A Subhashita A Day ASAD

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

ASAD (2)

किमपि शुभकार्यं गणेशवन्दनेन अथ वा सरस्वती वन्दनेन प्रारम्भते ।
अत: एष्ठ: द्वितीय: शोकं: सरस्वतिवन्दनाय समर्पयामि

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

या कुंदेन्दुतुशारङ्गास्यस्य या शुभ्रवशारसया
या वीणावरद्द्वाणीपाकेकतकरा या श्रेष्ठस्यशासना ।
या ब्रह्मायुज्यशनकरप्रभृतिम्: देवै: सदा वन्दिता
सा मां पातु सरस्वती भगवती नि:शेषजाडङ्गापहा ॥

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

ASAD (3)

तृतीये अस्मिन् श्रेष्ठेन्गर्द्भात् त्रीणि शिखेत
In this third verse of ASAD, learn three things from the donkey...

अविश्राम वहेत्वा शीतोष्णं च न विन्दति ।
ससन्तोषस्तथा नित्यं श्रीणि शिखतं गर्दभात् ॥

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

ASAD (5)
प्रतिशिष्ठं सुभाषितं भवते शाक्षरस्तवनाय ।
सुषुकृतं खलु शब्दप्रयोगं: असिनं। पठतु।

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

पिनाक फणि बालेन्दु भमस मन्दाकिनी युता ।
प वर्गं रचिता मूर्तिः अपवर्ग प्रवास्तु 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).

ASAD (6)
असिनं एषा समस्यापूर्तिः:
(Here is a riddle)

पानियं पातुमिच्छामि त्वं: कमलस्थोचने ।
यदि दास्यसिः नेच्छामि न दास्यसिः पिठाम्यहम् ॥

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..

ASAD (7)
भविन्न बहवः श्रोकः सजनसज्जितान्द्राणिनः । तर्विन्नेतत्तु महामू सर्वभ्योजितं प्रियम् ॥
(There are many verses that praise the effects of good company. However
this is my favourite among them)
सन्तोषायसि संस्थितस्य पवसो नामापि न ज्ञायते
मुक्तकारतया तदेव नलिनीपत्रस्थतं राजते ।
स्वात्यां सागरशुक्लितविः सन्तोषिकं जायते
प्रायेणोत्तमध्यमाध्यमदशा संसर्गंतो जायते ॥

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:

tोयाचे पिर नाव ही न उर्ते सन्तात तोहावरी
ते भासे नलिनीदलावरी अह ! सन्तोषिकाचे पिर ।
ते स्वातीत्व अभिशुक्लितकं मोती घडे नेतके
जाणा उत्तमध्यमाध्यमदशा संसर्गंयोगं टिके ॥

ASAD (8)
विचारं प्रशस्निनं एनं श्रीकं मन्ये बहवं जानन्ति ॥
(I think many people know this verse that praises knowledge)
It cannot be stolen by thieves, cannot be taken away by the king, cannot be divided among brothers and does not cause a load. If spent, it always multiplies. The wealth of knowledge is the greatest among all wealths.

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

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

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

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

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

कमले कमला शेते हरपेते हिमालये।
क्षीरावौं च हरिपेते मन्ये मन्तुण शाणकय।।

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)
कमलारिकिरीट = Shiva? (crowned by the enemy of the lotus (moon?))
कमलमृत = 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.

कमलभृताहः:
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.

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...

ASAD (13)

क्षमा शारण करे यस्य दुर्जनः कि करिष्यति ।
अतृणे पलितो वाहि: 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 बलमशाक्तानाम शक्तानाम भूशणम, क्षमा ।
क्षमा वशिकृते लोके क्षमया: किम् न सिद्धयति । ॥

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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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
forgivance) In the sati saptami usage, the saptami vibhaki is used to denote the temporal relationship between two successive events so basically it means, even when the world can be conquered by forgivance, what else remains ??

ASAD (14)

करामुले तु गोविन्दः प्रभाते करदशीनम् ॥

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.

करामुले तु गोविन्दः प्रभाते करदशीनम् ॥

If I rememeber the sloka it is “karamule tu gouricha” it’s not govondaH.

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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

ASAD (13)

(fwd)

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

ASAD (13)

करामे वसते लक्ष्मी: करमध्ये सरस्वती ।
करमूले तु गोविन्द: प्रभाते करदशानम् ॥

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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.

करामे वसते लक्ष्मी: . “At the top of the hand resides LakShmi.
करमध्ये सरस्वती . In the middle of the hand resides Sarasvati.
करमूले वसेत ब्रह्मा: . At the bottom of the hand resides Brahma.
प्रभाते करदश्यानां . In the morning, the sight of the hands
. (is auspicious).”
समुद्रवसने देवी . “O goddess with the mantle of oceans.
पर्वतस्तन मण्डले . adorned with the breasts of mountains.
O the consort of Vishnu, salutations to thee!

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

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

This concludes the Earth Day specials.

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ASAD (15)

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तसमये पुपष नाकः पिकः पिकः ॥

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

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ASAD (16)

सजनस्य हदयं नवनीतं यदद्वन्ति कवयस्तदलीकम् ।
अन्यदेहविविलसतपिरितापत् सजनो द्रवति, नो नवनीतम् ॥

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

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ASAD (17)

I do not know whether the following two verses were indeed like a sawAl jawAb, but it definitely seems so.

काचं मणिं काचनमेकसूऽे मुग्धा निद्धानि किमत्र 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 चरो असो वा कमता गृहत जो मृत्यु आजिच घडो युगाती सत्मार्ग टाकोनि भले न जाती॥

ASAD (20)

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 पद्ममुखः पुज्यो गजाननपदाननोः
दिगम्बरः कर्थ जीवितं अज्ञपूर्णं न चेहृदृढः॥

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?

ASAD (21)

स्वयं महेशः शाब्द्युरो नगेशः सखा घनेशश्च सुतो गणेशः।
तथापि भिक्षाटनेव शम्भो वल्लिसी के वल्लिमीथरं च।॥

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 fatefully the southern winds blow here, where shall you be , where shall I be and where shall it rain ?

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

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

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

This is the first shloka in Ramayana as Krishna told me some timeago. 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.

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

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

ASAD (26)

न हि कश्चित विजानाति किं कस्य श्रो भविष्यति ।
अत: श्रं करणीयानि कुर्यादायेव वुद्धिमान्॥

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

(कत्वू करै सो आजः करू ० ० )
tomorrow = श्रं
day after tomorrow = परश्रं
2 days after tomorrow = प्रपरश्रं
yesterday = ह्रं
day before yesterday = परह्रं
2 days before yesterday = प्रपरह्रं

ASAD (27)

प्रारम्भते न खलु विग्रहणेन नीचः:
प्रारम्भ विग्रहविहता विरमणिति मथ्या: ।
विन्दः: पुनः पुनर्पि प्रतिहन्त्यमाना:
प्रारम्भमुन्तमजना न परित्यजन्ति ॥

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 बाळ तो हि चपेट
मारी त्याला जो करी मतू मोठा ।
तेजस्वी जे वृत्ति ऐसीच त्यान्त्विच
tेथे काही चाड नाही वयाची ॥

अष्ट अधिकम् एकमु सुभिशतम् प्रारंभवत् “यथ” शब्देन
यथ देशस्तथ भश यथ रज तथ प्रजः ।
यथ भुमिस्तथ तौयमु यथ वीजस्तथन्त्वुरः ॥ ॥

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

न वैर्यविन विवण ऋक्षिमः न शोचविन विन जयः ।
न दानेन विन मोक्षो न ग्यानेन विन यशः । ॥

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।
दोन्ह ना कुणाचाः
दोन्ह ओन्नदक्षानि घोटे सागरत भेट
एक लाट तोडू दोघां पुन्हा नाहि गाठ।

ASAD (30)
कस्यचित 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.

