

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते छेत्तुं वज्रमणिं शिरीषकुसुमप्रान्तेन सन्नहति ।

माधुर्यं मधुविन्दुना रचयितुं क्षाराम्बुधेरीहते नेतुं वाञ्छति यः खलान् पथि सतां सूक्तैः सुधास्यन्दिभिः ॥

Wanting to reform the wicked with nectar-sweet advice, is like trying to control an elephant with the pith of a lotus-stem, or cutting a diamond with delicate petals of the Shireesh flower, or sweetening the salty ocean with a drop of honey.

शिरः शार्वं स्वर्गात्पततिशिरसस्तत् क्षितिधरं महीधादुत्तुङ्गादवनिमवनेश्चापि जलधिम् ।

अधोऽधो गङ्गेयं पदमुपगता स्तोकमथवा विवेकभ्रष्टानां भवति विनिपातः शतमुखः ॥

The Ganges descended from the heavens upon the head of Shiva, and thence, to the mountains. From the high mountains, she flowed down the plains to finally lapse into the sea. Thus, the Ganges kept drifting downwards from one level to another. Similarly, those who have lost their sagacity plunge downwards in a hundred ways. Note: The Ganges became proud that she emerged from Vishnu's feet, and lost her sense of bearing.

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।

ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥

Those who are devoid of learning, restraint, charity, knowledge, moral conduct, virtue and righteousness are virtually animals living in the garb of men, and burdening the Earth.

मणिनाऽलंकृतः सर्पः किमसी न भयंकरः दुर्जनः परिहर्तव्यो विद्यया भूषितोऽपि सन् ॥

It is wise to keep a wicked man at arm's length even if he is embellished with knowledge. Is it not true that a snake even though crowned with a jewel is yet dreadful?

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।

वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

Bracelets do not adorn a person. Nor do pearl necklaces shining like the moon, or a cleansing bath; nor anointment of the body, nor flowers, nor decoration for the hair. It is cultured speech alone which embellishes a man. All other ornaments lose their glitter, only the jewel of speech ever remains the jewel of jewels.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।

विद्या बन्धुजनो विदेशगमने विद्या परा देवता विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥

Knowledge is certainly a man's greatest beauty. It is a safe and hidden treasure. It provides prosperity, fame and happiness. Knowledge is the guru of all gurus. It acts as one's friend in a foreign country. Knowledge is the Supreme God. It is the knowledge, not wealth, which is adored by kings. Without knowledge one remains as animal.

जाड्या धियो हरति सिञ्चति वाचि सत्यं मानोन्नतिं दिशति पापमपाकरोति ।

चेतः प्रसादयति दिक्षु तनोति कीर्तिं सत्संगतिः कथय किं न करोति पुंसाम् ॥

The companionship of good people removes the inertia of one's mind, nurtures truth in the speech, enhances prestige, expiates the sins, comforts the conscience, spreads the name and fame in all directions. Say! what good is there which the company of devout does not bring to a man.

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

Base men do not undertake any work apprehending obstacles. Mediocres make a start, but cease working when they encounter hindrances. The men of excellence, however, after commencing a job do not give up despite of recurrence of impediments.

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु । प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः ॥

A lion's cub also attacks a frenzied elephant. Valour is inherent in the nature of the powerful, and age, as such, is of no consequence to their prowess.

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः ।

यशसि चाभिरुचिर्व्यसनं श्रुतो प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

Patience in adversity, magnanimity in ascendancy, eloquence in assembly, bravery in battle, aspiration for eminence and engrossment in the Scriptures are the self-evident attributes of great men.

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य । यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥

There are only three ends of wealth-charity, enjoyment or destruction. One who neither gives, nor enjoys, leaves open only the third course for it.

