A Subhashita A Day

Document Information

Text title : subhaashhita postings by Kedar Naphade
File name : subhaashhita_kedar.itx
Category : subhAShita, subhaashhita, sangraha
Location : doc_z_misc_subhaashita
Author : Kedar Naphade
Transliterated by : Kedar Naphade
Proofread by : Kedar Naphade
Latest update : June 1, 2007
Send corrections to : Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

April 3, 2020

sanskritdocuments.org
This is the 'un-edited' collection of Kedar's postings of pratidinaM subhAshitaM on the sanskrit-digest mailing group archives. If you would like to edit and format these for posting on the sanskrit documents web site, please write to sanskrit at cheerful.com.

Any good endeavour is begun be 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 ...

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

In this 'un-edited' collection of Kedar's postings of pratidinaM subhAshitaM on the sanskrit-digest mailing group archives. If you would like to edit and format these for posting on the sanskrit documents web site, please write to sanskrit at cheerful.com.

Any good endeavour is begun be 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 ...

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

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).

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

You can't 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 :

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.

Here's another one I believe accredited to Kalidasa

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)

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.

कमळसन = Brahma (seated on a lotus)
कमळेक्षण = Vishnu (lotus eyed)
कमळादिरित्वृट = Shiva? (crowned by the enemy of the lotus (moon?))
कमळवृत्त = the sun (lit. husband of the lotus)
May Laxmi, whose lotus like feet are praised by the trinity and the sun(?) make me her lotus (ie, abode) your interpretation of kamalArkirITa is perfect. the moon is the enemy of the lotus because when the moon rises, the lotus closes itself.

kamalabhRidvAha:

" to carry; 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 ...

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

Reactions to calamities should be considered well in advance. It is no good to start digging a well when the house is on fire!
પ્રતિદનં = really
મધુ = spring
મધુર = sweet
વિરાે͉ત્ત = it should actually be virauti: means cries.
ચામ્ર = beautiful
ચાે = cha + Amra (Amra = mango)
કલકા = petal
ક્ષમાશશાંતં કરે યસ્ય દુજર્ન= કિ કરેતી।
અધ્યયનં પતિતં વિક્રી વ્યસમેવાેપશાય=ત।
What can a wicked person do to someone who has the weapon of forgivance in his hands? Fire fallen on ground without any grass extinguishes by itself.
ક્ષમા બલમશક્તાનામ્ શક્તાનામ્ ભૂશણમ્ ક્ષમા।
ક્ષમા વિક્રી પ્રેક્ષણં લોહે ક્ષમા: મિમં ન સિધ્ધાત્ = ॥
forgivance is the strength of the weak. forgivance is the ornament of the mighty. if the world is conquered by forgivance, what cannot be accomplished by forgivance?
ક્ષમા બલમશક્તાનામ્ શક્તાનામ્ ભૂશણમ્ ક્ષમા।
ક્ષમા વિક્રી પ્રેક્ષણં લોહે ક્ષમા: મિમં ન સિધ્ધાત્ = ॥
forgivance is the strength of the weak. forgivance is the ornament of the mighty.
mighty. if the world is conquered by forgivance, what cannot be accomplished by forgivance?

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

Even to get the meaning In the world, forgivance has the power of conquering, the words look odd ... Does vashkrute give this meaning?

\[ vash = \text{conquered. vashi+kRi = to conquer} \]

\[ vashI+kRi = \text{conquered.} \]

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??

कराग्रे पवते लक्ष्मीः कर्मधे सरस्वतीः।
करमूले तु गौरिनः प्रभाते करधर्मम्॥

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.

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 govondaH ....

thanks!
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 crenet group of people was removed by force etc. So the jahals justified their line of thinking.

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.

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.

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.

At the top of the hand resides LaxShmi. In the middle of the hand resides Sarasvati. At the bottom of the hand resides Brahma.
In the morning, the sight of the hands.
(is auspicious).
O goddess with the mantle of oceans.
adorned with the breasts of mountains.
O 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.