ASAD (31)
This ASAD is a small tribute to my sanskrit teacher, Late Shri Vasant Nanivadekar. He used to reside in Bombay, and was very well versed with the sanskrit classics as well as conversational sanskrit. He was an active “kAryakartA” in many sanskrit related projects and activities in Bombay. Above all, along with my mother he was the one who had introduced me to this great world of Sanskrit verse and literature. (See his booklet amarasamvAadaH Sanskrit Prayer Arati Collection on the site.)

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

गेहानीतेऽन्नदक्षानि स्वनाथे
मोहं प्राप्ता न च न च सर्वी कन्दतीतु वा प्रवृत्ता।
पश्यन्ते देवीं परिजन इदं प्राह ममाहतां तां
नो चेदु रुयात् इयमपि भवेत् प्राणहीनाविरेण॥
Home they brought her warrior dead
She nor swooned nor uttered cry
All her maidens watching said
“She must weep or she will die.”

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

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

Rose a nurse of nintey years
Set his child upon her knee
Like summer tempest came her tears
“Sweet my child, I live for thee !”
ASAD (32)
साहित्य संगीत कला विद्वानः साक्षात् पत्रः पुष्च विषाण हीनः ।
तृष्ण न खाद्यमिति जीवमानः तदु भागधेयं परमं पशुः ॥

The man without (love of) literature music or the arts is indeed an animal without a tail or horns. The fact that he survives even without eating grass is indeed a great piece of luck for the other animals.

ASAD (33)
This one is similar to ASAD(32) in meaning:
येषां न विद्या न तपो न दानं
ज्ञान न शीर्ष न गुणो न धर्मं: ।
ते मनुष्यापेक्षा मृगाशाङ्गरति ।

Those who do not have learning, perseverance, are not charitable, do not have wisdom, character, good qualities or religion, are indeed a burden to on the earth in the mortal world, and live as animals in the form of man.

ASAD (34)
अधिग्राम गुरोः ज्ञान छात्राभ्य वितरति ये ।
विद्या वात्सल्य निधयः शिक्षका मम दैवतम् ॥

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

ASAD (35)
अश्चर्य भूषणं वैगो मत्तं स्वादु गजभूषणम् ।
चातुर्य भूषणं नायी उदयोगो नरभूषणम् ॥
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.

ASAD
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)

I haven’t heard this one before, so the following may be off the mark to some extent
Giving, return of courtesy, sharing secrets, asking (for one’s welfare?) eating (with one?) , feeding, these are six characteristics of love.
you are almost right. here is the accurate meaning :
gives, takes, tells and asks secrets, eats (from you) and feeds (you) are the six characteristics of love ... (friendship would perhaps be more appropriate here .. )
When the money is gone (become poor), the hunger increases
At the time of trouble, the enemities crop up
when you are divided (without unity), problems become plenty.
I do not know the meaning of “abhIkShNaM”. The meaning of first line
depends upon this word.
I think “samudbhada.nti” should be “samudbhava.nti”.
Basically, the SubhAshita is trying to tell us that problems crop
up only when you are devoid of the solution!
(Murphy’s law?)

I do not know the meaning of “abhIkShNaM”. The meaning of first line
depends upon this word.
Dictionary gives the meaning of abhIkShaNam as “every moment”; it fits
here, but is somewhat puzzling. With this meaning, the first pada means
When wounded, blows fall every moment (The wounded get hit repeatedly)
IF it is abhikShaNaM, the first line will not obey the meter of the
shloka. besides that, everything makes sense. (it is basically a version
of “when it rains, it pours “ ...
(among several other meanings). Hence ke means in water. pANDava also means fish; kaurava also means crow. hence the interpretation is :

Seeing the cadaver (shava) fallen in water, the fish were overjoyed. All the crows however started crying .. “ O the cadaver in water !!”

ASAD (46)

वैधारज नमस्तुभ्य यमराजसहोदर \\nयमस्तु हरति प्राणान् वैधो प्राणान् घनानि 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 !

ASAD (47)

अश्च नैव गजं नैव व्याघ्रं नैव च नैव च ।
अजापुं वलिन् द्यात् देवो दुर्वलुधाताकः ॥

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

ASAD (49)

चिन्तनीया हि विपदं अदि वेष प्रतिक्रिया ।
न कृपणनं युतं प्रदीपं विहिना गृहे ॥

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

ASAD (51)

आयुशः क्षण एकोदपि सर्वर्तेन दुम्यते ।
नीयते स वृहा येन प्रमादः सुमहानहो ॥

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

ASAD (54)

आतमः परितोषय कवः काव्यं तथापि तत् ।
स्वामिनो देहलीदीपसमं अन्योपकारकम् ॥

आतमः = self
परितोष = satisfaction
cवि = poet
cाव्य = poetry
स्वामिः = master
देहलि = doorstep
dीप = light
सम = similar
अन्य = other
उपकार = favour

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

ASAD (56)

ईश्वरं द्विगुरं प्रोक्तं भाषणस्येति वेधसा ।
अक्षिणि द्वे मनुष्यानां जिन्द्वा त्वेकेव निर्मिता ॥

ईश्वरं = seeing
द्विगुरं = twice
प्रोक्तं (प्र + उक्त) = said
भाषणं = speaking
वेधसा = brahma
अक्षि = eye
d्वे = two
Seeing is given twice as much importance as speaking by Brahma. Man has two eyes, however, only one tongue was created.

**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 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:

**The word hi means nothing.**
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!!!

ASAD (59)

उत्तमो नातिवक्ता स्थात् अधमो बहुभाषते ।
न काद्वैने ध्वनिस्ताटकः याटकः कांस्ये प्रजायते ॥

उत्तमं = excellent
अति = too much
वक्तु = speaker
अधमं = inferior
भाष = to speak
कांदन = gold
ध्वनि = 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.

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

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

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

ASAD (61)

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

śabda-śruti: र | 
उत्तमा: आत्मना श्वाता: पितृ: श्वाता: च मध्यमा: ।
अधमा: मातुलात श्वाता: शवशुरात् च अधमाधमा: ॥

śabdArtha

subhaashhita_kedar.pdf
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.

The great ones are famous by their own efforts, The average are famous because of their father. The inferior men are famous because of their uncle. and the worst among them are famous because of their father in law. I Thought you may like this subhashitha.

Bhavartha: A scholor even if he is from a backword class, is recognised and respected even in the company of the people who are most beautiful. who have great family background, and even among the gods.

Bhavartha: A scholor even if he is from a backword class, is recognised and respected even in the company of the people who are most beautiful. who have great family background, and even among the gods.

shabdArtha

\[\begin{align*}
उत्तम &= \text{most superior} \\
ख्यात &= \text{famous} \\
पितृ &= \text{father} \\
मध्यम &= \text{medium/average} \\
मातुल &= \text{maternal uncle} \\
श्वशुर &= \text{father in law} \\
अधम &= \text{inferior} \\
अधमाधम &= \text{the worst among the inferior}
\end{align*}\]
मातुलं = maternal uncle  
श्वशुरं = father in law  
अधमं = inferior  
अधमाधमं = the worst among the inferior  

The great ones are famous by their own efforts, The average are famous because of their father. The inferior men are famous because of their uncle and the worst among them are famous because of their father in law.