मौनान्मूकः प्रवचनपटुर्वातुलो जल्पको वा धृष्टः पार्श्वे वसति च तदा दूरतश्चाप्रगल्भः ।

क्षान्त्याभीरुर्यदि न सहते प्रायशो नाभिजातः सेवाधर्मः परमगौनो योगिनामप्यगम्यः ॥

The path of service is formidable. It is difficult even for a yogi to follow. If a man in service remains quiet, then he is called dumb. If he is quick-witted, then he is described as loquacious. If he stays close by, then he is taken to be audacious, and if he maintains a distance, then is considered as shy. If he is tolerant, then he is regarded as timid, and if he is unable to bear indignities, then he is known as ill bred.

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।

विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥

Ears are to be adorned by listening to the Scriptures and not with ear rings; hands by alms giving and not with bracelets, and body by benevolence and not with the application of sandal-paste.

प्रीणाति यः सुचरितैः पितरं स पुत्रो यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।

तन्मित्रमापदि सुखे च समक्रियं य-देतत्रयं जगति पुण्यकृतो लभन्ते ॥

Indeed, a son is he who makes his father happy with his good deeds. The woman who is a well-wisher of her husband is a wife in the real sense. A friend who remains alike in times of happiness and misery, is a true friend. Verily, men obtain these three only as a result of their good deeds.

पापान्निवारयति योजयते हिताय गुह्यं च गूहति गुणान्प्रकटीकरोति ।

आपद्रुतं च न जहाति ददाति काले सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥

He restrains his friend from committing sins, and induces him to do good deeds. He conceals the unseemly secrets of a friend, projecting only his good qualities. He does not desert his friend in difficulties, but gives timely assistance. Saints describe these as the characteristics of a true friend.

को लाभो गुणिसंगमः किमसुखं प्राज्ञैरैः संगतिः का हानिः समयच्युतिर्निपुणता का धर्मतत्त्वे रतिः ।

कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥

What is a grain? It is the companionship of the virtuous. What is grief? It is the company of fools. What is loss? It is the dissipation of time. What is prudence? It is devotion to virtue. What is valour? It is the conquest of the senses. Who is the beloved wife? One who is devoted to her husband. What is wealth? It is knowledge. What is happiness? It is to remain settled in one's own country. What is ruler ship? It is to command obedience.

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।

अद्यैव वा मरणमस्तु युगान्तरे वा न्याय्यात्पथः प्रविचलन्ति पथं न धीराः ॥

Discerning men may slight or laud them, the goddess of wealth, Lakshmi, may come or go as she likes, death may occur today or after ages; but strong-willed men do not deviate from the path of justice.

कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणी । तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥

The result of men's efforts depends upon fate. Intelligence is also determined by fate, yet wise men should think before acting.

गुणवद्गुणवद्वा कुर्वता कार्यमादौ परिणतिरवधार्या यत्नतः पण्डितेन ।

अतिरभसकृतानां कर्मणानां विपत्ते भवति हृदयदाही शल्यतुल्यो विपाकः ॥

Before taking any action, whether good or bad, wise men should carefully ponder over its consequences. Or else, the result of an act done in haste keeps piercing the heart like an arrow even after death.

अपचिक्रमिषु पूर्वं सेनां स्वां परिसान्त्वयन् । विलङ्घयित्वा सत्रेण ततः स्वयमुपक्रमेत् ॥

(A King) desiring to attack (an enemy) should first make his soldiers contented (by good pay and just treatment) and having injured (weakened) the enemy by strategy should himself then advance (to the attack).

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान् । मन्त्रमूलं यतो राज्यम् अतो मन्त्रं सुरक्षितम् ॥

A well-wisher (friendly) but not learned, and a learned man but unreliable (is no good), for kingship is maintained by wise counsel and therefore it (state secrets) should be well guarded.

अपथेनैव यो योगाद् अधः सारायते स्वयम् । नीचोपसर्पणवशात् स पतेद् वंशवानपि ॥

If a person, though of noble birth, associates himself with low people, considering it important, is doomed to a fall, as a person though holding a bamboo stick may precipitate into a fall if he takes a difficult path leading downwards.

