
Collection of subhAShita and translation

ಸುಭಾಷಿತ ಸಂಗ್ರಹ

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Introduction:

A subhAshita is an unwarranted advice given in verses.

Many of them have deep meaning, but it is not a necessity.

The majority of subhashitas, and the name of their

writer (subhashitakar) is not available (usually

not coded as in bhajans or gazals.). The

“Chanda” i.e . the poetic format of the subhhashitas

can be made part of the stats associated . e.g.

ಗುರುಬ್ರಹ್ಮಾ ಗುರುವಿಷ್ಣುಃ ಗುರುರ್ದೇವೋ ಮಹೇಶ್ವರಃ

is in what is called “Anushtubh” Chanda - the entire

subhhashita is composed of four segments each of which

have eight letters in it . (There are some more restrictions

- e.g . the 5th letter has to be a “rhasva” or short letter)

Another example is “shArdUla-vikrIDita” , e.g . :

ಖಿನ್ನಂ ಚಾಪಿ ಸುಭಾಷಿತೇನ ರಮತೇ ಸ್ವೀಯಂ ಮನಃ ಸರ್ವದಾ

ಶ್ರುತ್ವಾನ್ಯಸ್ಯ ಸುಭಾಷಿತಂ ಖಲು ಮನಃ ಶ್ರೋತುಂ ಪುನರ್ವಾಂಛತಿ .

ಅಜ್ಞಾನ ಜ್ಞಾನವತೋಽಪ್ಯನೇನಹಿ ವಶಿಕರ್ತುಂ ಸಮರ್ಥೋ ಭವೇತ್

ಕರ್ತವ್ಯೋ ಹಿ ಸುಭಾಷಿತಸ್ಯ ಮನುಜೈಃ ಅವಶ್ಯಕಃ ಸಂಗ್ರಹಃ ..

Here the rhythm pattern is obviously different.

Besides the Chanda, perhaps if the subhAshita is part of

a large poetic composition - e.g . Kalidasa’s raghuva.nsha

or Bhavabhuti’s “nItiShaTaka” then that could be

mentioned.

Another piece of information that can be included is the

mood of the subhashita - e.g . whether it is didactic,

satiristic, simply humorous, in the form of prayer

to God, or a riddle (samasyaApUrti) . Perhaps this is an inadequate classification given the nine kAvya rasas, but most of the subhhashitas commonly known, fall into one of these categories.

didactic:

ಅಯಂ ನಿಜಃ ಪರಃ ವಾ ಇತಿ ಗಣನಾ ಲಘುಚೇತಸಾಂ .
ಉದಾರ ಚರಿತಾನಾಂ ತು ವಸುಧಾ ಏವ ಕುಟುಂಬಕಂ ..

satiristic:

ಅಶ್ವಂ ನ ಏವ ಗಜಂ ನ ಏವ ವ್ಯಾಘ್ರಂ ನೈವ ಚ ನೈವ ಚ .
ಅಜಾಪುತ್ರಂ ಬಲಿಂ ದದ್ಯಾತ್ ದೇವೋ ದುರ್ಬಲಘಟಕಃ ..

humorous:

ಯಸ್ಯ ಷಷ್ಠೀ ಚತುರ್ಥೀ ಚ ವಿಹಸ್ಯ ಚ ವಿಹಾಯ ಚ .
ಅಹಂ ಕಥಂ ದ್ವಿತೀಯಾ ಸ್ಯಾತ್, ದ್ವಿತೀಯಾ ಸ್ಯಾಂ ಅಹಂ ಕಥಂ ..

prayer:

ಶುಭಂ ಕರೋತಿ ಕಲ್ಯಾಣಂ ಆರೋಗ್ಯಂ ಧನಸಂಪದಾಂ .
ಶತ್ರುಬುದ್ಧಿವಿನಾಶಾಯ ದೀಪಜ್ಯೋತಿ ನಮೋಽಸ್ತುತೇ ..

riddle:

ಕೇಶವಂ ಪತಿತಂ ದೃಷ್ಟ್ವಾ ಪಾಂಡವಾ ಹರ್ಷನಿರ್ಭರಾಃ .
ರುದಂತಿ ಕೌರವಾಃ ಸರ್ವೇ ಭೋ ಭೋ ಕೇಶವ ಕೇಶವ ..

Some of the commoner vrittis (i.e . meters with a constant sequence of long and short syllables) are, in no particular order:

ಶಿಖರಿಣೀ

ಸಮೃದ್ಧಂ ಸೌಭಾಗ್ಯಂ ಸಕಲವಸುಧಾಯಾಃ ಕಿಮಪಿ ಯನ್
ಮಹೈಶ್ವರ್ಯಂ ಲೀಲಾಜನಿತಜಗತಃ ಖಂಡಪರಶೋಃ .
ಸ್ಮೃತೀನಾಂ ಸರ್ವಸ್ವಂ ಸುಕೃತಮಥಮೂರ್ತಂ ಸುಮನಸಾಂ
ಸುಧಾಸೌಂದರ್ಯಂ ತೇ ಸಲಿಲಮಶಿವಂ ನಃ ಶಮಯತು ..

-ಗಂಗಾಲಹರೀ

ಮಂದಾಕ್ರಾಂತಾ

ಕಶ್ಚಿತ್ಕ್ರಾಂತಾವಿರಹಗುರೂಣ ಸ್ವಾಧಿಕಾರಾತ್ಪ್ರಮತ್ತಃ
ಶಾಪೇನಾಸ್ತಂಗಮಿತಮಹಿಮಾ ವರ್ಶಭೋಗ್ಯೇಣ ಭರ್ತುಃ .
ಯಕ್ಷಶ್ಚಕ್ರೇ ಜನಕತನಯಾಸ್ನಾನಪುಣ್ಯೋದಕೇಶು
ಸ್ನಿಗ್ಧಭಾಯತರುಷು ವಸತೀಂ ರಾಮಗಿರ್ಯಾಶ್ರಮೇಷು ..

