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351 INDIAN MESSAGES ON MANAGEMENT



Collected from various sources including the
Publications of Bharatheeya vidyabhavan, Geetha, Vedas....

Compiled and Edited by

DR. N. GOPALAKRISHNAN, Ph.D., D.Litt.
(Scientist)

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INTRODUCTION

The Sanskrit word “Subhashita” literally means (su = good bhashita = messages) “ good messages”. Hence subhashitas are the capsulated forms of the messages for a better life. In-fact they are the messages for an integrated management. These messages of classical wisdom are powerful and poetic idioms, unique to every branch of Sanskrit literature. They are the most valuable life-enriching messages given in very attractive way with minute examples seen generally in one’s day today life. Generally the examples are from various Indian spiritual literature or from what is seen around us.

Merely giving valuable moral advice is dull and didactic. Hence that is generally avoided in Indian books on management. While isolated and beautiful quotations which becomes by-heart for the student of management are presented here. in imagery is only sensuality. In the Subhashitas, collections of the management principles, we can see a blending of the top quality messages and practical examples.

Sanskrit has a perennial source of Subhashitas. The Vedas, Upanisats, Smritis, The Ramayana, The Mahabharata, Puranas, Agamas, Darsanas, Epics, Lyrics, Dramas, Sastric, neetisaras, panchatantra, darsanas, Vedas, smruties, texts and many more are primary sources of unforgettable words of wisdom. Added to these, there are numerous independent compendiums, written by visionary poets like Bhartrhari, Bhallata, Visnu Sarma, Sundarapandya, Narayana, Ksemendra and Nilakantha Dixita. Added to this are the contritbutions of philosophers, dharmacharyas, scholars like

Chanakya, Vidura, Sukracharya, Patanjali, and so on. These apart, many anthologies are available, which contain many a charming Subhasita, culled out from the vast and varied literatures in Sanskrit. *Subhasita Ratnakosa*, *Subhasitavali*, *Suktimuktavali*, *Subhasita, Sudhanidhi*, *Sarngadharapaddhati*, *Saduktikarnamrta*, *narabharana*, *Kavitamrtakupa*, *Samayochita Padyamalika*, *Subhasita Ratnabhandagara* are but a few significant collections among them. This process of preparing the anthologies of choice *Subhasita* is still relevant and a few good collections like *Subhasita Manjari*, *Suktimala*, *Nityanity*, *Subhasita Sangraha*, *Nitisara* etc., are available in Kannada translations.

Subhsitas are shrowded in ancient Vedic literature, but compilations of Subhasita as such can be traced from the 10th century A.D. Vidyakara of 10th Century A.D., Sridharadasa of 1205 A.D., Jalhana of 1257 A.D., Sarngadhara of 1363 A.D., Sayana of 1323 A.D., Vallabhadeva of 1417 A.D., Sundaradeva of 17th century A.D., Narayana Ramacharya of 1900 A.D etc., are few remarkable milestones in the preparation of lasting treasures of Subhasitas.

The contents of Subhasitas are rich and varied, dealing with righteous conduct through dharmic values, Judicious and sustainable pleasure, wise and shrewd economical concepts, love towards all aspects of nature and natural forces, virtue of the good in what is happening around us / in nature, cautions against all aspects of the words and deeds of the wicked, lasting friendship with the good, significance of learning different type of knowledge from the experienced gurus/teachers, modesty in behavior, charity in life, patience as a great pathway for success in life, compassion

to those who deserve, morality, pride and self respect and prejudice, all sorts of sustainable wealth, psychological and physiological health, universal love and brotherhood which binds the society and nation, human relations and self realization for an integrated growth and existence.

Through subhashitas high quality management principles are given in such a way that the quotations are remembered for ever. The student is expected to remember the sloka/ stanza and quote whenever it is required. So that it gives a correct direction for the person and also a psychological relief on selecting the correct pathway. Dry preaching is boring. If instruction is wedded to striking analogy and charming illustrations, it will be joyfully received. Hence Subhasitas are always associated with poetic fragrance and verbal melody. This is the traditional tact of prescribing bitter medicine with honey. While doing so, many techniques are employed. Satire, hyperbole, smile, metaphor, wit, fun, image and many more are the modes effective communication and interaction. Listening to Subhasitas, therefore, is always a refreshing experience and it is sure to bring light and delight to the listeners.

Here is a compilation of Subhasitas culled out from the rich mines of Sanskrit lore. Majority of the collections are presented here from Dr. S. Ramaswamy's work.

Bhagavth geetha, yogavasishta, Bharthruhari's upadesa sataka and neetisataka Chanakya neetisara, Sukra neetisara, Bhishma upadsha, Vudura upadesa are also excellent books gives messages on the Indian approach to management.

1. Given over egotism, brute force, arrogance, lust and anger, some people always behave in their life leading to terrible negatives for themselves and for others.

Bhagavath geetha -16/18

2. Over ambition anger and greed are the triples gates for the hell and they will ruin everything in one's life if not properly controlled.

Bhagavath geetha 16/21

3. There are three type of qualities for everything and every type of approach. They are *saatwika*, *rajaseeka* and *thaamasika*. This can also be called as three level of the human beings. At the lowest and most negative level is *thaamasika*, at a higher level it is *rajaseeka* and the best and top quality level it is *saatwika*.

Bhagavath geetha chapters 17 & 18

4. There are *satwika*, *rajaseeka* and *thaamasika* types of temperaments, personalities, focus, aims, pathways, results, processes, methods, foods, nature, etc. hence if you are in the *thamasika* level, try to grow higher to *rajaseeka* first and then to *satwika*. Bhagavat geetha Chapters 17 & 18

5. Treating alike the victory and defeat, gain and loss, pleasure and pain, get rady for facing the life. You will attain happiness

Bhagavath geetha 2/ 38

6. Whose mind remains unpurturbed amid sorrows, whose thirst for pleasures ahas altogether disappeared and who is free from over passion, fear and anger heattains the goal faster.

Bhagavath geetha 2/56

7. There is not a single merit of the virtuous which is not branded as a defect by wikced men, modesty is counted as dullness. Religious practice s ostentation, honesty as dissimulation, valour as mercilessness, meditation as lack of intelligence, gentleness of speech as feebleness, prowess as arrogance and strong power of expression as garrulousness.