अपथ्यमायतौ लोभाद् आमनन्त्यनुपजीविनः । प्रियं शृणोति यस्तेभ्यस्तमृच्छन्ति न संपदः ॥

Dependents give advice for taking an unbeneficial course actuated by greed (for their own future). He who listens to their pleasing words is not favoured by prosperity.

अपमानितोऽपि कुलजो न वदति पुरुषं स्वभावदाक्षिण्यात् । नहि मलयचन्दनतरुः परशुप्रहतः स्रवेत् पूयम् ॥

One well born, though insulted, does not hit back in the same strain due to innate breeding (natural courtesy). The sandal tree of the Malaya mountain does not exude filth (even) to him who cuts it with an axe.

परागसमीरणेरितः क्रमशीर्णाकुलमूलसंततिः । सुकरस्तवत् सहिष्णुना रिपुरुन्मूलयितुं महानपि ॥

An enemy, though powerful can be easily uprooted by a patient person, if he is shaken by the wind of disaffection and if his supporters are gradually estranged, like a tree which, though big, can be easily uprooted shaken by the wind and its mass of roots gradually giving way.

अपराद्धांस्तु सुस्निग्धान् स्नेहोक्त्या मानदानतः । साधयेद् भेददण्डाभ्यां यथायोगेन चापरान् ॥

Offended friends should be reconciled by honouring and gifts and kind words; others should be won over by the proper employment of the policy of alienation or bribery or gift.

अपरीक्षितपरवञ्चनम् अञ्चति लोभादपेक्षितप्रेक्षी । व्याधूतपक्षमवशो विहन्यते पक्षिवत् क्षितिपः ॥

A king who advances towards the enemy without carefully examining others' deception expecting to see what he wants, out of greed, is killed helplessly, deserted by his allies, like a bird with its wings cut and helpless.

अपां निधिं वारिभिरर्चयन्ति दोषेण सूर्यं प्रतिबोधयन्ति ।

ताभ्यां तयोः किं परिपूर्णता स्याद् भक्त्या हि तुष्यन्ति महानुभावाः ॥

People worship the lord of waters (ocean) by offering (consecrated) water to him and wave lights before the sun (to illumine him). Do these two things enhance their fullness? Great people are indeed pleased by devotion.

अपां प्रवाहो गाङ्गोपि समुद्रं प्राप्य तद्रसः । भवत्यवश्यं तद्विद्वान्नाश्रयेदशुभात्मकम् ॥

A stream of tasteful water, having flown into the sea, becomes saline and thus undrinkable. For this simple reason, a wise man should never associate with one of wicked and impure soul.

अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् । अन्यत्त्वार्थमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥

One who ever stands for reason must accept a science, though man made, if it stands to reason; and he must reject the other (the unreasonable) though it may be propounded by the sages (of yore).

अपि मानुष्यकं लब्ध्वा भवन्ति ज्ञानिनो न ये । पशुतैव वरा तेषां प्रत्यवायाप्रवर्तनात् ॥

If, even after having acquired human birth those who do not become truly wise, it is far better that they are born as beasts; for then they will do no mischief to others.

अपि संपूर्णतायुक्तैः कर्तव्याः सुहृदो बुधैः । नदीशः परिपूर्णोऽपि चन्द्रोदयमपेक्षते ॥

Wise men should get friends, even if they live in abundance, the lord of rivers [the ocean], although filled, impatiently waits for the rise of the moon.

अपि स्थाणुवदासीत् शुष्यन् परिगतः क्षुधा । न त्वेवानात्मसंपन्नाद् वृत्तिमीहेत पण्डितः ॥

A wise man should rather remain inactive like a branchless truck, and wither away with oppressive hunger, then seek a means of maintenance from the worthless.

अपुत्रस्य गृहं शून्यं दिशः शून्यास्त्वबान्धवाः । मूर्खस्य हृदयं शून्यं सर्वशून्या दरिद्रता ॥

Empty is a house for a childless person; empty is the country for a person lacking relations; empty is the heart of a fool; (but) poverty is complete emptiness.