-ಮೇಘದೂತ

ವಸಂತತಿಲಕಾ

ಅದ್ಯಾಪಿ ತಾಂ ಕನಕಚಂಪಕದಾಮಗೌರೀಂ

ಫುಲ್ಲಾರವಿಂದವದನಾಂ ನವರೋಮರಾಜೀಂ .

ಸುಪ್ತೋತ್ಥಿತಾಂ ಮದನವಿವ್ವಲಸಾಲಸಾಂಗೀಂ

ವಿದ್ಯಾಂ ಪ್ರಮಾದಗಲಿತಾಂ ಇವ ಚಿಂತಯಾಮಿ ..

-ಚೌರಪಂಚಾಶಿಕ

ಸ್ವಗ್ಧರಾ

ಚುಂಬಂತೋ ಗಂಡಾಭಿತ್ತೀರಲಕವತಿಮುಖೇ ಸೀತ್ಕೃತಾನ್ಯಾ ದಧಾನಾ

ವಕ್ಷಃ ಸೂತ್ಕಂಚುಕೇಷು ಸ್ತನಭರಪುಲಕೋದ್ಭೇದಮಾಪಾದಯಂತಃ .

ಊರೂನಾಕಂಪಯಂತಃ ಪೃಥುಜಘನತಟಾಂಸ್ತಂಸಯಂತೋಂಶುಕಾನಿ

ವ್ಯಕ್ತಂ ಕಾಂತಾಜನಾನಾಂ ವಿಟಚರಿತಕೃತಿಃ ಶೈಶಿರಾಃ ವಾಂತಿ ವಾತಾಃ ..

-ಶೃಂಗಾರಷತಕ (ಭರ್ತೃಹರೀ)

ಹರಿಣೀ

ಗಣಯತಿ ಗುಣಗ್ರಾಮಂ ಭಾಮುಂ ಭ್ರಮಾದಪಿ ನೇಹತೇ

ವಹತಿ ಚ ಪರೀತೋಷಂ ದೋಷಂ ವಿಮುಂಚತಿ ದೂರತಃ .

ಯುವತಿಷು ವಲಸೃಷ್ಟೇ ಕೃಷ್ಟೇ ವಿಹಾರಿಣಿ ಮಾಂ ವಿನಾ

ಪುನರಪಿ ಮನೋ ವಾಮುಂ ಕಾಮುಂ ಕರೋತಿ ಕರೋಮಿ ಕಿಂ ..

-ಗೀತಗೋವಿಂದ

ಮಾಲಿನೀ

ಕಿಮಪಿ ಕಿಮಪಿ ಮಂದಂ ಮಂದಮಾಸಕ್ತಿಯೋಗಾದ್

ಅವಿರಲಿತಕಪೋಲಂ ಜಲ್ಪತೋರಕ್ರಮೇಣ

ಅಶಿಥಿಲಪರಿರಂಭಃ ವ್ಯಾಪೃತ್ಯೈಕೈಕದೋಶ್ಲೋಃ

ಅವಿದಿತಗತಯಾಮ ರಾತ್ರಿರೇವ ವ್ಯರಂಸೀತ್

-ಉತ್ತರರಾಮಚರಿತ್

.. ಸುಭಾಷಿತಾಣಿ ಸಂಗ್ರಹಾಣಿ ..

ವಜ್ರಾತ್ ಅಪಿ ಕರೋರಾಣಿ ಮೃದೂನಿ ಕುಸುಮಾತ್ ಅಪಿ .

ಲೋಕೋತ್ತರಾಣಾಂ ಚೇತಾಂಸಿ ಕಃ ನು ವಿಜ್ಞಾತುಂ ಅರ್ಹತಿ

Harder than the vajra (and) softer than the flower

Who indeed deserves to (or is able to) understand the

hearts of great people ?

ಅತಿಪರಿಚಯಾತ್ ಅವಜ್ಞಾ ಸಂತತಗಮನಾತ್ ಅನಾದರಃ ಭವತಿ .

ಮಲಯೇ ಭಿಲ್ಲಪುರಂದ್ರೀ ಚಂದನತರುಕಾಷ್ಠಂ ಇಂಧನಂ ಕುರುತೇ

Excessive familiarity breeds contempt, Visiting someone
too often causes disrespect.

The wife of a bhilla (adivasi clan) on the malaya mountain
uses the log of a sandalwood tree as fuel

ದೌರ್ಮತ್ಯಾತ್ ನೃಪತಿಃ ವಿನಶ್ಯತಿ, ಯತಿಃ ಸಂಗಾತ್,
ಸುತಃ ಲಾಲನಾತ್, ವಿಪ್ರಃ ಅನಧ್ಯಯನಾತ್, ಕುಲಂ ಕುತನಯಾತ್,
ಶೀಲಂ ಖಲೋಪಾಸನಾತ್ .

ಹೀಃ ಮದ್ಯಾತ್, ಅನವೇಕ್ಷಣಾತ್ ಅಪಿ ಕೃಷಿಃ,
ಸ್ನೇಹಃ ಪ್ರವಾಸಾಶ್ರಯಾತ್, ಮಂತ್ರಿ ಚ ಅಪ್ರಣಯಾತ್,
ಸಮೃದ್ಧಿಃ ಅನಯಾತ್, ತ್ಯಾಗಾತ್ ಪ್ರಮಾದಾತ್ ಧನಂ

A king perishes thru bad advice

a sannyasi thru association (1)

a son due to excessive indulgence

a rishi by neglecting to meditate

a clan due to wicked women

conduct due to squabbles

shame thru wine

crops by neglect

friendship by foreign travel (2)

a minister due to lack of attachment (to the king)

prosperity by lack of regulation

and money thru sacrifice and enjoyment.