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.

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.

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...

The penniless man wishes for a hundred, the one 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 wants’s brahma’s position, brahma shiva’s and shiva viShNu’s ... who has ever been able to kill desire?
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.

for marathi readers :

निन्दित पाणीत सुन्नीतिमत थणी असो वा कमला गृहात ।
को मृत्यु आज्ञित घडी युगाती समाज टांकनी वले न जती॥

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 :

चयं प्रज्ञामुमः पुत्री जजनपदान्ती ।
हिमामतः कथं जयेत् अम्बुर्जः न वेद्यु ॥

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 ?

चयं महेशः शकुशुरो नगेशः समा जनेश्वरु खं गणेशः ।
तथापि बिक्षुनो नामो अबिभवी देवलमीमाशेः ॥

Himself the great lord, his father in law the king of mountains, his friend the king of wealth, his and his son the lord of the gaNas. even then roaming around begging for food is shiva’s destiny only god’s wish is powerful ...

गर्भसि मेघा न चक्षुस्ति तसं चातपक्षी वधकुटितादाम् ।
दैवादिक चाति दशिज्वात् तव तं कावयं कव व जलपतः ॥

O cloud, you roar, but do not give water. I, the chatak bird am thirsty. If fatefuly 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!

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 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. 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.
tomorrow = शङ्खः
day after tomorrow = परशङ्खः
2 days after tomorrow = प्रपरशङ्खः
yesterday = अशङ्खः
day before yesterday = परशङ्खः
2 days before yesterday = प्रपरशङ्खः

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 ...

and for the marathi people, another translation : this one from the geeta rAmAyana by madgulkar in the song

"पराधीन आदे जगति पुत्र मानवाद।
दीश ना कुड़णया : दोनों अभिनवानि होते सागरत बेट अंध लाट तोड़ि दोघा पुनः नाहि गाद।"

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.

This ASAD is a small tribute to my sanskrit teacher, Shri Vasant Nanivadekar. He resides in Bombay, and is very well versed with the sanskrit
classics as well as conversational sanskrit. He is an active kAryakartA in many sanskrit related projects and activities in Bombay. Above all, along with my mother he is the one who has introduced me to this great world of Sanskrit verse and literature.

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

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!

There were two errors in the first paragraph in my earlier posting. This is the corrected version:

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.

This one is similar to ASAD[32]
in meaning:

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.
Those who do not have learning, perseverance, 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.

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.

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.

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)

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

Need meaning of subhaAshita

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.

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)
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 .. )

When the money is gone (become poor), the hunger increases
At the time of trouble, the enenities 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 ...
One of the let me catch my breath shlokas?
Actually this is a fairly famous one. The correct interpretation:

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

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 ... )
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 emphaser, 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:

\text{વ્રિત્તં વ્રીતં રાજાન્દર મુખં પ્રક્ષાલય写字楼 ।}
\text{પ્રભાતે રોપિતી કૃત્રિ ય વે તુ રો અ વે તુ રો ॥}

\text{જીંદા = tongue}
\text{નিરૂપિત = created}

\text{ઉદ્યમેન હે સિચયિત કાર્યાન્ત્ર ન મનોરથ: ।}
\text{ન હે સુમુખ સિદલસ પ્રવિશાલત મુખ મૃત ॥}

\text{ઉદ્યમ = effort}
\text{સિચયુ = to be accomplished}
\text{કાર્ય = work}
\text{મનોરથ = wish}
\text{સુમુ = asleep}
\text{સિલ = lion}
\text{િત + વિશ્ = to enter}
\text{મુખ = mouth}
\text{મૃત = deer/animal}

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

\text{Vivek Khare asked me the meaning of the word hi in the subhAshita: udyamena hi sidhyanti ....}

\text{The word hi means nothing. Perhaps it could be interpreted here as an emphaser, 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.}