अपृष्ट्वैव भवेन्मूढ ज्ञानं मनसि चिन्तनात् । अपूर्णः कुरुते शब्दं न पूर्णः कुरुते घटः ॥

One becomes a fool by not questioning, but wisdom comes up by deep thinking. A vessel, not full, makes noise, but not so a full one.

अप्रदाता समृद्धोऽसौ दरिद्रश्च महामनाः । अश्रुतश्च समुन्नद्धस्तमाहुर्मूढचेतसम् ॥

Foolish us he, who though prosperous does not help others; who though poor is generous; and who though ignorant is proud and swollen.

अप्रधानः प्रधानः स्यात् पार्थिवं यदि सेवते । प्रधानोऽप्यप्रधानः स्याद् यदि सेवाविवर्जितः ॥

An unimportant person becomes important, as soon as he is employed by a prince (and) an important person becomes unimportant as soon as he is unemployed.

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः । कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

This king who is vigilant, who is well versed in knowledge, who controls his senses who is grateful and who is virtuous, will reign over the kingdom for a long time.



अप्रियं पुरुषं चापि परद्रोहं परस्त्रियम् । अधर्ममनृतं चैव दूरात् प्राज्ञो विवर्जयेत् ॥

A wise man should keep far away from an unpleasant person, from injuring others, from other's views, from unrighteous conduct and from untruth.

अप्रियवचनाङ्गुरैर्दग्धोऽपि न विप्रियं वदत्यार्यः । किं दह्यमानमगरु स्वभावसुरभिं परित्यजति ॥

A man of culture does not speak unpleasantly though burnt by the burning coals of displeasing talk. Does the fragrant aloe wood abandon its natural fragrance when being burnt?

अभ्रच्छाया खलप्रीतिः समुद्रान्ते च मेदिनी । अल्पेनैव विनश्यन्ति यौवनानि धनानि च ॥

Shadow of clouds, friendship with a wicked person, ground near the ocean indeed disappear shortly, similarly as youth and wealth.

कुपितोऽपि गुणायैव गुणवान् भवति ध्रुवम् । स्वभावमधुरं क्षीरं क्वथितं हि रसोत्तरम् ॥

A man possessing good qualities surely serves only a good cause even when he gets angry; milk which is sweet by nature becomes all the more tasty when it is boiled.

कृतस्य करणं नास्ति मृतस्य मरणं तथा । गतस्य शोचना नास्ति ह्येतद् वेदविदां मतम् ॥

What has been done cannot be done again; what is dead cannot (come to life and) die again; what is lost cannot be repented for; such is the view of those learned in the Vedas.

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति । अक्षमावान् परं दोषैरात्मानं चैव योजयेत् ॥

Fire fallen on a grassless plot is extinguished by itself. A man without patience brings unto himself many troubles.

अनित्यमिति जानन्तो न भवन्ति भवन्ति च । अथ येनैव कुर्वन्ति नैव जातु भवन्ति ते ॥

Knowing that success is uncertain, people still act so that they sometimes succeed, and sometimes do not. They however, who abstain from action never obtain success.

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

Everything is not good simply because it is old; nor a poem should be condemned simply because it is new; the wise resort to the one or the other after (proper) examination; (only) a fool has his mind led by the judgement of another.

गुणानां वा विशालानां सत्काराणां च नित्यशः । कर्तारः सुलभा लोके विज्ञातारस्तु दुर्लभाः ॥

The conferrers of mighty benefits and of high honours are always easily found in this world, but their appreciators are rare.

सुखं हि दुःखान्यनुभूय शोभते घनान्धकारेष्विव दीपदर्शनम् ।

सुखात्तु यो याति नरो दरिद्रतां धृतः शरीरेण मृतः स जीवति ॥

Happiness indeed shines up, after having experienced miseries, like the sight of a lamp amidst (masses of) thick darkness. But a person who goes from luxury to penury, lives on (really) dead, (only) keeping up (his) body.

