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.. A Subhashita A Day ..

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Any good endeavour is begun be a prayer to Ganesh or Saraswati. Hence this second subhAshita 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...
अविश्रामं वहेंद्रां शीतोष्णं च न किन्दति।
सस्तोषस्तथा नित्यं त्रीणि शिक्षेत गर्द्धामात्॥

(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

एतस्मिन् सुभाषितं भवति शक्तस्तवनाय। सुजु कृतः खलु शब्दप्रयोगः अस्मिन्। पठतु

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

पिनाक फणि बालेन्दु भस्म मन्दाकिनी युता।
प वर्ग रचिता मूर्तिः अपवर्ग प्रदास्तु न।॥

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).

अस्ति एषा समस्यापुर्वितः

(Here is a riddle )

पानियं पातुमिच्छामि त्वत्तः कमललोचने।
यदि दास्यसि नेच्छामि न दास्यसि पिबाम्यहम्॥

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 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 :

(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.

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?
One more subhashitam that starts with kamale

कमले कमला शेते हर्षेते हिमालये ।
किराब्धीं च हर्षेते मन्ये मल्कुण शन्कय। ॥

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

कमलासन = Brahma (seated on a lotus)
कमलेक्षण = Vishnu (lotus eyed)
कमलारिकिरीट = Shiva? (crowned by the enemy of the lotus (moon?))
कमलबृहु = the sun (lit. husband of the lotus)

नुत = praised
स्तुत = 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.

कमलभृवाह :

भृ = 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 ...

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!

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...

क्षमा शस्त्रं करे यस्य दुर्जनं: किं करिष्यति ॥
अत्तृषे पतितो वह्दि: स्वयमेवोपशाम्यति ॥

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.

क्षमा बलमशक्तानाम् शक्तानाम् भूशणम् क्षमा ॥
क्षमा वशिक्रुते लोके क्षमया: किम् न सिध्यति ॥

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?

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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?
वश  = conquered. vashI+kRi = to conquer
वशीकृत  = conquered.
kShamAvashIkRite loke is a sati saptami usage. it is to be interpreted as yadA lokaH kShamAvashIkRitaH tada (when the world is conquered by forgiveness) 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 forgiveness, what else remains ??

कराणे वसते लक्ष्मीः करमध्ये सरस्वती ।
करमूले तु गोविन्दः प्रभाते करदशर्नम् ॥

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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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
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.

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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.

At the top of the hand resides LakShmi.
In the middle of the hand resides Sarasvati.
At the bottom of the hand resides Brahma.

कराग्रे वसते लक्ष्मी: करमध्ये सरस्वती ।
करमूले तु गोविन्द: प्रभाते करदर्शनम् ॥

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करमूले तु गोविन्द: प्रभाते करदर्शनम् ॥
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 sawAb jawAb, but it definitely seems so

कांचं मणि काञ्चनमेकसूत्रे मुंधा निष्ठन्ति किमत्र चित्रम् ।
विचारवान् पाणिनिरेकसूत्रे श्रानं युवानं मघवानमाह ॥
शुनेव यूना प्रसभं मघोना प्रधार्षिता गौत्मधर्मपत्नी ।
विचारवान् पाणिनिरेकसूत्रे श्रानं युवानं मघवानमाह ॥

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...


ि:स्वो वश्थि शतं शती दशशं लक्षं सहसाधिपः
लक्षे: क्षितिपालतां क्षितिपतिश्रक्रेष्टां वाज्ञ्ञति ।
चक्रेश: पुनरिन्द्रतां सुरपति: ब्रह्मं पदं वाज्ञ्ञति
ब्रह्मा शैवपदं शिवो हरिपदं चाशावधि को गतः ॥

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 ?

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 :

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 ?

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 ...

O cloud, you roar, but do not give water. I, the chatak bird am thirsty. If fately 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
यत्रक्रृंचमिथुनादेकं अवधीः काममोहितम् ॥

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 मा निषाद प्रतिष्ठा त्वं अगमः शास्त्री: समा: ।
यत्रक्रृंचमिथुनादेकं अवधीः काममोहितम् ॥

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.

न हि कश्शितु विजानाति किं कस्य श्रो भविष्यति ।
अत: श्र: करणीयानि कुर्यादैव बुद्धिमान् ॥

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

(कल्ह करै सो आज्कर .....)  
tomorrow = श्रह  
day after tomorrow = परश्रह  
2 days after tomorrow = प्रपरश्रह  
yesterday = ह्रह  
day before yesterday = परह्रह  
2 days before yesterday = प्रपरह्रह  

प्रारभ्यते न खलु विच्छन्येन नीचे:  
प्रारभ्य विच्छन्यहात विरमणति मध्या: ।
विच्छै: पुनः पुनरपि प्रतिहत्यमना:  
प्रारभ्यमुत्तमजना न परित्यज्यति ॥

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:

सिंहाचा तो बाल तो हि चपेट
मारी त्याला जो करी मत्तः मोठा ।
तेजस्वी जे वृत्ति ऐसीच त्यान्विचे
तेथे काही चाड नाही व्याची ॥

अपि अधिकम् एकम् सुभाषितम् प्रारंभवत् यथा शब्दन
यथ देशस्तथ भश यथ रज तथ प्रजः ।
यथ भुमिस्तथ तोयम् यथ बीजस्तथानिवः । ॥

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

न धैर्य्यं विन व्यक्तिम्: न शोभ्यं विन जयः ।
न दानेन विन मोक्षो न योद्धेन विन यशः । ॥

यथा काठं च काठं च समेयातां महोदधोः ।
समेत्य च व्यपेयातां तदनु भूतसमागमः ॥

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 आहे जगति पुत्र मानवाचा।
दोश ना कुणाचा :
दोनू ओळक्यान्च होते सगरात भेट
एक लाट तोडि दोघां पुन्हा नाही गाठ।"

कस्यचित् किमपि नो हरणीयं
मर्मवाक्यमपि नोच्चरणीयम् ।
श्रीपतेः पदयुगं स्मरणीयं
लीलया भवजलं तरणीयं ॥

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 कृत्यकर्ता 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 dead" into sanskrit verse.

