अहं, विष्णुं प्रणम्य, लोकानं हितकामयया, नानाशास्तोद्धृतं,
धर्मोपदेशविख्यातं, कार्याकार्यं, शुभाशुभं संप्रवक्ष्यामि॥

-आचार्य चाणक्य

After bowing to Lord Viṣṇu*, I will now state, for the benefit of the people, those actions that are right or wrong and those that should be or should not be done, as written in various scriptures and as per Dharma.

-Ācārya Cāṇakya*

★★★★★★
* A Note to Readers

The English alphabet has 26 letters; whereas the Sanskrit alphabet has 52 letters. One cannot transliterate a Sanskrit word unambiguously using only 26 English letters. Therefore, in this book, we are using the International Alphabet of Sanskrit Transliteration (IAST) to spell the Sanskrit words. However, the book title is in Standard English alphabet due to its historical spelling and for easy search. It is spelled as "Cāṇakya Nīti" in the rest of the book along with other Sanskrit words. Please see page 13 for explanation of this International Alphabet.

We have also used British spellings as opposed to American spellings for few words as this book is published in many other countries where British spellings are routinely used.

The verse number in this book refers to the chapter and number in the original Chanakya Niti book.
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Cāṇakya Nīti (चाणक्य नीति) is a compilation of Saṃskṛta (संस्कृत) Subhāṣitas (सुभाषित), known as aphorisms, by Ācārya Cāṇakya (आचार्य चाणक्य: 375–283 BCE). He was a teacher, author, strategist, philosopher, economist, jurist and a royal advisor. He is also known as Kauṭilya or Viṣṇugupta, who authored the ancient Indian political treatise, the Arthashāstra (अर्थशास्त्र). He is considered the pioneer of the field of political science and economics in India. Around 321 BCE, Cāṇakya assisted the first Mauryan emperor, Candragupta, in his rise to power.

Ācārya Cāṇakya chose these Subhāṣitas from ancient literature prior to his own time. It is not known who originally wrote them nor do we know whether some of them were written by Ācārya Cāṇakya himself. We are truly indebted to those sages and poets who composed these beautiful verses but chose to remain anonymous.

Ācārya Cāṇakya comments that by understanding the philosophy behind these verses, one would know what is right and what is wrong, what is to be done and not to be done, by individuals, family members and the rulers.

The word Nīti means ethical behaviour and/or moral philosophy related to human beings in a society. Most verses in Cāṇakya Nīti are logical, ethical, universal and pertinent even in today's world. Cāṇakya Nīti is also called a Darśana (दर्शन) which means a view, an insight, vision or an understanding or Darpaṇa (दर्पण), a mirror or an eye into the social behaviour.

The verses or chapters in original Cāṇakya Nīti are not organized by specific subjects. The same subject may be scattered in various verses or chapters throughout the book or the same verse can apply to more than one subject! In this book, I have organized the verses pertaining to a specific subject by chapter.

This book grew out of our love, not only for the philosophy in these verses but also how beautifully they were composed in the Saṃskṛta (संस्कृत) language. Both Kishore and I had studied the Saṃskṛta language in our high school years. Kishore started relearning it as a retirement activity. He has been analyzing the Saṃskṛta grammar of Cāṇakya Nīti verses as well as those from other literature since 2018. He is very thorough, systematic and is able to discuss with his peers not only the
grammar but also the interpretations of these verses. He is the true inspiration behind this book.

I could not find a published book of Cāṇakya Nīti that explained nuances of Saṃskṛta words and their grammar, except in bits and pieces, here and there. This detailed analysis brings out much better understanding of the philosophy and Saṃskṛta art of expression. I have further edited many verses with my own commentary.

It would be impossible to include in this book the detailed Saṃskṛta grammar that would be necessary to decipher the verses word by word. I have included a short primer that should be read first if one wants to further understand the verses.

Kishore and I remain students of Saṃskṛta language and her literature. This book summarizes what we have learned so far!

Padmakar Gangatirkar September 15, 2023
Introduction (पुस्तक प्रस्तावना)

Cāṇakya Nīti (चाणक्य नीति) is one of the most read ancient literatures of India. Many books and blogs have been published in several languages, which explain the literal meaning of its aphorisms.

However, none of the published books focuses on the analysis, composition and the grammar behind the beautiful Saṃskṛta (संस्कृत) verses of Cāṇakya Nīti. Many Saṃskṛta words do not have equivalent English words. So, something does get lost in just translation!

Further, while editing the composition and grammar, several questions arose about the meaning, interpretations and background of various verses. That required further learning and understanding Cāṇakya's thoughts on Hinduism, his observations about the contemporary politics and social values, his advice about what to do and not to do and what is right and what is wrong.

The content and meaning of most verses are as much valid today as they were 2500 years ago. However, there are concerns about a few of them, which deal with castes and women in an unfavorable manner. What Cāṇakya would write in today's Hindu world? I have added a few commentaries on those verses without losing the message they deliver.

Thus, my initial intention of publishing a book just on Cāṇakya Nīti Grammar evolved into much more than that!

Saṃskṛta (संस्कृत) is the oldest and most developed language in the world. The wonderful philosophies that Cāṇakya compiled are succinctly expressed in few words in well-defined poetic meters. Understanding his philosophy in original Saṃskṛta words takes its meaning to a much higher level, as some of those words cannot be adequately translated into English language.

Su (सु) means good; bhāshita (भाषित) means spoken. Taken together- Subhāṣita सुभाषित- literally means well spoken or an eloquent saying. सुभाषित is translated as an aphorism which is a concise, terse or memorable expression of a general truth, observation, principle or advice and is a literary piece of art. Most of the verses in Cāṇakya Nīti can be considered as Subhāṣita; a few others may not fulfil that definition in today's society!
Cāṇakya Nīti

The original Cāṇakya Nīti consists of 17 chapters, each chapter consisting of 14 to 23 verses on different subjects. In this book, we have arranged chapters by key subjects. Each verse in this book is identified by its chapter and number as it appears in the original and almost all other books on Cāṇakya Nīti.

These chapters need not be read sequentially. Although the verses within each chapter are related to a single subject, they are independent of each other and are self-contained for their grammar and meaning.

As stated earlier, many Saṃskṛta words do not have English equivalents, like the word, Dharma (धर्म) or Mokṣa (मोक्ष) or Karma (कर्म). We have explained them in detail whenever they appear first and then used them by the actual Saṃskṛta word in later Subhāṣitas. However, their meanings may differ contextually with a particular Subhāṣita.

The format for each Subhāṣita is to first analyze its logical and grammatical connection of words in prose format, called anvay (अन्वय), and followed by its English translation. The English translation is as close to the anvay (अन्वय) as possible. Alternate words are stated as पाठ भेद.

Any additional explanation or commentary, if needed, is provided in italics, followed by detailed grammar and the meaning of each word. Each Subhāṣita grammar is stand-alone. That means that one does not have to refer to some another Subhāṣita grammar for similar words.

This book should be of interest to all readers of Hindu Philosophy as expressed in Cāṇakya Nīti and especially to Saṃskṛta lovers. If one does not want to read the grammar, one can just read the English translations and understand the wisdom of one of the most reputed scholars in Indian History.

I am thankful to Shri P.R.Kanan, Shri Chary Tamirisa, Shri Nat Tembe, Shrimati Gopi Advani and Shri Nandu Kulkarni for their valuable suggestions and editing of the manuscript.

Padmakar Gangatirkar September 15, 2023
Brief Sāṃskṛta Grammar (संक्षिप्त व्याकरण)

Following is a brief primer for Sāṃskṛta grammar and a list of the various grammar terms and their abbreviations utilized in this book.

लिङ्ग (Gender)
पु. - पुलिंगी - Masculine - राम, नर, जन, गुरु, पितृ, हरि, कवि etc
स्त्री. - स्तैलिंगी - Feminine - कन्या, नदी, शाला, धेन, मातृ etc.
न.पु. - नपुसकलिङ्गी - Neutral - कमल, जल, मित्र, वारि etc.

वचन: (Number)
ए.व. - एक वचन- Singular, द्वि. व. - द्वि वचन- Dual, ब.व - बहु वचन - Plural

विभक्ति: (Case of a Noun)
प्र. - प्रथमा- कर्ता - Subject, द्वि. - द्वि तीया- कर्म - Object/Nominative, तृतीया- करण- instrumental-Via, how, च. - चर्चा- संप्रदान-Dative To, For, पं. - पंचर्मी- अपादान Ablative-from, thru, because, than ष - षणी - संबन्ध - Genitive, Possessive, स - सप्तर्मी-अधिकरण- Locative, In, सं - संबोधन- -Vocative- Addressing

पुरुष: (Person)
प्र. पु. - प्रथम पुरुष- He, She, It, They, म. पु. - मध्यम पुरुष- You, You, उ. पु. - उत्तम पुरुष- I, We

<table>
<thead>
<tr>
<th>English Grammar</th>
<th>Panini Grammar(Used in this book)</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रथम (1st person)</td>
<td>उत्तम</td>
</tr>
<tr>
<td>द्वि तीय (2nd person)</td>
<td>मध्यम</td>
</tr>
<tr>
<td>तृतीय (3rd person)</td>
<td>प्रथम</td>
</tr>
</tbody>
</table>

धातु (Verb)
आ.प. - आत्मने पद, प.प. - परस्पर पद, उ.प. - उभय पद, ग. - गण - १ - ३०
All verbs are given with वर्त्त. प्र. प. ए. वर्त्त. (Present tense Third Person singular):
   e.g. भू- भवति - १. प. - to be

Examples: All कर्त्ति:
नी - नयवत, पति - पतवत, भू - भवति - १ प. प. प. प. ए. व
ईक्षः - ईक्षते, वन्द - वन्दते, रुच् - रुचते, १ आ. प. प. प. प. ए. व
या - याति, अस् - अस्ति - २ प. प. प. प. प. ए. व
शी-शेते, नू-नौति - २ आ. प. प. प. प. ए. व
धातु लकार (Verb Tense) Example : भू-१. प. - to be

प्रयोजक - Causative form of Verb- e.g. गम- to go, गन्ध- goes, गमगत- causes to go (गन्धजन्ते लकारः)
कृ- to do, करोति-does, कारयति-causes to do etc.

प्रयोजक धातु उभयपदी संस्कृति:

व्याकरणलक्षण (Indeclinable derived from Verb)
तु. हे. धा.-तर्क-अवकाश धातुसाधित अव्यय - गम्- गमट्टम, कु- कुर्त्तम,
पू.का.वा. सा.अव्यय-पूर्वकालवाचक सा.अव्यय-गम-गम्वता, कृ-कृवता,
पू.का.वा.लक्ष्यता सा.अव्यय-पूर्वकालवाचक एवं लक्ष्यता धातुसाधित अव्यय -with उपसर्ग
धातु-आ+गम- आगम्य.

भूकालवाचक धातुसाधित विशेषण (Past Participle Adjectives derived from verbs)
करवत भू.का.धा. वि-करविभू भूकालवाचक धातुसाधित विशेषण - तवध- प्रयत्य - कृतवन
कु.भू.धा. वि-करविभू भूकालवाचक धातुसाधित विशेषण - त प्रत्यय- गम्-गत, कृ-कृ

वर्तमानकालवाचक धातुसाधित विशेषण (Present Participle Adjectives derived from verbs)
वर्त. धा. सा. वि- वर्तमान काल धातुसाधित विशेषण
कर्तिर (बर्त.धा.सा.वि.)- परस्पर पद -अत प्रत्यय- गच्छत्, वदत्, पच्छत्
कर्तिर (बर्त.धा.सा.वि.)- आत्मने पद (९,४,६,१०)- मान प्रत्यय - खन्यमान
कर्तिर (बर्त.धा.सा.वि.)- आत्मने पद (२,३,५,७,८,९) - आन प्रत्यय- कर्मणि (बर्त. धा. सा. वि.)- य+मान प्रत्यय

कर्मणि विध्यर्थ धातुसाधित विशेषण ( Potential Adjectives derived from verbs)
क. वि. धा. वि- कर्मणि विध्यर्थ धातुसाधित विशेषण - गम-गन्तव्य, गमनीय & गम्य, कृ-कर्त्व, करणीय, कार्यकृत्य.
प्रत्यय - an affix or suffix, विसर्ग (१), उपसर्ग -अति, अनु, अभि, आ, उद्वर्त
सर्व नाम : (Pronoun): अहं, नित्य, सन्न, इदर्म्, अदस्, etc.
A word used instead of noun.-अस्मद्-I, यणष्मद्-you etc

सर्वनाम विशेषण : Pronominal Adjective
एतद्- this, इदम्- this, here etc

विशेषण (वि.)-Adjective - A word describing a noun

अव्यय - Indeclinable- (ind.) or (अ)
e.g. अपि- also, and, एव- just or just so किन्तु - but च- -and इति - like this

धातुसाधित नाम - A Noun derived from Verb
स्वेदन - सिद्ध- स्वद्वति ४ ग. प. प. to sweat, perspire
उद्धम- effort, business धा. नाम of उद्धम- to strive hard, elevate, raise
(यम-यच्छवति १ ग. प. प. To curb, restrain, stretch out)
कर्मणि विध्यर्थ धातुसाधित विशेषण क. वि. धा. वि- Potential Passive Participle- e. g. गम-गन्तव्य, गमनीय & गम्य, कृ-कर्त्व, करणीय, कार्यकृत्य; साध्य- of साध्- साध्नोवत

क्रिया-विशेषण अव्यय - Adverb-
अति, इति (both mean “from this, than this, hence”), कुत्- कालात्- “since what time? ; अत्र (“here”), तत्र (“there”), यत्र (“where” relative), कुत्र (“where?” interrogative), तथा (“in that manner, thus”), यथा (“in which manner, just as”), यथा (“when” relative), कंदा (“when?” interrogative),

समास -Compounds:

ढंढः समास- ढंढ से-उभय पदप्रधान -compounding of two or more words
इतरेतर योग ढंढ से - राम: च लक्ष्मणः च -रामलक्ष्मणोऽ
समाहार ढंढ से -Grouping of similar objects - पाणिपादमुखं -पाणी च पादो च मुखं च समाहारः - न.पु.ए.व.

ह्यू समास - First word is numeric (Typically न.पु.ए.व.)
एकधार्मिक - सप्तफली - सप्तानां फलानां समाहार:
अनेकधार्मिक - सप्तर्षियः - सप्त च ते ऋषियः च

तद्युजून समास - तद्युजून संह - उत्तरपद प्रधान: needs a specific case
प्रथमा तत्त्व - मध्यान्त्र - मध्य: अनं - same as कर्मधार्य नित्यालागत तत्त्व - ग्रामम् गतः
तृतीय तत्त्व - मातृसद्धिः - मात्रा सद्धिः
चतुर्थी तत्त्व - युपदारु-यूपाध्य दारु
पञ्चमी तत्त्व - सिंहभयं-सिंहत् भयं
षष्ठी तत्त्व - राजपुरुषः - राजन्यः: पुरुषः
सप्तमी तत्त्व - विद्याप्रियः: - विद्या प्रियः

नवः तत्त्वः - अविद्यानु - न विद्यानु

उत्तरपद तत्त्व - उत्तरपद - Verb form - धनन्दः:
- धनं ददावत इवत - भूपाल: - भुवं पालयत इति, विद्याम् अर्थविनियम इति-विद्यापुरुषः

कर्मधार्य समास (कर्म.): Both have same प्रथमा विभक्तिः
विशेषण पूर्व पद - नीलावसं: - नीलं च तत्तु वसं च
विशेषण पूर्वपद - वीरभीति: - वीर: च अर्थी भीति: च
विशेषण उभयपद - शीतोष्ण: - शीत: च तत्तु उष्ण: च
उपमान पूर्व पद - घनभूताम: - घन: इव श्यामः:
उपमान उत्तरपद - नरसिंहः: नर: सिंह इव
सम्भावना पूर्व पद - गूणबुद्धि: - गूण इति बुद्धि: इति
अवधारणा पूर्वपद - विद्याधनः: विद्या एव धनः
उपमान पूर्वपद - मुखचन्द्र: - मुखं एव चन्द्रः
प्रादि - (प्रादिम पद अयं- प्रा: परा, अप, दूर, सु, वि etc) - प्राचार्यः: - प्रगतः: आचार्यः,
विचेतन- विगत: चेतन: चेतन:

बहुव्रीहि समास (बहु.स.): अन्यपद प्रधान
विशेषण विशेषां भवन्न साधतः plus indicating third person
महाबाबुः: - महान् बाबु: यस्य: पीतंबरः: - पीतं यस्य अम्बर अस्ति
नील: कण्ठः: यस्य सत्वः -नीलकण्ठः-शिवः
प्रादि - विचेतन: यस्य चेतन: विगत: अस्ति सत्वः

अययी भव समास (अययी स.):
अययप पूर्व - यथक्रमेऽऽ - क्रमम्: अनतिक्रम्य इति

मध्यम पदलोप समास -
देवब्राह्मणः: - देवपूजकः: ब्राह्मणः

संधी
Brief Saṃskṛta Grammar

1) सवर्णदीर्घ- अ+अ -आ, इ+इ- ई etc.
2) गुण- न इति-नेति, महा ऋषि- महर्षि
3) बुढ़ि- तेन एव- तेनैव
4) युण- दासी एव-दासैव, तु इति- विति
5) अयवायाय- (अय, अव, आय, आव)- वति एषः - वर्तत्वेषः or वर्तत एषः:

Prosody (छन्द)

Most of the Subhāṣitas are in Anuṣṭubha meter (अनुष्टुभ छन्द). If otherwise, the meter of that specific verse is identified at the end of that Subhāṣita.

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<th>Syllable structure</th>
</tr>
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<td>गायत्री</td>
<td>8 8 8</td>
</tr>
<tr>
<td>Anuṣṭubh</td>
<td>अनुष्टुभ</td>
<td>8 8 8 8</td>
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<tr>
<td>Triṣṭubha</td>
<td>त्रिष्टुभ</td>
<td>11 11 11 11</td>
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<tr>
<td>Jagatī</td>
<td>जगति</td>
<td>12 12 12 12</td>
</tr>
<tr>
<td>Aīt Jagatī</td>
<td>अतिजगति</td>
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Chapter 1- On Hindu Philosophy (तत्वज्ञान)

In his opening statement, Ācārya Cāṇakya stated that he compiled this book to describe the ethical and moral principles and the dos and don'ts for personal and social behaviour of individuals based on well-known teachings of Dharma as described in previous literature.

Here Dharma refers to "Sanātana Dharma" (सनातन धर्म), an eternal way of life that has been practiced by the residents of India over thousands of years.

The most important scriptures on Hinduism that preceded Cāṇakya were the Vedas (वेद), Upanishads, (उपनिषद्), Rāmāyaṇa (रामायण), Mahābhārata (महाभारत) and various associated works. The tenets of Sanātana Dharma are an amalgamation of many different philosophies. There are six āstika (आस्तिक - orthodox) schools of thought; each called a Darśana (दर्शन), a viewpoint. Each darśana accepts the Vedas (वेद) as authority and the premise that Ātman (आत्मन् - eternal self) exists.

Ācārya Cāṇakya compiled many verses from these sources related to the philosophies of Hinduism. He focused on subjects like Dharma (धर्म), Mokṣa (मोक्ष), Karma (कर्म), Destiny (नियति), Concept of God, Truth (सत्य) etc. This chapter analyzes these Subhāṣitas, which are written in a lucid manner that is easy to understand and practical to implement in our daily lives.

1.1 Life Objectives: Puruṣārtha (पुरुषार्थ)

According to Hindu philosophy, a successful life requires the pursuit of four objectives or Puruṣārthas, called Dharma (धर्म), Artha (अर्थ), Kāma (काम) and Mokṣa (मोक्ष).

The word dharma has roots in the Sanskrit dhr- ध्र्, which means to hold or to support. It takes the meaning of "what is established or firm", and hence "law". It is derived from dharman, धर्मन् -with a literal meaning of "bearer, supporter", an aspect of Rta (र्त), the principle of natural order which regulates and coordinates the operation of the universe and
Cāṇakya Nīti

everything within it. It is the eternal and inherent nature of reality, regarded in Hinduism as a cosmic law underlying right behaviour and social order.

Dharma enables one to strive for stability and order, for a life that is lawful and harmonious, to do the right thing, be good, be virtuous, earn good Karma, be helpful to others, interact successfully with society and do your part to uphold the Natural and Cosmic laws. There is no equivalent word in English that describes these concepts associated with word "Dharma". Therefore, we have kept this word धर्मा as is, in the translation of the Subhāṣita.

Artha is to have money, food, shelter, power, security, material wealth, etc. Kāma is to fulfill your natural desires, acquire emotional & physical fulfilment and procreate.

Artha and Kāma are common to all living beings. What separates us human beings from rest of the animals is the pursuit of Dharma and Mokṣa!

Mokṣa is the liberation from all problems in this life and from life-rebirth cycles. It is also called Self-Realization, which is merging of Ātman (आत्मन्) - the self in every living being- and Brahman (ब्रह्मन्), the Universal Self. There are multiple ways to achieve Mokṣa in Hindu philosophy. Mokṣa is different from Salvation, which means freedom from sin or Nirvana, which means freedom from suffering.

Cāṇakya has compiled many verses to describe the essence of these objectives of life.

धर्मान कामोत्स्थलोकाभ्यां, यत्स्वरूपिः पनि विद्यते।
अजागलस्तनस्य तत्स्य जन्म अतिरथकर्म॥१३.१॥

यस्य धर्माकार्मर्मोक्षाणां एकः अपि न विद्यते, तत्स्य जन्म, अजागलस्तनस्य इव, निरर्थकं
(भवति)॥

The life of a person, devoid of even one (of the four objectives of life), namely, Artha (अर्थ), Kāma (काम), Dharma (धर्म) and Mokṣa (मोक्ष) - has no meaning, like a nipple hanging from a goat's neck.

यस्य- whose, तस्य- his & अजागलस्तनस्य- of a nipple like projection hanging down from the neck of a goat -पुनः लिः ष. विः ए. व. of यद्-who, तद्-he, it & अजा- a she-goat, गलं-- neck, throat, स्तनं- breast, udder of female animal-अजायः गत्व- -अजागलं & अजागलस्य स्तनं- -अजागल्स्यन्त: - both ष. ततुरुष स., धर्माकार्मर्मोक्षाणां -न, लिः ष. विः ब. व. of धर्माकार्मर्मोक्षाणां -धर्मं - right code of conduct, अर्थं- wealth, worldly possession, कामं- sensual enjoyment मोक्ष-
On Hindu Philosophy

Self realisation - धर्मः च अर्थ: च कामः च मोक्षः च-द्वंद्व सः, एकः & जन्म- प्र. वि. ए. व. of एक (पु. लि.) -one, single & जन्मन्-(न. लि.)- birth, life, living, अपि-अवयय- even, also, and, न -no, not, विद्यते- वर्तः प्र. पु. ए. व. of विद्- ४ ग. औ. प. to be, exist, इव-अवयय-like, similar to, निर्यथकम्- असिः- अवयय- sense of without, away from, free from, अर्थकम्- of value, of use

1.2 Dharma (धर्मः)

चला लक्ष्मीश्चलााः प्राणाश्चले जीवितमन्दिरे।
चलाचले च संसारे धर्म एको हि निश्चलः॥५.२०॥

लक्ष्मीः चला (असिः)। प्राणः चलाः (सत्स)। जीवितमन्दिरे (जीवितयौिने)चले (सतः)।
चलाचले संसारेच धर्मः एकः हि निश्चलः (असिः)॥

Wealth is unstable. Breath of life does not last. Life and youth are not permanent. In this static and dynamic worldly life, Dharma alone is unchangeable.

This verse reiterates that Dharma is based on the unchangeable Cosmic and Natural laws.

शास्त्रतुल्यं तपो नासित संतोषात्परं सुखम्।
नासित तृणापरो व्याधिरिः च धर्मोदयापरः॥८.१३॥

शास्त्र-तुल्यं तपः न असिः। संतोषात्परं सुखं न (असिः)। तृणा-परः व्याधि: न असिः। दयापरः धर्मः न च (असिः)॥
There is no penance or an austerity like being peaceful. There is no happiness like contentment. There is no disease like greed. Moreover, there is no Dharma like compassion.

Bodies of the living beings are not eternal. Anybody's wealth or power is not permanent. One's death exists always close by. (Therefore), one should (constantly) collect meritorious deeds according to Dharma.

नित्यं सत्रीहितो मृत्: कर्तव्यो धर्मसंग्रहः॥१२.१२॥

(कृत्य) कताव्यः धर्मासङ्ग्रहः (एव अस्स्त)॥

नाहारं बिन्त्येत्राज्ञो धर्ममेकं हि चिन्तयेत।
आहारो हि मनुष्याणां जन्मना सह जायते॥१२.२०॥
A wise man should not worry about his food but should think only about holding on to his righteous conduct and duties of Dharma. Indeed, food for the people is produced along with their births!

This is an example of अवतशयोस्ि, a form of exaggeration, to make people follow their Dharma. Yes, one needs to worry about getting his next meal but if he follows his धर्मा, that is, doing the right things and doing his duty, food will come to him. We know there is enough food on this Earth to feed all living beings. If one still does not get it even after following धर्मा, then it must be his कर्मा!

Cāṇakya says- "I consider a living person, who does not follow his Dharma, is as good as dead. There is no doubt that a dead person, who has strictly followed his Dharma, lives for a long time (even after his death)."
स जीवितं गुणं यथं यथं धर्मं स जीवितं।
गुणधर्मविहीनस्य जीवितं निष्प्रयोजनम्॥ १४.१३॥

He alone lives a real life who has (good) virtues. He alone lives a real life who follows his own Dharma. The life of a person devoid of any virtue or Dharma has no purpose.


धर्मं, धनं, धान्यं, िचनर्म्, औिधर्म्, सणगृहीतर्म्, इवत मणष्यस्य (इवत र्मनणष्यस्य) सणगृहीतं कताव्यर्म् (अस्ति)।

A man should carefully preserve his Dharma (धर्मं), wealth, food, preceptor's teachings and medicines. Otherwise, he will not live. (His survival will be difficult.)

धर्मं- right codes of conduct, धनं- wealth, money, धान्यं- grain, िचनर्म्- advice, teaching, औिधर्म्- medicine, सणगृहीतं- well possessed, stored- सुअव्यय- suffix implies good, well, गृहीत: held, possessed, controlled- क. भू. धा. वि. of ग्रह- गृहीत: गृहीत: ९ ग. उ. प. प. to seize, hold, take hold of,
required to be done- (कर्त्य- also करणीय, कार्य & कृत- कर्मणि विषा. धा. सा. विष. of कृ- करोति- करूरस्त & ग. उ. प. to do, make)- all in न. लिं. प्र. विषा. ए. व., गुरुः- पु. लिं. ष. विषा. ए. व. of गुरु- teacher, father, elder, धीकृत- वर्त. प्र. पु. ए. व. of जीव- १ ग. प. प. to be alive, live, अनुयथ- otherwise, or else, तु- but, as to, on the contrary, च- and, न- no, not- all अव्यय

Food, sleep, fear and sex are common between human beings and animals. Dharma is a special objective of the human beings alone. Without Dharma, they are as good as the animals.

आहार-food, (also taking, fetching), निद्रा- sleep, भय- fear, मैथुनम् - copulation, sexual union, एतद- ( pron.adjctv) this, this here, पशुभिः- पु. लिन्तु. विषा. ए. व. of पशु- animal in general, & नराणाम् - पु. लिं. ष. विषा. ब. व. of नर- man, male, human, सामान्यम् - (adjctv) common, general, धर्मम्- धर्माः virtue, righteousness, practice, religion, आहार-निद्रा-भय-मैथुनम्- आहार- च निद्रा च भयं च मैथुन च एतेषां समाहार: - समाहार दद्द स. धर्मम्- तु.विषा. ए. व. of धर्म, हि -(अव्यय) indeed, surely, तेषां- of them ष. विषा. ब. व. of तद- they, this, अधिकृ: ( adjctv) more, addional, greater, विषेष: ( adjctv) special, distinct, हीनाः deprived, abandoned- प्रि. विषा. ब. व. of हीन- क. भू. धा. विषा. of हा-जहाति २ प. प., समाना: -प्रि. विषा. ब. व. of समान-(adjctv) equal, like, similar

1.3 Mokṣa (मोक्षः):

यावत्वस्थे ह्यं देहो यावन्मूल्यम्युक्तं दूरत:।
तावदाल्महिं सुरूतं प्राणान्ते किं कारिष्यति॥४.४॥

अयं देहः यावत् स्वस्थः हि, यावत् मृत्युः- च दूरत: (भवति), तावत् (मनुष्यः) आस्माहिं कुर्याति। प्राणान्ते (सः) किं कारिष्यति?

One should do all necessary things for the benefit of the inner Self when he is healthy and when death is far away. What can he really do after
One should try to realize the आलमन् in this life, understanding of which will eventually lead him to मृक्षः.

After listening (to Vedas and Upanishads), one comprehends "Sanātana Dharma" (सनातन धर्मम्). By further studying them thoroughly, he discards evil thoughts and acquires true knowledge. By continuously contemplating on that knowledge, he attains Mokṣa.

After having heard, studying, attentively listening- पू. का. वा. लघुत्त धा. सा. अव्यय of श्रु- श्रुणि ५ ग. प. प. to listen, hear, learn, study, obey, धर्मम्, दुर्मिति, ज्ञानम् & मौक्षम्- all in तत्. वि. ए. व. of धर्म- पू. लिं.- right codes of conduct, virtue, righteousness- (Dharma), दुर्मिति-- wicked thinking, evil or sinful thought- मति- स्त्री. लिं.- understanding judgement, mind, thinking, दुर्मिति- अव्यय- prefix implies- bad, evil, wicked- दुर्मिति- दुर्मिति- प्राप्ति कर्मधारय सं., ज्ञानस्- न. लिं.- knowledge, consciousness & मौक्षम्- पू. लिं.- liberation, deliverance from cycle of birth and death, विज्ञानाति, लघुत्ति & अव्यप्रति- वर्त. प्र. प. ए. व. वि. +श्रा- to be aware of, comprehend- (श्रा- ज्ञानति- ज्ञानि १ ग. उ. प. to know, understand), त्यजः- १ ग. प. प. to avoid, leave, abandon & अव+ आप-
to get, attain, secure- (आप- आपोति ॐ ग. प. प. to get, obtain), अवाधुपात-निध्यथ प्र. पु. ए. व. of अव+ आप- see above.