जले तैलं खले गुह्यां पात्रे दानं मनागपि । प्राज्ञे शास्त्रं स्वयं याति विस्तार वस्तुशक्तिः ॥

Oil in water, a secret confined to the treacherous, donation to the deserving even in a small measure; and knowledge in a wise person, expand by themselves because of inherent nature.

अप्येव दहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः । राजदोषपरामृष्टास्तिष्ठन्ते नापराधिनः ॥

Trees in the forest may survive after being touched by the forest conflagration; but those guilty of offence against the king remain not (alive).

अभिमानवतां पुंसाम् आत्मसारमजानता । अन्धानामिव दृश्यन्ते पतनान्ताः प्रवृत्तयः ॥

The results of the activities of persons, who are full and ignorant of their own limitations, are seen only fall like blind men.

अभिमानवतां ब्रह्मन् युक्तायुक्तविवेकिनाम् । युज्यतेऽवश्यभोग्यानां दुःखानामप्रकाशनम् ॥

For people who have self-respect and know how to distinguish between proper and improper, it does not seem right to expose misfortunes, which must needs be borne.

अज्ञानमिह निदानं प्राग्रूप जननमेव भवरोगे । परिपाकः संसारिणं भैषज्यं नैष्ठिकी शान्तिः ॥

For the disease of worldly life the primary cause is *ajnana*, its previous symptom is birth (in this world) Mundane existence is its development. The remedy is perpetual tranquility.

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनां ॥



Those who are devoid of Literature, Music and Art, are veritable animals without tails and horns. It is the great good luck of other beasts that they do not graze grass, and still survives.

यदचेतनोऽपि पादैः स्पृष्टः प्रज्वलति सवितुरिनकान्तः । तत्तेजस्वी पुरुषः परकृतविकृतिं कथं सहते ॥

When even an inanimate object like jasper becomes hot with the touch of sun beams, then how can a brilliant man brook any affront from others?

अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रयम् । पातो यथा हि दुःखाय नोच्छ्रायः सुखकृतस्तथा ॥

One should not go up too high by excessive exertions; elevation is not so conducive of happiness as is a fall (from a high position) conducive of misery.

लभेत सिकतासु तैलमपि यत्नतः पीडयन् पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।

कदाचिदपि पर्यटञ्जशविषाणामासादये न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥

One can, perhaps, extract oil by squeezing sand; a man may be able to quench his thirst by drinking water from a mirage; during travel one may even find the horns of a hare; but it is impossible to please a conceited fool.

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहतां विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

Basemen do not undertake any work apprehending obstacle. Mediocres make a start, but cease working when they encounter hindrances. The men of excellence, however, after commencing a job do not give up despite recurrence of impediments.

अकीर्तिस्य गीयेत लोके भूतस्य कस्यचित् । पतत्येवाधमाल्लोकान् यावच्छब्दः प्रकीर्त्यते ॥

Whoever it may be, if his ill fame be current in the world, he falls to a lower state, so long as the defamatory rumours exist.

अनारतं प्रतिदिशं प्रतिदेशं जले स्थले । जायन्ते च म्रियन्ते च बुद्बुदा इव वारिणि ॥

Incessantly, in every quarter, in every country, in water, on earth are (beings) born and dying like bubbles in water.

अनर्थाश्चार्थरूपेण अर्थाश्चनर्थरूपतः । अथायैव हि केषांचिद् धननाशो भवत्युत ॥

Loss appears in the form of profit; and profit in the form of loss; therefore loss of property proves to be for some a profit.

अदृष्टपूर्वा बहवः सहायाः सर्वे पदस्थस्य भवन्ति वश्याः ।

अर्थाद्विहीनस्य पदच्युतस्य भवन्ति काले स्वजनोऽपि शत्रुः ॥

When a man is powerful and prosperous, friends gather around him and (come to him) from all directions; (but) if he is out of office and (lost his) fortune, they turn their backs on him, as foes in time of calamity.