Bhartruhari neetisataka

8. Obeisance to that effulgent spirit who transcends space and time, who is infinite, who is the very personification of consciousness, who is tranquil and who can be known only through inner experience. Neetisatakam-1
9. Obeisance to Sarada Devi the Chandrakaladhara who has transformed the bliss of knowledge into beauty in herself. She is reflected in the mirror of our mind according to the quality of its cleanliness. Nityaneeti-2
10. He who is taught by the Sages, he who has inherited the Vedas and the Sastras and does not contradict them and he who has been initiated to discriminatory logic; he only is to be recognized as a Dharmajna. Not anybody else. Manusmruti -12-106
11. Mind is the master of the entire army of senses. Hence winning over the mind is the real victory. A person with leather footwear feels as though the whole earth is covered by hide. Subhashitavali 3-347.
12. Just as a ball thrown at the wall rebounds back, the evil that is done to another boomerangs to the perpetrator. Kathaasartsagara 3-6-213
13. Money can be spent in three ways-by giving in charity, by enjoying it, or destroying it. He who neither gives it to another nor enjoys it himself-the third alternative is inevitable. Neetisatakam-34
14. What are the defects of philanthropist? What are the merits of a miser? There is no defect greater than stinginess. There is no merit greater than charity. Sabharanjanasatakam 36
15. He who maligns the good maligns himself. The ashes that are thrown at the sky falls on one's own head. Dushtantakalikasatakam- 27

16. One should visit royalty and meet its close associates. Even if there is no benefit from it, one can at least avoid their hindrances.
Neetidwisheshtika - parisishtam-19
17. Some were ruined by ignorance. Some were destroyed by carelessness. Some were ruined by the pride of their supposed knowledge and scholarship; yet others were ruined by these ruined peoples.
Subhashitam-153/14
18. The wise should learn to accept wisdom from anybody, even from a child. Doesn't the small nightlamp shine things which the sun can not?
Subhashitam -153/25
- Charitable nature, the art of pleasant speech, courage of conviction, right conduct – these are not the results of cultivation; they are inborn.
Subhashitam 158/213
19. For the poor man sensual enjoyment is like poison. For the coward, battle is like poison. For the uninitiated, knowledge is like poison. For one who has indigestion, food itself is poison.
Hitopadesa-10
20. The frog proudly keeps croaking though it drinks filthy water. The cuckoo doesn't feel proud though it feeds on delicious mango juice.
Nityaneeti -28
21. The doer, the promoter, the instigator and the approver, all the four share the responsibility equally in good or bad deeds.
Nityaneeti-30
22. Dharma destroys him who destroys Dharma. Dharma does protect him who protects it. Dharma therefore should not be abandoned. That Dharma, which is going to perish shall not destroy us.
Nityaneeti - 14
23. The wise could never launch anything which bears no fruit, which ends tragically, which has no gain over the expenditure and which is impossible.
Subhashitavali-2720

24. Earning money is tribulation; protecting it is problem. If money is lost it causes sorrow. Even to spend it is painful. Down with money, the cause of all! Nityaneeti-37.
25. One who has no merit cannot appreciate merit. However, a merited person is jealous of another meritorious person. Thus a simple man of merit who appreciates the meritorious is very rare. Subhashitam - 45/13
26. Nobody trims the hair on the eyelids, but the hair on the head is regularly cut. In the world, only those who are growing and productive, face impediments. Nityaneeti-40
27. In order to understand the golden streaks-the ups and downs of friendship, a knowledge of what the friends say behind one's back is the measuring instrument. Nityaneeti-42
28. The capricious tongue slips easily because it is in the wet region. It needs to be bound firmly by the rope of discrimination. Nityaneeti- 44
29. The virtuous perceive their virtues through the others. The shall perceiving eye perceives itself only through the mirror. Nityaneeti -46
30. Even the weak, when they are in good number, gain strength. A rope that is made a strands of grass can bind even an elephant. Nityaneeti- 47
31. Merely because a bamboo grows in the Malaya mountain, it does not becomes sandalwood. Who can install quality in one who is hollow? Nityaneeti-48
32. An evil person, though learned should be avoided. Though a serpent is adorned by a jewel does it not strike terror? Hitopadesa- 1/82
33. What is the purpose of parrot-like learning devoid of practice? It may, as best, entertain people. Darpadalanam- 3/31

34. When a mean person maligns a noble person, the noble one does not retaliate. When a dog bites a man, the man does not bite the dog in return. Neetidwishashtika -63.
35. The anger of the noble, like the friendship of the low, does not easily occur; if it occurs it is only momentary and the result is different. Bhojacharitam- 285
36. The faulty who tries to find fault with the faultless cannot sleep in comfort as if in a snake-haunted house. Nityaneeti- 76
37. Good people, even when they are angry, melt if occasion arises-not the mean ones. Solid gold can melt but not a blade of grass. Neetiswishtika -101
38. A mild person can derive benefit in the association of the strong, just as the soft tongue enjoys different tastes because of strong teeth around. Kavitamrutakoopam-33
39. Just as mere ploughing of the fields without sowing does not bear fruit, mere faith will not yield anything. Nityaneeti- 86
40. Familiarity, breeds contempt! Though dwelling in the holy sangam of Prayag, don't people bathe in well-water? Neetidwishashtika parisishtam -16
41. By kinetic movement, even an ant covers hundred of miles; but a static kite doesn't move a step forward. Nityaneeti- 98
42. A wise person must give happiness in whatever manner to whatever living being; that itself is the worship of God. Nityaneeti- 100
43. When the sorrow is confided to a friend, it lightens the mind. Those who are carrying weight do transfer it from one to another shoulder, don't they? Subhashitasudhanidhi- 131
44. Mental repetition is definitely better than mere hearing of the sastras. However, practicing it is even better than mere repetition of the same. Nityaneeti 108

45. Truth is my mother, Knowledge is my father. Dharma, righteousness is my brother. Compassion is my preceptor. Peace is my friend. Forgiveness is my sister. These six are my true relatives. Nityaneeti- 110
46. It is only hard work and effort that result in fruitful achievement – not mere idle speculation. Animals do not fall into the open mouth of a sleeping lion of their own accord. Panchatatram- 2/138
47. There is always a difference between the good and the evil. The cow eats grass and gives milk. The serpent drinks milk and generates poison. Prasankabharanam -5
48. He who speaks gently, thoughtfully, sparingly, truthfully, discerningly, beneficially and pleasantly is rare indeed. Neetidwisheshtika -36
49. One achieves greatness only by good qualities and not because he is seated in a position of power. Just because a crow sits on the top of a palace, it does not become a garuda, the holy kite. Chanakyaneeetisatakam –16/6
50. How can sastras help one who doesn't have innate discrimination of intellect? How can spectacle help a blind person? Nityaneeti -117
51. One cannot avoid one's fate by running away; fire that has caught the tail feather of a bird follows it wherever it flies. Rajatarangini –7/222
52. Only truth must be spoken, and in a manner relished. Unrelished truth should not be spoken, nor relished untruth. This is wisdom eternal. Manusmruti –4/138
53. A fundamental quality cannot be changed by advice. Water however hot does become cold once again. Panchatatram –1/201

54. One would find those who know ethics, those who know the rule of Fate, those who know the Vedas, those who know the Sastras and even those who have knowledge of the Brahman. But very rarely one finds people who are aware of their own ignorance. Variagyasatakam - 26
55. One should be prepared to meet difficulties even before they arise. Staring to dig a well when the house is on fire is not wise. Sarngadharapaddhati -1440
56. Poverty is better than ill-gotten wealth. It is better to be lean and healthy than obese and unhealthy. Saarnagadharapaddhati -1441
57. Good looks is the adornment for man. Character is the adornment for good looks. Wisdom is the adornment for character. Forgiveness is the adornment for wisdom. Naraabharanam -2
58. When our mind is at peace, everything becomes pleasant. For the contented, even the disagreeable becomes agreeable. For the unhappy even pleasant things become unpleasant. Ramayanamanjari -3/1136
59. For the self-respected ones, there are only two ways, as for a bunch of flowers-adorning the heads of others or withering away in a forest. Neetisatakam -25
60. By heating it up and melting in fire, by cutting it rubbing it etc., gold is not unhappy; but it becomes sorrowful, when it to be weighed against "gunja" (A precatorious-small seed used to weigh gold against). Subhashitasudhanandalahari 10
61. Of what use is learning scriptures for a person who doesn't have the talent to adjust according to the situation? Of what use are lovely flowers for a bald person? Sabharanjanasatakam 13
62. Dependence is sorrow. Self dependence is happiness. This discrimination shows the difference between happiness and sorrow. Manusmruti - 4/159