The "Ātman" (self) of a person alone performs all his actions and it alone faces all consequences of such actions. It alone wanders this circuit of worldly life and it alone liberates itself from the birth and death cycles.

Some translate "Ātman" as "Soul" but they are not the same. In Hindu philosophy, Atman is the fraction of Brahman and is qualitatively same as Brahman. It exists in all living beings. It is eternal, indestructible and a form of energy (Chetana) and pure consciousness. These attributes are not associated with the "Soul".

Oh, my friend! If you wish to be free, then get rid of the poisonous sensory pleasures. Adopt these nectar like qualities such as forbearance, uprightness, compassion, purity and truthfulness.
Human mind is the sole reason for the bondage and liberation. A mind perpetually attached to sensory pleasures leads to bondage. Detachment from sensory pleasures leads to liberation.

मनुष्याणां बन्धमोक्षोः: मन: एव कारणम् (अव्यय)। विषयाः सक्तं मन: बन्धाय (नयति)। निविषयं (मन:) मुक्तः (नयति)॥

Dehaḥbhīmāne gālīte vijātete pramanāmī. यत्र यत्र मनो याति तत्र तत्र समाधयः॥१३१२॥

Dehaḥbhīmāne gālīte, pramanāmīnī vijātete, यत्र यत्र (मनुष्यस्य) मन: याति, तत्र तत्र समाधयः:
(वर्तनेते)॥
On Hindu Philosophy

Shedding the attachment to the body and realizing the Supreme Spirit, wherever one's mind wanders, he finds total bliss.

If the intellect aroused by hearing a religious discourse or at a crematory or during an illness, remains (with that person) forever, would he not be liberated from (life's) bondage?

If one is sick or sees death of a dear one, he understands the transient nature and uncertainty of life. By listening to spiritual discussions, he gets rid of all worldly attachments. Then he becomes free from the life's bondage.

If the intellect aroused by hearing a religious discourse or at a crematory or during an illness, remains (with that person) forever, would he not be liberated from (life's) bondage?
For a noble person whose heart melts with compassion for all living beings, what more can he achieve by any extra knowledge, self realization or having matted hair and holy ash all over the body?
On Hindu Philosophy

eating, object of enjoyment, ज्ञानम्- knowledge, learning, understanding, मण्डनम्- decoration, an ornament, act of adorning, पाणिः- hand- in पु. लिं. प्र. वि. ए. व.., शृद्धि:- purification, cleanness, sanctity, प्रसन्नति:- satisfaction, happiness & मुक्ति:- deliverance, freedom, liberation, न- no, not, तु- but, on the other hand, न तु- just not by- अव्यय

अधना धनमिच्छन्ति वाच चतुष्पदा:।
मानवः स्वर्गमिच्छन्ति मोक्षमिच्छन्तिदेवता:।||५.१८||

अधना: धनम इच्छन्ति। चतुष्पदा: च वाचम् एव (इच्छन्ति)। मानवः स्वर्गम इच्छन्ति (तथा) देवता: मोक्षम इच्छन्ति॥

Poor people desire wealth and four legged (animals) want power of expression. Humans desire (to ascend to) heaven and deities want to attain Mokṣa.

It is interesting to note that the deities too long for Mokṣa. The deities or people, who have reached the divine status, are only temporary residents of heaven until their Karma runs out! They go thru the birth-death cycle until they liberate themselves from this cycle.

अधना:, चतुष्पदा:, मानवा: & देवता: पु. लिं. प्र. वि. ब. व. of अधना:- a poor man, a pauper- धनम- न. लिं- wealth, money- अविद्यर्मानं धनं यस्य सः:- अधना:- नञ्बहुव्रीवह साः, चतुष्पद:- a quadruped, an animal- चतुर्व. नमुन देवता: मोक्षम इच्छन्ति॥

1.4 Karma (कर्म)

Karma (कर्म) means an action, work or deed and its consequences or effects. In Hindu philosophy, the term refers to the principle of Cause and Effect, wherein intent and actions of an individual (cause) influence his or her future (effect). Good intent and good deeds contribute to good Karma while bad intent and bad deeds contribute to bad Karma.
Rebirth and Karma are related to each other in the following sense. Ātmā (आत्मा) can be considered as the eternal energy within a living being that cannot be created or destroyed. Thus, Rebirth is the result of the Law of Conservation of Energy. However, the Karma decides the quality of that new life based on past deeds.

Thus Hinduism believes in continuous cyclic life because Ātmā (आत्मा) is a conserved entity. After death, जीिात्मा may live temporarily in स्वगा (Heavan) or निक (Hell) depending upon net Karma before it is reborn. Some people mistakenly equate Karma to law of action and reaction which is immediate and opposite. But the consequence of Karma follows according to good or bad cause and may happen immediately, later or even in the next birth.

Here are some verses on Karma.

यथा धेनुसहस्रेष्ठे वसौ गच्छति मातरम्।
तथा यथा कृतं कर्म कर्तारमनुगच्छति॥१३.१४॥

वसं: यथा धेनुसहस्रेष्ठ मातारं गच्छति, तथा यदृ च कर्म कृतं (तदृ) कर्तारं अनुगच्छति॥

A calf goes (only) to its (own) mother among thousands of cows. Similarly, a prior action (karma) follows its doer (eventually).

फलम् कर्मयात्तं: कर्मनुसारिणी॥
तथापि सुधियश्चा: सुविचारयां कृवाते॥१३.१७॥

The fruit (of a deed) is dependent on one's own Karma. Men's intellect (also) follows their Karma. Even (after knowing that), the wise and great men perform (any work) only after careful consideration.
On Hindu Philosophy

र्माायि, फलर्म्, बणस्ि: & अनणसारिणी - all प्र. वि. ए. व of कर्मण (न. लिं) - depending on action, कर्मणा आयतं-स्, कर्मण- action, effort, आयतं- being in, resting on, dependent on (धातु. सा. नाम of आयतं- १ ग. आ. प. to strive, attempt), फल- (न. लिं) - result, fruit, बुद्धि (स्त्री. लिं) - intellect, knowledge, अनुसारिन (स्त्री. लिं) - follower, पुंसाम्- च. व. of पुंस- man, तथा- तथा+अपि still, even then, सुधिय: & आयाः. -पु. लिं. प्र. वि. ब. व of सुधी - wise, अर्थ- venerate, respectable, honourable, noble, सविचार्य- पूर्वः का. वा. ल्यक्तत था. सा. अव्यय of सु+वि+चरः to take into account or to consider thoroughly, (चुरं चरति - १. ग. प. प. to walk, move), एव-अव्यय just, exactly, only, कुचि-वर्ते. प्र. पु. ब. व of कृ- करोति-कुरुते ८ ग. उ. प. to do

आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्।
दारिद्र्यरोगूः-खानि बन्धनव्यसनानि च॥१४.२॥

दारिद्र्य-रोग-दुःखानि, बन्धन-व्यसनानि च, एतानि देहिनाम् आत्मापराधवृक्षस्य फलानि
(भवनिति)॥

Poverty, diseases, unhappiness, bondages and misfortunes are results of living beings' self-grown tree of misdeeds.

dारिद्र्यरोगूः-खानि, बन्धनव्यसनानि, एतानि & फलानि -न. लिं. प्र. वि. ब. व of-
दारिद्र्यरोगूः-ख-दारिद्र्य- poverty, रोग-disease, दुःख-difficulties, ordeals,
उन्नातिः दारिद्र्यम् च रोगम् च दुःखम् च- द्रुढः स्, बन्धनव्यसन- बन्धन- bondage,
व्यसन- destruction/ loss, misfortune बन्धनम् च व्यसनम् च -द्रुढः स्, च-नतः
एतद् this & फलम्- fruit, result, consequence, देहिनाम्-पु. लिं. ष. वि. ब. व. of
देहिन- living being, a man, human, आत्मापराधवृक्षम् -न. लिं. ष. वि. ए. व. of
आत्मापराधवृक्ष- Self grown tree of misdeeds- आत्मन- self, own, soul, आपसिः
मिसे, सूक्ष्म- tree आतपन- अपसिः -आत्मपराधाः- ष. ततुरुषस्म, वृक्षम् हि
आत्मापराधम्- आत्मापराधवृक्षम्-उपमानान्तरपदकर्मधार्यस्.

जन्मजन्मवन चाभ्यस्तं दानमध्ययनं तपः।
तेनैवाध्यासयोगेन देही वास्थस्यत॥१६.१९॥

जन्मजन्म-निवासयोगस्य देहिः वास्थस्यत॥१६.१९॥

As consequence of practiced charities, studies and penances done in his previous births (birth after births), a man practices the same again (during his current birth).
By doing good deeds, Karma, in previous births, a human being is reborn as a human being again and continues to do the same deeds. A man who does not do the right deeds may be reborn as human being but at a much lower level.

The Hindu philosophy says that one can be reborn as a lower species. However, the theory of evolution suggests that, once a human being, always a human being! A person with good Karma will be reborn in a better family than before and vice versa.

1.5 Destiny: Niyati (नियति):

Destiny or Fate refers to a future outcome which results from a predetermined or inevitable course of events. A person's destiny is everything that happens to him/her during or beyond his/her life, especially if controlled by someone or something else. We alone are not necessarily masters of our own destiny.

Karma (कर्म) is based on our own thoughts and actions with no external influence whereas Niyati (नियति:) suggests an external influence. Let us see what Cāṇakya Nīti says about destiny.
The destiny turns a beggar into a King and a King into a beggar. It also turns a wealthy rich man into a poor man and a poor man into a wealthy person.

The father of the Conch shell is the big mine of jewels (the mighty ocean). His sister is Lakṣmī (the Goddess of wealth). Still he cries (roams around) begging for alms. Whatever is not given does not stay. (Only his destiny prevails.)

This has reference to the churning of the ocean-समुद्र मन्थन-in which 14 precious items were obtained by देवां & दानवाः. श्रेष्ठ- conch-shell & लक्ष्मी- Goddess of wealth were part of them. Hence they are brother and sister, with ocean as their father. श्रेष्ठ- was used to ask for alms in olden days.
These five are determined for a living being while it is in the womb of its mother—its life span, work, wealth, education and death.

A person alone, all by himself or herself, goes thru various aspects of life, in the eternal life cycles, per his Karma or destiny; nobody else is a partner in those actions or accompanies him/her along the way.

One alone goes through the cycle of life and death. One alone enjoys happiness and suffers miseries. (After death), one alone either goes to hell or achieves Mokṣa.
The mind of a person acts according to his destiny. His profession is consistent with his destiny. He receives help accordingly.

Kāla: pachat buddhāni kālaṁ saṁhārante prajaṁ. || ॥ ॥
Kāla: supetṣu jāagrati kālo hi duratikramaṁ. || ॥ ॥

Time (eventually) swallows all living beings. Time destroys an entire population. Time is awake (still continues) when all are sleeping. Time is impossible to overcome.

Kāla:- time, an opportune moment, occasion, the supreme spirit regarded as destroyer of the universe, destiny, fate & duratikramaṁ:- very difficult to overcome, transgress- dur- āgya- prefix implies: hard, difficult, bad, ātikramaṁ:- transgression, violation, trespass, overcoming- duḥkhe ātikramate
Cāṇakya Nīti

पत्र नेव यदा करीरविख्ये दोषो वस्तन्त्र किम्?
नोलुकाः प्रवलोकते यदि दिवा सूर्याः संक द्रूपसम् किं द्रूपसम्?
धारा नेव पतिन्ता चातकमुখे मेघसम् किं द्रूपसम्?
यत्पूर्व विधिना ललाटलिखितं तन्माजितं क: क्षम: ॥१२.६.१-शा.वि.

यदा करीरविख्ये पत्र न एव (असि, तदः) वस्तन्त्र किं दोषः? उलूक: यदि दिवा अपि न अवलोकते (ततः) सूर्याः संक द्रूपसम् किं द्रूपसम्? मेघसम् धारा: चातकमुखे न एव पतिन्ति (तहि मेघसम्) किं द्रूपसम्? विधिना यत् पूर्व ललाटलिखितं, तद् माजितुं क: क्षम: (भवति)?

If there is no new sprout on a Bamboo branch, is that the fault of the spring season? If an owl sees nothing even during the daytime, is that the fault of the Sun? If streams of rain do not fall in the mouth of a Chātaka bird, is that the fault of the cloud? Who is capable of undoing that which is written on the forehead by the destiny?

करीरविख्ये & चातकमुखे- both in पु.न. लिं. ष. लिं. ए. व. of करीरविख्येः- a new sprout or shoot of bamboo- करीर:- shoot of a bamboo, विख्येः- branch, a new sprout or shoot- करीरसम् विख्येः- करीरविख्येः & चातकमुखे- mouth of a Chātaka bird- चातक:- a bird supposed to be surviving only by drinking water of falling rain, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व. of वस्तन्त्र:- the spring, vernal season, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व. of वस्तन्त्र:- the spring, vernal season, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व. of वस्तन्त्र:- the spring, vernal season, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व. of वस्तन्त्र:- the spring, vernal season, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व. of वस्तन्त्र:- the spring, vernal season, सूर्याः- the Sun & मेघाः- cloud, दोष:- blame, fault, shortcoming, उलूक:- an owl, क:- (किमु) क्षम:- capable, competent appropriate- all in पु. लिं. ष. लिं. ए. व.
This black bee goes inside the lotus petals and feels slothful after getting intoxicated with the honey of lotus flowers. Then, after going to an unknown place (full of only Kutaja flowers), by chance of destiny, it considers the juice of Kutaja flowers to be a great thing (even though it is very bitter). This Subhāṣita is an example of an "Anyokti" (अन्योक्ति). By giving an example of a bee, it refers to people who are used to an easy life in their own place. However, when faced with hardship, they must satisfy themselves with whatever little is available. This is destiny.

अयर्म् (इदर्म्) - this, अलि: - black bee, bee in general, नलिनीदलमध्यः - one who used to frequent inside petals of lotus- नलिनी - lotus, दलः - petal, मध्य: - within, inside, central part- मध्ये गच्छति इति - मध्यः: - उपपद तत्पुरुष सः, नलिन्यः: दलः - नलिनीदलः & नलिनीदलस्य मध्यः: - नलिनीदलमध्यः: - both ष. तत्पुरुष सः, कमलिनीमकर्त्तदमदालसः: - कमलिनी- lotus, मकरदः - honey of flowers, मद: - intoxication, inebriety, drunkenness- आलसः - adjctv- idle, slothful- कमलिन्यः: मकरदः - कमलिनीमकर्त्तदमदालसः: - both ष. तत्पुरुष सः, मदेन आलसः: - मदालसः & कमलिनीमकर्त्तदेन मदालसः: - कमलिनीमकर्त्तदमदालसः: - both ष. तत्पुरुष सः & उपागतः: - arrived, visited- उपागतः - क. भू. धा. वि: of उप+आ+ गग्न्: - to come to, approach, to go to- (गग्न् - गच्छति १ ग. प. प. to go)- all in- पु. लि. प्र. वि. ए. व., परदेशाः & कुटजपुष्परसः- both in- पु. लि. द्रि. वि. ए. व. of परदेशः - foreign place, unknown place- - adjctv- the other, another, देशः: - place, country- परस्पर देशः: - ष. तत्पुरुष सः & कुटजपुष्परसः:- कुटजः - (वासन्तिक नाम : Wrightia antidysenterica- a medicinal plant- कुटजारिशः - is an Ayurvedic medicine commonly used for stomach upset)- पुष्प- flower रसः:- juice, liquor, taste- कुटजपुष्पमः & कुटजपुष्पस्य रसः: - कुटजपुष्परसः: - both ष. तत्पुरुष सः, विविधाः: - पु. लि: fate, destiny, वशः adjctv- influenced by, subject to, under
control of- विधेः: वशः- विधिवशः- प. तत्पुरुष. स. मन्यते- कर्त. प्र. पु. प. व. of मन्- ४ ग. ओ. प. to think, consider, believe, बहु- adverb- very much, plentiful

न निर्मितः केन न द्रष्पूर्वः;
न श्रूयते हेममयः कुर्षः।
तथापि तृष्णा रघुन्दनस्य,
विनाशकाले विपरीततय बुधिः॥१६.३॥ - त्रिशुभ

हेममयः कुर्षः न श्रूयते। (एतद्) न निर्मितः, केन न द्रष्पूर्वः (च अस्ति)। तथा अष्टि,
रघुन्दनस्य तृष्णा (अभूत्)। विनाशकाले विपरीत-बुधिः: (भवति)॥

No one had ever heard of a golden deer. It had not been created by anyone nor had it been seen before by anyone. Despite this, a strong desire of the prince of Raghu dynasty, Rāma, made him go after it. Alas! One's mind thinks in the wrong direction at imminent disaster.

This story is from Rāmāyana. While Rāma and Sītā were exiled to the forest, Sītā was excited to see a golden deer, which was really a demon sent by King Rāvana. She asked Rāma to get it for her. When Rāma left the cottage, Rāvana kidnapped her. Destiny will prevail, one way or other!

हेर्मर्मयः- one that is golden, made of gold- हेमनः- न. लिं- gold, मय- adjctv- an affix used to imply 'made of', 'consisting of', कुर्षः- deer, निर्मितः- produced, manufactured, created- निर्मितः- क. भू. धा. वि. of निर्मितः मा- to make, create- (मा- माति २ ग. प. प. to measure, limit), द्रष्पूर्वः- seen before- द्रष्- adjctv- seen, perceived- द्रष्- पश्यति १ ग. प. प. to see, perceive, पूर्वः- adjctv- before, earlier,(former, previous)- द्रष्: पूर्वः- वि. पू. प. कर्मधार्य स- all in पू. लिं. प्र. विए. व., केन- by whom- in पु/न. लिं. पृ. वि. ए. व. of किम- who, रघुन्दनस्य- in पु. लिं. ष. वि. ए. व. of रघुन्दन- an epithet of Rama- रघु- celebrated King of the solar-race, नन्दनः- a son, progeny- रघु- नन्दन- पु. तत्पुरुषः, श्रूयते- getting heard- कर्मधार्य प्रयोग प. ए. व. of श्रूणि ५ ग. प. प. to hear, listen विनाशकाले- in पु. लिं. स. वि. ए. व. of विनाशकाले- the time of destruction, total failure- विनाशः- ruin, destruction, utter loss, कालः- time, period- विनाशकालः- प. तत्पुरुषः, विपरीतबुधः- wrong understanding, acting in an opposite manner- विपरीत- adjctv- reversed, contrary, false, adverse, विनाशकालः- प्रयोग प. ए. व. फूा- to be thirsty, to wish)- both in स्त्री. वि. ए. व., न- not, तथा- like that, अष्टि- also, तथा अष्टि- even then - all अव्यय
This moon is a reservoir of nectar. He is followed by hundreds of physicians. He is the leader of all medicines and is also a crescent shape ornament on Lord Shiva's head. (Still) The disease of tuberculosis (gradual decay) does not leave him. Who can escape the onslaught of misfortune?

शतरंक्षं 100 stars- name of 25th of the 27 constellations that are home to the Moon on each day of its orbit around the Earth.
1.6 Other Sanātana Dharma Concepts

The concepts of the Universal Self (ब्रह्मन्), Individual self (आत्मन्), their identical nature, pursuit of Truth and qualities like forgiveness, compassion, charity, self control etc are well established in Hindu teachings. Some of those appear in following verses.

अग्रिदेवो द्विजातीनां मुनीनां हृदि दैवतम।
प्रतिमा स्वत्त्वपुःद्रीनां सर्वत्र समदर्शिनाम।॥४.१९॥

द्विजातीनाम् अधिः देवः (भवति)। मुनीनां दैवतम हृदि (भवति)। स्वत्त्वपुःद्रीनां प्रतिमा (एव दैवतम् भवति)। समदर्शिनां (दैवतम्) सर्वत्र (भवति)॥

Fire (अग्रिदेवो) is the God (an object of worship) for upper three classes. God is in the heart of the sages. An image or an idol itself is a God for the ignorant people. However, Self-realised people see God everywhere.

विजातीनार्म् अवनः (भिवत)। र्मणनीनार्म् (भिवत)। स्वल्पबणस्िः (एि) दैितं (भिवत)। सर्मदवशानां (दैितं) सिात्र (भिवत)॥

This Earth is supported by Truth. The Sun radiates due to Truth. Winds blow due to Truth. Everything rests upon the Truth.

In this particular verse, सत्य - Truth is "Brahman" -ब्रह्मन्- the Ultimate Reality or धर्म - Cosmic Laws of Nature. Everything in this Universe happens due to the Creator's design or by the Natural or Cosmic laws of the Universe.
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Purity in speech and of mind, control of sense organs and compassion towards all creatures lead to the (real) purification for the seekers of ultimate liberation.

God does not exist in (idols made of) wood, stone or clay. God exists only if we believe (in Him). Hence, only the belief matters (not the material from which the statue of God is made).

In Hinduism and some other religions as well, God is symbolized by statues made of various materials. In fact, we worship them as if those statues themselves are Gods. What is important is the firm belief in Ultimate Reality.
A wise man is like a tree. His prayers are the roots of that tree. Vedas are its branches and deeds of Dharma are its leaves. Therefore, the root must...
be protected with all efforts. If the root were cut off, there would be neither a branch nor even a leaf.

In contemporary society, one can think of good education as the root and various sciences as the branches of that tree.

When one sheds his attachment to his body and realises the Supreme Self, he finds total bliss wherever his mind wanders.
They read all four Vedas (ऋग्वेद, यजुर्वेद, सामवेद, अथवेद) and many Dharma scriptures frequently but do not understand the Self (आत्मन्). This is like a spoon not knowing the taste of delicacies it serves.

Here, the analogy is between one's mind as the spoon and आत्मन् as the food. After reading all sacred scriptures, if one does not understand आत्मन् and its identity with ब्रह्मन्, then the study of the sacred scriptures is useless.
If one is greedy, what is the need of any other bad quality? If one is cruel, what is the need of other sins? If one is honest, why do any penance? If one has a pure mind, why go on a pilgrimage? If one is kind, what is the need of other good qualities? If one has excellent reputation, is there a need for other decorations? If one is well educated, why does he need other wealth? If one is disgraced, why worry about death?

This Subhāṣita defines good qualities as being honest, kind, having purity of mind, being educated and having a good reputation. Being greedy, cruel and disreputable are bad qualities.
It is not clear why द्वादशी तिथि: is the most important तिथि: If at all, it has to be कृष्ण द्वादशी. A crescent moon is respected in many cultures and is the crescent moon on Shiva's head.

अन्नोदकसमम्- one that is comparable to food and water- अन्नम्- food, उदकम्- water, सम- adjctv- same, identical, equal, like, similar to, comparable to- अन्नम् च उदकम् च- अन्नोदकस्य समम्- ष- तत्पर: स., दानम्- giving, granting, पर- adjctv- beyond, higher or superior to, greatest, देवतम्- divinity, deity, god- all in न. लिं. प्र. विः ए. व., तिथि:- a lunar day, द्वादशी- twelfth day of a lunar fortnight, समा (सम- adjctv)- see above- द्वादश्याः सर्मा- संस्कृती लिङ्गः एवं गायत्र्याः & मातृ:- both in स्त्रीलिङ्गः एवं गायत्री- name of a very sacred Mantra from ऋग्वेद & मात्र:- mother, पर:- adjctv- see above & मन्त्र:- vedic hymn, sacred prayer, न- no, not अव्यय
Chapter 2- About Family & Friends (कुटुम्बः च मित्राणि)

Most of the verses in चाणक्य नीवत are directed towards males and heads of the household, गृहथि. In this chapter, चाणक्य addresses qualities and characteristics of other members of his family, relatives and friends.

2.1 Family (कुटुम्बः)

वरयेि् कु लजां प्राज्ञो विरूपार्मि कन्यकाम्।
रूपशीलां न नीचस्य विवाहः सदृशे कुरले॥१.१॥

प्राज्ञः कुलजां विरूपार्मै अपि कन्यकां कर्षेत। नीचस्य (कुलस्य) रूपशीलां (कन्यकां) न
(वरयेत)। विवाहः सदृशे कुरले (कर्तव्यः भवति)॥

An intelligent man should choose a girl (for marriage) from a good family, even if she is not good looking. One should not opt for a beautiful girl born in a family of low background. Marriage alliance should be done between families of equal status.

This verse gives more importance to the family background and general compatibility in all respects rather than the beauty of the girl. Beauty may not last long but the reputation of the family does.

प्राज्ञः- a wise or learned/ clever man, कुलजां- family, विरूपार्मै- good family background, कन्यकां- family, रूपशीलां- beautiful, नीचस्य- in a family of low background, नीवत- to marry, to select for marriage.
One whose son is very compliant, whose wife follows his wishes and who is satisfied with his wealth lives in this world, as if he is heaven.

They are the (real) sons, who are devoted to their father. He is the (real) father who nourishes (his children). He is the (real) friend, whom one can trust. She is the (real) wife (in whose company, one feels truly) blessed.
Wise people continuously bring up their children with various virtues of good character. Children with knowledge of ethical behaviour and endowed with moral character are well respected by the (entire) family.
The mother is an enemy and the father is a foe if (their) child is not educated. Such a child does not shine in an assembly (of learned people), like a crane (is out of place) amidst a flock of swans.

येन– in पण. वलं. तृ. वि. ए. ि. यद्– who, बालः– child, पावठतः– educated, taught-प्रयोजक क. भू. था. विः of पद्- पाठयति- ते- to cause to teach, instruct- (पद्-पठति १ ग. प. प. to read, learn, study), पिता (पितु)– father, बकः– Indian crane, a white coloured bird with long neck and long legs, शत्रणः– enemy, adversary, foe, वैरी (वैरिन)– an enemy-all in पू. लिः प्र. विः ए., माता (मात)– mother- in स्त्री. लिः प्र. विः ए., शोभते– वर्त. प्र. पू. ए. व. व. of शुभ– १ ग. आ. प. to shine, be splendid, look beautiful, सभामध्ये & हंसमध्ये– both in पू. लिः स. विः ए. सभामध्यम– amidst an assembly- सभा– स्त्री. लिः– an assembly, meeting, मध्यम– adjctv- middle, amidst- सभे मध्यम & हंसमध्यम– हंसः– a swan- हन्सेिण मध्यम– both स. तदुसूष स., यथा- in which manner, way, न– no, not- both अव्यय

लालनाद् बहवो दोषास्ताडनाद् बहवो गुणा:।
तस्मात्पुरुषु च शिष्युर्च ताडयेत्रु तु लालयेत्॥ २.१२॥

पुनः च शिष्युर्च लालनाद् बहवः दोषः: (भवन्ति तथा तयोः) ताडनात् बहवः गुणः: (वर्तन्ते)।
तस्मात् (तो) ताडयेत् न तु लालयेत्॥

Over-indulging a child or a student creates many faults (in them). Punishing (them when needed) produces many virtues. Therefore, one should not over-indulge, but punish them (as needed when they commit a mistake).

लालनाद् & ताडनात्- both न. लिः पं. विः ए. व. and लालने & ताडने- both न. लिः स. विः ए. व. of लालनम्- over fondling, over indulging & ताडनम्- beating, flogging, बहवः- दोषः & गुणः- all in पू. लिः प्र. विः ब. व. of बहु- adjctv- many, various, multiple, दोषः- fault, mistake, wrong doing & गुणः- virtue, advantage, quality, पुत्रम् & शिष्यम्- both in पू. लिः द्रिः विः ए. व. of पुत्र– son, child & शिष्यम्- student, disciple, तस्मात्- therefore, for that reason, च- and, न– no, not, तु– but, on the other hand- all अव्ययम् ताडयेत्रु- प्र पू ए व विध्यर्थ of तद्द-ताडयति- १० उ प्.- to beat लालयेत्- प्र पू ए व विध्यर्थ of लल्- लालयति- ते १०. उ. प्.- to fondle

एकेन हि सुवृक्ष्ण पुष्पितेन सुगंधिना।
वासितं तदन्त सर्वं सुपुष्पुना कुलं पथा॥ ३.१४॥

एकेन शुक्रवृक्ष्ण द्वारामाननेन वहिना।
द्वारते तदन्त सर्वं कुपुष्पुना कुलं पथा॥ ३.१५॥

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(3.14) यथा एकन हि सुगणिना पुष्किन्तन सुवृक्षाण तद- वन सर्व वासितम् (भवति तथा एकन हि), सुपुज्वेण कुलं (ख्यातिम् आपृति)॥

(3.15) यथा उहिना दहामानन्द हि शुक्वृक्षाण तद- वन सर्व दहाते, (तथा एकन) कुपुज्वेण कुलं (विनाशम् प्रापृति)॥

(3.14) Just as a single beautiful tree with fragrant flowers makes an entire forest full of scent, a good son brings good reputation to his entire family.

(3.15) Just as a single flaming dry tree burns out an entire forest, a bad son brings disgrace to his entire family.

एकनायप सुपुज्वेण विद्यायुक्तेन साधना।
आत्माति कुलं सर्व यथा चन्द्रेण शर्वरी॥३६॥

विद्यायुक्तेन, साधना एकन सुपुज्वेण अपि सर्व कुलम् आहारति (भवति), यथा (एकन) चन्द्रेण शर्वरी (आहारिता भवति)॥

The whole family rejoices by even a single, well educated and well behaved son, just like the whole night turns delightful just by a single moon.

विद्यायुक्तेन, साधना, एकन, सुपुज्वेण & चन्द्रेण- all in पु. लि. तु. वि. ए. व. of विद्यायुक्तः one who is educated, endowed with knowledge- विद्या- स्त्री. लि.- education, knowledge, युक्तः- furnished or endowed with, fit, proper- युक्तः- क. भू. धा. वि. of युजः- युक्तः पुज्वेण ७ ग. उ. प. to furnish, endow, join- विद्या युक्तः- तु. तत्पुरुष स., साधुः- noble, virtuous, well-behaved, एकः- one, single, सुपुज्वेण- excellent
What is the purpose of having born many sons who create (only) sorrow and torment (for the family)? A single, dependable son with whom the family can settle down (in happiness), is much preferred.

A son (child) is to be pampered until he becomes five years old. He is to be disciplined for next 10 years, but when he attains 16th year, he is to be treated like a friend.
About Family & Friends

One intelligent son is worth more than even a hundred foolish sons! One Moon is adequate to all in multitude of stars.

