A Subhashita A Day

प्रतिदिनं सुभाषितं

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किमपि शुभकार्यं गणेशवन्दनेन अथ वा सरस्वती वन्दनेन प्रारम्भते ।
अत: एष: द्वितीय: श्रोक: सरस्वतिवन्दनाय समर्पयामि

Any good endeavour is begun be a prayer to Ganesh or Saraswati. Hence this second subhAshita of ASAD’ is dedicated to Saraswati :

या कुन्देन्दुतुशासुरहारधबल्दा या शुभ्रवशांस्वता
या वीणावरदुजुण्डमण्डलात्तरा या श्वेतपदासाना ।
या ब्रह्मच्युतशनकप्रभूतिभि: देवे: सदा वन्दिता
सा मां पातु सरस्वती भगवती नि:शेषजाड्यापहा ॥

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 ... 

तृतीये अस्मिन् श्रोके गर्दभातु त्रीणि शिक्षेत

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

अविष्कारं वहेंद्रां शीतोष्णं च न विन्दुति ।
ससन्तोष्टथा नित्यं त्रीणि शिक्षेत गर्दभातु ॥
(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)

सन्ततायसं संस्थिततिः पयसो नामापिः न ज्ञायते
मुक्ताकारतया तदेव नलिनीपत्रस्थतं राजते ।
स्वात्यां सागरयुक्तिमथपितं सन्मौक्तिकं ज्ञायते
प्रायेणोत्तममथ्यमाध्यमदशा संसर्गंतो ज्ञायते ॥

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:

तोयाचे पिर नाव ही न उरते सन्तत लोहावरी
ते भासे नलिनीदलावरी अह ! सन्मौक्तिकाचे पिर ।
ते स्वातीस्तव अबिशुकिफुटक मोती घडे नेतके
जाणा उत्तममथ्यमाध्यमदशा संसर्गंयोगे टिके ॥

(There are many people know this verse that praises knowledge)

न चोरहायं न च राजहायं न भ्रातुभाज्यमं न च भारकारी ।
व्यये कृते वर्धते एवं नित्यं बिवर्धतं सर्वधनप्राप्तम् ॥

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.

परस्परविरोधे च वयं पद्ध च ते शातं ।
अन्यः सारं विरोधे तु वयं पद्धाधिकं शातम् ॥
When in combat against each other we are 5 and they are hundred. But when against others, we are a hundred and five ...

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

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

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

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.

कमलासन = Brahma (seated on a lotus)
कमलेक्षण = Vishnu (lotus eyed)
कमलारिकरीट = Shiva? (crowned by the enemy of the lotus (moon?))
कमलबृत्त = 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 kamalArikirITa is perfect. the moon is the enemy of the lotus because when the moon rises, the lotus closes itself.

कमलभृद्धाहः:

भृद् = 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!

It is no good to start digging a well when the house is on fire!
किरू = really
मधु = spring
मधुर = sweet
विरोत्ति = it should actually be virauti: means cries.
चारु = beautiful
चाम्र = cha + Amra (Amra = mango)
किलका = petal
पिणक्रेक = ??? (is this correctly transliterated?)
हेतु: = intention

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

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

क्षमा शांकरे यस्य दुर्जन: कि करिष्यति ।
अतुरे परितो बहः: 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 तत्कानाम् भूताणम् क्षमा ।
क्षमा विशिष्टृते लोके क्षमया: किम् न सिस्यति । ॥

forgivance 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?

क्षमा बलमशक्तानाम् तत्कानाम् भूताणम् क्षमा।
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forgivance is the strength of the weak. forgiveness is the ornament of the
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 vashikrute give this meaning?

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

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

kShamAvashlkRite loke is a sati saptami usage. it is to be interpreted as yadA lokaH kShamAvashlkRitaH 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??

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.

Laxmi resides at the tip of the hand, Sarasvati in the middle, Gouri(Parvati) at the root. Hence one should take darshan of one’s hand in the morning.

Hi Padma.

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

thanks!
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.

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.

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

I have come across karamulethu govinda in my childhood. 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.
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 sawA1 jawA1, but it definitely seems so.

काचं मणिं काव्यनमेककूटम् सुगंधित्किमत्र चित्रम्।
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 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 :

निन्दोत वानोत सुनीतिमन्त चढो असो वा कमला गृहात ।
हो मृत्यु आजीच घडो युगान्ती सम्भार स्थाकोनि भले न जाती ॥

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 :

स्वयं पञ्चमुखः पुत्रो गजाननशामननां ।
दिगम्बर: कथं जीवेत अभ्यूर्वेण न चेद्वृहे ॥

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 ?

