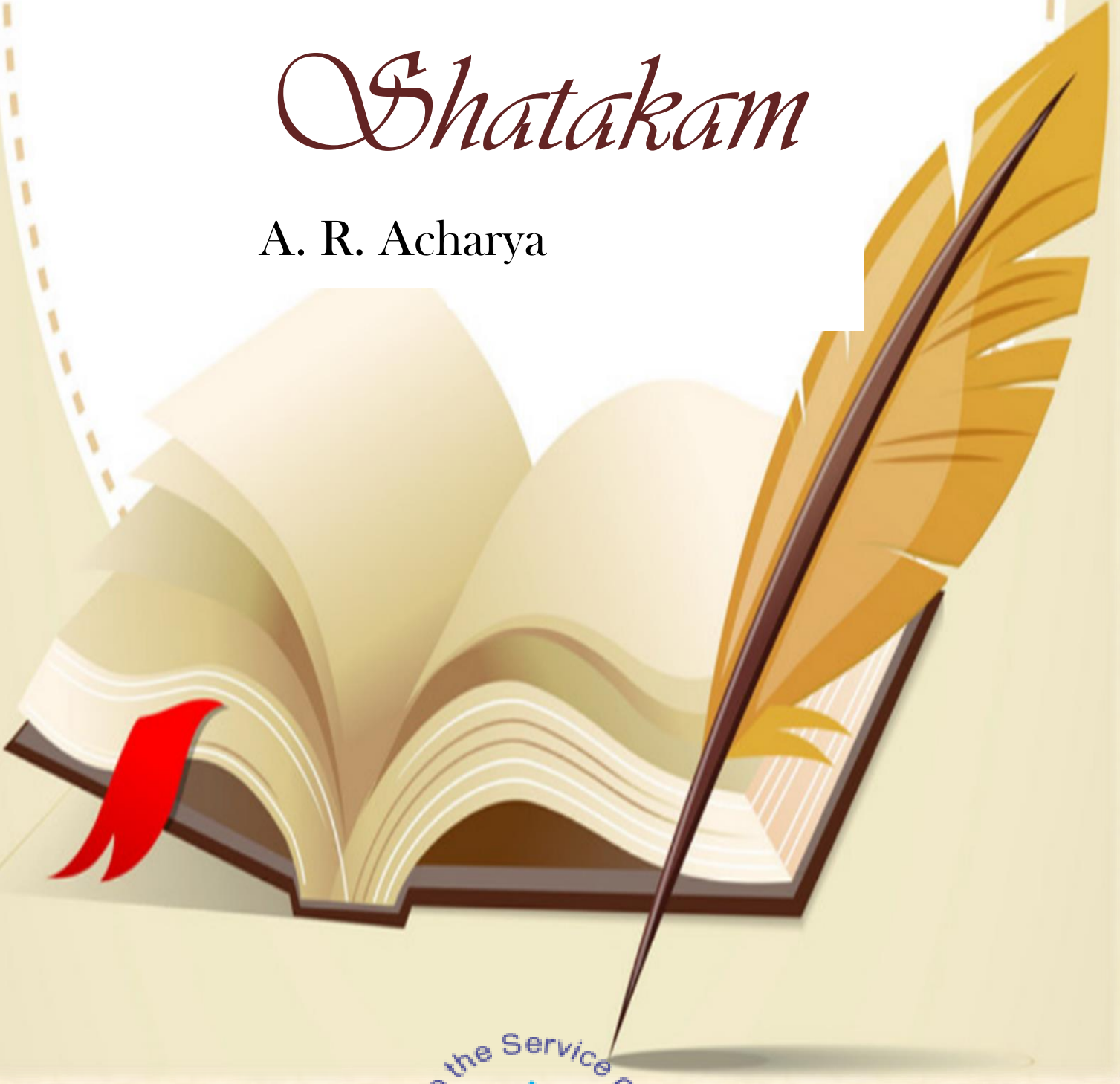


Suvichar

Shatakam

A. R. Acharya



THE ESSENCE OF THE GITA

- The soul is immortal. It does not take birth. Nor does it die Nobody can kill you. Then why feel worried ? or fear anybody ?
- Whatever happened in the past was for the good Whatever is happening now is also for the good. Whatever will happen in the future will be for the good too. Hence do no repent over the past. Do not worry for the future. Just think of the present that is in progress.
- What have you lost for which you weep ? What is there that you brought with you but have now lost? What is there that you produced but has now perished ? You did not bring anything to this world. Whatever you have, you had it only here. Whatever you have given, you have given it only here. Whatever you have taken, it is from Him, the Almighty. Whatever you rendered, it was rendered unto Him. Empty-handed you came and empty-handed will you go. Whatever is yours today was somebody else's yesterday and will be somebody else's tomorrow. You take delight in the illusion that it belongs to you. Alas, this illusory happiness is at the root of all your suffering.
- Change is the law of the universe. What you deem as death is, in reality, life. A moment can turn you into a millionaire; another can reduce you to a pauper. Free your mind from such thoughts as this is mine—this yours, this is great—this petty and the shackles that hold you captive will collapse. Then everything will belong to you, and you to everyone.
- Neither you belong to the body nor body to you. The body is constituted by-the five elements: earth, water, air, fire and vacuum. After death, it will disintegrate and return to these elements. The soul, however, is eternal and un-changeable. What are you—the soul or the body?
- Surrender yourself to the will of Cod. He is the best anchor. He who knows about this anchor gets liberated from fear, anxiety and sorrow for ever.
- Dedicate all your actions to Cod. It will enable you to experience the happiness of a truly liberated one.

