A Subhashita A Day ASAD

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This is the 'un-edited' collection of Kedar’s postings of प्रतिदिनं सुभाषितं (pratidinaM subhAshitaM A Subhashita A Day or shortened as ASAD) on the sanskrit-digest mailing group archives. If you would like to edit and format these, please write to sanskrit at cheerful.com.

ASAD (2)

Any good endeavour is begun by a prayer to Ganesh or Saraswati. Hence this second subhhAshita of ASAD is dedicated to Saraswati:

One who is as white as a garland of kunda flowers and waterdrops, who has worn white apparel, whose hand is placed on the stem of the vINA, who is sitting on a white lotus, and who is always worshipped by Gods such as Brahma, Achyuta (Vishnu) and Shankara, that Sarasvati, who completely steals (one’s) lethargy may bless me ...

ASAD (3)
In this third verse of ASAD, learn three things from the donkey...

(He) carries loads without rest, is not deterred by the heat or cold, is always content these three things should be learnt from the donkey

ASAD (5)

This subhAshita is a prayer to Shankara. It has a nice verbal composition

Equipped with a spear(pinAka), snake(phaNi), the crescent of the moon(bAlendu), ashes and the ganga, may this idol composed from the 'pa varga' (the consonants pa, pha, ba, bha, ma) lead us to heaven (apavarga).

ASAD (6)

The apparent meaning: O Lotus eyed, I wish to drink water from you. If you give it to me, I do not want it, but if you don't give it, I shall drink it !!! (which obviously makes no sense..) The solution: the trick is in the word “dAsyasi” which has been interpreted above as the future tense form of the verb 'dA' meaning to give. However it is correctly interpreted as
the sandhi dAsi + asi Hence the second line actually means, if you are a dAsi, I dont want it, but if you are not a dAsi I shall drink it. Perhaps this goes back to the times where braAhmins would note accept even water if it was touched by untouchable dAsis..

ASAD (7)

(There are many verses that praise the effects of good company. However this is my favourite among them)

You cant even notice a hint of a drop of water fallen on hot iron. The same drop shines like a pearl on a lotus leaf. And in the 'swati' nakShatra fallen inside a sea shell, it becomes a pearl .. Usually excellent, medium and bad states (of a person) are dependent on company. Again as Marathi speaking people will recognise, this is exactly identical to the following marathi verse:

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ASAD (8)

(I think many people know this verse that praises knowledge)
It cannot be stolen by thieves, cannot be taken away by the king, cannot be divided among brothers and does not cause a load. If spent, it always multiplies. The wealth of knowledge is the greatest among all wealths.

When in combat against each other we are 5 and they are hundred. But when against others, we are a hundred and five ...

(Obviously refers to Kauravas and Pandavas. I believe this is supposed to be said by Dharma.)

The wise man acquires knowledge and wealth as if he is never going to die. And he practices religion as if he is tightly held in his hair by death.

The birth of one lotus on another has neither been seen nor heard of. Little
girl, how is it that on your lotus face there are these two lotuses? (her eyes)

ASAD (10 1)
One more subhashitam that starts with “kamale”

On the lotus sits Goddess KamalA (LakShmi), Hara (Lord Shiva) resides in the HimAlayAs. In the vortex of the churning ocean resides Hari (Lord VishNu), I know this precisely.

कमालान = Brahma (seated on a lotus)
कमालकुश = Vishnu (lotus eyed)
कमालकिरिकिरित = Shiva? (crowned by the enemy of the lotus (moon?))
कमालसूत = the sun (lit. husband of the lotus)
नुत = praised
सनुत = praised?

May Laxmi, whose lotus like feet are praised by the trinity and the sun(?) make me her lotus (ie, abode)
your interpretation of kamalArikirITa is perfect. the moon is the enemy of the lotus because when the moon rises, the lotus closes itself.

कमलबृहस्पति:

षूः = = to carry;
वाह = = carrier

hence kamalabhRidvAha is the carrier of the carrier of a lotus, which is the cloud or the lord varuna.
there is no special reason for using both stuta and nuta .. stuta means praised, and nuta means saluted..

however, the best part is “karotu me kamalaM”
the word ka has many meanings. one among them is “evil”. “alaM” means enough. Hence karotu me kaM alaM means may she end all my evil ...

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ASAD (11)

आकाशातः पलितं तोयं यथा गंभीरति सागरम् ।
सवर्देवनमहां देशवं प्रतिग्नामलितः ॥

As all the water fallen from the skies goes to the sea, similarly salutations to any God finally reach Keshava.

ASAD (12)

खिन्नीया हि विपधामादेव प्रतिक्रिया ।
न कूपखनन्तं युक्तं प्रदीपसि पलिना गुढः ॥

Reactions to calamities should be considered well in advance.
It is no good to start digging a well when the house is on fire!

ASAD (111)

चाढौठेकः दिवभरी मधुमृ विरूपिति ।
तम्मारां चाम्र कलिका श्रीकृतः केतुः ॥

किल = really
मधु = spring
मधुर = sweet
विरूपिति = it should actually be virauti: means cries.
चाम्र = beautiful
चाम्र = cha + Amra (Amra = mango)
कलिका = petal
श्रीकृत = ?? (is this correctly transliterated?)
केतुः = intention

Overall meaning: the sweet crying of the cuckoo in spring has the intention of the “nikraika” of the beautiful mango petal..

This shloka was poorly transliterated.. please refer the following
transliteration guidelines when transliterating sanskrit into English. This will result in others understanding your shlokas more easily .. and hence responding quicker...

What can a wicked person do to someone who has the weapon of forgiveness in his hands? Fire fallen on ground without any grass extinguishes by itself.

forgiveness is the strength of the weak. forgiveness is the ornament of the mighty. if the world is conquered by forgiveness, what cannot be accomplished by forgiveness?

wrong in the first half of second line of the above verse itself!

Even to get the meaning “In the world, forgiveness has the power of conquering”, the words look odd ... Does “vashikrute” give this meaning?

\[
\text{vash} = \text{conquered, vash}+\text{kRi} = \text{to conquer} \\
\text{vash\-ke\-ukt} = \text{conquered.}
\]

kShamAvashIkRite loke is a “sati saptami” usage. it is to be interpreted as yadA lokaH kShamAvashIkRitaH tada (when the world is conquered by
forgivance) In the sati saptami usage, the saptami vibhaki is used to denote the temporal relationship between two successive events so basically it means, even when the world can be conquered by forgivance, what else remains ??

ASAD (14)

कराग्रे पसते वक्ष्मीः करमध्ये सरस्वती ।
करमूळे तु गोविन्दः प्रभाते कर्दर्शनम् ॥

Laxmi resides at the tip of the hand, sarasvati in the middle, Govinda at the root. Hence one should take “darshan” of one’s hand in the morning.

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If I rememeber the sloka it is “karamule tu gouricha” it’s not govondaH. Laxmi resides at the tip of the hand, sarasvati in the middle, Gouri(Parvati) at the root. Hence one should take “darshan” of one’s hand in the morning.

Hi Padma.
glad to see you on the list. you are probably right about “karamUle tu gauri cha” this makes a more consistent subhAshita but sometimes there are more than one versions of a subhAshita in existence with small differences and both of them are “correct” again, gauri makes a better pATH than govindaH ....

thanks !
kedar

ASAD (13)
(fwd)

Thanks for the sholka. This shoka about Kshama and the line of thinking and other features that go with it were adopted by Gandhiji for our freedom. There was the other group (jahal) who asked questions like what should be
done for the person who is determined to kill you regardless of what you are thinking. Examples were given from the 2nd war and how a certain group of people was removed by force etc. So the jahals justified their line of thinking.

ASAD (13)

 kartreyo vashate laksmi: karmdhe sarasvatii I
 karshure t 두 gouricha: prabhate karshnani II

If I remember the sloka it is “karamule tu gouricha” it’s not govindaH. Laxmi resides at the tip of the hand, Sarasvati in the middle, Gouri(Parvati) at the root. Hence one should take “darshan” of one’s hand in the morning.

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glad to see you on the list. you are probably right about “karamUle tu gauri cha” this makes a more consistent subhAshita but sometimes there are more than one versions of a subhAshita in existence with small differences and both of them are “correct” again, gauri makes a better pATh than govindaH ....

I have come across “karamulethu govinda” in my child hood. recently I heard even the other one “ karamu lethu gauri cha”.

So obviously the subhashitham was subjected to changes as time passed, We cannot argue which is correct as we don’t know the exact source of this work.. Let us accept both, as both are having good meanings.

 kartreyo vashate laksmi: “At the top of the hand resides LakShmi.
 karshure sarasvatii: In the middle of the hand resides Sarasvati.
 karshure vashu Praama: At the bottom of the hand resides Brahma.
 prabhate karshuran: In the morning, the sight of the hands
 . (is auspicious).”

 samudravasne devi “O goddess with the mantle of oceans.
 pardastan maduve: adorned with the breasts of mountains.
The consort of Vishnu, salutations to thee!

Pardon me for touching thee with my feet.”

Note: The above prayers are generally recited as soon as one gets up from the bed. In the first sloka, LakShmi stands for spiritual wealth, Sarasvati for spiritual knowledge and Brahma for spiritual wisdom.

According to the Hindu mythology, God Vishnu has two wives, Sri Devi (LakShmi) and Bhoomi Devi (Earth). They are supposed to be residing on His chest. For defiling the Earth with our feet and also with our body fluids, we beseech Her pardon.

This concludes the Earth Day specials.

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ASAD (15)

The crow is black, and the cuckoo is black. What is the difference between the two? It is when spring arrives that the crow is identified as the crow, and the cuckoo, the cuckoo.

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ASAD (16)

Poets say that the heart of a good man is like butter, but that is not correct. The heat (frustration/sorrow/ etc.) residing in another body does not melt butter, but it does melt the good man.

