कमले ब्रह्मा शेते, हरः शेते हिमालये ।
क्षीरब्धौ च हरिः शेते, मन्ये मत्कुणशन्कय ॥ ६० ॥

Lord Brahma sleeps on a lotus,
Lord Shiva sleeps in Himalaya,
Lord Vishnu sleeps in Ksheersaagar,
all due to the fear of bugs in their bed.

sweeter is a poem in it, and even sweeter is a subhashita form.

तर्को प्रतिष्ठा श्रुतयो विभिन्ना
नैको मुनिर्यस्य गतः प्रमाणम् ।
धर्मस्य तत्वं निहितं गुहायाम्
महाजनो येन गतः सपन्थाः ॥ ५२ ॥

सज्जनस्य हृदयं नवनीतम्
यद्वदन्ति कवयस्तदलीकम् ।
अन्य देह विलसत परितापात्
सज्जनः द्रवति न नवनीतम् ॥ ५३ ॥

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.

लालयेत् पंचवर्षाणि दशवर्शाणि ताडयेत् ।
प्राप्तेषु षोडषे वर्षे पुत्रे मित्रवदाचरेत् ॥ ५४ ॥

(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.

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठितत्पुरुषो भवान् ॥ ५५ ॥

O king, both of us are Lokanaath's.
But, I am a Bahuvriihi lokanaath ...
(the one whose masters are the people)
and you are a ShhashhThi Tatpurushh.
(the master of the people).

(There are different ways of breaking combo-words in Sanskrit. These are called Samaas. A Bahuvriihi samaas breaks a word (A)(B) as: f(A) (or F(b)) whose/whom /which/who/etc g(A) (or G(B)) and a ShhashhThi tatpurushha breaks it as, A of B or B's A (or vice-versa)).

तार तार तरेरेतैरुत्तरोत्तरतोरुतैः ।
रतार्ता तित्तिरी रौति तेएरे तेएरे तरौ तरौ ॥ ५६ ॥

Love thirsty she-bird (it is a female Titar bird = tittirii), while wandering on river banks and trees, cries in a crescendo (a pitch that increses in loudness with time variable).
(This is a classic example of humorous alliteration (anupraas). The last combination of words is broken like taraiH etaiH uttarittartaH utaiH.)

भो दारिद्र्यं नमस्तुभ्यं तत्प्रसादात् मया च्चुतः ।
पश्याम्यहं जगत ः सर्वं न मां पश्यति कश्चन ॥ ५७ ॥

Hail poverty, you have set me free. It is because of you, that I can see everybody else, but nobody can see me.

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमागतः ।
नाहं गतः न मे भ्राता कस्यैदं हस्तलाघवं ॥ ५८ ॥

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 भिन्द्यात् पटं छिन्द्यात् कुर्यात रासभरोहणं ।
येन केन प्रकरेण प्रसिद्धः पुरुषो भवेत् ॥ ५९ ॥

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

ना गुणी गुणिनाम् वेत्ति गुणी गुणीषु मत्सरी ।
गुणी च गुणरागी च विरलः सरलो जनः ॥ ४२ ॥

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.

अष्टादश पुराणेषु व्यासस्य वचनद्वयम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥ ४३ ॥

In all the eighteen Puranas, Shri Vyasa has
two significant utterrings:
serving others is a good deed, and it is a sin
to inflict pain onto others.

स्वच्छंदं दलदविंदम्
ते मरंदं विंदंतो विदधतु ते मिलिंदाः ।
आमोदानथ हरिदंतराणि नेतुम्
नैवान्यो जगति समीरणात् प्रवीणः ॥ ४४ ॥

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.

आशाणां मनुष्याणां काचिदाश्चर्य शृंखला ।
बद्धा यया प्रधावंति मुक्तास्तिश्ठंति पंगुवत ॥ ४५ ॥

Hope is an amazing bonding chain of man.
Those who are bonded by it run, and those
who are free, remain immobile like disabled.

मनस्यन्यद्वचस्यन्यत्कार्यमन्यद् दुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ॥ ४६ ॥

The mind, speech, and action of downfallen
people function in an uncoordinated manner,
where as those of great souls display one pointedness.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्
विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।
विद्या बंधुजनो विदेशगमने विद्या परं दैवतम्
विद्या राजसु पूज्यते न तु धनं विद्याविहीनः पशुः ॥ ४७ ॥

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.

विद्या मित्रं प्रवासेषु, भार्या मित्रं गृहेषु च ।
व्याधितस्यौषधं मित्रं, धर्मो मित्रं मृतस्य च ॥ ४८ ॥

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.