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

Most respected wealth is the one you earn

That you inherit from your father is just OK

One you get from your mother is not good

And, the one you acquire from wife is the worst

I am not sure if that were a different version of this shubhashita

ASAD (subhAshita sangrahaH 1)

उद्यमस्ताहसं धैर्यं बुद्धिः विश्वकृतं: पराक्रम: ।
षडेते यत्र वर्तन्ते तत्र देवः सहायकृतं ॥

उद्यमं = effort  
धैर्यं = courage  
विश्वकृतं = strength  
षटं = six  
यत्र = where  
तत्र = there  

devaH = god  
सहायकृतं = helpful

God will help provided the six qualities effort, adventure, courage, knowledge, strength and bravery exist.
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 Righetousness)  each one of these will know a man’s character.
Every moment, you are being watched atleast by one of the above!
The discussion is with reference to recent Subhashitam posted by Raghavendra
the one with UdyamasAhasaM .... etc..

Hemali Vyas disagreed with the meaning of the two words Dhairyam and SAhasam
Ramakrishna from Tokyo disagreed with the Hemali’s comments.
Here is my opinion for whatever it is worth.
DhairyaM means Dheeratwa bhavaM  dhee is buddhi or intellect  so in contrast
to sAhasaM  dhairyaM must involve intellectual conviction. So in a way Hemali
Vyas is right Raghavendra’s meaning that it is courage is also right It should be courage born of intellectual conviction not emotional outburst. We all know what is right but many a time we do not have the guts to follow what is right we do what we feel (emotional driven) like doing. DhairyaM is the courage to do what is based on right understanding.

sAhasaM I will split as sa + a + hasam (I donot have a dictionary at my computer desk this may be my imagination).

has if I remember rightly means to smile or to laugh at with a in front it means opposite to be serious that one to take things seriously not jokingly

with prefix sa it could mean samyak that is total or with seriously or daringly jumping into action there is no joking around

in that sense SAhasaM should imply serious adventurous pursuit in contrast to DhairyaM sAhasaM need not involve intellectual conviction it could be based on just emotional outburst. So there is a possibility of one getting burned if it is not based on sound intellectual judgment.

Hence the subhashitaM says one needs both the DhairraM and SAhasaM Just an intellectual curiosity If I have all the six of them listed why do I need the help of the Deva

The truth of the matter is if I have all of them I already have the help of the Deva. Having all the six of them itself is by the grace of Deva too. In Vedanta Shastra, there is a preceding deity for each of the faculties like Indra for Bhuddi etc. Hence having these qualities is a grace of God too!

Hari Om!

Sadananda

What you have is His gift to you and what you do with what you have is your gift to Him.
“Certainly I do not wish for kingdom. I do not wish for heaven. I do not even want salvation. My humble wish is for removal of sorrow from all the grief ridden living beings.”

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

Will share with you someday soon.

ASAD

विडम्भं पदयतु अत्र !

(See the sarcasm here)

अजायुद्धमृत्विश्राटं प्रभातं मेघम्भरम्।
द्रम्पत्योऽत्र श्रद्धेयं परिणाममेन किं न किंद्रन ॥

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

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

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?
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.

ASAD (Subhashita Sangraha 8)

अम्ब्रम् अक्षरं नारिसं नारिसं मूलमनौषदम्।
अयोग्यः पुरुषो नारिसं योजकस्त्रूत्र दुर्लभः॥

अम्ब्रम् = 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
अयोग्यः = useless
पुरुषः = 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!

ASAD (63)

एकचको रथो यन्त्रा विकल्पो विषमे हया:॥
आकामत्वेय तेजस्वी तथ्यात्यक्षं कभस्तलम्॥

संयोग विषयः
एकः रथः यन्त्रा विकल्प: विषमे हया:॥
आकामति एव तेजस्वी तथापि अर्क्ष: नभस्तलम्॥

एक = one
Chak = wheel  
Rath = chariot  
Yadu = charioteer  
Vikal = disabled  
Visham = odd (as in odd or even)  
Hay = horse  
Ay + Kam = to attack  
Av = only  
Tegini = one who has tej (brilliance)  
Arke = sun  
Nabastala = 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!!

ASAD (subhAShita sangraha 9)

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

भवदीयः।  
मधुसितको निम्बवाण्ड: दुगधपुष्यो भुजंगमः।  
गंगास्रातोऽजन: स्वभावं नैव मुन्न्यति॥  

Madhu = honey  
Sikta = pasted with  
Nimb = neem  
Vandan = wooden piece, stem  
Dugha = milk  
Pust = fed with  
Bujangam = snake  
Sraat = one who has taken bath
Honey paste on a bitter neem stem, milk feeding for a poisonous snake and Ganga bath for a bad person, none will change their character. The bad qualities do not vanish just by changing outer look. We had to change our inner self.

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

ASAD (65)

ऋणदोषोऽभिशेषः शात्रुमुश्च तथा च ।
पुनः पुनः प्रवर्धने तस्माच्छेष्य न रक्षयेत् ॥

शब्दार्थ
ऋण = debt
शेष = remainder
अष्टी = fire
शात्रु = enemy
पुनः = again
प्र + वृध्द = to grow fast
तस्मात् = 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 off. and fire or enemies should be completely destroyed)

ASAD (66)

उदये सविता रक्तो रक्तश्वास्तमने तथा ।
सम्पत्तिः च विपश्चो च साधुनामेकरूपता ॥

शब्दार्थ
उदये सविता रक्तो रक्तः च अस्तमने तथा ।
सम्पत्तिः च विपश्चो च साधुनां एकरूपता ॥

shabdArtha
The sun is red at sunrise and red at sunset: During prosperity as well as calamity the great men have the same form.
Laxmi goes to the industrious man like a lion. Only contemptible cowards say that destiny should give. Overcome your destiny and exercise your manliness. If there is no accomplishment inspite of effort where is the fault?
(If there is no success inspite of effort, it is not your fault.)

bhAvArtha

shabdArtha

ASAD (68)
ह्रि (हरित) = to steal
प्र + ह्रि = to hit
आ + ह्रि = to eat
सं + ह्रि = to completely destroy
वि + ह्रि = to roam
परि + ह्रि = 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)

ASAD (69)

एते सत्तुरुषा: परार्थंघटका: स्वार्थान परित्यज ये
सामान्यास्तु परार्थे मुद्दमभूत: स्वार्थविरोधेन ये ।
तेतथा मानवराक्षसा: परहितं स्वार्थ्य निधन्नि ये
ये तु प्रन्नि निर्देशकं परहितं ते के न जानीमहे ॥

सम्बिनिग्रह
एते सत्तुरुषा: पर अर्थं घटका: स्वार्थान परित्यज ये
सामान्यां: तु परार्थं उदयम भूत: स्वार्थ अविरोधेन ये ।
ते अर्थ्य मानव राक्षसा: परहितं स्वार्थ्य निधन्नि ये
ये तु प्रन्नि निर्देशकं परहितं ते के न जानीमहे ॥

shabdArtha
एते = these
सत्तुरुष = good man
पर = foreign / other
अर्थं = benefit
घटक = component
स्वार्थं = one’s own purposes
परि + त्यजु = to sacrifice
ये = those who
These, who are engaged in benefitting others after sacrificing their own purposes are the great men. Those who benefit others without opposing their needs are the common men. Those who destroy others’ well being for doing good to themselves are demons in human form. However those who destroy other peoples’ well being without any cause whatsoever, we do not know who they are!

