

Shloka ::: Subhasittam

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Subhasittam are Sanskrit slokas that gives us useful insight into different aspects of life, beautifully composed into slokas. Here are few such slokas taken from different sources like Ramayana (रामायण / raamaayaNa), Mahabharata (महाभारत / mahaabhaarata), Neeti Shatakam (नीतिशतकम् / niitishakatam), Chanakya Neeti (चाणक्यनीति / chaaNakyaniiti) etc.

Also Read:

- Subhasittam
- Chanakya Neeti
- Mantras
- Peace Mantras
- Guru Vandana
- Marriage
- Upanishad Mantras

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

What is stated by cores of volumes, I shall present by half a stanza - 'doing good to others is for merit and causing pain to others is for sin.'

..... ॐ

उद्यमेनैव सिध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

udyamenaiva sidhyanti karyaaNi na manorathaiH
na hi suptasya simhasya pravisanti mukhe mRRigaaH

Only with industry and effort are works done. Animals never themselves enter lion's mouth.

..... ॐ

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

ayam nijaH paro veti gaNanaa laghuchetasaam
udaaracharitaam tu vasudhaiva kutumbakam

He is mine and he is other, is the thought that narrow minded people have. For noble people, entire world is family.

..... ॐ

सदयं हृदयं यस्य भाषितं सत्यभूषितम् ।
कायः परहिते यस्य कलिस्तस्य करोति किम् ॥

What harm can Kalipurusa do to him whose heart is full of kindness, whose speech is adorned with truth and whose body is for the good of others.

..... ॐ

न कश्चिदपि जानाति
किं कस्य शो भविष्यति ।
अतः श्वः करणीयानि
कुर्यादद्वैव वुद्धिमान् ॥

No one knows what will happen tomorrow. So, wise people do today what should be done tomorrow.

..... ॐ

आचार्यात् पादमादते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

A student learns a quarter from teacher, a quarter from own intelligence, a quarter from fellow students, and the rest in course of time.

..... ॐ

उपकारिषु यः साधुः सधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुरिति कीर्तितः ॥

If one does good to those who do good, what merit is one's goodness? It is only who does good to even those who do harm to him, is called a saint.

..... ॐ

च्छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।
फलान्यापि परार्थाय वृक्षाः सत्पुरुषाः इव ॥

Trees stand in sun and give shade to others. Their fruits are also for others. Similarly good people go through all hardships for welfare of others.

..... ॐ

अङ्गं गलितं पलितं मुण्डं दशनवीहीनं जातं तुण्डम् ।
बद्धो यति गृहीत्वा दण्डं तदापि न मुञ्चत्याशापिण्डम् ॥

The body is drooping, the head is grey-haired, the mouth has no teeth, growing old, the man moves with a staff. Yet the knot of desire has not been loosened.

..... ॐ

आशायाः ये दासाः ते दासाः सर्वलोकस्य ।
आशा येषां दासी तेषां दासायते लोकः ॥

Those who are the slaves of 'desire' are slaves of the entire world. But world itself is the slave of those to whom 'desire' is a slave.

..... ॐ

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

With each drop of water the pitcher gradually gets filled. Similarly knowledge, merit and wealth are acquired.

..... ॐ

स्वभावं न जहात्येव साधुरापद्रतोऽपि सन् ।
कर्पूरः पावकस्पृष्टः सौरभं लभतेतराम् ॥

A good person never gives up his nature even when he is caught in calamity. Camphor caught with fire emits more fragrance.

..... ॐ

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियः तिष्ठन्ति च निराकुलाः ॥

The ignorant start only petty works and become agitated. The wise start great deeds with discretion and never get agitated.

..... ॐ

रत्नैर्महाब्धेस्तुतुर्न देवा न भोजिरे भीमविषेण भीतिम् ।
सुधां विना न प्रययुर्विरामं न निश्चितार्थाद्विरमन्ति धीराः ॥

While churning the ocean for nectar, Gods were not pleased with gems secured from ocean. Nor did they entertain fear when they secured the terrible poison. They churned the ocean until they got nectar. Thus persons with determination do not swerve from their goal.

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विपदि धैर्यमथाभ्युदये क्षमा सदसि वस्क्पटुता युधि विक्रमः ।
यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

'Courage in adversity, patience in prosperity, oratory in assembly, bravery in battle, full of interest in fame, attachment to knowledge, all these are naturally found in the great persons.'

..... ॐ

त्यागो गुणो वित्तवतां वित्तं त्यागवतां गुणः ।
परस्परवियुक्तौ तु वित्तत्यागौ विडम्बना ॥

If the rich have a mind to give money, it is indeed a merit. If the generous persons have enough money, it is also a merit. What to do? Wealth and generosity do not go together! It is an ironical fact.

..... ॐ

लभेत सिकतासु तैलमपि यत्रतः पीडयन्
पिबेच्च मृगतृष्णिकासु सलिलं पिपासदितः ॥
कदाचिदपि पर्यटन् शशविषाणमासादयेत्
न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥

Squeezing with efforts one can get oil from sand. A thirsty person may drink water from the mirage. Sometimes while wandering one may find the horns of hare. But it is impossible to please the minds of determined fools.

..... ॐ

पद्माकरं दिनकरो विकचिकरोति

चन्द्रो विकासयति कैरवचक्रवालम् ।
 नाभ्यर्थितो जलधरोऽपि जलं ददाति
 सन्तः स्वयं परहिते निहिताभियोगाः ॥

The sun causes the lotus to bloom. The moon on his own makes the lily to bloom. The cloud too, without being asked, gives water. Great souls are always taking the initiatives to do good to others.