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ASAD (17)

I do not know whether the following two verses were indeed like a sawAl jawAb, but it definitely seems so.
The first verse: What is so strange about women tying glass, beads and gold all on one thread? Even the great thinker pAnini tied the dog, the youth and Indra on the same string .. (pun on the word sUtra)

The second verse: Gautam’s wife was forcibly molested by the youth Indra. (who acted) like a dog. the great thinker pAnini tied the dog, the youth and Indra on the same string ...

I guess I should have clarified. the three words : shvA (dog) yuvA (youth) and maghavA (indra) belong to the same grammatical class .. they are declined identically, and there is a sUtra (rule) in Panini’s grammar that ties them together. ...

hence the pun on sUtra...

ASAD (18)

The penniless man wishes for a hundred, the onw who has hundred wants a thousand, the one with a thousand , a lakh. The one with a lakh wants to be the king, the king wants to be the emperor, and the emperor wants to be Indra (king of Gods), Indra want’s brahma’s position, brahma shiva’s and shiva viShNu’s ... who has ever been able to kill desire?

ASAD (19)
Whether the philosophers praise him or criticize, whether lakShmi enters the house or goes away as she wishes, whether death is today itself or after an eon, great men never step a foot away from the path of justice.

Hi.

Padma pointed out a typo I had made. Instead of pa ncha, I had just written pa na ... The corrected shloka is as follows:

five mouthed himself(Shiva), and sons the elephant mouth (Ganesh) and the one with six mouths (Kartikeya) .. how would shiva survive if Annapurna (Parvati) was not at home?
O cloud, you roar, but do not give water. I, the chatak bird am thirsty.
If fatefully the southern winds blow here, where shall you be , where shall I be and where shall it rain ?

O chatak, my friend, listen for a moment with an alert mind. there are many clouds in the sky, not all of them are alike. Some wet the earth by their showers, whereas some just roar. Dont beg pitifully in front of each and every one you come across !

The night shall go away and it shall be dawn. The sun will rise and the lotus will smile ! While the bumblebee trapped in the lotus was thinking this, Alas ! an elephant uprooted the lotus !
I believe this is the first piece of verse in Sanskrit; composed by Valmiki

O niShAda, you will not come to glory till the end of eternity. for you have killed one from a pair of krauncha birds, enraptured in love.

This is the first shloka in Ramayana as Krishna told me some time ago. As the meaning indicates, Valmiki was inspired to write this shloka when he saw a hunter shooting one of two krauncha birds who were engaged in rati.

I believe this is the first piece of verse in Sanskrit; composed by Valmiki

O niShAda, you will not come to glory till the end of eternity. for you have killed one from a pair of krauncha birds, enraptured in love.

This was one of the first shlokas that I learned in my Sanskrit class in the 5th grade, and all the info below is based on what I learned then. most of the people on this net may already be familiar with the significance of this shloka, ever composed by Adikavi (first poet) vAlmIki.

He was in a peaceful state of mind (either meditating or taking a walk) when this niShAda (hunter) killed the male krauncha (swan?). vAlmIki got angry with the actions of the hunter and this shloka came out of his mouth. After vAlmIki emerged out of his rage, he realized that he had gone out of the state of equanimity and cursed the hunter out.

It was then that someone else (nArada?) appeared and told him that he had uttered the first piece of poetry and explained to him that there was a second meaning behind the shloka.
I don’t remember what the other interpretation of this shloka is except that the hunter is rAma and the krauncha(s) are rAvaNa and mandodarI, and that rAma kills rAvaNa. I don’t remember what the second interpretation of the shrApa (curse) is when applied to rAma. So this is how the shloka fits into the rAmayaNa.

ASAD (26)

न कि कथितः विज्ञाति कि कस्य शोभितस् ।
अतः शः कर्षणीयतन दुःधातिव पुनिनुः ॥

No one knows what will happen to whom tomorrow. So a wise man should do all of tomorrow’s tasks today.

(कः कै तै सो आजः कः ...)  
tomorrow = श्रवः  
day after tomorrow = परश्रवः  
2 days after tomorrow = पपश्रवः  
yesterday = कः  
day before yesterday = परकः  
2 days before yesterday = पपरकः

ASAD (27)

प्रारम्भैं न अतु विद्यृक्तेन नीचे:  
प्रारूभ विद्यृविचात्वा विरमिनि मध्यः ।
विद्यः पुः पुनर्वि प्रतिवश्यमा:  
प्रारम्भमुत्तमपाज्य न परिल्प्तिः ॥

Inferior men do not start (any endeavor) with the fear of obstructions. Average men, stop an endeavor when they are faced with problems. However, even though they are struck again and again by disaster, superior men never give up an endeavor that they have undertaken.
The lion, even when a cub, attacks jumps upon the cheek of an intoxicated elephant. It is indeed the nature of the courageous: the age of the glorious ones is never relevant.

and for the marathi crowd, here’s a marathi translation:

a Nkura means the first sprout. yathA bIjastathA NkuraH is a very famous proverb. it basically means as you sow, so you reap ...

As two logs of wood come together in the ocean, and immediately go away from each other, so much alike is mankind ...
rAmAyana by madgulkar in the song

“पराधीन आहे जगात पुत्र माणया।
दीघ ना कृपाव।’
दीनू आहे जगात पुत्र माणया।
अेक लाट तीढ दीघां युत्रा नाही गाह।

**ASAD (30)**

कस्यचिदं दिविषि नो कस्यचिदं
ममार्हतां नोवयास्तीवम्।
श्रीपते पद्मुं समर्पिष्य
लीलया भववलं तन्मीष्यं॥

One should not steal anything belonging to anyone, should not utter a sensitive sentence, should remember (bow down to) Vishnu's feet, and thus swim the ocean of life with ease.

**ASAD (31)**

This ASAD is a small tribute to my sanskrit teacher, Late Shri Vasant Nanivadekar. He used to reside in Bombay, and was very well versed with the sanskrit classics as well as conversational sanskrit. He was an active “kAryakartA” in many sanskrit related projects and activities in Bombay. Above all, along with my mother he was the one who had introduced me to this great world of Sanskrit verse and literature. (See his booklet amarasamvAadaH Sanskrit Prayer Arati Collection on the site.)

What follows is his translation of Tennyson’s “Home they brought her warrior dead” into sanskrit verse.

**See his booklet amarasamvAadaH Sanskrit Prayer Arati Collection on the site.**
Home they brought her warrior dead
She nor swooned nor uttered cry
All her maidens watching said
“She must weep or she will die.”

Then they praised him soft and low
Called him worthy to be loved
Truest friend and noblest foe
Yet she neither spoke, nor moved.

Stole a maiden from her place
Lightly to the warrior stept
Took the face cloth from the face
Yet she neither moved, nor wept.

Rose a nurse of nintey years
Set his child upon her knee
Like summer tempest came her tears
“Sweet my child, I live for thee !”
ASAD (32)
The man without (love of) literature music or the arts is indeed an animal without a tail or horns. The fact that he survives even without eating grass is indeed a great piece of luck for the other animals.

ASAD (33)
This one is similar to ASAD(32)
in meaning:
Those who do not have learning, perseverance, are not charitable, do not have wisdom, character, good qualities or religion, are indeed a burden to on the earth in the mortal world, and live as animals in the form of man.

ASAD (34)
The teachers who distribute knowledge among the students after getting it from their gurus, and who are storehouses of love and knowledge, are indeed like God to me.

ASAD (35)
speed is the ornament of the horse, the intoxicated state is the ornament of the elephant. Cleverness is the ornament of a woman, and industriousness is the ornament of a man.

ASAD (37)

�હ નમાં પટલી જ્ઞાનદાંં તે સરસવતીમઘ ॥
પ્્રયચ્છવિમળાં બુધઃ પ્્રોસ્થ ଭવ સર્વતી ॥

I bow to you, O Sarasvati who is the giver of boons and giver of knowledge.
Give me untainted wisdom and be pleased and all endowing (to me)

ASAD (40)

અધિકારાં કાયંક્ષારે કિવરેક: પ્જાપતિ: ॥
વધારી રેખાંથી વિશ્વ તથા વૈ પરિવત્તિ: ॥

In the boundless world of poetry, PrajApati (Brahma) is the only one poet.
He changes the universe as and when he thinks best ..

ASAD (41)

અભિનિતતિરિસમ સ્વાત કાશિબં સીદ્ધિ પાતં
સુસ્તનવશાભા લેખની પત્રમુદ્રિ: ॥
લેખિત યિદ ગ્રહિતા શાર્દા સવર્કાલં
તદાય તપ પ્રાણાં ઈશ પાર ન યાતી ॥

The ink may be like a black mountain, the sea may be the inkpot, A branch of the tree of gods (kalpataru / mandAra ...I believe there are five of them) may be used as a pen, and the whole earth be used as the paper. If even Sharada (Goddess Sarasvati) writes for all the time using all this material, even then, O lord, she will not come to the end of describing your good qualities.

દહાય પ્ત્ર્યુષઠાશિ ગુણધારાશિ પૃષઠાશિ ॥
I haven’t heard this one before, so the following may be off the mark to some extent
Giving, return of courtesy, sharing secrets, asking (for one’s welfare?) eating (with one?), feeding, these are six characteristics of love.