— *Lord Krishna*

SUVICHARA SHATAKAM

By

A. R. ACHARYA



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Foreword

All through ages cultural evolution and spiritual realizations in India were recorded in Sanskrit language. This was the language of the learned and the sages. Their life's experiences and realizations brought about the cultural evolution in this country. Therefore, one who wants to know the history of our Indian cultural evolution has to go to the heart of these expressions of the learned and the sages. Through the study of Sanskrit language this kind of penetration into these experiences is possible. Or one has to come across a good translation of the original works on this subject by competent authorities.

Shri A.R. Acharya's "Suvichara Shatakam" provides the students of Indian cultural and spiritual evolution with such a valuable translation. Shri Acharya is a lover of Sanskrit. He studied Sanskrit during his school and college days. Because of his Love for the language, he read vastly books in Sanskrit. He thus can reach the heart of any given literary work in Sanskrit. He is a born poet also. This enables him to peep through the poetic creations and clearly understand the feelings of the poet which run through the creation as an under current.

I recommend this translation of "Subhashithas" to the young and old without any hesitation. This work of Sri Acharya, as he himself says, while helps the young to understand the cultural evolution achieved through the ages by their forefathers, it helps the old to confirm their own life's conclusions pertaining to Indian cultural evolution and spirituality.

- **Sri Vibudhesha Thirtha Swamiji**
Sri Admar Mutt, Udupi.

Preface

Sanskrit is a language of the gods. It is rich in literature both in prose and verse. It is also a treasure trove of great practical wisdom. In fact, some of the most eminent scholars of the world trace the origin of all sources of knowledge, ancient and modern, oriental and western, in Sanskrit. It would have been opportune, immediately after India became independent, to prescribe Sanskrit as a compulsory subject at least in schools if not in colleges. But unfortunately it continues to be one of the most neglected subjects, the pity being that erudition in Sanskrit is looked down upon as a mark of orthodoxy or lack of refinement. It is time we revived the study of Sanskrit and retrieved a great treasure of knowledge from oblivion.

This short booklet carries a collection of one hundred easy-to-remember and easy-to-reproduce Sanskrit verses in original along with a free rendering in English. The English version is a faithful paraphrase of the original verse rather than a word-to-word translation. These verses are sweet to hear, with a sweeter philosophy enshrined in them.

I hope this booklet would provide our youth with practically useful ideas that could facilitate their intellectual and spiritual growth and check the erosion of ethical and moral values so glaringly evident in the contemporary society. Acquainting them with our rich cultural heritage, I hope it will instill in them a sense of pride in our great past. Lastly, it is my sincere hope that this small collection would stir their imagination and interest and spur them to read more Sanskrit literature. If my booklet achieves these objectives, I would regard my labour to have been amply rewarded.

- A.R. ACHARYA

Biographical Note

Dr. Anantraj Ramchandra Acharya, industrialist, scholar, writer, homoeopath, philanthropist, is a man of versatile genius. He was born in Kunjbet in South Kanara in 1924. But the family had to migrate to Bombay when Anantraj was barely 3. After a Diploma in Commerce, he did a course in Man-made Textile Technology, so he is well-equipped with the technical knowledge to ably look after his father's trading business in Sizing Materials for Rayons. After the death of his father in 1960, Dr. Acharya diversified into manufacturing of textile chemicals and consumer products by establishing modern factories and now heads the ASSOCIATED GROUP of concerns. He is one of those industrialists with a rare poetic talent.

Dr. Acharya has to his credit several innovations in textile sizing and processing, by dint of which he has carved a niche in textile chemical industry. He has also done courses in Astrology, Homoeopathy, Ayurveda, Naturopathy and Literature. He has authored over a dozen books on a variety of subjects ranging from Homoeopathic cures for common diseases (in verse) to his observations on America. He can fluently speak and write many languages and is widely travelled both in India and abroad.

Dr. Acharya is on the advisory board of a number of educational institutions and is a trustee of several charitable trusts. He is also the president of several social organisations in the City. More than fifty educational, social, religious and other welfare institutions have benefited from his unlimited charitableness. His distinguished services to humanitarian cause have won him wide acclaim and he has been awarded several titles and citations. His name has also been included in the International Book of Honour and the International Directory of Distinguished Leadership.

Introduction

Before I introduce you to the ‘Suvicharashatakam’ (Hundred Good Thoughts), I would like to acquaint you with the sacredmost Mantra in the Vedas, viz. the Gaayatri Mantra, which is as follows :

“ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ॥
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥”

Most of us who have gone through the Brahmopadesha or Sacred Thread Ceremony have either forgot the meaning or do not know it at all, and thus we recite it routinely without knowing its significance !

It is believed that reciting the Gaayatri earns the same punya (merit) as the chanting of the Vedas, as the Gaayatri is regarded as the Mother of the Vedas.

The Mantra is addressed to Lord Sun, who is the embodiment of light and implores Him to sharpen our intellect. Just as light illumines an object and enables us to know what the object is, the Sun dispels the darkness of ignorance and gives us the light of knowledge by sharpening our intellect. The Sun is also the source of energy and sunshine makes human life energetic and healthy, a fact not denied by even modern science. Thus, the traditional worship of the Sungod has been upheld as of immense importance for the attainment of a healthy mind in a healthy body.

The prefix ‘OM’ is a reverberating sound which makes the Mantra more powerful. It denotes the Eternal Spirit, the realisation of the

Ultimate Truth. The prayer is thus recited to invoke the Sungod to bless us with knowledge to achieve this goal (the Realisation of the Ultimate Truth and Satchidananda—the lasting peace.)

The Gaayatri is believed to ward off evil spirits. Whenever you are in the grip of fear of ghosts or bad dreams etc., you can overcome it by reciting the Gaayatri. Recitation of the Mantra a dozen or more times is a regular practice on many auspicious occasions to ensure the success of the function.

The meaning of the Mantra is as follows :

May the Supreme and Radiant Deity, the abode and source of the effulgent light of knowledge, who occupies this earth, the sky and the heavens, sharpen our intellect.

