Collection of subhAShita and translation

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Introduction:
A subhAshita is an unwarranted advice given in verses.
Many of them have deep meaning, but it is not a necessity.
The majority of subhashitas, and the name of their
writer (subhashitakar) is not available (usually
not coded as in bhajans or gazals.). The
“Chanda” i.e. the poetic format of the subhhashitas
can be made part of the stats associated . e.g.

is in what is called “Anushtubh” Chanda - the entire
subhashita is composed of four segments each of which
have eight letters in it . (There are some more restrictions
- e.g. the 5th letter has to be a “rhasva” or short letter)
Another example is “shArdUla-vikrIDita” , e.g. :

Here the rhythm pattern is obviously different.
Besides the Chanda, perhaps if the subbhAshita is part of
a large poetic composition - e.g . Kalidas’s raghuva.nsha
or Bhavabhuti’s “nItiShaTaka” then that could be
mentioned.
Another piece of information that can be included is the
mood of the subhashita - e.g. whether it is didactic,
satiristic, simply humorous, in the form of prayer
to God, or a riddle (samasyApUrти). Perhaps this is an inadequate classification given the nine kAvya rasas, but most of the subhhashitas commonly known, fall into one of these categories.

didactic:

satiristic:

humorous:

prayer:

riddle:

Some of the commoner vrittas (i.e. meters with a constant sequence of long and short syllables) are, in no particular order:

- केतुकम्

- कांगकांके

- कष्ठाकस्य विनाशकम् नमः देहः

- कः जीवनं न हुः जीवनं न हुः

- कः जीवनं न हुः जीवनं न हुः

- कः जीवनं न हुः जीवनं न हुः

- कः जीवनं न हुः जीवनं न हुः
Harder than the vajra (and) softer than the flower

Who indeed deserves to (or is able to) understand the hearts of great people?
Excessive familiarity breeds contempt, Visiting someone too often causes disrespect.
The wife of a bhilla (adivasi clan) on the malaya mountain uses the log of a sandalwood tree as fuel.

A king perishes thru bad advice
a sannyasi thru association (1)
a son due to excessive indulgence
a rishi by neglecting to meditate
a clan due to wicked women
conduct due to squabbles
shame thru wine
crops by neglect
friendship by foreign travel (2)
a minister due to lack of attachment ( to the king )
prosperity by lack of regulation
and money thru sacrifice and enjoyment.
*(1) Sannyasis are expected to remain in solitude as much as possible
(2) Really implies excessive separation

Even though Lanka is a golden land, O LakShmana, it does not appeal to me. One’s mother and motherland are grander than heaven itself.
( Said by Rama upon viewing Lanka )
Trees bear fruit to do good to others, Rivers flow to do good to others; Cows milk to do good to others - This body is for doing good to others.

It is to assist others that the trees give fruit, that the rivers flow, that the cows produce milk.

(By implication) our own human body also should be employed for the assistance of others.

The root of this or that tree - ground with something or the other given to someone or the other will cause either this or that

A serpent is appealing in (a state of) intoxication, water because of lotuses, the night because of a full moon, a woman because of (good) character, a horse because of its’ speed, a temple because of regular festivals, language by (correct) grammar, a well by a pair of swans, a meeting by scholars, a family by a good son, the earth by a king and all the three worlds because of vishnu.

Just as a chariot cannot move with only one wheel, even so fate not come to fruition without human actions.
(This verse seems to be meant against those fatalists who refuse to do act, relying instead on fate.)

Chariot with puncture
stranded at juncture
one wheel is not good to move it;
agent all active
no damn effective
Fate gotta check and approve it!

Even the playful words from good people are as reliable as those carved in stone. With the bad, even pledges are as shaky as words written on water.

Good man just say casual-like:
Promise stone-engraved!
Bad man swear on oath and all:
Writing on a wave!

Courage during bad times, forgivance during prosperity, oratorial skills in a meeting, valour in a war, during fame, and addiction to knowledge - all these come naturally to great people.

precious stones cannot be found on every mountain
- a diamond cannot be found on every elephant
(explanation - The Airawat elephant belonging to Indra had a diamond in his forehead), - Good people are not everywhere - sandalwood is not in every forest.
Not every mountain has gems in it, and not every elephant is adorned with pearls. Not every forest is blessed with sandal trees, and good people are not to be found everywhere.

In a festival as well as in calamity, in a famine and in an invasion, at the doorstep of the king and in the graveyard - one who stands (beside you) is your brother.

Only those can be considered kinsmen, who stand by you whether in festivities or times of trouble, in famines or when enemies threaten, at the king’s court or in the cremation ground.

Facing drug or homicide party time or barmecide stepping sprightly, palace-bound wandering on burning ground, man who keeps with you through all is true homey, brother, pal.

A valiant man is born one among every hundred. A scholar one among thousand, A speaker among ten thousand, however a generous giver may or may not be born.

