

सुभाषितम् subhāṣitam

न कर्मयोगः सुलभो यथोऽस्मिन् फलाभिसन्धिःपरिवर्जनीयः ।
फलऽधिकारो न ममेति जानन् कः कर्म कुर्यादिह नागराज ॥

na karmayogaḥ sulabho yatho'smin phalabhisandhiḥ parivarjanīyaḥ ।
phala'dhikāro na mameti jānan kaḥ karma kuryādiha nāgarāja ॥

Karma Yoga is not easy because the desire for the fruit of action should be eschewed in it. Who performs Karmas if he is aware that he has no right for its result?

शम्भुं नमत्यत्र ते शिरः शिवमयं लोकं समीक्षते ते लोचनम् ।
अर्चतस्तव करौ शङ्करं शुभकरं भाग्यवांस्त्वमसि भो नागराज ॥

śambhuṁ namatyatra te śiraḥ śivamayaṁ lokam samīkṣate te locanam ।
arcatastava karau śaṅkaram śubhakaram bhāgyavāṁstvamasi bho nāgarāja ॥
Your head bows to Lord Siva. Your eye sees the whole world filled with Siva.
Your hands worship Lord Shankara. You are really fortunate.

सिद्धान्तभेदेऽपि वदन्ति सर्वे सत्यं दयां क्रोधविवर्जनं च ।
परोपकारं च विमुक्तिहेतुं तस्मात्तदेवाश्रय नागराज ॥

siddhāntabhede'pi vadanti sarve satyaṁ dayāṁ krodhavivarjanam ca ।
paropakāraṁ ca vimuktitHetuṁ tasmāttadevāśraya nāgarāja ॥

In spite of their differences, they all say that truth, compassion, abandoning anger and helping others lead to emancipation. So cultivate those virtues.

नैवास्ति मोक्ष इति केचिदिहामनन्ति मोक्षस्वरूपविषयेऽपि महान् विवादः ।
जीवन्विमुक्त इह संचरतीति केचिद् आचक्षते तदिह चिन्तय नागराज

naivāsti mokṣa iti kecidihāmananti mokṣasvarūpaviṣaye'pi mahān vivādaḥ ।
jīvanvimukta iha sañcaratīti kecid ācakṣate tadiha cintaya nāgarāja

समुपदिशति कृष्णो ज्ञानयोगं महान्तं मनुकुलहितदृष्ट्या कर्मभक्तयोश्च योगौ ।
समभिदधति केचित्संगमं च त्रयाणाम् अनुसर कमपि त्वं श्रेयसे नागराज ॥

samupadiśati kṛṣṇo jñānayogaṁ mahāntam manukulahitadrṣṭyā karmabhaktyośca
yogau ।
samabhidadhati kecitsaṅgamaṁ ca trayāṇām anusara kamapi tvaṁ śreyase
nāgarāja ॥

Krishna teaches the great Jnanayoga (path of knowledge) and Bhaktiyoga and Karmayoga for the good of mankind. Some scholars say that the combination of all those three is good. You may follow any or all these yogas.

अज्ञानमूलमिह दुःखमतः प्रयत्नाद् अज्ञानमेव मनुजेन निवारणीयम् ।
ज्ञानं विना नहि निवारणमस्य शक्यं ज्ञानं गुरोर्भृशमवाप्नुहि नागराज ॥

ajñānamūlamiha duḥkhamataḥ prayatnād ajñānameva manujena nivāraṇīyam ।
jñānam vinā nahi nivāraṇamasya śakyaṁ jñānam gurorbhṛśamavāpnuhi
nāgarāja ॥

Misery results from ignorance. So a man should remove ignorance first of all. Ignorance cannot be removed with anything but knowledge. So obtain that knowledge from a Guru.

सिद्धान्तभेदेऽपि वदन्ति सर्वे सत्यं दयां क्रोधविवर्जनं च ।
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In spite of their differences, they all say that truth, compassion, abandoning anger and helping others lead to emancipation. So cultivate those virtues.