एकः गुणी पुत्र: चतु: (भवति)। मूर्खशतावन अपि न (बरानि भवति)। (शते: निगुणि: च अपि)।
एकः चतुः तमः हन्ति, तथा तारागणः (तमः) तू न (हन्ति)।

One Moon is adequate to disperse the darkness, but not the multitude of stars.

एकः:- one, single, गुणी (गुणिन-adjctv)- meritorious, well-behaved, पुत्रः- son, child, चतुः- Moon, तारागणः- multitude of stars- तारा- स्त्री. लिः- star, गणः- पुनः.
लिः- multitude, collection, group- तारागणम् गणः- ष. तत्रुष स.-all in पु. लिः प्रि. वि. ए. व., वरम्- adjctv- better than, preferable, तमः (तमाः)- darkness- in न. लिः.
द्वि. वि. ए. व., मूर्खशतावन- in न. लिः प्रि. वि. ब्. व. of- मूर्खशतावन- foolish-hundred-
मूर्ख- fool, stupid, शतावन- hundred- शतावन मूर्खशतावन- वि. उ. प. कर्मधारय स., हन्ति- वर्तः पु. ए. व. of हनः- ग. प. प. to kill, strike, निगुणि: तारागणः: & शतावन- all in पु. वि. ब्. व. of निगुणि:- पु. लिः- one without any quality, virtue- गुणः- virtue, गुणाः मूर्खः चतुः- हन्ति. तथा तारागणः:- see above & शतावन- hundred- न. लिः- अपि- even, also, and, न- no, not, च- and, तथा- like that, तूते- but, on the contrary- all अव्यय

किं तथा क्रियते धेन्य या न दोषग्नि न गर्भिणी।
कोऽत्व: पुत्रेण जातेन यो न विद्वान्त न भक्तिमान्त।४.९॥

या (धेन्य) न दोषग्नि न गर्भिणी (अस्ति), तथा धेन्य किम क्रियते? या (पुत्रः) न विद्वान्त न भक्तिमान्त (अस्ति), कः अर्थः (अस्ति ताराक्षण) पुत्रेण जातेन?

What is the use of a cow that does not give milk nor ever gets pregnant? What is the purpose of a born son who is neither learned nor devoted (to his parents / God)?
What is the use of (birth in) a great family? Only a good character is of utmost value. Are not insects found in fragrant flowers?
The author compares a bad son with an insect on a beautiful flower. Only a colorful butterfly makes the flower look more beautiful.

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सन्नद्ध सदनं सुतांश सूर्यदिन: कान्ता प्रियालापिनी
इच्छापूवताधनं = सस्न्मत्रं सणधनं

पाठभेद: इच्छापूवताधनं = सस्न्मत्रं सणधनं

(प्रस्त) माता च कमला वा पार्वती देवी (अस्ति), पिता देव: जनार्दन: वा महेश्वर: देव: (अस्ति),
बान्धवाः: श्वाभक्तास्य स्वेदेशः भूवनन्यायम् (अस्ति)॥

His/Her own country is equal to all the three worlds for a person if his/her mother is like Goddess Lakṣmī and/or Pārvati, whose father is like Lord Viṣṇu and/or Śiva and whose relatives are the devotees of Lord Viṣṇu and/or Śiva.

पाठभेद.: माता च पार्वती देवी पिता देवो महेश्वरः। बान्धवा: श्वाभक्तास्य स्वेदेशः भूवनन्यायम्॥-आदिशंकरविरचित अन्नपूर्णसितोतम्

(प्रस्त) माता च कमला वा पार्वती देवी (अस्ति), पिता देव: जनार्दन: वा महेश्वर: देव: (अस्ति),
बान्धवाः: श्वाभक्तास्य स्वेदेशः भूवनन्यायम् (अस्ति)॥

His/Her own country is equal to all the three worlds for a person if his/her mother is like Goddess Lakṣmī and/or Pārvati, whose father is like Lord Viṣṇu and/or Śiva and whose relatives are the devotees of Lord Viṣṇu and/or Śiva.
The life of that householder is indeed a blessed one when his house is full of happiness, his children are intelligent and his wife is pleasant speaking. He has sufficient wealth to meet his wants (who has a noble friend), he loves his wife, his servants are all very obedient and he is very hospitable. Further, he worships God Śiva, enjoys sweet-meals in his house and honours noble people regularly.
About Family & Friends

न विप्रपादोदककर्मानि
न वेदशास्त्रध्वनिगर्जितानि।
स्वाहास्वधास्वस्तिविवर्जितानि
शमशानतुल्यानि गृहाणि तानि।॥१२.१०॥ -ग्रिस्तुभ

न विप्र-पादोदक-कर्मानि, न वेद-शास्त्र-धवनि- गर्जितानि, स्वाहा-वध-स्वस्ति-विवर्जितानि, तानि गृहाणि शमशान-तुल्यानि (भवनि)॥

The houses, where there is no hospitality for learned men, where one
does not hear echoes of sounds of Vedas (scriptures) and where there is
no worship of Gods and of Pitrus (Manes) or no auspicious invocations,
are like cremation grounds.

विप्रपादोदककर्मानि, वेदशास्त्रध्वनिगर्जितानि, स्वाहास्वधास्वस्तिविवर्जितानि, तानि,
गृहाणि, शमशानतुल्यानि- all in न. लिं. प्र. प. ब. व. of विप्रपादोदककर्मम्- slush of
water of feet-wash of learned men (implying hospitality of learned men')-
विप्र- a member of a priestly class, learned man, पादः-foot, उदकम्- water,
कर्मम्- slush- विप्रस्य पादस्य उदकस्य कर्मम्- compound ष. ततुरुष स.,
वेदशास्त्रध्वनिगर्जितम्- one that is resounding with echoes of injunctions of
Vedas- वेद- sacred scripture- Veda, शास्त्र- scripture, treatise, precept, ध्वनि-
sound, गर्जितम्- roared, resounding- गर्जित- k. भू. धा. वि. of गर्ज- गर्जिति १ ग. प.
प. to roar- वेदस्य शास्त्रस्य ध्वनि: - ष. ततुरुष स. & वेदशास्त्रध्वनिना
गर्जितम् यदृ तदु- बहुद्रीहि स., स्वाहास्वधास्वस्तिविवर्जितम्- one that is devoid of
worship of Gods, Pitrus (Manes) or invoking of blessings for well-being-
स्वाहा, स्वधा & स्वस्ति- all अव्यय- first two are exclamations used in offering
oblation to the Gods & Manes (पितृस) & the last one is exclamation of Well-
being, 'May well be with (one)- विवर्जितम्- devoid of, absence of- विवर्जित- k.
भू. धा. वि. of वि+ वृज- to shun, avoid- (वृज- वृजति १ ग. प. प. to give up,
abandon), तदृ- that, गृहम- house, residence & शमशानतुल्यम्- comparable to
cremation ground- शमशानम्- cremation ground, तुल्यम्- similar, like,
resembling- शमशानतुल्यम्- शमशानम् तुल्यम् - चतुर्थि तदृ- स., न- no, not-अव्यय ,
स्वाहा च स्वधा च स्वस्ति च- स्वाहास्वधास्वस्तिः- द्वृढः स. स्वाहास्वधास्वस्तिः विवर्जितम्
पञ्चर्मी ततू or शमशानतुल्यस्ती भनिच्छः: विवर्जितम् -मध्यम पद तोपी स.

2.2 Friends and Relatives (मित्राणि च बान्धवः)

उन्नी व्यसने चैव दुर्भिक्षे राज्विपल्वे।
राजवर्गे शमशाने च यस्तिहिते स बान्धवः॥१२.१२॥
पाठभेदः - आतुरे व्यसने प्राप्ते दुर्भिक्षे शरुसंकरे।
One who stands by you in good and bad times, during famine, during national calamity (enemy danger), when summoned at royal court as well as at cremation grounds is the real relative.

One should avoid a friend who talks pleasantly in front of you and but plots to spoil your work behind you. He is like a pot full of poison with milk only at the top.
One should not trust a bad friend. One should also not trust a (good) friend too much. Sometimes, (even that good) friend, when angry, may disclose all (your) secrets.

Many children, friends and relatives stay away from well-behaved noble people. However, the family of those, who do go with such (saintly) people, is benefited from their right deed Dharma.
Cāṇakya Nīti

अपुत्रस्य गृहं शून्यं दिशः शून्यस्तवाण्वाः।
मूर्क्ष्य हृदय शून्यं सर्वशून्या दरिद्रता॥४.१४॥

अपुत्रस्य गृहं शून्यम् (अस्ति)। अबान्धिाः तु दिशः शून्यः (सन्ति)। मूर्क्ष्य हृदय शून्यं (अस्ति)। दरिद्रता सर्वशून्या (भवति))॥

A householder's home is empty without a child. People without their own relatives are indeed without directions. Stupid person's mind is aimless. Poverty is devoid of everything.

In this verse, Cāṇakya states that poverty is the worst among all the misfortunes.

राजपत्नी गुरोः पल्ली मित्रपत्नी तथैव च।
पल्लीमाता स्वमाता च पञ्चैता माताः स्मृताः॥४.२०॥

राजपत्नी, गुरोः: पल्ली, मित्रपत्नी तथा एव च पल्लीमाता स्वमाता च एताः: पल्ली माताः: स्मृताः:
(सन्ति))॥

A King's wife, a teacher's wife, a friend's wife, a wife's mother and one's own mother- these five have been declared as (ultimate) mothers (by the scriptures).

पल्ली- a wife, राजपत्नी- a King's wife- राजन- a King- राजः: पल्ली, मित्रपत्नी- a friend's wife- मित्रम्- a friend- मित्रस्य पल्ली, पल्लीमाता- wife's mother, mother-in-law- माता (मातृ)- mother- पत्न्य: माता & स्वमाता- one's own mother- स्व- one's own, self- स्वस्य माता- all ष. तत्पुत्रस्य स. -all in स्त्री. लिङ्र. तिः. वि. ए. व. गुरोः- in पु. लिङ्र. ष. वि. ए. व. गुरुः- a teacher, preceptor, पल्ली, एताः: माताः: एताः- all in स्त्री. लिङ्र. तिः. वि. ए. व. प्रत्यक्षः- five, एतद्- this, मातृ- mother & स्मृता- said to be, declared, regarded, considered- स्मृत- क्ष. वि. तिः. सार. वि. ए. स्मृ- स्मरति १ ग. प. प. to remember, keep in mind, regard, declare, तथा एव- and, as well as, similarly, एव- only, just, merely, च- and- all अव्यय

विद्या मित्र प्रवासेशु भार्या मित्रं गृहेशु च।
व्यासितस्यौषधिया मित्रं धर्मं मित्रस्य च॥५.१५॥
A person’s knowledge becomes a friend during travels. His wife is his friend at home. Medicine becomes a friend for the sick. Moreover, for a dead person, his Dharma alone is his trustworthy companion.

Hindus believe in rebirth. The kind and quality of the rebirth depends on past Karma. Therefore, as the soul alone travels on its journey after the body dies, only his own Dharma and Karma of good deeds remain his true friends.

Following five people should always be remembered as your fathers. One who gives birth to you, (plus) the one who conducts your thread-ceremony, the one who gives you knowledge, the one who provides you with food and the one who protects you from fear.

All in all, five people are laid down to remember, to lay, declare, ch-and vīdām-stūlī. li. dī. vi. ev. vi. vi. v of vīdā - education, knowledge, prakāśitī, prī. ev. v of prā+da- to give, offer (da-yakṣatī 1 ga. p. p. to give, grant)

सत्यं र्ािा तपिा ज्ञानं धर्ो भ्रािा दया स्वसा। 
शान्ति: पली क्ष्मा पुत्रः पदेते मम बाधवा: ||१२.१९ ||
A Yogi (योगी) replied when enquired about his family.

Truthfulness is my mother, knowledge is my father, my Dharma is my brother, compassion is my sister, peace is my wife and forbearance is my son. All these six are my family.

यदि रामा यदि च रमा
यदि तनयो विनयगुणोपेतः।
तनये तनयोत्पविः सुरवरनगरे किमाधिक्यम्॥१७०६॥

If one has a beautiful wife, if there is goddess of wealth (in his house), if he has a polite and virtuous son and if that son is blessed with a son, then, is there more happiness in the heavens than this?
Chapter 3- People Characteristics (जनगुणा:)

According to Gīta (गीता), there are three inborn characteristics - Guṇa (गुण), present in all beings in the world. Those three gunas are called: sattva-सत्व (goodness, calmness, harmony), rajas- रजस (passion, activity, movement), and tamas-तमस (ignorance, inertia, laziness). The "good" people have more sattva guna, the "bad" people have more rajas and tamas and the "foolish" people have preponderance of tamas guna.

As a result of many roles that Cāṇakya played in his long life, he must have had great experience in describing who are the good, the bad and the foolish people in this world. Here are the characteristics of these people that he observed 2500 years back, which are true even today.

3.1 The Good People (सत्जना:)

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे।
साधवो न हि सर्वत्र चंदनं न वने वने॥२.९॥

माणिक्यं शैले शैले न (लभते। मौक्तिकं गजे गजे न (लभते। साधव: सर्वत्र हि न (सन्ति)।
चंदनं वने वने न (अस्ति)॥

A precious stone is not found in every mountain. A pearl is not found in every elephant. Sandalwood is not found in every forest. Thus, noble people are not found everywhere

It was believed that the celestial elephants in rut would develop a pearl in their forehead. However, it is very rare, just like finding a truly noble person.

माणिक्यम् - a precious stone, gem, मौक्तिकम्- a pearl. चंदनम्- sandalwood- all in न. लिप. प्र. वि. ए.व., शैले & गजे- both पु. लिप.स.वि.ए. व. of शैले- mountain, गज- an elephant, साधव: - पु. लिप. प्र. वि. ब. व. of साधु- noble or good person, sage, हि- अव्यय- , indeed, surely, सर्वत्र- अव्यय- everywhere, वने- न. लिप. स. वि. ए. व. of वनम्-forest
What is impossible for a competent person? What (objective) is too far for an industrious person? What is (not known about) a foreign land for a learned person? Who is stranger for a pleasant talker?

Noble people never abandon a King, either at the start or in the middle or at the end (of any activity or adversity). For this reason, Kings keep company of these noble men (in their courts).
People Characteristics

At the time of universal destruction, the oceans indeed transgress their boundaries. Oceans want to break out, but the virtuous people will never transgress (their good conduct boundaries) even during the total destruction.

As a mother fish, a mother tortoise and a mother bird take care each of (their) young one by watching it, by contemplating (for its welfare) and by physical touch, a company of good people constantly provides protection (for people around them.)
The (quality of) gold is evaluated by four tests - scratching (against touchstone), cutting, heating and beating. Similarly, a man is tested four ways - education, character, family (upbringing) and his deeds.

A lowly person desires money (only). An average person desires money and respect. A great person desires respect (only). Respect alone is the wealth of the great people.

A वर्गस्थितानामिह जीवलोकः
नानाकामहि वसन्ति देहे।
दानप्रसङ्गो ब्रह्मचर्यं वाणी,
देवाच तथा परमपृष्ठयतिः।}
People Characteristics

These four signs are embodied in people, who had been in heaven before but now are in this mortal world-donating at every occasion, talking pleasantly, indulging in worship of God and attending to learned people.

दातृत्वर्म्—दाता (दातृ) donor, giver—वचिावन—स्वगेंद्रतपाणर्म्—दातृत्वम्, तपस्तुयां—र्मधणिा—वचिावन—स्वगेंद्रतपाणर्म्—दातृत्वम्, तपस्तुयां—र्मधणिा

दातृत्वर्म्—दाता (दातृ) donor, giver—वचिावन—स्वगेंद्रतपाणर्म्—दातृत्वम्, तपस्तुयां—र्मधणिा—वचिावन—स्वगेंद्रतपाणर्म्—दातृत्वम्, तपस्तुयां—र्मधणिा

One cannot acquire (even) by constant practice these four qualities - donating nature, talking pleasantly, courage and ability to discriminate (between proper and improper things). These are inborn virtues.

This may not be completely true. For the human development, both nature and nurture play major roles. The Sanskārs (संस्कार) and education play leading roles in developing those qualities.

दातृत्वम्—donating nature, intention to help—दातृ (दाता) donor, giver—वचिावन—प्रसङ्गः—दातृत्वम्, तपस्तुयां—र्मधणिा—वचिावन—प्रसङ्गः—दातृत्वम्, तपस्तुयां—र्मधणिा
differentiate between proper and improper things- उचित- proper, fit, correct, suitable- क. भू. धा. वि. of- उच- उच्चारित ४ ग. प. प. to be proper, fit, to be accustomed or used to- उचितम् जानावत इति- उचितजः- उपपद तत्तुरुष स -one who can differentiate between proper and improper things- ता- suffix implies quality, चतवर्-, सहज- & गणण- all in पु. लि. प्र. व. of चतुर्- four, सहज- inborn, natural, innate- सह- अव्यय- with, together with, accompanied by- सह जायते इति - सहज- उपपद तत्पणरुि स.

The existence of the whole world depends upon those persons who have skills in politeness towards their own people, compassion towards servants, trickery towards wicked people, affection towards noble people, statesmanship towards ruling class, sincerity towards learned people, bravery against enemies, forbearance towards elderly people and tactfulness with women.

स्वजने, परिजने, दुर्जने, साधुजने, नृपजने, गणरुजने, कान्ताजने अभ्यासेन कर्मावण प्रयोग प्र. पण. ब. ि. to get, acquire न- no, not, अव्यय- दातिण्यं स्वजने दया परिजने दणजाने साधणजने प्रीवतः नृपजने नयः शत्रणजने शौयं गणरुजने िर्मा कािाजने धृष्टिा एिं कलासण ये पणरुिाः क ण शलाः (सस्ि), तेिण एि च लोकस्थिवतः (भिवत)॥ १२.३॥-शा.वि.

शा.वि. स्वजने दातिण्यं, परिजने दया, दुर्जने सदा शाठ्यं, साधुजने प्रीति-, नृपजने नय-, विद्वजने च आर्जवं, शाठुजने शौयं, गुरुजने शक्मां, कान्ताजने धृष्टिः, एवं कलासु ये पुरुषा: कुशालातः बोधिसार्वमेव लोकस्थितिः:॥१२.३॥-शा.वि.
Meeting holy people personally can earn good Karma. They are like sacred places (which absolve one's sins). (The fruits of visiting) a sacred place may take long time but the meeting the saints gives positive results immediately.

साधुनां दर्शनं पुण्यं तीर्थभूता हि साधवः।
तीर्थं फलति कालेन सच्यः साधुसमागमः॥१२.८॥

साधुनां दर्शनं पुण्यं (अस्ति)।साधवः तीर्थभूता हि (भवन्ति)। तीर्थं कालेन फलति।
साधुसमागमः सद्यं (एव फलति)॥

Gods, noble people and one's father (parents) are satisfied by their inherent nature. Relatives are satisfied with food and drinks and wise men are happy with good discussion.

देवः, सत्तुरुषः (तथा) पिता स्वभावः हि तुष्यन्ति। ज्ञातयः तु अन्नपानाभ्यां (तुष्यन्ति)।
पण्डिताः वाक्यदानेन (तुष्यन्ति)॥
Mount Meru moves from its position at the end of a Mahā Yuga (महायुग). Seven seas cross their boundaries at the end of the Kalpa (कल्प). However, noble persons will never ever deviate from their undertaken project (accepted task).

Four yugas make a Mahāyuga, which lasts 4,320,000 years. Kalpa is 1000 Mahā yugas. Mount Meru, in Hindu mythology, a golden mountain that stands in the centre of the universe and is the axis of the world. It is considered the abode of gods. It is a 6660 meters high mountain in the Himalayas.

Mount Meru moves from its position at the end of a Mahā Yuga (र्महायणग). Seven seas cross their boundaries at the end of the Kalpa (कल्प). However, noble persons will never ever deviate from their undertaken project (accepted task).

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People Characteristics

He is the wise man who speaks brilliantly on a worthy subject, appropriate for the occasion in a pleasant voice and who manages his anger consistent with his own strength.

A sandalwood tree even after getting chopped does not leave its fragrance. The chief of elephants, even after growing old does not leave his amorous pastime. Sugarcane after getting crushed in a machine also does not leave its sweetness. Likewise, a person of good family background does not drop his qualities of good behaviour even when poor or distressed.
Cāṇakya Nīti

ग. प. प. to go, obtain), कुलिनः—well-born, of high descent, of good family, दीनः—poor, afflicted, distressed- all in पु. लि. प्र. वि. ए. व., गन्धः- in पु. लि. द्वि. वि. ए. व. of गन्धः—fragrance, smell, perfume, लीलाम् & मधुराम्- both in स्त्री. लि. द्वि. वि. ए. व. of लीला—play, sport, amorous pastime & मधुरता—sweetness, pleasantness- मधुर- adjctv- sweet, pleasant, शीलगणणाः- in स्त्री. वल. प्र. वि. ए. व. of गन्धः—fragrance, smell, perfume, लीलार्म् & र्मधणितार्म्—both in स्त्री. वल. प्र. वि. ए. व. of लीला—play, sport, amorous pastime & र्मधणि—sweetness, pleasantness- र्मधणिः- adjctv- sweet, pleasant,

शीलगणणाः- in स्त्री. वल. प्र. वि. ए. व. of शीलः—qualities of good behaviour शीलर्म्—good character, conduct, शीलर्म्—good character, conduct, गणणः—quality, virtue—गणणः—quality, virtue—

त्यजः—to leave, abandon, अपि- also, even, च- and, न- no, not- all अव्यय

गुणः: सर्वत्र पूज्यते न महत्योः सिद्धः सम्पदः।
पूर्णः: कि तथा वन्धी निकलक्षो यथा क्रृः॥१६.७॥

Guna: sarvatra prajñate na mahatyopapi sampratih.
Purnah: kি tathaya nimbalkáho yatha krú: ||16.7||

Guna: sarvatra prajñate, na mahaty: apि sampratih (prajñate). níkalkáho: kàś: (śraddha) yatha vaná: (bhavati), tathā kि púrṇah: (bhavati)?

Good virtues are respected everywhere. Even the great riches are not adored like that! Is a full moon respected in the same way the spotless weak (crescent, quarter) moon is appreciated?

Here, the author says that a crescent moon without any dark spots is respected more than the full moon. The author believes that a शुद्ध द्वितीया, तृतीया or चतृतीया moon is more auspicious than पूर्णमः moon.

Many people assume that the best view of moon is when the Moon is at full phase, but that's probably the worst time to look at it! When the Moon is full, it tends to be dazzlingly bright as well as flat and one-dimensional in appearance.

In contrast, we get the best views of the lunar landscape right along the sunrise-sunset time, when the Moon is at or just past the first quarter phase, or before the last quarter phase. (space.com)

Guna: in पु. लि. प्र. वि. ब. व. of गुणः—virtue, quality, merit, पूज्यते—कर्मणि प्रयोग वर्ते. प्र. पु. ब. व. of पूज्यते—getting worshipped, honoured—(पूज्यते—पूज्यते—

प्रयोग वर्ते. प्र. पु. ब. व. of पूज्यते—getting worshipped, honoured—(पूज्यते—पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—

वर्ते. प्र. पु. ब. व. of पूज्यते—getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते—

वर्ते. प्र. पु. ब. व. of पूज्यते—getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—पूज्यते— getting worshipped, honoured—(पूज्यते—p
The acquired (noble) qualities come (naturally) to a discriminatory and a thoughtful person. A gem placed in a gold setting appears exceedingly beautiful.

*The good qualities are like the golden setting of a ring that makes a wise person, the gem in the ring, shine even more brilliantly.*

The most knowledgeable person, endowed with good qualities still perishes if he has no shelter (no friends). Even a priceless Ruby seeks protection of the golden setting.
एकः one, person. गुणेः- त. वि. ब. व.of गुणः virtue, quality, सर्वज्ञः - सर्वम् जानाति इति- all knowing- उपपद तत्तुरुष स., तुल्यः -adjctv- well matched, same, सर्वज्ञः तुल्यः- तृ. तत्तुरुष स. Like most knowledgeable, अपि- अव्यय- also, even, आश्रयः, आश्रयः -place of refuge, dwelling, निर- -अव्यय- without, devoid of, निराश्रयः- without shelter सीद्धिः सदृ 1 ग. प. प. (६ ग. according to some)- to perish, get destroyed, माणिक्यः- Ruby, अनन्यः- न अर्थम्- न जत्तुरुष स. priceless, नियमन-. न लिः - gold, आश्रयः - protection, हैमनः- अश्रयः- हेमाश्रयः- protection of gold-श. तत्तुरुष स., अपेक्षेत- प्र. प. ए. व. of अप+ईक्षः - to require, need (ईक्षः-ईक्षः १ ग. आ. प. to see, observe)

संसारित्िवृक्षयः देः फले हामुतोपमे।
सुभाषितं च सुविसादु संद्रः सुजने जने॥१६.१८॥

संसारित्िवृक्षयः सुविसादु सुभाषितं च सुजने जने संहः च द्वे फले हि अमृतोपमे (स्तः)॥

The poisonous tree of mundane worldly life produces two good fruits, which are like the nectar of immortality. The first fruit is a well-spoken verse and the second is the company of good people.

संसारित्िवृक्षयः in पु. लिः वि. ए. व. of संसारित्िवृक्षयः- course of mundane worldly life in the form of a poisonous tree- संसारः- worldly life, family, mundane existence, विषम- poison, वृक्षः- tree- विषुक्तः- वृक्षः- मध्यम पद लोपी कर्मधारय स. & संसारः- विषुक्तः इव- संसारित्िवृक्षयः- उ. उ. प. कर्मधारय स., सुविसादु- very sweet, pleasant- स्वादु- sweetness, pleasantly tasteful- सूद्रः स्वादु- प्रादि कर्मधारय स. & सुभाषितम- aphorism, well said verses- भाषित- नियमन-. न लिः - gold, आश्रयः - protection, हैमनः- अश्रयः- हेमाश्रयः- protection of gold-श. तत्तुरुष स., अपेक्षेत- प्र. प. ए. व. of अप+ईक्षः - to require, need (ईक्षः-ईक्षः १ ग. आ. प. to see, observe)

परोपकरणो येषां जागर्ति हृदये सताम।
नययति विपदस्तेषां समयः स्यूः पदे पदे॥१७.१५॥

येषां सतां हृदये परोपकरणं जागर्ति, तेषां विपदः नययति (तथा तेषाः) समयः पदे पदे स्यूः॥

The misfortunes of virtuous people in whose heart benevolence of others is awake are destroyed. They are bestowed with prosperity at every step.
People Characteristics

दुराचारी च दुर्देश्ति: दुरावासी च दुर्जनः।
यन्मैत्री क्रियते पुमिंहतः शीघ्र विनश्यति॥२.१९॥

दुराचारी दुर्देश्ति: च, दुरावासी दुर्जनः च पुमिंहः यतः (नरः) मैत्री क्रियते, (सः) नरः शीघ्रं
विनश्यति॥

The man who develops a friendship with persons of bad conduct, of evil looks, who stays in a filthy place and who is wicked is soon ruined.

दुराचारी- one with a bad conduct- दुर- अव्यय- prefix implies : bad, wicked-
आचारः- conduct, behaviour- दुरितः: आचारः: यस्य सः- दुराचारिनः, दुर्देश्ति: - one
with evil look- eye, evil look- दुरिता दश्ति: यस्य सः- दुर्देश्ति: दुरावासी- one who
stays in filthy environment- आवासः- habitation, a place of stay- दुरितः: आवासः:
यस्य सः- दुरावासिनः- all three- प्रादि कर्मधारय सः & नरः- a man, person- all in
पु. लिं. प. विं. ए. वं., यन्मैत्री- which friendship- in स्त्री. लिं. प. विं. ए. वं., मैत्री-
friendship, companionship- स्त्री. लिं.- यतः मैत्री- यन्मैत्री, यताः - अव्यय-that पुमिंहः-
in पु. लिं. तृ. वि. ब. वं. of पुरः- a man, person, क्रियते- कर्मिणि प्रयोग पु. ए. वं. of
कृ- करोति कुरुते ॥ ग. उ. प. to do, make, विनश्यति- वर्तः पु. ए. वं. of वि+ नशः- to
get ruined, destroyed- (नशः नश्यति ॥ ग. प. प. to be lost, destroyed)- च- and
& शीघ्रम्- quickly, soon, in no time- both अव्यय

दूर्जनस्य च सर्पस्य सर्पोऽन दुर्जनः।
सर्पो दशाति कारे तु दूर्जनस्तु पदे पदे॥३.४॥
Between a wicked man and a (poisonous) snake, a snake is better, not the wicked person. A snake may bite only at one time (when provoked) but the wicked person (bites) constantly (with his bad tongue).

Those who criticize the scholars in the scriptures, who criticize the sacred texts and traditional way of life and those who disturb a peaceful man with harsh words, torment themselves unnecessarily.

This is like a person throwing mud at somebody without any reason! He himself gets muddy with that effort.

वरं न राज्यं न कुरातराज्यं, 
वरं न मित्रं न कृमित्रमित्रम्।
People Characteristics

राज्यम्- न. लिं.- kingdom, country, state, nation, कुराजराज्यम्- country ruled by a bad king- राजन्- पु. लिं.- king- कुसिति- राजा- कुराजा- प्राद्वि कर्मधार्य स्. & कुराजः राज्यम्- कुराजराज्यम्- श. ततुतुरुष स्., मित्रम्- न. लिं.- friend, कुसितम् मित्रम्- कुमित्रम्- प्रादि कर्मधार्य स्. & कुमित्रम् इव मित्रम्- कुमित्रमित्रम्- उपमानपूर्वपद कर्मधार्य स्.- all in न. लि। प्र। वि। ए। व।, शिष्यं- disciple, student, कुसितः शिष्यः- कुशिष्यः- प्रादि कर्मधार्य स्. & कुशिष्यः- इव शिष्यः- कुशिष्यिशिष्यः- उपमानपूर्वपद कर्मधार्य स्. both in पु। लि। प्र। ए। व।, दारा।- a wife, स्त्री। लि। प्र। वि। ब। व।, कुसिता: दारा: कुदारा: प्रादि कर्मधार्य स्. & कुदारा: इव दारा।- कुदारादारा: उपमानपूर्वपद कर्मधार्य स्. both in स्त्री। लि। प्र। वि। ब। व।, न। no, not, वर्मू- better than, preferable to, worthwhile than- both अथः- (but it is generally used absolutely- वर्मू- being used with the clause containing the thing preferred, and न with the thing to which the first is preferred- both being put in the nominative case)

शक्रटं पञ्चहस्तेन दशहस्तेन बाजिनम्।
हस्तिनं शतहस्तेन देशायागेन दुर्जनम्॥१६।१॥

शक्रटं पञ्चहस्तेन, बाजिनं दशहस्तेन, हस्तिनं शतहस्तेन (तथा) दुर्जनं देशयागं (यजेत)॥

One should stay away five arm lengths from a moving cart, ten arm lengths from a horse and a hundred arm lengths from an elephant. However, in case of wicked people, it is better to leave their place altogether!