*(1) Sannyasis are expected to remain in

solitude as much as possible

(2) Really implies excessive separation

ಅಪಿ ಸ್ವರ್ಣಮಯೀ ಲಂಕಾ ನ ಮೇ ಲಕ್ಷ್ಮಣ ರೋಚತೇ .
ಜನನೀ ಜನ್ಮಭೂಮಿಃ ಚ ಸ್ವರ್ಗಾತ್ ಅಪಿ ಗರೀಯಸೀ

Even though Lanka is a golden land, O LakShmana,

it does not appeal to me . One's mother and motherland are

grander than heaven itself.

(Said by Rama upon viewing Lanka)

ದಿಲ್ಲಿಶ್ವರಃ ವಾ ಜಗದೀಶ್ವರಃ ವಾ ಮನೋರಥಾನ್ ಪೂರಯಿತುಂ ಸಮರ್ಥಃ .
ಅನ್ಯೈಃ ನೃಪಾಲ್ಯೈಃ ಪರಿದೀಯಮಾನಂ ಶಾಕಾಯ ವಾ ಸ್ಯಾತ್ ಲವಣಾಯ ವಾ
ಸ್ಯಾತ್

ಪರೋಪಕಾರಾಯ ಫಲಂತಿ ವೃಕ್ಷಾಃ ಪರೋಪಕಾರಾಯ ವಹಂತಿ ನದ್ಯಃ .
ಪರೋಪಕಾರಾಯ ದುಹಂತಿ ಗಾವಃ ಪರೋಪಕಾರಾಯ ಶರೀರಂ ಏತತ್

Trees bear fruit to do good to others, Rivers flow to
do good to others; Cows milk to do good to others - This
body is for doing good to others.

It is to assist others that the trees give fruit,
that the rivers flow, that the cows produce milk.
(By implication) our own human body also should be
employed for the assistance of others.

ಯಸ್ಯ ಕಸ್ಯ ತರೋಃ ಮೂಲಂ ಯೇನ ಕೇನ ಅಪಿ ಘರ್ಷಿತಂ .
ಯಸ್ಮೈ ಕಸ್ಮೈ ಪ್ರದಾತವ್ಯಂ ಯತ್ ವಾ ತತ್ ವಾ ಭವಿಷ್ಯತಿ

The root of this or that tree - ground with something or
the other given to someone or the other will cause either
this or that

ನಾಗೋ ಭಾತಿ ಮದೇನ, ಕಂ ಜಲರಿಹೈಃ, ಪೂರ್ಣೇಂದುನಾ ಶರ್ವರೀ
ಶೀಲೇನ ಪ್ರಮದಾ, ಜವೇನ ತುರಗಃ, ನಿತ್ಯೋತ್ಸವೈಃ ಮಂದಿರಂ .
ವಾಣೀ ವ್ಯಾಕರಣೇನ, ಹಂಸಮಿಥುನೈಃ ವಾಪೀ, ಸಭಾ ಪಂಡಿತ್ಯೈಃ
ಸತ್ಪತ್ರೇಣ ಕುಲಂ, ನೃಪೇಣ ವಸುಧಾ, ಲೋಕತ್ರಯಂ ವಿಷ್ಣುನಾ

A serpent is appealing in (a state of) intoxication,
water because of lotuses, the night because of a full
moon, a woman because of (good) character, a horse because
of its' speed, a temple because of regular festivals,
language by (correct) grammar, a well by a pair of swans, a
meeting by scholars, a family by a good son, the earth
by a king and all the three worlds because of vishnu.

ಯಥಾ ಹಿ ಏಕೇನ ಚಕ್ರೇಣ ನ ರಥಸ್ಯ ಗತಿಃ ಭವೇತ್ .
ಏವಂ ಪುರುಷಕಾರೇಣ ವಿನಾ ದೈವಂ ನ ಸಿದ್ಧ್ಯತಿ

Just as a chariot cannot move with only one wheel, even so
fate not come to fruition without human actions.

(This verse seems to be meant against those fatalists
who refuse to do act, relying instead on fate.)

Chariot with puncture
stranded at juncture
one wheel is not good to move it;
agent all active
no damn effective

Fate gotta check and approve it!

ಸದ್ಭಿಃ ತು ಲೀಲಯಾ ಪ್ರೋಕ್ತಂ ಶಿಲಾಲಿಖಿತಂ ಅಕ್ಷರಂ .
ಅಸದ್ಭಿಃ ಶಪಥೇನ ಉಕ್ತಂ ಜಲೇ ಲಿಖಿತಂ ಅಕ್ಷರಂ

Even the playful words from good people are as
reliable as those carved in stone . With the bad, even
pledges are as shaky as words written on water.

Good man just say casual-like:

Promise stone-engraved!

Bad man swear on oath and all:

Writing on a wave!

ವಿಪದಿ ದೈರ್ಯಂ ಅಥ ಅಭ್ಯುದಯೇ ಕ್ಷಮಾ
ಸದಸಿ ವಾಕ್ಪಟುತಾ ಯುಧಿ ವಿಕ್ರಮಃ .
ಯಶಸಿ ಚ ಅಭಿರುಚಿಃ ವ್ಯಸನಂ ಶ್ರುತೌ
ಪ್ರಕೃತಿಸಿದ್ಧಂ ಇದಂ ಹಿ ಮಹಾತ್ಮನಾಂ

Courage during bad times, forgiveness during prosperity,
oratorical skills in a meeting, valour in a war, ???
during fame, and addiction to knowledge - all
these come naturally to great people.

ಶೈಲೇ ಶೈಲೇ ನ ಮಾಣಿಕ್ಯಂ ಮೌಕ್ತಿಕಂ ನ ಗಜೇ ಗಜೇ .
ಸುಜನಾಃ ನ ಹಿ ಸರ್ವತ್ರ ಚಂದನಂ ನ ವನೇ ವನೇ

precious stones cannot be found on every mountain

- a diamond cannot be found on every elephant

(explanation - The Airawat elephant belonging to Indra had
a diamond in his forehead), - Good people are not
everywhere - sandalwood is not in every forest.