स्वयं महेशः शान्त्युरो नगेशः सक्षा धनेश्वरः सुतो गणेशः ।
तथापि भिक्षांतमेव शाम्भो: वलीयसी केवलमीथे च्छाः ॥

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 ...

गरजेसि मेघ न च्छासी तोयं चातकपक्षी व्याकुलितोऽहम ।
देवादिह यदि देश्यणवातः क त्यं कांह क च जलपातः ॥

O cloud, you roar, but do not give water. I, the chatak bird am thirsty.
If fatefully the southern winds blow here, where shall you be , where shall I be and where shall it rain ?
O chatak, my friend, listen for a moment with an alert mind. there are many clouds in the sky, not all of them are alike. Some wet the earth by their showers, whereas some just roar. Don't 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 rAvNa and mandodarI, and that rAma kills rAvNa. 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.

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

(कट्ठू करै सो आजू करू ...)
tomorrow = श्श्रं
day after tomorrow = परश्श्रं
2 days after tomorrow = प्रपरश्श्रं
yesterday = ह्रं
day before yesterday = परह्रं
2 days before yesterday = पपरह्रं

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:

अपि अधिकम् श्रेष्ठम् सुभिशतम् प्रारव्धवत् यथः शब्देन
यथ देशस्तथं भशा यथ रजः तथ प्रजः।
a Nkura means the first sprout. yathA bIjasthA NkuraH is a very famous proverb. it basically means as you sow, so you reap ...

न धैर्येण विन छाक्षिमि: न शोउर्येण विन जयः ।
न दानेन विन मोक्षो न ग्यानेन विन यशः ।

यथा कार्ण च कार्ण च समेयतां महोदधिः ।
समेत्य च व्यपेयांतां तद्वत्त्व 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।
दोष ना कुणाचा::
दोन ओन्दक्यान्न्च होते सागारात भेट
एक लाट तोडी दोघां पुन्हा नाहि गाठ।

कस्यचित्त किमपि नो हरणीयं
मर्मवाक्यमपि नोचरणीयम्।
श्रीपते: 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 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.

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:

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:

चेषां न विवय न तपो न दानं
ज्ञानं न शीर्ष न गुणो न धर्म:।
ते मत्त्वतोऽके भुविभारभूताः
मनुष्यःप्रेपण मृगाश्रयन्ति॥
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.

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

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)
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 .. )

क्षत्रेप्रहारः निपततन्ति अभीक्षणं
धनक्षणे वर्धति जाठरामिं्।।
आपत्तु वैराणि समुद्धर्तिः
चिद्दैषु अन्नथा: बहुतीभवंति ॥

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 ?)

क्षत्रेप्रहारः निपततन्ति अभीक्षणं
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 sloka. besides that everything makes sense. (it is basically a version of when it rains, it pours ...
खेशवम् पतितम दुस्त्र, पन्द्रह हर्षिन्निर्माण
रुद्र्निः कौरवह सर्वह, ह खेशव ह केशव गतहृ

One of the let me catch my breath shlokas?

Actually this is a fairly famous one. The correct interpretation:

के शवं पतितं द्रश्यं पाण्डवं हर्षिन्निर्माण:
रुद्र्निः कौरवाः सर्वह हा हा के शव के शव

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 !!

वैधराज नमस्तुः यमराजसहोदर ।
यमस्तु हरति प्राणां वैधो प्राणां 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 !

अश्रु नेव गजं नेव व्याघ्रं नेव च नेव च ।
अनापुर्णं बलिं द्यातं 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 कृप्यनं युक्तं प्रदीपं वधिना गृहे ॥

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 एकोंपि संवरंते एनलम्ये ।
नीयते स वृष्ण चेन प्रमादः सुमहानहो ॥
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:

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

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

In fact I am sure many of you know the famous first attempt by a quack poet:
The poet thought up these three lines:
O king, (rajendra), get up get up! (uttiShTha) mukhaM 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!!!

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.

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 समामोक्ता बिन्दुमात्रं विशेषता ।
सजीवं दहते चिन्ता निर्जीवं दहते चिन्ता ॥

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 भुजंगाणां केवलं विषवर्धनम् ॥

उप + क्रृ = to do a favor
नीच = lowly
अप + क्रृ = to harm
पयस् = milk/water
भुजं = 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.

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

सन्धि विग्रहः अ:
उत्तमः आत्मनः र्वयतः: पितुः: र्वयतः: च मध्यमः: ।
अधमः: मातुलः र्वयतः: शवशुरात्: च अधमाधमः: ॥

shabdArtha
उत्तम = most superior
र्वयत = famous
पितु = father
मध्यम = medium/average

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मातुल = maternal uncle
श्वशुर = father in law
अधम = inferior
अधमाधम = 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 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.