शक्रटम्, बाजिनम्, हस्तिनम् & दुर्जनम् -all in पु। लि। वि। ए। व। of शक्रटं- cart, carriage, waggon, बाजिनं- a horse, हस्तिनं- an elephant & दुर्जनं- a wicked person- दुर- अथः- implies bad, wicked, cruel, जन- people, person- दुरः- जन- दुर्जन- प्रादि कर्मधार्य स्., पञ्चहस्तेन, दशहस्तेन, शतहस्तेन & देशयागेन- all in पु। लि। तृ। वि। ए। व। of पञ्चहस्तं- by a distance of five hands, दशहस्तं- by a distance of ten hands & शतहस्तं- a distance of hundred hands- हस्तं- the hand, the forearm, a measure of length (24- अंगुल) पञ्चन्- five, दशन्- ten & शतम्- one hundred- पञ्च हस्तं, दश हस्तं & शत हस्तं- all वि। पू। प। कर्मधार्य स्. &
An elephant is punished merely by a goad. A horse is beaten by a hand (whip). A horned animal (like bull or a buffalo) is punished by a stick in one's hand. A wicked person is punished by a sword in one's hand.

This verse says that you can control animals with small punishment. However, a wicked person must be severely dealt with.

The priests are pleased with a good feast. Peacocks are happy with thunders from clouds. Noble people are happy when others prosper with wealth, while wicked people rejoice at the suffering of others.
People Characteristics

other, सम्पत्ति- wealth, prosperity- परस्य सम्पत्तिः -परस्मयपति- ष. तत्त्वरुष स.,
tुषयति- वर्त. प्र. प. ब. व. तुषयति ४ ५ प. प. to be pleased, satisfied, happy, परविपित्ति- suffering of others- विपित्ति-calamity, misfortune, agony- परस्य विपित्ति- परविपित्ति- ष. तत्त्वरुष स.

अत्यत्नकोप: कटुका च वाणी
दरिद्रता च स्वजनेषु वैरम्
नीचप्रसंगः कुलहिनेषवा
विहानि देहे नरकस्थितानाम्॥७.६॥ -त्रिषुभ

अत्यत्नकोप:- extreme anger- अत्यत्न- adjctv- extreme, excessive endless, perpetual, कोप:- anger- अत्यन्त- कोप:- अत्यत्नकोप:- वि. पू. प. कर्मधार्म स. &
नीचप्रसंगः- association with mean people- नीच- mean, worthless, प्रसंगः-association, नीचेषु प्रसंगः- स. तत्त्वरुष स.- both in प. प्र. वि. प. व., कटुका-(कटुक- adjctv)- sharp, pungent, unpleasant, वाणी- speech, talk, कुलहिनेषवा-serving people with low family back ground- कुलम्- family, race, हीन- mean, low- क. भू. था. वि. of हा- जहाति २ ग. प. प. to leave, give up, सेवा- service, attendance- हीनम् कुलम् यस्य सः- कुलहिनः- बहुआदि हि स. & कुलहिनस्य सेवा-कुलहिनेषवा- ष. तत्त्वरुष स., दरिद्रता- poverty- (दरिद्र- adjctv - poor, needy)- ता-suffix implies: quality, nature- all in स्व. प्र. वि. प. व., स्वनेषु- in प. प्र. स. वि. ब. व. of स्वनजः- one's own people, relatives- स्व- one's own, self, जनः-people- स्वयं जनः- स्वजनः- ष. तत्त्वरुष स., वैरम्- enmity, hostility- in न. लि. प्र. वि. प. व., 
कुलहिनेषवा- यस्य सा- कुलहिनः- तत्पणरुि- one who has stayed in hell- नरक:- नरक- hell, स्थित:- stayed, lived- स्थित- क. भू. था. वि. of स्थः- तत्पणरुि १ ग. प. प. to stay, stand- नरके स्थिति:- नरकस्थिति:- स. तत्त्वरुष स., च- and- अवयप

चाण्डालानां सहस्रेष्ठ शूरिभिसत्तदचिधिम्।
एको हि यवनः प्रोक्तो न नीचो यवनात्यरः॥८.५॥

तत्तदचिधिम्: सूरिभिः चाण्डालानां सहस्रे: एक: हि यवनः (समान:) प्रोक्त: (अस्ति)। यवनात् परः नीचः न (कश्चित्त भवति)॥
All the wise men and philosophers have proclaimed that a single foreigner is equivalent to thousands of wicked outcasts. There is nobody worse than a foreigner or a barbarian.

*Foreigners invaded India continuously throughout her history for its riches. They used barbarian techniques against the natives and women. Cāṇakya (375 -283 BC) knew about the Alexander invasion of Takshashila around 326 BC. Cāṇakya was from Takshashila. The original meaning of यवनः is Greek; later it described any foreigner.*

The meanest people, who speak about each other's shortcomings, meet their destruction like a snake that enters an ant-hill.
A beggar is an enemy for greedy people. An advisor is an adversary for stupid people. Husband is an enemy for an adulteress woman. The Moon is an adversary for thieves.

A wicked person, even after trying multiple methods, does not acquire noble qualities. A Neem tree, even constantly sprinkled by milk and ghee does not acquire sweetness.
A pot of wine does not get clean even after it is burnt in a fire. Similarly, an inherently dirty minded and a wicked person cannot be purified even after a hundred holy baths.

At the surface, this verse finds fault with the wine because it smells bad if one tries to heat the pot to clean it. However, it is not the fault of the wine because one uses a wrong method to clean it! A wine pot can be easily cleaned with soap, water and a gentle rub! Similarly, if one wants to turn a wicked person into a good one, it makes no sense to give him hundred holy baths. He needs to be educated or treated for his mental deficiencies by other means. One must use the correct solution to a given problem.
People Characteristics

Oh, oh, you mean person! Your hands are bereft of any charity. Your eyes hate the men of knowledge. Your eyes have turned blind towards anything virtuous. Your feet have not visited any holy places. Your stomach (home) is full with wealth that is acquired by unjust means. Your head is high with arrogance. Please get rid of this, get rid of this very mean body as soon as possible!

जामुकः - in पु. लि. सं वि. ए. व. of जामुकः- a jackal, a mean person, हृदसं दानविवर्जितौ, नीतिपुदौ, सारस्वतद्रोहिणौ, पादी & गती - all in पु. लि. प्र. वि. द्वि. व. of हस्तः - hand, दानविवर्जितौ - one deprived of any acts of charity- दानमः- giving, charity, विवर्जितौ- devoid of, deprived of, without- क. भू. धा. वि. of वि+ वृजः- to shun, deprive of (वृजः- क्वजति १ ग. प. प. to shun)- दानन्त्विवर्जित- तृ. तत्तुरुषः स., श्रुतिपुदः- fold of an ear- श्रुति- स्त्री. लि- ear, hearing, पूणार्म्- fold, cavity, space-श्रुते: पूण:- ष. तत्तुरुषः स., सारस्वतद्रोहिणः- one who hates people connected with learning, knowledge- सारस्वत- adjctv- relating to goddess Saraswati-literature, knowledge द्रोहिणः- hater, assailer- सारस्वतानन्तुहातिः इति- सारस्वतद्रोहिणः- उपपद तत्तुरुषः स., पादः- foot & गतः- gone, visited- क. भू. धा. वि. of, नेत्रे & रहिते- both in न. लि. प्र. द्वि. व. of नेत्रम्- an eye, eye sight, रहितम्-devoid of, deprived of- रहित- क. भू. धा. वि. of रह- रहित १ ग. प. प. to leave, abandon, उदरमः- stomach, belly, अन्यायार्जितवित्तपूर्णम्- अन्याय- adjectv- unjust, improper अर्जित- earned- क. भू. धा. वि. of अर्ज- अर्जि- १ ग. प. प. to procure, gain, विद्वात्- wealth- निव- क. भू. धा. वि. of विद्व- विनिश्छ- ते ६ ग. प. प. to gain, acquire, पूणाः full, filled- पूणाः- क. भू. धा. वि. of पूण- पूणिते ४ ग. आ. प. to fill, शिरः (शिरसः)- head & तुजः- adjctv- lofty, high, elevated- all in न. लि. प्र. वि. ए. व. नीचम्- mean low, सूनिद्धम्- very disgraceful- सु- अव्यय- prefix denotes very, highly- निच्छः- disgraceful, forbidden, vile- निवः (also नित्त्वयः & निन्दनीयः) क. वि. धा. सा. वि. of निन्दः- निन्दित-१ ग. प. प. to blame, censure- सुतारम् निन्दा- सूनिद्धम्-प्रादि कर्मधारय स., बुधः (बुधस्) - body, तीर्थम्- holy place, pilgrimage centre- all in न. लि. द्वि. वि. ए. व. साधुविलोकनेन & गवेषण- both in तृ. वि. ए. व. of साधुविलोकनम्- seeing virtuous or righteous things/person- साधु- adjectv- noble, saintly, virtuous, विलोकनम्- seeing, sighting, looking at- साधुः- विलोकनम्- ष. तत्तुरुषः स., मुझः आजाधिः म. प. प. ए. व. of मुझः- मुखः- ते ६ ग. प. प. to set free, release, let go, रे- a vocative particle- Oh, न- no, not & सहसा- at once, immediately, inconsiderately- all अव्ययः, अन्यायार्जितवित्तपूर्णमुदर्मः- अन्यायेन अर्जितम्- अन्यायार्जितम्- तृ. तत्तुरुषः स., अन्यायार्जितम् विद्वात्- अन्यायार्जितवित्तम्- वि. पू. प. कर्मधारय स., अन्यायार्जितवित्तम्- पूणाः- तृ. तत्तुरुषः स. & अन्यायार्जितवित्तपूर्णमूदर्मः- वि. पू. प. कर्मधारय स.
Wicked men indeed acquire good behaviour by spending time with noble people. However, noble men never get wickedness by association of wicked people. The soil tends to acquire fragrance from the flowers around it, but the flowers never carry the smell of the soil.

An evil person (by nature) remains an evil person even after becoming mature with age. (For example), a bitter pumpkin does not become sweet even when fully ripe.
proper, thorough, easily, readily etc. माधुर्यम्- sweetness, pleasantness, 
उपयोग- 2. तृ. पु. प्र. व. of उप्योग- attain, approach (या-योग- go, walk, 
vanish). इन्द्रविरुणम्- bitter pumpkin

तद्वतवधैव दूरीयोवा वा विसर्जनम्।

Mean people who burn internally by the prosperity of others and who are 
incompetent to achieve that success, just only criticize them.

खलानां कण्टकानां च द्विविधैव प्रतिक्रिया।

There are only two types of reactions for the wicked people and the thorns. 
One is to hit their face with a shoe (insult the wicked and break the thorn) 
or to keep them far far away.
'towards', 'back' & prefix to noun not derived from verbs it means 'likewise', resemblance, rivalry, क्रिया- action, प्रतिक्रिया-reaction, remedy, resistance, उपानात- प. वि. ए. व. of उपानह- footwear, shoe, मुख- face, mouth, sharp point, edge, भङ्ग- breaking, splitting (धा सा नार्म- of भंज्- भनस्ि- ७ ग. प. प. to break) - मुख्यः भङ्गः- मुखभङ्गः- ष. तत्पुरूष स.- blow on the face, insult - also means -splitting or breaking of sharp point, िा- or, दूर- far, distance , दूरतः- -from a distance, विसर्जन- dismissal,

दूरागतं पथिश्रान्तं वृथा च गृहमागतम्।
अनचिथिता यो भुङ्क्ते स वै चाण्डाल उच्यते॥१५.११॥

यः दूरागतं, पथिश्रान्तं, वृथा च गृहम् आगतम्, अन-अचिथिता भुङ्क्ते, सः चाण्डालः वै (इति) उच्यते॥

A person tired by travelling on the road far away (from his home), arrives at somebody's home, without any (bad) intention. The homeowner, who does not welcome him (but) enjoys only his own meal, is certainly called a mean person.

यः - प. लि. प्र. वि. प. व. of यद- who, which, दूर- (adjct.) distant, आगतं - क. भू. था. वि. of गम्-गच्छति १ ग. प. प. to go, आ+गम् - to arrive, आगत, पथिन- (पथ्यात् पंथानी पंथान्)-road, पथः - means road, श्रान्तम- द्र्व. वि. ए.व. of श्रान्त- क.भू. था.वि. of श्रम- श्रमयति ५ ग. प. प. to exert, to be fatigued, पथि श्रान्त- पथिश्रान्त- -a road tired traveller, वृथा-(अव्यय) - to no purpose, wrongly, गृहम् - house, अनचिथिता- न अचिथिता- न तत्पुरूष स., अचिथिता- पू. काल. त्वान्त. था. सा. अव्यय of अर्थः १० ग. उ.प. अनचिथिते- to honour, worship, welcome भुङ्क्ते- भुज्-७ ग. उ.प. प्र.पू.ए.व. to eat, enjoy, सः - प. लि.प्र. वि. प्र. ए. व. of तद- he, वै- a particle of affirmation or certainly, meaning indeed, truly, चाण्डालः- प. लि. प्र. वि. ए.व.- wicked, cruel, उच्यते-कर्मि प्र. प्र. प. प्र. व. of वच- २ ग. प. प.- वक्ति to say, speak (sometimes with accusative of word meaning 'speech'- उवाच)

गुणीर्तुंतां याति नोतुङ्गेनासनेन वै।
प्रासादिर्लितम् स्वपि काको न गरुडायते॥१६.६॥

(मनुजः) गुणि: उत्तुंगां याति (मनुजः) उत्तुङ्गेन आसनेन वै न (उत्तुंगां याति) काकः।
प्रासादिर्लितम्: अपि, न गरुडायते॥

One achieves greatness by his virtues alone, not by occupying a high position. A crow sitting on the topmost point of a palace does not become an Eagle.
People Characteristics

One who is praised as virtuous by others is recognized as virtuous, even if he may not be so. Even (the King of Gods) Indra, was reduced to insignificance by boasting about his mighty qualities.

In post Vedic literature, Indra is depicted as a powerful hero but one who constantly gets into trouble with his pride and by drunken, hedonistic and adulterous ways. Eventually, he lost his once exalted position. He did not deserve his position to be the King of Gods.

यः परप्रोक्तः सं निर्गुणः अपि तु गुणी भवेतः। (परस्तु) स्वयं प्रकाश्यापिते गुणः। इन्द्रः अपि लघुः याति।

यः (यद्) वहि, परप्रोक्तः गुणः प्रश्रृङ्गः अपि वहि, अपि अध्वर्य-स्वयं प्रकाश्यापिते गुणः। इन्द्रः अपि लघुः याति।
Scorpion's poison is in its tail. A fly's poison is in its mouth. A snake's poison is in its tooth. (However), it is all over the body of a wicked person.

3.3 The Fools (मूर्खः)

A fool is to be avoided. He is actually a two-legged animal. He tears apart people with darts of his speech, like an unseen (hidden) thorn (pierces one's body).

- a stupid, foolish person, - one to be avoided, shun, abandoned, left- (also परिहरणीय & परिहाय) - क. वि. धा. सा. वि. of परि+ ह- to abandon, shun, leave, desert- (ह- हर्षित- ते १ ग. उ. प.- to take, carry, take away), प्रत्यकः- evidently, distinctly, actually, प्रति- अव्यय- against, in front, अक्षणोः प्रवतगतः अव्ययीभाि स.- पशणः - an animal, कण्टकः a thorn- all in पु. लि. प्र. वि. ए. व., प्रति- अव्यय- उपर्मानोि परिपदकर्माधािय स., अदृष्टः - one which goes around unseen, hidden- दृश्- to be seen, looked at- (also दर्शनीय, दृश्य) क. वि. धा. सा. वि. of दृश्- पश्यति- (see above) - न दृश्- अदृश्- नञ् ततुरुष स., अदृष्- unseen- दृष्-
seen- क. भू. धा. वि. of दश- पश्यति १ ग. प. प. to see, look at- न दशः- अदशः-नजः
तत्तरुष , हि- indeed, surely, यथा- like which, similar to- दो अवयय

मूर्खिक्षितारुषार्थतःपिता तस्माजात्मृतो वरः।
मृतः स चाल्पुः खाय यावजीवं जडो दहेत्॥४.७॥

(पुनः) मूर्खः चिरायुः जातः अपि, तस्मात जातमृतः वरः (भवति)। सः मृतः (पुनः) च अल्पुः खाय (कारण भवति), जडः (तु) यावत् जीवं दहेत्॥

A stillborn son is better than a stupid son with a long life. Death of a (stillborn) son may be painful for a short time but a foolish son will torment (his parents) for the rest of his life.

This is obviously said by a person whose son is very stupid. The father cannot know that his son is very foolish until much later in his youth. This is an example of an- अवतशयोस्ि making a point with exaggeration.

मूर्खः- stupid, foolish person, चिरायुः- one with a long life- चिर- adjctv- long, lasting long, आयुः (आयुस)- न. लिः- life span, age- चिरम् आयुः यस्य सः- बहुव्रीहि
सः, जातः- one who is born- जातः- क. भू. धा. वि. of जन- जायते ४ ग. आ. प. to be
born, produced, मृतः- one who is dead- मृतः क. भू. धा. वि. of मृ- प्रियते ६ ग. आ.
प. to die, perish, जातः- च असौ मृतः- च- जातमृतः- वि. उ. प. कर्मधारय सः- one who
was dead at the time of birth, stillborn, सः (तद्)- he, वरः- adjctv- better than,
preferable to, excellent & जडः- adjctv- a stupid, senseless, dull- all in पु. लिः.
प्र. वि. ए. व., तस्मात- compared to him, from him- in पु. लिः प्र. वि. ए. व. of तद्
- he, अल्पुः खाय- न. लिः च. वि. ए. व. of अल्पुः खाय- momentary sorrow, grief-
अल्प- adjctv- little, small, दुः- खाय- distress, pain, sorrow- अल्पुः दुः- खाय- वि. पु. प.
कर्मधारय सः, जीवम्- in पु. लिः वि. ए. व. of जीव- life, existence, दहेत्- विध्यिा
प्र. प. ए. व. of दह- दहेत्- १ ग. प. प. to burn, scorch, अपि- also, even, यावत्-
until, as long as, upto, च- and- all अवयय

लुब्धमये गृहीयात्सत्यमञ्जःलिकर्मण।
मूर्खं छन्दानुवृत्तनेन च यथार्थतेन पण्डितम्॥५.२॥

लुब्धम् अर्थेन गृहीयात्। सत्यम् अञ्जःलिकर्मण (गृहीयात्)। मूर्खं छन्दानुवृत्तनेन (गृहीयात्)।
पण्डितं च यथार्थतेन (गृहीयात्)॥

One should persuade a greedy person with money. One should make a stubborn person agreeable by folded hands. One should work with a stupid person by tolerating his whims. Moreover, one should convince a learned person with facts.
This Earth is overburdened with meat-consuming, stupid, illiterate persons. They are animals in the forms of humans.

It is well established that production of meat consumes significant amount of Earth's resources. It is inhumane and contributes to global warming. Excessive drinking is hazardous to one's health and family. The stupid and ignorant people do not contribute to the well-being of the society. Therefore, Cāṇakya calls them animals.

मांसभक्षी: सुरापानैःमूर्खःक्षरवजितः। पशुभि: पुरुषाकारैःभाराक्रान्ताः क मेदिनी॥८.२१॥

मेदिनी मांसभक्षी: सुरापाने: मूर्खे: अक्षरवजिते: पुरुषाकारे: पशुभि: च भाराक्रान्ता असि॥

Māṃsabhakṣī: Sūrapānaṁmūrkhaṁkṣaramārvijitaṁ. Paśubhi: Puruṣākaraṁbhairākṛantaṁ ca Medinī।।8.21।।

Meditini Māṃsabhakṣī, Sūrapānay, Mūrkhe, Akṣaravijita, Puruṣākara, Paśubhi ca Bhārākṛanta Aṣṭi।।

This Earth is overburdened with meat-eating, alcohol consuming, stupid, illiterate persons. They are animals in the forms of humans.

It is well established that production of meat consumes significant amount of Earth's resources. It is inhumane and contributes to global warming. Excessive drinking is hazardous to one's health and family. The stupid and ignorant people do not contribute to the well-being of the society. Therefore, Cāṇakya calls them animals.

Meditini- earth, ground, land & bhārākṛant- burdened, weighed down- bhār- load, burden, weight, ākṛant- distressed, troubled, seized, overtaken-ākṛant- k. ṣ. of a+ kṛ - to overcome, occupy, fill, vanquish, conquer (kṛ- kramati- kramate, kramate 1 g. u. p. & ४ g. a. p. to go, occupy- bhāreṇa ākṛanta ya sa- bhūbhīhi sa- both in sā. ā. v. v., māṃsabhakṣe, Sūrapāne, Mūrkhe- Akṣaravijita, Pashubhi: Puruṣākara- all in p. ā. v. v. v. of Māṃsabhakṣe- meat-eater, Māṃsam- flesh, meat, bhāt- food, eating- Māṃsam bhaṁyātī iṁ - Māṃsabhakṣe- upapad s., Sūrapāna- one who consumes spirituous liquor, wine, Sūrā- a spirituous liquor, wine, alcohol, Paṇam- a drink, beverage in general- Sūrapāna- Paṇam karoṁti yat sa- Sūrapāna- bhūbhīhi sa, Mūrkhe- a stupid, foolish person,
People Characteristics

अक्षरवर्जितः - illiterate; अक्षरम् - a letter of a alphabet, a word, वर्जितः - devoid of, lacking- वर्जितः - क. भू. धा. वि. वि. of वुजः- वर्जितः १ ग. प. प. to shun,, avoid, abstain from- अक्षर्ये वर्जितः यः सः - बहुव्रीहि स., पशुः- an animal, पुरुषकारः - one in human form, पुरुषः- a man, person, human, आकारः- form, shape, figure-पुरुषस्य आकाः: यस्य सः - बहुव्रीहि स., अस्ति- वर्त. प्र. पु. ए. व. अस्- १ ग. प. प. to be, exist, become.

अन्तःसारविहीनानामपदेशो न जायते।
मलयाचलसंसर्गात्र वेणुक्षणनात्य provoke no,॥१०.८॥

अन्तःसारविहीनानाम उपदेशः न जायते। वेणुः मलयाचल- संसर्गात न चन्दनायते॥

Giving counsel to those without inherent capacity to grasp it does not produce any good result. Just being on Malaya mountain (full of sandalwood trees), a Bamboo tree does not get the fragrance of sandalwood.

अन्तःसारविहीनानाम्- पु. लिः. ष. विः ब. व. of अन्तःसारविहीन- one who is devoid of inborn capacity of grasping- अन्तः- (अन्तर्)- अव्यय- inborn, internally, within, सारः- essence, genuine, strong, substance, विहीनः- devoid of, without- क. भू. धा. वि. of वि+ हा- to be without- (हा- जहाति- २ ग. प. प. to abandon, leave)-सारम् अनतार्म्- अव्ययीवाभ स. & अन्तःसारात विहीनः- अन्तःसारविहीनः- पं. तत्तुरुष स., उपदेशः- good counselling, advice, teaching & वेणु- bamboo, reed -both in पु. लिः. प्र. वि. ए. व., जायते & चन्दनायते- वर्त. प्र.. पु. ए. व. of जन्म- ४ ग. आ. प. to happen, become, produce, grow, take place, to be born & ना. सा. धा. of चन्दन- sandalwood, मलयाचलसंसर्गात्र- पु/न. लिः. प्र. वि. ए. व. of मलयाचलसंसर्ग- contact or association with Malay mountain- मलय- name of a mountain, अचल- mountain, संसर्ग- contact, association, company; & मलयाचलसंसर्ग- ष. तत्तुरुष स, न- no,

यस्य नासित स्वयं प्रज्ञा शास्तं तत्स्य करोति किम्।
लोचनाभ्या विहीनस्य दर्पणः कि करिष्यति॥१०.९॥

यस्य स्वयं प्रज्ञा न अस्ति तत्स्य शास्तं कि करोति? दर्पणः लोचनाभ्या विहीनस्य किं करिष्यति?

How can the scriptures (or science) help a person without any intelligence? What will a mirror do to a blind person?

यस्य & तत्स्य- both पु. लिः. ष. वि. ए. व. of यद- who, which, what & तद्- he, she, it, स्वयम्- अव्यय- one's own, प्रज्ञा- intelligence, wisdom, अस्ति & करोति- प्र. पु. ए. व. of अस्- २ ग. प. प. -to be & कृ- ८ ग.उ. प. to do, शास्त्रम् - knowledge,
science, scripture. किम् - what, लोचनांभ्र - तु. वि. द्रि. v. of लोचनम्- न.लि an eye, sight, विहीनस्- पु. लि. ष. v. ए. v. of विहीन -deprived of - क. भूः धा. vि. of वि+हा ( हा-जहाति २. ग. प. प.- to abandon), दर्पण- mirror, करिष्यति- द्रि. or सामाय भूत. प्र. पु. ए. v. of क्र- to do.

On this earth, there are three gems, namely, water, food and a well-spoken verse. Fools recognize pieces of stones as gems.

A clever rabbit uses his wit to kill a greedy, vicious but foolish lion in this Panchatantra tale. The rabbit reached an old well and said to the king, that another, stronger lion lives in this well. The foolish lion peeped into the well and mistook his own reflection as another lion and roared loudly. Hearing the echo of his own, the lion got angry and jumped into the well and drowned. Anything can be achieved with intelligence.

One, who has wisdom, has real strength. For a stupid person, what is the use of his physical strength? In the forest, an arrogant Lion was defeated by a rabbit.
That stupid deluded person who thinks that "this lovely woman is attracted to me", soon goes under her control and dances to her tunes like a toy-bird.

यो मोहान्याते मूढो रक्तेयं मध्य कामिनी।
स तस्या वशगो भूला नृत्येत् क्रीडा शकुन्तवत्॥१६.३॥

That stupid deluded person who thinks that "this lovely woman is attracted to me", soon goes under her control and dances to her tunes like a toy-bird.

यः (यद्)- who, मूढः- stupid or foolish person- मूढः- क. भू. धा. वि. of मूढः-मुहाति ४
ग. प. प. to be perplexed, to be stupid, foolish, सः (तद्)- he & वशाः- one, who is under control, influence- वशम्- control, influence- वशे गच्छति इति- उपपद
tतत्तुरुष स.- all in पु. लि. प्र. वि. ए. व., मोहसते- in पु. लि. प्र. वि. ए. व. of मोहसते- delusion, confusion, infatuation, affliction, मन्त्रे- वर्त. प्र. पु. ए. व. of मन्- ४
ग. अः. प. to think, consider, believe, इयम (इदम्)- this, she, कामिनी- lustful, beloved, desirous woman- रक्ता- one having attachment- रक्ता- क. भू. धा. वि. of रजः- रजिते- १
ग. उ. प. to be devoted, attached, enamoured- all in स्त्री. लि. प्र. वि. ए. व., मध्य- in me- स. वि. ए. व. of अस्मद्- १, तस्या:- her- in स्त्री. लि. प. वि. ए. व. of तद्- she, भूला- पू. का. वा. वापि धा. सा. अव्यय of भू- भवति १
ग. प. प. to become, to be, to exist, क्रीडा शकुन्तवत- one like a toy-bird- क्रीडा- play, sport, शकुन्तवत- bird- वत्- suffix implies quality or as an अव्यय if it indicates likeness, नृत्येत्- विध्यिा विधिा प्र. पु. ए. व. of नृत्- नृत्येति ४.
ग. प. प.- to dance

★★★★★
**Chapter 4- Importance of Knowledge: Vidyā (विद्या)**

Vidyā (विद्या) means science, learning, knowledge and scholarship. Most importantly, it refers to valid knowledge, which cannot be contradicted. Vidyā is not mere intellectual knowledge, but its true understanding and its application as well. Jñāna (ज्ञान) is Vidyā focussed on understanding Ātman and Brahman.

Here is what Cāṇakya says about Vidyā.

### 4.1 Characteristics of Knowledge (विद्या)

एकस्यायतां विशालकुलसम्भवाः।
विद्याहीना न शोभन्ते निगन्धा इव किंशुकः।||३.८||

रूप-यौवन-संपन्ना विशाल-कुल-सम्भवाः, (किंतु) विद्या-हीनाः (जना:), निगन्धा: किंशुकः
इव, न शोभन्ते॥

Uneducated people do not prosper even if they are endowed with beauty and youth and are born in renowned families, just like Batea tree flowers that have no fragrance at all.

किंशुकः: trees are batea Monosperma trees with bright red but scentless flowers are common in South Asia.

रूप- appearance, figure, यौवन- youth, संपन्न-possessed of, rich, wealthy (क.भु. था। वि. of पद्- पद्धते- ४ ग. आ. प.- to go, approach, gain,) सम+पद् -to possess, रूपम् च यौवनम् च- रूपमूणम्- द्वेष सं., रूपमूणनेन संपन्नः- त. तत्तुरुष स., विशालकुलसंभवः - विशाले कुले संभवति इति- उपपद तत्तुरुष सं, विशाल- large, renowned, कुल- family, संभवः - birth, spring up(also means possibility), विद्याहीना- विद्या हीना- - त. तत्तुरुष स., विद्या- education, हीन- deprived-(क. भू. था। वि. of हा-२ ग. प. प. जहाति- leave, give up), शोभन्ते- प्र. पु. ब.व. of शुभ- १ ग. आ.प- to shine, appear, निगन्ध- निर- +गन्ध- निर (अवयय) or निस (before vowels and soft consonant) conveying 'out of 'without', गन्ध- smell, odour.
Knowledge is like the Kamdhenu (the wish fulfilling cow). She always gives whatever fruit (result) is desired. Knowledge protects one like a mother while travelling. That is why she is called a hidden treasure.