Not every mountain has gems in it, and not every
elephant is adorned with pearls . Not every forest
is blessed with sandal trees, and good people are
not to be found everywhere.

ಉತ್ಸವೇ ವ್ಯಸನೇ ಚ ಏವ ದುರ್ಭಿಕ್ಷೇ ಶತ್ರುಸಂಕಟೇ .
ರಾಜದ್ವಾರೇ ಶ್ಮಶಾನೇ ಚ ಯಃ ತಿಷ್ಠತಿ ಸಃ ಬಾಂಧವಃ

In a festival as well as in calamity, in a famine and
in an invasion, at the doorstep of the king and in the
graveyard - one who stands (beside
you) is your brother

Only those can be considered kinsmen, who stand
by you whether in festivities or times of trouble, in
famines or when enemies threaten, at the king's
court or in the cremation ground.

Facing drug or homicide
party time or barmecide
stepping sprightly, palace-bound
wandering on burning ground,
man who keeps with you through all
is true homey, brother, pal.

ಶತೇಷು ಜಾಯತೇ ಶೂರಃ ಸಹಸ್ರೇಷು ಚ ಪಂಡಿತಃ .
ವಕ್ತು ದಶಸಹಸ್ರೇಷು ದಾತಾ ಭವತಿ ವಾ ನ ವಾ

A valiant man is born one among every hundred.
A scholar one among thousand, A speaker among
tenthousand, however a generous giver may or may not be born.

One brave man in hundred chaps
Thousand yield a pundit,
Ten of them for one that yaps,
Where the man to fund it?

ಅರ್ಥಾನಾಂ ಅರ್ಜನೇ ದುಃಖಂ ಅರ್ಜಿತಾನಾಂ ಚ ರಕ್ಷಣೇ .
ಆಯೇ ದುಃಖಂ ವ್ಯಯೇ ದುಃಖಂ ಧಿಕ್ ಅರ್ಥಾಃ ಕಷ್ಟಸಂಶ್ರಯಾಃ

It is difficult to earn money, and to protect the earnings.

Income as well as expenditure give pain - Fie on Money ! -
which is the cause of hardship.

ಯೇಷಾಂ ಬಾಹುಬಲಂ ನ ಅಸ್ತಿ ಯೇಷಾಂ ನ ಅಸ್ತಿ ಮನೋಬಲಂ .
ತೇಷಾಂ ಚಂದ್ರಬಲಂ ದೇವಃ ಕಿಂ ಕರೋತಿ ಅಂಬರೇ ಸ್ಥಿತಂ

Those who do not have armstrength (physical strength)
and those who do not have mental strength, What good can
moon's strength do to them being resident in the sky ?

Strength of bicep gone to hell
blurred the mental eye,
what on earth can moon-effect
do from high-up sky?

ಪಾತ್ರೇ ತ್ಯಾಗೀ, ಗುಣೇ ರಾಗೀ, ಸಂವಿಭಾಗೀ ಚ ಬಂಧುಷು .
ಶಾಸ್ತ್ರೇ ಬೋದ್ಧಾ ರಣೇ ಯೋದ್ಧಾ ಪುರುಷಃ ಪಂಚಲಕ್ಷಣಃ

Sacrificing (giving) at a deserving place, recognizing
good qualities, equally dividing among brothers,
knowledgable in the sciences, a warrior in
wars are The five qualities of (a good man).

ಕ್ಷಣೇ ರುಷ್ಠಾಃ, ಕ್ಷಣೇ ತುಷ್ಠಾಃ ರುಷ್ಠಾಃ ತುಷ್ಠಾಃ ಕ್ಷಣೇ ಕ್ಷಣೇ .
ಅವ್ಯವಸ್ಥಿತಚಿತ್ತಾನಾಂ ಪ್ರಸಾದಃ ಅಪಿ ಭಯಂಕರಃ

Angry one moment and content another . changing moods
every so often . - Even being in the good books of
fickleminded people is frightening.

Even favors are to be feared from people who are happy
one minute and angry the next, those people who do
not have a steady mind.

Moment wildest, moment mildest,
wildest mildest now and then,
mind disarrayed, what a harried
dude to talk to, what a pain!

ಶರದಿ ನ ವರ್ಷತಿ, ಗರ್ಜತಿ, ವರ್ಷತಿ ವಾರ್ಷಾಸು ನಿಃಸ್ವನಃ ಮೇಘಃ .
ನೀಚಃ ವದತಿ, ನ ಕುರುತೇ, ವದತಿ ನ ಸಾಧುಃ ಕರೋತಿ ಏವ

In the autumn, the clouds thunder but yield no rain;

during the season, they rain without the thunder.

The inferior man talks but does not perform whereas
the great man simply performs without talking.

Autumn cloud

always loud,

unendowed.

What a wuss!

Monsoon wonder

never thunder,

bending under

load of juice.

Bad guy singing

self-exults,

lift no finger,

just give speech;

good man bringing

big results,

no malinger,

never preach.

ವ್ರತೇ ವಿವಾದಂ, ವಿಮತಿಂ ವಿವೇಕೇ, ಸತ್ಯೇ ಅತಿಶಂಕಾಂ, ವಿನಯೇ ವಿಕಾರಂ .

ಗುಣೇ ಅವಮಾನಂ, ಕುಶಲೇ ನಿಷೇಧಂ, ಧರ್ಮೇ ವಿರೋಧಂ ನ ಕರೋತಿ ಸಾಧುಃ

.. ..

The saintly don't indulge in the following - arguments

during penances, crooked thinking during times that call

for discrimination, being skeptical towards the truth,

transgressing laws of conduct, insulting those with high

qualities, spoiling well being and acting against Dharma.