63. A bad man who is stupid, like a fangless snake is better than an evil genius who is tarrying like a black cobra with wings.
Desopadesa -1/18
64. Good health, sound body, freedom from debts, sinlessness, independence, lack of worry and unassailable belief in God – if these are present, it is heaven itself. Nityaneeti -157
65. Love and friendship with the wicked should not be cultivated. Charcoal burns when alive and dirties the hand when cold.
Kavitamrutakoopak - 84
66. It is easy to find flattering people. But rare are those who speak unpalatable truths and rarer, a listener.
Ramayanam- 3/37
67. Over-eloquence generates contempt. Silence generates esteem. The noisy anklet is fixed at the feet while the silent jewel adorns the neck.
Nityaneeti -165
68. 'Tapas' is according to the wise; non-violence, truthfulness, generosity, control of the senses and compassion-not mere punishment of the body.
Nityaneeti -166
69. Knowledge brings modesty; from modesty comes worthiness; worthiness would bring wealth; from wealth flows charity. This is the path to happiness.
Nityaneeti -167
70. There is no letter which has no potential of mantra. There is no herb which has no potential of medicine. There is no man who is worthless. But one who can identify these is rare.
Nityaneeti-175
71. Alteration, monetary transaction, begging, excessive talk, borrowing, hankering after position, these break friendship.
Nityaneeti- 182
72. Nobody knows that happens tomorrow. The wise, therefore would not postpone anything indefinitely. Nityaneeti- 191

73. The test of friendship is during one's misfortune. The test of valour is in the battlefield. The test of a servant is by his loyalty. The test of charity is in indigence. Nityaneeti- 197
74. The word that is uttered by the good even casually is like an inscription etched in stone. Even the sworn words of the evil are like what is written on water. Nityaneeti- 206
75. The good qualities of even an enemy have be mentioned. The shortcomings of even a preceptor have to be mentioned. However, good taste and propriety should not be abandoned while doing so. Nityaneeti- 213
76. Is it enough to declare that one is born in a noble family? Don't briars and thorns grow and flourish in the fertile ground? Mruchaktikam – 8/29
77. Sterile enmity is not to be indulged in. It is like chewing the horn of a cow. It pains the teeth and gums but produces no juice. Nityaneeti- 220
78. The jewel for the hand is charity. The jewel for the neck is Truth. The jewel for the ear is listening to Sastra. Such being the case, when is the need for other jewels? Nityaneeti- 204
79. He who gives away whatever is requested, and he who doesn't ask anything of anybody, has not been in the past, nor will be in the future. Subhashitavali –2973
80. The wind becomes a friend of the burning fire that destroys a whole forest. The same wind mercilessly extinguishes a small flame. Where are friends for the humble? Saarn gadharapaddhati –488
81. One should not lament over the past. There is no use in dreaming of the future. The wise live for the present. Chanakyaneetisatakam-13/2

82. Those who are slaves of desire remain slaves of the entire world. But those who have enslaved desire, the whole world is at their feet. kavitamrutakoopakam -27
83. No harm will come to him who speaks in accordance with the situation, who acts in accordance with his mental equipment and who gets just as angry as he can afford to. Nityaneeti- 234
84. Though the pain of getting the ears pierced in order to wear ornaments and bearing their weight bothers the ears, the cheeks enjoy the beauty. This is the way one is happy in another's unhappiness. Nityaneeti- 235
85. What is sorrow? Discontentment. What is lethargy? That which has been learnt but not kept in touch. What is the basis for respect? Not asking for any favours. Prasnotararatnamaalika -14
86. An evil not done is good, for, sorrow inevitably follows an evil deed. It is good if only the good is done. That alone is good which does not bring any regret. Dharmapadam-2/9
87. Desire is a strange bondage. Those who are bound by it keep continuously running after it. Those who are not bound will stay, but like the lame. Subhashitam-76/10
88. That which is considered abusive from an unfriendly source, become good natured raillery if it comes from a well wisher. What is thick smoke from firewood becomes fragrant 'dhupa' from the aguru wood. Aryasaptasati -13
89. Never should one cultivate intimacy with wealth. If it is lost all status is lost. If it is gained, it is spent away. Nityaneeti- 254
90. However high the buzzard flies, its sight is focused on the rotting flesh. No matter how high a position is occupied by a wicked man, he indulges in despicable acts. Nityaneeti- 260

91. Good people never lose their composure even in the worst distress. Even while burning camphor emanates fragrance.
Drushtantakalikasatakam - 37
92. While greed initiates a man into evil deeds as an unfaithful wife, shyness protects him from evil like a mother.
Nityaneeti- 263
93. Trees are like good people. While they themselves stand in the scorching sun, they provide shade and fruit for others.
Nityaneeti- 264
94. A characterless person never salvages what is left, just as one in soiled clothing who never hesitates to squat anywhere.
Panchatantram- 4/30
95. The unlearned learning in the first quarter of a life, the unearned wealth in the second, the undone righteous acts in the third, what can they ever do in the fourth? Subhashitam-84/9
96. Contact with the great is always beneficial. Does not even a drop of water on the lotus leaf shine like a pearl?
Panchatantram 3/59
97. Wickedness towards the noble tends to turn into good; but the good turns into evil for the wicked. For the Rahu, nectar became poison but for the noble Siva, even poison turned into ambrosian embellishment.
Samayochitapadyamaalika 6/12
98. It is better to be knocked by a horse than to ride a donkey. The condemnation of a scholar is better than the praise of an idiot.
Subhashitam- 45/22
99. Soft-spokenness in charity, learning in modesty, strength, accompanied by forgiveness, wealth accompanied by sacrifice-these four are rare.
Hitopadesa -1/58

100. What is Dharma devoid of compassion? What is compassion devoid of Dharma? The best manifestation of Dharma and compassion is but found in discretion. Nityaneeti- 294
101. There is only one drawback in tolerance and forgiveness. It is that the forgiven person thinks that the tolerant and forgiving is incapable and weak. Nityaneeti- 298
102. A miser doesn't part with his money being afraid that he might become poor. The charitable man being afraid of becoming poor parts with his money immediately. Kuvalayananda -103
103. From one's own actions, one can either go under or go upward. When the well-digger goes down, the tower builder goes up. Vidwasalabhanjika - 4/1
104. The owl can't see during the day. The crow can't see during the night. But the passion-infatuated-one can see neither in the night not in the day. Subhashitam -159/262
105. Youth, wealth, position and indiscretion, each one of these is enough to create havoc. Oh, what if they are found together? Subhasitam -159/262
107. All hills do not have precious stones. All shells do not contain pearls. All forests do not have sandalwood. Likewise, good people are not found everywhere. Nityaneeti- 297
108. The effort that is put in at an improper place goes waste just as no matter how earnestly tried, the crane cannot be taught to speak as a parrot. Nityaneeti- 299
109. A man desirous of acquiring wealth should eschew six shortcomings: oversleep, carelessness, fear, anger, laziness and postponement. Kavitaamrutakoopam -56