---- A. R. ACHARYA





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"Suvichara Shatakam"

भाषासु मुख्या मधूरा दिव्या गीर्वाणभारती
तस्माद्धि काव्यं मधुरं तसमापदपि सुभाषितम् ॥ १ ॥

Sanskrit is the most eminent of all languages.
It is also divine and sweet.
But sweeter than the language is the poetry written in it.
And the maxims (subhashitas) excel both the language
and the poetry.

द्राक्षा म्लानमुखी जाता शर्कराचाष्मतम गता
सुभाषितरसस्याग्रे सुधा भीता दिवं गता ॥ २ ॥

The ripest of grapes appeared to be tasteless and sugar
tasted like stone in comparison with the sweet juice of the
subhashitas.
Even nectar turned pale and fled to the heavens in awe of
the Sanskrit *subhashitas*.

ज्ञानवानेव सुखवान ज्ञानवानेव जीवति ।
ज्ञानवानेव बलवान तस्मात् ज्ञानमयो भव ॥ ३ ॥

Only he who has knowledge leads a truly happy and peaceful life.

Knowledge is power, and a knowledgeable man is, therefore, powerful. May you all be suffused with the knowledge of the self.

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।
स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥ ४ ॥

- *Chanakya Neeti*

Even if water falls into a pot drop by drop, the pot is gradually filled up.

This is the principle underlying the acquisition of all kinds of knowledge, religious merit and worth

या निशा सर्वभूतानां तस्यां जागर्ति सयंमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ५ ॥

- *Bhagawad Geeta*

A man of self-control is awake in what is night for all other people. And that in which all other creatures are wide awake is night to the sage, who is endowed with the power of discrimination.

(An ordinary person considers worldly pleasures to be real and hankers after them. He is oblivious of the real and lasting bliss, which a Brahma-inani knows and sees as clearly as daylight. This is the difference of perception between a Brahma-inani and an ordinary person who has no control over his senses.)



न हि ज्ञानेन सद्भ्रशं पवित्रमिह विघते I
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति II 6 II

- *Bhagawad Geeta*

Verily, there is no purifier in this world like knowledge.
He who has achieved perfection in yoga realises
knowledge
in his own heart in course of time.

वंर पर्वतदुगार्येषु भ्रान्तं वनचरैः सह I
न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि II 7 II

- *Bhartrihari*

It is better to wander about in the perilous mountain
passes along with forest dwellers than be company
to the foolish even in Indra's celestial palace.

न चोरहार्यं न च राजहार्यम् । न भ्रातृभाज्यं न च भारकारी ।
व्यये कृते वर्धत एव नित्यम् । विद्याधनं सर्व धनप्रधानम् ॥ ८ ॥

The wealth of knowledge can neither be stolen by
thieves nor confiscated by kings.

Unlike ancestral property, it is not divisible even among
brothers, nor does it ever prove to be a burden.
The more one spends this wealth, the more it is acquired.
It is also the foremost among all kinds of wealth.

सर्प क्रूरः खलः क्रूरः सर्पात् क्रुरतरः खलः ।
मंत्रेण शाम्यते सर्पो न खलः शाम्यते कदा ॥ ९ ॥

- *Bhartrihari*

A serpent and an evil man are both cruel.
As a matter of fact, an evil person surpasses a serpent in
cruelty.

A serpent can be tamed by a magic spell but nothing
can appease an evil person.

गतेआपि वयसि ग्राह्या विद्या सर्वात्मना बुद्धेः I
यद्यपि स्यात्र फलदा सुलभा सान्यजन्मनि II 10 II

The wise should continue learning even in their old age.
It may not give them any immediate benefit, but it will
facilitate the acquisition of knowledge in their next life.

सुजनो न याति वैरं परहितनिरतो विनाशकालेआपि I
छेदेआपि चन्दनतरुः सुरभ्यति मुखं कुठारस्य II 11 II

- *Bhartrihari*

A good-hearted person devoted to the welfare of others
does not harbour ill feelings for anyone even in face of his
own ruin.

He is like the sandal-wood tree, which imparts its
fragrance
even to the blade of the axe which pierces it through.

यथा गजपतिः श्रान्तः छायार्थी वृक्षमाश्रितः I
विश्रम्य तं द्रुमन हन्ति तथा नीचः स्वामाश्रयम II 12 II

The king of elephants sheds its fatigue and refreshes
itself by resting in the shade of a tree.

But it uproots the tree before it goes away.

In the same way an ungrateful person kills his own
benefactor.

उपकरोआपी नीचानामपकारो हि जायते I
पयःपानं भुजंगानां केवलं विषवर्धनम II 13 II

Even favouring a wicked man with kind deeds
begets harm just as feeding a snake with milk
only increases its poison.

यथा चित्तं तथा वाचो यथा वाचस्तथा क्रियाः I
चित्तं वाचि क्रियायां च साधूनामेकरूपता II 14 II

The good and pious speak exactly as they think and
act exactly as they speak.

There is complete harmony in their thought,
speech and action.

दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् I
मधु तिष्ठति जिह्वाग्रे हृदि हलाहलमं विषम् II 15 II

- *Neeti Shatakam*

An evil person should not be trusted because he talks
sweetly.

There is honey on the tip of his tongue but the
deadliest of poison in His heart.

यः स्नातः शीतसितया साधुसंगमांगगया I
किं तस्य दानैः किं तिर्थैः किं तपोभिः किमध्वरैः II 16 II

For a man who has bathed in the fresh and sacred
waters of *sadhu-sangam*, all acts of charity, penance,
sacrifice and pilgrimage are futile.

(The company of the pious or jnanis is superior to these
acts.)