समस्तलोकस्य विचिन्तया किं देवस्सदा तद्वहने समर्थः ।
मुक्तो स्वयं त्वं प्रयतस्व यस्मात् त्वमेव बन्धुस्तव नागराज ॥

samastalokasya vicintayā kiṁ devassadā tadvahane samarthaḥ ।

mukto svahaṁ tvaṁ prayatasva yasmāt tvameva bandhustava nāgarāja ॥

Why are you bothered by the thought of the whole world? God is capable of taking care of the world. You do efforts to gain liberation because you are your best friend.

विस्मृत्य धर्मं च हितं च सत्यं धनस्य लोभेन मनीषिणोऽपि ।

कीरा इवान्योक्तमनूच्चरन्ति त्रैपास्पदं तत्किल नागराज ॥

vismṛtya dharmam ca hitam ca satyaṁ dhanasya lobhena manīṣiṇo'pi ।

kīrā ivānyoktamanūccaranti traipāspadam tatkila nāgarāja ॥

Even scholars forget righteousness, truth and good of all, and repeat what some one else dictates just like parrots for money. This is ridiculous.

कर्ता समस्तजगतां यदि कस्चिदास्ते
किं वा प्रयोजनमिहास्ति तु तस्य सृष्ट्या ।

यद्येष सृष्ट्यभिमुखोऽस्ति विनैव लाभं

मूर्खः किमेष जडधीरुत नागराज ॥

लीला प्रयोजनमुमुष्य महात्मनश्चेत्

लीलां सदा मुखमयीं विदधे न किं सः

सर्वज्ञमात्थ सदयं किल सर्वशक्तं

तं किम् स दुःखमकरोद् बत नागराज ॥

If the benefit for the creator is sport, why does he not keep it full of pleasure? He is said to be omniscient, compassionate and omnipotent. Why did he create so much sorrow?

विरोधिवादं समुदारभावं सदा मनस्वी शृणुयात्क्षनावान्
स्वचिन्तनायां यदि दोषिता स्यात् सा माज्यतामाशु च नागराज ॥

A person should patiently listen to the reasonable argument of the opponent and quickly rectify the errors in his own thought.

ये निर्गुणं परमतत्वमिहामनन्ति तेऽप्याश्रयन्ति सगुणं सदुपासनायै ।

मुक्तेः परं भवतु निर्गुणतापि तेषां प्राज्ञैः कचाकचि कुतस्तव नागराज ॥

Even those that accept the supreme reality to be devoid of qualities take resort to that which has qualities, for meditation. Let them have that state of

“qualitylessness” after attaining liberation. Why should you have a quarrel with the super-intelligent?

केचिन्निराकृति च निर्गुणमाहुरेकं ब्रह्मेति तत्त्वमखिलागमवेध्यमाध्यम् ।
साकारमाहुरपरे सगुणं च तत्त्वं मा भूद्विवाद इहि ते हृदि नागाज ॥

Some scholars state that there is a reality called Brahman which has neither form nor qualities and which is to be understood with the aid of scriptures. Others say that Brahman has all good qualities and also a divine shape. Don't have a dispute about this in your heart.

कनकधरणिनारीरूपवस्तुत्रयेऽस्मिन् विरचयति विमोहं लोककर्ता नृचिते ।
त्यजति यदि नराणां कश्चिदेतं विमोहं भजति विमलमुक्तेरर्हतां नागराज ॥

The creator of the world has created fascination for gold, land and woman in the minds of men. Among the men, if someone eschews that fascination, he becomes fit for liberation.

न हि गगनविहारी कल्मषद्वंसकारी
दशशतकाकारी ज्योतिषां मध्यचारी ।
विधिरपि विधियोगात् ग्रस्यते राहुणासौ
लिखितमिह ललाटे प्रोज्झितुं कः समर्थः ॥

सूर्योदयाद्रम्यतरं किमस्ति ज्ञानयोदयात्पुण्यतरं च किं वा
शिशोः स्मितान्मुग्धतरं किमु स्यात् क्रेयं धनैस्तन्नहि नागराज ॥

What is there in the world more beautiful than the sunrise? What is more sacred than the flash of knowledge? What is more charming than a child's smile? None of these can be bought with money.