110. Good people don't give up their goodness even if they are occasionally angry just as curds yield only butter when churned. Narabharanam -30
111. A wise man should not antagonize people thinking that they are weak and helpless, for, a multitude of ants can eat up even an angry serpent. Panchatantram -3/119
112. It takes a great deal of effort to get a rock up the hill. But it can be dropped down in no time. Similarly it takes a lot to build up good reputation but one wrong step is enough to bring infamy. Hitopadesa -2/16
113. Cheap and hollow things make more noise than the worthy. Brass makes more noise than gold. Yasastilakachampoo-1/35
114. Just as water flows faster in a canal, good natured people tread only the good path; treading the path of the good becomes even better. Abharanasatakam - 22
115. Conduct reveals origins. Speech reveals birth and belonging. Involvement and enthusiasm reveal friendship. The body reveals food habits. Garudapuram -1/115/74
116. He who travels extensively and he who confers with the learned, will see his mind expanding like a drop of oil in water.
117. Strong-willed, self-respecting individuals would accept death rather than humiliating existence. Fire dies away but never gets cold. Hitopadesa -1/45
118. Pray for good conduct, not good looks. Pray for cultured behaviour, not high birth. Pray for achievement, not mere education. Pray for contentment and happiness, not mere wealth. Subhashitam-167/645

119. What is Dharma? Compassion towards all beings. What is happiness? Health. What is friendship? Fellow-feeling. What is learning? That which brings liberation.
Subhashitam-17-/769
120. The wise learn and earn leisurely as if they are immoral, but do the righteous act forthwith as if seized by death.
Sarangadharapaddhti -669
121. While consuming darkness, the lamp emits stain. Likewise, activity reflects the quality of the food consumed.
Vruddhachanakya 8/3
122. I would tell you in a sentence what is contained in a million volumes. To help is Punya, to hurt is Papa.
Samayochitapadyamaalika -95
123. Where there are no seekers what can a scholar do? In a land of naked Sanyasins, what can a washerman do?
Subhashitavali -2790
124. An artisan can carve out a golden lotus but can he fill it with fragrance? It is only Mother Nature that can create a beautiful and fragrant flower.
Subhashtam-156
125. One should place the foot forward after scanning the place; one should drink water after filtering it; one should speak according to the dictates of shastras; and one should act after consulting the conscience. Sarngadharapaddhati - 4551
126. All effort must be put in to acquire good qualities. There is no use in indulging in noisy demonstrations. It is not possible to sell a barren cow by tying a nice big bell around its neck.
Subhashitam- 8/12
127. Knowledge of one's own limitations, ability to grasp another's intentions, control over selfishness, pleasant disposition and harmonious attitude, these together is culture.
Nityaneeti- 277

128. Just as the water filled into the human skull, and fire in a funeral pyre lose their sanctity, the abundant knowledge of a characterless man is unworthy. Subhashitasudhanidhi -26
129. The mud that is thrown at the sun falls into one's own eyes. If noble people are insulted boomerangs on oneself.
Abharanasatakam - 42
130. He who consumes the ripe fruit plucked at the right time, not only enjoys the fruit-juice, but also gets the mature seeds for further planting. Neetikalpataru -9/28;1
131. Even if a wicked person is an expert in learning , he will not attain nobility .though a stone is immersed in water for centuries together it will not become soft.
Bhamineevilasa -85
132. What is the use if a person who gets into a position of power for a short time does not help his friends, the near and dear, and does not punish the enemies ? Neetidwisheshtika -21
133. Those who live day after day without dharma , like the bellows of a blacksmith, though breathing, still are not alive.
Panchatantram -6/3/93
134. It is not always true that a good man begets good progeny. After the fragrant sandalwood is burnt, its ashes do not bear the same fragrance. Drushtantakalikaasatakam-41
135. Just as the holy dharbha grass cuts the fingers if not held properly, sanyasa, the renunciation if not practiced intently, would lead one to the veritable hell.
Dharmapadam -22/3
136. The wise and outstanding will shine like the sacred Himalaya though at a distance. The wicked who are by the side, deeply hurt like the arrow charged in darkness.
Dharmapadam - 21/15

137. Growing and serving food grains is vital, for it can quench hunger, not a precious diamond in the mouth. Hitopadesa 3/55
138. One who has a disorganized mind, one who has no comprehension of true. Dharma and who has a butterfly-mind will not achieve wisdom. Dharmapadam 3/6
139. A nonfragrant but elegantly colourful flower is not satisfying like unpracticed preaching which carries home nothing. Dharmapadam -4/8
140. Hatred begets only hatred; it is love, only love that can cure hatred, according to the eternal Dharma. Dharmapadam 1/5
141. When beset by troubles, even the good tends to bring pain; like the legs of the mother cow becoming the poles to tie up the calf. Hitopadesa 1/13
142. The evil once done, cannot be digested like milk. It is like live coal under the ashes burning the vitals. Dharmapadam 4/12
143. An earnest seeker, serving the wise even for a short time understands the secrets of Dharma, like the tongue which perceives taste instantaneously. Dharmapadam 5/6
144. One who collects information without proper understanding will not comprehend the true spirit of the Shastras like the ladle which cannot enjoy the taste of the soup though always immersed in it. Mahabharatam -2/55/4
145. A good turn done will bear fruit here and hereafter like the water poured to the roots of a plant will bear fruit in the branches. Subhashitasudhanidhi -39/1
146. Righteous conduct is the supreme Dharma; is the ultimate penance; it is the absolute knowledge. What is it that cannot be achieved by righteous conduct? Manusmriti -1/108

147. Spending less than earning is practice knowledge; it is tactful skill and is the ultimate wisdom.
Samayochitapadyamalika -14/1
148. Just as a little oil lubricates the wheel for smooth movement, only a little food is desired by the wise to smoothen the pilgrimage of life.
Soundaranandam-14/12
149. The little learned is overloud like a ham actor who overacts.
Neetidwisheshtika -30
150. The ocean does not cry for water but it is always filled. A person of inner elevation does not cry for wealth but it comes to him on its own.
Sooktimuktavali -2665
151. How can ever the wicked hurt one who is full of compassion?
How can the fire hurt a grassless land?
Samayochitapadyamaalika -1/8
152. Without the necessary assistance one may not complete the required task; without the husk, grain cannot sprout.
Panchatantram - 2/51
153. Even gods do not tolerate a good man to be in a high position for long. The full moon shines only for a night.
Sooktimuktavali - 301
154. Manu the preceptor of Dharma declares that non violence, truth, non-avarice, purity and self-control together is the Dharma to be followed by all without any discrimination.
Manusmruti-10/63
155. Just as a little one hurt by in the mouth by hot pudding, tries to cool even the curds, one who is hurt by the wicked tends to suspect even the good and noble. Neetiswisheshtika - 41
156. May I be blessed with no regrets on the unaccomplished, no egotism over the accomplished, and expeditiousness in what could be accomplished!
Ananthabharati -46