Kamadhenu (कार्मधेनण), a divine bovine-goddess is a miraculous cow of plenty who provides her owner whatever he desires. An educated man or woman earns good money and is able to fulfil his or her desires. With enough knowledge, one can enjoy the beauty of this world as well as protect himself in travels or in other circumstances. It is indeed a hidden treasure.

There is no disease like (constantly craving for) sensual enjoyment. There is no adversary like delusion. There is no fire like anger. There is no happiness higher than (acquiring) knowledge (about Ātman and Brahman).
Importance of Knowledge

कोषसमः - comparable to anger- कोषः - anger, wrath- कोषस्य समः - all three ष.
तत्तुरुष सः - all in पु. लि. प्र. वि. ए. व., अस्ति - वर्ति. प्र. पु. प. अस्ति - २ ग. प. प. to
be, to exist, सानाति - in न. लि. पं. वि. ए. व. अस्नमः - knowledge, understanding,
proficiency, परस् - adjctv- beyond, other than & सुखम् - happiness, satisfaction- both in न. लि. प्र. वि. ए. व., न- no, not- अव्यय

शुनः पुष्पभिमव व्यर्थ जीवितं विद्यया विना।
न गुह्यगोपने शक्तं न च दंशनिवारणे॥७.१९॥

विद्यया विना जीवितं पुष्पभिमक व्यर्थम् (अस्ति)। (तद्द्र) गुह्य-गोपने न शक्तं, न च दंश-
निवारणे (शक्तं) (भवति)॥

Life without education is useless like a dog's tail. It is not capable of hiding dog's private parts nor can it avoid stings of the flies.

विद्यया- in सती. लि. तू. वि. ए. व. of विद्यया- knowledge, education, learning, शुनः-
in पु. लि. ष. वि. ए. व. of शुनः- a dog, गुह्यगोपने & दंशनिवारणे- both in न. लि. सती.
ए. व. of गुह्यगोपनम्- hiding of secret- गुह्य (also- गुहितव्य & गुहनीय)- that is to be hidden- क. वि. धा. सा. वि. of गुह्य- गुहिति- ते १ ग. उ. प. to conceal, hide,
गोपनम्- protection, guarding (गोपनयति- ते- प्रयोजक of गुह्-) गुह्यास्य गोपनम्- ष.
tतत्तुरुष सं. दंशनिवारणम्- getting rid of biting, protection from insect bite- दंश-
biting, stinging, निवारणम्- getting rid of, keeping off, preventing, दंशशय
निवारणम्- ष. तत्तुरुष सं. जीवितम्- living, life- जीवित- क. भू. धा. वि. of जीव- जीविति-
१ ग. प. प. to be alive, to live, व्यर्थम्- adjctv- useless, wasteful, vain, पुष्पभिम-
tail, शक्तम्- capable of, strong enough- शक्त- क. भू. धा. वि. of शक्- शक्तिति ५
ग. प. प. to be able, suitable- all in न. लि. प्र. वि. ए. व., इव- like, similar to, विना-
without, devoid of, न- no, not, च- and- all अव्यय

क्रोधौ वैवस्वतता राजा तृणा वैटरणी नदी।
विद्या कामदुधा धेनुं सत्तोषं नन्दनं वनम॥८.१४॥

क्रोध: वैवस्वतता राजा अस्ति। तृणा वैटरणी नदी अस्ति। विद्या कामदुधा धेनुं: अस्ति। सत्तोषं
नन्दनं वनम् अस्ति॥

Anger is like god of death (यर्मः). Greed is like Vaitarani (river of hell). Knowledge is like Kamdhenu (wish fulfilling cow). Contentment is Nanadananvana (Garden in Heaven).

Yama is considered the God of death. The Vaitarani (वैटरणी) is a mythological river that lies between the Earth and the infernal hell. The righteous are stated to see the river filled with nectar-like water, while the
sinful see it filled with blood. Nandanaavana is supposed to be the Garden of Gods, peaceful, happy and pleasurable.

The sources of knowledge are infinite. Fields of learning are many. However, the time (to learn them) is very short and there are too many hurdles. (Hence) whatever is essential should be sought, just like a swan that sips only milk from the midst of water.
Importance of Knowledge

A swan separating milk from water is a poetic myth.

The following verse correctly emphasizes what is important!

अनंतशास्त्रसं- अनंतम् शास्त्रसं- कर्मधारयसं- Vast sources of knowledge, विद्या: स्त्री.लिं. प्र. वि. ब.व of विद्या, बहुत- स्त्री.लिं. प्र. वि. ब.व of बहुत –adjctv- wide, ample, abundant (compr.-भूपसु, supr.- भूविष्ठ), बहु- बह्दी (स्त्री.लिं.)– much, great plenty (comparative भूहिष्ठ), काल: पु. लिं- time, अल्प: (स्वल्प)- little, small, पद- न. लिं. which, what, तद- न. लिं- it, this, हंस: - पु. लिं- Swan, अम्बु- न. लिं- Water, क्षीरम्- न. लिं- Milk- all प्र. वि. ए. व-, विद्या: पु. लिं (rarely न.लि)- obstacle, interruption +ता- occurrence of obstacles, सारभूतं- सारम्- essence सारम् सम्पदामानम्- सारभूतं- gist, essence-वि समास, मध्यात- पं वि. ए. व. of मध्य: - middle, inside इव- like, उपासनीयम्- प्र. वि. ए. व.- of उपासनीय- क. विध्यिा था. वि. अव पद+ आस-आसे २ ग. आ. प.- to be worshipped, accepted

पुस्तकस्था तु या विद्या परहस्तगतंं धनम्।
कार्यकलाके समुपस्ने न सा विद्या न तदं धनम्॥१६.२०॥

या विद्या पुस्तकस्था तु (अस्ति), सा विद्या कार्यकलाके समुपस्ने न (उपयुक्ता भवति)। (पद) धनं परहस्तगतम् (अस्ति), तदं धनं (कार्यकलासे समुपस्ने) न (उपयुक्तबेहति)॥

The knowledge that stays only in the book and the wealth gone into other's hands are neither knowledge nor wealth when the need arises.

One must understand and use the knowledge that has been taught. Similarly, one must have adequate amount of money in one's own possession for emergencies.

पुस्तके तिलिति इति- पुस्तकस्था- उपपद ततपुरुष सं- पुस्तक: or पुस्तकम् book, स्थातिति १ ग. प. प. stay, reside, या, विद्या,सा- all - स्त्री लि. प्र.वि.ए.व of यद- which, who, विद्या- knowledge, तद- that, she, धनम्- न. लि. प्र.वि.ए.व- wealth, money, परहस्तगतम्- in other's hand, पर-other - (adjective), हंसं- hand, गतं- gone क.भू था.वि of गम-१ ग. प.प. –go, परस्य हंसं: - परहस्तं- ब्रह्मी ततपुरुष सं, परहस्ते गतम्- सं ततपुरुष सं, कार्यकलाके - स.वि. ए. व. of कार्यकला- time of action, fit time, कार्यस्य काल: -ब्रह्मी ततपुरुष सं. -कार्य- work, business - कर्मचित्रित्र था. वि. of कृ ५ ग. उ. प.- to do & काल: - time, समुपस्ने- सं वि. ए. व. of समुपस्ने (पन्त्र- क. भू सं था. वि of पद्-पद्धते ४ ग. आ. प.- to attain, follow, सम+उद्द+पद् - arise, spring up)

The following verse correctly emphasizes what is important!

नृपत् च विद्वलं च नैव तुल्यं कदाचन।ख्वेदेशो पूज्यते राजा विद्वान्य सर्वत्र पूज्यते॥
Royal- hood (King) and scholarship (scholar) should never be compared. A King is respected only in his kingdom, (but) a scholar is honoured everywhere.

4.2 Animal qualities (पशुगुणा)

The greatest teacher is the Nature. Cāṇakya takes examples of six birds and animals to pinpoint what we can learn from them. It is not clear how the authors acquired the knowledge about their qualities. Some of them cannot be explained! The takeaway from these verses is that we can learn many things from different animals.

One should learn one thing from a lion, one from a crane, four from a rooster, five from a crow, six from a dog and three from a donkey.

A man ought to learn one thing from a lion! It is how to complete any work that he wants to do, big or small, from beginning to finish. 

This refers to a lion that attacks a big elephant or a small deer. He does it with full force and completes his hunt once started.
Importance of Knowledge

A wise man should perform all his work, with full control over his organs, knowing the location, time and his own strength like a Crane (बकवि).

Cranes are opportunistic feeders that change their diets according to the season and their own nutrition requirements. They eat a range of items from small rodents, eggs of birds, fish, insects, grains and berries. They stand on their two skinny legs, which needs strength, focus and control.

(One) ought to learn three (virtues) from a donkey- carrying a load even when tired, indifferent to heat and cold and always being content.
कृक्कुटात् प्रति-उस्त्थानं च युद्धं च स्वयम्-आक्रमण भुक्तं, बन्धुषं संविभागं च च (इति) चत्वारि
शिक्षेत्॥

One should learn (following) four virtues from a rooster - Awakening on
time, (ever ready to) fight, eating food earned by fighting himself and
sharing portions with relatives.

उत्थानम् - rising, getting up, प्रत्यणानम् - timely awakening (also means rising
from one's seat, as a respect to a visitor), भागः - part, portion, share,
सम्-विविभागः -division, partition, share, क्रम् १ ग. उ. प. क्रमतः-क्रमांतः (also ४ ग. प. प. - क्रमयति) - to walk, approach, आक्रमण -ल्यबि
था. अव्रयय of आ+क्रमम्-attack, conquer, vanquish, भुक्त- enjoyed, eaten क.भु.था.वि of भुज- ७ ग. उ. प. भुनक्ति, भुक्ते- to enjoy, eat

गूढं च मैथुनं धार्ष्यं काले काले च सह्ग्रहम्।
अप्रमतमविश्वासं पञ्च शिक्षेच वायसात्॥६.२०॥

वायसात् गूढं मैथुनं, धाष्यं च, काले काले सह्ग्रहम् अप्रमतम् च, अविश्वासम् पञ्च च
शिक्षेत्॥

One should learn from a crow five virtues, (namely), copulating secretly,
valour, stocking (food) from time to time, ever cautious and not trusting
(blindly) anyone.

Crows walk on the ground with a specific purpose to feed themselves. They are omnivores that enjoy meat and may even attack and kill young,
weak animals. Crows will make off with shreds of road kill and store titbits
in trees for later consumption. They tend to be monogamous.

गूढः क.भू.था.वि of गूढ-गूढः ति १ ग. उ. प. cover, hide keep secret, मैथुन-
copulation, मैथुन- क.भू.था.वि of मैथुन- ४ ग. प. मद्यति to be mad, drunk, अप्रमतम्
(अ+प्र+मति)- ever cautious, अ+विश्वासम्- not believing-न प्रमतम् & न विश्वासम्
both नज्ञ-तत्पुरुष स., धार्ष्यम्-धीरत्वम्- valour

बहुशीस्वत्तपसन्तुष्टः सुनिद्रो लघुचेतनः।
स्वामिभक्तकार शूर्षच पद्येते श्वानतो गुणा:॥६ २१॥

बहु-आशी, स्वत्त-सन्तुष्टः, सु-निद्रः, लघु-चेतनः, स्वामि-भक्तः च शूरः च एते षड्ष्वानतः
गुणा: (सन्ति)॥

The six virtues of a dog are- voracious but contented with little food, deep
sleeping but always alert, devotion to master and valour.
Importance of Knowledge

4.3 Student (विद्यार्थी)

The word Vidyārthī (विद्यार्थी, विद्यार्थिन्) is a seeker of intellectual knowledge. He not only studies it sincerely, but wants to understand it deeper and learn more and more.

There is a famous question asked by Saunaka, the Vidyārthī, to his Guru. "कस्मन् नण भगिो विज्ञाते सिावर्मदं विज्ञातं भितीवत "- मुण्डक उपनिषद
"What is that, my Lord, having known which, all else becomes known?"

The concept of continuous teacher student tradition- Guru-shishya parampara (गुरु शिष्य परंपरा) is imbedded in Hindu philosophy.

Here are some verses Cāṇakya associated with students.

श्लोकः न वा िदधेन पादेनैकािरेण वा। अवन्ध्यं तदवसं क ु याथि्  दानाध्ययनकर्थतभः॥

श्लोकः न िा तदधेन, पादेन एकाििेण िा (तद्-अधा-अधाििेण िा), दान-अध्ययन-कर्मावभः (तस्य) दिवसम् अवन्ध्यं कुर्यात्॥

By reciting a (sacred) verse or half of it or a fourth of it or even its single letter and by donating to charity and self study, one should make his day worthwhile.
A poor person is not a destitute (if he is well educated). He is undoubtedly wealthy. (On the other hand), one devoid of jewel called knowledge is indeed deprived of all the things.

A student, who wants to pursue happiness, should abandon seeking knowledge. A seeker of knowledge should forgo happiness (during student life). How can a student who wants to pursue (only) happiness gain knowledge? How can a student seeking great education also have comforts (during student life)?
When a boy or a girl starts school, we do the thread ceremony – उपनयन or व्रतबन्ध. During the next 12 years, he or she is supposed to follow a strict code of conduct (व्रत) to gain a good education. With great education, he or she can pursue activities that bring happiness during the life as a married householder – ग्रहथिाश्रर्म.

A seeker of knowledge (a student) should avoid following eight things namely, desire/lust, anger, greed, relishing food, passion for dressing, impatience, too much sleep and excessive indulgence. ..
A pot is filled by successive fall of water drops (over time). That is the way of acquiring all types of knowledge, Dharma and wealth.

Just as a man digging ground with a spade (eventually) encounters water, a deeply attentive student acquires knowledge mastered by his teacher.
There is no wealth in this world, by giving which the student becomes debt free of his Guru (Teacher), who has taught him even a single letter of the alphabet.

4.4 Educated Class (ध्विजाः)

During Cāṇakya's time, the Varṇa (वर्ण) system was well established. The Brāhmaṇas (ब्राह्मण) were the priestly class, educated in the Vedic literature. The Kṣtriya (क्षत्रिय) and Vaiśya (वैश्य) were trained warriors and merchants respectively. All three classes were called Dvijas (ध्विजा:) twice born - first by natural birth and second after the thread ceremony. However, the term Dvija was more specifically referred to Brāhmaṇa class only. In broader sense, ध्विजा: refers to educated people in the society.

The compassionate person who gives even a small donation with sincerity to poor but learned men, not only receives back what was given but many times more than that was given to those wise men.

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लिङ्ग से विपरीत, दो बार जन्म लेने वाली, भ्रान्ति: यह विश्वसनीय, प्रभावशाली और अन्तर्कार ग्रामीणों से विपरीत, ब्राह्मन, एक सख्त, प्रज्ञा, योगी, साहित्यशास्त्री और विज्ञानी।

this ship, composed of Brahmins, is indeed a blessed one! It works in an opposite manner in this ocean of the worldly life! Those who stay under her, float safely, while those who try to stay over her sink (to the bottom).

In the caste system, the verse meant to say that one should be under the direction or command of Brahmins; otherwise they would be doomed in this life. If we expand that meaning to "educated class", the message is still valid. Well educated, under the graduation cap (नौका) will easily enjoy the worldly life; those who trample it, will have hard time. This is so true, even today. I would change ड्रीजमयी to विद्रीजमयी to make it more universal!
to fall, fall down, अधोगतः:- one who has gone down- अधः (अधस्)- अव्यय- below, down, गतः:- gone, situated in- गतः- क. भू. धा. वि. of गम्- गच्छति १ ग. प. to go, to move in- अधः- गतः- बहुव्रीहि स., सर्वः- all, everyone & उपरिश्चः- one who has stayed on the top- उपरि- अव्यय- above, over, upon- उपरि तिथिः- उपरिश्चः- उपपद तत्पण स।

नहो न सज्जरति खे न च चलेच्च वािाः
ब्रजस्थितं रविशाशिग्रहणम् प्रशस्तं
जानाति यो दीव्जरः स कथं न विद्वान्॥ ९.५॥ -शकरी

खे दृतः न सज्जरति, पूर्व वािा न च चलेच्च वािाः
ब्रजस्थितं रविशाशिग्रहणम् प्रशस्तं जानाति, सः कथं न विद्वान् (स्यात्)?

An emissary is not roaming around the sky. There is no prior news, nor is anyone talking about it. There is no contact with anyone. Is it not that the highly educated person is very brilliant, who predicts the eclipses of the Sun and the Moon?

This Subhāṣita suggests that even before 300 BCE, the astronomical science was well developed in India to predict the eclipses of the Sun and the Moon.
Wise men spend their mornings in gambling, mid day from activities with women and the night by stealing!

Really? No, this verse has a different meaning.

The first event refers to the gambling of King Yuddhisthira in Mahābhārata. The second event refers to Sītā, the consort of Lord Rāma taken away forcibly by Rāvaṇa. The third event hints at the adorable childhood pastimes of Sri Kṛṣṇa who stole butter from the cowherd ladies of Gokula. Thus, wise persons spend the morning absorbed in Mahābhārata, the afternoon in studying Rāmāyaṇa and the evening devotedly listening to the Srimad-Bhāgvatam.

One, who looks at others' wife as his mother, treats others' wealth as mere lumps of earth and all living beings as his own self, is indeed a wise man.
Importance of Knowledge

Alternate: Men, who follow strict codes of conduct (Dharma), look at others' wife as his mother, treat others' wealth as lumps of clay and consider all living beings as his own self.

यः, सः & पण्डितः -all पु. लिं. प्र. वि. ए. व. of यद्-who, which person, तद्-he & पण्डित- wise man, intelligent person, परदारेषु, परत्वशेषु & सयभूतेषु -स. वि. ब . व. of परदारा- wives of others-दारा-wife-स्त्री. लिं.-always plural- पर-adjctv-other, another, different- पराणः् दारा- एक तत्पुरुष स., परद्व- wealth of others-द्रव्यम्-wealth-न. लिं.- पराणाः् द्रव्यम्- एक तत्पुरुष स. & सयभूत=all living being-सर्व- entire, all, भूत-any living being- सयभीण भूतानि - कर्मधारय स., मात्रा- mother, लोष्ठ-lump, lump of earth, आत्म- पु. लि. -self, one's own, आत्म-adjctv- an affix added to nouns indicates likeness, similarity, पश्चिम-वर्त. प्र. पु. ए. व. of हृश्-१ ग. प. प. to see, look at
Chapter 5 - About Wealth (संपत्ति:)

As described in the first chapter, Artha (अर्थ) is one of the key objectives of human life. It directs a householder to earn sufficient wealth to support a family. In this chapter, Cāṇakya discusses the advantages of being wealthy and how to use wealth properly and its disposition.

A person of wealth has (plenty of friends). One with money has (lots of) relatives. One with riches is considered a real man. One with all resources is also an intelligent person.

The happiness of those with tranquil mind and of those who drink nectar of contentment is unavailable to those who run around here and there (in search of happiness) and those who are greedy about wealth.
प. to be pleased, satisfied, contented- सन्तोषम् अमृतम् इव - सन्तोषामृतम्- उपमान उत्तर प. कर्मधारय स् & सन्तोषामृतम् तुप्तः- सन्तोषामृतम्- तृ. ततुरुष स्, शान्तचेतस्- one with a calm mind- शान्तः- appeased, calm, tranquil- क. भू. धा. वि. of शान्तः- शान्तति ४ ग्र. प. प. to be call & चेतस्- न. लिः.- thinking soul, consciousness, mind- शान्तम् चेतः- यस्य स्- शान्तचेतस्- बहुग्रहिः स्, धावत्- running, going after- कंतिति वर्त्ते. का. व. धा. सा. वि. of धाव- धावति १ ग्र. प. प. to run & धनलुभः- one who is greedy after wealth- धनम्- wealth, money, लुभः- greedy, desirous of, covetous- क. भू. धा. वि. of लुभ- लुभति ४ ग्र. प. प. to cover, long for- धाव लुभः- धनलुभः- च. ततुरुष स्, धावत्- which, what, सुखम्- satisfaction, happiness, तद्- that- all in न. लिः. प्र. वि. प्र. व. इतः (इतस)- from here, hence, in this direction, च- and- इतः- च- इतः- च- here and there, all around, न- no, not- all अव्यय

उपार्जितानामर्थनाम् त्याग एव हि रक्षणम्।
तदगोदरसंस्थनाम् परीवाह इवामभसाम्॥ ७ १४ ॥

The quality of water in ponds is improved by natural overflow. Similarly, the earned riches are preserved by giving (them for the welfare of the society).

tदगोदरसंस्थनाम् अभसां परीवाह: इव, उपार्जितानाम् अर्थनाम् त्यागः एव हि रक्षण (भवति)॥

अधमा धनमिच्छिन्ति धनम् मानं च मध्यमाः।
उत्तमा मानमिच्छिन्ति मानो हि महता धनम्॥ ८ १॥

अधमा: (नरा:) धनम् इच्छिति। मध्यमा: धनम् मानं च (इच्छिन्ति)। उत्तमा: मानम् इच्छिति।
मान: हि महता (नराणा) धनम् (भवति)॥
The mean people go after wealth alone, while the moderate ones desire for wealth and respect. However, the best among them strive for their honour. Self-respect alone is the real wealth of noble people.

Observations on Life

Proper distribution of wealth benefits lots of people and still is returned back to the donors in multiple ways.
worthy, reduce, decay, ruin, consecrated fire for offerings to Gods, types of sacrificial offerings during Yajna; kinds of charities; diminished.

offering diminish over time. However, the {Meritorious credits (पुण्यम) earned through} philanthropy and sacrificial offerings diminish over time. However, the credit earned by helping any deserving person and the protection offered to any living being is never diminished.

Philanthropy and sacrificial offerings diminish over time. However, the credit earned by helping any deserving person and the protection offered to any living being is never diminished.

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Improperly acquired wealth may last ten years. That wealth, along with its source, will be destroyed once it reaches eleven years.

A person who earns wealth improperly will eventually lose it.
मित्र क्रोधसात्त्वक, व्याघ्राः च गजेन्द्राः च
पणनः प्र. वि. ए. ि.

धनहीनः तृणेिण...||१५.११||

Friends, sons, wife and (even) kind-hearted people desert a person without wealth. If he then becomes wealthy, they all seek his refuge again. Wealth alone is the man's brother in this world.

हा-जहाँति २ प. प-हीन-(p.p.-क. भू. था. वि), वि+हीन =leave, abandon, दारा:
(always plural) a wife ( Note दारा: - means, rent, gap, hole, cleft), सुहुत- 
सु+हुद=having kind heart, friendly, loving लज़- त्यजति १ प.प Leave, let go, 
shun, avoid, श्र- श्रयति,श्रयते १ उ.प. To go, resort, cling, serve, use, आश्रयति-
प्र.प. ब.व. of आ-श्रि- आश्रयति-ते, To seek refuse, follow, depend, undergo 
अः-मoney, अर्थवतम- द्वि. वि. ए.व. of अर्थवत - wealthy, पुनः- adverb- again धनिः- तृणेिण... ||१५.११||

अतिक्षेपिते ये चार्थः धर्मस्थात्त्वक्रमेण तृ।
शुग्याण प्रणिपातेन ते हाथः: न भवन्तु मे ||१५.११||
Let those material prosperities not happen to me, which have to be earned by excessive suffering or by violation of Dharma or by surrendering to an enemy.

The great people are humbled by their riches!
Cāṇakya Nīti

wonder- Oh, बत- a particle used for addressing, calling (with wonder, surprise), च- and- all अव्यय

★★★★★★
Chapter 6 - Life Observations (जीवन निरीक्षा)

Cāṇakya compiled many verses that described his observations about the lives of different people. Some of his observations can be described as good, others as unfortunate. Many of these observations are very much valid today in any society from any country on Earth.

6.1 Good Observations (सुन्दर निरीक्षा)

समाने शोभते प्रीति: राज्जि सेवा च शोभते।
वाणिज्यं व्यवहारेषु दिव्या स्त्री शोभते गृहे॥२.२०॥

Friendship (love) is beautiful among the equals. Service to the King is rewarding. Trade shines among businesses. A wonderful woman brightens a household.

Friendship or love among compatible persons from similar backgrounds lasts because there are fewer causes for friction. Service to the King or in government creates prestige and stability. Trading in various goods by business people brings prosperity. A charming, caring woman shines a household.

मूर्खां यत्र न पूज्यते धार्म्यं यह तत्र सुसंचितम्।
दंपत्यो कलही नास्ति तत्र श्रीं: स्वयमागाता॥३.२१॥

यत्र मूर्खां: न पूज्यते, यत्र धार्म्यं सू-संचितम् (अस्ति), (यत्र) दंपत्यो: कलह: न अस्ति, तत्र श्रीं: स्वयम्प आगाता॥
Where fools are not honoured, where grain (food stock) is well stored, (where) couples do not quarrel, the Goddess of wealth (prosperity) comes willingly on her own.

Knowledge is supported by constant study. Dignity of a family name is maintained by the conduct of its members. A person is respected by his virtues and anger is indicated through one’s eyes.
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Donations remove poverty of poor persons. It can also remove the donor's poverty with social honour!

दानम् - charity, donation, giving away, शीलम् - character, good behaviour, दारिद्र्यनाशनम् - one that eradicates poverty - दारिद्र्य - poverty, नाशनम् - destroying,

removing - (नश् - नष्टतिष्ठ ग. प. प. to get destroyed, perish, to be lost) - दारिद्र्यम् नाशनम् - one that eradicates poverty, गति: - situation, condition, going - दुर्गति:- misfortune, calamity - प्रादि - कर्मधारय स. & दुर्गति: - नाशनम् यद् तद् - both बहुव्रीहि स.- all in न. लिः प्र. विः ए. व. - प्रज्ञा - intelligence, wisdom, discrimination, भावना - conception, contemplation, hypothesis, faith in something - ज्ञानम् - knowledge, understanding - अज्ञानम् - ignorance - अज्ञानम् नाशिनी या सा - अज्ञाननाशिनी - one that eradicates ignorance & भयनाशिनी - one that eradicates fear - भयम् - fear, dread, threat, भयम् नाशिनी या सा - both बहुव्रीहि स.- all in स्त्री. वलं. प्र. वि. ए. ि.

नास्ति मेघसम् तोयं नास्ति चात्मसम्य बलम्।
नास्ति चक्षु:समं तेज् नास्ति चात्मसम् प्रियम्॥५.१७॥

मेघसम् तोयं न अस्ति, आत्मसम् बलं च न अस्ति, चक्षुः:समं तेजः न अस्ति (तथा) अन्नसमं
(धान्यसमं) प्रियं च न अस्ति।॥

No water is as (pure) as that from the clouds. No power is better than self-confidence. There is no better light (of knowledge) than eyes. Moreover, there is nothing loved more than the food.

मेघसमम् - comparable to cloud, आत्मसमम् - like one's own, चक्षुः:समम् - like that of eyesight, अन्नसमम् /धान्यसमम् - matching the importance of food/ grains-
मेघः - पु. लिः - cloud, आत्मन् - पु. लिः - self, one's own, चक्षुः (चक्षुः) - न. लिः - an eye, अन्नम् - food, rice/ धान्यम् - grain - मेघस्य समम्, आत्मन्: समम्, चक्षुः: समम्, अन्नस्य
समम् /धान्यस्य समम् - ष. तत्तुरुष स., तोयम् - water, बलम् - strength, power, ability, तेजः: (तेजस्) - sharpness, brilliance, light, प्रियम् - dear one, beloved, welcome, अस्ति - वर्त. प्र. पु. ए. व. of अस् - २ ग. प. प. to be, to exist, च- and & - न. no, not-
both अव्यय

नारिहोंत्र विना वेदा न च दानं विना क्रिया।
न भावन विना सिद्धिस्तस्माद्वाऽहि कारणम्॥८.१०॥
Study of Vedas is useless without oblations to fire-God (Agnihotra). A religious ritual cannot be performed without donations. Absence of devotion (or lack of sincerity in any action) does not yield results. Therefore, devotion is indeed at the root (of all accomplishments.)

अवनहोत्रर्म्- an oblation to the fire-god, maintenance of sacred fire- अस्स्त- fire-god, होत्रर्म्- sacrifice, offering oblation- अस्स्त- च- तत्पुरुष स. & दानम्- charity giving, donation- both in न. लि. द्री. वि. ए. व., वेदा:- in पु. लि. प्र. वि. ब. व. of वेदा:- sacred scriptures, क्रिया- action, activity, doing, a religious rite & सिद्धि:- accomplishment, fulfilment, perfection- both in स्त्री. लि. प्र. वि. ए. व., भावः- feeling, sincerity, devotion, disposition, emotion- in पु. लि. प्र. वि. ए. व., भावन- in पु. लि. तृ. वि. ए. व. of भावः- कारणम्- generative cause, motive, means- in न. लि. प्र. वि. ए. व., तस्मात्- therefore, hence, विना- without, वह- surely, indeed, truly, न- no, not & च- and- all अव्यय

अशनम्, नयनम् & वशिः- न. वलं. प्र. वि. ए. व. of अशन- food, eating, नयन- eye, sight & शिरस- head, सर्वेकं, सौख्येिण & गात्रेकं- न. लि. न. वलं. प्र. वि. ए. व. of सर्वेकं- all organ- सौख्य- satisfaction, pleasure, enjoyment & गात्र- limb, part of the body, सवौितर्म्मा& सवौिधीनार्म्- न. लि. ए. व. of सर्वेकं- all organ- इस्न्द्रय- organ, सवौिन्द्रता& सवौिस्तोत्स्ता- पु. लि or सवौिस्ती- स्त्री. लि.- all medicine- ओिवधः/ओिधी- medicine-सर्व: ओिधिः or सर्व: ओिधिः- कर्मधाराः स.

अमृता- उपशमा कृषिणा प्रधानं। अमृता सवौिस्तोत्स्ता प्रधानम् (अस्ति)। अंश न सवौिस्तोत्स्ता प्रधानम् (अस्ति)। सवौिन्द्रता शिरस्त: प्रधानम्॥५.४॥ - निग्रहम

Ambrosia is the best among all medicines. Eating is the foremost among the sensual pleasures! An eye is the most important among all the sense organs. The head is the most important among the body organs,
A garland strung by one's own hand, sandalwood powdered by one's own hand and a hymn of praise written by one's own hands can take away even the splendour of King of Gods, Indra.

It is blissful to worship God by self-made items. The efforts that go into making them can earn more blessings than the opulence of King of Gods.