One brave man in hundred chaps Thousand yield a pundit, Ten of them for one that yaps, Where the man to fund it?

It is difficult to earn money, and to protect the earnings.
Income as well as expenditure give pain - Fie on Money! - which is the cause of hardship.

Those who do not have armstrength (physical strength) and those who do not have mental strength, What good can moon’s strength do to them being resident in the sky?

Sacrificing (giving) at a deserving place, recognizing good qualities, equally dividing among brothers, knowledgable in the sciences, a warrior in wars are The five qualities of (a good man).

Angry one moment and content another. changing moods every so often. - Even being in the good books of fickle minded people is frightening.

Even favors are to be feared from people who are happy one minute and angry the next, those people who do not have a steady mind.

Moment wildest, moment mildest, wildest mildest now and then, mind disarrayed, what a harried dude to talk to, what a pain!

In the autumn, the clouds thunder but yield no rain;
during the season, they rain without the thunder.
The inferior man talks but does not perform whereas
the great man simply performs without talking.
Autumn cloud
always loud,
unendowed.
What a wuss!
Monsoon wonder
never thunder,
bending under
load of juice.
Bad guy singing
self-exults,
lift no finger,
just give speech;
good man bringing
big results,
no malinger,
never preach.
The saintly don’t indulge in the following - arguments
during penances, crooked thinking during times that call
for discrimination, being skeptical towards the truth,
transgressing laws of conduct, insulting those with high
qualities, spoiling well being and acting against Dharma.
How can a lazy one get educated, how can an uneducated man earn wealth, how can a penniless man have friends, and how can anyone be happy without friends?

This one belongs to my group, the other one is an outsider - This is the thought of petty people;
for the magnanimous, broadminded person, the whole world is family.

This is mine,
That is thine
Small man divvies superfine
Big man say
What the hay
Whole world is my familay

The man who has money is (regarded as) one from a good family, he is a scholar, and he is well versed in the scriptures, he is a patron of good qualities, he is the only speaker, and he is handsome
All qualities take shelter with gold.
ಸುಾತ ಸಂಗಹ ಸುಾಮತ ಜಲಂ ಭೂಷಣಂ .. ..
ಸುಾತ ಜಲಂ ಭೂಷಣಂ ಸುಾತರಂ ಇದಂ ಪರಂ
ಸುಾತ ಜಲಂ ಭೂಷಣಂ ಸನೊ ಅಂ ಲಾರಿತಾ.
ಸುಾತ ಜಲಂ ಭೂಷಣಂ ಸುಾತ ಅಂ ಅಗಾಧವಂ
ಸನೊ ನಿಂದಂ ೨೦ ಅಥೂಳಾಮಂ ೨೦ ಮಹಿಲೆಮಂ .. ..

Some find themselves in the company of great scholars;
some associate with squabbling ruffians.
Some get to play the Vina, some spend their time weeping.
Some are blessed with great looks, some have old and
decaying bodies
In this life, who knows whose life would be blissful
and whose poisonous.
Shooting breeze with coolest dudes,
but sometimes drunken brawling,
sometimes strumming mellow tunes
and sometimes childish bawling,
dolled up in youth’s flush,
then arthritis, or epilepsy,
life is flowing on,
but is it coke or is it pepsi?

ಪೆಂಪುವಾಯಂ ನೆ ಸಾಗಂ ಸುಂದರಂ ತಮ್ಮಲಂ, ಕಂಠ ನೆ ಚಂದನಾವಂ ವಂ ನಲುಂ ನೆ ವಿಂತಾತು. ನೆ ಸಂತಾಂ, ನೆ ಅಕಂಬರು ಪ್ರಮಾಣಂ.
ಅಂದೇ ಕತ್ತ ಸಾಗಂ ಸುಂದರಂ ತಮ್ಮಲಂ. ಪ್ರೆ ನಂಬಾ, ಅಂ ದೃಢತಾರಂ ಪ್ರಸಿದ್ದಿಯವೇ ಮಹಿಲೆ ಕುಂದಲಿಯಂ ಮನೋರಂಭಮಾಡಂ ಮಣ್ಣೆಮಂ .. ..

Peacock feathers are not the true adornment of man,
not glistening-as-the-moon necklaces either,
neither are bathing and decorating and flowers,
noble speech is the only true adornment,
it is the basis of culture,

ಪೆಂಪುವಾಯಂ ಮಹಿಮೆಯಂ ತಮ್ಮಲಂ ಹಾಸಂ ಮಹಿಮೆಯಂ ತಮ್ಮಲಂ.
ಪೆಂಪುವಾಯಂ ಮಹಿಮೆಯಂ ವಿತ್ತ ನಂಬಾ ಮಹಿಮೆಯಂ ತಮ್ಮಲಂ .. ..