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What follows is his translation of Tennyson’s "Home they brought her dead" into Sanskrit verse.
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!

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

गेहानीतेऽप्यसुिवहर्िहते
वीर↓सहे
स्वनाथे
मोहं प्राम न च न च सखी क्रन्दितुं वा प्रवृत्ता ।
पश्यन् देवीं परिहन इंद्र प्राह ममहितां तां
नो चेद्र रुधात् इयमपि भवेत् प्राणहीनाचिरेण ॥

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:

येषां न विद्या न तपो न दानं
ज्ञानं न शीलं न गुणो न धर्मं: ।
ते मत्यन्तोके भुविभासभूता:
मनुष्यरूपेण श्रागाथरन्ति ॥

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.
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.

ददा‌ति प्रतिगृण्णाति गुह्रमार्ख्याति पृच्छति ।
भुङ्किे भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥

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.

Need meaning of subhAShita

ददा‌ति प्रतिगृण्णाति गुह्रमार्ख्याति पृच्छति । भुङ्किे
भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥

<<<<<<<<<<<

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)

ददा‌ति प्रतिगृण
dददा‌ति प्रतिगृण्णाति गुह्रमार्ख्याति पृच्छति ।
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subhaashhita_kedar.pdf
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 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?)

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 ...
कौरवह सवः, ह खेशव् ह केशव गतह्
One of the let me catch my breath shlokas?
Actually this is a fairly famous one. The correct interpretation:
के शवं पतितं दृश्या पाण्डवः हर्षनिर्भरः:
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 !!

वैद्यराज नमस्तुभ्यं यमराजसहोदर ।
वैद्या हर्षिन प्राणान् वैद्यो प्राणान् धनानि च ॥
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 !

अश्र नैव गजं नैव व्याप्रं नैव च नैव च ।
अजापुन्ते बलिः दद्यात् देवो दुर्बलघातकः ॥
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 ... !

चिन्तनीया हि विपदं अदावेव प्रतिक्रिया ॥
न कृपखननं युक्तं प्रदीपं वहिना गृहं ॥
The reaction to calamity must be considered before hand. IT is no use to
start digging a well after your house is afire !!

आयुशः क्षण एकोषपि सर्वर्त्तैं लभ्यते ।

subhaashhita_kedar.pdf
Even a single second in life cannot be obtained by all 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 emphasizer, 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:

उत्तिष्ठ उत्तिष्ठ राजेन्द्र मुखं प्रक्षालयस्व टः।
प्रभाते रोदिती कुकु च वै तु हि च वै तु हि॥

The poet thought up these three lines:
O king, (rajendra), get up get up! (uttiShTha) mukhaM prakShAlayasva (wash your face!). The rooster cries out in the morning (prabhAte roditi kukkuTaH)
the problem was after uttishThottiShTha rAjendra, mukhaM 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!!!

उत्तमो नातिका स्यात् अधमो बहुभाषते।
न काञ्चने ध्विनस्ता यादृक्क कांस्ये प्रजायते॥

उत्तम = excellent
अति = too much
वक्तृ = speaker
अधम = inferior
भाष् = to speak
काञ्चन = gold
ध्विन = sound
कंस्य = bronze
प्र + जा = to be born

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

चिन्तायास्तु चितायास्तु बिन्दु मात्रम् विशेशतः।
चिता दहति निर्जीवम्, चिन्ता दहति जीवितम् ||

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.

चिता चिन्ता समाप्रोक्ता बिन्दुमात्रं विशेषता ।
सजीवो दहते चित्ता निर्जीवं दहते चित्ता ॥

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

उपकारो हि नीचानां अपकरो हि जायते ।
पयःपानं भुजाणां केवलं विषवर्धनम् ॥

उप + कृ = to do a favor
नीच = lowly
अप + कृ = to harm
पयस् = milk / water
भुजंग = snake
केवलं = only
विष = poison
वर्धन = 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 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.
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.

उत्तम = most superior
ख्यात = famous
पितृ = father
मध्यम = medium/average
मातुल = maternal uncle
शुरु = father in law
अधम = inferior
अधमाधम = the worst among the inferior

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

उद्यमस्ससासं धैयं बुद्धिश्यिक्तः पराक्रमः ।
षडेते यन्त्र वर्तन्ते तन्त्र देव: सहायकृत् ॥

उद्यम: = effort sAhasam = adventure
धैयर्म् = courage buddhiH = knowledge
शिक्तः = strength parAkramaH = bravery
षट् = six ete = these
यन्त्र = where vartante = exist
तन्त्र = there devaH = god
सहायकृत् = helpful
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 at least 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 SAhassam
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 SAhassam  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.
SAahasam  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 SAhassam should imply serious adventurous pursuit  in contrast to
DhairyaM  SAhassam 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 SAhassam
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 त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।
कामये दुःखतस्तानां प्राणिनाम् आर्तिनाशनम् ॥

न = no  
तु = Certainly
अहम् = I am  
कामये = wish  
राज्यम् = kingdom
स्वर्गम् = heaven
अपुनर्भवम् = na + punarbhavam = salvation 
दुःखतस्तानां = for grief ridden
प्राणिनाम् = for living beings
आर्तिनाश = kaShTam, sorrow
नाशनम् = destruction, removal
"
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 behing this
subhAshita from Sri Krishna Shastry during the Speak Sanskrit Classes. Will share with you someday soon.

