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.

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 “shArUla-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. Kalidasa’s ragnu.v.nsha or Bhavabhuti’s “nItiShTaTaka” 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 (samasyApUrty). 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 लघुचेतसाम ।
उदार चरितानां तु वसुधा एव कुटुम्बकम् ॥

satiristic:

अथ न एव गङ्ग न एव व्याघ्रं नैव च नैव च ।
अजापुऽं बलिं दयात् देवो दुर्वर्लघठकः ॥

humorous:

यस्य षणी चतुर्थीं च विहर्ष्य च विहाय च ।
अहं कथं द्वितीया स्वात् द्वितीया स्वां अहं कथम् ॥

prayer:

शुभं करोित बल्याणं आरोग्यं धनसम्पदाम् ।
शतुब्रव्रिविनाशाय दीपज्योिति नमोगुरुः ॥

riddle:

केशवं पिततं ददा पाण्डवा दुर्गन्निभरः ।
रुद्द्निः कौवः ददे 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:

दिखारिणि
समुद्रं सोभायं सकलवसुधायः किमपि यन्
महेश्वरं दीलाजनिनजगतः खण्डपरशः ।
स्मृतीनां सवंसवं सुकृतमथमृतं सुमनसाम्
सुधासौन्दर्य ते सखिमयिंशिंव न: शामयतु ॥

-गंगालहरी

मन्दाकिन्तु
कथितकालिनिरहितग्रुः स्वाधिकारात्रमतः
शापेनात्मसमाहितमहिमा वर्षोभोग्येन भर्तः ।
यशस्त्रके जनकतनयान्यानपुण्योद्वेष्केशु
शिख्यात्वत्रूष वसतैं रामगिरीरञ्जमेषु ॥

-मेघदूत

वसन्ततिलक

अद्यापि तां कनकचम्पकदामगोरी
पुंजाबिन्दवदनां नवरोमराजीम् ।
सुसोचित्वमा मदनबिन्दसातसालि
विचा प्रमादगर्तिततव चिन्तयामि ॥

-चौरपंचाशिक

समघरा

चुम्बन्तो गण्डाभिमितीर्थकवित्तमुले सीताकृतान्या दधाना
वक्षः सूक्तायुक्तः स्वसन्ततयादस्मापाद्यन्तः ।
उर्मिनक्षमयन्तः पृथुजघनस्तोत्रसस्यारथकानि
व्यर्थ कान्ताजनानां विषयारितकृति: श्लिपिरा: वान्ति वाताः: ॥

-शंगारकक (भर्त्हरी)

हरिणी

गणवति गुणाधाम भामं भ्रामादपि नेह्ते
वहति च परीतोष दोषं विसुऽवितं दूरं: ।
युवतिषु वनस्तृष्णोकृष्णो विहारिणि मां विना
पुनरपि मनो वामं कामं करोति करोमि किम्म ॥

-गीतगोविन्द

मालिनी

किमपि किमपि मन्दं मन्दासक्षिप्यादु
अविरलितकपल्प जल्पतोऽक्रमेण
वज्रः अपि कठोराणि मृदूनि कुसमात् अपि ।
लोकोत्तराणां चेतासि कः न विज्ञातम् अहिः

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

अतिपरिच्यायात् अवज्ञा संततगमनात् अनादरः भवितः ।
मलये भिष्मपुरे चंदनतरुकाष्ठम् ईयनं 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

दौमंग्रात् नृपितः विनद्यति, यति: संगातः,
सुतः लाटनात्, विप्रः अन्धवपनात्, कुर्ले कुटनयात्,
शीतः खलोपासनात् ।
ही: महात्, अनवेश्यात् अपि कृषि:,
गः: प्रवासाश्रयात्, मंत्री च अप्रणयात्,
समृद्धि: 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 लंका न मे लक्ष्मण रोचते ।
जननी जन्मभूमि: च स्वर्गात् अपि गरीयसि ॥ ॥

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)

दिशिष्ठरः वा जगदिश्वरः वा मनोरथान पूर्वितुं समर्थः ।
अन्येऽः नृपालैः परित्ययांश शाकाय वा स्यात् ठवणाय वा स्यात् ॥ ॥

परोपकाराय फलिति वृक्षः: परोपकाराय वहल्लि नवः ।
परोपकाराय दुहलद्धि गावः परोपकाराय शरीरम् एतद् ॥ ॥

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 तत्र: मूर्तं 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.

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?

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 ficklemined 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.

  ब्रते विवादे, विमिति विवेके, सत्ये अतिशंकां, विनयेव विकारम् ।
  गुणे अवमानं, कुशले निषेधं, धर्मे विरोधं न करोति साधुः ॥ ॥

  विवादे विपादे प्रमादे प्रवासे
    जले चानले पर्वते शानुमध्ये ।
  अरण्ये शारण्ये सदा मां प्रपाहि
    गति: लं गति: लं गति: लं भवानि ॥ ॥
क्षते प्रहार: निपतन्त्र अभीष्ट्र  
धनकश्ये वर्षिति जाठाप्रिः।  
आपत्तु वैराणि समुज्जुद्वृत्ति  
चिंत्रशु अनथा: बहुतीभवन्ति॥  
॥
अस्मान्य कुतः विचा अविचार्य कुतः धनम्।  
अध्यात्म 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 बद्रीचं युज्ञाकं बद्रीतः।  
बादरायणसम्भवं: यूर्यं यूर्यं वर्यं वयम्॥  
॥
अयं निजः: परः वा इति गणना लघुचेतसाम।  
उदारचरितानं तु वसुधा एव कुटम्बकम्॥  
॥
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.

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, 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.

अद्यादशा पुराणेषु व्यासस्य वचनद्रयम् ।
परोपकारः पुण्याय पापाय परीपदनम् ॥ ॥

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.

स्वच्छंदं दुःखद्विदम्
ते मरंदं विदंतो विद्धंतु ते मिठिला: ।
आमोदानथ हरिदंतरणिण नेतुम्
नैवान्यो जगतिः समीरणात् प्रवीणः: ॥ ॥

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.

आशाणां मनुष्याणां काचिदास्रयं शुक्लग ।
बद्धा यथा प्रधावतं मुक्तातिष्ठति 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.

मनस्यन्त्यदचस्यन्त्यत्वार्थमन्यादुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मेणेकं महात्मनाम् ॥ ॥
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.

भाषास्तु मुख्या मधुरा, दिव्या गिर्वर्ण भारती ।
तस्माद्विः काच्यं मधुरं, तस्मादपि 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.

तर्कं प्रतिष्ठा श्रुतयो विभिन्ना
नैको मुनिन्यस्तं गतं: प्रमाणाम् ।
धर्मस्त्वत् तत्तथं निवर्धितं गृहायम्
महाजनो चेतं गतं: सप्तधा: ॥ ॥

सजनस्य हृदयं नवनीतम्
यद्दृति कवयस्तदृतीकम् ।
अन्य देह विर्जसत् परितापः
सजन: द्रवति 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.

लाल्येतु पंचवर्षीणि दशवर्षीणि ताडयेतु ।
प्राशेषु षोडशे वर्षेन पुव्रेन मित्रवाद्वचेरे ॥ ॥

(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.

subhash.pdf
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 भिन्न्यात पर्ते छिन्न्यात कुर्यात् रासभरोहणम् ॥
येन केन प्रकरण प्रसिद्ध: पुरुषो भवेत् ॥ ॥

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

कमले बह्सा शेते, हर: शेते हिमालये ॥
क्षीरस्यन च हरि: शेते, मन्ये मन्त्रुणशानकय ॥ ॥

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.