अथवा नश्यति प्रज्ञा प्राज्ञस्यापि नरस्य हि । प्रतिकूले गते दैवे विनाशे समुपस्थिते ॥

When fate is unfavourable and destruction is near at hand, the intelligence of even a wise man perishes.

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः । मया संतुष्टमानसः सर्वाः सुखमया दिशाः ॥

The whole world is full of happiness to a humble one, whose passions are curbed, who is self-controlled, even-tempered and who is self-controlled, even-tempered and who is always satisfied.

अतो गरीयः किं नु स्याद् अशर्म नरकेष्वपि । यत् प्रियस्य प्रियं कर्तुम् अधमेन न शक्यते ॥

What greater misfortune can there be even in hell than to (have) a worthless person who is (willfully) unable to do a good deed for a friend?

अज्ञानवरषण्डेन प्रसुप्तो नरगर्दभः कः समर्थः प्रवीद्धुं तं ज्ञानभेरीशतैरपि ॥

Who is capable of arousing, even with hundreds of drums of knowledge, that ass of a man who is asleep with an eunuch of ignorance?

अनेके फणिनः सन्ति भेकभक्षणतत्पराः । एक एव हि शेषोऽयं धरणीधरणक्षमः ॥

There are many snakes intent (solely) on eating frogs; just this one serpent (is) capable of bearing the earth.

अन्यथा शास्त्रगर्भिण्या धिया धीरोऽर्थमीहते । स्वामीव प्राक्तनं कर्म विदधाति तदन्यथा ॥

Courageous, cultivated minds their fate would supervise; but linked causation masters them and makes it otherwise.

अनर्थितर्पणं वित्तं चित्तमध्यानदर्पणम् । अतीर्थसर्पणं देहं पर्यन्ते शोच्यतां व्रजेत् ॥

Wealth which does not help the needy, and a mind which is proud without meditation and a body which moves not towards a holy place (in pilgrimage) come to grief at the end.

श्लिष्टा क्रिया कस्यचिदात्मसंस्था सङ्क्रान्तिरन्यस्य विशेषयुक्ता ।

यस्योभयं साधु सशिक्षकाणां धुरिप्रतिष्ठापयितव्य एव ॥

Some exhibit acting very well in their own person; while others show greater skill in imparting (that art) to another; he who excels in both these qualities deserves a pre-eminent place among teachers.

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् । परपापैर्विनश्यन्ति मत्स्या नागहृदे यथा ॥

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake destroyers along with the snakes.

असज्जनेन संपर्काद् अनयं यान्ति साधवः । मधुरं शीतलं तोयं पावकं प्राप्य तप्यते ॥

Even good people get themselves corrupted by their close association with the undesirable. Water which is sweet and cool becomes hot associated with fire.

स जीवति गुणो यस्य यस्य धर्मः स जीवति । गुणधर्मविहीनस्य जीवितं निष्प्रयोजनम् ॥

Lives he who strives for merit and good deeds; Without merits and good deeds, Life is useless, indeed.

अर्थो नाम जनानां जीवितमखिलक्रियाकलापश्च । तमपि हरन्त्यतिधूर्ताः छगलगला गायना लोके ॥

Gold is the life and all the business of life for men, yet in this world our singers with their goat-like bleats are clever enough to steal it away.

असतोऽपि भवति गुणवान् सद्भ्योऽपि परं भवन्त्यसद्वृत्ताः । पङ्कादुदेति कमलं क्रिमयः कमलादपि भवन्ति ॥

A virtuous person may spring even from a bad source and one of bad conduct even from the virtuous. The (beautiful) lotus springs from (dirty) mud, but worms are seen to spring even from a lotus.

आदौ चित्ते ततः काये सतां सम्पद्यते जरा । असतां तु पुनः काये नैव चित्ते कदाचन ॥

Old age sets first into the mind and then into the body in the case of a good person even though the body becomes old and the mind never matures for the wicked.