---

ASAD
Need meaning of subhAShita

dātā paramādāyati gurumāyati pūṣṭāti । buṛako boṣjahate caitaḥ padāya prītalakṣaṇam ॥

««««««
I believe this may be originally in some Purana; it’s in Pancha tantra as well as in UpadeSAmRita of RUpa Goswami.
“Six symptoms of affection are giving, receiving, explaining in confidence and enquiring, accepting food and feeding.”
Henry Groover (AgrAhya dAsa)

dātā paramādāyati
dātā paramādāyati gurumāyati pūṣṭāti ।

I haven’t heard this one before, so the following may be off the mark to some extent
Giving, return of courtesy, sharing secrets, asking (for one’s welfare?) eating (with one?), feeding, these are six characteristics of love.
you are almost right. here is the accurate meaning:
gives, takes, tells and asks secrets, eats (from you) and feeds (you) are the six characteristics of love ... (friendship would perhaps be more appropriate here .. )

कृत्र्यते प्रकाशः निपतति अभीक्षणं
धनंघने वर्धिते जालसङ्कः ॥
When the money is gone (become poor), the hunger increases
At the time of trouble, the enemities crop up
when you are divided (without unity), problems become plenty.
I do not know the meaning of “abhIkShNaM”. The meaning of first line
depends upon this word.
I think “samudbhada.nti” should be “samudbhava.nti”.
Basically, the SubhAshita is trying to tell us that problems crop
up only when you are devoid of the solution!
(Murphy’s law?)

I do not know the meaning of “abhIkShNaM”. The meaning of first line
depends upon this word.
Dictionary gives the meaning of abhIkShaNam as “every moment”; it fits
here, but is somewhat puzzling. With this meaning, the first pada means
When wounded, blows fall every moment (The wounded get hit repeatedly)
IF it is abhikShaNaM, the first line will not obey the meter of the
shloka. besides that everything makes sense. (it is basically a version
of “when it rains, it pours “...

ASAD (keshavaM patitaM dRiShTvA)
बः शवं पतितं तूर्तव, पदवः शर्ष निर्मर्ष
रूद्धति कीर्तव सर्वं, क बः शवं श देशव गतव

One of the let me catch my breath shlokas?
Actually this is a fairly famous one. The “correct” interpretation:
के शर्ष पतितं हत्तु पातुवा उष्णनिर्मर्षः
रूद्धति कीर्तव: सर्वं शा का के शर के शर

notive that ke and shava have been separated. The word “ka” means water
(among several other meanings). Hence ke means in water. pANDava also means fish; kaurava also means crow. hence the interpretation is:
Seeing the cadaver (shava) fallen in water, the fish were overjoyed. All the crows however started crying .. “O the cadaver in water !!”

ASAD (46)

O vaidya (doctor), brother of Yama, I bow down to you. Yama only steals away one’s life, but the vaidya steals one’s life as well as money!

ASAD (47)

Not a horse, not an elephant, and never a tiger. It is the son of a goat that is sacrificed! God is indeed a betrayer of the weak ...!

ASAD (49)

The reaction to calamity must be considered before hand. IT is no use to start digging a well after your house is afire!!

ASAD (51)

Even a single second in life cannot be obtained by all precious jewels.
Hence spending it without purpose is a great mistake.

ASAD (54)

आत्मन: पवित्रिषय कवे: कव्यं तथापि तत् ।
स्वामिनो देहलीदायसमं अ-योपकारकम् ॥

आत्मनु = self
पवित्रिषय = satisfaction
कवि = poet
कव्य = poetry
स्वामि = master
देहलि = doorstep
दीप = light
सम = similar
अर्य = other
उपकार = favour

The poetry of poets is always for their own satisfaction, However, like
the light on the porch of the master’s house, it is also beneficial to
others. (light from the porch illuminates the inside as well as the
outside of a house ...)

ASAD (56)

ईक्षणं द्विगुणं प्रोक्तं मात्रशयेति वेधसा ।
अकृष्णिः द्वे मनुष्यां जिन्मा वदेव निमित्ता ॥

ईक्षणः = seeing
द्विगुणः = twice
प्रोक्त (प्र + ओकु) = said
मात्रशय = speaking
वेधसू = brahma
अकृष्णिः = eye
द्वे = two
Seeing is given twice as much importance as speaking by Brahma. Man has two eyes, however, only one tongue was created.

Work is accomplished by effort, not by wishing. Deer do not enter the mouth of a sleeping lion.

Vivek Khare asked me the meaning of the word “hi” in the subhAshita: udyamena hi sidhyanti....

The word hi means nothing. Perhaps it could be interpreted here as an emphaziser, but otherwise, it means literally nothing. The words cha vai tu and hi are used in sanskrit by poets to fill up the meter. the words cha and tu have meanings, (and and but respectively) but the word vai has no meaning, and the word hi may be interpreted as something that emphasizes a point.

In fact I am sure many of you know the famous first attempt by a quack poet:
The poet thought up these three lines:

O king, (rajendra), get up get up! (uttiShTha) mukhaM prakShAlayasa
(wash your face!) The rooster cries out in the morning (prabhAte roditi
kukkuTaH)

the problem was after uttishThottiShTha rAjendra, mukhaM prakShAlayasa
left one letter less for the eight letter anuShTubh Chanda, and prabhAte
roditi kukkuTaH had one letter extra! so this grandmaster took the “TaH”
from kukkuTaH and placed it at the end of the first line! And now he had
three out of four parts, and he just coud not think of anything for the
last part of the verse hence cha vai tu hi cha vai tu hi!!!

ASAD (59)

The great man is rarely somone who talks too much, but the inferior man
talks too much. There is no sound from gold as there is from bronze.

Meaning:
Between 'ChintA' (worry) and 'ChitA' (pyre) the only difference is dot (anuswAra bindu in chintA, that ’n’). Pyre burns the dead, while worry burns the living. DON’T WORRY BE HAPPY :) Ganapthi.

The difference betn “CHINTA” and “CHITA” is just a dot. “PYRE” burns the dead, while “WORRY” burns the living.

Even a good turn done to a bad man results in evil. Drinking of milk by snakes is only going to result in increase of their poison.

ASAD (61)

uttamA AtmanA khyAtAH pituH khyAtAshcha madhyamAH .
adhaMA mAtulat khyAtAH shvashurAChAdhamAdhamAH ..

ॐ + ḷ = to do a favor
नी = lowly
अष + ḷ = to harm
पशु = milk / water
भुज = snake
ढढ = only
विव = posion
वर्ध = increase

Even a good turn done to a bad man results in evil. Drinking of milk by snakes is only going to result in increase of their poison.
The great ones are famous by their own efforts, The average are famous because of their father. The inferior men are famous because of their uncle. and the worst among them are famous because of their father in law.

I Thought you may like this subhashitha.

Bhavartha: A scholor even if he is from a backword class, is recognised and respected even in the company of the people who are most beautiful. who have great family background, and even among the gods.
The great ones are famous by their own efforts, The average are famous because of their father. The inferior men are famous because of their uncle. and the worst among them are famous because of their father in law.

I interpreted this in a different way. This shubhashita intends to convey the wealth

Most respected wealth is the one you earn
That you inherit from your father is just OK
One you get from your mother is not good
And, the one you acquire from wife is the worst
I am not sure if that were a different version of this shubhashita

ASAD (subhAshita sangrahaH 1)

ઉદ્યમ sAhasam = effort
પ્રેય્મ = courage
શિકિ = strength
ષટ્ = six
યત્ર = where
તત્ર = there
સહાયકૃત = helpful

God will help provided the six qualities effort, adventure, courage, knowledge, strength and bravery exist.

ASAD

આિદત્યચ્રદ્રાવનલાિનલાૈ
Lord Sun, Lord Moon, Lord Vayu (air), Lord Agni (fire), the Sky, mother Earth. the water (Lord Varuna), the soul, Lord Yama, both the Day and the Night. and Dharma (the Righteousness) each one of these will know a man’s character. Every moment, you are being watched atleast by one of the above!

The discussion is with reference to recent Subhashitam posted by Raghavendra the one with UdyamasAhasaM .... etc..

Hemali Vyas disagreed with the meaning of the two words Dhairyam and SAhasam Ramakrishna from Tokyo disagreed with the Hemali’s comments. Here is my opinion for whatever it is worth.

Dhairyam means Dheeratwa bhavaM dhee is buddhi or intellect so in contrast to sAhasam dhairyam must involve intellectual conviction. So in a way Hemali
Vyas is right. Raghavendra’s meaning that it is courage is also right. It should be courage born of intellectual conviction not emotional outburst. We all know what is right but many a time we do not have the guts to follow what is right we do what we feel (emotional driven) like doing. DhairyaM is the courage to do what is based on right understanding.
sAhasaM I will split as sa + a + hasam (I donot have a dictionary at my computer desk this may be my imagination).
has if I remember rightly means to smile or to laugh at with a in front it means opposite to be serious that one to take things seriously not jokingly
with prefix sa it could mean samyak that is total or with seriously or daringly jumping into action there is no joking around
in that sense sAhasaM should imply serious adventurous pursuit in contrast to DhairyaM sAhasaM need not involve intellectual conviction it could be based on just emotional outburst. So there is a possibility of one getting burned if it is not based on sound intellectual judgment.
Hence the subhashitaM says one needs both the DhairraM and sAhasaM
Just an intellectual curiosity If I have all the six of them listed why do I need the help of the Deva
The truth of the matter is if I have all of them I already have the help of the Deva. Having all the six of them itself is by the grace of Deva too. In Vedanta Shastra, there is a preceding deity for each of the faculties like Indra for Bhuddi etc. Hence having these qualities is a grace of God too!
Hari Om!
Sadananda
What you have is His gift to you and what you do with what you have is your gift to Him.

ASAD (Subhashita Sangrah 3)

न त्यक्ष कामयेन राज्यं न स्वर्गं नापुरन्नामं ॥
कामयेन दुःखतप्तानं प्राप्तिनामं आर्तिनाशनम् ॥
“Certainly I do not wish for kingdom. I do not wish for heaven. I do not even want salvation. My humble wish is for removal of sorrow from all the grief ridden living beings.”

King Rantideva asks this wish from the God. This is considered as the one of the great shlokas representing our culture. I heard the story behind this subhAshita from Sri Krishna Shastry during the “Speak Sanskrit Classes”.

Will share with you someday soon.

ASAD

विघमः पश्यतु अतः !

