



SHUKRA – NEETI
THE TEACHINGS OF
GURU SUKRACHARYA
[BRIEF FROM THE MAHABHARATA]

Introduction :

Guru Shukracharya

He was born as the son of Rishi Brighu and his wife Ushana. The feminine natured Shukra is a Brahminical planet. He was born on Friday in the year Paarthiva on Sraavana Suddha Ashtami when Swathi Nakshatra is on the ascent. Hence, Friday is known as Shukravaar in Indian languages especially Sanskrit, Hindi, Marathi , Gujarati and Kannada. He went on to study Vedas under rishi Angirasa but he was disturbed by Angirasa's favouritism to his son Brihaspati. He then went to study under rishi Gautama. He later performed penance to Lord Shiva and obtained the Sanjivani mantra (a hymn that can revive the dead).

During this period Brihaspati became the Guru (Preceptor) of the divine people Devaa. Out of jealousy, Shukracharya decides to become the Guru of Asuras. He helps them achieve victory over the Devas and uses his magic to revive the dead and wounded Asuras.

In one story, Lord Vishnu is born as the Brahmin sage Vamana. Vamana comes to take the three worlds as alms from the asura King Bali. Lord Vishnu wanted to deceive the King Bali who was the grandson of the great sage Prahlad, in order to help the Devas. The sage Shukracharya identifies him immediately and warns the King. The King is however a man of his word and offers the gift to Vamana. Shukracharya, annoyed with the pride of the King, shrinks himself with his powers and sits in the spout of the vase, from which water has to be poured to seal the promise to the deity in disguise. Lord Vishnu, in disguise of the dwarf, understands immediately, and picks a straw from the ground and directs it up the spout, poking out the left eye of Shukracharya. Since this day onwards, the guru of the asuras has been known to be half blind.

He married Priyavratha's daughter Urjaswathi and gave birth to four sons — Chanda, Amarka, Twaashtra, Dharaatra and a daughter by name Devyani. Devyani was the daughter of Shukracharya, who was rejected by the son of Brihaspati, Kacha. She later marries Yayati who found the Kuru dynasty .

Shukra , the Sanskrit for "clear, pure" or "brightness, clearness", is the name the son of Bhrgu and Ushana, and preceptor of the Daityas, and the guru of the Asuras, identified with the planet Venus, one of the Navagrahas (with honorific, Shukracharya). He presides over 'Shukra-war' or Friday.

Shukra : Friday the God of Venus
Affiliation: Graha and Guru of Asuras, Daityas
Consort: Urjaswathi
Mount: Crocodile / chariot pulled by seven horses
Planet: Venus

He is of white complexion, middle-aged and of agreeable countenance. He is described variously mounted , on a camel or a horse or a crocodile. He holds a stick, beads and a lotus and sometimes a bow and arrow..[

[Below is my humble effort at condensing the neeti shashtra of the Great Sage Shukraharya , in common English so that my brothers and sisters of the English educated tribe of India also have an the great knowledge of the ancient India and maybe help them with good understanding]

THE ATTRACTION OF A WOMAN

STREENAAMDVARNAAMAAPI SAHLAADI VIKAROTYEV MAANASAM ||
KIPUNARDARSHANAM TAASAAM VILAASOLLAASITABHRUVAAM ||

(The mere mention of a woman's name delights a person and his thoughts are filled with lust, then why not by looking at a beautiful woman who makes her eyebrows dance)

RAHAH PRACHAARKUSHALAA MRIDUGADGADABHISHINEE ||
KAM NA NAAREE VASHEEKURYAANNARAM RAKTANTALOCHNAA ||

(Why not a woman, who is clever enough to have her food alone, who talks softly and delightfully, who can taunt affectionately, will capture the heart of any man)