Here is a marathi equivalent for the above shloka:

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

ASAD (70)

अनुदिनमनुतापेना राम ततः
परस्मक्रुण मोहं छिन्नि मायासमेशम्।
इदमतिचपलं मे मानसं दुर्मिवारं
भवति च बहु खेदस्तवं विना ध्वाव शीघ्रम्॥
O Rama, I am extremely tormented by the daily struggle of life. O
most sympathizing one, cut away the temptation that has come to me with mAyA.
This very fickle mind of mine is difficult to control. There is a lot of sorrow without you! Run to me immediately!
And I am sure the marathi readers will recognize this as the sanskrit version of this verse

अनुदिनि अनुतापे तापल्यो रामराय
परमदिन्दयळ्या नीरसी मोहमाया
अचपळ मन माजे नावरे आवरीतां
tuj विण शिण होतो धाव रे धाव आता!
न भूतपूर्व न कदापि वार्ता हेःः कुरंगः: न कदापि हृदः:।
tथापि तृणा रघुनन्दनस्य विनाशकाले विपरीतवुद्धि:।

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

ASAD (71)
सौवणानि सरोजानि निर्मातुं सन्ति शिल्पिनः।
tतत्र सौरभ निर्माणे चतुर: चतुराननः॥

shabdArtha
सौवणि = golden
सरोज (सरस + ज) = lotus (one that is born in a lake)
निर = to create
शिल्पिन = sculptor
सौरभ = fragrance
चतुर = capable / skiled / clever
चतुरस = four
आनन = face

bhAvArtha
The sculptors are there to create golden lotuses. But only the four faced one (Brahma) is clever enough to produce fragrance in them!
A 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:

विनिमिते ज्ञानक अहजते च स्वाधीन जे पदाभि चुकाचे इ मूर्खसे जे मौनचे फार साजे समेय त्यानूर्य बहु जाणते जे
श्रव्यसुभाषण्याये पुष्करणे धनेन वा।
अथ वा विद्याया विद्या चतुर्थे न उपलब्ध्यते॥

shabdArtha
रुत् = teacher
शुभ्रस्या = service
विद्या = knowledge
पुङ्खरः = a lot
धन = money
चतुर्थ = fourth
उप + रम् = 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

ASAD (74)

चलत्तेकन पादेन तिष्ठत्तेकन पणिदतः।
न समीक्षायापरं स्थानं पूःमायात्तनं त्यजेत॥

सन्तिथ विग्रह

चलित एकेन पादेन तिष्ठिति एकेन पणिदतः।
न समीक्ष्य अपरं स्थानं पूःव आयात्तनं त्यजेत॥

shabdArtha
चर् = to walk
स्थ (तिष्ठति) = to stand
एक = one
पणिदत = the wise man
सं + इक्ष्ठ = to examine
अपर = other
स्थान = place
पूर्व = 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.

**bhAvArtha**

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

ASAD (76)

सत्यं बृयात् प्रियं बृयात् न बृयात् सत्यमप्रियम्।
प्रियं च नानूतं बृयात् एष धर्मं: सनातनं: ॥

सब्द्धिर्भ्रह्म
सत्यं बृयात् प्रियं बृयात् न बृयात् सत्यं अप्रियम्।
प्रियं च न अनूतं बृयात् एष: धर्मं: सनातनं: ॥

shabdArtha
सत्यं = truth
बृयं = to speak
प्रियं = dear, nice
अनूतं = false
धर्मं = practice
सनातनं = ancient

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

ASAD (77)

सम्पूर्णकुम्भो न करोति शब्दं
अर्थं घटो घोषमुपैति नूनं।
विद्वान् कुलीनो न करोति गवं
मूर्धास्तु जल्पन्ति गुणोविच्छिन्ना: ॥

सन्धि विग्रहः
सम्पूर्ण कुम्भं न करोति शब्दं
अर्थं घटं: घोषं उपैति नूनं।
बिद्वान कुलीन: न करौति गर्वः
मूढः तु जल्पयति गुणेः: विद्विना: ॥

shabdArtha
सम्पूर्ण = full
कुम्भ = pot
शव्द = noise
अर्थ = half
घट = pot
घोष = noise
उप + ई = to go
नूतं = really
बिद्वान = learned
कुलीन = one who is from a good family
गर्व = pride
मूढ = foolish person
जल्प = to babble
गुण = quality
विद्विन = bereft of
bhAvArtha
A full pot does not make any noise, however a half full pot really makes noise. A learned respectable person is never vain, but foolish people bereft of any good qualities babble incessantly.

ASAD (78)

नारिकेलसमाकारा दशयन्तेशपि हि सजना: ॥
अन्ये बदरिकाकाराय बहिरे च मनोहराः ॥

सन्ध्य विग्रह

नारिकेल समाकारा: दशयन्ते अपि हि सजना: ॥
अन्ये बदरिका आकाराय: वहि: एव मनोहराः ॥

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

ASAD (79)

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:

\begin{verse}
नारिकेल समाकारा दृश्यन्त्ते अपि हि सजना:।
अन्ये बदरिकाकारा बहिरेव मनोहरा:॥
\end{verse}

सन्धिविग्रह

नारिकेल समाकारा: दृश्यन्ते अपि हि सजना:।
अन्ये बदरिका आकारा: बहिः प्रव मनोहरा:॥

“drishyante api”

shabdArtha

नारिकेल = coconut
आकार = form
दृश्य = to look
द्रिश्यन्ते = be seen
अपि = also
सजन = good man
अन्य = other
बदरिका = the jujube fruit (bora in marathi)
बहिः = 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 “MitrAbh”
Another related shubhashita from HitopadeshaH in the related topic.

shloka 100 same chapter is:

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

Reminds me of a joke I read a long time back. A reporter asked the political figure his secret of success, and the politician replied:

“Well, we think something, say something else, do something else and something else happens!! Beats me!! :))

ShashiKant Joshi

**ASAD (80)**

पराद्र्य प्राप्त दुःखेष्म मा प्राणेषु दयां कृः।
दुर्दैनिक पराव्रतानि प्राणा: जन्मनि जन्मनि इ।

shabdArtha

<table>
<thead>
<tr>
<th>अर्थ</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>पर</td>
<td>other's, foreign</td>
</tr>
<tr>
<td>अत्र</td>
<td>food</td>
</tr>
<tr>
<td>प्र + आप्</td>
<td>to get, obtain</td>
</tr>
<tr>
<td>दुःखेष्मि</td>
<td>stupid person, idiot</td>
</tr>
<tr>
<td>प्राणि</td>
<td>life</td>
</tr>
<tr>
<td>दया</td>
<td>pity</td>
</tr>
<tr>
<td>कृ</td>
<td>to do</td>
</tr>
<tr>
<td>दुर्दैभ</td>
<td>rare</td>
</tr>
<tr>
<td>जन्मनि</td>
<td>birth</td>
</tr>
</tbody>
</table>

bhAvArtha

You idiot, dont show any pity for your life if you are getting food from someone else (free food). (Go on, stufff yourself ! fall sick !)