\text{In fact I am sure many of you know the famous first attempt by a quack poet:}

\text{ઉદ્યમ ઉદ્યમ રાજાન્દર મુખ પ્રક્ષાલય写字楼 ।}
\text{પ્રભાત રોપિતી કૃત્રિ ય વે તુ રો અ વે તુ રો ॥}
The poet thought up these three lines:
O king, (rajendra), get up get up! (uttiTha) mukhM prakShAlayasva (wash your face !) The rooster cries out in the morning (prabhAte roditi kukkuTaH)
the problem was after uttishThottiTha rAjendra, mukhM prakShAlayasva 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 could not think of anything for the last part of the verse hence cha vai tu hi cha vai tu hi!!!

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.

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 :)

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 between 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.

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

śabdArtha

उत्तम = most superior
प्राच = famous
पितृ = father
मध्यम = medium/average
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 scholar 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.

shabdArtha

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>માતુલ</td>
<td>maternal uncle</td>
</tr>
<tr>
<td>શ્વશુર</td>
<td>father in law</td>
</tr>
<tr>
<td>અધમ</td>
<td>inferior</td>
</tr>
<tr>
<td>અધમાધમ</td>
<td>the worst among the inferior</td>
</tr>
</tbody>
</table>

ઉત્તમા = most superior
ખ્યાત = famous
પિતૃ = father
મધ્યમ = medium/average
માતુલ = maternal uncle
શ્વશુર = father in law
અધમ = inferior
અધમાધમ = the worst among the inferior
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 aquire from wife is the worst
I am not sure if that were a different version of this shubhashita

उद्यमः सहायकृतः

ॐ यत्र वर्तने तत्र देवः सहायकृतः ॥

उद्यमः = effort sAhasam = adventure
वैर्यम् = courage buddhiH = knowledge
शक्ति = strength parAkramaH = bravery
षठे = six ete = these
यत्र = where vartante = exist
tत्र = there devaH = god
सहायकृतः = helpful

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

आदित्यः-द्वार-सहायतिलो य
धीरूपिणिको कृतं यमश्च
अद्भव राजिन्य व वर्षेः व
धमश्च जनाति नरस्य पृतम् ॥

आदित्यः = Sun
चंद्रः = Moon
अनिन्दः = air
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 dhaireyaM 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.

न त्यक्तः कामयेश राज्यं न स्वर्गं नापूनर्मिदम् ।
कामयेश हुमतत्सानां प्राप्ति-नामौ आत्मनाशनम् ॥

न = no
तृ = Certainly
अक्षु = I am
कामयेश = wish
राज्यम् = kingdom
स्वर्गम् = heaven
अपुनर्मिदम् = na + punarbhavam = salvation
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.

(See the sarcasm here)

�જઃયુદ્ધમ્બેષિશ્રાદ્ધં પ્રભાતે મેઘઃબરમ્ પરિણામે ન િબ્બાશ્ચ ॥

�જ: = goat
યુદ્ધ: = fight
ોષિ: = sage
ોષિષ: = post death rituals
પ્રભાત: = in the morning
િબ્બ: = cloud
મેઘમ્: = noise, thuddering
પરિણામે: = of the couple
કલહ: = quarrel
ન = and
અેવ = indeed
પરિણામે = in the result
િબ્બ = something
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.]
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 ]

Trees give fruits to assist others. Rivers flow to help others. Cows produce milk to feed others. In the same way, our own human body should also be employed for the assistance of others.
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!

the bhAvArtha
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 brillant sun always attacks the sky !

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

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.
અધી અપી સુધીના પુષ્પિતના સુગ્ર્ધના ।
વાસીતય ત્રણ સવે સુશેણ કુલ યથા ॥

shabdArtha

અપી = also
પુષ્ક = tree
પુષ્પિત = one that has flowered
સુગ્ર્ધ = one that has a nice fragrance
વાસીત = made fragrant
વન = forest
સુપુત્ર = good son
કુલ = family
યથા = As

bhAvArtha

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.