विष्णुपञ्चमे पश्यतु अत्र !
(See the sarcasm here)
अश्रुद्धर्मिवश्राद्धं प्रभाते मेघं।
दम्पत्योऽः कलहः परिणामे न किन्नन। !

अजः = goat
युद्धः = fight
ऋविषः = sage
श्राद्धं = post death rituals
प्रभाते = in the morning
मेघः = cloud
डम्भरस्तु = noise, thundering
दम्पत्योऽः = of the couple
कलहः = quarrel
च = and
एव = indeed
परिणामेऽ = in the result
न = no
किन्नन = 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.]
क्षणशः कणशःविद्यामर्थं च साधयेत्।
क्षण त्यागे कुतो विद्या कणत्यागे कुतो धनम्॥

knowledge should be pursued 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?

अपि व्याख्यायी लक्षणं न िव क्षणं रोचते।
जननी जन्मभूमिः स्वर्गैद्यि गरीयसी॥

and, even though
covered with gold, full of gold
for me
appeal
mother
motherland
heaven
grander, higher
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 ]

परोपकारय फलान्ति वृक्षाः परोपकारय वहन्ति नद्यः ।
परोपकारय दुहन्ति गावः परोपकाराध्वर्मिंद शरीरम् ॥

परोपकारः = assistance to others
फलान्ति = give fruits (plural)
वृक्षाः = trees
वहन्ति = flow (plural)
नद्यः = rivers
दुहन्ति = give milk (plural)
गावः = cows
इदम् = this
शरीरम् = body

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.

अप्रेल्हे नास्ति नास्ति मूलमनोषदम् ।
अयोग्: पुरुषो नास्ति योजकस्तत्र दुल्भः ॥

अन्त्रम् = na + mantram, non mantra (mantra = divine poem).
अक्षरम् = na + kSharam, imperishable, a letter of the alphabet
न = no
अस्ति = is
मूलम् = root
अनौषदम् = na + auShadam, non medicine
अयोग्: = useless
पुरुष: = person
योजकः = co ordinator (one who organizes, plans)
तत्र = there
दुर्लभः = 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!

एकचक्रो रथो यन्ता विकलो विषमे हयाः।
आक्रामत्येव तेजस्वी तथ्याप्यका नभस्तलम्॥

सन्धि विघ्रह
एकचक्रः रथः यन्तृ विकलः विषमे हयाः।
आक्रामति एव तेजस्वी तथापि अर्कः नभस्तलम्॥

एकः = one
चक्रः = wheel
रथः = chariot
यन्तृः = charioteer
विकलः = disabled
विषमः = odd (as in odd or even)
हयः = horse
आ + क्रः = to attack
एव = only
tेजस्विनः = one who has tej (brilliance)
अर्कः = sun
नभस्तलः = sky

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 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.

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.

एकेनापि सुवृक्षेण पुष्पितेना सुगंधिनिः ।
वासितं तद् वनं सर्व सुप्रभण कुलं यथा ॥

सन्धि विग्रह
एकेन अपि सुवृक्षेण पुष्पितेना सुगंधिनः ॥
वासितं तद्र वनं सर्व सुपुत्रेण कुलं यथा ॥

shabdArtha
अिप = also
वृक्ष = tree
पुष्पित = one that has flowered
सुगंधिं = one that has a nice fragrance
वासित = made fragrant
वन = forest
सुपुत्र = good son
कुल = family
यथा = 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.

ऋणशेषोऽिग्नशेषयः शत्रुशेषस्तथैव ॥
पुनः पुनः प्रवधर्न्ते तस्माच्छेषं न रक्षयेत् ॥

सन्धि विग्रह
ऋणशेष: अप्रिषो: च शत्रुशेष: तथैव च ॥
पुनः पुनः प्रवधर्न्ते तस्मात् शेषं न रक्षयेत् ॥

shabdArtha
ऋण = debt
शेष = remainder
अग्रि = fire
शत्रु = enemy
पुनः = again
प्र + वृध् = to grow fast
tस्मात् = hence
रक्षा = 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 of. and fire or enemies should be completely destroyed )

उदये सविता रको रक्षास्तमने तथा।
सम्पत्तौ च विपत्तौ च साधुनामेकरुपता॥
सन्धि विग्रह
उदये सविता रकः रकः च अस्तमने तथा।
सम्पत्तौ च विपत्तौ च साधुनां एकरुपता॥

shabdArtha
उदय = rise
सवितृ = sun
रकः = red
अस्त = fall (set)
सम्पत्ति = prosperity
विपत्ति = calamity
साधु = great man
एक = one
रूप = form
bhAvArtha
The sun is red at sunrise and red at sunset : During prosperity as well as calamity the great men have the same form.

