Collection of subhāṣīta and translation..
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॥ सुभाषित संग्रह ॥

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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.

**गुरुवर्ष्मा गुरुविषण: गुरुदेवो महेशः:**
is in what is called “Anushtubh” Chanda - the entire subhhashita 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.:

**खित्र चापि सुभाषितेन रमते स्वीयं मनः सर्वदा
श्रुत्वान्वयम् सुभाषितं खलु मनः शोंतु पुनर्वाचिति।
अहान ज्ञानवतोप्यनेननहि वशिष्कर्त्तुं समर्थों भवेत्
कर्त्त्वयो हि सुभाषितस्य मनुजः: आवश्यकः संग्रहः।]**

Here the rhythm pattern is obviously different.

Besides the Chanda, perhaps if the subhAshita is part of a large poetic composition - e.g. Kalidasa’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 (samasyApUrti). 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:**

अथ निज: पर: वा इति गणना ठघुचेतसामः।
उदार चरितां तु वसुधा एव कुटुर्मकम्॥

satiristic:
अर्थं न पव गजं न पव व्याघ्रं नेव च नेव च।
अजापूर्वं बलं दुत्यां देवो दुर्विचुर्यषकः॥

humorous:
यस्य स्थिरा चतुर्थी च विहस्य पव विहाय च।
अहं कथं द्वितीया समाव, द्वितीया स्यं अहं कथम्॥

prayer:
शुभं करोति कल्याणं आरोग्यं घनसम्युदाम्।
श्रुतुः द्विविनाशाय दीपवन्योति नमोस्तुते॥

riddle:
केशवं पिततं दृश्य पाण्डव हर्षनिमः।
रुद्र्तिर्न कौरवा: सर्वं भो भो केशव केशव॥

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

श्रिखरिणी
समुद्धर सोभा च सकतवसुधा: क्रिमपि यन्।
महेशयः दीर्घजनितजगतं हर्षंपरशोः।
स्वतीनां सम्पिन सुकृतमथमूत सुमनसाम्।
सुधासौन्न्यं ते सलिलस्मिश्वं ने शमयतु॥ गंगालहरी

मन्दाकन्त्स
कशितकान्तविरहगुप्तवण्यश्वाधिकारात्रमतः।
शापणास्तंगादिआस्मिषमि वर्णभोवः भृतः।
यक्ष्यमेको जनकतनयायानपुषोदकेशु।
स्मिथ्यावाचतरं वसतीं रामगिर्याश्रेयशेषु॥ मेघदूत

वसन्तलिखका
अद्यापि तां कन्यकम्पकदामगोरीं
Harder than the vajra (and) softer than the flower
Who indeed deserves to (or is able to) understand the hearts of great people?

अतिपरिचयातु अवझा संततगमनात अनादृः भवति ।
मलयें भिढुपुरेशी चंदनतकांक्रृष्म ईथं कुरुते ॥ ॥
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 tenthousand, 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?

- Strength of bicep gone to hell
- blurred the mental eye,
- what on earth can moon-effect do from high-up 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 fickleminded 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.

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.

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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.

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.
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?

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,

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.

( 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.

Greetings (namastubhyam) to the doctor (vaidyarAja) who is the friend (brother?) of yama. While yama only takes life, vaidyarAj takes life and wealth too!
अथोऽः: पुःः: नास्ति योजकः: तत्र हुःःम्: ||

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.

अतिन्यानि शरीराणि विभवः: नैव शाधत: ||
नित्यं सनिहिलं: मृत्युः: कल्याः: धर्मंसंहाः: ||

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.

दुःखति प्रतिगृहाति गुहामास्ताति पृच्छति ||
भृजेः भोजयते चैव भविष्य व्रीतिलख्षणम्: ||

सुभाषितेन गीतेन युवतीनां च लीलया ||
मनो न भिषयते वस्य स वै मुक्तोधवा पशुः: ||

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.

उपकमोष्पंहरो अभ्यासेऽपूर्वता फलम् ||
अर्थावृद्धपत्ती च स्वं तात्पर्यनिर्भये: ||

( regarding evaluating and understanding any
book or article)
आहारिनि सामाधामपेशुना: च
सामास्पेत्त्त्वुभिन्नराणाम्||
धर्मान्ति तेषामधिको विशेषो
धर्मं हीना: पशुभि: समाना: ||

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Eating and sleeping and having sex are all common to 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 utterings: serving others is a good deed, and it is a sin to inflict pain onto others.

Oh, free(ly 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, where as 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.

लुभकस्या तु या विद्या, घरस्तर्गतं धनम्।
कार्यकालं समुदयन्ते, न सा विद्या न तदनं॥ ॥

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.

भाषास्तु मुख्या मधुरा, दिव्या गिर्वाण भारती।
तत्समाधिः कार्यं मधुरं, ततस्मादिपि सुभाषितम्॥ ॥

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.

तकों प्रतिष्ण श्रुतयो विभिन्ना
नेको मुनिर्नये गति: भ्रमाणि।
धर्मित्व तत्वं निहितं गुद्यायम्
महाजनो येन गति: सपथा:॥ ॥

सजानस्य हृदयं नवनीतम्
यद्वदन्ति कवयस्तदलीकम्।
अन्य देद विलुस्तं, परितापात
सजन: द्वारति न नवनीतम्॥ ॥

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.

लालयेत् पंचवर्षाणि दशवर्षाणि ताडयेत्।
प्रासेि सोढेषे वर्षे पुनः मित्रवद्यदचरेत्॥ ॥

(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.

अहं च त्वं च राजेन्द्र लोकनाथावुभाविष ।
बहुव्रीहि राजन पषिततप्रभो भवान ॥

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)).

तार तार तरेरेतैरछोरतरोरुतैः ।
रताता तिचिची शैति तीरे तीरे तरी तरी ॥

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.)

भो दारियां नमस्तुम्यं तत्मसादात मया चुतः ।
पहयाम्हें जगाः सवं न मां पद्यति कथन ॥

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

चितां प्रज्वलितां द्वा बैद्यो विस्मयमागतः ॥
नाहें गत: न में भ्राता कस्यैदं हस्ताध्वम्।।

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?'

घटं भिन्न्यात् पटं छिन्न्यात् कुर्यात् रासम्रोहणम्।
येन केन प्रकरण प्रसिद्धः पुरुषो भवेत्।।

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

कमले बहा शेते हरः शेते हिमालये।
क्षीरधा च हरि: शेते, मन्ये मल्लक्षणद्येण।।

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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