उत्तमा आत्मना र्यातां: यिन्द्र: र्याताः खम्यम:।
अर्धं आ मातुलतुर्यातां: श्रशुराचाथमाधमा:।
संपि विग्रः:ः
उत्तमा आत्मना र्यातां: यिन्द्र: र्याताः च मध्यम:।
अधमाः मातुलतुर्याताः शवशुरातुर्च अधमाधमा:।

shabdArtha

उत्तम = most superior
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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 weath 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

उद्यमस्ताहसं चैवृभिहित्यक्षि: पराक्रमः।
षष्टे यऽ वर्तन्ते तत्र देवः सहायकृत्॥

उद्यमः = effort sAhasam = adventure
चैवृभिहित्यक्षि: = courage buddhiH = knowledge
षष्टे = six ete = these
यऽ = where varante = exist
tत्र = there devaH = god
सहायकृत् = helpful

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

आदित्यचन्द्रवनलानितिः च
चोद्रमूर्मिरापो हृदयं यमश्च।
अहः रात्रिः उभे च
धम्मं जानाति नस्य वृत्तमः॥

आदित्यः = Sun
चन्द्रः = Moon
अनिलः = 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 at least by one of the above!
The discussion is with reference to recent Subhasitam posted by Raghavendra
the one with UdyamasAhasaM .... etc..

Hemali Vyas disagreed with the meaning of the two words Dhairyam and SAsahasam
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 sAsahasam 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.
sAsahasam 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 त्वः कामये राज्यं न स्वर्गं नापूनर्भवम् ।
कामये तुःखतसानां प्राणिनाम् आर्तिनाशनम् ॥

न  = no
तु  = Certainly
अहम्  = I am
कामये  = wish
राज्यम्  = kingdom
स्वर्गम्  = heaven
अपुनर्भवम्  = 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 subhaAshita from Sri Krishna Shastry during the Speak Sanskrit Classes. Will share with you someday soon.

विद्मभं पदयुतं अत्र!
(See the sarcasm here)

अजायुद्द्रिष्ठार्द्धं प्रभाते मेघामध्वरम्।
दम्पत्योऽर्धश्वेत परिणामेन न किश्चन॥

अजः = goat
युद्धम् = fight
ऋषिः = sage
ऋधोसं = post death rituals
प्रभाते = in the morning
मेघः = cloud
ध्वरम् = noise, thundering
दम्पत्योऽर्धश्वेत परिणामेन न किश्चन॥

च = and
ेव = indeed
परिणामे = in the result
न = no
किश्चन = 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 कणशेव विद्यामथः च साधयेत।
क्षण त्यागे कुतो विडा कणत्यागे कुतो धनम्॥

क्षण: = minute
क्षणशः: = minute by minute
कण: = grain, bit
कणशः: = bit by bit
विद्याम् = knowledge
अर्थम् = money
च = and
साधयेत = accomplish, achieve
त्याग: = abandon, renounce
कुतः = from where

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 ?

अषि स्वर्णमयी ठझाः न मे तक्षण रोचते।
जननी जन्मभूमिश्च स्वर्गांदिपि गरीयसि॥

अषि = and, even though
स्वर्णमयी = covered with gold, full of gold
न = no
मे = for me
रोचते = appeal
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!

एकचक्रो रथो यन्त्र विकलो विषमें हया:।
आकाम्यथेव तेजस्वी तथ्यायर्को नभूलम्॥

सत्यि विग्रहः
एकचक: रथ: यन्त्र विकल: विषमें हया:।
आकाम्यि एव तेजस्वी तथायि अर्क: नभूलम्॥

एक = one
चक्र = wheel
रथ = chariot
यन्त्र = charioteer
विकल = disabled
विषम = odd (as in odd or even)
हय = horse
आ + कम् = to attack
एव = only
तेजसिन = one who has tej (brilliance)
अर्क = sun
नभूल = 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.
एकन अपि सुवृण ? पुितेना सुगि न ।
वासित तद् वनं सरव वृण कृतं यथा ॥

shabdArtha
अपि  =  also
वृक्ष  =  tree
पुष्पित  =  one that has flowered
सुगि न्यं  =  one that has a nice fragrance
वासित  =  made fragrant
वन  =  forest
सुपुत्र  =  good son
कुलं  =  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.