(See the sarcasm here)

अज्ञेयमुष्मिश्राद्वं प्रभाते मेघः भवतां ।

(See the sarcasm here)

अजः = goat

शूद्रः = fight

ऋषिः = sage

श्राद्धं = post death rituals

प्रभाते = in the morning

मेघः = cloud
Fighting between the goats, post death rituals for the sages, the thundering of clouds in the morning and the quarrel between the couple there is no useful outcome (result) in any one of these:

('Sages' refers to those who have already attained salvation. Hence rituals for them are unnecessary.)

**ASAD (Subhashita Sangraha 5)**

क्षणशः क्षणश्रवः विद्याम्बः च साधेत् ।
क्षण त्यागे तुती विधा क्रमस्ताचे तुती धनम् ॥

क्षणः = minute
क्षणशः = minute by minute
ऋणः = grain, bit
ऋणशः = bit by bit
विद्याम् = knowledge
अर्थम् = money
ँ = and
साधेत् = accomplish, achieve
त्यागः = abandon, renounce
कुतः = from where

Knowledge should be persued with minute by minute efforts.
Money should be earned utilising each and every grain.
If you waste time, how can you get knowledge?
If you waste resources, how can you accumulate the wealth?
O LakShmana, even though Lanka is a golden land, it does not appeal to me. One’s mother and motherland are greater than heaven itself.

(Said by Lord Rama upon viewing Lanka)
Cows produce milk to feed others. In the same way, our own human body should also be employed for the assistance of others.

ASAD (Subhashita Sangraha 8)

अम्रतम् अक्षरं नासित नासित मूलमानीषदम् ।
अघोश: पुरुषो नासित वेणजुस्त्र दुर्भृम: ॥

अम्रतम् = na + mantram, non mantra (mantra = divine poem).
अक्षरम् = na + kSharam, imperishable, a letter of the alphabet
न = no
असित = is
मूलम् = root
अनीषदम् = na + auShadam, non medicine
अघोश: = useless
पुरुषः = person
वेणजुः = co ordinator (one who organizes, plans)
तत्र = there
दुर्भृमः = difficult to get, scarce

There is no letter in the alphabet that cannot be used in divine poems (mantra). There exists no root which cannot be used as a medicine. Likewise, there is no useless person. The scarcity is for the one who knows how to use them!

ASAD (63)

अेकचक्रः रथः यंत्ता विकलो विषमे कथा: ।
आकामले तेजस्वी तथार्षांको नमस्तलम् ॥

अल्पिनिक्षाल
अेकचकः दशः यंत्ता विकलः विषमे कथा: ।
आकामलि अये तेजस्वी तथापि अये नमस्तलम् ॥

अेक = one
He has a chariot with one wheel, a charioteer who is disabled (it is believed that aruna, the sun’s charioteer was a cripple), and an odd number (I think it is seven) of horses to drive the chariot. Even then the brilliant sun always attacks the sky!!

So, let me wind up this small series with a subhAshita I wrote.
Please excuse me for the mistakes.

muhushkta nimbabha- dughpauro bujgam: 1
 gangaaravaniprakhur: survabha. nvam bhavati 2

muhu = honey
shikta = pasted with
nimbu = neem
bhaj = wooden piece, stem
dugh = milk
paoro = fed with
bujo-gam = snake
svar = one who has taken bath
Honey paste on a bitter neem stem, milk feeding for a poisonous snake and Ganga bath for a bad person none will change their character. The bad qualities do not vanish just by changing outer look. We had to change our inner self.

Even by one good tree that has flowered and has a nice fragrance, the whole forest is made fragrant, just as a whole family is benefitted by one.
good son.

ASAD (65)

ऋजुशेषोऽविशेषः शनुशेषश्च तच्।
पुनः पुनः प्रवर्धने सत्मानेन न रक्षेत्।

अन्त्य विवाह

ऋजुशेषः अविशेषः य शनुशेषः तच्।
पुनः पुनः प्रवर्धने सत्मानेन न रक्षेत्।

shabdArtha

ऋजु = debt
शेष = remainder
अङ्ग्रि = fire
शत्रु = enemy
पुनः = again
प्र + वृै = to grow fast
tसत्मानेन = hence
रक्षू = protect / maintain

bhAvArtha

Any remainder of debt, fire and enemy grow rapidly again and again, hence no remainder should be maintained.. (debts should be completely paid off.
and fire or enemies should be completely destroyed )

ASAD (66)

उद्धवे सहिता रक्तोऽर्कज्ञातस्तमने तथा ।
सम्पत्तिः च विपत्तिः च साहुनामेकवपताः ॥

अन्त्य विवाह

उद्धवे सहिता रक्तोऽर्कज्ञाता य अस्तमने तथा ।
सम्पत्तिः च विपत्तिः च साहुनां अक्षुपताः ॥

shabdArtha
The sun is red at sunrise and red at sunset: During prosperity as well as calamity the great men have the same form.

**shabdArtha**

- उद्योगिन् = industrious
- पुरुष = man
- सिंह = lion
- उप + ई = to approach
- देय = destiny
- का पुरुष = contemptible fellow
- हं = to speak
Laxmi goes to the industrious man like a lion. Only contemptible cowards say that destiny should give. Overcome your destiny and excercise your manliness. If there is no accomplishment inspite of effort where is the fault?

(If there is no success inspite of effort, it is not your fault )

shabdArtha
prefix
verb
meaning
force
somewhere else
take away
The meaning of a verb is forcibly taken elsewhere by a prefix. Just like the meaning of the verb hRi (to steal) is changed by the following prefixes: pra, A, saM, vi, pari ... (meanings given above)

shabdArtha

�ે = these
સાથુ્ = good man
પર = foreign / other
અરવ = benefit
ઘટક = component
સવાર્ = one's own purposes
પર + ત્યજ = to sacrifice
યે = those who
These, who are engaged in benefitting others after sacrificing their own purposes are the great men. Those who benefit others without opposing their needs are the common men. Those who destroy others’ well being for doing good to themselves are demons in human form. However those who destroy other peoples’ well being without any cause whatsoever, we do not know who they are!

Here is a marathi equivalent for the above shloka:

he to satpuruSha svakArya tyajuni anyArta hI sAdhitI
he to madhyama je nijArtha karunI anyArtha sampAditI
he to rAkShasa je svakArya viShayI anyArtha vidhva.nsitI
je kA vyartha parArthahAni kariti te koNa kI durmatI?

ASAD (70)
अनुदितिनमुतापेनाल्पस्यक राम तमः
परमकश्च मोल छिन्नि मायालमेतम्।
क्रमतिंथपलं मे मानसं हृन्तिवारं
वम्भितं च बलं भेदस्य विना धात शीघ्रम्॥
O Rama, I am extremely tormented by the daily struggle of life. O most sympathizing one, cut away the temptation that has come to me with mAyA.
This very fickle mind of mine is difficult to control. There is a lot of sorrow without you! Run to me immediately!
And I am sure the marathi readers will recognize this as the sanskrit version of this verse

अनुदिन अनुतापि तापलो समराय
परमहितन्द्राणा नीरसी मोकमाया
अथपण मन माज़ें नावेरे आपरेता
tujh bhoj shila do ito chaar de chaar aata!
न भूतपूर्वे न कदापि वाताञ्चुः कुंः: न कदापि दुः: ।
tathapi tṛṣṇā suḥṣṇa-nasya viśakhaś ca vipīrītāṃ

It had never happened before, or been heard of before. A golden deer had never been seen before. Inspite of that, Rama desired it: At the time of destruction, one’s judgement goes bonkers ..!

ASAD (71)

शौर्याः सत्रोद्रेण निम्माः सन्ति शिल्पिः ।
tatra śo'arabhāṃ nimmāḥ chaturāṇam: ॥

shabdArtha
शौर्याः = golden
सत्रो (सत्स + र) = lotus (one that is born in a lake)
निम्म + मा = to create
शिल्पिः = sculptor
शौरभ = fragrance
चतुरः = capable / skilled / clever
चतुर्घुः = four
आनन = face

bhAvArtha
The sculptors are there to create golden lotuses. But only the four faced one (Brahma) is clever enough to produce fragrance in them!
A self-dependent covering of ignorance has been created by the creator with the one intention of benefitting. Especially in the company of the knowledgeable silence is an asset to those who are ignorant.

And again, a marathi version:

विनिर्मिते ज्ञानकृत अज्ञतेचे स्वाधीन जें पद्मभवे हुकाचे।
मूर्धन्याचे जें मौनतिच्या साजेच सलेस त्याव्या बऱ्या जागृते जें॥
Knowledge (is acquired) by serving the teacher, or by a lot of money or by (exchange of) knowledge. A fourth (path) is not available.

shabdArtha
- गुरु = teacher
- शुश्रूशा = service
- विद्या = knowledge
- पुःकल = a lot
- धन = money
- चतुर्थ = fourth
- उप + लाभ = to obtain

bhAvArtha
- Knowledge (is acquired) by serving the teacher, or by a lot of money or by (exchange of) knowledge. A fourth (path) is not available.
to leave, sacrifice

bhAvArtha

The wise man walks with one foot and stands on one foot. (never steps onto a new place without examining it) Without examining the next place, he does not leave the previous abode.

shabdArtha

kalpa vRikSha : the tree that will give you anything you can imagine

kAmadhenu : the cow who can milk out anything you wish

something one has wished for

milk (from duh : to milk)

the gem that gives you anything you can think about

something one has thought about

give

the good men

company

everything

bhAvArtha

The kalpavRikSha produces only what you can imagine, The kAmadhenu milks
only what you want. The chintAmaNi give you only what you have thought
about. However good company produces everything. (Its benefits are not
limited by your thoughts desires or imagination)

shabdArtha

सत्य = truth
folios = to speak
अरुंद = dear, nice
अरुंद = false
वर्म = practice
सनातन = ancient

bhAvArtha

One should speak the truth, and say nice things. One should not say
things that are true if they are not nice. And nor should one say nice things
if they are not true : This is the ancient practice

ASAD (77)

अमूर्तकुमाो न करोति शास्त्र
अरुंद चादी धोषमुपैति नूँ ।
बिखनु कुलीनो न करोति गर्व
मूहान्तु ज्ञानिनि गुरौविठोःः ॥

सन्ति विद्वान
अमूर्तकुमाो न करोति शास्त्र
अरुंद घट: धोषमुपैति नूँ ।
shabdArtha

अमूर्त = full
कुंम = pot
शंष = noise
अर्थ = half
घट = pot
घोष = noise
उ + ए = to go
नूतं = really
विद्वान् = learned
कुलीन = one who is from a good family
गवर्ज = pride
मूढ = foolish person
जूष = to babble
गुण = quality
विद्वान = bereft of

bhAvArtha

A full pot does not make any noise, however a half full pot really makes noise. A learned respectable person is never vain, but foolish people bereft of any good qualities babble incessantly.