उद्योगिनि पुरुषसिंहपैति लक्ष्मीः
दैवेन दैयमिति कापुरुषा वदन्ति।
दैवं निहर्त्य कुरु पौरुषमात्मक्षक्या
यल्ले कुले यदि न सिद्धि ति कोज्य दोषे।?
सन्धि विग्रह
उद्योगिनं पुरुषसिंहं उपैति लक्ष्मीः
दैवेन देवं इति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषं आत्मशक्त्या
यतने कृते यदि न सिद्धयति कः अत्र दोषः ?

shabdArtha
उद्योगिन् = industrious
पुरुष = man
सिंह = lion
उप + ई = to approach
देव = destiny
का पुरुष = contemptible fellow
वद् = to speak
नि + हन् = destroy
कुरु = do
पौरुष = manliness, virility, courage, effort
आत्मन् = self
शिक्षन = strength
यत्न = effort
कृत = done
यदि = if
सिद्ध् = to be accomplished
अत्र = here
दोष = fault

bhAvArtha
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)
एते सत्पुष्टः परार्थघटकः स्वार्थान् परित्यज ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेषस्मि मानवराक्षसः परहितं स्वार्थाय निघन्ति ये
ये तु घन्ति निरधिरं परहितं ते के न जानीमहे ॥

शन्धि विग्रह
उपसर्गः धातु अर्थः बलात् अन्यत्र नीयते ।
प्रहार आहार संहार विहार परिहार वत् ॥

shabdArtha
उपसर्ग prefix
धातु verb
अर्थ meaning
बल = force
अन्यत्र = somewhere else
नी (नय) = to take away
हर (हरति) = to steal
प्र + हर = to hit
आ + हर = to hit
सं + हर = to completely destroy
वि + हर = to roam
परि + हर = to abandon

bhAvArtha
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)
ये तु ध्नन्ति निररथं परहितं ते के न जानीमहे ॥

shabdArtha
एते = these
सत्पुरुष = good man
पर = foreign / other
अर्थ = benefit
घटक = component
स्वार्थ = one’s own purposes
परि + त्यज् = to sacrifice
ये = those who
सामान्य = common
उद्यम = effort
भृत् = one who carries
विरोध = opposition
अविरोध = no opposition
अभ्य = ??
मानव = man
राक्षस = demon
हित = wellbeing
नि + हन् = to destroy
निररथं = needlessly
के = who
ज्ञा (जानते, जानाति) to know

bhAvArtha
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?

अनुदिनन्तापेनास्म्यहं राम तसः
परमकूण मोह छिन्धि मायासमेतम् ।
इदमितचपलं मे मानसं दुर्निवारं
भवति च बहु खेदस्वां विना धाव शीघ्रम् ॥

सन्धि विग्रह
अनुदिनं अनुतापेन आस्मि अहं राम तसः
परम कूण मोहं छिन्धि माया समेतम् ।
इदं अतिचपलं मे मानसं दुर्निवारं
भवति च बहु खेदः त्वां विना धाव शीघ्रम् ॥

shabdArtha
अनु = following
अनुदिनं = daily
tाप = trouble
tस = troubled, frustrated
tप्रम = highest, the utmost, most excellent
tकूणा = pity, sympathy
tमोह = temptation
tछिन्धि = to cut, cutoff
tमाया = unreality; the illusion by virtue of which one considers the
unreal
universe as really existent and distinct from the supreme spirit
tसमेतं = come together with
tइदं = this
tअति = extremely
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..!
The sculptors are there to create golden lotuses. But only the four faced one (Brahma) is clever enough to produce fragrance in them!
bhAvArtha
A selfdependent 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:

बिनीमले जाकण अज्ञतेचे स्वाधीन जे पत्रभवे फुकाचे।
मूर्खासं जे मौनचि फार साजे सभेस त्यान्या बहु जाणते जे॥

गुरुशुश्रूशया विद्या पुष्कलेन धनेन वा।
अथ वा विद्यया विद्या चतुर्थों न उपलभ्यते॥

shabdArtha

guru = teacher
shushruta = service
vidya = knowledge
puskal = a lot
dhana = money
chaturth = fourth
up + labh = 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

चलत्येकं पदेन तिष्ठत्येकं पण्डितः।
न समीक्ष्यापरं स्थानं पूर्भमायातनं त्यजेत्॥

सन्ध्यः विग्रह

cchalati ekam padam tishthi ekam pandita:।
na samikshya aparam sthanam poornachayatanam tyajet॥

shabdArtha
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**
- कल्पदुः = kalpa vRikSha: the tree that will give you anything you can imagine
- कल्पीत = imagined
- सू = to produce
- कामधुक् = kAmadhenu: the cow who can milk out anything you wish
- कामित = something one has wished for
- दोधिः = milks (from duh : to milk )
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)

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
सम्पूणर्कुम्भो न करोति शबदं
अधर्षं घटं घोषमुपैति नूनं ।
विद्वानु कुलीनो न करोति गर्भं
मूढास्तु जल्पन्ति गुणेविहीनाःः ॥

सल्लिवर्गः
सम्पूणि कुम्भः न करोति शबदं
अधर्षं घटं: घोषं उपैति नूनं ।
विद्वानु कुलीनः न करोति गर्भं
मूढः: लु जल्पन्ति गुणः: विहीनः ॥

shabdArtha
सम्पूणि = full
कुम्भ = pot
शब्द = noise
अधर्ष = half
घट = pot
घोष = noise
उप + ई = to go
नूनं = really
विद्वानु = learned
कुलीन = one who is from a good family
गर्भ = pride
मूढ = foolish person
जल्प् = to babble
गुण = quality
विहीन = 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.
प्रतिदिनं सुभाषितं ॥

नारिकेलसमाकारः दृव्यंतेऽपि हि सज्जनः ॥
अन्यं बदरिकाकारः बहिरेऽ मनोहरः ॥

शब्दार्थः

नारिकेल = coconut
आकार = form
दृश्य = to look
सज्जन = good man
अन्य = other
बदरिका = the jujube fruit (bora in marathi)
बहिः = outside
मनोहर = beautiful

भवार्थः
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).