ऋणदोषोऽिशेषदशः शत्रुशेषस्तथेव ।
पुनः पुनः प्रवर्धन्ते तस्माच्छेषं न रक्षयेत् ॥

सम्प्ल्विग्रह
ऋणदोषः  अशेषः  च शत्रुशेषः  तथेव  ।
पुनः पुनः प्रवर्धन्ते तस्मात्  शेषं न रक्षयेत् ॥

shabdArtha
ऋण  =  debt
शेष  =  remainder
अशेषः  =  fire
शत्रु  =  enemy
पुनः  =  again
प्र + वृधः  =  to grow fast
तस्मात्  =  hence
रक्ष = 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 रक्तः रक्तश्चास्तमने तथा ।
सम्पत्तः च विपपत्तः च साधुनामेकरूपता ॥

सन्धिविम्रह

उदये सविता रक्तः रक्तः च अस्तमने तथा ।
सम्पत्तः च विपपत्तः च साधुनां एकरूपता ॥

shabdArtha

उदय = rise
सवित्र = sun
रक्त = red
अस्त = fall (set)
सम्पत्ति = prosperity
विपपत्ति = 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.
शंकरस्वामी विद्यापीठ

उपसर्गोऽपि धातुर्वृत्ति विश्वासानि नीतिः

प्रहारार्संहारविहारपरिहारवत् ||

सन्ध्य विग्रह

हैनुकितं

प्रेमायं कामुरुष वदन्ति ।

प्रेमायं निहत्य कुरु पौरुषं आत्मशत्त्या

यले कृतं यदि न सिध्यति कः अत्र दोषः ?

shabdArtha

उद्योगिनं = industrious

पुरुषं = man

सिंहं = lion

उप + ई = to approach

देवं = destiny

का पुरुषं = contemptible fellow

बद् = to speak

नि + हनं = destroy

कुरु = do

पौरुषं = manliness, virility, courage, effort

आत्मनं = self

शक्ति = strength

यलं = effort

कृतं = done

यदि = if

सिद्धं = to be accomplished

अत्रं = here

दोषं = 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)

उपसर्गोऽपि धातुर्वृत्ति विश्वासानि नीतिः

प्रहारार्संहारविहारपरिहारवत् ||

सन्ध्य विग्रह
उपसर्ग धातु अर्थ: बलात् अन्यत्र नीयते ।
प्रहार आहार संहार विहार परिहार वत् ॥

shabdArtha

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

एते सत्तृष्णा: परार्धघटका: स्वार्थान परित्यज ये
सामान्यात्स्थित परार्धमुद्यमभूत: स्वार्थाविरोधेण ये ।
तेजस्मि मानवराशक्षा: परहितं स्वार्थाय निम्नन्ति ये
ये तु प्रन्त्ति निर्यर्थः परहितं ते के न जानीमहे ॥

सन्धिविग्रह
एते सत्तृष्णा: पर अर्थ घटका: स्वार्थान परित्यज ये
सामान्याः तु परार्ध उद्यम भूत: स्वार्थ अविरोधेन ये ।
ते अमि मानव राशक्षा: परहितं स्वार्थाय निम्नन्ति ये
ये तु प्रन्त्ति निर्यर्थः परहितं ते के न जानीमहे ॥

shabdArtha
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 ?

अनुदिनमनुतापेनात्मेष्यहं राम ततः:
परमकरुण मोहं छिन्निः मायासमेतम्।
इदं अतिचपलं में मानसं दुर्निवारं
भवति च बहु खेदस्त्वां विना धाव शीघ्रम्॥

समेतं विग्रह
अनुदिनं अनुतापेन आर्थिः अहं राम ततः:
परम करुण मोहं छिन्निः माया समेतम्।
इदं अतिचपलं में मानसं दुर्निवारं
भवति च बहु खेदः: त्वां विना धाव शीघ्रम्॥

shabdArtha
अनु = following
अनुदिनं = daily
tाप = trouble
tतत = troubled, frustrated
परम = highest, the utmost, most excellent
कहणा = pity, sympathy
मोह = temptation
छिन्द = to cut, cutoff
माया = unreality; the illusion by virtue of which one considers the unreal

universe as really existent and distinct from the supreme spirit
समेतं = come together with
इदं = this
अति = extremely
चपल = fickle, unstable
मानस = mind
दुर्निवार = (roughly) not easy to control
बहु = too much
खेद = 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

अनुदिनि अनुतापे तापलो रामराय
परमदिनद्याख्षा नीरसी मोहमाया
अचपठ मन माजे नावरे आवरीता
तुज विण शिण होतो धाव रे धाव आता!

अनुदिनि अनुतापे तापलो रामराय
परमदिनद्याख्षा नीरसी मोहमाया
अचपठ मन माजे नावरे आवरीता
तुज विण शिण होतो धाव रे धाव आता!

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 ..!