Free food is rare , whereas as far as lives are concerned, you will get one at every
birth!! (I am sure all our fellow grad students will strongly agree with this :)

ASAD (81)

न दुर्जन: सजनतामुपैति बहुपकारैरपि सेव्यमान: ।
भूयोडिक: पयसा घृतेन न निम्बवृक्षो मधुरत्वमेति ॥

सन्धिविग्रह

न दुर्जन: सजनतां उपैति बहु प्रकारै: अपि सेव्यमान: ।
भूय: अपि सिक्त: पयसा घृतेन न निम्बवृक्ष: मधुरत्वं पैति ॥

shabdArtha

दुर्जन = wicked person
सजन = good man
उप + ई = to go to
बहु = many
प्रकार = way
सेव = to serve
भूय = repeatedly
सिक्त = sprayed
पयस = milk
घृत = ghee
निम्ब = neem
वृक्ष = tree
मधुरत = sweetness

bhAvArtha

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

ASAD (82)

केयूरा न विभृषणति पुरुषं हारा न चन्द्रोज्ज्वला:
केयूर = armlet (bracelet worn on upper arm)
वि + भूष = to decorate
पुरुष = man
हार = garland
चन्द्र = moon
उज्ज्वल = radiant
शान = bath
विलेपन = smearing
कुसुम = flower
अलंकृत = decorated / ornamented
मूर्त्न = head
मूर्त्ता = hair (from the head)
वाणी = language/ gift of speech
संस्कृत = refined
धृ (धरति; परिस्वेय धार्यते) = to hold, carry, bear.
श्री = to diminish
भूषण = ornament
वाक = speech

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

**ASAD (83)**

अन्तु इन चोन्नेस्त्रदुः थे प्रेग्विऑउसु सुभाषित हेरेः इसु ओनेः।
कि वाससेत्यान्त्र विचारणीयं वासः प्रमाणं खलु योग्यताय।
पीताम्बरं वीक्ष्यं ददौ स्वकं नां दिगम्बरं वीक्ष्यं विषं समुद्र।

सन्धि विग्रह
कि वाससा इति अत्र विचारणीयं वासः प्रमाणं खलु योग्यताय।
पीताम्बरं वीक्ष्यं ददौ स्वकं नां दिगम्बरं वीक्ष्यं विषं समुद्र।

**shabdArtha**

कि = what?

वासस् = apparel / clothes

धि + चर् = to think

प्रमाण = important

चोग्यता = appropriateness

पीत = yellow

अम्बर = cloth

ददौ = gave (from dA : to give)

स्व = one's own

कन्या = daughter

दिक्क (दिग) = directions

धि + ईश्वर = 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)
One achieves greatness because of one’s qualities, not because of a high position. Even a crow is placed at the top of the palace. A crow does not become an eagle.
“The food is mine, the dwelling is mine, the wife is mine” : The wolf of time kills the man in the form of a goat who is always doing may may!

ASAD (SUBHASHITAM from GarudapurAna)

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

The poet, through the example of the lion’s might and natural abilities, is simply giving us a simile to paint a picture of the great qualities of great people (mahApurushAs). They too, by their own strength, carry themselves forward. These people need no intermediaries to make their case.
Those men who talk too much are ones who do little work. They are the clouds of autumn; they really only roar. (but do not give any rain)

shadbArtha

अत्य = small, little
कार्य = work
कर = one who does
नर = man
बहु = a lot
भाषिण = one who talks
शरद = autumn
मेघ = cloud
नूनं = really
गर्ज = 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)

shadbArtha

गत = gone
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!

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

प्रत्यक्ष कविकायां च रूपं च कुल्योपितः ।
गृहवैमयस्य विच्या च कर्मोचिचिद्र रोचते ॥

प्रत्यक्ष = real, visible, directly in front
कवि = poet
काव्य = Composition/poetry/literary work
च = and
कुल्योपितः = One who brightens the family(?) (meaning house wife?)
रूपं च = Her beauty
गृहवैमयस्य = family doctor’s
विच्या = knowledge
चिद्र = do they
कर्मोचिचिद्र = 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.

ASAD (90)
Could not resist this one after having said “tasmAt madyaM naiva peyaM na peyaM in the previous shloka.
अयुक्तियुक्त रोगाय युक्तियुक्त यथा स्मृतम् ॥
सन्धि विग्रह
किन्तु मयं स्वभावेन यथा औषधं तथा स्मृतम् ।
अयुक्ति युक्ति रोगाय युक्ति युक्ति यथा स्मृतम् ॥

shabdArtha
किन्तु = but
मयं = liquour
स्वभाव = nature
औषधं = medicine
स्मृतम् = remembered
युक्ति = utility; proportion
युक्ति = used
रोगाय = disease

भावार्थ
But liquour is known to be medicinal by nature. If not taken in the
correct proportion it leads to disease; taken in the correct proportion
it leads to what is known about it.. (that it is medicinal)...
O cloud, distribute water among the ever thirsty young ones of the chAtaka bird! Otherwise when in a moment the wind starts blowing, where shall you be, where shall the water be and where the chataka birds?
The wind becomes the friend of fire that burns forests. The same wind causes destruction of fire in the form of a lighted wick. Who indeed has friends in times of weakness?

ASAD (Another clipping from India D)


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

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

ASAD (93)

subhaashhita_kedar.pdf
या = to go
गोविन्द = Lord KRishna
मतुरा = the city of mathura
सखि = friend
राधा = rAdhA?
नयन = eye
द्वन्द्व = couple
नामन = name
विपर्यय = inversion
धारा = streams (of tears)

भावार्थ

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

ASAD (94)

रलेमहाजहस्ततुतुशुरुः देवा न भेिजरे भीमविशेषं भीतिम् ।
सुधां विना न प्रययुर्विरामम् न निष्ठिद्वायंविरममन्ति धीरा:) ॥

सन्धि विग्रह

रलः महा आः तुतुशुः न देवा: न भेिजरे भीमविशेषं भीतिम् ।
सुधां विना न प्रययुः विरामम् न निष्ठित् अर्थात् विरममन्ति धीरा:) ॥

shabdArtha

रल = precious stones
महा = big
अर्थ = deserving
महार्थ = great (those that deserve to be called great)
तुश्र = 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
निशित = 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.

ASAD (95)

अय संकार्तिः । चधत्व एतद सुभािशतं मम गुरुणाणि ध्रि वसत
नानिवधकर्मोऽहदेयन् विरिचित

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

शिंद्रं मनोदस्तु वाणः गुडवन्माधुर्यं
शिंद्रगुडलुकवत समनये अस्तु सुवृतत्तचम्।
अस्तु विचारे शुभस्मकमणं मंगलाय यथासे
कल्याणी संकार्तिरस्तु वः सदाहमाशोऽ॥

सन्धि विग्रह
शिंद्रं विंग्रं मनः अस्तु वाणः गुडवत् माधुर्यं
शिंदू गुद लहुकवत समवते अस्तु सुवृतत्तचम्।
अस्तु विचारेव शुभ स्मकमणं मंगलाय यथासे
कल्याणी संकार्तिः अस्तु वः सदा अहं आदासे ॥

subhaashhita_kedar.pdf
May the mind be affectionate like sesame seeds, may there be
to wish, to hope, to desire
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:

द्राक्षा = grapes
झान = sullen / dry
सुखी = (having) face (like)
जाता = went / became
शर्करा = sugar
च = and
अह्नाम् = stone
गत = went / became

सुभाषित = is meaning neede ??? subhAshita (good words)
रसम् = taste / power / effect
दृश्वा = having seen / seeing
सुधा = nectar / amrutA
भीता = (being) afraid (of)
दिवम् = (to) heaven
गता = went

bhAvArthA:

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

mahesh

ASAD (96)

सर्वच्छ देशे गुणवान् शोभते प्रथितः तरः ।
मणि: शीर्षा गले बाही चत्र कुट्र अष्टि शोभते ॥

shabdArtha

सर्वं = everywhere
देश = country
गुणवान् = a man with good qualities
शोभृ = to look beautiful
प्रथित = famous, celebrated
A famous man with good qualities is considered an asset anywhere in the country. (Just as) a gem looks beautiful when worn anywhere: on the head, in the neck or on the arm.