ವಿವಾದೇ ವಿಷಾದೇ ಪ್ರಮಾದೇ ಪ್ರವಾಸೇ

ಜಲೇ ಚಾನಲೇ ಪರ್ವತೇ ಶತ್ರುಮಧ್ಯೇ .

ಅರಣ್ಯೇ ಶರಣ್ಯೇ ಸದಾ ಮಾಂ ಪ್ರಪಾಹಿ

ಗತಿಃ ತ್ವಂ ಗತಿಃ ತ್ವಂ ಗತಿಃ ತ್ವಂ ಭವಾನಿ

ಕ್ಷತೇ ಪ್ರಹಾರಾಃ ನಿಪತಂತಿ ಅಭೀಕ್ಷಂ

ಧನಕ್ಷಯೇ ವರ್ಧತಿ ಜಾಠರಾಗ್ನಿಃ .

ಆಪತ್ತು ವೈರಾಣಿ ಸಮುದ್ಭದಂತಿ

ಚಿದ್ರೇಷು ಅನರ್ಥಾಃ ಬಹುಲೀಭವಂತಿ

ಅಲಸಸ್ಯ ಕುತಃ ವಿದ್ಯಾ ಅವಿದ್ಯಸ್ಯ ಕುತಃ ಧನಂ .

ಅಧನಸ್ಯ ಕುತಃ ಮಿತ್ರಂ ಅಮಿತ್ರಸ್ಯ ಕುತಃ ಸುಖಂ

How can a lazy one get educated, how can an uneducated

man earn wealth, how can a penniless man have friends,

and how can anyone be happy without friends ?

ಅಸ್ತಾಕಂ ಬದರೀಚಕ್ರಂ ಯುಷ್ಮಾಕಂ ಬದರೀತರುಃ .

ಬಾದರಾಯಣಸಂಬಂಧಃ ಯೂಯಂ ಯೂಯಂ ವಯಂ ವಯಂ

ಅಯಂ ನಿಜಃ ಪರಃ ವಾ ಇತಿ ಗಣನಾ ಲಘುಚೇತಸಾಂ .

ಉದಾರಚರಿತಾನಾಂ ತು ವಸುಧಾ ಏವ ಕುಟುಂಬಕಂ

This one belongs to my group, the other one is

an outsider - This is the thought of petty people;

for the magnanimous, broadminded person, the whole

world is family.

This is mine,

That is thine

Small man divvies superfine

Big man say

What the hay

Whole world is my family

ಯಸ್ಯ ಅಸ್ತಿ ವಿತ್ತಂ ಸಃ ನರಃ ಕುಲೀನಃ

ಸಃ ಪಂಡಿತಃ ಸಃ ಶ್ರುತವಾನ್ ಗುಣಜ್ಞಃ .

ಸಃ ಏವ ವಕ್ತಾ ಸಃ ಚ ದರ್ಶನೀಯಃ

ಸರ್ವೇ ಗುಣಾಃ ಕಾಂಚನಂ ಆಶ್ರಯಂತೇ

The man who has money is (regarded as) one from a

good family, he is a scholar, and he is well versed in

the scriptures, he is a patron of good qualities,

he is the only speaker, and he is handsome

All qualities take shelter with gold.

ಅಕ್ರೋಧಃ ತಪಸಃ ಕ್ಷಮಾ ಬಲವತಾಂ ಧರ್ಮಸ್ಯ ನಿವ್ಯಾಜತಾ .

ಸರ್ವೇಷಾಂ ಅಪಿ ಸರ್ವ ಕಾರಣಂ ಇದಂ ಶೀಲಂ ಪರಂ ಭೂಷಣಂ

ಕ್ಷಚಿತ್ ವಿದ್ವದ್ಗೋಷ್ಠೀ ಕ್ಷಚಿತ್ ಅಪಿ ಸುರಾಮತ್ತಕಲಹಃ

ಕ್ಷಚಿತ್ ವೀಣಾವಾದ್ಯಂ ಕ್ಷಚಿತ್ ಅಪಿ ಚ ಹಾ ಹಾ ಇತಿ ರುದಿತಂ .

ಕ್ಷಚಿತ್ ರಾಮಾ ರಮ್ಯಾ ಕ್ಷಚಿತ್ ಅಪಿ ಜರಾಜರ್ಜರತನುಃ

ನ ಜಾನೇ ಸಂಸಾರಃ ಕಿಂ ಅಮೃತಮಯಃ ಕಿಂ ವಿಷಮಯಃ

Some find themselves in the company of great scholars;

some associate with squabbling ruffians.

Some get to play the Vina, some spend their time weeping.

Some are blessed with great looks, some have old and
decaying bodies

In this life, who knows whose life would be blissful
and whose poisonous.

Shooting breeze with coolest dudes,

but sometimes drunken brawling,

sometimes strumming mellow tunes

and sometimes childish bawling,

dolled up in youth's flush,

then arthritis, or epilepsy,

life is flowing on,

but is it coke or is it pepsi?

ಕೇಯುರಾಃ ನ ವಿಚೂಷಯಂತಿ ಪುರುಷಂ, ಹಾರಾಃ ನ ಚಂದ್ರೋಜ್ವಲಾಃ

ನ ಸ್ನಾನಂ, ನ ವಿಲೇಪನಂ, ನ ಕುಸುಮಂ, ನ ಅಲಂಕೃತಾ ಮೂರ್ಧಜಾಃ .