VYAAAYACHCHHANTASHCHA BAHAVAH STREESHUNAASHAM GATAA
AMEE ||
INDRADANDAKYANAHUSHARAAVANAADDYAA NRIPAAHYATAH ||

(The lust for 'other women' has caused destruction to many men like Indra, Dandakya, Nahusha and Ravana)

PARASTREE-SANGAME KAAMO LOBHO YOJYONAANYADHANESHU CHA ||
SWAPRAJAADANDANE KRODHO NAIVA DHARYONRIPAIH KADAA ||

(A King should never have lust for 'other women', should never have greed for 'other's wealth', should never give punishment to his subject in anger because 'Lust', 'Greed' and 'Anger' are the causes for downfall)

EXAMINATION OF 'POISONED FOOD'

VISHADOSHABHAYAADANNAM VIMRISHET KAPIKUKKUTAIH ||
HANSAAH SKHALANTI KUJANTI BHRINGAA NRITYANTIMAA YU RAAH ||
VIRAUTI KUKKUTO MADDYET KRAUNCHO VE RECHATE KAPIH ||
HRISHTAROMAA BHAVED BABHRUH SAARIKAA VAMATE TATHA ||
HASHTVAIVAM SAVISHAM CHAANNAM TASMABHDOJYAM
PAREEKSHAYET ||

(If there is a fear of the food being poisoned, then it should be examined by the help of a monkey, cock etc. The mere sight of the poisoned food makes a swan (Hansa) to totter, the black bee begins to make a noise, the peacock begins to dance, the cock begins to 'crow', the Heron (KRAUNCH PAKSHI) gets intoxicated, the monkey begins to pass 'filth' and urine, the mongoose (BABHRU) gets excited, the 'starling' (SAARIKA PAKSHI) starts vomiting- These are the ways to examine the poisoned food. The King and his administrators must examine the food, whether it is poisoned or not, before consuming it)

POLICIES ON BEHAVIOUR

NAASIKAAM NA VIKRISHNEEYAANNAAKASMAADVILIKHED BHUVAM ||
NA SANHATAABHYAAM PAANIBHYAAM KANDOOYEDAATMANAH
SHIRAH||

(One should not clean his nostrils by inserting fingers in it, should not draw lines on the earth suddenly or should not dig the earth. One should not scratch his head with both the hands)

CHARACTERISTICS OF A TYRANT

AGNIDO GARADASHCHAIVA SHASTRONMATTO DHANAAPAHAH ||
KSHETRADAARAHARASHCHAITAAN SHAD VIDDYAADAATTAAYINAH||

(One who ignites fire and causes destruction, one who gives poison, one who is Eveready to kill intoxicated by the power of his sword, one who plunders others wealth, one who overtakes others farm and woman- should be considered as a TYRANT)

TAKING CARE OF (DUTIES)

NOPEKSHETA STRIYAM BAALAM ROGAM DAASAM PASHUM DHANAM ||
VIDDYAABHYAASAM KSHANAMAPI SATSEVAAM BUDDHIMAANNARAH ||

(One must not be indifferent towards his wife, his son, diseases, servants, domestic animals, wealth, knowledge and studies and doing service to a gentleman for a moment. One must always take care of them)

MAATRUPITRUGURUSWAAMMI BHATRUPUTRASAKHISHVAPI ||
NA VIRUDHYENNAAPAKURYAANMANASAAPI KSHANAM AKCHIT ||

GRASPING EVEN THE ENEMIES GOOD QUALITIES

SHATRORAPI GUNAA GRAAHYAA GUROSTYAAJYAASTU DURGUNAAH ||

(One should accept the good qualities of even the enemies and should salute him but on the other hand even if his teacher has bad qualities, he should reject them)

DOING WORK IN HASTE WITHOUT MUCH CONSIDERATION

KRIYAAPHALAMVIGYAAYA YATATE SAAHASEE CHA SAH ||
DUHKHABHAAGEE BHAVATYEVA KRIYAYAA TATPHALEN VAA ||

(A misadventurist, who tries to do any work in a haste without giving much thought, and without knowing the consequences, gets only sorrow either because of the work itself or because of the consequences of that work)