इन्द्रियाणि च संयम्य रागद्वेषविवर्जितः । समदुःखसुखः शान्तः तत्त्वज्ञः साधुरुच्यते ॥

Having brought the senses under control and being free from love and hatred, treating equally joy and sorrow, and being at peace (with all), is said to be the good man who understands the essential nature of all things.

कर्मोक्तिनर्मनिर्माणैः प्रातः प्रातः प्रधावताम् । धनं धनं प्रलपतां निधनं विस्मृतं नृणाम् ॥

By creating the pastime of various actions and running (to and fro) from morning to morning, talking of nothing but money, men forget that (such a thing as) death exists.

विप्रो वृक्षस्तस्य मूलंच सन्ध्या वेदाःशाखा धर्मकर्माणि पत्रं ।

तस्मान्मूलं यत्नतो रक्षणीयं छिन्नोमूले न्नैव शाखान पत्रं ॥

The Vipra is like a tree, whose roots are prayers\* The Vedas are its branches, calls of duty as leaves, Therefore, diligently keep the roots secure, Cutting off roots, neither branches nor leaves endure, Samdhya.

अभ्यासाद्धयते कुलं शीलेन धयते । गुणेर्मित्राणि धार्यन्ते अक्षणा क्रोधश्च धायते ॥

Knowledge is retained by constant practice; a family is held together by virtuous conduct; friendship is kept by good qualities; anger is evident from the knitting of the eye-brows.

परस्परेण स्पृहणीयशोभं न चेदिदं द्वन्द्वमयोजयिष्यत् ।

अस्मिन् द्वये रूपविधानयत्नः पत्युःप्रजानां वितथोऽभविष्यत् ॥

If the Lord of Creation had not united this couple, possessed of a beauty which each one of them well might envy, then his efforts in dowering them with such (exquisite) beauty would have been all in vain.

इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् । गुरुशुश्रूषया त्वेव ब्रह्मलोकं समश्नुते ॥

By honouring his mother he gains this world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

आक्रोशसमो लोके सुहृदन्यो न विद्यते । यस्तु दुष्कृतमादाय सुकृतं स्वं प्रयच्छति ॥

In this world there is not to be found a friend equal to an abusive person; for he takes away all our demerits and gives back in their place all the goodness he possess.

आ जीवनास्तात् प्रणयाः कोपास्तत्क्षणभङ्गुराः । परित्यागाश्च निःसङ्ग भवन्ति हि महात्मनाम् ॥

With noble persons friendship lasts for the lifetime; anger is transitory and lasts for a moment only; (and) they have no desire for wealth.

इष्टं ददाति गृह्णाति कार्यमाख्याति पृच्छति । भुङ्क्ते भोजयते चैव षड्विधं मित्रलक्षणम् ॥

He gives what is liked by us and also takes it similarly, he tells us all his (private) affairs and enquiries the same of us, he takes food with us and also invites us to die with him; thus these are the six characteristics of a (good) friend.

आक्रोशपरिवादाभ्यां विहिसन्त्यबुधा बुधात् । वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥

Fools seek to injure the wise by false reproaches and evil speech. The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins are forgiven.

आखुः कैलासशैलं तुलयति करटस्ताक्षर्यमांसाभिलाक्षी बभ्रुर्लाङ्गूलं चलयति चपलस्तक्षकाहि जिघांसुः ।

भेकः पारं यियासुर्भुजगमपि महाधस्मरस्याम्बुराशेः प्रायेणासन्नपातः स्मरति समुचितं कर्म न क्षुद्रकर्मा ॥

A rat attempts to lift the Kailasa mountain; a crow desires to eat the flesh of the king of birds, Garuda; an inchneumon foolishly shakes the top of the tail of the mighty serpent Taksaka, with a view to killing him; a frog desires to cross the ocean, the great devourer, with the help of a serpent; thus mostly, when adversity is at hand, a creature of low stature remembers not what is proper to do in various situations.