ASAD (78)

शष्कदिलसमकारः दृष्य-नतिपि इ सजना: ॥
अन्येऽदरिकारः दृष्येव मनोकथा: ॥

अन्ध्विन्वातः

शष्कदिलसमकारः दृष्यंते अधिक इ सजना: ॥
अन्येऽदरिकामाकारः बहु गीव मनोकथा: ॥

shabdArtha
The good men seem to be like coconuts. (Tough on the outside but soft inside). Others are like the jujube fruit, beautiful only on the outside (but sour inside).

It had never happened before, or been heard of before. A golden deer had never been seen before. Inspite of that, Rama desired it: At the
time of destruction, one’s judgement goes bonkers ..!

As KEDAR S NAPHADE said:

"drishyante api"

shabdArtha

- નારિકેલ = coconut
- આકાર = form
- દૃષ્ટ્ર = to look
- દૃષ્ટ્રને = be seen
- અપી = also
- અજ્જન = good man
- અન્ય = other
- બદિરીકા = the jujube fruit (bora in marathi)
- બિહ = outside
- મનાચ = beautiful

bhAvArtha

The good men seem to be like coconuts. (Tough on the outside but soft inside). Others are like the jujube fruit, beautiful only on the outside (but sour inside).

The phrase “drishyante api” means they (coconuts) are also seen. i.e. if you look for them hard enough, you DO find them i.e. they are scare to find. In contrast the “bera” (Hindi) or “bora” (Marathi) or berry (English) is seen a lot. i.e. good people are like coconuts, hard outside, soft inside and are scarce to find, bad people are like berries, soft outside, hard inside, and are found a lot.

This is shlok 93 in HitopadeshaH’s first chapter “MitralAbh”
Another related shubhashita from HitopadeshaH in the related topic.

shloka 100 same chapter is:
manasya anyat vachasya anyat karyam anyat durAtmanAm
mansya ekam vachasya ekam karmaNya ekam mahAtmanAm
i.e. the evil people think something else, say something else and do something else. The great (good) people think, say and do the same thing.

Reminds me of a joke I read a long time back. A reporter asked the political figure his secret of success, and the politician replied:
“Well, we think something, say something else, do something else and something else happens!! Beats me!! :))

ShashiKant Joshi

ASAD (80)

पशू मा प्राण धुर्भूः परानाः जन्मनि जन्मनि !!

shabdArtha
पः = other’s, foreign
अः = food
प्र + आप्प = to get, obtain
धुर्भूः = stupid person, idiot
प्राण = life
धयः = pity
क् = to do
धुर्भम् = rare
जन्मन = birth

bhAvArtha
You idiot, dont show any pity for your life if you are getting food from someone else (free food). (Go on, stufff yourself ! fall sick !)
Free food is rare, whereas as far as lives are concerned, you will get one at every
birth !! (I am sure all our fellow grad students will strongly agree with this :) 

ASAD (81)

धूर्णं: अजज्ञातांपैित बदुप्रकारैरपि सेवमानः।
भूयोपिसिद्धः पवसा घूर्णेन न निम्बवृक्षः मधुरवृत्त्वेः॥

सन्धि विज्ञान

धूर्णं: अजज्ञातां उपैित भाजुधािरे अपि सेवमानः।
भूयं अधि सिद्धः पवसा घूर्णेन न निम्बवृक्षः मधुरवृत्त्वे॥

shabdArtha

dhūrṇa = wicked person
dhūja = good man
उ + ṛ = to go to
भुज = many
प्रकार = way
सेव = to serve
भूष = repeatedly
सिद्ध = sprayed
पवस = milk
घूर्ण = ghee
निम्ब = neem
पृक्ष = tree
मधुरवृत्त्व = sweetness

bhAvArtha

A wicked person shall never become good even if served in many ways.
A neem tree, even if repeatedly sprayed with milk and ghee shall never become sweet.

ASAD (82)

केयुष्यं न विवृत्त्वेति पुरुषं धारा न यद्विज्ञानः:

shubhaashhita_kedar.pdf
Armlets do not (really) decorate a person, neither do garlands as radiant as the moon. Nor again, does the act of bathing or smearing, or flowers, or ornamented hair. Bearing a gift of refined speech is the only one.
thing that really ornaments a man. All other ornaments always diminish the ornament of speech is the (only) ornament (that counts).

ASAD (83)

अनु एनु चीनस्न्त् तो थे प्रेविग्रोहस् सुभाशित देरे दसु अग़ेने :
’d it वाससेन्यत्व विधारणीयं वास: प्रधानं बलु योजयताय।
पीताम्रं वीक्ष्य ददी स्वकना द्रिगम्बरं वीक्ष्य विषं समुदः।

सम्प्य विनांका
’d it वाससा छिात अत्व विधारणीयं वास: प्रधानं बलु योजयताय।
पीताम्रं वीक्ष्य ददी स्वकना द्रिगम्बरं वीक्ष्य विषं समुदः।

shabdArtha
’d it = what?
वाससु = apparel / clothes
वि + चर = to think
ष्ठान = important
योजयतः = appropriateness
पीत = yellow
अ’बर = cloth
ददी = gave (from dA : to give)
स्व = one’s own
क्रय = daughter
हिंक (हिंक) = directions
वि + हिंक = to see
समुद्र = sea

bhAvArtha
One should indeed ponder upon the question, “What’s in one’s apparel ?. Apparel is indeed important for appropriateness. After looking at the one dressed in a rich yellow cloth (vishnu), the sea gave him his daughter (laxmi) and looking at the one dressedin nothing, (Shiva) the sea gave poison ! (halAhala)
ASAD (84)

гуजैसुतुंगतां याति नौतुंगेनासनेन वै।
प्रासादशिभरशोधिपि काको न गरुडायते॥

अथि विज्ञाप

गुजैः उतुंगतां याति न उतुंगेन आसनेन वै।
प्रासाद शिभर स्थ: अपि काक: न गरुडायते॥

shabdArtha

गुण = qualities
उत्तंगति = greatness
या = to go
उत्तंग = tall
आसन = seat
प्रासाद = palace
शिभर = tip, peak
काक = crow
गरुड = eagle

bhAvArtha

One achieves greatness because of one’s qualities, not because of a high position. Even a crow is placed at the top of the palace.

a crow does not become an eagle

ASAD (85)

अशानं मेवसानं मेजायं मेवन्युवकः में।
हिंति मेवेकुर्वां वाल्वुडः हिंति पुरुषाभम्॥

अथि विज्ञाप

अशानं मेवसानं मेजायं मेवन्युवकः में।
हिंति मेवेकुर्वां वाल्वुडः हिंति पुरुष अर्जम्॥
The food is mine, the dwelling is mine, the wife is mine” : The wolf of time kills the man in the form of a goat who is always doing may may ! (mine ! mine !)

For the lion, nobody need place him on the throne by performing certain ‘saMskAras.’ By the power of his self won might alone, he has become the lord of the animal kingdom. This position has come naturally to the lion.

The poet, through the example of the lion’s might and natural abilities, is simply giving us a simile to paint a picture of the great qualities of great people (mahApurushAs). They too, by their own strength, carry themselves forward. These people need no intermediaries to make their case.
Those men who talk too much are ones who do little work. They are the clouds of autumn; they really only roar. (but do not give any rain)
One should not be sorrowful about what is past, nor should one worry too much about the future. The wise men operate by the present times.

ASAD (89)

शिते भ्रान्तिज्ञेते मध्यपानातृ बाने शिते पापयथामुपैति ।
पापं कुत्वा दुर्गतिः यान्ति मूम्प्रस्तव्यानं नैव पेवं न पेयम् ॥

अन्य विवरण

शिते भ्रान्ति: जाते मध्यपानातृ बाने शिते पाप चर्म उपैैति ।
पापं कुत्वा दुर्गतिः यान्ति मूम्प्र: तस्मात् मद्यं न येव पेवं न पेयम् ॥

shabdArtha

शित = mind
भ्रान्ति = confusion
मध्य = liquor
पान = drinking
पाप = sin
चर्म = practise / observance
उप + क = to approach
दुर्गति = misfortune
मूम्प्र = foolish man
या = to go
tasmāt = hence
पेव = should be drunk
Drinking of liquor causes confusion of the mind. Once the mind is confused one starts practising a sinful life. After practising sin, the foolish men suffer misfortune. Hence liquor should not be drunk! should never be drunk!

ASAD (Sanskrit saying)
It is supposed to be said by Rajasekhara in his kavya Mimamsa:

प्रत्यक्ष कविकाव्यं च हुष्यं च हुष्योषितः ।
गृहवैद्यस्य विधा च कल्याणिः शोचेते ॥

प्रत्यक्ष = real, visible, directly in front
कवि = poet
काव्यं = Composition/poetry/literary work
च = and
हुष्योषितः = One who brightens the family(?) (meaning house wife?)
हुष्यं च = Her beauty
गृहवैद्यस्य = family doctor’s
विधा = knowledge
यिद = do they
कल्याणिः = ever
शोचेते = shine/please/appeal?