Character makes good looks prettier,
a clan’s reputation is made higher by conduct, 
(theoretical) learning is enhanced by practical 
accomplishments and money’s worth is enhanced by 
spending it.

Even priceless gems look for the refuge of gold 
(i.e. even gems need to be affixed to gold to be made into 
ornaments and appreciated) 
even so, the following need support to truly shine: 
scholars, creepers and women. 
A gem looks like a camelturd 
if it’s not set in gold 
A creeper, like cold spaghetti, 
without a wall to hold 
A poet, like a game-show host, 
outside a patron’s fold 
A chick without a man is too 
pathetic to behold.

Greetings (namastubhyam) to the doctor (vaidyarAja) 
who is the friend (brother?) of yama. While yama only takes 
life, vaidyarAj takes life and wealth too!

When a girl gets married 
The girl is interested in the man’s looks; 
the mother in how wealthy he is; the father in his 
qualifications the relatives in his family status, 
the other guests merely in the feast.
No letter be too nasty for a hum,
no root too nasty as a healing dose,
no man a nasty good-for-nothing bum.
Good MBA find use for all of those.

Immortal soul
can go AWOL
from body, in a flash,
and large amount
in bank account
lasts till the next big crash,
so pursue dharma
not just firmer
muscle, bigger cash.

If a man is not seduced by sweet music or the
plays of young women, he must be either an
enlightened sage, or an (unfeeling) animal.

(regarding evaluating and understanding any
book or article)
both animals and humans; what is special about men
is their consciousness of Dharma - a man without
the feeling of Dharma is comparable to an animal.

Those who do not have talent do not recognize
other talented people and those
who are talented envy other talented people.
Those who are themselves talented and love
other talented persons, such simple
people are rare indeed.

In all the eighteen Puranas, Shri Vyasa has
two significant utterrings:

serving others is a good deed, and it is a sin
to inflict pain onto others.

Oh, freely blooming) lotus of the waters
bumble bees (surrounding you) are for taking
your *NECTAR* but to take your fragrance
in all directions there is none more
capable than the wind.
Hope is an amazing bonding chain of man.
Those who are bonded by it run, and those
who are free, remain immobile like disabled.
The mind, speech, and action of downfallen
people function in an uncoordinated manner,
whereas those of great souls display one pointedness.
Knowledge is the highest beauty in man and it is the
secret wealth. Success comes to those who have
knowledge and they really enjoy and make merry.
Knowledge is the highest preceptor itself. When one
is in foreign land, knowledge is the closest friend and
supreme guide. Knowledge, not wealth, is really
respected and revered by the rulers. One without
knowledge is like an animal.
Knowledge is a friend in distant lands. Wife is a friend at
home. To the sick the right medicine is a friend. Dharma
(righteousness) is a friend even beyond the grave.
They who have charm and youthfulness, born in great
family, yet without education they do not shine,
as the ‘kimshuka’ which have beauty but no fragrance.
Knowledge that is in note-books in (our) shelves, and (our) money now in the hands of others, both are useless. When time comes for their use neither that knowledge nor that wealth will be available.

Among the main languages, the resplendent, ancient, language (of the gods) sanskrit is very melodious, sweeter is a poem in it, and even sweeter is a subhashita form.

The heart of a kind/decent/good person is like butter so say poets but it is false. When the distress (heat) is directed at another body the kind person(’s heart) melts, but butter does not.

(The rules regarding handling the children are explained here)

Allow pampering of the children for (first) five years, reprimand them (after that) for ten years, (but) once they become sixteen years of age treat them like friends.

O king, both of us are LokanAth’s.
But, I am a BahuvrIhi lokanAth
(the one whose masters are the people)
and you are a ShaShThi TatpuruSh.
(the master of the people).
(There are different ways of breaking combo-words in
Sanskrit. These are called SamAs. A BahuvrIhi samAs
breaks a word (A)(B) as: f(A) (or F(b)) whose/whom
/which/who/etc g(A) (or G(B)) and a
ShaShThi tatpuruSha breaks it as,
A of B or B’s A (or vice-versa)).

Love thirsty she-bird (it is a female Titar bird =
tittirI), while wandering on river banks and trees,
cries in a crescendo (a pitch that increases in loudness
with time variable).
(This is a classic example of humorous alliteration
(anuprAs). The last combination of words is broken
like taraiH etaiH uttarittartaH utaiH.)

Hail poverty, you have set me free. It is because of you,
that I can see everybody else, but nobody can see me.

On seeing a burning body (funeral), a doctor remarks
with dismay, ‘I have not attended the dead bloke,
nor have my brothers-in-business, then who has come
up with this sleight of hand;

By breaking pots, tearing clothes, or riding on a donkey,
a man(/woman) tries to be famous by hook or crook.

Lord Brahma sleeps on a lotus,
Lord Shiva sleeps in Himalaya,
Lord Vishnu sleeps in KsheersAgar,
all due to the fear of bugs in their bed.

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