157. The virtuous consciously earns for righteous spending. The earning of the other without righteous disposition is but filth.
Dharmapadam- 14/4
158. Nobody coronates the lion; he becomes the lord of the forest by his own might. Garudapuram -1/115/15
159. The wise should scorn both the favour of frown of the wicked; the dog's lick or bite, either is disgusting.
Sarnghadharapaddhati -367.
160. Both the crow and the cuckoo are black and look identical; but the spring reveals the truth. Kuvalayananda -164
161. When one is possessed by insolence, his friendship becomes enmity, his offerings become burglary and his knowledge becomes unadulterated stupidity in hundred folds.
Darpadalanam-1/34
162. What use is it staying in the forest when one has not conquered the passions? And what use is it staying in the forest who when one has conquered the passions?
Subhashitasudhanidhi- 65/24
163. The wise are like a balance: heavy with the light, light with the heavy, and equal among equals. Nityaneeti -146
164. The virtuous come to know of their great qualities only through others like the all pervading eye can see itself only through the mirror. Vasavadatta - 12
165. Simply because a wicked person is from a good family he should not be trusted. Even the cool Chandana tree when caught by fire is bound to hurt. Neetidwisheshtika -17
166. Virtuous qualities cannot be suppressed; the fragrance of 'Kastoori' incense cannot be cancelled even by an oath.
Kuvalayananda -51

167. The true spirit of Dharma expresses itself in ten folds: steadfastness, compassion, sense control, nonviolence, purity, mind control, wisdom, knowledge, truth and non-temper. Manusmruti -7/92
168. Gods, the elders and the good are appeased by righteous conduct; relatives are appeased by hospitality; and the scholars are appeased by learned talk. Sooktimalika -724
169. The word of the wise is like the ivory of an elephant: it cannot be withdrawn. The word of the wicked is like the tongue of the snake; shows up and recedes always. Kavaitamrutakoopam -22
170. For a person who is removed from his position of power, even his friend becomes enemy. The sun scorches the lotus when removed from water; he does not make it bloom. Neetidwishashtika -48
171. The world can easily be won by forgiveness, compassion, love, good words, honesty, politeness, and service. Sooktimala -82
172. He who speaks to suit a situation, acts according to one's intention, according to ability and equipment – does not come to any harm. Kavitamrutakoopam -97
173. He who studies, scripts, perceives and interrogates the wise will have a mind that blossoms like the lotus exposed to the rays of the sun. Sooktimala -186
174. Drop after drop of water fills the pot. Likewise the knowledge, wealth and righteousness. Hitopadesa-2/4
175. Dharma, the way of life should not hurt the way of another's life. Dharma is non-hurting. Sooktimaala -233

176. It is only the good character that declares one a Brahmin; not his birth, nor his family, not even his learning and erudition.

Mahabharatam -3/178/16

178. Modesty is the basis of morality. The end achievement of all Sastras is the attainment of modesty. Modesty is the triumph over the senses. One who is modest will achieve the quintessence of all the Sastras. Subhashitasudhanidhi -60/1

179. One can win a miser with bounty, the angry with submission, the idiot with like behaviour and the learned with scholarly disposition.

Subhashitasudhanidhi -82/85

180. Only the eminent have rise and fall, not the mediocre. It is the moon who waxes and wanes, not the stars.

Sooktimala 129

181. Conquest of ego is wealth; suppression of desire is happiness; confidence is friendship self control is manhood.

Subhashitamanjari -511/594

182. The ultimate cleanliness is the cleanliness in matters of money. Other forms of physical cleanliness would not matter.

Manusmruti -5/106

183. One's own darkness of ignorance cannot be dispelled by heavy words; darkness cannot be dispelled by shouting "light! Light!".

Sooktimala - 251

184. All attributes are but artificial; it is only the purity of character which is the primeval charm. Subhashitasudhanidhi -511

185. One may own a hundred cows but his need is only one cup of milk; one may own a hundred villages but his need is only one morsel of food. One may own a hundred roomed palace but his need is but one cot. All the rest belongs to others.

Subhashitamanjari - 491/504

186. One has to be nervous of an impending and fearful occurrence; but once it occurs he should cease to be nervous and face it squarely. Subhashitamanjari – 415/185
187. Curses, black magic, fire, poison, weapon none of these are as sharp and as powerful as forgiveness. Samkalpasooryodayam – 8/79
188. Even an insignificant person attains prominence in the company of the great, like the thread in flower garland which ascends the head. Subhashitamanjari – 61/47
189. Just as honey is collected by the bee without hurting the flowers, the tax money must be collected from people without hurting them. Subhashitasudhanidhi – 85/3
190. A human has lessons to learn even from a cock: fierce fighting with the adversary; wakefulness early in the morning; eating in company; and unhesitant protection to the female in adversity. Chanakya neetisatakam - 72
191. Adversity is the only touchstone by which one could estimate true friendship, true relation and one's own courage and intelligence. Subhashitasudhanidhi – 131/7
192. A dear friend, though with shortcomings, should not be discarded, but treated like one's own physical body. Hitopadesa – 2/132
193. The study of all the Vedas, bathing in all the sacred rivers, achieving the fruit of all sacrifices none of these is as potent as non-violence. Sooktimala - 413
194. Always help the needy, not the well-to-do; it is the indisposed who requires treatment, not the healthy. Sooktimala - 108
195. Even a dog has six lessons for the human being: eating only when food is available, contentment with little, sound sleep, instant wakefulness, total devotion to the master and fearless bravery. Chanakya neetisatakam - 69

196. It is the humble, not the mighty that can offer help; it is the humble well, not the mighty ocean that can quench thirst.
Subhashitamanjari -389/85
197. Sudden in-pour of wealth may destroy one's peace, like the sudden torrential rain which would break the dam and overflow the canals and fields. Subhashitamanjari -509/586
198. One who has not experienced the supreme bliss is prone to think that sensual pleasures are the highest enjoyment; one who has not tasted ghee (boiled butter) may think that the gingelly oil is most tasty. Subhashitam - 170/767
199. A word of want will never come out of the self respecting; if it did, it would be with his own final breath. Sooktimala - 612
200. The mind of one who travels extensively and serves the wise, expands just as a drop of oil in water. Subhashitam- 98/2
201. Avarice is the origin of all sins. Gluttony is the origin of all diseases. Desire is the origin of all sorrows. Give up these three and be happy. Sooktimala-684
202. If you want to make the world your own and keep it under control by a single act, then avoid sending your cow (lending you support) to graze in others' fields (who are indulging in scandals and character assassination). Kavitamrutakoopam -69
203. People will be vociferous as long as the philanthropist doles out, but sink into silence the moment the benevolence stops, like the peacock which stops the howling when the water-bearing clouds disappear. Subhashitam-171/792
204. Three categories of people can make gold out of this wealthy earth: the valorous, the learned and the one who has mastered the art of service. Mahabharatam-5/35/74
205. He whose anger is not feared by anyone, he whose contentment does not fetch any money, he who is incapable

of maledicting or benediction, what can such a man do with his anger?
Subhashitam -157/176

206. Elders are looked after with the expectation of some benefits; a cow is looked after only because it yields milk. There is neither devotion nor charity in these acts.