गुणी गुणं वेत्ति न वेत्ति निर्गुणो I बली बलं वेत्ति न वेत्ति निर्बलः I
पिको वसन्तस्य गुणं न वायसः I करी च सिंहस्य बलं न मूषकः II 17 II

A man himself endowed with good qualities is able to appreciate them in others; but one devoid of them cannot do so. A man of strength can assess the strength of another strong man; a weak man lacks that ability. A cuckoo, and not a crow, can appreciate the thrill of the spring. An elephant, and not a mouse, can estimate the strength of a lion.

उदये सविता रक्तो रक्तश्रवास्तमये तथा I
सांपत्तौ च विपत्तौ च महतामेकरूपता II 18 II

The sun is red both at the time of rising and at the time of setting. Like the sun, great men are consistent in their behaviour and maintain their identity both in affluence and poverty.

दुर्जनः परिहर्तव्यो विद्यालंकृतोपि सन
मणिना भूषितो सर्पः किमसौ न भयंकरः II 19 II

- *Neeti Shatakam.*

The company of a wicked man should be
avoided even though
he is adorned with academic qualifications. Isn't a
bejewelled snake still dangerous ?

यत्र विद्वज्जनो नास्ति श्रलाध्यस्तत्राल्पधीरपि I
निरस्तापादपे देशे एंरडोआपि द्रुमायते II 20 II

- *Hitopadesh*

If there are no other learned persons available, even a
person with meagre knowledge and intelligence is able to
win acclaim.

In a country devoid of trees, even a castor-oil plant is
acknowledged to be a tree.

*

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु I
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः II 21 II

- *Neeti Shatakam*

A lion, even though a cub, does not hesitate to attack the wall-like temples of an elephant, for its valour is inherent in its nature. Valour is ingrained. Age has nothing to do with it.

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम I
विक्रीयन्ते न घण्टाभिः गांवः क्षीरविवर्जिताः II 22 II

One should strive to acquire merit. Affecting merit is of no consequence whatsoever. Cows that have gone dry cannot be sold merely by ringing bells.



इंद शरीरं परिणामपेशलम I
पत्यवश्यं श्लथसंधिजजरि II
किमौषधैः क्लृश्यसि मूढ दुर्मते I
निरामयं कृष्णरसायनम पिब II 23 II

Our body is subject to physical changes.
It will degenerate and collapse when its joints get loose
and worn-out in old age.

It is foolish to torment it with medicines.
It would be better if the patients drank the elixir of
Krishna-nama and kept in good cheer.

अंगम गलितं पलितं मुण्डम I दन्तविहीनं जातं तुण्डम I
वृद्धो याति गृहीत्वा दण्डम I तदापि न मुञ्चयत्याशापिण्डम II 24 II

-Bhaja Govindam

His body is worn out; his hair has gone grey;
his mouth has become toothless; he trudges along
with a stick in his hand.
Still the old man greedily holds on to his bundle of
desires.

न जातु कामः कामानामुपभोगेन शाम्यति I
हविषा कृष्णवत्मेव भूय एवाभिवर्धते II 25 II

- *Shriman Mahabharat*

Fulfilment of a desire does not allay it.
On the contrary, it intensifies it, just as the addition of
fuel makes the fire burn still brighter.

विषं विषयवैषशम्यं न विषं विषमुच्यते I
जन्मान्तरंघा विषया एकदेहहरं विषम II 26 II

Attachment to sensual pleasures is the deadliest of all
poisons. Chemical poisons destroy but one life, but
sensual pleasures
can ruin our next life as well.



आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा I
कामरूपेण कौन्तेय दुष्पूरेणानलेन च II 27 II

- *Bhagawad Geeta*

Knowledge, O Son of Kunti, gets clouded by passion.
Passion, ever burning like fire and insatiable, is an
inveterate enemy of the wise.

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः I
ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रंजयति II 28 II

- *Neeti Shatakam*

An ignorant man can be won over easily.
A very wise man can be brought round still more easily.
But even Lord Brahma cannot convince a man who is
conceited of his knowledge, which he does not actually
possess.

धूमेनाविर्यते वह्नियरथादर्शो मलेन च I
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम II 29 II

- Bhagwad Geeta

Just as fire is covered by smoke, a mirror by dust,
an embryo by the womb, in the same way our atman is
clouded by worldly desires.

दिवसेनैव तत्कुर्याद येन रात्रो सुखं वसेत I
अष्टमासेन तत्कुर्याद येन वर्षाः सुखं वसेत II 30 II

Work during the day should be done in a manner that
would enable you to pass the night happily.
Similarly, work during eight months should be carried on
in a manner that would enable you to pass the
rainy season safely. (Your conduct during prosperity
should help you to tide over your difficulties.)

विहाय पौरुषं यो हि दैवमेवावलंबते I
प्रासादसिंहवत तस्य मुर्धि तिष्ठन्ती वायसाः II 31 II

Crows will sit on the head of a man who gives up his manly prowess and consigns himself to fate just as they sit on the statue of a lion.

विना कार्येण ये मूढा गच्छन्ति परमंदिरम् I
अवश्यं लघुतां यान्ति कृष्णपक्षे यशा शशी II 32 II

Those are fools who visit others without any reason. They lose their dignity like the moon which wanes during the dark half of the month.



गुणाः गुणज्ञेषु गुणा भवन्ति I
ते निर्गुणं प्राप्य भवन्ति दोषाः II
सुस्वादुतोयाः प्रभवन्ति नघः I
समुद्रमासाघ भवन्त्यपेयाः II 33 II

Merits are deemed to be merits only by those who
can appreciate their worth.

They turn into defects when viewed by
one devoid of merits.

When a river rises in the mountains, its water is very
tasteful. But when it falls into the sea, the same water
becomes unpotable.