न भूतपूर्वं न कदापि वार्ता हेमः कुरंगः न कदापि दृश्यः ॥
तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीतबुद्धः ॥

शब्दार्थः

भूत = happened
पूर्व = previously
वार्ता = news
हेमः = gold
कुरंगः = deer
तृष्णा = desire
रघुनन्दनः = Rama
विनाश = destruction
काल = time
विपरीत = inverted, contrary to rule, wrong
बुद्धि = intellect, judgement

bhAvArtha
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
    नारिकेल = coconut
    आकार = form
    दृश् = to look
    द्रिश्यन्ते = be seen
    अपि = also
    सज्जन = good man
    अन्य = other
    बदरिका = the jujube fruit (bora in marathi)
    बहि: = outside
    मनोहर = 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

शब्दार्थ
पर = other’s, foreign
अन्न = food
प्र + आप् = to get, obtain
दुबुख्दि = stupid person, idiot
प्राण् = life
दया = pity
कृ = to do
A Subhashita A Day ..

दुर्जन = rare
जन्मन् = birth
bhAvArtha
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 :
)

न दुर्जन: सज्जनानमुपैति बहुप्रकारेरिपि सेव्यमानः ।
भूयोऽिप: पयसा घृतेन न निम्बवृक्षो मधुरत्वमेति ॥

sabdArtha
दुर्जन = wicked person
सज्जन = good man
उप + ई = to go to
बहु = many
प्रकार = way
सेव् = to serve
भूयः = repeatedly
सिक = sprayed
पयस् = milk
घृत = ghee
निम्ब = neem
वृक्ष = tree
मधुरत्व = sweetness
bhAvArtha

subhaashhita_kedar.pdf

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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.

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोञ्ज्वला:
न स्नानं न विलेपनं न कुसुमं नालंकृतं मूर्ध्नः॥
वाण्येका समलंकरोति पुरुषं या संस्कृतं धार्यते
क्षीयन्ते खलू भूषणानि सततं वामभूषणं भूषणम्॥

सन्धि विग्रह
केयूरः न विभूषयन्ति पुरुषं हाराः न चन्द्र उञ्ज्वलः
न स्नानं न विलेपनं न कुसुमं न अलंकृतः मूर्ध्नः
वाणी एका समलंकरोति पुरुषं या संस्कृतं धार्यते
क्षीयन्ते खलू भूषणानि सततं वामभूषणं भूषणम्॥

shabdArtha
केयूर = armlet (bracelet worn on upper arm)
ि + भूश = to decorate
पुरुष = man
हार = garland
चन्द्र = moon
उञ्ज्वल = radiant
स्नान = bath
विलेपन = smearing
कुसुम = flower
अलंकृत = decorated / ornamented
मूर्ध्नः = head
मूर्ध्नः = hair (from the head)
वाणी = language/ gift of speech
संस्कृत = refined
धृ (धरति; पसिवे धार्यते) = to hold, carry, bear.
क्षी = to diminish
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).

अन्द्र इन चौन्त्रस्तू तो थे प्रेविओउस्सु सुभाषित हेरे इस्स ओनेः
किं वाससेत्यत्र विचारणीयं वासः प्रधानं खलु योग्यतायेः ।
पीताम्बरं वीक्ष्य ददौ स्वकनां दिगम्बरं वीक्ष्य विषं समुद्रः ||

सन्धि विग्रह
किं वाससा इति अत्र विचारणीयं वासः प्रधानं खलु योग्यतायेः ।
पीताम्बरं वीक्ष्य ददौ स्वकनां दिगम्बरं वीक्ष्य विषं समुद्रः ||

shabdArtha
किं = what?
वासस् = apparel / clothes
वि + चर् = to think
प्रधान = important
योग्यता = appropriateness
पीत = yellow
अम्बर = cloth
ददौ = gave (from dA : to give)
स्व = one’s own
कन्या = daughter
दिक्र (दिग्र) = directions
वि + ईक्ष् = 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 dressed in nothing, (Shiva) the sea gave poison! (halAhala)

**shabdArtha**
- गुण = qualities
- उत्तंगता = greatness
- या = to go
- उत्तुंग = tall
- आसन = seat
- प्रासाद = palace
- शिखर = 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.

अशानं मे वसनं मे जाया मे बन्धुवर्गो मे ।
इति मे मे कुर्वांतं कालव्युं हन्तिति पुरुषाजम् ॥
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
अल्पकार्यकरः सन्ति ये नरा बहुभाषिणः।
श्रत्कालिनेमेघस्ते नूनं गर्जन्ति केवलम्॥

शब्दार्थ
अल्प = small, little
कार्य = work
कर = one who does
नर = man
बहु = a lot
भाषिण् = one who talks
शरद् = autumn
मेघ = cloud
नूनं = really
गर्जू = to roar
केवलं = only

भावार्थ

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)
shabdArtha

gत = gone
शोक = sorrow
कर्तव्य = should be done
भविष्य = future
चिन्ता = to think / to worry
वर्तमान = present
वर्तय = to operate (causal from vart)
विचक्षण = wise

भावार्थ

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.