रूपयौवनसंपन्ना विशालकुलसंभवाः ।
विद्याहीना न शोभन्ते निर्गन्धा किंशुका इव ॥ ४९ ॥

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.

पुस्तकस्या तु या विद्या, परहस्तगतं धनम् ।
कार्यकाले समुत्पन्ने, न सा विद्या न तद्धनम् ॥ ५० ॥

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.

भाषासु मुख्या मधुरा, दिव्या गिर्वाण भारती ।
तस्माद्भिः काव्यं मधुरं, तस्मादपि सुभाषितम् ॥ ५१ ॥

Among the main languages, the resplendent, ancient,
language (of the gods) sanskrit is very melodious,

विना आश्रयं न शोभन्ते पंडिताः वनिताः लताः ॥ ३१॥

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."

कन्या वरौते रूपं माता वित्तं पिता श्रुतम् ।
बान्धवाः कुलम् इच्छन्ति मिष्टान्नम् इतरे जनाः ॥ ३२॥

(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.

वैद्यराज नमः तुभ्यं यमराजसहोदर ।
यमः तु हरति प्राणान् वैद्यराजः धनानि च ॥ ३३॥

Greetings (namastubhyam) to the doctor (vaidyaraaja) who is the friend (brother?) of yama. While yama only takes life, vaidyaraaj takes life and wealth too!

अमंत्रम् अक्षरं नास्ति नास्ति मूलम् अनौषधम् ।
अयोग्यः पुरुषः नास्ति योजकः तत्र दुर्लभः ॥ ३४॥

"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."

अनित्यानि शरीराणि विभवः नैव शाश्वतः ।
नित्यं संनिहितः मृत्युः कर्तव्यः धर्मसंग्रहः ॥ ३५॥

"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."

ददाति प्रतिगृण्हाति गुह्यमाख्याति पृच्छति ।
भुङ्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ३६॥

सुभाषितेन गीतेन युवतीनां च लीलया ।
मनो न भिद्यते यस्य स वै मुक्तोऽथवा पशुः ॥ ३७॥

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.

उपक्रमोपसंहारो अभ्यासेऽपूर्वता फलम् ।
अर्थवादोपपत्ती च लिंगं तात्पर्यनिर्णये ॥ ३८॥
(regarding evaluating and understanding any book or article)
आहारनिद्राभयमैथुनं च
सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मोहि तेषामधिको विशेषो
धर्मेण हीनाः पशुभिः समानाः ॥ ३९॥

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.

कस्यैकांतं सुखमुपनतं दुःखमेकान्ततो वा ।
नीचैर्गच्छत्युपति च दशा चक्रनेमिक्रमेण ॥ ४०॥

चतुरंग बलो राजा जगतीं वशमानयेत् ।
अहं पंचांग बलवानाकाशं वशमानये ॥ ४१॥

अलसस्य कुतः विद्या अविद्यस्य कुतः धनम् ।
अधनस्य कुतः मित्रम् अमित्रस्य कुतः सुखम् ॥ २३॥

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 बदरीचक्रं युष्माकं बदरीतरुः ।
बादरायणसंबन्धः यूयं यूयं वयं वयम् ॥ २४ ॥

अयं निजः परः वा इति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधा एव कुटुंबकम् ॥ २५ ॥

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"

यस्य अस्ति वित्तं सः नरः कुलीनः
सः पण्डितः सः श्रुतवान् गुणज्ञः ।
सः एव वक्ता सः च दर्शनीयः
सर्वे गुणाः काञ्चनम् आश्रयन्ते ॥ २६॥

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.

अक्रोधः तपसः क्षमा बलवतां धर्मस्य निर्व्याजता ।
सर्वेषाम् अपि सर्व कारणम् इदं शीलं परं भूषणम् ॥ २७ ॥

क्वचित् विद्वद्गोष्ठी क्वचित् अपि सुरामत्तकलहः
क्वचित् वीणावाद्यं क्वचित् अपि च हा हा इति रुदितम् ।
क्वचित् रामा रम्या क्वचित् अपि जराजर्जरतनुः
न जाने संसारः किं अमृतमयः किं विषमयः ॥ २८ ॥

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 विचूषयन्ति पुरुषं, हाराः न चंद्रोज्ज्वलाः
न स्नानं, न विलेपनं, न कुसुमं, न अलंकृता मूर्धजाः ।
वाणी एका समलंकरोति पुरुषं, या संस्कृता धार्यते
क्षीयंते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ २९ ॥

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,

गुणः भूषयते रूपं शीलं भूषयते कुलम् ।
सिद्धिः भूषयते विद्यां भोगः भूषयते धनम् ॥ ३० ॥

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.