Drrishtantakalikasatakam- 93

207. Even when a man leaves his body and burns away leaving only his ashes behind (like camphor burning, leaving behind a pleasant smell), he is known by his good deeds. His greatness is measured by his fame. Rajatarangini -7/14/35

208. The charm of friendship with the noble, like the juice of sugarcane, becomes intense as you descend along the stem; reverse is the case with the ignoble. Neetidwishashtika-16

209. Only the people with discrimination can identify the difference between bad and good qualities. The fragrance of flowers can be perceived by the nose, not by the eye.

Drishtantakalikasatakam - 22

210. One who is determined to hurt others does not mind his own pains in the process. The clip which gripping an object does not realize that it is pressed hard itself. Hariharasubhashitam -3/18

211. The mind of the evil hardens in prosperity and softens in adversity like the iron, hard in cold and soft in heat.

Drushtantakalikasatakam - 79

212. If love is ignored it is difficult to restore it, just as a pearl broken cannot be repaired. Ramayanamanjari - 4/107

213. Nicety may be necessary till friendship is forged; after that, nicety is but artificiality. Bhojaprabhanta - 108

214. It is cowardly not to start, fearing failure. Who has given up eating for the fear of indigestion? Hitopadesa-2/50

215. One should earn with righteous effort; what is so earned should be guarded consciously; what is so protected should always be multiplied; what is so multiplied should be distributed to the deserving. Yajnavalkyasmruti – 1-317
216. Of what use is the lineage of a person without nobility of character? Don't insects breed even in fragrant flowers? Chaturvargachintamani - 342
217. The Sun cannot be illumined (as he is the source of illumination); The earth cannot be supported (as it is the primeval support); Likewise, the noble strive for the good of others without expecting any return. Subhashitam -46/77
218. The learning of the vainglorious out to stall the progress of others is like the elephant just out of the waterpond, pouring earth on itself. Chaturvargasangraha: 1/6
219. The mind of the noble softens in prosperity and hardens in adversity like the leaf of a plant; tender in spring and hard in winter. Drushtantakalikasatakam - 37
220. Friendship generates itself by mutual help among the common people, by occasions in animal and birds, through fear and avarice in the case of the stupid and by mere mutual sight among the good. Panchatantram - 37
221. He whose home is visited by the noble seeking help, is indeed gentle, fortunate and blessed. Panchatantram –1/110
222. Depending on Fate without making any effort generates nothing. He would be like the dummy lion of the palace on which the crow perches. Yasastilakasampoo –3/5
223. Desiring luxury without money, indulging in quarrels though indecent, engaging in argument with little knowledge – these are the three ways of the stupid. Subhashitamanjari- 188/175

224. However scholarly a person, he should not speak slightly of others in an assembly. Though sometimes true, if it causes distress, it should not be spoken. Neetiswishashtika -4
225. The burnt of the battle is borne by the fighters outside but the fruits are enjoyed by the crafty insiders who are close to the king. The tusks of the elephant struggle to earn the food, which is chewed and enjoyed by the teeth inside. Yasastilakasampoo- 3/274
226. Neither the generous nor the stingy has the desire to enjoy his wealth. It is only meant for the enjoyment of others. Yet, look at the great difference between the two! Subhashitasudhanidhi- 160/4
227. Why other artificial ornaments for one who has modesty as the crown of precious stones, learning as the earstuds and charity as the armlet? Bharatamanjari- 4/356
228. The food that is cooked in the morning gets rot by the evening. How can the human body which is fed on this be fresh and eternal? Garudapuram- 11/11
229. There is no greater crime than indiscriminate dispensation of astrology, legal affairs, atonement and medicine.
Bruhatparasarasmruti - 8/83
230. Expertise in insinuation, lack of effort in self-improvement, hatred of meritorious people these three are unfailing roads to disaster.
Subhashitasudhanidhi- 180/13
231. Even dust is better than one who doesn't react when shamed; just, when trampled, rises to settle on the head of the trampler.
Sisupalavadham- 2-46
232. Proper dispensation is the only justification for earning; water outlets are the only ways of protection to the overflowing tanks.
Hitopadesa-1/54

233. The existing value system, dispensation and social order should maintained at all cost by the conquerer.
Yajnavalkyasmruti – 1/343
234. Listen to and practice Dharma, the essence of which is not to inflict on others what hurts oneself. Panchatatram- 3/102
235. How can the power of the moon and the star help one who has neither the physical nor the mental power?
Yasastilakachampoo- 3/54
236. The tongue has been tainted by unearned food the hand has been tainted by indiscrimination acceptance; the mind has been tainted by thoughts of other women. How can one expect peace and tranquility in Kali Yuga?
Subhashitamanjari- 412/175
237. It looks as if only the honest and straight forward people are ordained to suffer; just as only the upright trees are cut; not the crooked ones.
Yasastilakachampoo – 4/144
238. Valour without weapons is useless like the learning without expression.
Yasastilakachampoo- 3/276
239. Without human effort no achievement is possible; food may be available but the hand should take it to the mouth.
Subhashitamanjari- 499/540
240. Only charity begets love; the calf turns away when there is no milk in the udder.
Panchatantram – 2/53
241. It may not be construed that a surgeon is cruel; it is in fact his compassion that makes him so. Subhashitamanjari –247/101
242. With a single male cub the lioness rests happily; the donkey on the other hand, bears the burden though with ten calves.
392/95
243. Woe be to the man uncharitable; even animals are better, for they serve even after death. Subhashitamanjari- 436/274

244. The chariot and the horse cannot be without each other, like learning and dedication. Atrismruti- 2/14
245. One who has attained power but remains unhelpful is like the cloud which soars high, yielding no rain. Hariharasubhashitam- 3/39
246. The occurrence of happiness and sorrow is but natural and inevitable. The hair that is nourished by oil is also tonsured from time to time. Drushtantakalikasatakam- 47
247. Judicious offering to a deserving person at an appropriate place and time yields meaningful results like a drop of water that falls into an oyster shell at an appropriate moment to turn into pearl. Subhashitasudhanidhi- 28/11
248. When the ignoramus proclaims from the housetop, the ignorant people will give an ovation to the point of creating confusion even among the learned. Subhashitasudhanidhi- 33/7
249. Death is but natural, life itself is accident and so, one is fortunate to live even for a short time. Raghuvalsam- 8/87
250. After a long suffering, even a little happiness is like a great bliss; having tasted bitterness, doesn't even water taste sweet? Drushtantakalikasatakam- 21
251. Purity calls for rejection of forbidden food cultivation of friendship with the good and involvement in righteous action. Atrismruti - 1-39
252. One need not attend the meet, but having attended it, he should be righteous. He should neither keep quiet nor distort truth. Manusmruti -8-13
253. Don't advise when not solicited. Don't advise if the intentions are bad. The wise feign ignorance in such situations. Manusmruti -2/10
254. The unwise may feel total loss by the demise of a near and dear. The wise, on the other hand would consider it liberation. Raghuvalsam- 8/88