Squeezing of sugarcane, crushing of sesame seeds, control over mean people, taking good care of wife, beating of gold, ploughing the field, rubbing a sandalwood piece, churning the curds and chewing of a tamboola (Pan) increase their (inherent) qualities.
generally chewed after meals, मदनम्- crushing, grinding, rubbing, anointing, pressing, kneading- (मुद्द- मुद्रा ति ९ ग. प. प. to squeeze , press, stroke, rub against)- गुणवर्धनम्- enhancement of quality- गुण-गुणम्- quality, property, nature, वर्धनम्- enhancement, increase, improvement, (वृद्ध- वर्धति १ ग. आ. प. to increase)- गुणस्य वर्धनम्- ष. तत्तुरुष स., च-and-अवयय

हस्ती स्थूलतनुः स चालकुशशाश् किः हस्तिमात्रोसक्रुषः
वणाथिभ्यात् पतन्ति गिरयः कि शैलमात्रः पविः।
दीपे प्रज्वलिते विनयिते तमः किं दीपमात्र तमः
तेजः यस्य विराज्ये स बलवान् स्वूलेशु कः प्रययः।॥१४.९॥-शा. वि.

The elephant has a huge body but it is controlled by a goad. Is the goad as big as the elephant? Mountains fall when struck by a thunderbolt. Is the thunderbolt as strong as the mountain? When a lamp is lit, darkness goes away. Is the darkness as small as the lamp? One’s energy alone shines. Therefore, is there any real the strength in a bulky person?

A small but proper item can defeat a bulky item.

अनागतविभाता च प्रस्तुतप्रमरमतिष्ठ यः।
ढावेव सुखमेधे दीर्घसूती विनयित॥१३.६॥
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Only these two, one who plans for the unforeseen events and the one has presence of mind (to act promptly), prosper happily. A procrastinating person will perish.

A person who does not plan for expected events like old age or unforeseen events like robbery at home and thinks too much without taking appropriate actions will suffer.

अत्यासना विनाशाय दूरस्थः न फलप्रदातः।
सेवितं मध्यभागेन राजा वहिःरुः स्तिय:॥१४.१९॥

अत्यासना: राजा, वहिः: गुरूः (तथा) स्तियः; विनाशाय (कारणानि भवन्ति)। (ते) दूरस्थः: न फलप्रदातः: (भवन्ति)। (ते) मध्यभागेन सेवितव्यं (सन्ति)॥

Staying too close to a King or to a fire or to a teacher or towards women leads to disaster. However, staying away from them is not beneficial either! They should be served from a moderate distance (for the best gains).

राजा, वहिः: & गुरू:-all in पु. लि. प्र. वि. ए. व., स्तिय:- स्त्री. लि. प्र. वि. ब. व. of स्त्री-woman, female, अत्यासना:; दूरस्थः: & फलप्रदातः: - पु. लि. प्र. वि. ब. व. of अत्यासना:-staying in too much proximity, stayed very close- क. भू. था. वि. of अति+ आ+ सदृ:- (सदृ- सीदिति १ ग. प. प. to sit, lie, live), दूरस्थः: keeping distance, staying far away- दूर- far way- दूरे तिष्ठिति इति- दूरस्थः:- उपपद तत्तुरुष स. & फलप्रद:-yielding result, fruitful- फलम्- fruit, प्रद- giving- फलम् प्रदाति इति- फलप्रद:-उपपद तत्तुरुष स., विनाशाय- for disaster, ruin- च. वि. ए. व. of विनाश- disaster, मध्यभागेन:- तू. वि. ए. व. of मध्यभाग:- by middle path- मध्य- middle, centre, भाग- part, portion, position- मध्य- भाग: - मध्यभाग:- कर्मधारय स., सेवितव्यम:- to be
The Koyals (Cuckoos) pass their days in total silence, until their melodious voice providing joy to everyone is fully developed.

If you do not have anything pleasant to say, silence is golden. It also suggests that one should wait until one is fully ready to start a new project.

An improper action by a master is accepted while even a proper action by a lowly person can be disgraceful. The nectar of immortality caused Rahu to die but the poison is an ornament for Lord Śiva.

This verse has reference to Hindu mythological story of churning of the ocean by Gods and Demons. The demon Rāhu's body was severed by Lord Viṣṇu for stealing and drinking the nectar of immortality. On the other
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hand, when Lord Śiva drank the poison, his neck appeared decorted with blue color.

स्वावर्मनः नीचस्य राहवे & शंकस्य - all in पु. लि. श. व. of स्वावर्मन् - a master, powerful person, proprietor, King, नीचः - a lowly, mean, worthless person, राहुः - name of a demon whose head was cut off when detected in his disguise during distribution of Amrut, the nectar of immortality & शंकि - a name of Shiva, यणिर्म् - proper, fit, useful, worthy, suitable, good & न यणिर्म् - useless, improper, bad, harmful - (यणि - क. भू. धा. वि. of यणि यणनस्िे यणंिे ७ ० ग. उ. प. to deploy, use, harness, join), दूरतिंक्रर्म् - a cause of censure, blame, fault - (दृष् दुष्यति ४ ० प. प. to be bad, corrupted, अमृतम् - nectar of immortality - (मृत - dead, ruined - क. भू. धा. वि. of मृत गृह्यते ६ ० आ. प. to die - न मृत - अमृत - immortal), विषम् - poison, venom, भूिणम् - an ornament, an item of decoration, मृत्यणः - death.

Anything that is far away, anything that is most difficult to accomplish and anything that is well settled at a distant place, can all be achieved by sustained rigorous effort (penance). This effort can never be bypassed. (There is no short cut to success)!

यद्- which, what, दूरम्- at a distance, remote, long way off, दुराराध्यम्- one which is very distant to propitiate, accomplish, attain- दूर- अव्यय- prefix implies hard, difficult, bad- आराध्यम्- to be propitiated, accomplished, attained- आराध्य (also आराध्यव & आराधनीय)- क. वि. धा. सा.वि. of आ+ राध- रशौति, दुख आराध्य इति- दुराराध्य- प्रादि कर्माधारम् स., तद्- that, it, सर्वम्- all, entire, whole, व्यवस्थितम्- placed in order, firmly located- व्यवस्थित- क. भू. धा. वि. of वि+अव+ तथा- to be placed properly- (तथा - तिःति १ ० प. प. to stay, stand), साध्यम्- possible to achieve, accomplish- साध्य- साध्य (also साध्यव & साधनीय)- क. वि. धा. सा.वि. of साधा- साध्यति ५ ० प. प. to accomplish, complete, तपः- पश्चन, sustained rigorous efforts & दुराराध्यम्- difficult to be overcome, conquered, दुख आराध्य इति- प्रादि कर्माधारम् स.- all in- न. लि. प्र. वि. ए. व., दूरे- न. लि. स. वि. ए. व. of दूरम्- see above, तपसा- न. लि. स. वि. ए. व. of तपस्, च- and & हि- indeed, certainly- both अव्यय
Oh Ketaki flower, you are an abode of snakes, you do not bear fruits, you are thorny, you are crooked, you are in deep mud (and) you are very difficult to approach. Still you are a dear friend because of your fragrance. For all living beings, a single good quality, indeed, strikes out all their faults.

6.2 Sad Observations (दुःखि निरीक्षा)
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Even a wise (tolerant) man gets exhausted while teaching a foolish student, maintaining a bad woman (wife) or meeting unhappy people!

Even a wise (tolerant) man gets exhausted while teaching a foolish student, maintaining a bad woman (wife) or meeting unhappy people.

Each one of these - a cruel wife, a dishonest friend, a disobedient servant and staying in a house with a snake - is as good as death without any doubt.

I think the author may be suggesting a spy as a snake or an enemy.
A person, who after abandoning achievable objectives, goes after the non-achievable ones, loses his achievable objectives as well. That non-achievable objective is destroyed any way.

(A bird in hand is worth is two in the bush)

Being stupid is indeed hurtful. In addition, youth is surely a difficult period (in one's life). However, staying in somebody else's house is more hurtful than any other hardship.
Knowledge struck by laziness is lost. One's wealth gone into hands of others is lost. Women gone into custody of others may be abused. A field (sowed with) scanty seeds will die. An army with no leader is destroyed.

A King is highly respected if he goes around (understanding the ground situation of his subjects). A Priest is honoured if he walks (wherever he has to provide his services). An ascetic on the move is (also) revered. (However) a woman who moves (without protection or for illicit trade) is ruined.

Although things have significantly improved around the world, the women travelling alone or in the illicit business continue to face serious crimes against them. This is unfortunate.
The King is responsible for the sin committed by his country. The family-priest is accountable for a sin committed by his King. The husband is responsible for a sin committed by his wife. The teacher is accountable for a sin committed by his student.

It is also true that a wife may suffer for the ill doings of her husband!

The King is responsible for the sin committed by his country. The family-priest is accountable for a sin committed by his King. The husband is responsible for a sin committed by his wife. The teacher is accountable for a sin committed by his student.

A person who does not respect himself may get depressed and may lead to his own downfall. To live in a society and earn money requires cooperatively dealing with others. Obviously, one must respect the rule of...
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law established by the Government. Finally, one must respect all the teachers and wise men to follow the righteous paths so that the family prospers.

आत्मवगं परित्यज्य पििगं सर्माश्रयेत्, यिा िाज्यर्म् अधर्मातः लयं यावत (तिा सः) स्वयर्म् एि (लयं यावत)।

One, who leaves his own people and seeks refuge with strangers, suffers his own destruction, like a country that gets destroyed without law and order.

आत्मवगं, परिर्यज्य परवर्ग समाश्रयेत्। स्वयमेव लयं याति यथा राज्यमधर्ममः॥११.२॥

(पः) आत्मवगं परिर्यज्य परवर्ग समाश्रयेत्, यथा राज्यम् अधर्मम् लयं याति (तथा सः) स्वयम् एव (लयं याति)॥
A very homebound person cannot get (good) education. A meat eater cannot have compassion. A person greedy for wealth is not honest. One who runs after women cannot be pure.

One must travel outside his home or even outside his town to get good education and gain knowledge as travel itself is educational. A meat eater cannot have compassion for animals. A greedy person may obtain wealth by dishonest means. A person running after women is likely to visit brothels and can suffer from diseases.

A tribal woman, rejecting precious pearl obtained from the temple of an elephant, adorns herself with (cheap) seeds of red-black berry. Similarly,
Observations on Life

one who cannot comprehend the excellent qualities (of a person) always criticizes him! It is not surprising!

यथा-अव्यय-which manner, which way, किराती-स्त्री. लिं-tribal woman, करिकुमालय- obtained from in an elephant's temple- करिन- elephant, कुम्भ- temple or frontal, globe on the forehead of an elephant, गुञ्जाय- obtained- जात- produced- both क. भू. धा. वि. of लभ- लम्बते १ ग. आ. प. to obtain, get & जन- जायते ४ ग. आ. प. to produce, to be born, करिन: कुम्भ:- षड़ी तत्तुरुष, करिकुमालय लश्या- पञ्चमी तत्तुरुष स., मुक्ता- pear & गुञ्जा- seed of red-black berry, परित्यज्य- totally abandoning or leaving- पू. काला लब्ध्य धा. सा. अव्यय of परित्यज्य (रज- त्यजति-१ ग. प. प. to abandon, leave, discard) विभिन्ति, वेदी & निन्दति- वर्तं. प्र.. पौ. प. of भू- ३ ग. प. प. to uphold, retain, bear -(भृ- भरति-ते १ ग. उ. प. & विभिन्ति- विभिन्ते- ३ ग. उ. प. to fill, , bear, support, maintain), विद-२ ग. प. प. to know, recognise & निन्द- १ ग. प. प. to blame, abuse, ये & स: पौ. प्र. प्र. प. प. यद्- who & तद्- he, यस्सा-whose- पौ. प्र. प. प. यद्- who गुणप्रकर्ष्यम- पुनः। लिं. द्रि. प्र. प. प. of गुणप्रकर्ष्य -value, importance-गुणा- quality, virtue, प्रकर्ष्य- eminence, excellence, न- no, not, तम- him- पौ. प्र. प. प. प. प. to see, view) तद्- he, सदा-अव्यय- always, daily, regularly, अत्र-अव्यय- here, in this place, चित्रम् -अव्यय- strange, surprising

अनालोक्य व्ययं कर्ता ध्यानार्थः कलहप्रियः।
आत्मः सर्वाक्षेत्रे नरः शीर्ष विनश्यति॥१२.१९॥

अनालोक्य व्ययं कर्ता, अनाथः हि कलहप्रियः, सर्वाक्षेत्रे आत्मः नरः शीर्ष विनश्यति॥

A person, who spends money without thinking, who is quarrelsome, who does not have a guardian and who is impatient (for quick results) in all fields, is quickly destroyed.

अनालोक्य- without perceiving, thoughtlessly- पौ. का वा लब्ध्य धा. सा. अव्यय of आ+ लोक- to perceive, behold, see- (लोक- लोकते १ ग. आ. प. to see, view)- न आलोक्य- अनालोक्य- नजः तत्तुरुष स., व्ययम- पौ. प्र. प्र. प्र. प. अव्यय- expenditure, spending- (व्यय- व्ययति- ते १० ग. उ. प. to expend, give away), कर्ता (करूः)- doer, indulger, maker- (कृ- कृरति कुरुते -८ ग. उ. प. to do), अनाथः- one without support, orphan- नाथः- master, protector, न नाथः- अनाथ- नजः तत्तुरुष स., कलहप्रियः- quarrel monger, fond of quarrels- कलहः- strife, quarrel, प्रिय- dear, liking- कलहः प्रियः यस्य स- बहुतीहि स., आत्मः- sick, hurt, injured, over anxious, impatient & नरः- man, person- all in पौ. प्र. प्र. प. प. सर्वाक्षेत्रे- न. प्र. प. प. of सर्वक्षेत्रम्- all fields, ventures- सर्वम्- all, entire, क्षेत्रम्- field, area- सर्वम् क्षेत्रम्- पौ. पौ. प. कर्मधाराय स., विनश्यति- वर्तं. प्र. पौ. प. प. of
प्राणपरित्यागः

तत्पणरुि (हमिल्यूशन)

प्राणत्यागः

तत्पणरुि (हमिल्यूशन)

ताूिात

तूलर्म्

लघणतिः

तूलात्

प्राणस्य परित्यागः

क५. प. प. to get destroyed, to be lost)

हि- indeed, & शीघ्रम्- quickly-

वाूिुिा कि न नीूिोांसि मामय माप्रध्येदिति।

16.16

'असो वाूिुिा कि न नीूि- '?

अयं माू प्रध्येदित इि'- (वाूिुिा चिन्नितम)॥

Cotton is lighter than grass. A beggar is even lighter than cotton.

'तूलः तूलतः लघुतः, याचकः तूलतः आधि च (लघुतः- आस्थि)। 'असो वाूिुिा कि न नीूि- '?

'अयं माू प्रध्येदित इि'- (वाूिुिा चिन्नितम)॥

Cāṇakya

प्राणपरित्यागो मानभङ्गः जीिनात्।

प्राणत्यागे क्षण दृूिकाम दानभङ्गः दिने दिने॥ १६.१७॥

मानभङ्गः जीिनात् प्राणपरित्यागः वरं (भवति।) प्राणत्यागे क्षण दृूिक (भवति।) मानभङ्गः

(दृूिक) दिने दिने (भवति।)॥

It is better to give up the life rather than being humiliated. Giving up one's life is painful for a moment but humiliation hurts every day.

वरं प्राणपरित्यागो मानभङ्गः जीिनात्।

प्राणत्यागे क्षण दृूिक मानभङ्गः दिने दिने॥ १६.१७॥

मानभङ्गः जीिनात् प्राणपरित्यागः वरं (भवति।) प्राणत्यागे क्षण दृूिक (भवति।) मानभङ्गः

(दृूिक) दिने दिने (भवति।)॥

It is better to give up the life rather than being humiliated. Giving up one's life is painful for a moment but humiliation hurts every day.
A weak person becomes a virtuous man. A poor person remains a bachelor. A sick person becomes a devotee of a God. An old woman becomes faithful to her husband.

Many people have no choice in life because of their unfortunate circumstances.

राजा वेश्या यमो हा। परस्परस्करो बालयाचको।
परदुःखं न जानन्ति अष्ट्रो ग्रामकर्णक:॥१७.१९॥

राजा, वेश्या, यम: हि, अष्ट्र: तस्कर:, बालयाचको (तथा) अष्ट्र: ग्रामकर्णक: (एते) परदुःखं न जानन्ति॥
Cāṇakya Nīti

A King, a prostitute, the God of death, the fire, a thief, a child and a beggar and the eighth- the village troublemaker do not understand the sorrow felt by others.

राजा (राजन) - King, Ruler, यमः - Yama - the God of Death, अपः - fire, तस्करः - a thief, robber, अष्टर्मः - the eighth, ग्रामकण्टकः - a habitually troublesome person in a village- ग्रामः - village, community, कण्टकः - a troublesome person, thorn, source of annoyance- ग्रामस्य कण्टकः - ष. तत्पुरुष स. - all in पु. लि. प्र. वि. ए. व., वेश्या- a prostitute, courtesan, concubine- in स्त्री. लि. प्र. वि. ए. व., बालयाचकौ- a child and a begger- in पु. लि. प्र. वि. द्रि. व.- बालः- a child, याचकः- a begger, seeker of alm- बालः च याचकः च- दुःख स., परदुःखम्- difficulty or hardship of others- परः- the other, another, दुःखम्- sorrow, trouble- परस्य दुःखम्- ष. तत्पुरुष स.-in न. लि. द्रि. वि. ए. व., जानन्ति- वर्त. प्र. पु. ब. व. of ज्ञा- जानाति जानीते ९ ग. उ. प. to know, understand, realise, हः- surely, certainly & न- no, not- both अव्यय

★★★★★★
Chapter 7 - That is the Way it is (वस्तुस्थिति:)

Cāṇakya has compiled many verses where he discusses the facts of life based upon human behaviour. They are discussed in this chapter.

कान्तावियोगः स्वजनापमानो
ऋणस्य शेषं कुनृपस्य सेवा।
दरिद्रभावो विषमा सभा च
विनामिना ते प्रदहतिः कायम्॥२.१४॥ - त्रिषुभ

कान्तावियोगः स्वजनापमानः, ऋणस्य शेषं, कुनृपस्य सेवा, दरिद्रभावः, विषमा सभा च, ते अपशिना विना कायं प्रदहतिः॥

Loss of a beloved wife, humiliation from relatives, unpaid debts, serving a mean King, poverty ridden existence, unruly assembly- all these happenings scorch the body without actually getting burnt in fire.

कान्तावियोगः - loss of beloved wife- कात्या- स्त्री. लिः- beloved woman, wife, वियोगः- separation, loss- कात्या: वियोगः- पु. तत्पुरुष स., स्वजनापमानः- humiliation from one's own people- स्व- one's own, self, जनः- people, अपमानः- humiliation insult- स्वजनः- पु. तत्पुरुष स. & स्वजनेन अपमानः- हृष्टिः, तत्पुरुष स. & दरिद्रभावः- poverty ridden existence- दरिद्रः अव्यय- distressed, poor, भूतः- existence, state- दरिद्रः भावः- दरिद्रभावः- वि. पू. प. कर्मधायस्य स.- all in पू. लिः प्र. वि. ए. व., ऋणस्य- न. लिः- प. च्रि. ए. व. of ऋणम्- debt, obligation, शेषम्- balance, remainder- in न. लिः प्र. वि. ए. व., कुनृपस्य- पु. लिः- प. च्रि. ए. व. of कुनृप- a bad King, Ruler- कृ- अव्यय- prefix implies bad, mean- नृ- a man, a person- नृण पाति इति- नृप- उपपद तत्पुरुष स. & कृषितं नृप- कुनृप- प्रादि कर्मधायस्य स., सेवा- service, attendance, विण्मा- troublesome, rough, painful, course, सभाः- court, assembly, council, गतिः- all in स्त्री. लिः प्र. वि. ए. व., ते- they- in पू. लिः प्र. वि. ब. व. of तद- he, अपिनिः- in पू. लिः तृ. वि. ए. व. of अपिनि- fire, कायम्- in पूण. लिः द्रि. वि. ए. व. of कायम्- body, प्रदहति- वर्त. पू. व. व. of प्र+ दह- to scorch badly, burn completely- (दह- दहति १ ग. प. प. to burn, scorch) च- and & विना- without, - both अव्यय

गुहीत्वा दक्षिणं विप्रास्त्यजन्ति यज्ञामनकम्।
प्राप्तविद्या गुरुं शिष्या दग्धारण्य मृगास्थाः॥२.१८॥
निति

विप्राः: दक्षिणां गृहिता यज्ञानं कर्मति। प्राप्तविद्या: शिष्या: गुरुं (लयज्ञति) तथा दश्यारण्य मूः: (लयज्ञति)॥

The priests leave the host after receiving their fees. The students leave their teacher after having received their training. Similarly, the wild animals abandon a forest that is burnt down.

विप्राः, शिष्या: & मूः:- पु. लिङ्ग. प्र. विष्णु: भव. व. of विप्र:- officiating priest, शिष्या:- disciple, pupil, student & मूः:- an animal, दक्षिणां:- स्त्री. लिङ्ग. द्वि. विष्णु: भव. व. of दक्षिणां:- fee or present offered to a priest on conclusion of the religious rite, गृहिता:- after getting hold of, after acceptance- पु. का. वा. त्याग्य था. सा. अव्यय of प्राप्त- गृहिता:- गृहिता ९ ग. उ. प. to take hold of, seize, यज्ञानंकम् & गुरुं:- both in पु. लिङ्ग. द्वि. विष्णु: भव. व. of यज्ञानंक:- relationship with the host, यज्ञानं:- the head of the family, a host, patron, - कः suffix implies relationship, belonging & गुरुं:- teacher, elder, father, लयज्ञति:- दर्त. प्र. पु. भव. व. of लयज्ञति १ ग. प. प. to leave, abandon, प्राप्तविद्या:- the knowledge or expertise having obtained- in स्त्री. लिङ्ग. प्र. विष्णु: भव. व. प्राप्त- having obtained, gained- कः भू. धा. विष्णु: of प्राप्त+- आपि:- to get, obtain- (आपि:- आपि ५. ग. उ. प. to get) विद्या:- knowledge, education- प्राप्ता विद्या:- प्राप्तविद्या:- प्राप्ता विद्या:- प्राप्तविद्या:- प्राप्त- पु. प. कर्मधारण सं., दश्यारण्यम्-burnt or scorched forest- दश्यारण्यम्-burnt, scorched- कः भू. धा. विष्णु: of दश्यारण्यम् १ ग. प. प. to burn, scorch, अस्स्त- forest, wilderness- दश्यारण्यम्- अर्तम्- दश्यारण्यम्- विष्णु: पु. प. कर्मधारण सं.- in न. लिङ्ग. द्वि. विष्णु: भव. व. , तथा- similarly- अव्यय

कस्य दौष: कुले नासित व्याधिना को न पीडित।

व्यसनं केन न प्राप्तं कस्य सौंख्यं निरन्तरम्॥३.२॥

पाठभेदः कस्य सौंख्यं निरन्तरम्-→ श्रीयं कस्य निरन्तरा:?

कस्य कुले दौषः न अस्ति? कः व्याधिना न पीडितः (अस्ति)? केन व्यसनं न प्राप्तम् (अस्ति)? कस्य निरन्तरा सौंख्यम् (अस्ति)? (कस्य श्रीयः निरन्तरा: सन्ति?)

Whose family is without any blemish? Who has not been sick with disease? Who has never faced any misfortune? Who has enjoyed perpetual happiness? (Or wealth or prosperity)

कः, केन & कस्य- प्र. विष्णु: तु. विष्णु: & प. विष्णु: ए. भव. of किम्- पु. लिङ्ग. who, कुले- न. लिङ्ग. स. विष्णु: ए. भव. व. कुलम्- family, race, दौषः- fault, blemish, defect & पीडित:- one who suffered, troubled- पीडित- कः भू. धा. विष्णु: of पीडित:- पीडितते- ते १० ग. उ. प. to torment, trouble- both in पु. लिङ्ग. प्र. विष्णु: ए. भव., अस्ति:- दर्त. प्र. पु. ए. भव. of अस्ति- २ ग. प. प. - to be, to exist, व्याधिना:- स्त्री. लिङ्ग. तु. विष्णु: ए. भव. of व्याधि- sickness, disease, व्यसनमस्ति- misfortune, calamity, bad time & प्राप्तम्- got, received- प्राप्त:- कः भू. धा. विष्णु: of प्राप्त+- प्राप्त- to get, receive- (आपि:- आपि ५. ग. उ. प. to obtain)- both in- न. लिङ्ग. द्वि. विष्णु: ए. भव., निरन्तरम्- निर- अव्यय- prefix implies
That is the Way it is

without, away from अन्तरम्- interval, term, period & सौख्यम्- happiness, well-being- both in न- without, away from us. न- no, (श्रीमात्र & निरस्त्र- स्त्री- लिंग: प्र. वि. व. of श्री- wealth, prosperity & निरस्त्र- perpetual, always)

आचार: कूलमाख्याति देशमाख्याति भाषणम्।
सम्भ्रमः सेहमाख्याति वपुराख्याति भोजनम्॥३.२॥

आचार: कूलम् आख्याति। भाषणं देशम् आख्याति। सम्भ्रमः सेहम् आख्याति (तथा) वपु: भोजनम् आख्याति॥

The conduct (of a person) reveals his upbringing (family). His/her talk indicates his/her country (of birth). Receiving hospitality shows affection. His/her body figure indicates his /her eating habits.

आचारः conduct, behaviour, custom & सम्भ्रमः- respect, zeal, hospitality, confusion, pleasant surprise- both in पु. लिं. प्र. वि. ए. व. वपु: (वपुस्)- body, form, figure & भाषणम्- talk, speech both in न. लिं. प्र. वि. ए. व., कूलम्- race, family & भोजनम्- food, eating- both in न. लिं. द्वि. वि. ए. व., देशम्- place, region, country & सेहम्- affection, love, friendship- both in पु. लिं. द्वि. वि. ए. व., आख्याति- वर्तः प्र. पु. ए. व. of आ+ ख्या- to declare, reveal, communicate- (ख्या- ख्याति २ ग. प. प. to tell)

उद्योगे नास्ति दारिद्र्यं जपतो नास्ति पातकम।
मौने च कलहो नास्ति नास्ति जागरिते भयम्॥३.११॥

उद्योगे दारिद्र्यं न अस्ति। जपतः पातकं न अस्ति। मौने च कलह: न अस्ति (तथा) जागरिते भयं न अस्ति॥

There is no poverty for an industrious person. There is no sin for a person who prays. There is no quarrel if one keeps quite. There is no fear for an attentive person.

उद्योगे, मौने & जागरिते- all in पु/न. लिं. स. वि. ए. व. of उद्योगः- effort, industry, work, exertion, मौनमः- silence, keeping quiet & जागरितः- adjctv- one who is awake- जागरित: क. भू. धा. वि. ए. ब्रह्मा- जागरितं २ ग. प. प. - to be awake, watchful, attentive, दारिद्र्यम् - poverty, indigence, भयम्- fear, dread & पातकम्- sin, crime- all in न. लिं. प्र. वि. ए. व., अस्ति- वर्तः प्र. पु. ए. व. of अस्- २ ग. प. प. to be, to exist, जपतः- in पु. लिं. ब्र. वि. ए. व. of जपत- one who is engaged in changing (God's name)- कतैरि वर्तः का. वा. धा. सा. वि. ए. जप- जपति १ ग. प. प. to chant (pray), कलहः- quarrel, strife- in पु. लिं. प्र. वि. ए. व., न- no, not, च- and- both अव्यय
Kings give an order (instruct) only once. The scholars (learned people) speak out only once. Daughters are given away (in marriage) only once. All these three things happen only once.

Living in a bad village, serving a person from bad family, eating very bad food, a wife with an angry mouth, having a stupid son and a widowed daughter- these six things burn the body without fire.
That is the Way it is

अवनना- in पु. लि. तृ. वि. ए. व. of अश्रि- fire, प्रदहलि- वर्त. प्र. पु. ब. व. of प्र+ दह- scorch, torment- (दह- दहलि र ग. प. प. to burn), च-and & विना- without, देवद- both अव्यय

एकोदरसमुदभूता एक नक्त्र जातकाः।
न भवनिि समाः शीले यथा बदरिकण्टकाः।॥५.४॥

एकोदर-समुदभूता:; एक नक्त्र जातका:; समा: शीले न भवनिि, यथा बदरिकण्टका:॥

(Persons) born out of the same womb and born under the same star constellation (with same horoscope) may not evolve with same qualities and nature! (Look at) the (edible) fruits and (hurting) thorns of Jujube tree!

एकोदिसर्मणद्भूतः जातकाः; सर्माः शीले न भिस्ता; यिा बदरिकण्टकाः॥

एकोदिसर्मणद्भूते जातकाः; सर्माः शीले न भिस्ते; यिा बदरिकण्टकाः॥

एकोदिसर्मणद्भूताः; जातकाः; सर्माः अव्यय एकोदिे सर्मणद्भूतः

(People) born out of the same womb and born under the same star constellation (with same horoscope) may not evolve with same qualities and nature! (Look at) the (edible) fruits and (hurting) thorns of Jujube tree!

मूर्खाणा पण्डिता द्वेष्या अधनानां महाधनाः।
वाराङ्गाना: कुलस्त्रीणां सुभगानां च दुर्भगा:।॥५.६॥

मूर्खाणा पण्डिता:; अधनानां महाधनाः; कुलस्त्रीणां वाराङ्गाना: (तथा) सुभगानां दुर्भगा: च द्वेष्या: (भवनिि)॥

Stupid people hate the wise men. Poor people envy the wealthy. Courtesans dislike women from noble household. Unlucky women envy lucky women.

मूर्खाणाम् & अधनानाम्- both in पु. लि. श्र. वि. ब. व. of मूर्ख- a stupid or foolish person & अधन- a poor person, Person without wealth- धनम्- लि.- wealth, money, धनात्विहीन् य- स: अध- बुधव्रीहि सः, सुभगानाम् & कुलस्त्रीणाम्- both in स्त्री. लि. श्र. वि. ब. व. of सुभगा- a lucky woman , a favourite wife, an honoured mother- सु- अव्यय- prefix implies: good, well, plenty, भगः- fame, glory, good fortune, happiness- (सुखु भग: यस्या: सा- सुभगा- बुधव्रीहि सः) & कुलस्त्री- a woman from a good noble family- (कुलीन- adjctv- of high descent, of a good family- कुलीना स्त्री - कुलस्त्री- कर्माधारय सः), पण्डिता: & महाधना: - both in
A selfish person is also blind (irrational). An excessively intoxicated person cannot see (has no control over his actions). A selfish person does not see any faults (in himself or his actions).