By some way or the other the wise man should cause the satisfaction of some one or the other; that itself is the worship of God.
following is a subhAshita we studied in 10th grade (I think by bhartruhari)
which speaks the power of association with ritious people.
guNavarjana samsargAt yAsti nIChOpi gouravam.
pushpamAlA prasa.ngena sUtram shirasidhAryate..

prati padAratha:

guNavat = virtuous (good) qualities
jan = people
samsarg = association
nich = rouge / person of poor(bad?) quality
gourav = respect
pushpamAla = garland (of flowers)
pSa.ngen = because of / along with
suttam = thread
shir = head
Aryate = 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”

shirasi dhAryate (two separate words)
सन्धि विग्रह

गुणवत् जन संसर्ग अति य अस्ति नीच अपि गोरवम्।
पुष्पमाला प्रसंग एन सूत्रम् शिर असि धार्यते॥

gुणवत् जन संसर्गान्त याति निचः अपि गौरवम्।
पुष्य माला प्रसंगेन सूत्र शिरसि धार्यते॥

prati padAratha:
गुणवत् = virtuous (good) qualities
जन = people
संसर्ग = association
नीच = rouge / person of poor(bad ?) quality
गोरवम् = 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)
धार्यते = 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).

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ASAD (116)

यः पढ़ित द्विवैत पद्यति परिपृच्छती पण्डितानु उपाध्यायति।
तस्य दिवाकरकिरनं: नलिनी दत्तं इव विस्तारिता बुद्धि:॥

shabdArtha

पढ़् = to read
सिख = to write
दश (पत्र) = to see
परि+प्रच्छ = to enquire
पणिदत = learned man
उप + आ + श्रि = to take shelter in
dिवाकर = sun
किरण = ray
निलनी = lotus
dल = leaf
विस्तारित = expanded
बुद्धि = intellect

भावार्थ

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.

ASAD (118)

बालस्वापि रवि: पादः पतन्त्युपरि भूभुताम।
तेजसा सह जातानं वयः कुशोपुज्यते॥

सन्धि विग्रह

बालस्व अपि रवि: पादः पतन्ति उपरि भूभुताम।
तेजसा सह जातानं वयः कुत्र उपयुज्यते॥

shabdArtha

बाल = child
अपि = also
रवि = sun
पाद = foot
पति = to fall
भूभुत = mountain
tेजस = brilliance
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)

ASAD (102)

पावंती फणिवालेन्दुभर्सम मन्दाकिनियुता।
अपवर्गं प्रदा मूर्ति: कथं स्यात्ततव शंकराः॥

shabdArtha
फणित् = snake
बालः = child
इन्दुः = moon
भर्सम = ashes
मन्दाकिनिः = the ganges
युत = equipped with
अपवर्गं = heaven, liberation
प्रदा (प्रोम प्र+दा, तो गिवे) = one that bestows
मूर्ति = idol
कथं = how
स्यात् (प्रोम अस्) = 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 sennse of apavarga changes to mokSha. He is known to be the bestower of mokSha; but how can he give that?

ASAD (103)
The king was walking by the shore of the ocean along with the court poet who was short. On hearing the sound of the waves, the poet addressed the ocean:
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (su mitrAnandana) or on seeing me the dwarf?
sumitrAnandana can also be broken up as su mitra Anandana (happiness of good friends.
Why should the ocean cry on seeing them? No, It is the king rAma, who is attached (Asakta) to lakShmaNa (sumitrAnandana) and the dwarfish person is agastya himself. The ocean mistakes the poet to be agastya.
Ocean is afraid of rAma as he once threatened to dry him up when attempting to cross over to lanka. The dwarfish sage agastya is said to have drank the ocean. Hence the cause for fear.
Composer V. VAsuNNi moos (kerala)

ASAD (102)
This is a different version of the subhAshita sent as asad(5). This was kindly provided by Shri Mahalingam.

पार्वती फणिन बालेन्दु भरम मन्दाकिनी युता ।
अपवर्ग प्रदा मूर्ति: कथथ स्वातं तव शांकर ॥

shabdArtha

फणिन् = snake
बालं = child
हनु = moon
भरम = ashes
मन्दाकिनी = the ganges
युत = equipped with
अपवर्ग = heaven, liberation
प्रदा (प्रम् प्र+दा, तो गिवे) = one that bestows
मूर्ति = idol
कथथ = how
स्वातं (प्रम् अस्) = may be

भावार्थ

shiva! Your form is full of pava. (Parvati, phaNi, bAlendu, bhasma and mandAkinI) How shall that form be the bestower of a pava (mokSha)? He has no a pava. 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?

ASAD (103)

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

सुमित्रा नन्दन आसक्तं इरं राजां इक्ष्य वा ।
अथ वा मां कृशतनुं जलधे रोदिष्टि स्वयम् ॥

शब्दार्थ
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (su mitra Anandana) 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.
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This is a different version of the subhAshita sent as asad(5). This was kindly provided by Shri Mahalingam.
shabdArtha

फणिन् = snake
बाल = child
इन्द्र = moon
भस्म = ashes
मन्द्राकिनी = the ganges
चुत = equipped with
अपवर्ग = heaven, liberation
प्रदा (प्रोमप्र+दा, तो गिबे) = one that bestows
मूर्ति = idol
कथ = how
स्यात (प्रोम्अस) = 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?

ASAD (103)
The king was walking by the shore of the ocean along with the court poet who was short. On hearing the sound of the waves, the poet addressed the ocean:

शब्दार्थ

रुमिथा = dasharath’s wife, laxman’s mother
नन्दन = child
मित्र = friend
आनन्द = happiness
What fear makes you cry?
Is it because seeing the king who is ever intent on pleasing his good friends (su mitra Anandana) or on seeing me the dwarf?
sumitra Anandana 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 (sumitra Anandana) and the dwarfish person is agastya himself. The ocean mistakes the poet to be agastya.
Ocean is afraid of rAma as he once threatened to dry him up when attempting to cross over to lanka. The dwarfish sage agastya is said to have drank the ocean. Hence the cause for fear.
Composer V. VAsuNNi moos (kerala)

ASAD (105)

जीविते यथाय जीवन्तित लोके मित्राणि वान्धवाः ।
सफळं जीवितं तरस्य को न स्वार्थाय जीवति ॥

शब्दार्थ

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

O chataka, seeing the group of smoke clouds do not run to them thinking they are water carriers! Here there indeed shall flow from your own eyes a
flood of water!
Subject: ASAD(106)
This verse is a compliment to the great sanskrit author BAnabhatta who was known for his rather complex style of writing with sentences lasting for pages together.

जाता शिखण्डिनी प्राकृत यथा शिखण्ड तथावगच्छामि।
प्रागात्म्यमधिकमाल्यु वाणी बाणो बभूवेति!

सन्धिबिग्रहः
जाता शिखण्डिनी प्राकृत यथा शिखण्ड तथ अवगच्छामि।
प्रागात्म्यं अधिकं आद्यं वाणी बाणः बभूव इति!