शोवणांिनि सरोजानि निर्मांिनु सन्ति शिल्पिनः ।
तत्र सौरभ निर्माणं चतुः: चतुराननः ॥

shabdArtha

सौवण = golden
सरोज (सरस+ ज) = lotus (one that is born in a lake)
निर + मा = to create
शिल्पिन = sculptor
सौरभ = fragrance
चतुः = capable / skiled/ clever
चतुर = 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 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:

बिनिमित्ते जाकण अहँतेचे स्वाधीन जे पद्रभे फुकाचे।
मूर्त्यास जे मौनचे फार साजे समेंस त्यान्या बदु जाणतो जे॥
गुरुःशुश्रूषाया विद्या पुष्करेन धनेन वा ।
अथ वा विद्या विद्या चतुर्थोऽन उपलभ्यते ॥

shabdArtha

गुरु = teacher
शुश्रूषा = service
विद्या = knowledge
पुःकल = a lot
धन = money
चतुर्थ = fourth
उप + लभ = 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

चल्ल्येकन पादेन तिर्ल्येकन पण्डितः ।
न समीक्ष्यापरं स्थानं पूर्वमायातनं त्यजेत् ॥

shabdArtha

चल् = to walk
स्था (तिर्ल्य) = to stand
एक = one
पण्डित = the wise man
सं + ईश् = to examine
अपर = other
स्थान = place
पूर्वं = previous
आयातन = abode, resting place
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.

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)

शत्यं बृहातः प्रियं बृहातः न बृहातः सत्यमप्रियम्।
प्रियं च नानूतं बृहातः एष धर्म: सनातन:॥

सन्धि विग्रह
शत्यं बृहातः प्रियं बृहातः न बृहातः सत्यमः।
प्रियं च न अनूतं बृहातः एष: धर्म: सनातन:॥

shabdArtha

सत्य = truth
बृ = to speak
प्रिय = dear, nice
अनूत = false
धर्म = practice
सनातन = ancient

bhAvArtha

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

सम्पूर्णकुम्भो न करोति शब्दं
अर्थं घटो घोषमुपैति नूनं।
विद्वान कुलीनः न करोति गवः
मृथस्तु जलपिन्ति गुणेविहीनः॥

सन्धि विग्रह

सम्पूर्ण कुम्भ: न करोति शब्दे
अर्थ: घट: घोषं उपैति नूनं।
विद्वान कुलीन: न करोति गवः
मृठा: तु जलपिन्ति गुणे: विहीना:॥

shabdArtha

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

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

As KEDAR S NAPHADE said:
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 scarce 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

परात्रं प्राण्य दुवुःद्रं मा प्राणेषु द्वयं करु ।
दुरुभानि परात्रानि प्राणा: जन्मनि जन्मनि !

shabdArtha
par = other’s, foreign
acca = food
pra + ap = to get, obtain
durbuddh = stupid person, idiot
prana = life
deva = pity
dru = to do
durmoh = rare
jnam = birth

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

न दुर्जनं: सञ्जनतामुपैति बहुप्रकारंपि सेव्यमानः ।
भूयोपि सितकं: पयसा घृतेन न निम्बवृक्षो मधुरत्वमेति ॥

सन्ध्य विग्रह
न दुर्जनं: सञ्जनतां उपैति बहु प्रकारं: अपि सेव्यमानः ।
भूय: अपि सितकं: पयसा घृतेन न निम्बवृक्ष: मधुरत्वं पैति ॥
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.
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).

अन्तः इन्च चोन्खस्तः तो थे प्रविष्टो उस सुभाोशित हेरे इसू ओनेःः
कि वास्संन्त्र विचारणीयं वासं प्राधान खलु योग्यतायें।
पीताम्बरं वीक्ष्य ददो स्वकानं दिगम्बरं वीक्ष्य विषं समुद्रः॥

शन्धि विश्वरः
कि वाससा इति अन्त्र विचारणीयं वासं प्राधान खलु योग्यतायें।
पीताम्बरं वीक्ष्य ददो स्वकानं दिगम्बरं वीक्ष्य विषं समुद्रः॥
कि = what?
वास्त्र = apparel / clothes
वि + चर = to think
प्रामण = important
योग्यता = appropriateness
पीत = yellow
अम्बर = cloth
dदो = gave (from dA : to give)
स्व = one’s own
कन्या = daughter
dिक्त (दिग) = directions
वि + इश्वर = 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)

gृणसःरुचिंगताः याति नोच्चुंगेनासनेन वेः ॥
प्रासाद्विश्वस्थर्थोपि काको न गरुङ्गायते ॥

सन्धि विग्रह

gृणः उच्चुंगताः याति न उच्चुंगेन आसनेन वेः ॥
प्रासाद शिश्नर स्थः अपि काकः न गरुङ्गायते ॥

shabdArtha

gृण = qualities
उच्चुंगता = greatness
या = to go
उच्छुंग = tall
आसन = seat
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.

shabdArtha

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 'samskArs.' 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.