The composition of a contemporary poet and the beauty of one’s own wife do not appeal to man, and it is indeed true generally that neither a saint nor an artist is ever recognized and honoured in his own time or clime.

ASAD (90)
Could not resist this one after having said “tasmAt madyaM naiva peyaM na peyaM” in the previous shloka.
But liquor is known to be medicinal by nature. If not taken in the correct proportion it leads to disease; taken in the correct proportion it leads to what is known about it. (that it is medicinal)...
O cloud, distribute water among the ever thirsty young ones of the chAtaka bird! Otherwise when in a moment the wind starts blowing, where shall you be, where shall the water be and where the chataka birds?

ASAD (92)

वनानि दहत: वहें सभा भवति मातः।
स अवं दीप नाषाय कुशे कस्य कल्य अस्ति सौधक्षम्।

shabdArtha

वन = forest
दहत् = one that burns
पति = fire
सभि = friend
मात = wind
दीप = lamp: here a small one wick light
नाष = destruction
कृश = weakness
सौध = friendship

भावार्थ
The wind becomes the friend of fire that burns forests. The same wind causes destruction of fire in the form of a lighted wick. Who indeed has friends in times of weakness?

ASAD (Another clipping from India D)

Today's Beautiful Gem: ‘The Passage of Time’ by BhartRhari.

In a certain house, where there were once many, there is one now; Where there were many, at the end none remains! With night and day as two alternating pieces of dice. On the chessboard of the world, Time plays with living beings as pawns.”

“With the endless cycle of sunrise and sunset, life shortens; Engrossed in mundane tasks, man fails to notice the passage of time! Nor anxiety is felt at witnessing birth, advance of years, suffering and finally death; Oh, the world becomes intoxicated after drinking the wine of delusion!”

ASAD (93)

shabdArtha

यदि = if
If indeed does Govinda go away from Mathura, then from the eyes of rAdhA will flow the inversion of rAdhA (dhArA = streams)
The gods did not get satisfied by great precious stones, nor did they take recourse to fear because of the terrible poison. They did not go to a stop until they got the nectar of immortality. The steadfast men do not stop until they have achieved the determined objective.

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ASAD (95)

Today is Makar Sankranti. Here is a subhAshita for the occasion composed by my teacher Shri Vasant Nanivadekar

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subhaashhita_kedar.pdf
shabdArtha

તિલ = sesame seeds
સુખ = affectionate; also oily, greasy
મનસ્ = mind
વાણી = language
ગું = jaggery
માધુર્ = sweetness
લદ્દુ = laddoo, a sweet ball
સમભાવ = relation
સુધા = the principle of goodness
િવચાર = thought
શુભ = good, auspicious
સંક્રમણ = concurrence, coming together
સંક્રાંત = auspicious
યશસ્ = glory
કલ્યાણ = blessedness, goodness, auspiciousness
સંક્રાંત = the festival of makara sa.nkrAnt
સદા = always
આ + શંસ = to wish, to hope, to desire

bhavārth

May the mind be affectionate like sesame seeds, may there be
sweetness in your words as in jaggery and may there be goodness in
your relations as is in the relation of sesame and jaggery in a laddoo.
May there be in your thoughts a concurrence towards auspicious glory, I
always desire that the festival of sankrant may prove to be blessed and
auspicious for you all.

ASAD (subhAshitam)

दुर्गा  च्यान  मुखी  जता  शर्करा  यास्मतामुः  जता  ।
सुभद्यित रसमुः  कुद्ध्वा  सुधा  भीता  हिवमुः  जता  ॥

sanskritdocuments.org
pratipadArtha:

- દ્રાક્ષા = grapes
- ʿલાન = sullen / dry
- મુખી = (having) face (like)
- જતલ = went / became
- શીક્ષષિ = sugar
- ઃ = and
- અહ્મતમ્ = stone
- અભ = went / became
- સુભાશ્સિત = is meaning neede ??? subhAshita (good words)
- સ્માર = taste / power / effect
- દ્રત્વા = having seen / seeing
- સુધ = nectar / amrutA
- ભીતા = (being) afraid (of)
- િદવમ્ = (to) heaven
- ગતલ = went

bhAvArthA:

Seeing the taste of subhAshita, the grape became sullen faced (dry/wrinkled face), sugar became stone (as in big sugar crystals) and the nectar was afraid and ran to heaven.

mahesh

ASAD (96)

shabdArtha

- સવર્ત્ર = everywhere
- દેશ = country
- ગુણવાન્ = a man with good qualities
- શીશ = to look beautiful
- પ્રથત = famous, celebrated
A famous man with good qualities is considered an asset anywhere in the country. (Just as) a gem looks beautiful when worn anywhere: on the head, in the neck or on the arm.

By some way or the other the wise man should cause the satisfaction of some one or the other; that itself is the worship of God.
ASAD

priya samskruta bAndhavAh.

following is a subhAshita we studied in 10th grade (I think by bhartruhari)

which speaks the power of association with ritious people.

guNavarjana samsargAt yAsti nIchOpi gourav .
pushpamAlA prasa.ngena sUtram shirasidhAryate ..

prati padAratha :

guṇavat = virtuous (good) qualities

जन = people

संसर्ग = association

नीच = rouge / person of poor(bad ?) quality

गोरवम् = respect

पुष्पमाला = garland (of flowers)

प्रसंग-जन = because of / along with

सूत्रम् = thread

शिर = head

धायर्ते = climbs / (being)worn

bhAvArtha

Just like the thread being worn in the head (respected) along with the flowers

in a garland, a rouge will also acquire respect (for himself) with the

association of (being with) good people (sajjana).

guNavarjana saMsargAt yAsti nIchOpi gouravam .
guNavajjana yAti nichOpi (transliteration)

note : yAti means “goes”

pushpamAlA prasAnga sUtram shirAidyate ॥

shirasi dhAryate (two separate words)
prati padAratha:

- guṇaṁ = virtuous (good) qualities
- jña = people
- sāṁśārga = association
- nīrśa = rouge / person of poor(bad ?) quality
- goḍaṇḍam = respect
- pūruṣamāla = garland (of flowers)
- prasaṁgeṇ = because of / along with
- prasaṅgena = because of close association
- sūtraṁ = thread
- śīraḥ = head

(bhAvArtha)

Just like the thread being worn in the head (respected) along with the flowers in a garland, a rouge will also acquire respect (for himself) with the association of (being with) good people (sajjana).

shabdArtha

- पढ़् = to read
One who reads, writes, sees, enquires, lives in the company of learned men, his intellect expands like the lotus leaf does because of the rays of the sun.
Even the feet of a young sun can fall on the top of mountains..

For those born with brilliance, where indeed is age used (The age is not relevant for great deeds by the brilliant)

ASAD (101)

The bridegroom who has a lot of money is the one who is from a good family. He only is the one who is a scholar, who is knowledgeable and is a
patron of good qualities. He only is the great orator and he is the most handsome: All qualities take refuge in gold...!( Once someone is known to be rich he is praised for all other qualities whether or not they really exist in him)

ASAD (102)

शाब्दार्थ
कृष्ण = snake
बाल = child
चन्द्र = moon
भस्म = ashes
मंडार्विनी = the ganges
चुन्त = equipped with
अपवर्ग = heaven, liberation
प्रदा (कृष्णोप्रदा, तो जिविः) = one that bestows
मूर्ति = idol
कर्थ = how
स्थातु (कृष्णास्थ) = may be

वाचार्य

शिव! Your form is full of pa varga. (Parvati, phaNi, bAlendu, bhasma and mandAkinI) How shall that form be the bestower of a pavarga (mokSha)? He has no a pavarga. How will He give what He does not have? Now the sennse of apavarga changes to mokSha. He is known to be the bestower of mokSha; but how can he give that?

ASAD (103)

The king was walking by the shore of the ocean along with the court poet who was short. On hearing the sound of the waves, the poet addressed the ocean:
What fear makes you cry?  
Is it because seeing the king who is ever intent on pleasing his good friends (su mitrAnandana) or on seeing me the dwarf?  
sumitrAnandana can also be broken up as su mitra Anandana (happiness of good friends.  
Why should the ocean cry on seeing them? No, It is the king rAma, who is attached (Asakta) to lakShmaNa (sumitrAnandana) and the dwarfish person is agastya himself. The ocean mistakes the poet to be agastya.  
Ocean is afraid of rAma as he once threatened to dry him up when attempting to cross over to lanka. The dwarfish sage agastya is said to have drank the ocean. Hence the cause for fear.  
Composer V. VAsuNNi moos (kerala)
This is a different version of the subhaAshita sent as asad(5). This was kindly provided by Shri Mahalingam.

पावर्ती दुःखि बालेन्दु, बस्म मन्दालिनी युता ।
अपवर्ज प्रह भूरति कथ स्थातः तय झूठ ॥

shabdArtha

कँड़िन्त = snake
भाल = child
छंदु = moon
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वाचार्य

shiva! Your form is full of pa varga. (Parvati, pHaNi, bAlendu, bhasma and mandAkinI) How shall that form be the bestower of a pavarga (mokSha)? He has no a pavarga. How will He give what He does not have? Now the senSse of apavarga changes to mokSha. He is known to be the bestower of mokSha; but how can he give that?