आचरन् बहुभिर्वैरम् अल्पकैरपि नश्यति । जनैः प्रत्यायितोऽमात्यं प्रेतमित्यत्यजन्नृपः ॥

If a person cultivates enmity with a number of people, he perishes, though the enemies may be insignificant people. The king, who was infused with confidence by the people abandoned his minister, considering him to be a corpse.

आचारः परमो धर्म आचारः परमं तपः । आचार परमं ज्ञानम् आचारात् किं न साध्यते ॥

Good conduct is the highest mortality, it is the highest penance and it is the highest knowledge. What cannot be achieved through good conduct?

आचारसंभवो धर्मो धर्माद् वेदाः समुत्थिताः । वेदैर्यज्ञाः समुत्पन्ना यज्ञैर्देवाः प्रतिष्ठिताः ॥

Dharma is born of good conduct, the Veda-s (scriptures) have sprung from Dharma alone; the holy sacrifices are born of (performed with) the Veda-s, the gods are established (propitiated) by the sacrifices.

आचारप्रभवो धर्मो नृणां श्रेयस्करो महान् । इहलोके परा कीर्तिः परत्र परमं सुखम् ॥

Dharma is born of good conduct, it is that which brings the highest welfare to man; great is the fame here that he gets by observing it, and supreme beatitude in the world yet to come.

कष्ट वृत्तिः पराधीना कष्टे वासो निराश्रयः । निर्धनो व्यवसायश्च सर्वकष्ट दरिद्रता ॥

Service for livelihood in dependence is difficult. Living somehow without a support is difficult. Undertaking any work without money is difficult. Poverty is all difficult.

कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम् । कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम् ॥

Quarrels destroy homes. Bad words destroys friendship. Bad kings ruin empires and the fame of men gets destroyed by a bad act.

अकुर्वन्तोपि पापानि शुचयः पापसंश्रयात् । परपापैर्विनश्यन्ति मत्स्या नागहृदे यथा ॥

Like the fish in a snake-pond, the pure, though not committing any sin will perish by the sin of others due to their association with the wicked.

आदौ कुलं परीक्षते ततो विद्यां ततो वयः । शीलं वनं ततो रूपं पश्चात् विवाहयेत् ॥

First he should carefully examine the nobility of the family, then the learning and next the age (of the bridegroom), next comes his wealth and then his personal beauty and the region to which he belongs—then should the marriage alliance be made.

अग्निहोत्रं गृहं क्षेत्रं गर्भिणीं वृद्धबालकौ । रिक्तहस्तेन नोपेयाद् राजानं देवतां गुरुम् ॥

One should not come empty-handed near the holy fire, a house, a field, a pregnant woman, an old man, a child, a sovereign, a deity and a guru.

अन्नपानादिभिश्चैव वस्त्रालंकारभूषणैः । गन्धमाल्यैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् ॥

One should honour one's preceptor there with food, drink, etc. as well as clothes and decorating materials, pleasing unguents and flower garlands.

अवद्यमुक्ते पथियः प्रवर्तते प्रवर्तत्यन्यजनं च निःस्पृहः ।

स सेवितव्यः स्वहितैषिणा गुरुः स्वयं तरैस्तारयितुं क्षम परम् ॥

The preceptor (guru) should be resorted to, by a person desiring his own welfare, who ever selfless, remains in the right path and leads



others also on into it, who is capable of liberating himself as well as others from the bonds of the world.

एकस्यैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् । न तत् तिसृभिरष्टाभिः सहस्रेणापि कस्यचित् ॥

With the glance (careful attention) bestowed by a guru (preceptor) or by two (glances), what is gained? the same (gain) is not obtained by someone with the assistance of three, eight or even a thousand (teachers).

एकाक्षरप्रदातारं यो गुरुं नैव मन्यते । श्वानयोनिशतं गत्वा चाण्डालेष्वभिजायते ॥

Who does not consider as a guru a person who taught him even a single syllable will be re-born in a family of caëöäla-s after having been first re-born hundreds of times as a dog.

-- Jai Shri Radhe --