�ણશેષઃ શત્રુશેષઃ ચ શત્રુશેષ તથૈવ ચ
પુન: પુન: પ્રવધિયાર્તે તત્માયશં ચ રક્ષયેત્ ॥

અભિવિચક

�ણશેષઃ અભિવિચક = શત્રુશેષઃ તચેપ ચ
પુન: પુન: પ્રવધિયાર્તે તત્માયશં ચ રક્ષયેત્ ॥

shabdArtha

�ણ = debt
શેષ = remainder
અભિ = fire
શત્રુ = enemy
પુન: = again
પ + પુન = to grow fast
તત્મા = hence
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)

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

ડીવેન દેવં કિંત્ર કાપણા વચની ।
ડીવં નিকલાં કો પ્રલેમ આવા તરીકા
યને દુઃખ થાય ન સિદ્ધા કા અત્ર દોશ ?

shabdArtha

ઉદ્યાગન્ = industrious
પુરુષ = man
લિંગ = lion
ડિ + ખ = to approach
દૈવ = destiny
ઝ.પુરુષ = contemptible fellow
વદ = to speak
ઝ. + ખન્ = destroy
ય + કુ = do
પુરુષ = manliness, virility, courage, effort
આત્મન્ = self
શક્ત = strength
ય + કુ = effort
હું = done
યિ + કુ = if
સિદ્ધ = to be accomplished
અત્ર = here
દોશ = fault

bhAvArtha

Laxmi goes to the industrious man like a lion. Only contemptible cowards say that destiny should give. Overcome your destiny and exercise 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)

ઉપસ્વાય પુષપા સયગાન નીયુભે ।
પ્રિતિનં સુભાષિત પુષિપા નીયુભે ॥
સન્ય વૈષ્ણવ

subhaashhita_kedar.pdf
shabdArtha

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)
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 ?

अनुदिन्मनुतापिनास्वयं राम तमः
परमकण्ठ चोरि छिन्नि मायासमेतम् ।
छद्मतिलकवं मे मानसं दुर्निवारं
भवति च भुज्जोड्स्तवं विना वापं शीघ्रम् ॥

अनुदिनं अनुतापं आल्मि अर्द राम तमः
परम करणां मोरिय छिन्नि माया समेतम् ।
छदम अतिशयवं मे मानसं दुर्निवारं
भवति च भुज्जोड्स्तवं विना वापं शीघ्रम् ॥

shabdArtha
अनु = following
अनुदिनं = daily
tap = trouble
tam = troubled, frustrated
param = highest, the utmost, most excellent
darsh = pity, sympathy
moch = temptation
छिद = to cut, cutoff
maaya = unreality; the illusion by virtue of which one considers the
unreal
universe as really existent and distinct from the supreme spirit
�मेत = come together with
छद = this
अति = extremely
चपल = fickle, unstable
मानस = mind
दुर्निवारं = (roughly) not easy to control
भुज्जोड्स्तवं = too much
षोड = sorrow
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.

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 ..!

shabdArtha

- सौरजानि निर्मातूः साति शिल्पिनः ||
- तत्र सौरभ निर्माणः चतुः चतुराननः ||

- सौरजानि = golden
- सरोज (सरस्व + ज) = lotus (one that is born in a lake)
- निर्म = to create
- शिल्पिनं = sculptor
- सौरभ = fragrance
- चतुः = capable/skilled/clever
- चतुरः = four
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:

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.
પ્રદિનં સુભાષતં

ગુરુશુશ્રૂશયા વિધા પુકલેન ધનેન વા।
અથ વા વિધાય વિધા ચતુર્થો ન ઉપલભ્યતे ॥

shabdArtha
- ગુરુ = teacher
- શુશ્રૂશ = service
- વિધા = knowledge
- પુકલ = a lot
- ધન = money
- ચતુર્થ = fourth