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The king was walking by the shore of the ocean along with the court poet who was short. On hearing the sound of the waves, the poet addressed the ocean:

सुभाषिङ्ग मुनि नन्दन आसक्तं हृमं राजानं हक्कर वा ।
अथ वा मां कुशतनुं जले रोहिति स्वयमः ॥

शब्दार्थ
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (su mitrAnandana) or on seeing me the dwarf?
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shabdArtha

हुँदिन् = snake

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युत = equipped with

अपवर्ज = heaven, liberation

प्रह (हुँदिन् प्रह, तो जिगर) = one that bestows

मूल्ली = idol

खर = how

स्यात् (हुँदिन् अस) = may be

भावार्थ

shiva! Your form is full of pa varga. (Parvati, phaNi, bAlendu, bhasma and mandAkinI) How shall that form be the bestower of a pavarga (mokSha)? He has no a pavarga. How will He give what He does not have? Now the sense of apavarga changes to mokSha. He is known to be the bestower of mokSha; but how can he give that?

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The king was walking by the shore of the ocean along with the court poet who was short. On hearing the sound of the waves, the poet addressed the ocean:

शुभिता नन्दन आसक्तं हि, राजनं हक्ष्यं वा ।
अथ वा मां दुःश्चातनुं जलवे सेविति स्वयं ॥

शब्दार्थ

शुभिता = dasharath’s wife, laxman’s mother

नन्दन = child

मित्र = friend

आनन्दन = happiness
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (su mitrAnandana) or on seeing me the dwarf?

sumitrAnandana can also be broken up as su mitra Anandana (happiness of good friends.
Why should the ocean cry on seeing them? No, It is the king rAma, who is attached (Asakta) to lakShmaNa (sumitrAnandana) and the dwarfish person is agastya himself. The ocean mistakes the poet to be agastya.

Ocean is afraid of rAma as he once threatened to dry him up when attempting to cross over to lanka. The dwarfish sage agastya is said to have drank the ocean. Hence the cause for fear.

Composer V. VAsuNNi moos (kerala)

ASAD (105)

श्वे जीवि ति त्रि तस श्वैर्य ग्रहितेऽपि काव्याः।
सर्वव श्रीवि तत्र कौ न स्वाधिश्व जीवि II

शः शः

श्वि = life
श्वै = to live
शः = this world
श्वै = friend
In this world, Only that man, because of whom friends and relatives are able to live, has lived (in the true sense of the word). Otherwise, who in this world does not live solely to meet one’s own ends?

O chataka, seeing the group of smoke clouds do not run to them thinking they are water carriers! Here there indeed shall flow from your own eyes a
flood of water!

Subject: ASAD(106)

This verse is a compliment to the great sanskrit author BAnabhatta who was known for his rather complex style of writing with sentences lasting for pages together.

जता शिबिरिणी प्राक्थ यथा शिबिरिणतथावगच्छायम्।
प्रागङ्गविलिकमां वाणो बाणो अभूतिः !॥

अन्ध्र विनाश

जता शिबिरिणी प्राक्त यथा शिबिरिणतथ अवगच्छायम्।
प्रागङ्गन्य अविक्त आङ्गु वाणो बाणः अभूव हति !॥

शब्दार्थ

जत = born, become (from jan, to be born, or created)
प्राक्त = a long time ago
अव = to comprehend, understand
प्रागङ्गन्य = development, depth, maturity
आङ्गु = to obtain
वाण = language
अभूव = became (from bhU, to become)

शब्दार्थ

Just as shikandini, a long time ago became shikhandi, similarly I now realize that in order to acquire more maturity, the language (of sanskrit) itself became re incarnated as the author bANa!

ASAD (107)

dakṣiṇe vaṣṇuḥ vasy vāme tu janakātmaṁ।
pūrto mahātmyasya tān tare śhunānem्॥

अन्ध्र विनाश
dakṣiṇe vaṣṇuḥ vasy vāme tu janakātmaṁ।
pūrto mahātmyasya tān tare śhunānem्॥
I bow down to that child of the Raghus to whose right is lakShmana. 
to whose left is the daughter of Janaka and in front of whom is Maruti.

ASAD (109)

धातव्यं भोजत्वं धनविषेषे संयथों न कर्त्यः।
पश्चातः मधुकरीजः संविथार्यं कर्त्यं च।।

अन्य विषय

धातव्यं भोजत्वं धन विषेषे संयथं न कर्त्यः।
पश्चातःछल मधुकरीजः संविथि अर्थं कर्त्यं च।।

शब्दार्थ

धातव्यं = should be given

भोजत्वं = should be used, enjoyed

धनं = money

संयथं = collection

कर्त्यः = should be done

पश्चातः = see (from dRish)

छलं = here

मधुकरी = bee

छलं (कर्त्यः) = to steal

अन्यं = other
It should be given or enjoyed and spent. As far as money is concerned it should never be stocked up. Look here, the collected savings of the bees are stolen by others.

Friends leave the man without money, so do wives, sons and other affectionate people. They all come back after the man is again wealthy: Wealth is the only real brother of man in this world.
વાયુના દી ન નીતાસી મામચં પ્રાથર્યેશિદિનિ ॥

અને કર્ય
વાયુના અને લघુઃ તૂક તૂલાદિપ અનિપ અચેત 
વાયુના દી ન નીતાસી માં અચેત અંગ કર્ય 

શબ্দાર્થ

વૃદ્ધિ = grass
તૂક = air
ચાચક = begger
લઘુ = small / inferior / light
વાય = wind
નીત = taken
অચેત = him (from adas)
অંગ = him (from idaM)
પ્રાય્ = to beg / pray

વાદાર્થ

Air is lighter (inferior to) grass, and a beggar is inferior to air.
Why indeed can then the beggar cannot be taken by the wind? “He will beg me too! “ (says the wind) ......
“This man is mine and this one is not” is a way of thinking adopted only by the narrow minded. For those who are generous in nature, the whole world is like their own family.
Excessive familiarity breeds contempt, Going repeatedly (to someone else’s house) causes disrespect to you. On malaya mountain (which is very rich in sandalwood trees) the wife of a tribal uses sandalwood even for the daily fuel needs.
Excessive familiarity breeds contempt, Going repeatedly (to someone else’s house) causes disrespect to you. On malaya mountain (which is very rich in sandalwood trees) the wife of a tribal uses sandalwood even for the daily fuel needs.
They make shade for others and stand in the heat themselves. Even fruits are for the good of others: Trees are indeed like good men.
They make shade for others and stand in the heat themselves. Even fruits are for the good of others: Trees are indeed like good men.

One should pamper one’s son for five years then discipline him for ten years. However once he reaches the age of sixteen one should treat him as a friend.
Yama steals (takes away) the life; a Doctor life and wealth as well.

Seeing the burning pyre the Doctor became worried
(He thought) Neither did I attended to this person
Nor did my brother, whose handiwork is this

Dear Friends.

The real Humor or Joke is that the following verses are literally true. The practice and theory of medicine is completely wrong in its basis. This is true of all medicine, western, eastern, oriental or otherwise. Because, as you know, the nature follows an immutable cause and effect relationship for everything that happens. The disease is produced by its causes. The practice of medicine does not at all deal with the cause of a disease, but it only deals with palliating the symptoms of a disease, further letting the causes to continue. Another, real but sad joke is that even very intelligent people, who would otherwise investigate/reasearch everything before they practice, subscribe to the practice of medicine without questioning the logic.

ASAD (117)

\begin{verbatim}
शङ्केन नः कस्तेन तालिका समप्रवते ।
तथेऽधमपरिचतं कर्म नौपायेतु तुःकाम ॥

अन्यः विषाणः
यथा शङ्केन नः कस्तेन तालिका समप्रवते ।
तथा उद्धम परिचतं कर्म नौपायेतु तुःकाम ॥

शास्त्रः
कस्त = hand
तालिका = clap
सम् + प्र + पु = to become
\end{verbatim}
 udhyam = effort
 paritryakta = deprived of
 karm = work
 ut = to obtain
 kula = fruit

 Bhasha

 Just as a clap cannot happen with just one hand, similarly any work deprived of effort will not obtain fruit.

 ASAD (117)

 यथैःक्षणे न कर्मे तालिका सम्प्राप्ते ।
 तत्तथोऽभिद्यवक्तं कर्म नोपाख्येत अकलम् ॥

 अनिष्विषाक 
 यथा अक्षणे न कर्मेण तालिका सम्प्राप्ते ।
 तत्था उद्यम परित्यक्तं कर्म न उपाख्येत कलम् ॥

 Shabda

 kshet = hand
 talika = clap
 sam + pr + pada = to become
 udhyam = effort
 paritryakta = deprived of
 karm = work
 ut + pada = to obtain
 kula = fruit

 Bhasha

 Just as a clap cannot happen with just one hand, similarly any work deprived of effort will not obtain fruit.

 ASAD (124)
(Dear Sanskrit Lovers)

अष्टादश पुराणानां सारं व्यासं कैलितम्।
परोपकारं पुण्यय पापं पर पीडनम्॥

शब्दार्थ

अष्टादश = eighteen
सार = essence
कीर्तु = to tell
परोपकार = benefitting others (para upakAra)
पुण्य = purification acquired by virtuous deeds
पाप = sin
पर = other
पीडन = harrassment

मातार्थ

The essence of the eighteen scriptures (purANas) is stated by VyAsa:
“Benefitting others leads to purification and harassing others leads to sin.

ASAD (125)

(Dear Sanskrit Lovers)

अर्थांमो नित्यमोरोगिता च प्रिया च भार्या प्रियवाहिनी च।
वश्यं पुरोपकारं च विधा च। ज्ञवलोकस्य सुभाषिनि राजन्॥

सन्नि विग्रह

अर्थ आगमः निल्य अरोगिता च प्रिया च भार्या प्रियवाहिनी च।
वश्यं च पुरो अर्थाकारं च विधा च। ज्ञवलोकस्य सुभाषिनि राजन्॥

शब्दार्थ

अर्थ = money
आगम = arrival
O King, The arrival of money, incessant good health, a dear and sweet speaking wife, a son under one's control (a son who has not strayed from the right path), and knowledge capable of earning money are the six happinesses of the mortal world.
Without harassing others, without going to the abode of evil men. and following the path laid down by good men, whatever achieved, even if little, is indeed a lot.