A rainfall in oceans serves no purpose. Offering food to a satisfied person is useless. Donation to a person who is also, even, a courtesan, a common woman, a woman of multitude, - (also) multitudes, large numbers, - woman - a woman having, charity, donation - is useless. Donation to a person who is satisfied, satiated, pleased & having, wealth, money, riches, possessing abundantly, rich in - the external world. A lustful person is also intoxicated (to see his faults). A born blind person cannot see the external world. A lustful person is also blind (irrational). An excessively intoxicated person cannot see (has no control over his actions). A selfish person does not see any faults (in himself or his actions).
That is the Way it is

जन्माधिः- one who is born blind- ज्ञानन्- न. लिः- birth, अधिः- पु. लिः- blind, devoid of sight- ज्ञानन् अधिः- ज्ञानम्- तृतुपुरुष सः, कामाधिः- one who is blind with lust, desire of carnal gratification- काम- lust, desire of carnal gratification, कामन अधिः- काम्यम्- तृतुपुरुष सः, मदमाधिः- one who is excessively arrogant with pride- मद- pride, arrogance, conceit, उन्माधिः- intoxicated, wild, puffed up, insane, mad- क. भू था. विः उद+ मद- to be excessively arrogant- (मद- माधिः ग. प. प. to be intoxicated, mad)- मदन उन्माधिः- तृतुपुरुष सः & स्वार्थः (स्वार्थिः)- one who is purely selfish- स्व- pronominal adjctv- one's own, oneself, अर्थिः- one who seeks, solicits- स्वस्त्य अर्थिः- स्वार्थिः- सत्तुपुरुष सः- all in पू. लिः, प्र. वि. ए. ब.., दौष्ठ- पू. लिः, वि. ब. व. of दौष्ठ- a fault, blemish, offence, guilt, पश्यति- वर्तः प्र. पू. ए. व. of हृश्य- 1 ग. प. प. to see, look at, न- no, not, च- and, एव- just, merely only- all अवयवस

कुराजराज्येन कृतः प्रजासुखाः
कुमित्रमित्रत्रेण कुलोस्स्तिन्तिन्वृत्तिः।
कुदार्दतरीश्च कुन्तो गृहे रति:
कुशश्चमध्यापयतः कुतो यशः।।६.१४।।- जगति

कुराजराज्येन प्रजासुखाः कृतः (अस्ति)? कुमित्रमित्रत्रेण निवृत्तिः कृतः अस्ति? कुदार्ददाः- च कृतः गृहे रति: (अस्ति)? कुशश्चमध्यापयतः यशः कृतः (अस्ति)?

How can the people be happy in a country ruled by a bad King? How can one obtain peace of mind with a bad friend? How can a husband find happiness in his home with an ill-behaved wife? How can one achieve success by educating a bad student?

कुराजराज्येन & कुमित्रमित्रत्रेण- both in न. लिः, तू. वि. ए. व. of कुराजराज्यम्- a country ruled by a bad king- कृ- अवयव- prefix implies bad, harsh, wicked, राजन्- पु. लिः- king, राज्यम्- न. लिः- country, state- कुस्तिः- राजा- कुराजा- प्राणिम कर्मधाराय सः & कुराजः- राज्यम्- कुराजराज्यम्- षः तृतुपुरुष सः & कुमित्रमित्रत्रेण- a friend who is a bad friend- मित्रम्- न. लिः- a friend- कुस्तिः मित्रम्- कुमित्रम- a bad friend- प्राणिम कर्मधाराय सः & कुमित्रमित्रत्रेण- यस्य मित्रम् कुमित्रम् अस्ति सः- बहुव्रीहि सः, अस्ति- वर्तः प्र. पू. ए. व. of अस्ति- २ ग. प. प. to be, to exist, कुदार्ददाः- in पू. लिः, तू. वि. ब. व. of कुदार्ददाः- one with ill-behaved wife- दारा- सति- (always in ब. व.)- कुस्तिः दारा- कुदाराः- प्राणिम कर्मधाराय सः & कुदाराः- दारा- यस्य सः- कुदारददाः- बहुव्रीहि सः, गृहे- in न. लिः, स. वि. ए. व. of गृहम्- house, home, कुशश्चमध्यापयतः in न. लिः, वि. ए. व. of कुशश्चमध्यापयतः- a hopelessly bad student- शिष्यः- student, disciple- कुस्तिः- कुशश्चमध्यापयतः- from educating or instructing- अध्यापनम्- teaching, training- (प्रणोदक of अधिः- २ ग. प. प. - अध्यापयतः)- यतः (यतस्)- अवयव- a suffix implies: by which, for, निवृत्ति- peace of mind, rest, reirement, escape (निः वृत्त- to retreat, to escape, to be freed or absolved
from १ ग. आ. प.- विकति & रसी- delight, pleasure, attachment or devotion to-
(रम्- रमते १ ग. आ. प. to be pleased, to get attached to)- both in न. लिं. प्र. वि. प्र.
. व., प्रजासुखम्- happiness or satisfaction of the subjects- प्रजा- स्ती. लिं.
- subjects, people, mankind, सुखम्- न. लिं.- happiness or satisfaction-
. प्रजायाः सुखम्- ष. तत्पुरुष स. & यश: यशा(स)- fame, name, glory, success-
- both in न. लिं. प्र. वि. प्र. व., कुः (कुःस- from where, whence, how, in what mannar, च-
- and- both अव्यय।

राजः बलं बाहुवीर्यं
(अस्ति।) ब्रह्मविद् ब्राह्मणः बली।
(स्त्रीणाः रूपत्वः स्त्रीणाः रूपयौवनमाधणयार्म्
उत्तमम् बलम् (अस्ति।)

The strength of a King is the power of his arms. A Brahmin's strength is in
his knowledge of all-pervading Self. A woman's strength is in her physical
beauty, youth and pleasant nature.

राजः- in पु. लिं. ष. वि. प्र. व. of राजन- a King, ruler, बाहुवीर्यम्- muscle power,
prowess or valour of arms- बाहु- the arm, fore-arm, वीर्यम्- heroism,
prowess, valour- बाहुः वीर्यम्- ष. तत्पुरुष स., बलम्- strength, power, might,
रूपयौवनमाधणम्- beautiful form, youthfulness and pleasantness-
रूपम्- beautiful form, appearance, यौवन- youth, youthfulness,
माधुर्यम्- pleasantness, sweetness- रूपम् च यौवनम् च माधुर्यम् च- दृढः स.,उत्तमम्-
the superior, best, excellent- all in न. लिं. प्र. वि. प्र. व, ब्रह्मविद्- ब्रह्मण- न.
- the Supreme Being, regarded as impersonal and divested of all quality and
action, all-pervading soul and spirit of the universe, विद्- knowledge,
understanding- ब्रह्मण: विद्- ष.तत्पुरुष स., ब्रह्मणः- a member of a priestly
class, theologian, बली (बलिन)- adjctv- one who is powerful, mighty-
both in पु. लिं. प्र. वि. प्र. व., स्त्रीणाः- in स्त्री। लिं. ष. वि. ब. व. of स्त्री- a woman,
That is the Way it is

If one goes into an abode of the King of animals (Lion), he will get a pearl from the skull of an elephant. If one goes to a dwelling of a jackal, he will get only pieces of a tail of a calf or hide of an ass.

The message here is that one should take risk and aim for high achievements. Higher the risks, higher the rewards!

दीपः ध्वािं भियते अलयः अलयः
चर्मान् खण्डनर्म् अव्ययः
दीपः ध्वािं भियते अलयः अलयः
चर्मान् खण्डनर्म् अव्ययः

The lamp consumes darkness and produces black soot (eye shadow). One produces children according to what food is consumed every day.

Here, the food is a metaphor for the way a person earns his livelihood and how he utilizes it. The results of his daily activities will bear fruits, good or bad, depending upon how the money was earned and used.
Water is a remedy for indigestion. Water gives energy after full digestion. Water is the nectar of immortality. However, after completion of a meal, drinking water is like a poison!

Water - water, भेषजम् - medicine, remedy, बलप्रदम् - provider of strength or vigour- बलम् - strength, vigour- बलम् प्रदाति इति- बलप्रदम्- उपपद तत्तुरुष स., अमृतम्- nectar of immortality & विषप्रदम्- one like a poison- विषम् प्रदाति इति- विषप्रदम्- उपपद तत्तुरुष स.- all in n. लित्. प्र. विद्या अजीणम्, जीणे & भोजने भोजने & भोजनान्ते अजीणम्, जीणे इवत- तत्पणरुि - to be consumed, digested, dissolved, to grow old, wear out- न जीणम्- अजीणम्- नूज तत्तुरुष स., भोजनम्- meal, taking food & भोजनान्ते अजीणम्- at the end of a meal- भोजनस्य अन्तम्- भोजनान्ते अजीणम्- ष. तत्तुरुष स., च- and- अविषय

knowledge, learning, भियवत् प्रजा- production, procreation, children, offspring

अजीणम् भेषज वारि जीणम् वारि बलप्रदम्।
भोजने चामृत वारि भोजनान्ते विषप्रदम् ॥८.७॥

Water is a remedy for indigestion. Water gives energy after full digestion. Water is the nectar of immortality. However, after completion of a meal, drinking water is like a poison!

Water - water, भेषजम् - medicine, remedy, बलप्रदम् - provider of strength or vigour- बलम् - strength, vigour- बलम् प्रदाति इति- बलप्रदम्- उपपद तत्तुरुष स., अमृतम्- nectar of immortality & विषप्रदम्- one like a poison- विषम् प्रदाति इति- विषप्रदम्- उपपद तत्तुरुष स.- all in n. लित्. प्र. विद्या अजीणम्, जीणे & भोजने भोजने & भोजनान्ते अजीणम्, जीणे इवत- तत्पणरुि - to be consumed, digested, dissolved, to grow old, wear out- न जीणम्- अजीणम्- नूज तत्तुरुष स., भोजनम्- meal, taking food & भोजनान्ते अजीणम्- at the end of a meal- भोजनस्य अन्तम्- भोजनान्ते अजीणम्- ष. तत्तुरुष स., च- and- अविषय

हतं ज्ञानं क्रियाहीनं हतक्षणान्त्यं नतः।
हतं निर्णयं कै सैन्यं स्तियं नष्टा हाभर्तका:॥८.७॥

Knowledge without its application is lost. An ignorant person gets destroyed. An army without a commander gets perished. Women without protectors are ruined.

क्रियाहीनम्- one without action or performance- क्रिया- स्त्री. लित.- performance, action, labour, हीनम्- devoid of, without- हीन- क. भू. था. वि. of हा- जहाति २ ग. प. प. to leave, abandon- क्रिया: हीनम्- क्रियाहीनम्- ष. तत्तुरुष स., ज्ञानम्- knowledge, learning, हतम्- killed, destroyed, ruined- हत- क. भू. था. वि. of हन- हृति- २ ग. प. प. to kill, strike, destroy, निर्णयकम्- one without a leader-निर- अविषय- prefix implies: devoid of, without- नायक:- leader, master,
That is the Way it is

conductor- नायकेन विना - निरायकम्- तुः- तत्तु- स्- सैन्यम्- army, troop- all in न. लिः- प्र. वि. ए. वः- man, human, person & हत- ruined, killed- हत- (see above)-both in पु. लिः- प्र. वि. ए. वः, अभृतका-, स्त्रीयः & नश्च- all in सली. लिः- प्र. वि. ब. वः of अभृतका- a woman without a protector, provider, husband- भूर्- protector, supporter, husband, न भृतका- अभृतका- नञ्जु- तत्तुरुष सः, सली- a woman, female & नश्च- ruined, destroyed- नश्च- क. भू. था. वि. of नश- नश्यति ४ ग. प. प. to be lost, destroyed, अज्ञानति- due to foolishness or stupidity- ज्ञानम्- knowledge, intelligence- न ज्ञानम्- अज्ञानम्- absence of knowledge, stupidity, foolishness- तस् or त- suffix implies: from, by, (It is commonly substituted in place of प्र. वि.) च- and, हि- indeed, surely, - both अव्यय

वृद्धकाले मृता भाया बन्धुस्ते गतं धनम्।
भोजनं च पराधीनीं तिस्रः पुस्सा विद्वेकः।॥8.९॥

वृद्धकाले मृता भाया, बन्धुस्ते गतं धनं, पराधीनीं च भोजनं तिस्रः पुस्सा विद्वेकः:
(भविष्यति)॥

These three things make life of a man painful- death of a wife in the old age, wealth taken away by relatives and dependence on others for a meal.

वृद्धकाले & बन्धुस्ते- both in पु. लिः- स्. वि. ए. वः of वृद्धकालः- oldage- वृद्ध- adjctv-old, aged, grown up- क. भू. था. वि. of वृद्ध- वर्धति १ ग. आ. प. to grow, increase, prosper,

कालः- time, period- वृद्धः कालः- वि. पू. प. कर्मधारय सः & बन्धुहस्तः- hand of relative or kinsman- बन्धुः- kinsman, relation, हस्तः- hand- बन्धी: हस्तः- बन्धुहस्तः- श. तत्तुरुष सः, मृता- dead, deceased- मृत- क. भू. था. वि. of मृ- प्रियते ६ ग. आ. प. to die, perish & भायः- wife- both in सली. लिः- प्र. वि. ए. वः, गतम- gone, fallen into- गत- क. भू. था. वि. of गम- गच्छिति १ ग. प. प. to go, pass, धनम्- wealth, money, valuable, पराधीनम्- depend on other, subservient- पर- adjctv- other, another, आधीन- dependent, subservient- परस्य आधीनम्- पराधीनम्- श. तत्तुरुष सः, भोजनम्- food, meal- all in न. लिः- प्र. वि. ए. वः, पुस्सा- in पु. लिः- ष. वि. ब. वः of पुस्सा- man, human being, तिस्रः & विद्वेकः- both in सली. लिः- प्र. वि. ब. वः of त्रि- three & विद्वेकः- distressing, paining, disappointing, mockery, च- and- अव्यय

गुणो भृषयते रूपं शीलं भृषयते कुलम्।
सिद्धौ भृषयते विद्याः भोगो भृषयते धनम्॥8.१५॥

गुणः रूपं भृषयते। शीलं कुलं भृषयते। सिद्धः विद्याः भृषयते। भोगः धनं भृषयते॥

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A good virtue enhances the appearance of a person. An exemplary character dignifies one’s family. Success (in any endeavour) celebrates one’s education. Proper utilisation (enjoyment) brings grace to one’s wealth.

The good appearance of a person without virtue(s) is taken away (quickly). The family of a person with bad character is tarnished. The education of an unsuccessful person is wasted. Wealth is destroyed if not enjoyed.
What will such an angry person do from whom there is no fear if he is angry and no acquisition of wealth if he is happy? He cannot punish you nor can he do you any favours.

Poverty shines with courage. Bad clothes shine with whiteness. Tasteless food tastes better when served hot. Ugliness is overshadowed by good character.

The suffix -ता indicates possession. दरिद्रता- poverty, कुवस्तता-having bad clothes, कुद्रोपता-having bad food, कुरुपता-having ugliness- all in स्त्री. लिङ्ग. वि. ए. व. of दरिद्र- poor, कुवस्त- Bad clothing, कुद्रोप- bad food, कुरुप - Ugaly. धीरता, शुभ्रता, उष्णता, शीलता -all in स्त्री. लिङ्ग. तृतीय वि. ए. व. of धीरता-having courage, शुभ्रता- bright, white, उष्णता-having heat, warmness, शीलता-having good character, च- and, विराज्जते-वर्तमा. ए. प्रथम वि. ए. व. of विराज्ज- to shine, look beautiful, to appeal, feel nice ( राजः-राज्जते- 1 ग. उ. प. to shine, appear splendid, beautiful), क्रूः, कुद्र- (अव्यय)- particles, prefix of these imply badness, deterioration, depreciation, littleness or ‘want’. कुवस्त, कुद्रोप, कुरुप - all प्रादेशिक मान्यां तस्य.
What poets cannot see (imagine)? What crows do not eat? What drunkards do not babble? What women cannot achieve?

Different species of birds assemble on a single tree (for a night halt). They fly away to ten different directions at the dawn of next morning. Why anguish over that?

We meet many people at various functions such as a wedding. After the celebrations, we depart to our own homes without any further contacts with them ever. There is no reason to be sorrowful if that happens.
That is the Way it is

A person who abandons normal rules of conduct becomes successful (happy) in acquiring wealth, food, knowledge, meals and business.

One can be aggressive but should not employ illegal means in acquiring food, wealth or knowledge. Yes, he may be happy for some time with illegally acquired wealth but that will not last too long.

If the King follows the right code of conduct (धर्म), the subjects will follow right code of conduct (धर्म). If the King is a sinner, the subjects will also be sinners. If the King is just, the subjects will also be just. The subjects follow the King. As is the King, so are (his) subjects.
धर्मिणी, राजि, पापे, समे all-p. लि. सति सततमि वि. ए. व. of धर्मिण्व-virtuous, pious, राजन-king, पापिनु-sinful, wicked, समा�-upright /just, प्रजा:- धर्मिण्व: पापे- समा:- all-सति वि. ब. व. of प्रजा- subjects, citizen, धर्मिण्व- virtuous, pious, पाप- sinful, wicked, समा�-upright /just, राजनम् - द्रि. वि. ए. व. & राजा-प्रि. वि. ए. व. of राजन-नर्म (पु. लि.), अनुवत्तने-वर्त. प्रि. ब. वि. of अनु+वृत्त to follow, act according to (वृत्त +वृत्ते १ ग. आ. प. to be, exist), यथा-as, in the manner mentioned, तथा- in that manner-both अय्य}

अन्वस्थितकार्यस्य न जने न वने सुखम्।
जने दहति संसगी वने सक्षिवर्जनम् ॥१३.१५॥

अन्वस्थितकार्यस्य (मनुष्यस्य) न जने सुखः (भवति) न वने (सुखः भवति)। (तस्य) जने संसगी:
दहति, (तथा) वने सक्षिवर्जनम् (दहति)॥

A person with poor work habits would be happy neither among the people nor in a forest. In a society, people would avoid him and in a forest, their absence would hurt him.

अन्वस्थितकार्यस्य- in पु. लि. ष. वि. ए. व. of अन्वस्थितकार्यस्य:- one with disorganised work habit, poor work management- अन्वस्थित- disorganised, unsteady nature- क. भू. धा. वि. of अनु+ अव+ स्था- (स्था- तिष्ठति १ ग. प. प. to stay, stand), कार्यम्- work, thing that ought to be done- कार्य (also करणीय, कर्त्तव्य & कृत्य)-क. वि. था. सा. वि. of कृ- करोति कुरसे ८ ग. उ. प. to do)- अन्वस्थितम् कार्यम् यस्य सः-बहुव्रीहि स., जने & वने- both in सा. वि. ए. व. of जने- पु. लि.- people, society & वनम्- न. लि.- forest, wilderness, संसगी:- association, contact, co-existence, intimate relation- in पु. लि. प्रि. वि. ए. व., सक्षिवर्जनम्- absence of a company, association- सक्षः- company, association, विवर्जनम्- abandoning, leaving, exclusion- (विव+ वृजु- १ ग. प. प. to shun, avoid, deprive of)- सक्षः विवर्जनम्- ष. तत्पुरुष स.- in न. लि. प्रि. वि. ए. व., दहति- वर्त. प्रि. पु. ए. व. of दह- to burn, scorch, afflict, destroy, consume, सुखम्- satisfaction, happiness, joy- here used as adverb, न- no, not- अय्य

उत्पन्नपश्चात्तापस्य बुधिर्भवति यादशी।
तादशी यदि पूर्व स्याक्स्य स्यात्र महोदयः ॥१५.१७॥

उत्पन्नपश्चात्तापस्य (मनुष्यस्य) यादशी बुधिः भवति, तादशी (बुधिः) यदि पूर्वम् (एव) स्यात, (तदा) कस्य न महोदयः स्यात?

If one had that wisdom before, which he develops after repentance, would he not experience a great prosperity?
That is the Way it is

Many people do wrong things to gain some advantage in life. After they are caught and pay their dues, they learn to do right things. If they had done the right things from beginning, they would have surely prospered.

उत्पिपश्चािापस्य & कस्य- both in पु. लिं. ष. विं. ए. व. of उत्पिपश्चािापः- one who has developed a sense of repentance- उत्पित- adjctv- developed, generated, produced- क. भू. धा. वि. of उद्भु- पद्ध- (पद्ध- पद्धते- ४ ग. आ. प. to go, to approach), पश्चािापः- repentance- पश्चात- अव्य- afterwards, subsequently, तापः- pain, torment affliction- पश्चात कृत: तापः- मध्यम प. लोपी कर्मधाराय स. & उत्पित: पश्चािापः- वि. पू. प. कर्मधाराय स. & कः (किंम)- who, भवति- वर्तः प्र. पु. ए. व. of भू- १ ग. प. प. to be, to exist, महोदयः- great prosperity, rise- महतः- adjctv- great, high, big & उदयः- rise, uplifting- महान उदयः- वि. पू. प. कर्मधाराय स.- in पु. लिं. प्र. वि. ए. वं, स्थात- विध्यत: प्र. पु. ए. व. of अस्त- अस्ति २ ग. प. प. to be, to exist, यादशी (यादश- adjctv)- of which kind, of which type, तादशी (तादश- adjctv)- of that kind, of that type, बुद्धि:- mind, thinking, understanding- all in स्त्री. लिं. प्र. वि. ए. वं, यदि:- if, in which case, पूर्वम्- before, at first, before hand & न- no, not- all अव्यय

पुनिरति पूनर्मिं पुनर्दर्षा: पुनर्महि।
एतद् सर्व पुनर्लभ्य न शरीरः पुनः। ॥१४.३॥

विति पुनः (लभ्य भवति)। भूत्र पुनः (लभ्य भवति)। दारा: पुनः (लभः भवति)। मही पुनः (लभ्य भवति)। एतद् सर्व पुनः पुनः (अस्ति)। (किन्तु) शरीरः न पुनः पुनः: (लभ्य भवति)॥

Wealth can be earned again. A friend can be acquired again. One can have a wife again. Lost land can be acquired again. All these can be obtained again. But this body cannot be acquired again and again.

विति, मित्रम्, एतद्, सर्वम्, शरीरम् & लघुम्- all न. लिं. प्र. वि. ए. व. of विति -wealth, riches, मित्र मित्र- friend एतद्द्विर्भयथा, सर्व- pronominal adjctv-all, every, शरीर- body & लघु- acquirable, obtainable- (also लभ्यतः, लभ्याय) कर्मानि विध्यताः धा. सा. वि. of लघु-लघुते १ ग. आ. प. to get, gain, acquire, पुनः (पुनः)- अव्य-again, a new, once more, दारा:-स्त्री. लिं. प्र. वि. ए. वं.- (always plural)-a wife, मही-स्त्री. लिं. प्र. वि. ए. वं- earth, land, estate, न- no, not

बहुनामम्पसाराणां समवायो हि दुर्जयः।
तृणार्वेष्ट्य रण्युर्यः नागोपन बध्यते। १४.४॥

बहुनाम् असाराणां समवायः अपि दुर्जयः हि (भवति)। रज्जुः तृणे: आवेष्ट्यस्ते, येन नागः अपि बध्यते॥
An association of large number of even very weak individuals is indeed undefeatable. Even a (mighty) elephant is bound by a rope strung together by multiple (but very weak) grass threads.

**Strength in numbers!**

बहूनाम् & असारानाम- पु/न. लिं. ष. वि. ब. व. of बहु- many, numerous & असार- weak, useless, without strength- सार- essence- न सार- नजलतुरुष स.. समवायः - association, aggregation, collection, दुर्जयः - undefeatable, un conquerable- दुर्लभः- जय - प्रादिकर्मधार्य स., रज्जु:- rope & नागः - an elephant- all in- पु. लिं. प्र. वि. ए. व., अधि- even, also, and & हि- surely, indeed, तुणे: - न. लिं. तृ. वि. ब. व. of तुणम्- grass, straw, आवेष्टाः- gets wrapped, enveloped & बध्यते- gets arrested, tied- कर्मणि प्रयोग तृ. पु. व. of आ+ विष- to wrap, envelope- (विष- वेक्रि- वेक्रि- ३ ग. उ. प. to surround, spread) & बंध- बध्यति ९ ग. प. प. to bind, fasten, capture, यैन- पु/न. लिं. तृ. वि. ए. व. of यद्- who

जजे तैलं खले गूढ़ा पात्रे दान मनागपि।
प्राढे शास्तं स्वयं याति विस्तारं वस्तुशास्तितः॥१४.५॥

जजे तैलं, खले गूढ़ा, पात्रे दानं (तथा) प्राढे शा स्तं, मनाक् अधि (कृतं), वस्तुशास्तितः, स्वयं विस्तारं याति॥

Oil spilled on water surface, a secret revealed to a bad person, charity to a deserving person and knowledge given to an intelligent person, even in a small measure, spread widely on their own due to their inherent characteristics.
That is the Way it is

दाने तपसि शौये च विज्ञाने विनये नये।
विस्मयो न हि कर्तव्यो बहुरत्ना वसुधरा॥१४.८॥

दाने, तपसि, शौये, विज्ञाने, विनये, नये च विस्मयः न हि कर्तव्यः वसुधरा बहुरत्ना (अस्ति)॥

One must not become arrogant for being charitable, doing penance, being brave, being wise, being polite and knowing ways of life, (because), this rich world is full of gems (with those who excel in these fields).

दानम्-charity, giving, तपस्- penance, शौयार्म्- valour, heroism, विज्ञानम्-wisdom, knowledge, विनयर्म्-politeness, decorum, नयर्म्-prudence, नयर्म्-way of life, विस्मयर्म्-pride, arrogance, vanity, All words - न्- लि. स्- वि. ए. व., कर्तव्य -what is ought to be done- कर्मणि विद्यथा धा. वि. of कृ-करोति-करते ८ ग. उ. प., वसुधरा- Earth-स्सति. लि. बहुरत्ना full of jewels, gems- बहुव्रीहस् या- बहुव्रीहः स. वसुधरा -वसून धरति इति- उपपद तत्, वसु-riches

दूरस्थोपिन् दूरस्थो यो यस्य मनसि स्थितः।
यो यस्य हृदये नास्ति समीपस्थोपिक्ररुरतः॥१५.९॥

यो यस्य मनसि स्थितः (अस्ति,स्) दूरस्थः अपि न दूरस्थः (भवति)। यो यस्य हृदये न अस्ति, (स-) समीपस्थः अपि दूरतः (इति बतवते)॥

A person in one's mind is not too far, even if he stays far away. However, a person not in one's heart, is far away, even if he stays very close by.

यः यस्य मनसि स्थितः- (अस्ति,स-) दूरस्थः अपि न दूरस्थः (भवति)। यः यस्य हृदये न अस्ति, (स-) समीपस्थः अपि दूरतः (इति बतवते)॥

A person in one's mind is not too far, even if he stays far away. However, a person not in one's heart, is far away, even if he stays very close by.

यः-who & यस्य- whose- पु. लि. प्र. & प. वि. ए. व. of यद्- who, मनसि & हृदये- स. वि. ए. व. of मनस्- न्- लि. mind, heart & हृदये- heart, mind- पु/न. लि.- स्थितः- staying, standing, living- क. भूवा, धा. वि. of स्था- तिथिति १ ग. प. प. to stand, stay, दूरस्थः & समीपस्थः- पु. लि. प्र. वि. ए. व. of दूरस्थः- one who is staying far away & समीपस्थः one who is staying close, nearly- दूर- far away, at a distance & समीप- close, nearby- दूरे/ समीपे तिथिति इति -दूरस्थ/ समीपस्थ- उपपद तत्पुरुष स., दूरतः (दूरस्थस)- from afar, far away, at a distance & अपि- even, also- both-अव्यय, न- no, not, अस्ति- वर्त. प्र. पु. प. व. of अस्- २ ग. प. प. to be, to exist

कुचैविनं दन्तमलोपसृष्टं,
बह्वातशनं तनर्ष्ठुरभातिणं च।
सूयोदये वाकस्तमिते शयानं,
विमुख्यति श्रीयदि चक्रपाणि:॥१५.४॥ - त्रिःयुभ

कुचैविनं, दन्त-मल-उपसृष्टं, बह्वातिं, निषुध्रभाषिणं च सूयोदये वा अस्तमिते शयानं, यदि
चक्रपाणि: (अपि भवति, तदा अपि) श्री: (तत्) विमुख्यति॥

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A person who wears dirty clothes, a person who eats too much, a harsh speaker and the one who is asleep at sunrise or sunset, even if he is Lord Vishnu, Goddess of wealth (Lakshmi) abandons him.

कुचलिनम, दंत-मल-उपसूः, बहाशिनम, निषुरभाषिणम, श्यानम - all द्वि. ए. व. of कुचलिन-wearer of dirty cloth-चैलम-cloth, कु-अथय-a prefix implying bad, dirty - कुसिः: चैलिन- प्रादि कर्मधारय स., दन्तमलोपसूः-person having unclean teeth- दंत- tooth, मल- dirt, उपसूः -possessor, carrier-दन्तानाम मलम-दन्तमलम, दन्तमलस्य उपसूः: both ष. तत्तृः स., बहाशिन-glittonous, over eater- बहु- plenty, repeated, abundant-आशिन- eater- बहुनआशिन - वि. प. प. कर्मधारय स., निषुरभाषिण-harsh speaker-निषुर-adjctv-harsh, hard, cruel, भाषिण- speaker- निषुरः: भाषिण- वि. प. प. कर्मधारय स., शयाः (श्यान)-sleeper, च- and, also, वि- and, also, सूयदयी & अस्ति-स. वि. ए. व. of सूयदयी-sunset (time) & अस्तित-sunset (time), यदि- अथय-even if, in case of, चक्रपावण:- Lord Viṣṇu श्री:- Lakṣmī -Goddess of health, विर्मणञ्चवत- leaves, abandon,

मण्णरुृठति पादाघ्रेकाँव काँच: शिरसि धार्यत।
क्रयविक्रयबाजारां कांच: कांचो मणिमणि:॥१५.९॥

(कदाचित) मणि: पादाघ्रेकुृठति (तथा) कांच: शिरसि धार्यत। (परस्त्रु तेषां मूल्यं), क्रय-विक्रय-बाजारां, कांच: कांच: (एव मूल्यमापोति तथा) मणि: मणि: (एव मूल्यमापोति)॥

A jewel/gem (in an anklet- नूपर) may dance over the feet. A glass-bead may find its place on the head (on a मुक्त). However, at the time of buying and selling of these items, a jewel is valued as a jewel and a glass bead is valued as a glass bead only.