अत्यकारेऽकरः सत्ति ये नरा बहुमाषिणः ।
शरत्कालिनमेघाः ते नूनं गर्जन्ति केवलम् ॥

तथा विग्रह
अत्य कारेऽकरः सत्ति ये नरा: बहु भाषिणः ।
शरतं कालिन मेघाः: ते नूनं गर्जन्ति केवलम् ॥

shabdArtha
अत्यं = small, little
कार्यं = work
कर = one who does
नर = man
बहु = a lot
भाषिण = one who talks
शरद् = autumn
मेघ = cloud
नूनं = really
गर्जं = to roar
केवलं = 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.
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!

प्रत्यक्ष कविकाव्यं च रूपं च कुलयोगितः I
गृहवैचित्र्य विचारं च कर्ममेचितिदिरोचते II

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

प्रत्यक्ष = real, visible, directly in front
कवि = poet
काव्य = Composition/poetry/literary work
च = and
कुलयोगितः = One who brightens the family(?) (meaning house wife?)
रूपं च = Her beauty
गृहवैचित्र्य = family doctor’s
विचार = knowledge
चदि = do they
कर्में चित् = ever
रोचते = shine/please/appeal?
The composition of a contemporary poet and the beauty of one’s own wife do not appeal to man, and it is indeed true generally that neither a saint nor an artist is ever recognized and honoured in his own time or clime.

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

किन्तु मध्य स्वभावेन यथोषधं तथा स्मृतम् ।
अयुक्त्युक्तं रोगाय युक्त्युक्तं यथा स्मृतम् ॥

सन्धि वियोऽह नावे
किन्तु मध्य स्वभावेन यथा ओषधं तथा स्मृतम् ।
अयुक्त्युक्तं रोगाय युक्त्युक्तं यथा स्मृतम् ॥

shabdArtha
किन्तु = but
मध्य = liqour
स्वभाव = nature
ओषध = 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)...

बितर बारि द बारि दब आतुरे
विर पिपासित चातक पोतके ।
प्रचलिते मरूति क्षण अन्त्यथा
क च भवानः क पयः क च चातकः ॥

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?

वनानि दहतः वहहः सखः भवति मारुतः ॥
स एव दीप नाषाय कृशेष कस्य अस्ति सोहदमृ ॥

वन = forest
दहतः = one that burns
वहहः = fire
सखः = friend
मारुत = wind
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)

र्तमेम्हाहिःस्तुतुशुन् देव न भेजिरे भीमविषेण भीतिम ।
सुधां विना न प्रययुविरामं न निधिदायाथीद्विरमन्ति धीरा: ॥

सन्धि विग्रह
रलः महा अहः तुशुः न देवः न भेजिरे भीमविषेण भीतिम ।
सुधां विना न प्रययुः विरामं न निधितु अर्थातु विरमन्ति धीरा: ॥

shabdArtha

रल = precious stones
महा = big
अहः = deserving
महाहः = great (those that deserve to be called great)
तुशः = to be satisfied
देव = 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
निधित = determined, ascertained
अर्थ = end, aim, objective
वि + रम् = to stop
पीर = 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.

अय संकार्तितः। पठतु एतद सुभाषितं मम गुरूणा ध्रिव्यस्त
नानिवेकर्मध्यहोदयेन विचित्रत

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

तिलवतः किंग्धर्म मनोक्स्तु वाण्यां गुडवन्माधुर्यां
तिलगुडलदुक्वत सम्बन्धे अस्तु सुबृत्वश्रम।।
अस्तु विचारे शुभसंक्षमण मंगलाय यशसे
कल्याणी संकार्तितस्तु वः सदाहमार्शोऽसे॥

सन्ध्य विग्रह
तिलवतः किंग्धर्म मनः अस्तु वाण्यां गुडवन्माधुर्यां
तिल गुड रातुक्वत सम्बन्धेः अस्तु सुबृत्वश्रम।।
अस्तु विचारे शुभ संक्षमण मंगलाय यशसे
कल्याणी संकार्तितः अस्तु वः सदा अहं आदिः॥
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.

(pratipadArtha):

draksha sahaan muski jata shaakra chaashmataam gata
sumabhavishat rasam trijata suhna bheeja divam gata

62
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

shabdArtha

pratidinam subhaashita.png

63
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.