ઉપ + લભ = 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

ચલત્યેકેન પાદેન કેટષ્ઠત્યેકેન પાદેન ॥
ન સમીક્ષ્યાપરં સ્થાનં પૂવર્માયાતનં ત્યજેત્ ॥

અનુભિવિશિક
- અલચેક પાદેન તિષટ્યેકન પણ્ણિપણિપણ: ॥
- નસમીક્ષાપરં સ્થાનં પૂવ્યાયાતનં ત્યજેત્ ॥

shabdArtha
- શવ = to walk
- સા (લિષટતી) = to stand
- અક = one
- પણ્ણિપણ = the wise man
- સં + કૃક્ષ્યને = to examine
- અપર = other
- સાંથ = place
- પૂર્વ = previous
- આયાતન = abode, resting place
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
kalpavRikSha : 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
milks (from duh : to milk )
the gem that gives you anything you can think about
something one has thought about
to 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)

satya pritham priyang pratyutpan na prathyut sathma priyam
priyang a nanma pratyut ucham naman satan na

shabdArtha
satya = truth
prth = to speak
priyang = dear, nice
anuut = false
uucham = practice
satan = 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

samaauppuraam na karoity shaah
arpya bhtra bhramaaiit noo na
vidhnaa kriitnaa na karoity garb
muyasa pratpratpita gujraa vidhnaa

shabdArtha
samaauppuraa = full
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.

shabdArtha

- नारिकेल = coconut
- आकार = form
- दृश्य = to look
- सजन = good man
- अन्य = other
- बदरिक = the jujube fruit (bora in marathi)
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).

shabdArtha
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:

As KEDAR S NAPHADE said:
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

शब्दार्थ

प्र = other's, foreign
अ = food
प्र + आप = to get, obtain
दुर्दुःधिः = stupid person, idiot
प्राण = life
दय = pity
क = to do
दुर्लभ = rare
जन्म = birth

भावार्था

You idiot, dont show any pity for your life if you are getting food from someone else (free food). (Go on, stuff 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 : )
shabdArtha

\begin{itemize}
\item पुरुष = wicked person
\item सजन = good man
\item उप + क = to go to
\item भज = many
\item प्रकार = way
\item आद = to serve
\item भूष = repeatedly
\item लिङ्क = sprayed
\item प्यसु = milk
\item पूंज = ghee
\item निम्न = neem
\item पृष्ठ = tree
\item मधुर = sweetness
\end{itemize}

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.

\begin{quote}
\text{के} Ye = armlet (bracelet worn on upper arm)
\end{quote}
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).
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 dressed in nothing, (Shiva) the sea gave poison!
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.

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!
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.

shabdArtha

अल्प = small, little

कार्य = work

कर = one who does

नर = man

भर = a lot

भाषिण = one who talks

शरद = autumn

मेघ = cloud

नून = really

गज = to roar

उदाह = only
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.

ShabdArtha

अत = gone
शोक = sorrow
कर्तव्य = should be done
भविष्य = future
शिष्ट = to think / to worry
वर्तमान = present
वतर्य = to operate (causal from vart)
विविधता = wise

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.

ShabdArtha

शित = mind
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!

It is supposed to be said by Rajasekhara in his kavya Mimamsa:

praṣṭhakara kavi kāvyaṁ ca ūpam ca kulaśeṣitaḥ ।
gūḍhaśeṣya vidyaḥ ca kulaśeṣitaḥ ločyate ॥

praṣṭhakṛt = real, visible, directly in front
कवि = poet
dhaṅgṛ̤̃ = Composition/poetry/literary work
caha = and
kulaśeṣitaḥ = One who brightens the family(?) (meaning house wife?)
ūpam = Her beauty
gūḍhaśeṣya = family doctor’s
vidyā = knowledge
हे = do they
kulaśeṣitaḥ = ever
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.