अनर्घम् अपि माणिक्यम् हेमाश्रयम् अपेक्षते ।

आये दुःखं व्यये दुःखं धिक् अर्थाः कष्टसंश्रयाः ॥१५॥

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 बाहुबलं न अस्ति येषां न अस्ति मनोबलम् ।
तेषां चंद्रबलं देवः किं करोति अंबरे स्थितम् ॥१६॥

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 बंधुषु ।
शास्त्रे बोद्धा, रणे योद्धा, पुरुषः पंचलक्षणः ॥१७॥

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 रुष्टाः, क्षणे तुष्टाः रुष्टाः तुष्टाः क्षणे क्षणे ।
अव्यवस्थितचित्तानां प्रसादः अपि भयंकरः ॥१८॥

Angry one moment and content another. changing moods every so often. - Even being in the good books of ficklemінded 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 वर्षति, गर्जति, वर्षति वार्षासु निःस्वनः मेघः ।
नीचः वदति, न कुरुते, वदति न साधुः करोति एव ॥१९॥

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."

व्रते विवादं, विमतिं विवेके, सत्ये अतिशंकां, विनये विकारम् ।
गुणे अवमानं, कुशले निषेधं, धर्मे विरोधं न करोति साधुः ॥२०॥

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.

विवादे विषादे प्रमादे प्रवासे
जले चानले पर्वते शत्रुमध्ये ।
अरण्ये शरण्ये सदा मां प्रपाहि
गतिः त्वं गतिः त्वं गतिः त्वं भवानि ॥२१॥

क्षते प्रहाराः निपतन्ति अभीक्ष्णं
धनक्षये वर्धति जाठराग्निः ।
आपत्सु वैराणि समुद्भदन्ति
चिद्रेषु अनर्थाः बहुलीभवन्ति ॥२२॥

यथा हि एकेन चक्रेण न रथस्य गतिः भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥ ९ ॥

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!"

सद्भिः तु लीलया प्रोक्तं शिलालिखितम् अक्षरम् ।
असद्भिः शपथेन उक्तं जले लिखितं अक्षरम् ॥ १० ॥

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!"

विपदि धैर्यम् अथ अभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।
यशसि च अभिरुचिः व्यसनं श्रुतौ
प्रकृतिसिद्धम् इदं हि महात्मनाम् ॥ ११ ॥

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.

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
सुजनाः न हि सर्वत्र चंदनं न वने वने ॥ १२ ॥

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.

उत्सवे व्यसने च एव दुर्भिक्षे शत्रुसंकटे ।
राजद्वारे श्मशाने च यः तिष्ठति सः बांधवः ॥ १३ ॥

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 सहस्रेषु च पंडितः ।
वक्ता दशसहस्रेषु दाता भवति वा न वा ॥ १४ ॥

A valiant man is born one among every hundred. A scholar one among thousand, A speaker among tenthousand, 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?"

अर्थानां अर्जने दुःखम् अर्जितानां च रक्षणे ।

॥ सुभाषिताणि संग्रहाणि ॥

वज्रात् अपि कठोराणि मृदूनि कुसुमात् अपि ।
लोकोत्तराणां चेतांसि कः नु विज्ञातुम् अर्हति ॥१॥

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

अतिपरिचयात् अवज्ञा संततगमनात् अनादरः भवति ।
मलये भिल्लपुरंध्री चंदनतरुकाष्ठम् इंधनं कुरुते ॥२॥

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

दौर्मंत्र्यात् नृपतिः विनश्यति, यतिः संगात्,
सुतः लालनात्, विप्रः अनध्ययनात्, कुलं कुतनयात्,
शीलं खलोपासनात् ।
ह्रीः मद्यात्, अनवेक्षणात् अपि कृषिः,
स्नेहः प्रवासाश्रयात्, मंत्री च अप्रणयात्,
समृद्धिः अनयात्, त्यागात् प्रमादात् धनम् ॥३॥

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 posible
(2) Really implies excessive separation

अपि स्वर्णमयी लंका न मे लक्ष्मण रोचते ।
जननी जन्मभूमिः च स्वर्गात् अपि गरीयसी ॥४॥

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)

दिल्लिश्वरः वा जगदीश्वरः वा मनोरथान् पूरयितुं समर्थः ।
अन्यैः नृपालैः परिदीयमानं शाकाय वा स्यात् लवणाय वा स्यात् ॥५॥

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः ।
परोपकाराय दुहन्ति गावः परोपकाराय शरीरम् एतत् ॥६॥

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 तरोः मूलं येन केन अपि घर्षितम् ।
यस्मै कस्मै प्रदातव्यं यत् वा तत् वा भविष्यति ॥७॥

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

नागो भाति मदेन, कं जलरिहैः, पूर्णेंदुना शर्वरी
शीलेन प्रमदा, जवेन तुरगः, नित्योत्सवैः मंदिरम् ।
वाणी व्याकरणेन, हंसमिथुनैः वापी, सभा पंडितैः
सत्पुत्रेण कुलं, नृपेण वसुधा, लोकत्रयं विष्णुना ॥८॥

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.

