Collection of subhāṣhita and translation

सुभाषित संग्रह

Document Information

Text title: subhaashhita saNgraha
File name: subhash.itx
Category: subhaashita, sangraha, subhAShita
Location: doc_z_misc_subhaashita
Description-comments: Various
Send corrections to: sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

October 30, 2022

sanskritdocuments.org
Collection of subhAShita and translation

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.

गुरुर्वस्या गुरुस्विन्या: गुरुदेवो महेश्वरः:
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 “śArda-vaikridita” , e.g. :

विशेष च विशेषतेन रमते स्वीयं मनः सर्वदा
श्रुतान्त्यस्य सुभाषितं कलम्बणं श्रोतुं पुनर्वाच्छिति ।
अज्ञानं ज्ञानवतोपयंनेनहि वशिष्कर्तुं समर्थं भवेत्
कर्तव्यो हि सुभाषितस्य मनुजे: आवदयकः भावं

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:**

अर्थ निजः परः वा इति गणना लघुचेतसाम्।
उदार चरितानां तु वसुधा एव कुटुम्बकम्॥

**satiristic:**

अथैं न एव गजं न एव व्याघ्रं नैव च नैव च।
अजापुत्रं बलिः दयांदे देवो तुंबेलघटकः॥

**humorous:**

यस्य षट्ठी चतुर्थीं च विहस्यच विहायच।
अहं कथं द्वितीया स्वातं, द्वितीया स्वं अहं कथम्॥

**prayer:**

शुभं करोिति कल्याणं आरोम्यं धनसम्पदाम्।
शानुबुधिविनाशाय दीपज्योिति नमोदस्तुते॥

**riddle:**

केशवं पिततं द्रथ्या पाण्डव धरणिनिम्यः।
रूद्दिन्त कौरवः सर्वेन 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:

**शिखरिणी**

समुद्रं सौभाग्यं सकलवसुधायं: किमपि यन्
महेश्वरं तीर्थजनितजगतं खण्डपरशोः।
स्मृतीनां संवर्षं सुकृतमथमूर्तं सुमनसाम्।
सुभाषित संग्रह

सुधासौन्दर्य ते संहितमयिं नः शमयतु ॥

-गंगालहरी

मन्दाकिन्तु
कन्तकितावनरसपुरुष स्वाभिकारात्रमयः
शापेनार्तिमितमहिंशा वर्षभोग्येऽन्तरः
हस्यथे जनकन्यासनचानेप्रायोद्याः
शंभे छायतरुण वस्तिः रामगिरीवरः

-मेघदूत
वसंततिलकः

अद्रापि तां कनकसम्पक्तदामगोरी
शुरुः विन्दुवदनं नवरोमराजीम्
सुपादित्वा मदनविन्ध्यसालसानी
विचारं प्रमादगस्तितावव चिन्तयामि

-चौरपंचाशिक

सुबधरा

चुम्बतो गण्डाभितीर्थकवितमयुसे सीतकु ताण्या दधाना
वकः सूक्तेऽकेषु स्तनभरपुलकोेंद्रमापदयं
उर्ध्वाक्षमयतः पृष्ठधननतत्तासंतनोऽशुकानि
व्यक्तं कान्ताजनानाः विचारं वैर्थितकृति: शैशिरा: वाँति वाताः

-शृंगारश्लेष (भर्तहरी)

हरिणी

गणघति गुणधाम भाभ्यं अभादपिं नेहते
वहलति च परीतोषं दोषं विमुखवति दूरतः
युवतिषु वलस्तुण्यं कृष्णं विगिरिणं मां विना
पुनरपि मनो वामं कामं करोति करोत विकम्

-गीतगोविन्द

मालिनी

किमपि किमपि मनं मन्दमासकित्योगादु
ऋतितत्कपालं जत्यतोरकमेण

subhash.pdf 3
सुभाषित संग्रह

अशिष्ठलिपिरम्भः व्यापृतेनकन्दङ्गोः
अविदितगतयाम सातिनेव व्यर्षीतः
-उत्तररामचरित

|| सुभाषिताणि संग्रहाणि ||
बज्रात् अपि कठोराणि मृदूनि कुसमात् अपि ।
लोकोत्तराणां चेतांस कः न विज्ञातुम अहःति || ||

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

अतिपरिच्यायां अवज्ञा संततगमनात् अनादरः भवति ।
मलये भिपुपर्र्बी चंदनतरुकाष्ठम इथनं 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

दौम्यातः नृपति: विनत्यति, यति: संगातः,
सुतः: लालनात, विप्रः अनन्ध्यनात, कुर्लं कुतनयात,
शीर्षं खलोपासनातः ।
हृ: मद्धात, अनवेष्कणात् अपि कृषिः,
श्रेयः प्रवासाध्रयात, मंत्री च अप्रणयात,
समृद्धिः अनयात, 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) Sanyasis 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.

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

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?

अर्थां अज्ञे दु:खम् अजितानां च रक्षणे ।
आये दु:खः व्यये दु:खः धिकः अर्थः कष्टस्थित्या: ॥ ॥

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 वाहुवर्तनं न अस्ति येषां न अस्ति मनोवर्तम् ।
तेषां च चतुर्वर्तनः देवः किं करोति अम्बरे 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, संविभागी च बंधुशु।
शास्ते बोधा, रणे योधा, पुरुषः पच्चलक्षणः॥ ॥

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 रुष्टः, क्षणे तुष्टः: रुष्टः: तुष्टः: क्षणे क्षणे।
अव्यवस्थिततचित्तानां प्रसादः अपि भयंकरः॥ ॥

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!

शरदि न वर्षिति, गर्जिति, वर्षिति वार्षस्मु निःस्वनः मेघः।
नीच: वदिति, न कुरुते, वदिति न साधु: 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, 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.
क्षते प्रहारः निपतन्ति अभिश्चर्णः
धनकस्ये वर्धिति जाठराग्निः।
आपस्तु वैराणि समुद्वद्वन्तिः
चिद्रशु अनार्थः बहुलीभवत्ति॥॥

अश्वस्य कुतः विचा अविध्वस्य कुतः धनम्।
अधवस्य कुतः मित्रम् अमित्रस्य कुतः 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?

अस्माकं बदरीचकं गुप्ताकं बदरीतर्हः।
बादरायणसम्बन्धः यूर्यं यूर्यं वर्यं वयम्॥॥

अर्यं निजः परः वा इति गणना लघुचेतसाम।
उदारचरितानां 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
सर्व गुणः काचनम् आश्रयन्ते ॥ ॥

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.

कचित्विद्वैदार्शी कचित्तुपरि सुरामत्तकलः ।।
कचित्तौरूपावर्ध्य कचित्तुपिच्छ च हा हा इति उदितमः ।।
कचित्तमारम्या कचित्तुपिच्छ अरविन्दश्रतनुः ।।
न जाने संसारः किं अमृतमयः किं विषमयः ॥ ॥

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?

केयुराः न विचूष्यन्तिः पुरुषं, हाराः न चंद्रोद्वस्ताः ।।
न स्मारं, न विदेशपनं, न क्रुसुमं, न अलंकृतं मूर्त्यजः ॥
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, vaidyarAja 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
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.

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.

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 uttarattartaH 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.