চিত্তে ভ্রান্তির্জয়ে মদ্যপানাত ভান্তে চিত্তে পাপচর্যামুপেতি।
পাপঃ কৃত্ত্বা দুঃখি যান্তি মূঢ়াস্তস্মান্ম্য নেব পেয়ং ন পেযম্॥

সন্ধি বিয়গ্রহ

চিত্তে ভ্রান্তি: জায়তে মদ্যপানাত্ ভান্তে চিত্তে পাপ চর্যা উপেতি।
পাপঃ কৃত্ত্বা দুঃখতি যান্তি মূঢ়া: তস্মাত মদ্যঃ ন এব পেয়ং ন পেযম্॥

shabdArtha

চিত্ত = mind
ভ্রান্তি = confusion
মদ্য = liquor
পান = drinking
পাপ = sin
চর্যা = practise / observance
উপ + ঈ = to approach
দুঃখিত = misfortune
মূঢ় = foolish man
যা = to go

.. A Subhashita A Day ..
Drinking of liquour 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 liquour should not be drunk! Should never be drunk!

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

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.
किन्तु मध्य स्वभावेन यथौषधं तथा स्मृतम्।
अयुक्तयुक्तं रोगाय युक्तयुक्तं यथा स्मृतम्॥

शब्दार्थ
किन्तु = but
मध्य = liqour
स्वभाव = nature
औषध = medicine
स्मृत = remembered
युक्त = utility ; proportion
युक्त = used
रोग = disease

भावार्थ

But liqour 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)...

वितर वारि द वारि दव आतुरे
चिर पिपासित चातक पोतके।
प्रचलिते मरुति क्षण अन्यथा
क्रञ्च भवान् क्रञ्च पय: क्रञ्च च चातकः॥

शब्दार्थ

वि + वृ = to distribute
वारि = water
वारिद = cloud (one who gives water)
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

वन = forest
दहत् = one that burns
वहि = fire
सखि = friend
मरुत = wind
दीप = lamp : here a small one wick light
नाष = destruction
कृश = weakness
सौध = friendship
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?


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!

with the end of cycles, the mind becomes intoxicated after drinking the wine of delusion!

If you were engaged in mundane tasks, you would not have noticed the passage of time.
Nor would you feel anxiety at witnessing birth, increase 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 Râdhâ will flow the inversion of Râdhâ (dhârâ = streams)

shabdArtha

रत्न = precious stones
महा = big
अह = deserving
महाह = great (those that deserve to be called great)
तुश = to be satisfied
de = god
भज = to take recourse (my guess is that bhejire is a past tense form from the root bhaj)
भीम = terrible
भीति = fear
सुधा = the nectar of immortality
या = to go
विराम = stop
निश्चित = determined, ascertained
अर्थ = end, aim, objective
वि + रम् = to stop
धीर = courageous, steadfast
भावार्थ

(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.

अद्य संक्रान्ति:। पठतु एतद् सुभाषितं मम गुरुणा श्री वसन्त
नानिवेकर्मेदयेन् विचित्रितः।

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

तिलवत् स्निगं मनोस्तु वाण्यां गुडवन्माधुर्यः
तिलगुडलद्दुकवत् सम्बन्धे अस्तु सुदृढ़त्वम्।
अस्तु विचारेशु शुभसंक्रमणं मंगलाय यशसे
कल्याणी संक्रान्तिरस्तु व: सदाहमाशंसे॥

सन्धि विग्रह
तिलवत् स्निगं मन: अस्तु वाण्यां गुडवत् माधुर्यः
तिल गुड लद्दुकवत् सम्बन्धे अस्तु सुदृढ़त्वम्।
अस्तु विचारेशु शुभ संक्रमणं मंगलाय यशसे
कल्याणी संक्रान्ति: अस्तु व: सदा अह आशंसे॥

shabdArtha
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 sankranta may prove to be blessed and auspicious for you all.
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

सर्वत्र = everywhere
dेश = country
gुणवान् = a man with good qualities
शोभते = to look beautiful
प्रथित = famous, celebrated
मणि = gem
शीर्ष = 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.
which speaks the power of association with ritious people.
guNavarjana samsargAt yAsti nIchOpi gouravam .
pushpamAIA prasa.ngena sUtram shirasidhAryate ..

prati padAratha :
gुणत् = virtuous (good) qualities
जन = people
संसर्ग = association
नीच = rouge / person of poor(bad ?) quality
गोउरवम् = respect
पुश्पमाला = garland (of flowers)
प्रसंगेन = because of / along with
सूत्रम् = thread
शिरस् = 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 nicho.api (transliteration)
note : yAti means goes
Puṣṭhamālā pṛṣṭam Śirśaśāttaye ||
shirasi dhAryate (two separate words)

subhaashhita_kedar.pdf
पुष्पमाला प्रसंग एन सूत्रम् शिर असि धायते ||
गुणवत् जन संसगात् यातिनिचः अपि गौरवम् ||
पुष्प माला प्रसंगेन सूत्रं शिरसि धायते ||

prati padArtha:
गुणवत् = virtuous (good) qualities
जन = people
संसर्ग = association
नीच = rouge / person of poor (bad?) quality
गौरवम् = respect
पुष्पमाला = garland (of flowers)
प्रसंगेन = because of / along with
प्रसंग = close association. prasa.ngena = because of close association
सूत्रम् = thread
शिरह् = head
(Original noun is shiras: shirasi is the locative singular, meaning on the head)
धायते = 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
पढ़् = to read
लिख् = to write
दृश् (पश्य) = to see
परिच्छेः = to enquire
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
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:
अथ वा मां कृशतनुं जलधे रोदिषि स्वयम् ॥

शब्दार्थ

सुमित्रा = dasharath’s wife, laxman’s mother
नन्दन = child
मित्र = friend
आनन्दन = happiness
आसक्त = attached
इमं = (from idaM) this
राजन = king
ईश् = to see
कृश = weak
तनु = body
जलधि = sea/ ocean
रुद्र = to cry

भावार्थ

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 (sumitraAnandana) 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.