..... ॐ

यदा किञ्चिज्ज्ञोऽहं गज इव मदान्धः समभवम्
 तदा सर्वज्ञोऽस्मीत्यभवदवलितं मम मनः ।
 यदा किञ्चित् किञ्चित् बुधजनसकाशादवगतम्
 तदा मूर्खोऽस्मीमिति ज्वर इव मदो मे व्यपगतः ॥

Knowing a little, I got blind with pride like an elephant. Then I got proud thinking myself omniscient. When I learnt bit by bit from the learned and realised that I am ignorant, the pride subsided like fever.

..... ॐ

पापान्निवारयति योजयते हिताय
 गुह्यां निगूहति गुणान् प्रकटीकरोति ।
 आपद्रुतं च न जहाति ददाति काले
 सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥

Wards off sin; prompts for good deed, conceals the secret; reveals the merits; does not leave (the friend) in distress; renders help in crisis - these the wise say, are characteristics of a good friend.

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व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
 रोगाश्च शत्रव इव प्रहरन्ति देहम् ।
 आयुः परिस्रवति भिन्नघटादिवाम्भः
 लोकस्तथाप्यहितमाचरतीति चित्रम् ॥

Old age frightens man like a tiger. Diseases strike the body like enemies. Life-time is dripping down as water from a broken pot. Yet people think of harming others. They do not realise that they are transitory. This is indeed a matter of wonder.

..... ॐ

न सा सभा यत्स् न सन्ति वृद्धाः
 वृद्धा न ते ये न वदन्ति धर्मम् ।
 धर्मो न वै यत्र च नास्ति सत्यम्
 सत्यं न तद्यच्छलनानुविद्धम् ॥

It is not an assembly where there are no elders. They are not elders if they do not teach Dharma. It is not Dharma if it does not contain truth. It is not truth at all if it is charged with deceit.

..... ॐ

ववनेऽपि सिंहा मृगमांसभक्षिणो
 बुभुक्षिता नैव तृणं चरन्ति ।

एवं कुलीना व्यसनाभिभूता
न निचकर्मणि समचरन्ति ॥

Lions which feed on the flesh of wild animals do not eat grass when badly hungry. Similarly persons of noble origin do not follow bad paths when they are overpowered by adversity.

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गुणायन्ते दोषाः सुजनवदने दुर्जनमुखे
गुणा दोषायन्ते तदिदमपि नो विस्मयपदम् ।
महामेघः क्षारं पिबति कुरुते वारि मधुरं
फणी क्षीरं पीत्वा वमति गरलं दुःसहतरम् ॥

Defects turn into virtues when they come from the good persons. Virtues turn into defects when they come from wicked. This is not an occasion to be surprised. The great cloud drinks salty water and makes rain water sweet. The serpent drinks milk, but emits intolerable poison.

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अकरुणत्वमकारणविग्रहः ।
परधने परयोषिति च स्पृहा ॥
सुजनबन्धुजनेष्वसाहिष्णुता ।
परकृतिसिद्धामिदं हि दुरात्मनाम् ॥

Cruelty, unprovoked opposition, lust of other's wealth and wife, and envy of good men and relations; these are natural with the wicked.

..... ॐ

दुर्जनः परिहर्तव्यो विद्येया भूषितोपि सन् ।
मणिनालंकृतः सर्पः किमसौ न भयंकरः ॥

Though adorned with learning a wicked man should be avoided. Is not a serpent dangerous, though it is bedecked with jewel?

..... ॐ

जाड्यं हीमाति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं
शूरे निर्घुणता मुनौ विमतिता दैन्यं प्रियालापिनि ।
तेजस्विन्यवलित्पता मुखरता वक्तृशक्तिः स्थिरे
तत्को नाम गुणो भवेत्स गुणिनां यो दुर्जनैर्नाङ्कितः ॥

Dullness is attributed to a modest man; hypocrisy to one who has a liking for religious observances; roguery to one who leads a life of sanctity; cruelty to a warrior; want of discrimination to one devoted to meditation; meanness to one who speaks agreeably; arrogance to a spirited man; garrulity to an orator; and imbecility to a steady man. What virtue is there then that is not stigmatised by the wicked?

..... ॐ

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।
सौजन्यं यदि किं निजैः स्वमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥

If greed is part of a man's character, why should he need other bad qualities; if there is wickedness, why want sins; if truthfulness why need religious austerities; if there is purity of why should he go on a pilgrimage? If he has goodness of heart why should he want relatives? If he has reputation, ornaments are superfluous. If he possesses learning, what need he care for wealth; if he has a bad name why should he need death?

..... ॐ

मौनान्मूकः प्रचनपटुश्चाटुलो जल्पको वा
घृष्टः पाश्चेर् भवति च वसन्दूरतोप्यप्रगल्भः ।
क्षान्त्या भीरुर्यादि न सहते प्रायशो नाभिजातः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥

The duty of service is most difficult to be understood; it is beyond the understanding of even sages; (for a servant is called), is called dumb if he is silent! (if he is) ready with answer, he is talkative or garrulous; if he stands near, he is impudent; and if he keeps at a distance, he is timid; if he bears patiently, he is a coward; if he can not brook (harsh words, insults), he is generally considered unmannerly.

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