Some of the commoner "vrittas" (i.e. meters with a constant sequence of
long and short syllables) are, in no particular order:

शिखरिणी

समृद्धं सौभाग्यं सकलवसुधायाः किमपि यन्
महैश्वर्यं लीलाजनितजगतः खण्डपरशोः ।
स्मृतीनां सर्वस्वं सुकृतमथमूर्तं सुमनसाम्
सुधासौन्दर्यं ते सलिलमशिवं नः शमयतु ॥
--गंगालहरी

मन्दाक्रान्ता

कश्चित्कान्ताविरहगुरूण स्वाधिकारात्प्रमत्तः
शापेनास्तण्गमितमहिमा वर्शभोग्येण भर्तुः ।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेशु
स्निग्धःछायतरुशु वसतीं रामगिर्याश्रमेशु ॥
--मेघदूत

वसन्ततिलका

अद्यापि तां कनकचंपकदामगौरीं
फुल्लारविन्दवदनां नवरोमराजीं ।
सुप्तोत्थितां मदनविव्हलसालसाङ्गीं
विद्यां प्रमादगलितांइव चिन्तयामि ॥
--चौरपंचाशिक

स्रग्धरा

चुम्बन्तो गण्डाभित्तीरलकवतिमुखे सीत्कृतान्या दधाना
वक्षः सूत्कन्चुकेशु स्तनभरपुलकोद्भेदमापादयन्तः ।
ऊरूनाकम्पयन्तः पृथुजघनतटांस्रंसयन्तोंशुकानि
व्यक्तं कान्ताजनानां विटचरितकृतिः शैशिराः वान्ति वाताः ॥
--शृंगारषतक (भर्तृहरी)

हरिणी

गणयति गुणग्रामं भामं भ्रमादपि नेहते
वहति च परीतोषं दोषं विमुञ्चति दूरतः ।
युवतिषु वलस्तृष्णे कृष्णे विहारिणि मां विना
पुनरपि मनो वामं कामं करोति करोमि किम् ॥
--गीतगोविन्द

मालिनी

किमपि किमपि मन्दं मन्दमासक्तियोगाद
अविरलितकपोलं जल्पतोरक्रमेण
अशिथिलपरिरम्भः व्यापृतैकैकदोश्णोः
अविदितगतयाम रात्रिरेव व्यरंसीत
--उत्तररामचरित

सुभाषित

Introduction:

A subhaashita 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 "chhanda" i.e. the poetic format of the subhhashitas can be made part of the stats associated. e.g.
गुरुर्ब्रह्मा गुरुर्विश्णुः गुरुर्देवो महेश्वरः
is in what is called "Anushtubh" chhanda - 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 "shaarduula-vikriiDita" , e.g. :

खिन्नं चापि सुभाषितेन रमते स्वीयं मनः सर्वदा
श्रुत्वान्यस्य सुभाषितं खलु मनः श्रोतुं पुनर्वांछति ।
अज्ञान ज्ञानवतोऽप्यनेनहि वशिकर्तुं समर्थो भवेत्
कर्तव्यो हि सुभाषितस्य मनुजैः आवश्यकः संग्रहः ॥

Here the rhythm pattern is obviously different.

Besides the chhanda, perhaps if the subbhaashita is part of a large poetic composition - e.g. Kalidasa's "raghuva.nsha" or Bhavabhuti's "niitishhaTaka" 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 (samasyaapuurti) . Perhaps this is an inadequate classification given the nine kaavya rasas, but most of the subhhashitas commonly known, fall into one of these categories.
didactic:

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

satiristic:

अश्वं न एव गजं न एव व्याघ्रं नैव च नैव च ।
अजापुत्रं बलिं दद्यात् देवो दुर्बलघटकः ॥

humorous:

यस्य षष्ठी चतूर्थी च विहस्य च विहाय च ।
अहं कथं द्वितीया स्यात्, द्वितीया स्यां अहं कथम् ॥

prayer:

शुभं करोति कल्याणं आरोग्यं धनसम्पदां ।
शत्रुबुद्धिविनाशाय दीपज्योति नमोस्तुते ॥

riddle:

केशवं पतितं दृष्ट्वा पाण्डवा हर्षनिर्भराः ।
रुदन्ति कौरवाः सर्वे भो भो केशव केशव ॥