खरकिरणमयूखैस्तप्यते नैव पद्मं शिशिरतमहिमानी तस्य नाशं विध्यते ।
रिपुविषशरदृता नैव हिंसन्ति वीरं स कुसुमशरपात्तैस्तप्यते नागराज ॥

The lotus flower is not tormented by the scorching rays of the sun. But the cold ice damages it. The fierce arrows of the enemy do not cause much pain to the hero, but he is tormented by the flower-arrows of Manmatha (Cupid).

धनबलमिह सर्वं साधयिष्यत्यवश्यं तदापि सकलदोषान् निहृते चाधराशीन्
इति धनमदमत्तो हस्तिविजृम्भमाणो मशक इव परेधुर्हन्यते नागराज ॥

The people intoxicated by the power of money behave arrogantly like an elephant thinking that money achieves every thing and it also covers up all the flaws and sins. But the next day they may be killed by somebody like a mosquito.

लाभाय निन्दन्ति या स्तुवन्तीतरान् लौकिकास्तेषां न तत्त्वचिन्ता ।
स्वीकुरुष्वैकभावेन ते सर्वदा चेन्मुमुक्षास्ति ते नागराज ॥

The worldly people praise or condemn somebody for some benefit. They have no concern about reality. So one should accept both praise and condemnation equally if one wants emancipation.

सिंहस्य धैर्यं द्विरदस्य शक्तिर्व्याघ्रस्य रोषो नकुलस्य तक्षण्यम् ।

हयस्य वेगो वृषभस्य दाढर्यं यस्यास्ति राजा स हि नागराज

सप्रिहासया दहारियाप्र दवरिदासया म्नाकतरिवयब्रगहरासया रखश्वख नाकुलासया ताकश्वन्नयाम ज
हायासया वेगख वभ्रश्ववहासया दब्ररष्टहयाप्र यासयब्रसता रब्रजब्र सा हि नब्रगारब्रजाजज

One who has the courage of a lion and the might of an elephant, spite of a tiger and the quickness of a mongoose, speed of a horse and strength of a bull, is fit to become a king of the earth.

अन्नाय वस्त्राय गेहाय वा जना यस्य कस्याप्यह्निघ्नमाश्रयन्ते ।
ज्ञानाय सद्गुरून् आश्रयन्ते न ते मोहोऽत्र कारणं नागराज ॥

annāya vastrāya gehāya vā janā yasya kasyāpyaṅghramāśrayante ।
jñānāya sadgurūn āśrayante na te moho'tra kāraṇam nāgarāja ॥

People fall at the feet of anyone for food or cloth or a house. They do not go to a Guru, however, for knowledge. Confusion is the root cause of all this.

विस्मृत्य धर्मं च हितं च सत्यं धनस्य लोभेन मनीषिणोऽपि ।

कीरा इवान्योक्तमनूच्चरन्ति त्रपास्पदं तत्किल नागराज ॥

vismṛtya dharmam ca hitam ca satyam dhanasya lobhena manīṣiṇo'pi ।
kīrā ivānyoktamanūccaranti trapāspadam tatkila nāgarāja ॥

Even scholars forget righteousness, truth and good of all, and repeat what some one else dictates just like parrots for money. This is ridiculous.

अन्नाय जन्तुरिह कं वा न याचते स्वर्णाय मर्त्यो न कं वात्र हन्ति ।

द्रोहं च राज्याय को नात्र कुर्यात् मोहोऽत्र कारणं नागाज ॥

annāya janturiha kaṁ vā na yācate svarṇāya martyo na kaṁ vātra hanti ।
droham ca rājyāya ko nātra kuryāt moho'tra kāraṇam nāgāja ॥

A man begs anybody when he is hungry for food. A man kills anybody for gold. Anyone commits treason for a kingdom. Avarice is the cause of such acts.

साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।

कालेन फलते तीर्थं सद्यः साधुसमागमः ॥

sādhūnām darśanam puṇyam tīrthabhūtā hi sādavaḥ ।
kālena phalate tīrtham sadyaḥ sādhusamāgamah ॥

Beholding a saintly man is a blessing because the saintly man is himself like a pilgrim centre. The pilgrimage brings good results only in a due course of time. But the sermons of a saintly men are the instant blessings.