Following is a subhAshita we studied in 10th grade (I think by bhartruhari) which speaks the power of association with ritious people.
Pratidinam Samvaasitam

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

Sarnidh Vivraah

GuNavat Jan Samsarga Ata y Asti Nicha Api Goruravam
Purup Maala Prasang Eta Sootram shir Anasi Dhaaryate

prati padAratha:

GuNavat = virtuous (good) qualities
Jan = people
Samsarga = association
Nicha = rouge / person of poor (bad?) quality
Goruravam = respect
Purupmala = garland (of flowers)
Prasangena = because of / along with
Sootram = thread
Shir = head
Dhaaryate = 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

Purupmala Prasangena Sootram shirsidhaaryate

shirasi dhAryate (two separate words)

Sarnidh Vivraah

GuNavat Jan Samsarga Ata y Asti Nicha Api Goruravam
Purupmala Prasang Eta Sootram shir Anasi Dhaaryate

GuNavat Jan Samsarga Yata Nicha Api Goruravam
prati padAratha:

guṇavat = virtuous (good) qualities

jan = people

samsarga = association

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

gōurām = respect

puṁpamāla = garland (of flowers)

prasāg = because of / along with

prasāga = close association. prasa.ngena = because of close association

sūṭra = thread

śīrā = head

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

prārthā = 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

paṭṭ = to read

litr = to write

dṛś (पद्य) = to see

pi+prch = to enquire

paṇḍita = learned man

upa+ā+śvē = to take shelter in

divākara = 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:

Subhaashhita_kedar.pdf
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.

पावंती फणि बालेन्द्रु भरस्म मन्द्राकिनी युता ।
अपवर्ग प्रदा मूर्तिः कथं स्यात् तव शंकर ॥

shabdArtha

फणिन् = snake
बालं = child
इन्दुं = moon
भरस्म = ashes
मन्द्राकिनी = the ganges
युतं = equipped with
अपवर्ग = heaven, liberation
प्रदा (प्रोम प्र+दा, तो गिवे) = one that bestows
मूर्ति = idol
कथं = how
स्थान (प्रोम अस) = may be

भावार्थ

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

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शाब्दार्थ

सुमित्रा = dasharath’s wife, laxman’s mother
नन्दन = child
मित्र = friend
आनन्दन = happiness
आसक्त = attached
इम = (from idaM) this
राजन = king
ईश्वर = to see
कुशातनु = weak
तनु = body
जलधिष = sea/ocean
रूद्र = to cry

भावार्थ
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भावार्थ

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Composer V. VAsuNNi moos (kerala)

जीवित यस्य जीवित्ति लोके मित्राणि वान्धवाः ।
सफलं जीवितं तस्य को न स्वार्थाय जीविति ॥

शब्दार्थ

जीवित = life  
जीवि = to live  
लोक = this world  
मित्र = friend  
वान्धव = 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 द्रश्ना मा धाव वारि घर बुख्या ।
इह हि भविष्यति भवतः नयन युगादेव वारिणां पूरः ॥

शब्दार्थ

चातक = the ever thirsty chAtaka bird that lives only on raindrops  
धूम = smoke  
समूह = 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 शिख्रिण्डनी प्राकः यथा शिखङ्ग तथावगच्छामि ।
प्रागल्भ्यमधिकमांतु वाणी वाणो वभूवेति ! ॥

सम्भव विग्नाः
जाता शिख्रिण्डनी प्राकः यथा शिखङ्ग तथ अवगच्छामि ।
प्रागल्भ्यं अधिकं आयूं वाणी वाणः वभूव इति ! ॥

शब्दार्थ

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

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!

धक्षिणेऽक्ष्मणो यस्य वामे तु जनकात्मजा ।
पुरतो मातृतिर्यस्य तं कन्दे रघुनन्दनम्॥

शब्दार्थ

धक्षिण = right side
वाम = left side
जनक = king Janaka (father of Sita)
आत्मजा = daughter
पुरत: = in front
वन्दू = to pray
नन्दन = child

भावार्थ

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.
भावार्थ

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.

शब्दार्थ

त्यजन्ति मित्राणि पनेविहीनं दारायथ पुनरायथ सुहृत्जनायथ ।
तं अर्थवन्तः पुनरायथवन्तः अर्थः हि लोके पुलवस्य बन्यः ॥

संस्थित विग्रहः

त्यजन्ति मित्राणि पने: विहीनं दुरा: च पुनः च सुहुः जना: च ।
तं अर्थवन्तः पुन: आथवन्ति अर्थः हि लोके पुलस्य बन्यः ॥

शब्दार्थ

त्यजः = to leave
मित्र = friend
घन = money
विहीन = bereft of
दुरा = wife
सुहुः = affectionate
आथवन्त = one with money
आ+श्रि = to take refuge in
लोक = world
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) ......