WORSE THAN A DEATH

STREEBHIJINTO RINEE NITYAM SUDARIDRASHCHA YAACHAKAH ||
GUNAHEENORTHAHEENAH SANA MRITAA ETE SAJEEVAKAAH ||

(A man who is under the influence and control of women, who is a debtor, struck by extreme poverty, a demander without any quality and wealth- such a man is worse than a dead man, though being alive)

SECRECY

AA YURVITTAM GRIHCHCHIDRAM MANTRAMAITHUNBHESHAM ||
DAANAMAANAPAMAANAM CHA NAVAITAANI SUGOPAYET ||

(One should maintain secrecy of his age, wealth, demerits of his home, Hymn (mantra), copulation, medicine, charity, respect and disrespect i.e. he should never tell others of these nine things)

ESSENTIALITY OF KARMA

KARMAIVA KAARANAM CHAATRA SUGATIM DURGATIM PRATI ||
KARMAIVA PRAAKTANAMAPI KSHANAM KI KOSTI CHAKRIYAH ||

(Karma is the cause for our SUGATI- happy conditions and DURGATI- miseries in this world. PRAARABDHA- providence, destiny is nothing else but our KARMAS (deeds, good and evil) of PURVAJANAM (our previous birth regeneration). Can any one live for a second without doing a KARMA.)

CASTE DISCRIMINATION

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NA JAATYAA BRAAHMNASHCHAATRA KSHATIRYO VAISYA EVA NA ||
NA SHUDRO NA CHA VAI MLECHICHO BHEDITAA GUNAKARMABHIH ||

(In this world, no one is a Brahmin (BRAHMA), KSHATRIYA (a warrior caste),
VAISHYA (caste doing trading/business) and SHUDRA (low caste) by birth but on the
basis of quality (GUNAA) and deeds and actions (KARMA)

BRAHMANA

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GYAANKARMOPAASANAABHIRDDEVATAARAADHANE RATAH ||
SHAANTO DAANTO DAYAALUSHCHA BRAHMANASHCHA GUNA KRITAH ||

(Brahmin (Brahmana) is created by having following qualities like GYAANKANDA
(having yearning for the Holy Scriptures), KARMAKANDA (knowledge of performing
YAGNA (HOMA) and UPASANA (WORSHIP). He is also engrossed in worship of the
deities, is gentle, has controlled his senses and is kind)

KSHATRIYA

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LOKASANRAKSHANE DAKSHAH SHOORO DAANTAH PARAAKRAMI ||
DUSHTANIGRAHASHEELO YAH SA VAI KSHATRIYA UCHYATE ||

(One who cleverly protects his subjects, is brave, has control over his senses and whose
nature is to punish the wrong doers is called a KSHATRIYA).

VAISHYA

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KRAYAVIKRAYAKUSHALAAHYE YE NITYAM PANYAJEEVINAH ||
PASHURAKSHAKRISHIKARAASTE VAISHYAAH KEERTITAAHBHUVI ||

(One who is efficient in KRAYA (purchasing) and VIKRAYA (selling) daily earns his
livelihood by his business, one who does PASHU PAALANA (animal husbandry and
farming are called VAISHYA in this world)

SHUDRA

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DWIJASEVAARCHANARATAAH SHOORAAH SHANTAA JITENDRIYAAH ||
SARIKAASHTHATRINAVAHAASTE NEECHAAH SHOODRASANGYAKAAH ||

(Those who are in the service of the DWIJA (BRAHMA, KSHATRIYA AND VAISHYA, brave, gentle have control over their senses, carry plough (HALA), KAASHTHA (WOOD) and TRINA (grass) are called SHUDRA)

MLECCHA

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TYAKTASVADHARMAACHARANAA NIRGHRINAAH PARPEEDAKAAH ||
CHANDAASHCHA HINSAKAAH NITYAM MLECHCHHAASTE ||

