

सुभाषितानि subhāṣitāni

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SECOND SET

अजरामरावत् प्राज्ञो विद्यामर्थं च साधयेत् ।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ १

ajarāmarāvāt prājño vidyāmarthaṁ ca sādhayet ।

gṛhīta iva keśeṣu mṛtyunā dharmamācaret ॥ 1

A wise person should pursue knowledge and wealth as if old age and death do not exist, and should follow Dharma as if the death is pulling by the hair.

Interpretation: *One should pursue knowledge and wealth as if he or her has long life and with a positive attitude. On the other hand, one should be diligent and feel the urgency in practice of Dharma as if, death is pulling by the hair. .*

अजरामरावत् ajarāmarāvāt (ajarāmarāvāt) = as if old age and death, do not exist, प्राज्ञो prājño = the wise, विद्यामर्थं vidyāmarthaṁ (vidyām + arthaṁ) = knowledge and wealth, च साधयेत् ca sādhayet = and acquired, गृहीत gṛhīta = holding, इव iva = like, केशेषु keśeṣu = in the hair, मृत्युना mṛtyunā = by death, धर्ममाचरेत् dharmamācaret (dharmam + ācaret) = should follow Dharma (religious duty).

प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः ।

तस्मात्तदेव वक्तव्यं वचने का दरिद्रता ॥ २

priyavākyapradānena sarve tuṣyanti jantavaḥ ।

tasmāt tadeva vaktavyaṁ vacane kā daridratā ॥ 2

By presenting sweet words (speech) all the living beings are pleased. Therefore, one should speak with sweet words. Therefore, in using sweet words, what do you lose?

प्रियवाक्य-प्रदानेन priyavākya-pradānena (priya + vākya + pradānena) = by presenting sweet words, सर्वे sarve = all, तुष्यन्ति tuṣyanti = pleased or delighted, जन्तवः jantavaḥ = living beings, तस्मात् tasmāt = therefore, तदेव tadeva (tat + eva) = that only (like that only), वक्तव्यं vaktavyam = should speak (with sweet words), वचने vacane (in mere words), का kā = what, दरिद्रता daridratā = poverty (lose, where is the loss).

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।

अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ॥ ३

alasanya kuto vidyā avidyasya kuto dhanam।

adhanasya kuto mitram amitrasya kutaḥ sukham ॥ 3

Where is the learning from laziness (inertia)? Where is the wealth without learning? Where is the friendship without wealth, and without friendship where is the happiness?

अलसस्य alasya = (of) from laziness , कुतो विद्या kuto vidyā = where is education?, अविद्यस्य avidyasya = from lack of education, कुतो धनम् kuto dhanam = where is wealth, money?, अधनस्य adhanasya = without wealth , कुतो मित्रं kuto mitram = where is friendship?, अमित्रस्य amitrasya = without friendship , कुतः सुखम् kutaḥ sukham = where is happiness?.

अयंनिजः परोवेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुंबकम् ॥ ४

ayannijaḥ paroveti gaṇanā laghucetasām ।
udāracaritānām tu vasudhaivakuṭumbakam ॥ 4

The narrow minded person counts, that this person is mine and the other one is different. To a broad minded (big hearted) person, the whole world is only one knit family.

अयं निजः *ayam nijaḥ* = this person (*m*) is mine and true, परोवेति गणना *paroveti (paraḥ vā iti) gaṇanā* = thus by counting as mine or other person is different, लघु चेतसाम् *laghu cetasām* = men of small or narrow mind, low mentality, उदार चरितानां *udāra caritānām* = conduct of a broad minded, of large hearted persons or liberal hearted (loving) persons, तु *tu* = indeed, वसुधा* *vasudhā* = bearer of wealth, the world, वसुदा एव कुटुंबकम् *vasudā eva kuṭumbakam* = the whole world verily is one knit family. * (वसुदा - वसुधा . वसुन्धरा - वसुमती वास्ति = dwelling, world)

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यऽपि परार्थाय वृक्षाः सत्पुरुषा इव ॥ ५

chāyāmanyasya kurvanti tiṣṭhanti svayamātape ।
phalānya'pi parārthāya vṛkṣāḥ satpuruṣā iva ॥ 5

Trees provide shade and bear fruit for the sake of others standing themselves in the sun. Trees sacrifice for the sake of others like great and noble men.

छायाम् *chāyām* = shade, अन्यस्य *anyasya* = of others (for others), कुर्वन्ति *kurvanti* = do (provide), तिष्ठन्ति *tiṣṭhanti* = stand, स्वयम् *svayam* = themselves, आतपे *ātape* = in the sun, फलानि अपि *phalāni api* = fruits also, परार्थाय *parārthāya* = for sake of others, वृक्षाः *vṛkṣāḥ* = trees, सत्पुरुषा *satpuruṣā* = great and noble men, इव *iva* = like.

गुणी सर्वत्र पूज्यते पितृवंशो निरर्थकः ।

वासुदेवं नमस्यन्ति वसुदेवं न वै जनाः ॥ ६

guṇī sarvatra pūjyate pitṛvaṁśo nirarthakaḥ |
vāsudevaṁ namasyanti vasudevaṁ na vai janāḥ || 6

A person is respected for his guṇās (character and qualities), not for his heritage. Bhagavān Śrī Kṛṣṇa who is also known as Vāsudeva is respected (worshipped) everywhere for his own virtuous (divine qualities) not because of his heritage. Vasudeva (his father) is not worshipped as Vāsudeva Kṛṣṇa.

गुणी guṇī = a person virtuous qualities and character, सर्वत्र sarvatra = everywhere, पूज्यते pūjyate = worship, पितृवंशः pitṛvaṁśaḥ = parental heritage, निरर्थकः nirarthakaḥ = is not of use, वासुदेवं) vāsudevaṁ = to son of Vasudeva (वासुदेव) or to कृष्ण Kṛṣṇa. नमस्यन्ति namasyanti = will salute, वसुदेवं vasudevaṁ = Vasudeva, न na = not, वै vai = indeed, जनाः janāḥ = people.