ASAD (129)

A friend’s test is in calamity, the test of a valiant person is on the battlefield. The test of a family is in its’ humility and the test of one’s character is in poverty.
Dear Sanskrit Lovers

Being a scholar and being a king are never ever comparable. A king is worshipped in his own country whereas a scholar is respected everywhere.

A couple of subhAshtitas from the hard working farmers

A pair of verses

Agamyatya te suryajam kathakauth
avat te sahajam vasaami aham

I

The farmers do not consider the heat from the sun or rain or the cold winters but consistently strive for acquiring grain. I (God?) indeed live with them.

For marathi readers: nase rAuLI vA nase mandIrI jithe rAbatI hAta tethe harI ....
There are five signs of a fool: Vanity, wicked conversation, anger, stubborn arguments, and a lack of respect for other people’s opinions.

ASAD (139)

(Dear Sanskrit Lovers)

There are eight qualities a man should possess in order to be a knowledgeable, self-controlled person who listens and acts appropriately.

Shabdarya

अष्टो = eight
गुणो = qualities
मूर्तय = man
दीपः = to adorn, to grace
प्रमेयं = intellect
सुशीलतय = good character
धम = self control
श्रुत = knowledge
Eight qualities adorn a man: Intellect, good character, self control.
knowledge, valor, not talking too much, being charitable as per his (financial)
strength and gratitude.

In this world who indeed wont come under control once his/her mouth is filled with food? Even the mRida.nga makes a sweet sound after
its mouth is smeared.

\[ \text{અૈક્યં} \text{બલ} \text{સમાજ} \text{દુબ્ર} \text{પ્રશંસ} = \text{unity} \\
\text{બલ} = \text{strength} \\
\text{સમાજ} = \text{society} \\
\text{દુબ્ર} = \text{weak} \\
\text{પ્ર+શંસ} = \text{to praise} \\
\text{દૃઢ} = \text{strongly} \\
\text{રાˈત્ર} = \text{nation} \\
\text{િહતૈ‌ષ} = \text{one who wishes good} \]

\[ \text{બાવાર્} \]

Unity is the strength of any society and it (society) is weak without it. Hence those who wish the good of the nation strongly praise unity.

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ASAD (144)

We had a big thread on “Ramayana in a Stanza” Here is the bhAgavata (life of Shri KRishna) in four lines :

\[ \text{આદાૈ} \text{દેવ} \text{ગભર્} \text{જન} \text{ગાે} \text{વધર્} \text{માયા} \text{પુત} \text{અપહર} \text{ગાે} \text{ઉદ્ધ} \text{અેત} \text{ભાગવત} \text{શ્રીકૃˊણ} \text{લીલ} \text{અʿ} \text{૧૬} \text{૧૬} \]

\[ \text{અેન્} \text{વિગાલ} \]

\[ \text{આદાૈ} \text{દેવ} \text{ગભર્} \text{જન} \text{ગાે} \text{વધર્} \text{માયા} \text{પુત} \text{અપહર} \text{ગાે} \text{ઉદ્} \text{અેત} \text{ભાગવત} \text{શ્રી} \text{કૃˊણ} \text{લીલ} \text{અʿ} \text{૧૬} \text{૧૬} \]

\[ \text{વાવ} \]

---

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First the birth of the lord in the womb of Devaki, then the growing up in the house of gopis, the stealing of life from the deceitful Pûtana, the lifting up of the Govardhana mountain, the cutting (beheading) of Kansa, the killing of the Kauravas etc. and the protection of the sons of Kunti: This is the Bhagavat as told in the purANas and which is immortal because of the legends of Shri Krishna.
The teacher is the brother to those who don’t have any kinmen, the teacher is an eye through which the blind can see. The teacher is a father and mother to everyone who lives on the path of justice.

ASAD (149)

अवाथः परपीढः दुर्म्मलः धनः बलम् ।
सुजनस्य तु धानाय रक्षाय च ते सदा ॥

श्लोकार्थः

gṛvṛ = vanity
धर पीढः = harassment of others
dūrmmalaḥ = wicked person
धनः = money
बलः = power
सुजनः = good man
dānaḥ = act of giving, charity
रक्षणः = protection
सदा = always

भावार्थः
The wealth and power of a wicked person are for vanity and harrasment of others respectively. However with a good man they are always (used) for charity and for protection.

ASAD (155)

अम्मा यस्य उमादेवी जनक: यस्य शंकरः ।
विधी दहाति सर्वोऽस: स न: पातु गजनः: ॥

शब्दार्थ

अम्मा = mother
उमा = pArvatI
जनक = father
विधी = knowledge
d = to give
पा = to bless
g = elephant
अनन = mouth

भावार्थ

May the elephant faced one (Ganapati) whose mother is umA devi. whose father is sha.nkara and who gives knowledge to everybody, bless us.

ASAD (156)

गौरवं प्राप्ते धनात्तु न तू वित्तस्य संचयात् ।
श्रितिः उवः: परोदानां परोधीनां अथ: श्रितिः: ॥

शब्दार्थ

गौरव = glory
प्राप् = to obtain
d = giving
वित्त = money
संचय = collection
Fame is obtained by giving money, not collecting it. Clouds (givers of water) have a high position whereas the seas (storers of water) have a low position.

God provides help where these six qualities exist: industriousness, adventure, courage, intelligence, strength and adventurous accomplishment.
Advising an idiot leads to more aggravation than peace. Feeding milk to a snake only serves to increase its poison.
Nightingales and parrots are trapped because of the fault of their own mouths. However, storks are not caught. Silence is indeed the instrument that achieves all ends.

By his(its) own mouth he (it) injures (pounds) in many ways other people (a lot of grain). My salutations to the pestle and to the wicked man whose character is to fall down.

First all of you must take a sigh of relief that I am not translating this in Russian. I have a valid comment. The interpretation is just not right. The word khala has two meanings. Kedar gives only one a wicked man. The second is a mortar. Those partisans of this list who were born in cities would not know what this article and its use is/was. It is a piece of stone, preferably, granite which is carved like a mortar. Mortar and pestle are two components of a commonly used pounding mechanism used in ages all over the world. Pounding removes chaff from grain. Its use in India declined after mechanical grain brayers were made available in cities in British rule. The use continued for some time in numerous villages or inaccessible regions. My father’s house and that of all my relations had at least one. My mom, auntie and sisters would wake up early in the morning and do their chores with mortar and pestle singing songs.
The meaning as given by Kedar lacks certain truth. Why would poet, or for that matter, anybody thank a wicked man whose character is to fall down? In chaturvarNya scheme four classes were assigned certain duties and responsibilities. When they performed such social obligations they earned the social acceptance. On this background poet takes a case of a habitually misbehaving person patanshIla and examines his contributions to the society. Even though he lacks social acceptance due to his nature, the poet opines, his peculiar behavior, actually contributes to the social needs.

Ancient Indians were taught to be polite to each other, respectful to each other, friendly and forgiving to each other. These codes of conduct brought social harmony, but created a situation where blunt, bold actions were frowned upon. People, therefore, would get away with murder, so to say, and nobody would criticize or check their actions. Remember politeness rules. Our patanshIla was exception to this rule. Therefore, when he got mad at somebody or something he would lash out at them and separate their true selves from their alter egos. In other words he would tear the masks of dichotomous, contradictory personalities. Poet, obviously is paying compliments to such a person. However, he cannot openly come out and praise such a man or his actions. Therefore, the poet resorts to the double talk, ambiguity.

double entendre technique. Smart person would find the true meaning behind the obvious.

Nobody writes a couplet praising mortar and pestle, they are so unpoetic. So the true meaning of this couplet is:

By his own mouth he, patanshIla, pounds most of the times people hiding behind veneers and exposes their true nature, salutions to him and his brute force 'musala'.

ASAD (170)

�જ: कशोति दृश्यांत नूनं कुलति साधुं ।
The wicked man does a bad deed and really it bears fruit among the good. The ten faced one (Ravana) stole Sita, and it was the ocean that had to be restricted! (by Rama’s bridge)
The wicked man does a bad deed and really it bears fruit among the good. The ten faced one (Ravana) stole Sita, and it was the ocean that had to be restricted! (by Rama's bridge)

ASAD (201)

कार्यार्थः भजते लोकः यावत् कार्य न सिद्धति ॥
उत्तीर्णः अ परे परे नौकायः इ प्रयोजनः ॥

शब्दार्थः
कार्य अर्थित्वः = one whose inent is getting one's work done
श्रुः = to pray, propitiate
लोकः = the world
कार्यः = work
सिद्धः = to be accomplished
उत्तीर्णः = crossed
परः = other
पारः = bank of a river
नौका = boat
प्रयोजनः = use

माधवार्थः
The world (men of the world) intending to get its work done.
prays (to you) only until the task is not accomplished. Once you have
crossed over to the other bank, what is the use of the boat?

ASAD (203)

मनः मधुकरः मेघः मद्यपः मदुःकः मस्तः ॥

मा मद्यः मदुःकः मद्यः मदुःकः मस्तः ॥

शब्दार्थ

मनः = mind
मधुकरः = bee
मेघः = cloud
मद्यपः = drunkard
मदुःकः = bed bug
मस्तः = wind
मा = the goddess of wealth, Laxmi
मद = pride, arrogance, conceit
मदुःकः = monkey
मद्यः = fish
मदुः = something starting with the letter “ma”
मस्तः = ten
मस्तः = fickle, unsteady

भावार्थ

The mind, the bee, the cloud, the drunkard, the bed bug, the wind,
wealth, pride, the monkey and the fish are the ten things starting with
the letter “ma” that are always unsteady.
These postings by Kedar have been taken from the older sanskrit-digest archives. Some posts are missing.

A Subhashita A Day ASAD
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Please send corrections to sanskrit@cheerful.com