अहो दुर्जनसंसागारत मानहानिः पदे पदे I
पावको लोहसंगेन मुग्दरैरभिहन्यते II 34 II

There is a likelihood of loss of reputation at every step
in the company of evil men. Even fire is hit by hammers
when it gets into the company of iron bars.

कीटोऽपि सुमनःसंगादारोहति सतां शिरः I
आश्मापी याति देवत्वं महद्भिः सुप्रतिषिठतः II 35 II

Even an insect ascends to the head of the virtuous if
it keeps company with flowers.
Even a stone attains divinity if it is properly consecrated
by saints.

अनेक शास्त्रं बहु वेदितव्यम् I अल्पवश्र बह्वावश्र विघ्नाः I
यत्सारभूतं तदुपासितव्यम् I हसों यथा क्षीरमिवाम्बुमिश्रात II 36 II

Knowledge is multifarious and there is so much to learn.
But the time at a student's disposal is short and his path is
beset with several difficulties.
It is, therefore, desirable for him to absorb the essence of
knowledge as revealed by Brahma-jnanis and sages, like a
swan who is able to separate and sip milk from a mixture
of milk and water.

एक एव सुहृद्धर्मो निधने अप्यनुयाति यः I
शरीरेण समं नाशं सर्वमन्यत्तु गच्छति II 37 II

Virtue is the only friend that keeps company with you even after death, when everything else is destroyed along with the body.

शरीरे जर्जरीभूते व्याधिग्रस्ते कलेवरे I
औषधं जाह्नवीतोयं वैधो नारायणो हरिः II 38 II

When the body is overtaken by old age and disease, the water of the river Ganga is the only medicine to be administered and Lord Vishnu the only physician who can effect a cure.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते I
स एव भिषजां श्रेष्ठः रोगेभ्यो यः प्रमोचयेत II 39 II

The most suitable medicine is the one that is conducive to good health.
The greatest physician is the one who cures you of all your ailments.

वैधराज नमस्तुभ्यं यमराजसहोदर I
यमस्तु हरते प्राणान वैधः प्राणान्घ्ननिः च II 40 II

I offer you my salutations, O King of physicians,
brother of Yama. Yama lays his hands only on one's
life but you rob one both of life and riches.

नारिकेलसमाकारा द्रश्यन्ते हि सुहज्जनाः I
अन्ये बदरिकाकारा बहिरेव मनोहराः II 41 II

- *Hitopadesh*

Friends are like coconuts, with hard exterior but
soft and sweet inside.

Other people, on the contrary, may be compared to
jubes, the fruit of which is only outwardly beautiful.



विद्वत्तत्त्वं च नृपत्वं च नैव तुल्यं कदाचन I
स्वदेशे पूजयते राजा विद्वान् सर्वत्र पूजयते II 42 II

Kingship and erudition cannot be compared with each other. A king is honoured in his own country alone, but a learned person is universally honoured.

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः I
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते II 43 II

If a man commits sins in order to feed the other members of the family, although the other members partake of the benefits of his labour, he alone is responsible for his sins. (Others might reap the benefits of the sins but it is the sinner alone who has to pay for them.)

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम I
व्यसनेन तू मूर्खाणां निद्रया कलहेन वा II 44 II

Intelligent people spend their time in pleasures derived from poetry or sciences.
Fools waste it away in vices, sleep or quarrels.

उपदेशो ही मूर्खाणां प्रकोपाय न शान्तये I
पयःपानं भुजङ्गानां केवलं विषवर्धनम II 45 II

Advice does not pacify the fools; it further provokes them. Feeding snakes with milk only helps to increase their poison.

खलानां कण्टकानाम च द्विविधैव प्रतिक्रिया I
उपानन्मुखभङ्गो वा दूरतो वा विसर्जनम II 46 II

- *Chanakya Neeti*

The wicked and the thorns could be dealt with only in two ways, either by slapping their faces with our shoes or keeping them at a distance.

साधोः प्रकोपितस्यापि मनो नायाति विक्रियाम I
न ही तापयितुं शक्यं सागराम्भस तृणोल्कया II 47 II

A noble and virtuous man does not get infuriated even in face of strongest provocation.

It is not possible to heat sea-water with a torch of straw.

न देवाय न धर्माय न बन्धुभ्यो न चार्थिने I
दुर्जनेनार्जितं द्रव्यं भुज्यते राजतस्करैः II 48 II

The money earned by the wicked is not spent in spiritual and religious pursuits, nor do relatives or suppliants benefit from it.

It is ultimately enjoyed by thieves and kings.

माता शत्रुः पिता वैरी येन बालो न पाठितः I
न शोभते सभामध्ये हंसमध्ये बको यथा II 49 II

Those parents who do not educate their child are like its enemies. Such a child, being like a crane amongst a flock of swans, does not impress or shine in the society of the learned.



वज्रादपि कठोराणि मृदुनि कुसुमादपि I
लोकोत्तराणां चेतांसि को ही विज्ञातुमर्हति II 50 II

- *Uttara Ramacharitam*

The heart of the exceptionally great is harder than
adamant and softer than a flower.

Who can decipher it?

मनसः चिन्तितं कर्म वचसा न प्रकाशयेत I
अन्यलक्षितकार्यस्य यतः सिद्धिनर जायते II 51 II

It is not desirable to make public your plans.
A plan that has come to the notice of many people is
hardly ever crowned with success.

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलं I
सत्यपुतं वदेत्वाच मनःपूतं समाचरेत II 52 II

We should watch our step and then set our foot.
We should drink filtered water.
We should make an Utterance supported by truth.
And we should behave conscientiously.

उष्टाणाम च विवाहेषु गीतं गायन्ति गर्दभाः I
परस्परं प्रशसन्ति अहो रूपं अहो ध्वनिः II 53 II

At the weddings of the camels, the donkeys sing songs.
And they indulge in mutual praise.
The camels praise the voice of the donkeys and the
donkeys praise the looks of the camels.