शब्दार्थः

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

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

ASAD (107)

दक्षिणे लक्ष्मणो यस्य वामें तु जनकात्मजा।
पुरुषो मारतिर्यस्य तं वन्दे रघुनन्दनम्।

सन्धिबिग्रहः

दक्षिणे लक्ष्मणो यस्य वामें तु जनक आत्मजा।
पुरुषः मारतिः यस्य तं वन्दे रघु नन्दनम्।
I bow down to that child of the Raghus to whose right is lakShmana.
to whose left is the daughter of Janaka and in front of whom is Maruti.

ASAD (109)

दात्व भोक्त्र धनविषये संचयो न कर्त्त्वः ।
पश्येऽऽ मधुकरीणां संचितार्थ हरन्त्यन्ये ॥

सत्विविग्रह

dात्व भोक्त्र धनविषये संचय: न कर्त्त्वः ।
पश्य इह मधुकरीणां सचिि अथ हरन्ति अन्ये ॥

शब्दार्थ

dात्व = should be given
भोक्त्र = should be used, enjoyed
धन = money
संचय = collection
कर्त्त्व = should be done
पश्य = see (from dRish)
इह = here
मधुकरी = bee
ह्र (हरन्ति) = to steal
अन्य = other
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.

ASAD (110)

त्यजन्ति मित्रानि पन्नेरिविहीनं दारां नुयुनु भुजजनानं।
तं अर्थवर्तनं पुनराश्रयंति अर्थां हि लोके पुरुषस्य सन्तु।

सन्निति विग्रह

त्यजन्ति मित्रानि पन्ने: विहीनं दारं: च पुनः: च सुह्रद जन: च।
तं अर्थवर्तनं पुनः आश्रयंति अर्थां हि लोके पुरुषस्य सन्तु।

शब्दार्थ

त्यज = to leave
मित्र = friend
धन = money
विहीन = bereft of
दारा = wife
सुःऋदृ = affectionate
अर्थवान = one with money
आ+श्री = to take refuge in
लोक = world
पुरुष = man
बन्धु = brother

भावार्थ

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.

ASAD (111)
तृणादपि तृणस्तूलस्तूलादपि च याचकः ।
वायुना कि न नीतोः सौ मायं प्रार्थयेदिन्ति ॥

शब्दार्थ
तृण = grass
तूल = air
चाचक = begger
लघु = small / inferior / light
वायु = wind
नीत = taken
असौ = him (from adas)
अयं = him (from idaM)
प्रार्थ = to beg / pray

भावार्थ

Air is lighter (inferior to) grass, and a beggar is inferior to air.

Why indeed can then the beggar cannot be taken by the wind? “He will beg me too! “ (says the wind) ......
“This man is mine and this one is not” is a way of thinking adopted only by the narrow minded. For those who are generous in nature, the whole world is like their own family.

ASAD (113)

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

शब्दार्थ

अयं = this (man)
निज = one’s own
पर = foreign, distant
गणना = consideration
लघु = small
चेतस = mind
उदार = generous
चरित = nature
वसुधा = earth
कुटुम्ब = family

भावार्थ

“This man is mine and this one is not” is a way of thinking adopted only by the narrow minded. For those who are generous in nature, the whole world is like their own family.
Excessive familiarity breeds contempt, Going repeatedly (to someone else’s house) causes disrespect to you. On malaya mountain (which is very rich in sandalwood trees) the wife of a tribal uses sandalwood even for the daily fuel needs.
Excessive familiarity breeds contempt, Going repeatedly (to someone else’s house) causes disrespect to you. On malaya mountain (which is very rich in sandalwood trees) the wife of a tribal uses sandalwood even for the daily fuel needs.

ASAD (114)
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.

ASAD (115)

लालयेत पंच वर्षाणि दशा वर्षाणि ताडयेत ।
प्रासेनु पोडशेवर्ष्युष्मित्रवदु आचरेत ॥

शब्दार्थ

लाल् = to pamper
पंच = five
वर्ष = year
दश = ten
तड = to hit
प्रास = reached
पोडश = sixteen
पुष्य = son
मित्र = friend
आ+चर = to behave, interact

भावार्थ

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

ASAD (VaidhyAn prati (On Doctors))

वैद्यराज नमस्तुभ्यम् यमराज सहोधरः
यमो हरति प्राणान् वैद्यराज प्रणान् धनानि च
d

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

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

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

ASAD (117)

यथैकेन न हस्तेन तालिका सम्प्रयते ।
तथोद्योगपरित्यक्तं कर्म नोत्याद्येतं फलम् ॥

सन्धि विग्रह
यथा एकेन न हस्तेन तालिका सम्प्रयते ।
तथा उद्यम परित्यक्तं कर्म न उत्याद्येतं फलम् ॥

शब्दार्थ
हस्तं = hand
तालिका = clap
सम् + प्र + पद् = to become
Just as a clap cannot happen with just one hand, similarly any work deprived of effort will not obtain fruit.

ASAD (117)

यथैकेन न हस्तेन तालिका सम्प्रपचयते ।
तथोऽध्यमपरित्यक्तं कर्म न उत्पादयेत् फलम् ॥

संधि विग्रहः
यथा एकेन न हस्तेन तालिका सम्प्रपचयते ।
तथा उद्यम परित्यक्तं कर्म न उत्पादयेत् फलम् ॥

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

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

ASAD (124)
(Dear Sanskrit Lovers)

अष्टादश पुराणां सारं व्यासेन कीतितम् ।
परोपकारः पुण्याय पापाय पर पीडनम् ॥

शब्दार्थ

अष्टादश = eighteen
सार = essence
कीति = 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.

ASAD (125)

(Dear Sanskrit Lovers)

अर्थांगमो नित्यमरोगिता च प्रियाः च भार्याः प्रियवादिनी च ।
वद्यध्वव पुनोदर्थकारी च विद्या षड्र जीवठोकस्य सुखानि राजन् ॥

सम्बिध विग्रह

अर्थ आगमः नित्यं अरोगिता च प्रियाः च भार्याः प्रिय वादिनी च ।
वद्यः च पुनः अर्थकारी च विद्या षड्र जीवः लोकस्य सुखानि राजन् ॥

शब्दार्थ

अर्थ = money
आगम = arrival
नित्य = always
अरोगित = diseaselessness
प्रिय = dear
वादिनी = she who speaks
वदव = under control
पुत्र = son
विद्या = knowledge
षड = six
जीव लोक = the mortal world
राजन = king

भावार्थ

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.

ASAD (126)

प्रियः सङ्कृतप्रियः।

(Dear Sanskrit Lovers)

अकृत्वा पर सन्तापं अगत्वा खल मन्दिरम्।
साधुः मार्गं अनुसृत्य वतु स्वतःं अपि तदु बहु॥

शब्दार्थ

अकृत्वा = without doing (from kRi)
अगत्वा = without going (from gam)
सन्ताप = harrasment
खल = evil person
मन्दिर = abode
साधु = good man
मार्ग = path
अनु + सू = to follow
स्वत्य = little
बहु = a lot

भावार्थ

Without harassing others, without going to the abode of evil men.
and following the path laid down by good men, whatever achieved, even if little, is indeed a lot.