255. Garuda, the holy eagle, and the serpent are bitter enemies by birth and the serpent is always the loser. The serpent, in the arm of lord Siva as bracelet has enough impunity to ask of the welfare of the holy eagle! Likewise, the mean in high places look down upon the great.
Subhashitasudhanidhi- 176/3
256. It is amazing that even those who have no ties of family and wealth do not develop the aptitude of renunciation.
Sooktimala- 151
257. One should not make fun of the handicapped, one distorted, the ignorant, the illiterate, the aged, the ugly, the impoverished and the low-born. Manusmruti – 4/141
258. Happiness and sorrow can be measured thus: self dependence is happiness. Manusmruti- 4/159
259. Sin cannot be washed away by fasting. It only dries up inner flesh and blood. Mahabharatam – 3/200/102
260. The egotism of valour flexes the muscle; the egotism of handsomeness makes one look into the mirror always; the egotism of lust makes one go after women, but worst than all, the egotism of wealth makes one born-blind.
Kalavilasa 6/6
261. Charity, bravery, meditation, power, truth, dharma, control of the senses, control of the actions, good character, cleanliness lead one to success and good fame.
Ramacharitam- 24/102
262. Dharma does not show off externally like the stem of a plantain tree; rather, like the root of a jackfruit tree, it lies dormant and puts forth its fruit. Sabharanjanacharitam- 83
263. When even touch, sight and spoken word comes out of the melting heart, it reveals true affection. Prasangabharanam - 27
264. He who approves slaughter, he who slaughters, he who cuts the animal into pieces, he who sells it, he who buys it, he who cooks it, he who serves it and he who eats it – these share the sin of cruelty. Manusmruti – 5/51

265. The wise do not praise bravery for mere bravery, but they do when it is combined with morality, just as eloquence is praised when it is combined with wisdom. Sabharanjanasatakam- 50
266. The frog that is caught in the mouth of a serpent, itself keeps swallowing the small insects that approach its mouth. Similarly, the man who is blind by ignorance, though caught in the jaws of death, keeps going after sensual pleasures. Prabhodhasudhakara - 64
267. Those who are unruly in conduct, those who are scandal-mongers, those who have enjoyed themselves at the cost of Dharma, even the blessing of such people is a curse. Subhashitaneethi -4/8
268. The mean will look only for defects even in the profusion of good qualities. The pig searches only for bog even in a lotus lake. Kavitamrutakoopam- 18
269. The wise-one looks at the achievement, not at intentions, thoughts or objectives. Subhashitamanjari – 310/71
270. Childhood, like old age, leans on other's help. Only youth is the essence of life-that too when it is not bereft of discrimination. Sooktimala- 801
271. The effort at attaining the impossible results in being dubious. The crow's effort to walk like a swan ends up not only in not being able to do so but also in forgetting its own walk-style. Nityaneeti- 360
272. Faint voice, failing mind, trembling body, extreme fear are characteristics of death, also of begging. Kavitamrutakoopam- 45
273. Not suddenly undertaking any responsibility is a characteristic of the human mind. Seeing that what is undertaken is completed successfully is another. Narabharanam- 153
274. Enmity ends in death, youth in giving birth, anger in love and self-esteem in supplication. Narabharanam- 220

275. One should till the soil with some expectations, should trade being ready for profit or loss, lend money without expecting it back and adventure being sure of death. Narabharanam- 280
276. Charitable disposition, soft-spokenness, intelligence and propriety, these cannot be learnt; they are but natural gifts.
Subhashitasudhanandalahari- 79
277. While the words of the good and wordly people follow meaning, meaning comes rushing to fulfil the words of the rishis and the sages. Uttararamacharitam- 1/10
278. Like the seed in the fruit, the inborn tendencies of the low are hidden for some strange reason. Ascharyachoodamani- 2/4
279. That which shines from natural splendour does not require polishing. Whoever has washed the moon clean? Who has ever polished the Kaustubha diamond?
Ascharyachoodamani- 3/24
280. Being witty as to cause pain, exhibiting good behaviour only as long as it is possible, remembering only bad incidents, these are characteristics of false friendship. neetidwisheshtika- 41
281. An unassuming scholar should be cultivated; one should be watchful if he is ill-tempered. One should be compassionate to a straight-forward idiot. Ill-tempered idiots should be discarded.
Neetidwisheshtika- 54
282. In order to rise high, one bends too low. In order to live well, he suffers. In order to be happy he is always miserable. Who but the most servile be as thoughtless?
Neetidwisheshtikanubhandha- 18
283. Discrimination is one eye. Good company is the other. He who does not have these, swiftly sinks into the well of delusion.
Chanakya neeti - 2/90
284. The stingy could be won over by money, the stiff with humility, the stubborn with implicit following, and the learned by straight-forwardness. Chankya neeti -3/159

285. Even insignificant help rendered to a good person expands like a drop of oil in water. But the great assistance rendered to the mean-minded congeals and disappears as ghee poured into snow. Chankyaneti -3/38
286. What a similarity there is between the mridangam the percussion and the hypocritical people! Just as the percussion instrument sounds well as long as it is smeared by paste, the lowly speak pleasantly only as long as they pampered. Subhashitamanjari - 305/7
287. There is nothing special in being nice to the helpful; the wise say that only he who is nice even to the harmful is noble. Neetisastram- 214
288. After a rash deed is done in haste, what is the point of consulting a wise man for advice? After the wedding is over, what is the use of enquiring after the auspiciousness of the moment? Abharanasatakam- 89
289. One should match the desires to resources; one should stretch the foot to the length of the covering. Abharanasatakam- 102
290. Just as migratory birds perch on a tree for the night and fly away in the morning, all meetings of living beings certainly end in parting. Buddhacharitam - 4/46
291. Enmity has no end at all; but if one kills his own anger, it destroys enmity. Avadanasatakam- 371
292. Scholarship and mundane power cannot be equated. While the king may be respected only in his own kingdom, the scholar is respected everywhere. Panchatantram- 2/58
293. Fruit-bearing trees bend. Genuine scholars bow down in modesty. But the dried sticks and idiots don't bend, they break. Nityaneeti - 62
294. Melody, clarity in enunciation, correct division of word and syllable, proper accent, confidence and rhythm; these six are the merits of a reciter. Panineeyasiksha- 33

295. The ignoble people know only to ruin the effort of others, never to help them. The wind has strength only to fell a tree, not to raise it.
Panchatantram- 1/315
296. Even a chopped off tree sprouts again. The waning moon will surely wax. So knowing, the wise do not lose heart in sorrow.
Neetisatakam - 79
297. The sun is copper-like in colour both when he rises and when he sets. Likewise, great people remain the same in fortune and in misfortune.
Narabharanam- 26
298. If one's face is the home of composure, heart is filled with kindness, speech is honey-sweet and senses and mind are geared to help others, he is universally respected.
Subhashtiam- 47/103
299. One is power who is forgiving and the one in poverty who is generous occupy a place better than the Heaven.
Sarngadharapaddhati- 1550
300. Where all the leaders, where all are over-proud, where everybody hankers after greatness, there everything is bound to decline.
Nityaneeti- 233
301. What is death? Stupidity! What is invaluable? That which is given at a needed moment! What is it that causes pain till death? Concealed sin!
Prasnotthararatnamalika-4
302. A lion cub does not hesitate to spring on the forehead of an elephant in rut. That is the way of the valorous. Their valour does not depend upon their age.
Neetisatakam- 75
303. One should rather desist from earning for its own sake, than earn only to give in charity, likewise, one should shun filth instead of going into it just to wash oneself later.
Mahabharatam- 3/95/6
304. Gods do not protect with a staff as a cowherd does. They give wisdom to one whom they want to protect.
Chankyaneetisaram- 6/37