ವಾಣೀ ಏಕಾ ಸಮಲಂಕರೋತಿ ಪುರುಷಂ, ಯಾ ಸಂಸ್ಕೃತಾ ಧಾರ್ಯತೇ

ಕ್ಷೀಯಂತೇ ಖಲು ಭೂಷಣಾನಿ ಸತತಂ ವಾಗ್ಭೂಷಣಂ ಭೂಷಣಂ

Peacock feathers are not the true adornment of man,

not glistening-as-the-moon necklaces either,

neither are bathing and decorating and flowers ,

noble speech is the only true adornment,

it is the basis of culture,

ಗುಣಃ ಭೂಷಯತೇ ರೂಪಂ ಶೀಲಂ ಭೂಷಯತೇ ಕುಲಂ .

ಸಿದ್ಧಿಃ ಭೂಷಯತೇ ವಿದ್ಯಾಂ ಭೋಗಃ ಭೂಷಯತೇ ಧನಂ

Character makes good looks prettier,

a clan's reputation is made higher by conduct,
(theoretical) learning is enhanced by practical
accomplishments and money's worth is enhanced by
spending it.

ಅನರ್ಘಂ ಅಪಿ ಮಾಣಿಕ್ಯಂ ಹೇಮಾಶ್ರಯಂ ಅಪೇಕ್ಷತೇ .

ವಿನಾ ಆಶ್ರಯಂ ನ ಶೋಭಂತೇ ಪಂಡಿತಾಃ ವನಿತಾಃ ಲತಾಃ

Even priceless gems look for the refuge of gold

(i.e . even gems need to be affixed to gold to be made into
ornaments and appreciated)

even so, the following need support to truly shine :

scholars, creepers and women.

A gem looks like a camelturd

if it's not set in gold

A creeper, like cold spaghetti,

without a wall to hold

A poet, like a game-show host,

outside a patron's fold

A chick without a man is too

pathetic to behold.

ಕನ್ಯಾ ವರೌತೇ ರೂಪಂ ಮಾತಾ ವಿತ್ತಂ ಪಿತಾ ಶ್ರುತಂ .

ಬಾಂಧವಾಃ ಕುಲಂ ಇಚ್ಛಂತಿ ಮಿಷ್ಣಾನ್ನಂ ಇತರೇ ಜನಾಃ

(When a girl gets married)

The girl is interested in the man's looks;

the mother in how wealthy he is; the father in his

qualifications the relatives in his family status,

the other guests merely in the feast.

ವೈದ್ಯರಾಜ ನಮಃ ತುಭ್ಯಂ ಯಮರಾಜಸಹೋದರ .

ಯಮಃ ತು ಹರತಿ ಪ್ರಾಣಾನ್ ವೈದ್ಯರಾಜಃ ಧನಾನಿ ಚ

Greetings (namastubhyam) to the doctor (vaidyarAja)

who is the friend (brother?) of yama . While yama only takes

life, vaidyarAj takes life and wealth too!

ಅಮಂತ್ರಂ ಅಕ್ಷರಂ ನಾಸ್ತಿ ನಾಸ್ತಿ ಮೂಲಂ ಅನೌಷಧಂ .

ಅಯೋಗ್ಯಃ ಪುರುಷಃ ನಾಸ್ತಿ ಯೋಜಕಃ ತತ್ರ ದುರ್ಲಭಃ

No letter be too nasty for a hum,
no root too nasty as a healing dose,
no man a nasty good-for-nothing bum.

Good MBA find use for all of those.

ಅನಿತ್ಯಾನಿ ಶರೀರಾಣಿ ವಿಭವಃ ನೈವ ಶಾಶ್ವತಃ .
ನಿತ್ಯಂ ಸಂನಿಹಿತಃ ಮೃತ್ಯುಃ ಕರ್ತವ್ಯಃ ಧರ್ಮಸಂಗ್ರಹಃ

Immortal soul
can go AWOL
from body, in a flash,
and large amount
in bank account
lasts till the next big crash,
so pursue dharma
not just firmer
muscle, bigger cash.

ದದಾತಿ ಪ್ರತಿಗೃಣ್ಣಾತಿ ಗುಹ್ಯಮಾಖ್ಯಾತಿ ಪೃಚ್ಛತಿ .
ಭುಜ್ಞೇ ಭೋಜಯತೇ ಚೈವ ಷಡ್ವಿಧಂ ಪ್ರೀತಿಲಕ್ಷಣಂ
ಸುಭಾಷಿತೇನ ಗೀತೇನ ಯುವತೀನಾಂ ಚ ಲೀಲಯಾ .
ಮನೋ ನ ಭಿದ್ಯತೇ ಯಸ್ಯ ಸ ವೈ ಮುಕ್ತೋಽಥವಾ ಪಶುಃ

If a man is not seduced by sweet music or the
plays of young women, he must be either an
enlightened sage, or an (unfeeling) animal.
ಉಪಕ್ರಮೋಪಸಂಹಾರೋ ಅಭ್ಯಾಸೇಽಪೂರ್ವತಾ ಫಲಂ .
ಅರ್ಥವಾದೋಪಪತ್ತೀ ಚ ಲಿಂಗಂ ತಾತ್ಪರ್ಯನಿರ್ಣಯೇ
(regarding evaluating and understanding any

book or article)
ಆಹಾರನಿದ್ರಾಭಯಮೈಥುನಂ ಚ
ಸಾಮಾನ್ಯಮೇತತ್ಪಶುಭರ್ನರಾಣಾಂ .
ಧರ್ಮೋಹಿ ತೇಷಾಮಧಿಕೋ ವಿಶೇಷೋ
ಧರ್ಮೇಣ ಹೀನಾಃ ಪಶುಭಿಃ ಸಮಾನಾಃ

Eating and sleeping and having sex are all common to

both animals and humans; what is special about men
is their consciousness of Dharma - a man without
the feeling of Dharma is comparable to an animal.