अयं निजः परो वा इति गणना लघु चेतसाम् ।
उदारं चरितानं तु वसुधा एव कुटुम्भकम् ॥
This man is mine and this one is not one's own 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.

अर्थ निजः परो वा इति गणना लघु चेतसाम्।
उदार चरितानां तु वसुधा एव कुटुम्बकम्॥

शब्दार्थ
अर्थ = this (man)
निज = one's own
पर = foreign, distant
गणना = consideration
लघु = small
चेतस = mind
उदार = generous
चरित = nature
वसुधा = earth
कुटुम्बक = family

भावार्थ
This man is mine and this one is not. This 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.

अति परिचयायां अवज्ञा सन्तति गमनात अनादरः भवित।
मलये भिल्हु पुरस्वी चन्दनतरुकाण्डमित्रं कुरुते॥

शब्दार्थ
अति = excessive
परिचय = familiarity
अवज्ञा = contempt
सन्तति = repeated
गमन = going
अनादर = disrespect
मलय = malaya mountain
भिल्ह = tribal
पुरस्वी = wofe
चन्दन = sandal
तरु = tree
काण्ड = log
इन्धन = fuel
कुरुते = does (from kRi)

भावार्थ
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.

subhaashhita_kedar.pdf
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.

यथैकेन न हस्तेन तालिका सम्प्रयते ।
तथोद्यमपरित्यक्तं कर्मं नोत्याद्येतु फलम् ॥

सन्धि विग्रहः
यथा एकेन न हस्तेन तालिका सम्प्रयते ।
तथा उद्यम परित्यक्तं कर्मं न उत्याद्येतु फलम् ॥

शब्दार्थः
हस्तं = hand
तालिका = clap
सम + प्र + पद्द = to become
उद्यम = effort
परित्यक्तं = deprived of
कर्मनं = work
उत + पद्द = to obtain
Just as a clap cannot happen with just one hand, similarly any work deprived of effort will not obtain fruit.

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

(Dear Sanskrit Lovers)

(Deer Sanskrit Lovers)
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.
(Dear Sanskrit Lovers)

आपि भ्रम परीक्षा शूर परीक्षा रण अंगणें भवित।
विनये वंश परीक्षा शील परीक्षा धन क्षये भवित॥

सन्निध विग्रहः

Apad = चलमित्यः
mitra = फिएन्दुः
parIkShA = तेस्तुः
shUra = वलिअन्तः
raNa = बल्लेतः
a.ngaNa = फिएन्दुः
vinaya = हुमितित्यः
va.nsha = फ़मित्यः
shIla = चरचरे
dhana = मोनेयः
kShaya = लोस्सः, वेअकेनिन्नः, स्त्चरिचित्यः

शब्दार्थः

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.

भावार्थः

शिर्य: संस्कृतशिर्यः:।

(Dear Sanskrit Lovers)

विद्वत्वं च नृपत्वं च न एव तुत्यें कदाचन।
स्वदेशेऽपूज्यते राजा विद्वानं सर्ववर्त पूज्यते॥

शब्दार्थः

विद्वत्वः = scholarliness
नृपत्वः = The title of king
तुत्यः = comparable
स्वदेश = one's own country
पूज = to worship
राजन = king
विद्वत = scholar
सर्वत्र = everywhere

भावार्थ

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.

(Dear Sanskrit Lovers)

A couple of subhAshitas from the hard working farmers

शब्दार्थ

gण = to count, to consider
शूर्य = sun
वृष्टि = rain
शीत = cold
कर्षक = farmer
यत = to strive
समय = grain
लाभ = acquisition, acquisition
साकं = with
वस = 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.
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 won't come under control once his/her mouth is filled with food? Even the mRida.nga makes a sweet sound after its mouth is smeared.

ऐक्षं वल्ल समाजस्या तद्भावे स दुर्वलः।
तस्मात् ऐक्षं प्रशंसन्ति दुर्वल राष्ट्र हितिषिणः॥

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:
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 dont 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 teacher is the brother to those who dont 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 teacher is the brother to those who dont 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 harrassment 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 sha.nkara 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.
अर्थ = objective
साधन = instrument

भावार्थ

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 स्वमुखवेनं वहुधान्यस्य 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 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’.

खलः करोति दुर्वृत्तं नूनं फलित साधुषु ।
दशाननोऽहरत् सीतानं बन्धनं तु महोदधेः: ॥
सन्धि विग्रह
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.
Please send corrections to sanskrit@cheerful.com