शतेष जायते शूरः सहरत्रेषु च प पण्डितः I
वक्त दशसहरत्रेषु दाता भवति वा न वा II 54 II

One in a hundred is born brave, one in a thousand an
erudite scholar and one in ten thousand an orator.
A magnanimous person may however not be found even
in a much larger number.

आपदि मित्रपरीक्षा शुरपरीक्षा रणाडगने भवति I
विनये वंशपरीक्षा स्त्रियः परीक्षा तु निर्धने फुंस II 55 II

In hardship lies the test of a friend, in the battlefield that
of a warrior, in modesty that of a family tradition,
and in the husband's poverty that of a woman.

यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः I
श्रवा यदि क्रियते राजा तर्किं नाश्रनात्युपाहनम II 56 II

- *Hitopadesh*

One's inherent disposition is always difficult to overcome.
If a dog were made a king, would it still not chew a shoe ?

वरमेको गुणी पुत्रो न च मूर्खशतान्यपि I
एकश्चंद्रस्तमो हन्ति न च तारागणोंआपि च II 57 II

One meritorious son is preferable to a hundred stupid
ones. The moon is single, but it dispels the darkness
which a multitude of stars cannot.

एको अपि गुणवानपुत्रो निर्गुणैः किं शतेन तैः I
एकश्चन्द्रो जगच्चक्षुः नक्षत्रैः किं प्रयोजनम II

Another subhashita with a similar purport is as follows :

विद्वानेव विजानाति विद्वज्जनपरिश्रमम् I
न हि वन्ध्या विजानाति गुर्वी प्रसववेदनाम् II 58 II

Only a learned man can appreciate the intellectual exertions of another learned man.
A sterile woman cannot understand the labour pains of a pregnant woman.

असहयः समर्थोऽपि तेजस्वी किं करिष्यति I
तिवर्ते ज्वलितो वहीनः स्वयमेवोपशाम्यति II 59 II

What can a man achieve, howsoever brilliant or capable he may be, if he is bereft of help ?
A fire burning in a place where there is no air calms down by itself.



अपहाय निजं कर्म कृष्ण कृष्णोति वादिनः I
ते हरेद्वेषिनः पापाः धर्मार्थे जन्म यद्वरेः II 60 II

Those who renounce their duty and sit idly, merely chanting the name of Krishna, are in fact the enemies of Krishna and great sinners.

They forget that even Lord Krishna took birth on this earth to salvage religion.

शांतितुल्यं तपो नास्ति संतोषात्र सुखं परम् I
नास्ति तृष्णासमो व्याधिर्न च धर्मो दयापरः II 61 II

There is no austerity comparable to tranquillity of mind and no happiness superior to contentment.

There is no disease comparable to passion and virtue better than compassion.



अयं निजः परो वेति गणना लघुचेतसाम I
उदारचरितनां तु वसुधैव कुटुम्बकम् II 62 II

Distinctions like 'mine' and 'not-mine' are made by
narrow-minded people only.

Those who are noble treat the whole world as their own
family.

किं करिष्यन्ति वक्तारः श्रोता यत्र न विधते I
नग्नक्षपणके देशे राजकः किं करिष्यति II 63 II

What will a speaker do without an audience ?
What will a washerman do in a country inhabited
by nude people ?
(Jain mendicants of Digamber sect)

सज्जनस्य हृदयं नवनीतं I
यद्वदन्ति कवयस्तदलीकम् II
अन्यदेहविलसत्परितापात् I
सज्जनो द्रवति नो नवनीतं II 64 II

Poets say that the heart of a good man is soft like
butter, but this is not true.

Butter melts only when itself exposed to heat whereas the
heart of a good man is moved to pity even by the
sufferings of others.

तृणानि नोन्मूलयति प्रभञ्जनो
मृदुनि नीचैः प्रणतानि सर्वतः I
समुच्छित्तानेव तरूणप्रबाधाते
महन्महत्स्वेव करोति विक्रमं II 65 II

A hurricane does not uproot the lowly grass that can
instantaneously bend to any side.

It strikes only those trees that stand tall and erect.
Similarly a great man shows his prowess only when
confronting another great man.

ईश्वरः सर्वभूतानां हृद्देशे अर्जुन तिष्ठति I
भ्रामयन्सर्वभूतानि यंत्रारूढानी मायया II 66 II

- *Bhagawad Geeta*

In the hearts of all beings, O Arjuna, resides the Lord,
and He keeps manipulating all of them by His Maya, as if
they were
all mounted on a machine.

हीनसेवा न कर्तव्यो महदाश्रयः I
पयोऽपि शोणितकीहस्ते वारुणीत्यभिधीयते II 67 II

- *Hitopadesh*

One should not serve under a person of low status. It is
desirable to accept service only under great men. A
female liquor-vendor may be carrying milk, but even that
milk is taken to be wine.

सर्पाः पिबन्ति पवनं न च दुर्बलास्ते I
शुष्कैस्तृणैर्वरनगजा बलिनो भवन्ति II
कनदैः फलैर्मुनिवरा क्षपयन्ती कालं I
संतोष एवं पुरुषस्य परं निधानम II 68 II

Snakes live on air, yet they are not weak.
Wild elephants become strong even though they eat dried
grass only. Great saints also live only on roots and fruit.
It is content alone that is a man's greatest asset.

दुर्जनैरुच्यमानानि सस्मितानि प्रियान्यपि I
अकालकुसुमानीव भयं सजंयन्ति हि II 69 II

A wicked man's utterances, even though sweet and
accompanied
with a smile, evoke fear only, like flowers that
bloom out of season.