पावर्ती फणि बालन्दु भस्म मन्दाकिनी युता ।
अपवर्ग प्रदा मूर्ति: कथं स्यात् तव शंकर ॥

shabdArtha

फणिः = snake
बाल = child
इन्दु = moon
भस्म = ashes
मन्दाकिनी = the ganges
युत = equipped with
अपवर्ग = heaven, liberation
प्रदा (फ़्रोम प्र+दा, तो गिवे) = one that bestows
मूर्ति = idol
कथं = how
स्यात् (फ़्रोम 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
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but how can he give that?

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was short. On hearing the sound of the waves, the poet addressed the ocean:
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was short. On hearing the sound of the waves, the poet addressed the ocean:

\[
\text{सुमित्रा नन्दन आसक्तं इमं राजानं ईक्ष्य वा ।}
\text{अथ वा मां कृशतनुं जलधि रोदिषि स्वयम् ॥}
\]

\text{शब्दार्थ}

\begin{itemize}
  \item \text{सुमित्रा} = dasharath’s wife, laxman’s mother
  \item \text{नन्दन} = child
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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)

जीविते यस्य जीवन्ति लोके मित्राणि बान्धवाः।
सफलं जीवितं तस्य को न स्वार्थय जीविति॥

शब्दार्थ

जीवित = life
जीव् = to live
लोक = this world
मित्र = friend
बान्धव = relative
सफल = fruitful
स्वार्थ = one’s own ends

भावार्थ

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?

चातक धूम समूहं दृृष्टा मा धाव वारि धर बुद्ध्या।
इह हि भविष्यति भवतः नयन युगादेव वारिणां पूरः॥

शब्दार्थ

चातक = the ever thirsty chAtaka bird that lives only on raindrops
धूम = smoke
समूह = group
दृृष्टा = to see
धाव् = to run
वारि = water
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.

वारि धर = water carrier(cloud)
इह = here
भव = to be
भवान = you
नयन = eye
युग = couple
पूर = flood

भावार्थ

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 शिखण्डनी प्राकृ यथा शिखण्डि तथावगच्छामि ।
प्रागल्भ्यामधिकमाणु वाणी बाणो बभूवेति । ॥

सन्धि विग्रह

जाता शिखण्डनी प्राकृ यथा शिखण्डि तथ अवगच्छामि ।
प्रागल्भ्यं अधिकं आपु वाणी बाण: बभूव इति । ॥

शब्दार्थ

जात = born, become (from jan, to be born, or created)
प्राकृ = a long time ago
अव + गम् = to comprehend, understand
प्रागल्भ्य = development, depth, maturity
आप = to obtain
वाणी = language
बभूव = became (from bhU, to become)

भावार्थ

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भावार्थ
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!

I bow down to that child of the Raghus to whose right is lakShman. 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) ......

लोक = world
पुरुष = man
बन्धु = brother

शब्दार्थ

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) ......

subhaashhita_kedar.pdf
This man is mine and this one is not 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.
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.

अतिपरिचयादयज्ञा सन्ततगमनादनादरो भवति ।
मलयेभिलपुरुष्णी चन्दनतरुकाष्टिरमन्धनं कुरुते ॥

शब्दार्थ
अति = excessive
परिचय = familiarity
अवग़्या = contempt
सन्तत = repeated
गमन = going
अनादर = disrespect
मलय = malaya mountain
भिल = tribal
पुरुष्णी = wofe
चन्दन = sandal
तरु = tree
काष्ट = log
इन्धन = fuel
कुरुते = does (from kRi)

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

वैध्यराज नमस्तुभ्यम् यमराज सहोधर यमो हरति प्राणान् वैध्यह् प्राणान् धनानि च

Salutations to you, Doctor, the brother of Yama (God of death) Yama steals (takes away) the life; a Doctor life and wealth as well.

चितां प्रज्वलितां दुर्स्तवा वैध्यह् विस्मयमागतह् नाहम् गतह् न मयू भ्राता कस्येदम् हस्तलागवम्

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.
तथा उद्यम परित्यक्तं कर्म न उपाद्येत् फलम् ॥

शब्दार्थ

हस्तं = hand
tालिका = clap
सम् + प्र + पद् = to become
उद्यम = effort
परित्यक्तं = deprived of
कर्मन् = work
उत् + पद् = to obtain
फल = fruit

भावार्थ

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

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 व्यासेन कीर्तितम्।
परोपकारः पुण्याय पापाय पर पीडनम्॥

शब्दार्थ

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

भावार्थ

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

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

प्रियः संस्कृतप्रियः।

(Dear Sanskrit Lovers)

अर्थगमो नित्यमरोगिता च प्रिया च भायर्ष प्रियवादिनी च।
वश्यश् पुत्रोपर्द्धर्धकारी च विद्या पष्टं जीवलोकस्य सुखानि राजन॥

सन्धि विग्रह

अर्थ आगमः नित्यं अरोगिता च प्रिया च भायर्ष प्रिय वादिनी च।
वश्यः च पुत्रः अर्थकारी च विद्या पष्टं जीवलोकस्य सुखानि राजन॥

subhaashhita_kedar.pdf
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.