ಕಸ್ಯೈಕಾಂತಂ ಸುಖಮುಪನತಂ ದುಃಖಮೇಕಾಂತತೋ ವಾ .
ನೀಚೈರ್ಗಂಧತ್ವಪತಿ ಚ ದಶಾ ಚಕ್ರನೇಮಿಕ್ರಮೇಣ
ಚತುರಂಗ ಬಲೋ ರಾಜಾ ಜಗತೀಂ ವಶಮಾನಯೇತ್ .
ಅಹಂ ಪಂಚಾಂಗ ಬಲವಾನಾಕಾಶಂ ವಶಮಾನಯೇ
ನಾ ಗುಣೇ ಗುಣಿನಾಂ ವೇತ್ತಿ ಗುಣೇ ಗುಣೇಷು ಮತ್ಪರೀ .
ಗುಣೇ ಚ ಗುಣರಾಗೀ ಚ ವಿರಲಃ ಸರಲೋ ಜನಃ

Those who do not have talent do not recognize
other talented people and those
who are talented envy other talented people.
Those who are themselves talented and love
other talented persons, such simple
people are rare indeed.

ಅಷ್ಟಾದಶ ಪುರಾಣೇಷು ವ್ಯಾಸಸ್ಯ ವಚನದ್ವಯಂ .
ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ ಪಾಪಾಯ ಪರಪೀಡನಂ

In all the eighteen Puranas, Shri Vyasa has
two significant utterings:
serving others is a good deed, and it is a sin
to inflict pain onto others.

ಸ್ವಚ್ಛಂದಂ ದಲದರ್ವಿಂದಂ
ತೇ ಮರಂದಂ ವಿಂದಂತೋ ವಿದಧತು ತೇ ಮಿಲಿಂದಾಃ .
ಆಮೋದಾನಥ ಹರಿದಂತರಾಣಿ ನೇತುಂ
ನೈವಾನ್ಮೋ ಜಗತಿ ಸಮೀರಣಾತ್ ಪ್ರವೀಣಃ

Oh, free(ly blooming) lotus of the waters
bumble bees (surrounding you) are for taking
your *NECTAR* but to take your fragrance
in all directions there is none more
capable than the wind.

ಆಶಾಣಾಂ ಮನುಷ್ಯಾಣಾಂ ಕಾಚಿದಾಶ್ಚರ್ಯ ಶೃಂಖಲಾ .
ಬದ್ಧಾ ಯಯಾ ಪ್ರಧಾವಂತಿ ಮುಕ್ತಾಸ್ತಿಶೃಂತಿ ಪಂಗುವತ

Hope is an amazing bonding chain of man.

Those who are bonded by it run, and those
who are free, remain immobile like disabled.

ಮನಸ್ಸು, ನೃದ್ವಚಸ್ಸು, ನೃತ್ಯಾರ್ಯಮನ್ಯದ್ ದುರಾತ್ಮನಾಂ .
ಮನಸ್ವೀಕಂ ವಚಸ್ವೀಕಂ ಕರ್ಮಣ್ಯೀಕಂ ಮಹಾತ್ಮನಾಂ ..

The mind, speech, and action of downfallen
people function in an uncoordinated manner,
where as those of great souls display one pointedness.

ವಿದ್ಯಾ ನಾಮ ನರಸ್ಯ ರೂಪಮಧಿಕಂ ಪ್ರಚ್ಛನ್ನಗುಪ್ತಂ ಧನಂ
ವಿದ್ಯಾ ಭೋಗಕರೀ ಯಶಃಸುಖಕರೀ ವಿದ್ಯಾ ಗುರುಣಾಂ ಗುರುಃ .
ವಿದ್ಯಾ ಬಂಧುಜನೋ ವಿದೇಶಗಮನೇ ವಿದ್ಯಾ ಪರಂ ದೈವತಂ
ವಿದ್ಯಾ ರಾಜಸು ಪೂಜ್ಯತೇ ನ ತು ಧನಂ ವಿದ್ಯಾವಿಹೀನಃ ಪಶುಃ ..

Knowledge is the highest beauty in man and it is the
secret wealth . Success comes to those who have
knowledge and they really enjoy and make merry.

Knowledge is the highest preceptor itself . When one
is in foreign land, knowledge is the closest friend and
supreme guide . Knowledge, not wealth, is really
respected and revered by the rulers . One without
knowledge is like an animal.

ವಿದ್ಯಾ ಮಿತ್ರಂ ಪ್ರವಾಸೇಷು, ಭಾರ್ಯಾ ಮಿತ್ರಂ ಗೃಹೇಷು ಚ .
ವ್ಯಾಧಿತಸ್ಥೈಷಧಂ ಮಿತ್ರಂ, ಧರ್ಮೋ ಮಿತ್ರಂ ಮೃತಸ್ಯ ಚ ..

Knowledge is a friend in distant lands . Wife is a friend at
home . To the sick the right medicine is a friend . Dharma
(righteousness) is a friend even beyond the grave.

ರೂಪಯೌವನಸಂಪನ್ನಾ ವಿಶಾಲಕುಲಸಂಭವಾಃ .
ವಿದ್ಯಾಹೀನಾ ನ ಶೋಭಂತೇ ನಿರ್ಗಂಧಾ ಕಿಂಶುಕಾ ಇವ ..

They who have charm and youthfulness, born in great
family, yet without education they do not shine,
as the 'kimshuka' which have beauty but no fragrance.

ಪುಸ್ತಕಸ್ಯಾ ತು ಯಾ ವಿದ್ಯಾ ಪರಹಸ್ತಗತಂ ಧನಂ .
ಕಾರ್ಯಕಾಲೇ ಸಮುತ್ಪನ್ನೇ, ನ ಸಾ ವಿದ್ಯಾ ನ ತದ್ಧನಂ ..

Knowledge that is in note-books in (our) shelves, and
(our) money now in the hands of others, both are useless.

When time comes for their use neither that knowledge
nor that wealth will be available.