आयुर्वर्षशतं नृणाम परिमितं रात्रो तद्ध गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः I
शेषं व्याधिवियोगदुःखासहितं सेवादिभिर्नियते
जीवे वारितरंग बुदबुदसमे सौख्यं कुतः प्राणिनाम II 70 II

- *Vairagya Shatakam*

The average life span of a human being is taken to be a hundred years. One-half of this time is taken by sleep. One-half of the remaining part is claimed by childhood and old age, when he is helplessly dependent on others. The remaining part of his life is consumed by disease or misery, such as caused by separation or by the problem of earning livelihood.

Thus in this life, which is no more than bubble in an ocean, where is the scope for happiness ?



दिव्यं चूतरसं पित्वा गर्व नायाति कोकिलः I
पीत्वा कर्दमपानीयं भेको रटरटायते II 71 II

The cuckoo does not feel proud even on drinking the elixir of mango juice whereas a frog begins to croak aloud though all that he has drunk is muddy water.

को न याति वशं लोके मुखे पिण्डेन पूरितः I
मृदंगो मुखलेपेन करोति मधुरध्वनिम II 72 II

Who in this world does not submit when his mouth is filled with a ball of food ? Mridanga also produces a melodious sound

when its face is coated with black dough.

(It is possible to purchase anyone through a bribe.)



कृपणेन समो दाता न भूतो न भविष्यति I
अस्पृश त्रेव वित्तानि यः परेभ्यः प्रयच्छति II 73 II

There never was and never will be a donor like a miser who without himself touching his riches offers them to others.

स्वयं महेशः श्वशुरो नगेशः सखा धनेशस्तनयो गणेशः I
तथापि भिक्षाटनमेव शंभोबर्लीयसी केवलमीश्वरेच्छा II 74 II

He himself is the lord; Himalayas his father-in-law;
Kuber, the Lord of Wealth, his friend;
and Ganesh his son. Yet he has to wander about begging.
It is only the will of the Lord that prevails in all
circumstances.

यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान् गुणज्ञः I
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः कचयनामाश्रयन्ती II 75 II

- *Bhartrihari*

The man who has wealth is revered as a respectable man.
He is said to have been born in a respectable family.
He is declared as learned, proficient in the Vedas, and
capable of appreciating merit.
He is also acknowledged as an orator and a handsome
man. In case a man is rich, all other merits get
automatically attributed to him.



संपूर्णकुंभो न करोति शब्दं
अर्धो घटो घोषमुपैती नूनम ।
विद्वान् कुलीनों न करोति गर्व
जल्पन्ति मुढास्तु गुणैर्विहिरनाः ॥ 76 ॥

A vessel filled to the brim makes no noise but a half-filled vessel is certainly noisy. A learned man belonging to a respectable family has no pretensions but fools can often be seen indulging in bragging.

प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विधते ।
कष्टान्यपि हि जीर्यन्ते दरिद्राणां च सर्वशः ॥ 77 ॥

The rich of the world generally have poor digestion and cannot fully enjoy the food they eat. The poor, on the other hand, can digest even such warse food as pieces of wood.



नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः I
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः II 78 II

-Bhagwad Geeta

Weapons do not cut the Atman, fire does not burn it,
water does not wet it and wind does not dry it.
The Atman is indestructible.

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः I
परोपकाराय दुहन्ति गावः परोपकारायमिदं शरीरम् II 79 II

Trees bear fruit, rivers flow and cows give milk for the
benefit of others. This body of yours should also be
engaged in the service of others

ख्यातः सर्वरसानां हि लवणो रस उत्तमः I
गृहीतं च विना तेन व्यंजनं गोममायते II 80 II

Salt occupies the highest place among all spices.
A condiment without salt would be as tasteless as
cowdung.

विश्वासप्रतिपन्नानां वंचने का विदग्धता I
अंकमारुहा सुप्तं हि हत्वा किं नाम पौरुषम II 81 II

- *Hitopadesh*

What wisdom is there in deceiving those who trust you ?
What kind of valour is it if you slay a man who lays his
head in your lap and then fondly goes to sleep ?

वैराग्यबोधो पुरुषस्य पक्षिवत् पक्षौ विजानीहि विचक्षण त्वम I
विमुक्तिसोधागरतलाधिरोहणं ताभ्यां विना नान्यतरेण सिध्यति II 82 II

- *Vivekachoodamani*

Remember, O you wise one, dispassion and the power to
discriminate are as important to a seeker as the two wings
to a bird.

They are the only means to attaining salvation.

यस्य नास्ति स्वयं प्रज्ञा शस्त्रं तस्य करोति किं I
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति II 83 II

- *Hitopadesh*

How can science help a man who has no wisdom
of his own ?
of what use is a mirror to a man who has no eyes ?

मनो नाम महाव्याघ्रो विषयारण्यभूभिषु I
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः II 84 II

-
Vivekachoodamani

Let not the saintly people seeking liberation visit the forest
of sensual pleasures, where the big tiger named 'mind'
prowls about.

न तेन वृद्धो भवति येनास्य पलितं शिरः I
यो वै युवापि अधीयानस्तं देवाः स्थविरं विदुः II 85 II

A crop of grey hair on a person's head does not make him intellectually mature.

Another person may be junior in years, but if he is a learned man, it is he who will be acknowledged as mature.

तैलाद्रक्षेज्जलाद्रक्षेद्रक्षेच्छिथिलबंधनात् I
मूर्खहस्ते न दातव्यमेव वदति पुस्तकम् II 86 II

A book needs protection from oil, water and loose binding; but above all, it should not be passed into the hands of a fool.



यथा खरश्रचन्दन भारवाही भरस्य वेत्ता न तू चन्दनस्य I
तथाहि विप्रः श्रुतिशास्त्रपूर्णो ज्ञानेन हीनः पशुभिः समानः II 87 II

An ass carrying a load of sandal wood feels only its weight and not its fragrance. A Brahmin who commands only a theoretical knowledge of the Vedas but has failed to absorb their essence is no better than an ass.