वैराग्यमेव सकलस्य शुभस्य हेतुः सर्वं सुखं त्यजति यः स हि वीतरागः

इत्युग्रदुःखशतभाजनमादधाना आत्मानमत्र कुशलाः कुमु नागराज ॥

vairāgyameva sakalasya śubhasya hetuḥ sarvaṁ sukhaṁ tyajati yaḥ sa hi vītarāgaḥ

ityugraduḥkhaśatabhājanamādadhānā ātmānamatra kuśalāḥ kumu nāgarāja ॥

Some people subject themselves to severe pain saying that detachment is the main cause of all good and that one who gives up the desire for all pleasures is the Veetaraga. Are they really wise?

यस्माद्विश्वमुदेति यत्र रमते यस्मिन्पुनर्लीयते

भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्मनः ।

शांतं शाश्वतमक्रियं यमपुनर्भावस्य भूतेश्वरं

द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषम् ॥

yasmādviśvamudeti yatra ramate yasminpunarliyate

bhāsā yasya jagadvibhāti sahañānandojvalam yanmanaḥ |
śāntam śāśvatamakriyam yamapunarbhāvasya bhūteśvaram
dvaitadhvāntamapāsya yānti kṛtinaḥ prastaumi taṁ pūruṣam ||

पूर्व तु कर्मैव सदा जनानां दुःखस्य हेतुर्न तु सर्वशक्तः ।
इत्यात्थ चेत् सृष्टिदिनात्तु पूर्व कर्मैव नासीत्किल नागराज ॥

pūrvam tu karmaiva sadā janānām duḥkhasya heturna tu sarvaśktaḥ |
ityāttha cet sṛṣṭidināttu pūrvam karmaiva nāsītkila nāgarāja ||

If you say that the previous karma is the cause of sorrow and not the almighty,
there was surely no karma before the creation. How did it commence?

ब्रह्मैव सत्यमखिलं जगदेव मिथ्या न ब्रह्मणोऽन्यदिह किञ्चिदिति ब्रुवाणः ।
अज्ञानपापगददुःखमिहोपलब्धं ब्रह्मेति किं वदति चिन्तय नागराज ॥

brahmaiva satyamakhilam jagadeva mithyā na brahmaṇo'nyadiha kiñciditi
bruvāṇaḥ |

ajñānapāpagadaduḥkhamihopalabdham brahmeti kim vadati cintaya
nāgarāja ||

“Brahman is the only truth; the universe is a myth. There is nothing other
than Brahman”. Does one who says so call the ignorance, sin, disease and pain
in this world also Brahman?”

ननु भवति कवित्वं सर्वदा जन्मसिद्ध कथमिह तदिहोक्तं भवद्भिः ।

वतिषजति हि वाचां देवतायत्नवन्तं ललितमृदुकवित्वे मा शुचो नागराज ॥

nanu bhavati kavitvam sarvadā janmasiddha kathamiha tadihoktam
bhavadbhiḥ |

vatiṣajati hi vācām devatāyatnavantam lalitamṛdukavitve mā śuco nāgarāja ||

Poets are born, not made. How did you say that one should become a poet?
If one tries honestly, the goddess of muse gracefully grants the ability to compose.
There is no need to be frustrated.

वस्त्रं नरस्य परिचायकमादिकाले योग्यत्वनिर्णयविधौ न हि तत्प्रधानम् ।

ज्ञानं वचः कुशलता कृतिदक्षता च योग्यं नां विदधते भुवि नागराज ॥

vastram narasya paricāyakamādikāle योग्यत्वनिर्णयविधौ na hi
tatpradhānam |

jñānam vacaḥ kuśalatā kṛtidakṣatā ca योग्यतां nām vidadhate bhuvi
nāgarāja ||

In the beginning, dress is what introduces a man. But in the long run, it cannot
be the decider of his ability. Knowledge, speech, dexterity and competence make
a man desirable.

भार्याश्च पुत्राश्च मित्राणि बन्धवः केनापि हेतुना सम्भवन्ति ।

निष्कारणं लोकवृत्ते तु शत्रवो भूयो भवन्त्यत्र नागराज ॥

bhāryāśca putrāśca mitrāṇi bandhavaḥ kenāpi hetunā sambhavanti |
niṣkāraṇam lokavṛtte tu śatravo bhūyo bhavantyaatra nāgarāja ||

Wives, sons, friends and relatives are obtained from some cause. But one gets
many foes without any cause at all.

