

सुभाषितम् Subhāṣitāni

FIRST SET1

Rāmulu Gajavāḍa Saṁskṛtam Teacher

विद्या ददाति विनयं विनयात् याति पात्रताम् ।

पात्रत्वात् धनमाप्नोति धनात् धर्मं ततः सुखम् ॥ १

*vidyā dadāti vinayaṁ vinayāt yāti pātratām ।
pātratvāt dhanamāpnoti dhanāt dharmam tataḥ sukham ॥ 1*

Learning gives humility; through humility a person becomes worthy (deserving); through worthiness and ability one obtains money. Through money one can do Dhārmic, virtuous works. Performance of virtuous acts gives happiness.

विद्या *vidyā* = learning, education. ददाति *dadāti* = gives, विनयं *vinayaṁ* = humility, विनयात् *vinayāt* = from humility, याति *yāti* = leads, पात्रताम् *pātratām* = worthiness, ability, पात्रत्वात् *pātratvāt* = from worthiness, धनम् आप्नोति *dhanam āpnoti* = wealth is obtained, धनात् *dhanāt* = from wealth, from money, धर्मं *dharmam* = virtuous actions, ततः *tataḥ* = thereby, सुखम् *sukham* = joy and happiness.

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥ २

*udyamena hi siddhyanti kāryāṇi na manorathaiḥ ।
na hi sūptasya siṁhasya pravīśanti mukhe mṛgāḥ ॥ 2*

Worthwhile goals and actions are accomplished only through diligent effort, not through mental fancies or by daydreaming. Even as the powerful lion is in the forest, the prey (deer) do not enter into the mouth of a slumbering lion.

उद्यमेन *udyamena* = by diligent effort, हि *hi* = indeed, सिद्धयन्ति *siddhyanti* = accomplished, कार्याणि *kāryāṇi* = actions, goals, न *na* = not, मनोरथैः (मनः रथैः *manorathaiḥ* (*manah* + *rathaiḥ*) = by mental chariots, by mental fancies, by daydreaming, न *na* = not, हि *hi* = indeed, सुप्तस्य *suptasya* = of slumbering, of sleeping, सिंहस्य *siṃhasya* = of a lion, प्रविशन्ति *praviśanti* = enter, मुखे *mukhe* = in the mouth, मृगाः *mṛgāḥ* = deer, animals in general.

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।

पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥ ३

ācāryāt pādamaḍatte pādāṃ śiṣyaḥ svamedhayā |
pādāṃ sabrahmacāribhyaḥ pādāṃ kālakrameṇa ca || 3

A disciple (student) obtains one quarter of his learning from the teacher, one quarter from his own intelligence (mental exercise or study), a quarter from his fellow students and one quarter in due course of time by experience.

आचार्यात् *ācāryāt* = from Acarya (teacher), पादमादत्ते *pādamaḍatte* (*pādama* + *ḍatte*) = obtains one quarter, पादं *pādāṃ* = one quarter, शिष्यः *śiṣyaḥ* = the disciple (student), स्वमेधया *svamedhayā* (*sva* + *medhayā*) = by his own intelligence (mental effort), पादं *pādāṃ* = one quarter, सब्रह्मचारिभ्यः

sabrahmacāribhyaḥ = from his fellow class-mates, पादं *pādān* = one quarter,
कालक्रमेण *kālakrameṇa* (*kāla* + *krameṇa*) = in due course of time, च *ca* = and.

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः ।

परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम् ॥ ४

paropakārāya phalanti vṛkṣāḥ paropakārāya vahanti nadyaḥ ।
paropakārāya duhanti gāvaḥ paropakārārthamidam śarīram ॥ 4

The trees yield fruit for the benefit of others, the rivers flow for the benefit of others. The cows bear milk for the benefit of others. This human body is for the benefit of others, i.e. to serve others.

परोपकाराय *paropakārāya* (*para* + *upakārāya*) = for the benefit of others, फलन्ति *phalanti* = yield fruit, crop, वृक्षाः *vṛkṣāḥ* = trees, परोपकाराय *paropakārāya* (*para* + *upakārāya*) = for the benefit of others, वहन्ति *vahanti* = flow, नद्यः *nadyaḥ* = rivers, परोपकाराय *paropakārāya* (*para* + *upakārāya*) = for the benefit of others, दुहन्ति *duhanti* = bear milk, गावः *gāvaḥ* = cows, परोपकारार्थमिदं *paropakārārthamidam* (*para* + *upakāra* + *artham* + *idam*) = for the sake of benefit of others is this, शरीरम् *śarīram* = body.

पुस्तकेषु च या विद्या परहस्ते च यद्धनम् ।

समये तु परिप्राप्ते न सा विद्या न तद्धनम् ॥ ५

*pustakeṣu ca yā vidyā parahaste ca yaddhanam |
samaye tu pariprāpte na sā vidyā na taddhanam || 5*

That knowledge which is in books and not brought to memory, and that wealth in the hands of others (money lent to others) is not available and does not serve the purpose at the time of need.

पुस्तकेषु *pustakeṣu* = in the books, च *ca* = and, या *yā* = which, विद्या *vidyā* = knowledge, परहस्ते *parahaste* (*para* + *haste*) = in the hands of of others, money in control of others, च *ca* = and, यद्धनम् *yaddhanam* (*yat* + *dhanam*) = which money, समये तु *samaye tu* = in time (of need) when indeed, परिप्राप्ते *pariprāpte* = get, available, na = is not, सा *sā* = that (f), विद्या *vidyā* = knowledge, न *na* = no, तद्धनम् *taddhanam* (*tat* + *dhanam*) = that money.