Could not resist this one after having said tasmAt madyaM naiva peyaM na peyaM in the previous shloka.

shabdArtha
- डिन्तु = but
- मध्य = liquor
- स्वभाव = nature
- आौषध = medicine
- स्मृत = remembered
- यूक्त = utility : proportion
- यूक्त = used
- रोग = disease

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?

shabdArtha

वि + तृ = to distribute
पारि = water
पारित = cloud (one who gives water)
धव = water
आतुर = anxious
शिर = permanently
पिपासित = thirsty
चातक = chAtaka bird
पोतक = young one of an animal
प्रचलित = something that has started
महत = wind
क्षण = in a moment
क्व = where
पयस = water

भावार्थ

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?
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?

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!
If indeed does Govinda go away from Mathura, then from the eyes of rAdhA will flow the inversion of rAdhA (dhArA = streams of tears)
form from the root bhaj)

भीम = terrible
भीति = fear
सुधा = the nectar of immortality
या = to go
विश्राम = stop
निश्चित = determined, ascertained
अर्थ = end, aim, objective
वि + रम् = to stop
शीर = courageous, steadfast

बावार्थ

(This sloka describes the churning of the ocean by the gods)
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.

अधि संक्रांति: । पहलु अोंतू सुभाषितिं मम गुरुज्ला श्री वसन्त
नानिवेंकोडोदेयेन् विशिष्टः

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

लिङ्ग वदिवं मनोहस्तु वालां गुडवमार्गम्
लिङ्गुद्धकवतू सम्भवने अस्तु सुपुर्वतत्वम्।
अस्तु विचारे शुभसंक्षेपं मंगवाव वस्मां
क्षणाशी संक्रान्तिसु: व: अहासमाश्च।

अन्य विशेष

लिङ्ग वदिवं मनः अस्तु वालां गुडवत् माधुर्यम्
लिङ्गुद्ध लादुकवतू सम्भवने अस्तु सुपुर्वतत्वम्।
अस्तु विचारे शुभ संक्षेपं मंगवाव वशसे
क्षणाशी संक्राण्ति: अस्तु व: सधा अहासाः अाश्च।
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.
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

shabdArtha

sarvarn = everywhere
desh = country
gunavat = a man with good qualities
shobha = to look beautiful
prabhit = famous, celebrated
mahash = gem
shrestha = head
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.

id AA821902673; Wed, 17 Jan 96 10:17:37 EST

following is a subhAshita we studied in 10th grade (I think by bhartruhari) which speaks the power of association with ritious people.
prati padAratha:

ગુણવત् = virtuous (good) qualities
જન = people
સંસગ = association
નીચ = rouge / person of poor (bad ?) quality
ગોઉરવમ = respect
પુˈપમાલા = garland (of flowers)
પ્રસંગ = because of / along with
સૂત્ર = thread
શર = head
ધાર્યે = 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).

note : yAti means goes

shirasi dhAryate (two separate words)
prati padAratha:

गुणवत् = virtuous (good) qualities
जन = people
संसर्ग = association
नीच = rouge / person of poor(bad?) quality
गुरुसह = respect
पुष्पमाल = garland (of flowers)
प्रसंग = because of / along with
प्रसंग = close association. pras. ngena = because of close association
सूत्र = thread
शर = head

(original noun is shiras : shirasi is the locative singular, meaning on the head)
पर्याय = 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).

shabdArtha

पढ़ = to read
लिखि = to write
दृश्य (पढ़ि) = to see
परिच + प्रश्न = to enquire
परिचित = learned man
शिव + आ + श्री = to take shelter in
दिवाकर = sun
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)

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)
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 sennse of apavarga changes to mokSha. He is known to be the bestower of mokSha; but how can he give that?

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:

शङ्कारः

सुभाष्ठिता कुदाली
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (sumitraNandana) 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 subhAshita sent as asad[5]. This was kindly provided by Shri Mahalingam.
Your form is full of pavarga. (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?