(Dear Sanskrit Lovers)

A couple of subhAshitas from the hard working farmers

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.
यतन्ते सस्यलाभाय तैः साकं हि वसामि अहम् ॥

शब्दार्थ

गण् = to count, to consider
सूर्य = sun
vृष्टि = rain
शीत = cold
cर्षक = farmer
yत् = to strive
cस्व = grain
लाभ = acquisition, acquisition
cसाकं = with
cवस् = to live

भावार्थ

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 .... ?

प्रियः संस्कृतप्रियः।

(Dear Sanskrit Lovers)

मूर्खस्य पंच चिह्नानि गर्वो दुर्वचनं तथा ।
क्रोधश्रृ पृढवादश्च परवाक्येष्वनादः ॥

सन्धि विग्रह

मूर्खस्य पंच चिह्नानि गर्व: दुर्वचनं तथा ।
क्रोध: च दुढवाद: च परवाक्येषु अनादरः ॥

शब्दार्थ

मूर्ख = fool
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.

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.

ऐक्यं बलं समाजस्या तदभावे स दुर्बलः।
तस्मात् ऐक्यं प्रशंसन्ति दृढः राष्ट्र हितेषिणः॥

शब्दार्थ
ऐक्य = unity
बल = strength
समाज = society
dुर्बल = weak
प्र+शंस् = to praise
dृढं = strongly
राष्ट्र = nation
हितेषिण् = one who wishes good

भावार्थ
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:

आदौ देवकिदेवगर्भजननं गोपीगृहेः वर्धनं
मायापुतनजीवितापहरणं गोवर्धनोद्धारणम्॥
कंसच्छोदनकौशवादिहनं कुन्तीतनूजावनं
एतद्ग्रावतं पुराणकथितं श्रीकृष्णलीलामृतम्॥१६॥

सन्धि विग्रह
आदौ देवकि देव गर्भ जननं गोपी गृहे वर्धनं
माया पुतन जीवित अपहरणं गोवर्धन उद्धारणम्॥
कंस च्छोदन कौशव आदि हननं कुन्ती तनूज अवनं
एतद्भागवतं पुराण कथितं श्री कृष्ण लीला अमृतम्॥१६॥
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 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.
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.

अम्बा यस्य उमादेवी जनकः यस्य शंकरः ।
विद्या ददाति सर्वेभ्यः स नः पातु गजाननः ॥

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.

शब्दार्थ

अम्बा = mother
उमा = pArvatI
जनक = father
विद्या = knowledge
da = to give
पा = to bless
gaj = elephant
आनन = 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.

गौरवं प्राप्यते दानात् न तु वित्तस्य संचयात् ।
स्थितिः उच्छः पयोदानां पयोधीनां अधः स्थितिः ॥

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.

शब्दार्थ

गौरव = glory
प्राप्त = to obtain
dana = giving
वित्त = money
संचय = collection
स्थितिः = position
उच्छः = up
पयोद = cloud (one who gives water)
पयोधी = sea (one that stores water)
अध: = down

भावार्थ

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.

उद्धम: साहसं धेर्यु बुद्धि: शक्ति: पराक्रमः ।
षड् एते यत्र वर्तन्ते देव: तत्र सहायकृ त् ॥

शब्दार्थ

उद्धम = industriousness
साहस = adventure
धेर्य = courage
बुद्धि = intelligence
शक्ति = strength
पराक्रम = adventurous accomplishment
षड् = six
देव = god
सहाय = help

भावार्थ

God provides help where these six qualities exist: industriousness, adventure, courage, intelligence, strength and adventurous accomplishment.

उपदेशः हि भृक्ष्णां प्रकोपाय न शान्त्ये ।
पयः पानं भुजगानां केवलं विषवर्धनम् ॥

शब्दार्थ
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.

करोति स्वमुखेनैव बहुधान्यस्य खण्डनम्।
नमः पतनशीलाय मुसलाय खलाय च॥
भावार्थ

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 sombody 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’.

खलः करोति दुर्वृत्तं नूनं फलति साध्वु ।
दशाननोहरत् सीतां बन्धनं तु महोदधेः: ॥

सन्धि विग्रह
खलः करोति दुर्वृत्तं नूनं फलति साध्वु ।
दश आननः अहरत् सीतां बन्धनं तु महा उदधे: ॥

subhaashhita_kedar.pdf
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?

मनो मधुकरो मेघो मद्रपो मत्कुणो मरुत् ।
मा मदो मर्कटो मत्स्यो मकारा दश चंचला: ॥

शब्दार्थ

मनो = mind
मधुकर = bee
मेघ = cloud
मद्रप = drunkard
मत्कुण = bed bug
मरुत = wind
मा = the goddess of wealth, Laxmi
मद = pride, arrogance, conceit
मर्कट = monkey
मत्स्य = fish
मकार = something starting with the letter ma
दश = ten
चंचल = 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 sanskrit-digest archives.
.. A Subhashita A Day ..

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Please send corrections to sanskrit@cheerful.com