

सुभाषितानि subhāṣitāni

THIRD SET

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खलः सर्षपमात्राणि परछिद्राणि पश्यति ।

आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥ १

khalah sarṣapa-mātrāṇi parachidrāṇi paśyati |

ātmano bilva-mātrāṇi paśyannapi na paśyati || 1

The wicked see and exaggerate the small shortcomings of others and, not seeing their own large mistakes, and ignore them.

खलः khalah = wicked, सर्षप sarṣapa = mustard seed, मात्राणि mātrāṇi = measure, size, पर छिद्राणि para chidrāṇi = (holes) defects of others, पश्यति paśyati = sees, notices, आत्मनो ātmano (आत्मनः ātmanah) = of self, of own, बिल्व मात्राणि bilva mātrāṇi = size of a bilva leaf, large compared with a mustard seed, पश्यन् paśyan = seeing, अपि api = also, न पश्यति paśyati = does not see.

यो ध्रुवाणि परित्यज्य अध्रुवं परिसेवते ।

ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव च ॥ २

yo dhruvāṇi parityajya adhruvaṁ parisevate |

dhruvāṇi tasya naśyanti adhruvaṁ naṣṭameva ca || 2

Who, abandoning stable and permanent values of life, and accepting values for temporary gain thereby loses permanent values and temporary values are inherently loss in themselves.

यो yo (यः yaḥ) = who, ध्रुवाणि dhruvāṇi = permanent, stable values, परित्यज्य parityajya = having completely abandoned, अध्रुवं adhruvaṁ = impermanent, unstable values giving temporary gain, परिसेवते parisevate = completely serving, accepting, ध्रुवाणि dhruvāṇi = stable values, तस्य tasya = his, नश्यन्ति naśyanti = are destroyed, lost, अध्रुवं adhruvaṁ = impermanent, temporary, नष्टम् naṣṭam = loss, एव eva = verily, च ca = and. 2

काव्य शास्त्र विनोदेन कालो गच्छति धीमताम् ।

व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥ ३

kāvya śāstra vinodena kālo gacchati dhīmatām |

vyasanena ca mūrkhāṇām nidrayā kalahena vā || 3

The wise spend their time with poetry and study of scriptures and the foolish with addiction to bad habits, sleeping or quarrelling.

काव्य kāvya = poetry, शास्त्र śāstra = scriptures, विनोदेन vinodena = by amusement (being amused), कालो kālo (काल kālaḥ) = time, गच्छति gacchati = goes (is spent), धीमताम् dhīmatām = the wise, व्यसनेन vyasanena = by addiction (to bad habits), च ca - and, मूर्खाणां mūrkhāṇām = of foolish people, निद्रया nidrayā = by sleep, कलहेन kalahena = by quarrelling, वा vā = or.

बोधयन्ति न याचन्ते भिक्षांद्वारा गृहे गृहे ।

दीयतां दीयतां नित्यम् अदातुः फलमीदृशम् ॥ ४

**bodhayanti na yācante bikṣāndvārā gr̥he gr̥he |
dīyatām dīyatām nityam adātuḥ phalamīdr̥sam || 4**

The beggars teach us rather than begging; give and share willingly.
The fate a selfish and non giver might be like a beggar, beggary.
बोधयन्ति bodhayanti = teach, न na = not, याचन्ते yācante = beg (pl.),
बिक्शांद्वारा bikṣāndvārā = through begging, गृहे गृहे |gr̥he gr̥he = from
house to house, दीयतां दीयतां dīyatām dīyatām = please give please
give, नित्यम् nityam = always, अदातुः adātuḥ = of the non giver, फलम्
phalam = result, fate, ईदृशम् īdr̥sam = (looking) like this, like me a
beggar.

उद्यमः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।

षडेते यत्र वर्तन्ते तत्र दैवं सहायकृत् ॥ ५

**udyamaḥ sāhasam dhairyam buddhiḥ śaktiḥ parākramaḥ |
ṣaḍete yatra vartante tatra daivam sahāyakṛt || 5**

**Effort, boldness, steadiness, intellect, strength and sense of
adventure there, where these virtues are present, there the
divine help is extended.**

उद्यमः udyamaḥ = effort, साहसं sāhasam = boldness, daring, धैर्यं
dhairyam = steadiness, बुद्धिः buddhiḥ = intellect, शक्तिः śaktiḥ =
strength, पराक्रमः parākramaḥ = sense of adventure, षड् एते ṣaḍ ete =
these six, यत्र yatra = where, वर्तन्ते vartante = are present, तत्र tatra =

there, दैवं daivam = divine, सहायकृत् sahayakṛt = divine intervention does, divine extends help.

मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ।

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ॥ ६

manasyanyat vacasyanyat karmaṇyanyat ddurātmanām |
manasyekam vacasyekam karmaṇyekam mahātmanām || 6

Thinking, speech and actions are different of the wicked* people. The thinking , speech and actions of noble and great souls are the same (in harmony).

मनस्यन्यत् manasyanyat = what is in the mind is different, वचस्यन्यत् vacasyanyat = speech is different, कर्मण्यन्यत् karmaṇyanyat = actions are different, दुरात्मनाम् durātmanām = of the wicked people, मनस्येकं manasyekam = with synchronised mind, वचस्येकं vacasyekam = with synchronised speech, कर्मण्येकं karmaṇyekam = with synchronised actions. महात्मनाम् mahātmanām = of the high souled noble people.

* दुरात्मनाम् durātmanām = *Of the wicked people thinking, speech and actions are different with evil intentions of deceiving others, except those innocent people who cannot properly coordinate their thinking, speech and actions due to lack of proper spiritual direction.*