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:

सुमत्रा नरदन आसक्तं घम राजनं कृशं वा ।
अथ वा मा कृशातं जलधे रोठिवि स्वयम् ॥

शब्दार्थ

सुमित्रा = dasharath’s wife, laxman’s mother
नरदन = child
मित्र = friend
आनंदन = happiness
आसक्त = attached
घम = (from idaM) this
राजन = king
कृश = to see
कृश = weak
तुष = body
जलधि = sea/ ocean
रोठ = to cry

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?
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 subhAshita sent as asad[5]. This was kindly provided by Shri Mahalingam.

shabdArtha
क्रिक्क = snake
बाल = child
मं = moon
सम = ashes
मन्दधिनी = the ganges
युत = equipped with
अपवर्ग = heaven, liberation
प्रधा (क्रिक्क प्र+ए, तो जिब्र) = one that bestows
मूर्ति = idol
कथ = how
स्यात्र (क्रिक्क अस) = may be
Your form is full of pavarga. (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?

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 drunk the ocean. Hence the cause for fear.

Composer V.VASuNNi moos (kerala)

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?

\[\text{chAtaka} \quad \text{धूम} \quad \text{समूह} \quad \text{हृद्य} \quad \text{मा} \quad \text{धाव} \quad \text{वार} \quad \text{धर} \quad \text{बुद्ध} \quad \text{या} \quad \text{िह} \quad \text{भिव} \quad \text{भवत} \quad \text{नय} \quad \text{युग} \quad \text{वार} \quad \text{पुर} \quad \\]

\[\text{chAtaka} = \text{the ever thirsty chAtaka bird that lives only on raindrops} \]
\[\text{धूम} = \text{smoke} \]
\[\text{समूह} = \text{group} \]
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.

जाता शिवाजिनी प्राक यथा शिवाजिं तथागच्छामि ।
प्रागरक्षिमिकमामु वाणि बाणो अबृवेंति ! ॥

अन्य विचार
जाता शिवाजिनी प्राक यथा शिवाजिं तथ अभवज्ञामि ।
प्रागवलयं अविन्द आमु वाणि बाणः अभृवु हति ! ॥

शब्दार्थ
जात = born, become (from jan, to be born, or created)
प्राक = a long time ago
अव + गम् = to comprehend, understand
प्रागलय = development, depth, maturity
आपु = to obtain
वाणी = language
અભાવ = became (from bhU, to become)

ભાવાચ

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!

ધાન્ય = right side
ધામ = left side
જનક = king Janaka (father of Sita)
આતમ = daughter
પુરત = in front
વ્ર = to pray
નનન = child

ભાવાચ

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.
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.

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.

अयं निजः परो वा छिति गणना लघु चेतसाम्।
उद्धार चैतिनां तु वसुधा अेव कुटुंबकम्॥

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.

अयं निजः परो वा छिति गणना लघु चेतसाम्।
उद्धार चैतिनां तु वसुधा अेव कुटुंबकम्॥
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.

Salutations to you, Doctor, the brother of Yama (God of death).
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.

\[
\begin{align*}
\text{યથૈન} & \text{ ન કલ્સ્ટે તાલિકા સમૂપથતે} \text{ ।} \\
\text{તથેદ્યમપિરત્યક્તં} & \text{ કલ્સ્ટ નોલાખયેત્ કૃષમ} \text{ ॥} \\
\text{અન્ય} & \text{ વિષાર} \\
\text{થય} & \text{ અંડેન} \text{ ન કલ્સ્ટે} \text{ તાલિકા સમૂપથતે} \text{ ।} \\
\text{તથ} & \text{ ઉદ્યમ} \text{ પિરત્યક્તં} \text{ કલ્સ્} \text{ ન ઉલાખયેત્} \text{ કૃષમ} \text{ ॥} \\
\text{શિખત} & = \text{ hand} \\
\text{તાલિકા} & = \text{ clap} \\
\text{સમૂ + પ્ + પહ} & = \text{ to become} \\
\text{ઉદ્યમ} & = \text{ effort} \\
\text{પિરત્યક્ત} & = \text{ deprived of} \\
\text{કલ્સ્} & = \text{ work} \\
\text{ઉત્ + પહ} & = \text{ to obtain} \\
\text{કૃષ} & = \text{ fruit} \\
\text{ભાવાર્થ} & = \text{} \\
\end{align*}
\]
Just as a clap cannot happen with just one hand, similarly any work deprived of effort will not obtain fruit.