ಭಾಷಾಸು ಮುಖ್ಯಾ ಮಧುರಾ, ದಿವ್ಯಾ ಗಿರ್ವಾಣ ಭಾರತೀ .
ತಸ್ಮಾದ್ಭಿಃ ಕಾವ್ಯಂ ಮಧುರಂ, ತಸ್ಮಾದಪಿ ಸುಭಾಷಿತಂ

Among the main languages, the resplendent, ancient,
language (of the gods) sanskrit is very melodious,
sweeter is a poem in it, and even sweeter is a
subhashita form.

ತರ್ಕೋ ಪ್ರತಿಷ್ಠಾ ಶ್ರುತಯೋ ವಿಭಿನ್ನಾ
ನೈಕೋ ಮುನಿಯಸ್ಯ ಗತಃ ಪ್ರಮಾಣಂ .
ಧರ್ಮಸ್ಯ ತತ್ತ್ವಂ ನಿಹಿತಂ ಗುಹಾಯಾಂ
ಮಹಾಜನೋ ಯೇನ ಗತಃ ಸಪಂಥಾಃ
ಸಜ್ಜನಸ್ಯ ಹೃದಯಂ ನವನೀತಂ
ಯದ್ವದಂತಿ ಕವಯಸ್ತದಲೀಕಂ .
ಅನ್ಯ ದೇಹ ವಿಲಸತ್ ಪರಿತಾಪಾತ್
ಸಜ್ಜನಃ ದ್ರವತಿ ನ ನವನೀತಂ

The heart of a kind/decent/good person is like butter
so say poets but it is false.

When the distress (heat) is directed at another body
the kind person('s heart) melts, but butter does not.

ಲಾಲಯೇತ್ ಪಂಚವರ್ಷಾಣಿ ದಶವರ್ಷಾಣಿ ತಾಡಯೇತ್ .
ಪ್ರಾಪ್ತೇಷು ಷೋಡಶೇ ವರ್ಷೇ ಪುತ್ರೇ ಮಿತ್ರವದಾಚರೇತ್

(The rules regarding handling the children are
explained here)

Allow pampering of the children for (first) five years,
reprimand them (after that) for ten years, (but)
once they become sixteen years of age treat them like friends.

ಅಹಂ ಚ ತ್ವಂ ಚ ರಾಜೇಂದ್ರ ಲೋಕನಾಥಾವುಭಾವಪಿ .
ಬಹುವ್ರೀಹಿರಹಂ ರಾಜನ್ ಷಷ್ಠಿತತ್ಪುರುಷೋ ಭವಾನ್

O king, both of us are LokanAth's.

But, I am a BahuvrIhi lokanAth

(the one whose masters are the people)

and you are a ShaShThi TatpuruSh.

(the master of the people).

(There are different ways of breaking combo-words in

Sanskrit . These are called SamAs . A BahuvrIhi samAs

breaks a word (A)(B) as: f(A) (or F(b)) whose/whom

/which/who/etc g(A) (or G(B)) and a

ShaShThi tatpuruSha breaks it as,

A of B or B's A (or vice-versa)).

ತಾರ ತಾರ ತರೇರೇತ್ಯೆರುತ್ತರೋತ್ತರತೋರುತ್ಯೈಃ .

ರತಾರ್ತಾ ತಿತ್ತಿರೀ ರೌತಿ ತೀರೇ ತೀರೇ ತರೌ ತರೌ

Love thirsty she-bird (it is a female Titar bird =

tittirI), while wandering on river banks and trees,

cries in a crescendo (a pitch that increses in loudness

with time variable).

(This is a classic example of humorous alliteration

(anuprAs). The last combination of words is broken

like taraiH etaiH uttarittartaH utaiH.)

ಭೋ ದಾರಿದ್ರ್ಯಂ ನಮಸ್ತುಭ್ಯಂ ತತ್ಪ್ರಸಾದಾತ್ ಮಯಾ ಚ್ಛುತಃ .

ಪಶ್ಯಾಮ್ಯಹಂ ಜಗತ್ಃ ಸರ್ವಂ ನ ಮಾಂ ಪಶ್ಯತಿ ಕಶ್ಚನ

Hail poverty, you have set me free . It is because of you,

that I can see everybody else, but nobody can see me.

ಚಿತಾಂ ಪ್ರಜ್ವಲಿತಾಂ ದೃಷ್ಟ್ವಾ ವೈದ್ಯೋ ವಿಸ್ಮಯಮಾಗತಃ .

ನಾಹಂ ಗತಃ ನ ಮೇ ಭ್ರಾತಾ ಕಸ್ಯೈದಂ ಹಸ್ತಲಾಘವಂ

On seeing a burning body (funeral), a doctor remarks

with dismay, 'I have not attended the dead bloke,

nor have my brothers-in-business, then who has come

up with this sleight of hand;

ಘಟಂ ಭಿಂದ್ಯಾತ್ ಪಟಂ ಭಿಂದ್ಯಾತ್ ಕುರ್ಯಾತ್ ರಾಸಭರೋಹಣಂ .

ಯೇನ ಕೇನ ಪ್ರಕರೇಣ ಪ್ರಸಿದ್ಧಃ ಪುರುಷೋ ಭವೇತ್

By breaking pots, tearing clothes, or riding on a donkey,

a man(/woman) tries to be famous by hook or crook.

ಕಮಲೇ ಬ್ರಹ್ಮಾ ಶೇತೇ, ಹರಃ ಶೇತೇ ಹಿಮಾಲಯೇ .

ಕ್ಷೀರಬ್ಧೌ ಚ ಹರಿಃ ಶೇತೇ, ಮನ್ಯೇ ಮತ್ಕುಣಶನ್ಯಯ

Lord Brahma sleeps on a lotus,

Lord Shiva sleeps in Himalaya,

Lord Vishnu sleeps in KsheersAgar,

all due to the fear of bugs in their bed.

Collection of subhAShita and translation

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Please send corrections to sanskrit@cheerful.com