सरस्तु सर्वेषु न पद्मशोभा सभासु सर्वासु न पण्डिताभा ।

समस्तकाव्येषु न भावभूमा स्थितं त्वमास्वादय नागराज ॥

sarastu sarveṣu na padmaśobhā sabhāsu sarvāsu na paṇḍitābhā |
samastakāvyēṣu na bhāvabhūmā sthitam tvamāsvādaya nāgarāja |
There are no beautiful lotuses in all ponds. There are no scholars in all assemblies.
There is no charm of emotions in all poems. One should relish it where it is present.

विचारशीलोऽपि मताभिमानी सत्यं न पश्यत्यपि दृश्यमानम् ।
परत्र दोषान् स निरीक्षते द्राक् अविधयमानानपि नागराज ॥

vicāraśīlo'pi matābhimānī satyaṁ na paśyatyapi dṛśyamānam |
paratra doṣān sa nirīkṣate drāk avidhayamānānapi nāgarāja ||

A person who is biased does not see the glowing truth even though he might be rational. He very quickly perceives the defects in others even when they do not exist.

आयुषा दीर्घेण किं साधयसि मित्र लब्धमायुर्वृथा मा स्म नैषी ।
जीवनस्यैकैकदृष्टोऽपि देवस्य दानमिति जानीहि नागराज ॥

āyusā dirghēṇa kiṁ sādhayasi mitra labdhamāyurvṛthā mā sma naiṣī |
jīvanasyaikaikadṛṣṭo'pi devasya dānamiti jānihi nāgarāja ||

My friend, what do you want to achieve with a long life? Only, do not waste the life span you have. You should know that each day of your life is the gift of God.

चिकीर्षसे चेद्भगवत्सपर्यां तन्निरमितं मा स्म कृथा विरूपम् ।
अलंकृता तेन लता प्रसूनैर्न तानि तस्या हर नागराज ॥

cikīrṣase cedbhagavatsaparyāṁ tannirmitam mā sma kṛthā virūpam |
alaṅkṛtā tena latā prasūnai rna tāni tasyā hara nāgarāja ||

If you want to worship God, don't destroy the beauty He has created. He has decorated the creeper with flowers. Don't pluck them.

सुधाङ्गणे राजवरूथिनीभिः स्तम्बेरमैरश्वरैश्च रम्ये ।
श्वा द्वाररन्ध्रेण निविश्य रावं कुर्वन् निवार्यः खलु नागराज ॥

sudhāṅgaṇe rājavarūthinibhiḥ stamberamairashvaraiśca ramye |
śvā dvārarandhreṇa niviśya rāvaṁ kurvan nivāryaḥ khalu nāgarāja ||

In the compound of a palace, there are armies, elephants and horses standing. There enters a dog through a hole in the gate and barks. He should be thrown out.

अन्नाय वस्त्राय गेहाय वा जना यस्य कस्याप्याह्निघ्नमाश्रयन्ते ।
ज्ञानाय सद्गुरून् आश्रयन्ते न ते मोहोऽत्र कारणं नागराज ॥

annāaya vastrāya gehāya vā janā yasya kasyāpyāṅghrimāśrayantel
jñānāya sadgurūn āśrayante na te moho'tra kāraṇam nāgarāja ||

People fall at the feet of anyone for food or cloth or a house. They do not go to a Guru, however, for knowledge. Confusion is the root cause of all this.

स्त्री नैव राक्षसी स्त्री नैव देवता स्त्रीमानुषीत्येतदवधार्यताम् ।
पुंवद् गुणस्सन्ति दोषाश्च को वा विशेषोऽस्ति नागराज ॥

strī naiva rākṣasī strī naiva devatā strīmānuṣītyetadavadhāryatām |
puṁvad guṇassanti doṣāśca ko vā viśeṣo'sti nāgarāja ||

A woman is neither a demoness nor a goddess. Understand that she is human. She has both virtues and defects just as a man does. There is no difference.