(Yadbend n Ustre tāvikā sampadyate)
Tathādhyamprātyakṣtān kṛm nōtādhyet हुलम् ॥

(Asvādhyakṣa)
Yatha yadbend n Ustre tāvikā sampadyate
Tatha udhyam prātyakṣtān kṛm nōtādhyet हुलम् ॥

Śabdārtha

कःत = hand
ताविकः = clap
सम् + प्र + पु = to become
उद्यम = effort
प्रायकः = deprived of
कर्मः = work
उत् + पु = to obtain
फल = fruit

Bhavārtha

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

प्रियः संस्कृतप्रियः

(Dear Sanskrit Lovers)

अष्टादश पुराणां सारं व्यासे दीर्तितम् ॥
परोपकारः पुरुशाय यामाय पर पीठनम् ॥

Śabdārtha

अष्टादश = eighteen
सार = essence
दीर्त = to tell
Benefitting others leads to purification and harassing others leads to sin.

The essence of the eighteen scriptures (purANas) is stated by VyAsa:

The essence of the eighteen scriptures (purANas) is stated by VyAsa:

Benefitting others leads to purification and harassing others leads to sin.
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.
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.

priya: sanskritpriya ||

(Dear Sanskrit Lovers)

vidhatva et nupatva eva no eva tulye kalaham ||
svadeshi pujate rajah vidhatva sarvam pujate ||

shabdarya

vidhatpa = scholarliness
nupatpa = The title of king
tulya = comparable
svadeshi = one’s own country
pujat = to worship
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.

(Deer Sanskrit Lovers)
A couple of subhAshitas from the hard working farmers

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.

(Dear Sanskrit Lovers)

(Shadbhāsah)

There are five signs of a fool: Vanity, wicked conversation, anger, stubborn arguments, and a lack of respect for other people’s opinions.
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.

कः न याति वशं वोड़े मुख पीठून पूरितं ।
मूढः: मुख केपेन क्योलि मुखं ध्यानिम्।

sandhi vigraha

ya = to go
vas = control
voc = this world
mukh = mouth
vBid = morsel of food
In this world who indeed won’t come under control once his/her mouth is filled with food? Even the mRīḍaṅga makes a sweet sound after its mouth is smeared.

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.

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

**Websitedevdhiyajagatjanangopinirvane
māyāputrabhīrātākṣarāṇoṁ prabuddhaṁ.**
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 pUtana, 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 kun: 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.
The wealth and power of a wicked person are for vanity and harassment of others respectively. However with a good man they are always (used) for charity and for protection.

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

आत्मनं मुख दीघः बध्यन्ते शुक सािरकाः।
बकाः तत न बध्यन्ते मौनं सवर्थाम् साधनम्॥

आत्मन् = self
मुख = mouth
दीघ = fault
शुक = parrot
सािरकाः = a bird (nightingale / cuckoo ?)
बक = stork
बध्य = to trap, to tie down.
मौन = silence
सवर्थ = all
और्थ = objective
साधन = instrument
Nightigales 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.

(The first line is interpreted in two ways depending on how the sandhi in bahudhAnyasya is broken)

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 conducts 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’.

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’.

 Auschwitz
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)

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?
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 sanskrit-digest archives.