(Those who abandon their own DHARMA [goodness] , lack kindness, cause harm to others, possess excessive anger and are violent are called MLECCHA and they lack the power of REASONING (VIVEKA)

EFFECTS OF KARMA AND DESTINY

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PRAAKKARMAPHALBHOGAARHAA BUDDHIH SANJAAYATE NRINAAM ||
PAAPAKARMANI PUNYE VAA KARTUM SHAKTO NA CHAANYATHAA ||

(A man is capable or incapable of doing Karmas (good or evil) in his present life according to the Karmas done in his previous birth that is if he has done evil Karmas or good Karmas in his previous birth, then his mind will change accordingly in his present birth and will do good or evil Karmas to face its consequences)

BANDHIRUTPADDYATE TAADDYAG YAADDAKKARMAPHALODAYAH ||
SAHAAYAASTAADDASHAA EVA YAADDASHEE BHAVITAVYATAA ||

(The mind changes as soon as the time comes to face the consequences of the Karmas. As the destiny is, accordingly one gets friends (good or evil)

DAIVE PURUSHAKAARE CHA KHALU SARVAM PRATISTHITAM ||
PURVAJANMAKRITAM KARMEHAJITAM TAD DVIDHA KRITAM ||

(All the actions of the world are based on BHAGYA- destiny and PURUSHARTHA- labour, actions committed in the previous birth are destiny and actions committed in this life are called PURUSHARTHA. Thus KARMAS have been differentiated in two ways whichever of the two (BHAGYA and PURUSHARTHA) is powerful forces the other to surrender. The strength cannot be identified merely by analyzing the results of the Karma or by any other means)

AVASHYAMBHAAVIBHAAVANAAM PRATEEKAARO NA CHEDDYADI ||
DUSHTAANAAM KSHAPANAM SHREYO YAAVADBUDDHIBALODAYAIH ||

(It would not have been possible to destroy the evils and evil doers if the destiny was unchangeable that is PURUSHARTHA (labour) can change even the BHAGYA (destiny)

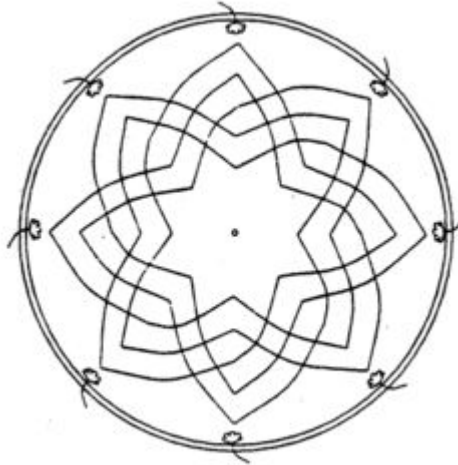
MAHATEE SATKRIYAANISHTAPHALAA SYAAT PRATIKOOLAKE ||
BALIRDAANEN SAMBADDHO HARISHCHANDRASTATHAIVA CHA ||

(If the destiny is unfavourable then the most virtuous of actions gives bad results just like the King Bali who was tied up even after being so charitable and Harishchandra had to serve a MLECHA, even after being a Truthful man)

BHAVATEESHTAM SATKRIYAYAANISHTAM TADVIPAREEYATAA ||
SHAASTRATAH SADSJGYAATVAA TYAKTVAASATSATSAMAACHARET||

(Good actions give good results and evil actions give bad results , so one must accept good actions and reject evil actions as described in the scriptures).

In Astrology, there is a dasha known as Shukra Dasha which remains active in a person's horoscope for 20 years. This dasha is believed to give more wealth, fortune and luxury to one's living if a person has Shukra positioned well in his horoscope as well as Shukra being an important benefic planet in his/her horoscope. of a month (JyeshTha = May-June, personified as the guardian of Kubera's treasure).



Shukra Yantra