अश्वमेधसहस्राणि सत्यं च तुलया धृतम I
अश्वमेधसहस्राद्दी सत्यमेवातिरिच्यते II 88 II

- *Manusmriti*1

If a thousand horse-sacrifice yagnas were to be weighed against truth to judge their relative merits, truth would far outweigh the horse-sacrifice yagnas.

अर्थमनर्थ भावय नित्यं नास्ति ततः सुखलेशः सत्यम् I
पुत्रादपि धनभान्जा भीतिः सर्वत्रैषा विहिता रीतिः II 89 II

- *Bhaja Govindam*

It should always be borne in mind that wealth is a perilous possession. Seeking wealth can never be a source of happiness.

Such is the way of wealth everywhere that it keeps a rich man in fear even of his own son.

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् I
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् II 90 II

- *Bhaja Govindam*

O fool, give up your thirst to acquire wealth. Be wise and keep your mind contented and happy with the wealth which you earn by your own efforts.

अन्यायोपार्जितं द्रव्यं दशवर्षाणि तिष्ठति I
प्राप्तचैकादशे वर्षे समूलं च विनश्यति II 91 II

- *Chanakya Neeti*

Money earned by unfair means lasts for ten years only.
In the eleventh year, it is totally lost.
(Money earned by unfair means does not stay with one
for long.)

वेशं न विश्वसेत प्राज्ञो वेशो दोषाय जायते I
रावणो भिक्षुरूपेण जहार जानकात्मजाम II 92 II

A wise man should not judge others by their dress alone.
Appearances are often deceptive and misleading.
When Ravana abducted Sita, the daughter of Janaka, he
was dressed as a mendicant.



श्रेयान स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् I
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः II 93 II

- *Bhagawad Geeta*

Our own duty even though without merit is better than another man's duty, though well-practised.

It is better to die in the performance of one's own duty; another's duty is full of danger. (For example, for Arjuna, a Kshatriya, the duty of a Brahmin living upon alms is full of danger. His inherent nature is suited to fighting and ruling.)

नाकाले म्रियते जन्तुविद्धः शरशतैरपि I
कुषाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति II 94 II

- *Neetisar*

The moment of death is pre-ordained.

Let a thousand arrows pierce a man's body; death cannot lay its hands upon him if his time has not arrived.

But if his time is up, even being grazed by a blade of kusa grass will make him die.

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम I
इह संसार बहुदुस्तारे कृपयाऽपारे पाहि मुरारे II 95 II

- *Bhaja Govindam*

I shudder to think of the recurrent cycle of birth, death,
and lying as embryo in the mother's womb.
This world is a perilous ocean so difficult to cross over.
It is only the boundless mercy of the Lord that can come
to my rescue and save me from this difficult situation.

उद्यमेन ही सिद्धयारन्ति कार्याणि न मनोरथैः I
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुझे मृगाः II 96 II

Industry and initiative alone can lead to achievement,
and not idle desires.
Animals do not voluntarily enter the mouth of a sleeping
lion.

अग्निकुण्डसमा नारी घृतकुण्डसमः पुमान् I
पाश्वे स्थिता सुंदरी चेत कस्य नो चलते मनः II 97 II

A woman is like a pit of fire and a man like a pot of ghee.
When a woman is standing nearby,
whose mind will not waver ?

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च I
तस्मादपरिहार्येर्था न त्वं शोचितुमर्हसि II 98 II

- Bhagwad Geeta

He who is born is certain to die; he who dies is certain to
be reborn. The cycle of birth and death being inevitable,
where is the occasion for grief ?

नारीस्तनभरनाभीदेशम दृष्ट्वा मा गा मोहावेशम I
एतन्मांसवसादिविकाराम मनसि विचिन्तय वारं वारम II 99 II

- *Bhaja Govindam*

Do not be carried away at the sight of the breasts and the
navel region of a woman.
They are only an extension of her flesh.



कर्मण्येवाधिकारस्ते मा फलेषु कदाचन I
मा कर्मफलहेतुर्भु मा ते संगोस्त्वकर्मणि II 100 II

- *Bhagwad Geeta*

All that you can control is your actions,, not their fruit. Let not the furit of action be your motive. Never be given to inaction on account of your attachment. To work alone you have a right; never to its fruits. (Do your work as a matter of right or privilege divinely enjoined on you. Do not mind its fruits on which you cannot lay your claim or over which you cannot have mastery or control. You are thus free or competent only to undertake a work without having attachment towards the fruits.) May you not be the mere producer of the fruits of action. (Let not the fruits of action be your motive). Let not your attachment be (your mind be inclined) towards inaction.

But a shloka says :

प्रयोजनमनुद्दिश्य न मन्दोपि प्रवर्तते I
करिष्यति विना कार्यं कथं यत्नं कृती नरः II

Even a fool does not proceed without assessing what the result of his action would be. He won't exert if his efforts were to bear no fruit. Accordingly, I too will be justified if I show my eagerness to know the reaction of my readers to this publication.

I shall no doubt feel that my efforts are amply rewarded if my readers heartily enjoy the shlokas reproduced here by me so that I feel enthusiastic to present to them another of such shlokas in the , near future, to bear testimony to the fact mentioned in the shloka below :

क्लेशः फलेन हि पुनर्नवतां विधत्ते ।

But a Karmayogi who has attained समभाव (equanimity of mind) will not agree with me. He has neither jubilation over his achievement of success nor sorrow at his failure. He is unmoved and unruffled by सुख and दुःख (happiness and sorrow). He is absolutely unattached and does his duties unmindful of the results.





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— *A.R. Acharya*



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“ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ॥
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥”

