Collection of subhAShita and translation

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 subhashitas can be made part of the stats associated. e.g.

गुरुत्रथा गुरुविष्णु: गुरुद्वै महेश्वर:

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 “shArUa-vikrIDita”, e.g.:

कित्रष्र चापि सुभाषितेन रमते स्वीयं मन: सर्वदा
श्रुतान्तयस्य सुभाषितं खलु मन: श्रोतुं पुनर्वाछित।
अज्ञान ज्ञानवतोप्यननमहि वशिकतः समयं भवेत्
कर्तव्यो हि सुभाषितस्य मनुजेऽ आवशयकः संग्रहः।

Here the rhythm pattern is obviously different.

Besides the Chanda, perhaps if the subbhAshita 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 निजः परेन इति गणना लघुतेषसाम।
उदार चरितानां तु वसुधाः एव कुटुम्बकम्॥

satiristic:

अथ न एव गाजः न एव व्याघ्रेऽनैव च नैव च।
अजापुः वलिः द्वाते देवो दुर्वैरेऽदमकः॥

humorous:

यस्य षी चतुर्थीं च विहस्य च विहाय च।
अहं कथं द्वितीया स्वातः द्वितीया स्यां अहं कथम्॥

prayer:

शुभं करोति कल्याणं आरोमेयं धनसम्पदाम्।
शानुवुद्धिनाशाय दीपज्योति नमोऽस्तुते॥

riddle:

केशवं पिततं द्रश्य पाण्डवा हर्षनिमिर्ति।
सुदृढः कौरवः सर्वेऽभो भो कैशव कैशव॥

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

विख्यातिः
समुद्रं सौभाग्यं सकलवसुधायं: किमपि यन्
महेश्वरं लीलाजनितजगतं कैशवपरशोः।
स्मृतीनां सवंस्वं सुकृतमथमूर्तं सुमनसाम्।
सुधासौन्दर्यं ते संधितमशिवं न: शमयतु ॥
-गंगालहरी

मन्दाकन्ता
कथितकन्ताविरहभूषण स्वाधिकारातः
शापेनास्त्यगितमहिमा वर्षोमघणेन भर्तुः ॥
यक्षथेके जनकतनानन्दनपुण्योद्वक्षु
स्मिरध: छायतर्पु वस्तीं रामगिरिवः नमेः ॥
-मेघदूता

वसन्तग्रहः
अन्यापि तां कनकचम्पकदामगोरी
फुहारविन्दवननां नवरोमराजीम् ॥
सुभोरिथिता मदनविचलसातसाजी
विचा प्रमादगङ्गितिलव चिन्ताचिमि ॥
-चौरपंचाशिकाः

स्रोतं
चुम्बन्तो गण्डाभितीरतकवमेल सीतकृतान्य दधाना
वक्षः सूक्त-कुकेशु रतनभरपुङ्कोद्रेदमापादयतः ॥
उर्मिनकमपयतः पुषुजनन्दहस्तभन्तवास्ततासुकानि
व्यक्ते कान्ताजानान्वित-चरितकृतः कृतिर: वान्ति वातः: ॥
-शृंगारषतक (भरूणहरी)

हरिणी
गणयति गुणं ग्रामं भामं घमादपी नेत्ते
वहतिं च परीतोषं दोषं विमुखति दूरं: ॥
युवतिशु वरस्तुण्यां कृष्णं विहारिणि मां विना
पुनरपि मनो वामः कामं करोति करोमि किम् ॥
-गीतगोविन्द

मातिनी
किमपि किमपि मन्दे मन्दुसक्षियोगादृ
अविरलितकपोलं जन्तयोक्तं ॥
सुभाषित संग्रह

वज्रस्तुति अः कठोराणि मृदूनि कुसमात् अपि।
loffoत्तराणां चेतांस कः नु विज्ञातुम अहििति।।

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

अतिपरिचयादः अवज्ञा संततगमनात् अनादरः भवति।
मलये भिल्पुरः चंदनतुकाष्टम ईण्यन 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

dौभन्नल्मात् नृपाः विनम्रतिः यति: संगात्,
सुतं लालनात्, विपः अनध्ययनात्, कुर्ठः कुतनयात्,
शीलं खलोपासनात्।
हीः मच्छात्, अनवेक्षणात् अपि कृषिः,
संप्रेशः प्रवासाश्रयात्, मंत्री च अप्रणयात्,
समुद्रिः अनयात्, त्यागात् प्रमादात् धनम्।।

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

अपि स्वर्णमयी तंका न मे लक्षण रोचते ।
जननी जन्मभूमीः च स्वर्गात् अपि गरीयसी ॥ ॥

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 )

दिशित्वरः वा जगदीश्वरः वा मनोरथान पूर्वितुं समर्थः ।
अन्येऽऽपि नृपालैः परितियमाने शाकाय वा स्यात् लक्षणाय वा स्यात् ॥ ॥

परोपकाराय फलन्ति वृक्षः परोपकाराय वहन्ति नधः ।
परोपकाराय तुहन्ति गावः परोपकाराय शरीरम् उत्तर ॥ ॥

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.