In whatever manner the evil people trouble the good, like an ash-smeared hand rubbing against the mirror, the good people shine with increased splendour. Vasavadatta- 9

305. That which everybody likes to know, by doing which no one is ashamed, and by which the mind is contented and happy, that only is good. That is the true character of purity. Manusmruti- 12/37

306. That which destroys vanity is Vidya-true knowledge. That which satisfies the needy is true wealth. That which is true to Dharma is wisdom. Darpadalanam-3/3

307. In childhood one is unrestrained. In youth, one indulges in pleasures. In old age one should become tranquil. But the purpose of one's entire life is to do good to others. Kittineematam- 724

308. Even the displeasure of a good man is beneficial like medicine; not the friendship of an evil person. His association should be cut off like a finger bitten by a snake. raghuvamsam- 1/28

309. He who hankers after pleasures without money and he who is angry without power will never be happy. Sarngadharasmruti - 1548

310. With the help of a log of wood man can cross the river. While doing so, he carries the log, just as he is carried across by it. Mahabharatam- 12/138/62

311. Only the great and the noble should be cultivated, as taking shelter under a large tree of leaves and fruits. By chance even if there is no fruit, none can prevent atleast the comforting shade. Hitopadesa- 3/10

312. Cats and dogs are made to dwell within the palace. But the elephant is chained outside, without demeaning it. Subhashitam- 231/59

313. Who is blind? One who does the evil. Who is deaf? One who does not listen to the good. Who is dumb? One who does not speak good at the right moment. Neetiswishastika- 33
314. The evil person, even when gets a good thought it may bring only misery to the pious; just as a tiger undertaking a holy fast, only to become more and more hungry for the cow.
Narabharanam- 46
315. Genealogy, wealth, learning, good appearance, courage, altruism, penance – these seven are mainly the cause for pride among men.
Darpadalanam-1/6
316. One should leave the place if he can not find employment one should give up the employment which is fraught with difficult with difficulties. One should give up a deceitful friend. One should give up wealth that endangers life.
Subhashitam- 153/29
317. Helpfulness, pleasant speech, cultivation of genuine friendship – these are the primeval nature of the cultured. The moon is cool because of its own innate qualities.
nalachampoo- 3/14
318. The learning that is confined only to books, the wealth that is in others' hands, the army stationed in the city during war, these are unproductive.
narabharanam- 219
319. Wealth is the follower of truth; fame is the follower of sacrifice; knowledge is the follower of pursuit and wisdom is the follower of Karma.
subhashitam- 157/188
320. Good health, sound body, freedom from debt, sinlessness, independence, lack of worry and unassailable belief in God – if these are present, it is Heaven itself. . Nityneeti- 157
321. Good behaviour and sound character, like the creeper bedecked with flowers, and speech of sound sense, always bring wealth.
Rasagangadhara- 191

322. There is nothing unsurmountable for the capable. There is no distance for the hard-working. No country is foreign for the learned. There is none strange for the soft-spoken.
Hitopadesa- 2/12
323. He is the true householder whose home is visited by relatives and guests from afar. The rest are but house guards.
subhashitasudhanidhi- 31/2
324. A contemplated action should not be publicised as it may not be possible to carry it through. Nityaneeti- 208
325. The evil that one does is repeated by others. In the world, imitation is the fashion. Discriminatory good actions which are self-inspired are not in vogue. Nityaneeti- 215
326. Non-crookedness is the primeval quality of Dharma; non-ambiguity that of Artha; non-attachment, that of Kama; and non-rebirth, that of Moksha. subhashitavali- 2643
327. One should never be a person who is brilliant and compassionate. By harsh striking even the sandalwood emits fire. Subhashitavali- 2655
328. One who is after prosperity should eat what he can chew, and chew what he can digest and digest only that which is good for him. Subhashitavali- 2740
329. What is wrong with the water-bearing cloud which is black, and what is good at all of the dry autumn which is white? Subhashitavali- 2796
330. One should not strike hard a person who is weak and dull. Even a static stone when struck, emits sparks. Subhashitavali- 2798
331. A broken thorn in the foot, a loose tooth in the mouth and a crafty minister should be mercilessly uprooted. Subhashitavali- 2805
332. A person who suddenly occupies a high office loses discrimination like the one on the summit seeing the landscape around as smooth and even. Subhashitavali- 2857

333. To be complacent, feeling that he is complete with many qualities, is to live under illusion. It is the full moon which is struck by the eclipse. Subhashitavali- 2873
334. Many a time it is the soft but not the harsh that can win the game. The falling soft water can cut through the mountain but the hard sword cannot. Subhashitavali- 2875
335. What is the use eloquence over a dull mind? What is the use of her, casting charm before the blind? Subhashitavali- 2888
336. It is the intention that is important in action. Kissing the consort is so different from planting a kiss on the daughter. Subhashitavali- 2966
337. Just as light and shadow are inseparable aspects so are the man and his actions. Subhashitavali- 3080
338. Who has assured a hundred years of life to the newborn? It is by tact and persistence that longevity is earned. Subhashitavali- 3086
339. Face is wrinkled, head is grey, body withers away and still the desires are youthful. Subhashitavali-3242
340. The longing of others is reflected in the consciousness of an individual according to his own mind. The reflection of the face in sword is but lengthwise. Sooktimala- 548
341. One should not go empty handed to see the king, God, preceptor, priest, son and friend. A gift could always beget a gift. Sooktimala- 649
342. That which is sweet should not be eaten by a single man alone. When everyone is sleeping, an individual alone should not be awake. A man should not walk alone. Similarly a single man by himself should not make monetary decisions. Sooktimala-620
343. The wound caused by the arrow heals; the axed forest tree sprouts again; but the wound in the mind inflicted by hurting words will never heal. Mahabharatam - 104/33

344. No shastra is more valuable than the Vedas; no preceptor greater than the mother; no gain better than Dharma and no penance more effective than fasting. Mahabharatam- 104/65

345. If at home there is no consort who speaks soft and is devoted, it is better for the man to go to forests, for, there is no difference between the home and the forest for him.

Mahabharatam- 144-17

346. Both ambrosia and poison are in our own body. Man embraces death by falling a victim to indulgence but attains immortality by steadfastly following truth.

Mahabharatam- 175/22

347. Saraswathi, Goddess of learning, becomes his who selects and collects precious words of wisdom from the learned.

Nityaneeti- 354

348. One who has not acquired a collection of Subhashita-capsules of wisdom-what can be offer during conversation, commerce or discourse?

Panchatantram- 2/174

349. Doing something impossible and not doing something possible and disclosing whatever is going to be done without sufficient thought input. These are all irresponsible act - Viduraneeti

350. There are ten rules to be followed by each and everyone. They are known as yamas and niyamas. *Ahimsa, satyam, asteyam, brahmacharyam, aparigraham, soucham, santhosham, thapa, swaddhyayam, eeswara pranidhanam* are the ten rules.

351. let us her good, let us see good, let us do our mission oriented divine work of serving the god's creations and all human beings as long as we are alive. Let us work together, let us share the work results together, let us get ourselves enlightened through cooperation, let us not have hatred towards anyone, let noble thoughts come from all over the world. Vedic messages.

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