ASAD (129)

प्रियं संस्कृतप्रियाः।

(Dear Sanskrit Lovers)

आपदि मित्र परीक्षा शूर परीक्षा रण अंगणे भवति।
बिनयं वंश परीक्षा शीष परीक्षा धन क्षेरे भवति॥

सन्ध्य विग्रह

Apad = चलिमत्यू
mitra = प्रितपदु
parIkShA = तेस्तू
shUra = वलिअन्तू
raNa = बर्ते
a.ngaNa = प्रितपदु
vinaya = दुमिलित्यू
va.nsha = फवित्यू
shIla = चरस्तेरु
dhana = मोनेयु
kShaya = लोस्यु, वेआकेनिन्यु, स्चरिचित्यू

शब्दार्थ

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.
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.

(A couple of subhAshitas from the hard working farmers)

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

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

For marathi readers: nase rAuLI vA nase mandIrI jithe rAbatI hAta tethe harI ....

ASAD (136)

(Deep Sanskrit Lovers)

मूर्तस्य पंच चिद्वनिगर्वं दुर्भ्वचनं तथा ।
कोपस्य दववाद्वश्च परवाक्यवेच्यनादरः ॥

सन्ति विग्रह

मूर्तस्य पंच चिद्वनिगर्वं दुर्भ्वचनं तथा ।
कोपः च दववादः च परवाक्येषु अनादरः ॥

शब्दार्थ

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

ASAD (139)

(Dear Sanskrit Lovers)

अष्टों गुणा पुरुष दीपयन्ति प्रजा सुशीलत्वदमो श्रुतः च ।
पराकमश्च भािषता च दानं यथाकृति कृतज्ञता च ॥

सन्धि विग्रहः
अष्टों गुणा: पुरुषं दीपयन्ति प्रजा सुशीलत्व दृष्टं च ।
पराकमः च अ वद्भािषिता च दानं यथा शक्ति कृतज्ञता च ॥

शब्दार्थः
अष्टों = eight
गुण = qualities
पुरुष = man
dीप = to adorn, to grace
प्रजया = intellect
सुशीलत्व = good character
दृष्टं = knowledge
श्रुत = knowledge
Eight qualities adorn a man: Intellect, good character, self control. Knowledge, valor, not talking too much, being charitable as per his (financial) strength and gratitude.
its mouth is smeared.

ऐक्य बल समाज सदृश असुशणेन दुर्वलः।
tasmāt ऐक्यार्थान्तपरि राज्यहितेषिणः॥

शब्दार्थ
ऐक्य = unity
बल = strength
समाज = society
dुर्वल = weak
प्र+शंस = to praise
dरं = strongly
dराष्ट्र = nation
हितेषिण = 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.

ASAD (144)
We had a big thread on “Ramayana in a Stanza” Here is the bhAgavata (life of Shri KRishna) in four lines:

आदौ देविकदेवगभृजनं गोपीगृहे वधनं
मायापुतनजीवतापहरणं गोवधनोद्धारणम्।
कंसेच्छदनकौरवाकरिततनवनन्तिनन्जावनं
एतद्द्रागवतेपुराणकथितं श्रीकृष्णलीलामृतम्॥१६॥

सन्धि विन्यास
आदौ देवकिदेव गभृजनं गोपीगृहे वधनं
माया पुतन जीवित अपहरणं गोवधनोद्धारणम्।
कंसेच्छदन कौरव आदि हननं कृष्ण तनूज अवनं
एतदु भागवतं पुराण कथितं श्री कृष्ण लीला अमृतं॥१६॥

शब्दार्थ
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 ñUtana, 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.
Guru = preceptor
Bhavan = brother / kin
Abhavan = one who does not have any brothers / kinmen
Chaksus = eye
Achaksus = one without an eye
Pita = father
Maa = mother
Sarv = everyone
Nayak = justice
Barin = one who lives / behaves

Bhavaarth

The teacher is the brother to those who don't have any kinmen, the teacher is an eye through which the blind can see. The teacher is a father and mother to everyone who lives on the path of justice.

ASAD (149)

Garvaay parpiiddaye durjnasay dhanaa balmaa.
Sujnaa tu danaay rakshanaay ch te sadaa.

Shabdaarth

Garva = vanity
Par Pidda = harrasment of others
Durjna = wicked person
Dhana = money
Bal = power
Sujna = good man
Dana = act of giving, charity
Rakshana = protection
Sada = always

Bhavaarth
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.

ASAD (155)

अम्बा यस्य उमादेवी जनक: यस्य शंकरः ।
विद्या ददाति संवैभ्य: स न: पातु गजाननः ॥

शब्दार्थ

अम्बा = mother
उमा = pArvatI
जनक = father
विद्या = knowledge
दा = to give
पा = to bless
गज = 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.

ASAD (156)

गौरवं प्राप्तेऽदानात् न तु विच्छयस्य संचयात् ।
स्थिति: उच्चे: पयोदानां पयोधीनां अध: स्थिति: ॥

शब्दार्थ

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

God provides help where these six qualities exist: industriousness, adventure, courage, intelligence, strength and adventurous accomplishment.
उपदेशः हि मूर्खांच प्रकोपाच न शान्तये ।
पवः पानं भुजंगानं केवलं विषवर्धनम् ॥

शब्दार्थ

उपदेशः = advice
मूर्खं = idiot
प्रकोपं = aggravation
शान्ति = calmness
पवसू = milk
पानं = drinking
भुजंगं = snake
विषं = poison
वर्धनं = growth

भावार्थ

Advising an idiot leads to more aggravation than peace. Feeding milk to a snake only serves to increase its poison.

ASAD (163)

आत्मनः मुख दोषेण बध्यन्ते शृष्टि सारिकाः ।
बकाः तत्र न बध्यन्ते मौनं सर्वार्थं साधनम् ॥

शब्दार्थ

आत्मनः = self
मुखं = mouth
दोषं = fault
शृष्टि = parrot
सारिकाः = a bird (nightingale / cuckoo ?)
बक = stork
बध्यं = to trap, to tie down.
मौनं = silence
सर्वं = all
Nightingales and parrots are trapped because of the fault of their own mouths. However, storks are not caught. Silence is indeed the instrument that achieves all ends.

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

(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’.

ASAD (170)

खलः करोति दुर्वृतं नूनं फलुति साधुषु ।
The wicked man does a bad deed and really it bears fruit among the good. The ten faced one (Ravana) stole Sita, and it was the ocean that had to be restricted! (by Rama’s bridge)
The wicked man does a bad deed and really it bears fruit among the good. The ten faced one (Ravana) stole Sita, and it was the ocean that had to be restricted! (by Rama’s bridge)

ASAD (201)

कार्यार्थ भजते लोकः यावत् कार्य न सिध्धि।
उत्तीर्ण च परे पारे नौकायः किं प्रयोजनम्॥

शब्दार्थ

कार्य अर्थान् = one whose inent is getting one’s work done
भज् = to pray, propitiate
लोक = the world
कार्य = work
सिध्ध् = to be accomplished
उत्तीर्ण = crossed
पर = other
पार = bank of a river
नौका = boat
प्रयोजन = use

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

ASAD (203)

मनो मधुकरो मेघो मधयो मत्कुणो महूर्त।
मा मदो मकर्टो मात्स्यो मकारा दश चंचलः॥

सन्धि विग्रह
मन: मधुकर: मेघ: मधय: मत्कुण: महूर्त।
मा मद: मकर्ट: मात्स्य: मकारा: दश चंचलः॥

शब्दार्थ
मनस् = mind
मधुकर = bee
मेघ = cloud
मधय = drunkard
मत्कुण = bed bug
महूर्त = wind
मा = the goddess of wealth, Laxmi
मद = pride, arrogance, conceit
मकर्ट = monkey
मात्स्य = 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 older sanskrit-digest archives. Some posts are missing.

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