यस्य कस्य तरोः मूलं चेन केन अपि घर्षितम् ।
यस्मै कस्मै प्रदातव्यं यत् वा तत् वा भविष्यति ॥ ॥

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.

शतेषू जायते शूरः सहॐेषु च पंडितः ।
वक्ता दशसहॐेषु दाता भवति वा न वा ॥ ॥

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?

अर्थानां अजर्तमेव दुःखम् अर्थानां च रक्षणे ।
आये दुःख्विये दुःख्विये धित्र्यो अर्थे: कषोस्सहयः: ॥ ॥

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.

येषां बाहुवलं न अस्ति येषां न अस्ति मनोवरङ्गम् ।
तेषां चत्रबलं देव: किं करोति अम्ब्रे स्थितम् ॥ ॥
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?

पात्रे त्यागी, गुणे रागी, संजिभागी च बंधुषु ।
शास्ते बोधा, रणे योद्धा, पुरुषः पंचक्षणः:॥ ॥

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).

क्षणे रुष्टा:, क्षणे तुष्टा: रुष्टा: तुष्टा: क्षणे क्षणे ।
अव्यक्तिस्थितितिताम् प्रसाद: अपि भयंकरः:॥ ॥

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.

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

शरदि न वर्षिति, गर्जिति, वर्षिति वार्षिके निः:स्वन: मेघः: ॥
नीचः: वदति, न कुःरते, वदति न साधुः: करोति एव ॥ ॥

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,
ever 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.
क्षते प्रहारा: निपतत्तिः अभीक्षरः
धनक्षये वर्यति जाठराप्रि: ।
आपततु वैराणि समुद्रउद्धनि
चिद्रेणु अनर्थी: बहुतीभवन्ति ॥ ॥

अस्माय कुःत: विचा अविचायस्य कुःत: धनम् ।
अधवस्य कुःत: मित्रम् अमित्रस्य कुःत: सुखम् ॥ ॥

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?

अस्माय कुःत: विचा अविचायस्य कुःत: धनम् ।
बादराणसमबन्ध: यूर्य यूर्य वर्य वयम् ॥ ॥

अयं निजः पर: वा इति गणना लघुचेतसाम ।
उदारचरितानो तु वसुधा एव कुटुम्बकम् ॥ ॥

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

यस्य अस्ति वित्तं स: नर: कुलीनः
स: पणिद्व: स: श्रुतवान् गुणवः ।
स: एव कवः स: च दृश्नीयः:
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?
वाणी एकासमक्षरोति पुरुषं, या संस्कृताधायंते
श्रीयंते खलु भूषणानि सतंतं वामभूषणं भूषणम् ि॥

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,

gुणः भूषयते रूपं शीलं भूषयते कुलम् ।
सिद्धिः भूषयते विद्याः भोगः भूषयते धनम् ॥ ॥

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.

अनार्थम् अपि माणिक्यम् हेमाश्रयम् अपेक्षते ।
विना आश्रयं न शोभन्ते पंडिता: वनिता: लक्षाः ॥ ॥

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!

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
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.

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.

अद्यादशः पुराणेषु व्यासस्य वचनद्वयम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥ ॥

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.

स्वच्छंदं दत्तद्विदम्
ते मरंदं विदंतो विद्धतुं ते मितिदा: ।
आमोदानथ हरिदंतराणि नेतुम्
नेवान्यो जगति समीरणात् प्रवीण: ॥ ॥

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.

आशाणां मनुष्याणां कालिदारशयं श्रृङ्खला ।
बद्धा यथा प्रथावति मुक्तातिशंक्ति पंगुवत ॥ ॥

Hope is an amazing bonding chain of man. Those who are bonded by it run, and those who are free, remain immobile like disabled.

मनस्यन्यन्तरस्यन्यतत्कार्यमन्युदुरात्मनाम् ।
मनस्ययेकं वचस्येकं कर्मेणेकं महात्मनाम् ॥ ॥
The mind, speech, and action of downfalled 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.

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 tatpuruSh 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.
नाहं गतः न मे भ्राता कस्येदं हस्तलाघवम् ॥ ॥

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 भिन्यात् पर्यं छिन्यात् कुर्यात् रासभरोहणम् ।
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 ब्रह्मा शेते, हरः शेते हिमालये ।
क्षीरव्यूँ च हरि: शेते, मन्ये मत्तुणशानकय ॥ ॥

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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Please send corrections to sanskrit@cheerful.com