This verse is directed at people of high and low quality. For example, in an army, a weak person may be appointed as the सेनापति and a strong person may be his lowly सैवनक. But at the time of battle, the सैनिक will outshine the leader.

मणि:- a gem, jewel, precious stone & कांच:- glass bead- both in पु. लित. प्र. वि. प. प. तृति- वर्त. प्र. प. ए. व. of लुठटि- ६ ग. प. प. to roll about, move to and fro, पादाघ्रे- adverb- in front of the feet, over the feet- पाद- foot, अथर- an adverb-in front of, before- पादस्य अथर- ष. तत्तृः स., शिरसि- in न. लित. स. वि. ए. व. of शिरसि- head, top, धार्यत- कर्मण प्रयोग प्र. प. ए. व. of धृ- धर्मति १ ग. प. प. to bear, hold, carry, क्रयविक्रयबाजारां- occasion of buying and selling, trading- क्रय:- buying, purchasing, विक्रय:- sale, selling,
There are indeed many types of bonds. But the strong bond of love is totally different. A bee capable of piercing a hole in the wood becomes helpless inside a lotus!
All men were unsatisfied in the past, are unsatisfied at present and will be unsatisfied in the future with their wealth, lifestyle, women, meals and work.
That is the Way it is

धनम्- wealth, money, property, जीवितव्यम्- life or living, lifestyle जीवितव्य (also- जीवनीय & जीव्य)- क. वि. धा. सा. वि. of जीव- जीवति १ ग. प. प. to live, to be alive, आहारकर्मन्- food and work (job)- आहार- food, fetching, कर्मन्- work, job- आहार- च कर्म च- आहारकर्मन्- दूः स., स्त्रील. in स्त्री. लि. वि. ब. व. of स्त्री- woman, wife, यास्पर्शिः द्वि. (सामान्य) भविष्य प्र. पु. ब. व. of या- याति & यात्सि- वर्त. प्र. पु. ब. व. of या- याति, च- and- अन्य

★★★★★★
Chapter 8 - Do's and Don'ts (कार्याकार्यम्)

We would consider the verses in this chapter to be the essence of what Cāṇakya Nīti is all about. As he stated at the outset, Cāṇakya wants to describe what is right and what is wrong and hence what is to be done and not to be done. The advice given in these verses is very much applicable in the 21st century for people all over the world.

8.1 Dos (कर्त्त्वानि)

आपदवेद्ध धनं रक्ष्यद्वारस्य रक्षेद्वैरस्य।
आत्मानं सततं रक्षेद्वैरस्य धनैरस्य॥ १.६॥

(मनुष्यः) आपदवेद्ध धनं रक्षेत्, (सः) धनैः अपि दारान् रक्षेत्, (परन्तु सः) आत्मानं दारैः अपि, धनैः अपि, सततं रक्षेत॥

One should protect his wealth for (potential) hard times. He should protect his wife more than his wealth. However, he should always protect himself first, even before his wife or wealth.


मनसा चिन्तितं कार्यं वाचा नैव प्रकाशयेत।
मन्त्रेण रक्षयेदु गूढं कार्यं चास्यं नियोजयेत॥ २. ७॥

मनसा चिन्तितं कार्यं न वाचा एव प्रकाशयेत। (तद्दृश) गूढं मन्त्रेण रक्षयेदु , वाचा च अपि नियोजयेत॥

One should not publicize any work by talking if it is planned in mind (only)! That secret should be protected and executed (first and then talked about).
जानीयात प्रेषणे भृत्यान् बानथवान् व्यसनागमे।
मित्रः च आपत्तिकलेशु भार्यः च विभवक्ष्ये॥१२॥

भृत्यान्वे प्रेषणे, बानथवान् व्यसनागमे, मित्रः च आपत्तिकलेशु (तथा) भार्यः च विभवक्ष्ये जानीयात॥

One should judge the servants when sent on a mission, relatives during arrival of difficulties, a friend during adverse time and wife during loss of wealth.

One knows the ability of servants to accomplish the task when sent on a mission. One knows the willingness of relatives to help when faced with difficulties. One truly knows a friend if he stands by you during adverse times. Finally, the ability of the wife to manage the household is tested during loss of wealth.

भृत्यान्वे & बानथवान्- both in- पु. लिं. द्वि. व. ओ. भृत्यान्वे- servant, dependant, one who is to be supported, maintained- भृत्य- (also- भरणीय, भर्त्वय & भार्य)- क. विं. था. सा. विं. ओ. भृत्य- बिखरति- बिखृते ३ ग. उ. प. to support, maintain & बानथव- a relative, kinsman, मित्र- न. लिं- a friend, an ally- in न. लिं. द्वि. वि. ए. भार्यां- स्त्री- लिं. द्वि. वि. ए. ओ. भार्य- wife, प्रेषणे, व्यसनागमे & विभवक्ष्ये- all in पु/न. लि. स. वि. ओ. व. ओ. प्रेषण- dispatching, sending on a mission- (प्र+ इष्ठ- to send forth, despatch- इष्ठ- इष्ठति ४ ग. प. प. to go, cast), व्यसनागमे- arrival of difficulty, calamity, hardship- व्यसनम्- न. लि.- difficulty, calamity, hardship & आगमे- arrival, coming (आ+ गम्म to arrive, come- गम्म- गंभरति १ ग. प. प. to go), व्यसनन्य आगमे- व्यसनागमे & विभवक्ष्य- विभव- पु. लि.- wealth, prosperity, क्षय- decline, depletion- (क्षयति, क्षिप्रति विक्षिप्तति १, ५ & ९ ग. प. प. to destroy, affect, ruin)- विभवक्ष्य क्षय- विभवक्ष्य- both पु. पत्राँ स., आपत्तिकलेशु- during time of difficulty- पु. लि. स. वि. ओ. व. ओ. आपत्तिकलेशु- आपत्ति- स्त्री- लि.- calamity, difficulty, काल- पु. लि.- period, time- आपत्ति- काल- पु. पत्राँ स., जानीयाती- विध्यर्थ पु. ए. व. ओ. जानीति- जानीते १ ग. उ. प. to know, च- औद्योग
One should accept nectar even from poison, a Subhāṣīta even from a child, a good deed from an enemy and gold from dirt.

*It does not matter where it comes from; if it is good, beneficial, worth learning precious etc; then grab it!*

There is one variation in the above श्लोक.

नीचादत्यणिर्मा विद्या स्त्री दणष्क ण लादवप॥

One should accept great knowledge even from a lowly person and a woman of beauty and character even from a low class family.

तावद्ध भयस्य भेतत्वं यावद्ध भयमनागतम्।
आगतं तु भयं वीक्षय नरः कुर्याद्ध यथोऽचितम्॥५.०३॥

(नर:) भयस्य तावद्ध भेतत्वं, यावद्ध भयम् अनागतम् (अस्ति)। नरः भयम् आगतम् तु वीक्षय, यथोऽचितं (कार्य) कुर्याि॥

A man should be afraid of any danger until it is imminent. On realising that danger has arrived, he should do whatever is necessary (to ward it off).

भयस्य- ष. वि. ए. व. ओ भयम्- fear, dread, hazard, danger, भयम्, अनागतम्- not come- आगतम्- arrived, present- आगत- क. भू. धा. वि. ओ आ+ गंव्- to arrive, come- (गंव- गच्छति ९ ग. प. प. to go)- अन- आगतम्- अनागतम्- नन् ततुरुष स. & भेतत्वम्- to be afraid of- भेतत्व- क. वि. धा. सा. वि. ओ भी- बिभेति ६ ग. प. प. to be
afraid of, to fear-all in N. वि. ए. व., भयम्, आगतम् & यथोचितम्- one which is proper, suitable- यथा- अव्यय- like which, in which manner, उचितम्- proper, suitable- उचित- क. भू. धा. वि. of उच्च- उच्चतिः ४ ग. प. प. to be proper- उचितम् अनुसृत्- यथोचितम्- अव्ययीभाव स.- all in N. लिः द्वि. वि. ए. व., नरी- man, person-पृणक. लिः वि. ए. व., वीक्षण- पृण, का. वा. त्यजत्सा धा. सा. अव्यय of वि +ईक्ष- to behold, observe- (ईक्ष-ईक्षते- ग. आ. व. to see, perceive, कृयात्-विध्यते तु. पृ. ए. व. of क्र- करोति- कुरुसे ८ ग. उ. प. to do, act, तावद- till that time, until, यावद- till that time, so long as, तु- but - all अव्यय

ल्यजेदेक कुलस्यार्थं ग्रामस्यार्थं कुलं ल्यजेत।
ग्रामं जनपदस्यार्थं आत्मार्थं पृढिवीं ल्यजेत॥३.१०॥

कुलस्य अर्थं एकं ल्यजेत। ग्रामस्य अर्थं कुलं ल्यजेत। जनपदस्य अर्थं ग्रामः (ल्यजेत)। आत्मार्थं पृढिवीं ल्यजेत॥

(Told by Vidura to Dhrtarāśtra, on seeing bad omens after birth of Duryodhana)

For the sake of the family, one (member) should be given up. For the sake of the village, a family should be left out. For the sake of the country, a village should be abandoned. For the sake of the Self, the world should be surrendered.

कुलस्य, ग्रामस्य, जनपदस्य all प. वि. ए. व. of कुल-family, race, community, ग्राम- village, hamlet, जनपद-kingdom, country, अर्थ- for the sake of.- स. वि. ए. व. of अर्थ- purpose, reason, एकम् , कुलम्, ग्रामम्, पृढ़िवीम् - all द्वि. वि. ए. व. of एक (पु/न. लिः)- one, single, कुलम् (न. लिः), ग्रामम् (न. लिः), पृढ़िवी (स्त्री. लिः) world, earth, ल्यजेत-विध्यत्र ध्रुपु. ए. व. of ल्यज-ल्यजति-१ ग. प. प. to leave, abandon, surrender, आत्मार्थं- स. वि. ए. व. of आत्मार्थ- for the sake of self- आत्मन: अर्थं- ए. ततुरूष स.- आत्मन- self, soul

उपसर्गंनयचक्रेऽ च दुर्मिष्क्षे च भयावहेऽ।
असाधुजनसंपर्कं य: पलायेत् स सीविति॥३.९॥

य:, उपसर्गेऽ, अन्यचक्रेऽ, च भयावहं दुर्मिष्क्षे, असाधुजनसंपर्कं च पलायेत्, सः (एव) सीविति॥

One who runs away when faced with natural calamity or an invasion by a foreign force or in dreaded famine or when in contact with evil people alone survives.

य: (यद्)- who & सः (तद्)- he- both in- पु. लिः वि. ए. व., उपसर्गेऽ, अन्यचक्रेऽ, भयावहं, दुर्मिष्क्षे & असाधुजनसंपर्कं- पु/न. लिः स. वि. ए. व. of उपसर्गेऽ- misfortune,
Dos and Don'ts

calamity, natural phenomenon foreboding evil like floods, storm, earthquake etc., अन्यचक्रर्म्- attack of an enemy, foreign force- अन्य- other, another, strange, unusual, अन्य- a realm, sovereignty, troop- असाधणजनसंपक ा ः- company of wicked or evil minded people- साधणः- good or saintly person- न साधणः- असाधणः, जनः- person, people, संपक ा ः- contact, company- असाधणजनसंपक ा ः- असाधणजनसंपक ा ः, जीिवत- to be alive, to survive, च- and- अव्यय एकावकना तपः द्वाभ्यां पठनं गायनं तत्रतभाः।
चिुतभथगथर्नं िेत्रं पञ्चतभबथहुतभरथणर््
॥ ४ । १२ ॥
एकाकिना तपो द्वाभ्यां पठनं गायनं त्रिभि:।
चतणवभाः गर्मनं त्यजेिर्ं दयािीनं तवद्यािीनं
गुरु ं त्यजेि्।
त्यजेत्क्रोधर्मणखीं भायां तनाः स्नेहान् बान्धिान्
त्यजेत्।
वनः र्मनणष्यः दयाहीनं धर्मं त्यजेत्।
विद्याहीनं गणरु ं त्यजेत्।
क्रोधर्मणखीं भायां त्यजेत् (तथा)
नि: सहान्बाथ्वान्स्यप्रयजेत्॥
(मनुष्यः) दयाहीनं धर्मं ल्यजेत्। विद्याहीनं गुरू ल्यजेत्। क्रोधमुखीं भार्या ल्यजेत् (तथा)
नि: सहान् बाथ्वान् ल्यजेत्॥

One should leave any Dharma (way of life) devoid of compassion. One should leave a teacher who is not knowledgeable. One should leave a wife
with angry expression on her face. One should avoid relatives without any affection.

A wife should also leave an abusing husband!

Before beginning any venture, one ought to ask (himself) repeatedly. What is (an ideal) time (to start the project)? Who are (my) friends (who can help)? Which is (an ideal) place (for successful outcome)? What are (my) income and expenses? Who am I? What is my strength? What is (an ideal) prescribed codes of conduct, Dharma—without knowledge—knowledge, education, without compassion—compassion, mercy, without relative—relative, kinsman, without unfriendly—unfriendly, without affection—affection, tenderness, without absence of, without kindness, without Dharma—Dharma, without compassionless, merciless—compassionless, merciless—compassion, without time (to start the project)? Who are (my) friends (who can help)? Which is (an ideal) place (for successful outcome)? What are (my) income and expenses? Who am I? What is my strength?
A desire less person should not be in a position of authority. There is no need for a lust less person to adorn himself. A fool should not speak pleasantly. A frank speaker would not be a swindler.

A person in authority must have specific objectives to achieve. There is no need for a person to go out of his way if he does not desire money. A foolish person cannot speak pleasantly. Similarly a person who speaks frankly cannot have bad intentions to rob anybody.

One should be happy with three things, namely, with one's wife (spouse), meals (home cooked) and (earned) wealth. (However), he/she should never be content with pursuit of knowledge, devotional chants and charity.

In today's world, this Subhāshīta is applicable to both, men and women.
wife- स्व- one's own, self, दारा- दारा- दारा- धनम- न. लित- eating, food, object of enjoyment, धनम- न. लित- wealth, money & अध्ययनम्- न. लित- learning, acquisition of knowledge, त्रिषु- पु. लित- त्रि. वि. ए. व. of त्रि- three, जपदानयोः- न. लित. वि. द्वि. व. of जपदानम्- जप- दानम्- दण्ड तत्परा रुि-, भोजनर्म्- न. वलं., धनर्म्-, न. वलं., अध्ययनर्म्-, न. वलं., जपदानर्म्- जप- दानर्म्- दण्ड एि- पण- न. वलं. वि. वि. एि- अध्ययनर्म्- न. वलं., जपदानर्म्- जप- दानम्- दण्ड अवनर्म्, गणरुर्म्, ब्राह्मणर्म्, िृिर्म् & वशशणर्म्- all in पण. वलं. वि. वि. एि- अवनः- एि- गणरुः- teacher, elder, father, preceptor, ब्राह्मणः- a member of the priestly class, िृिः- an old man, an elderly person- चद्र- क. भू. था. वि. औ- वृधि- वर्ति १ ग. आ. प. to grow, increase & शिशुः- a child, गाम & कुमारीम्- both in- स्ती. लित. द्वि. वि. एि. व. of गो- a cow (गो-is also a- पु. लित- bull) & कुमारी- young girl, maiden, पादाभ्याम्- in पु. लित. तु. वि. द्वि. व. of पादः- foot, स्पृशेत्- विध्यित प्र. पु. एि. व. of स्पृश्- स्पृशवत् ६ ग. प. प. to touch, come in contact, तथा- similarly, न- नो, एि- only, merely, च- and- all अध्ययनम् न त्यशेषदश्रिु- गुरुः ब्राह्मणमेव च।

One should not ever touch a fire, a teacher, a priest, a cow or a maiden girl and likewise an old man or a child, with his feet.

Essentially, one should not touch anybody with one’s feet. It is considered disrespectful in many societies. It could be that the feet may be dirty as they touch the ground.

अस्त्रि, गुरुः, ब्राह्मणः, वृद्धाः & शिशुः- all in पु. लित. द्वि. वि. एि. व. of अस्त्रि- fire, गुरुः- teacher, elder, father, preceptor, ब्राह्मणः- a member of the priestly class, वृद्धाः- an old man, an elderly person- चद्र- क. भू. था. वि. औ- वृधि- वर्ति १ ग. आ. प. to grow, increase & शिशुः- a child, गाम & कुमारीम्- both in- स्ती. लित. द्वि. वि. एि. व. of गो- a cow (गो-is also a- पु. लित- bull) & कुमारी- young girl, maiden, पादाभ्याम्- in पु. लित. तु. वि. द्वि. व. of पादः- foot, स्पृशेत्- विध्यित प्र. पु. एि. व. of स्पृश्- स्पृशवत् ६ ग. प. प. to touch, come in contact, तथा- similarly, न- नो, एि- only, merely, च- and- all अध्ययनम् न त्यशेषदश्रिु- गुरुः ब्राह्मणमेव च।

(मनुष्यः) न अस्त्रि, गुरुः, ब्राह्मणम एि च, न एि गां न कुमारीं च तथा न वृद्ध, न शिशुं पादाभ्यां स्पृशत्।

One should deal) with a stronger enemy with a subdued approach. (One should approach) a wicked person with non-cooperation. One should act with either courtesy or strength with an enemy of equal strength.

अनुलोमन बलिन्त प्रतिलोमेन दुर्जनम।
आत्मतुल्यबलं शत्रुं विनयेन बलेन वा॥७.१०॥

बलिन्त अनुलोमन, दुर्जनं प्रतिलोमेन, आत्मतुल्यबलं शत्रुं विनयेन बलेन वा (व्यवहारितव्य अस्ति)॥

(One should deal) with a stronger enemy with a subdued approach. (One should approach) a wicked person with non-cooperation. One should act with either courtesy or strength with an enemy of equal strength.

बलिन्त, दुर्जनम, आत्मतुल्यबलम & शत्रुम- all in पु. लित. द्वि. वि. एि. व. of बलिन- adjctv- one who is strong, mighty, powerful- (बलम- strength, power, might, vigour), दुर्जन- wicked man, bad person- जन- person, people- दुष्ट- जन- दुर्जन- प्रादि
Dos and Don'ts

कर्मधारय स. आत्मतणल्यबलः - one who is of strength/ power as oneself- आत्मन- oneself, one's own, तुल्य-adjctv- comparable, equal, same kind of, बलम- strength- आत्मनः तुल्यः बलं यस्य सः- बहुनेवह स. & शत्रुः- an enemy, adversary, अनुलोमेन, प्रतिलोमेन, विनयेन & बलेन- all adjctvs- in पु/न. लि. त्र. वि. ए. व. of अनुलोम- favourable approach, subdued behaviour, प्रतिलोम- opposition, non-cooperation, विनय- polite conduct, decorum, humility, courtesy & बल- strength, वा- or, and- अय्य

पुष्पे गन्धं तिले तैलं काष्ठेऽगन्धं तिले तैलं
इक्ष्वाकुर्म तथा देहे पश्यामानं विवेकतः॥७.२१॥

पुष्पे गन्धं, तिले तैलं, काष्ठे अश्रिः, पत्तिः घृतम्, इक्ष्वाकुर्म (पश्य)। तथा (हे मानव, लं स्वस्य)
देहे आत्मानं विवेकतः पश्य॥

See the fragrance in a flower, the oil in a sesame seed, the fire hidden in a piece of wood, the clarified butter in the milk and the sugar in sugarcane. Likewise, with true knowledge (discretion), realise the Self (आत्मन) in your own body.

पुष्पे, काष्ठे, पत्तिः & देहे- all in न. लि. स. वि. ए. व. of पुष्पम- a flower, काष्ठम- a piece of wood, timber, पत्तिः milk & देहः body, गन्धम्- fragrance, smell, तैलम्- oil & घृतम्- Ghee, clarified butter- all in न. लि. द्वि. वि. ए. व., अश्रिः, आत्मानम् & गुडम्- all in पु. लि. द्वि. वि. ए. व. of अश्रि- fire, आत्मन- soul, one's own self & गुडः- jaggery, इक्ष्वाकुर्म in पु. लि. स. वि. ए. व. of इक्ष्वाकुर्म- sugarcane, विवेकतः- with discretion- विवेक- discrimination, judgement, discretion, true knowledge तः (तस्)- suffix implied- 'with' (often used as substitute for पं. वि. ए. व. of any noun), पश्या- आशार्थ म. पु. ए. व. of दशा- पश्यति १ ग. प. प. to see, visualise, तथा- likewise, similarly- अय्य

विद्यार्थी सेवकः पान्तः कृष्ठार्तः भयकारः।
भाण्डारी प्रतिहारी च सप्तसुपतानः प्रबोधयेत्॥९ ६॥

(एतान) सप्तसुपतान प्रबोधयेत् - विद्यार्थी, सेवकः, पान्तः, कृष्ठार्तः, भयकारः; भाण्डारी, प्रतिहारी च॥

One should wake these seven people if they are sleeping (at the wrong time) - a student, a servant, a traveller, a hungry person, a person struck with fear, a store manager and a guard.

It is considered a sin to wake up any one from sleep, unless he is sleeping when not doing his duty! For example, a guard should not be asleep at
night, nor should a storekeeper when the store is open. Similarly, a student or a servant should be awakened when not performing their assigned tasks. A person may have nightmares and get scary while sleeping. Therefore, he should be awakened. Not sure how a hungry person can sleep but if he is and it is time to eat, he too should be awakened!

विद्याया: अर्थिन्-विद्यार्थी-student- षष्ठी तत्तु स., पार्श्व-: traveller, wayfarer, क्षुधा (noun) -(न.लि.)-hunger, (verb)- ४ प. प. क्षुध्यति- to be hungry, आर्त- adjective-struck by, afflicted with, क्षुध्या आर्तः- क्षुध्यार्तं-भयम- fear, dread, कात्तर- adjective-afraid, timid, agitated, भयेन कात्तरः- (भयकातेर- (both तु. तत्तुरुष स.)), भाण्डारी-store manager, cook, प्रतिहारी- Door-keeper, watchman, प्रतिहार: means door, gate. It also means a door-keeper, porter, बुधः- बोधति-ते, १ उ. प. बुध्तेः ४ ग, आ. प.-to comprehend, to know, प्र+बुध+to wake up, rise, causal-प्रयोजक- प्रबोधयति- प्रबोधेय-विद्या- प्र. पु. प. वचन -may wake up., सुप्ताः-पु. लिङ्ग.विषय-सुप्त-स्वप्ना आंता- अभूत-अभूत- अस्तण: प्रवतहािी वनविर्म्- अव्यय। तत्पणरुि ४ ॥

Even a non-poisonous snake must expand its hood (in case of any danger.) Whether or not it has poison, the (arrogance of showing the) hood itself is frightening (to its enemy)!

निर्विशेषानि सर्पण कर्त्तव्या महती फणा।
विष्ण भवतु वा मात्रूत्त फणाटोपो भयंकरः || ९ १० ||

सर्पण निर्विशेषण अपि महती फणा कर्त्तव्या (भूयते)। विष्ण भवतु वा मा अभूत, फणाटोप: भयंकर: (कर्त्तव्य: अस्ति) ॥

Even a non-poisonous snake must expand its hood (in case of any danger.) Whether or not it has poison, the (arrogance of showing the) hood itself is frightening (to its enemy)!

सर्पण and निर्विशेषण- both तृ. वि. ए. व और सर्पण: snake-serpent and निर्विशेषण-- non-poisonous (निर्गतम् विषम् यस्तःतद् निर्विशेषम्-प्रादिबुहुःत्री स.), विषम- poison, अपि- (अविथ)– though, even if, महती - huge, big, great, फणा- फण-फटः- expanded hood of a snake, आटोपः-pride, self-conceit, arrogance, कर्त्तव्यांतो दो-क. कर्त्तव्यांतो- ८ ग. उ. प. - दो (All three स्तरी. लिङ्ग. प्र. वि. ए. व. और महत, फणा & कर्त्तव्य reply), फणाटोप: फटाटोपः (फणायः आटोपः- प्र. तत्तुरुष स.)- arrogant display of hood, भवतु-आज्ञार्थ प्र. पु. ए. व. और अभूत- सामाज्या भूत प्र. पु. ए. व. और भू-भवति- १ ग. उ. प. ते हappen, वा- (अविथ) or , also, and, मा- particle of prohibition, भयंकर:- भयम करोति इति- द्विः तत्तुरुष स.- frightening, terrible, अस्तु-आज्ञार्थ प्र.. पु. ए. व. और अस्तु- २ ग. प. प.- to be
Dos and Don'ts

पाद दश्यपूर्तं न्यसेत। जलं पिबेत। वाचं सत्यपूर्तं वदेत। मनं पूरं समाचरेत।
One should put his step forward after looking carefully, drink his water filtered by cloth, speak truthful words and act upon things after due deliberation in mind.

यस्य सेहो भयं तस्य सेहो दुःखस्य भाजनम।
यस्य सेहमूलानि दुःखानि तानि त्यक्त्रा सुखं वसेत्।

A person attached (to someone or something), is afraid (of loosing it). Attachment is the cause of sorrow. Sorrows are at the root of love (or any attachment). Live happily by letting them go.

यस्य, तस्य, दुःखस्य, all प्र. वि. अ. व. of यदि - who, which, what, तद् - that, it, he, she, दुःखम् - grief, agony, sorrow-respectively, तानि - प्र. वि. अ. व. of तद्, दुःखिनि - प्र. वि. अ. व. of दुःखम् , सेह् - affection, love (also means oil, oiliness, grease, fat ) भयम् - fear, apprehension, risk, भाजनम् - sharing, having, giving (भाज्-१ ग. उ. प. and also causal of भज्-१ उ. प. - to share, enjoy, divide), सेहमूलानि - प्र. वि. अ. व. of सेहमूलम् - सेहस्य मूलम् - तत्तद्वरुगम्, मूलम् - root, beginning, basis, त्यक्त्रा - पूर्व कालवाचक लालं था. अब्यम् of त्यज्यजति १ ग. प. प. - to leave, abandon let go, सुखम् - happily, वसेत् - विध्यत्थ प्र० ए. व. अ. व. of वस् - वसति १ ग. प. प. to live, stay, reside.
If you wish to control the world just by a single act, then drive away that corn-grazing cow that criticizes others.

*Here the corn-grazing cow is a simile for a person that constantly blames others. A positive approach is a much better tool to win over the world.*

Leave the company of wicked people. Associate yourself in the company of noble people. Strive to do meritorious deeds day and night. Always remember the uncertainty in the daily life.
implies: quality, nature- नित्यता- अनित्यता- स्त्री- वलं- तत्पुरुष स.- all in द्वि. वि. ए. व., अहोरात्रम्- day and night (अहन्- नलिं- a day, day time & रात्रि/रात्री- स्त्री. लिं- a night- अहोरात्रम्-अहनि च रात्रयं: च एतेऽं समाहार: -समाहार २० हसू स, & निस्म- daily, constantly, always- both अव्यय

प्रियवाक्यप्रदानन्तः सर्वं तुष्यतिः जन्तवः।
तस्मात् तद्व वक्तव्यं वचने का का दरिद्रता।॥१६.१२॥

सर्वं-जन्तवः प्रिय-वाक्य-प्रदानन्तः तुष्यतिः। तस्मात् तद्व एव वक्तव्यः (कुर्यात्)। वचने का का दरिद्रता?

All living beings like pleasant talk. Hence that alone should be spoken. Why show stinginess while speaking?

सर्वं & जन्तवः- - both पु. लिं. प्र. वि. ब. व. of सर्वं- -all, entire and तत्पुरुष- living being, man, person, प्रियवाक्यप्रदानन्तः- तू. वि. ए. व. of प्रियवाक्यप्रदान- प्रियम् वाक्यम्- हियम्: वाक्यम्- कर्मधारय स., प्रियवाक्यस्य प्रदानम्- प्रियवाक्यप्रदानम्- ष. तत्पुरुष स. -offering pleasant talk, तुष्यतिः- प्र. पु. ब. व. of तुष्य- तुष्यति- ४ ग. प. प. to be happy, satisfied, तस्मात्-therefore- पं. वि. ए. व. of तद्व- it, this, एव (अव्यय)- alone, only, वक्तव्यम्- प्रविष्टि. ए. व. of वक्तव्यम्- क. विध्यञ्चधा या. सा. वि of वचन-क्रिया, २ ग. - to say, tell, वचने- स. वि. ए. व. of वचन- speech, utterance, का and तद्व जीता- both स्त्री. लिं. प्र. ए. व. of किम्- why, (which what) and दरिद्र- poor, mean- दरिद्रता- meanness, stinginess

कृते प्रतिकृतिः कुर्यात् हिसने प्रतिकृतिः।
तत्र दोषो न पतिः दुष्टे दौष्ट्यं समाचरे।॥१७.२॥

(मनुष्यः) कृते प्रतिकृति कुर्यात् (तथा) हिसने प्रतिकृतिः। तत्र दोषः न पतिः।(मनुष्यः) दुष्टे दौष्ट्यं समाचरे।॥

One should respond to an action with reaction. He should return a strike with a strike. There is no blemish in doing so. One must resort to cruelty towards a wicked person.
hurting in revenge - हिंसनम् striking - हिंसनम् प्रतिकृतम् - both अव्ययीभाव स., कृयाति & समाचरैति - both विधिर्थ्थ प्र. पृ. ए. व. कृ. करोति, कुरृते 8 ग. उ. प. to do & सं+आ + चरः to resort to, practice - (चरः- चर्ति 1 ग. प. प. to walk, go about), दोष:- blame, blemish, fault - in पृ. वि. ए. व., पति:- वर्त्त प्र. पृ. ए. व. of पत्त - 1 ग. प. प. to fall, occur, befall, तत्र:- there, in that case & न:- no, not- both अव्यय

8.2 Don'ts (अकृत्व्यानि)

यस्मिन् देशे न सम्मानो न वृत्तिन्च बान्धवः। न च विद्याग्मोऽस्यस्ति वासस्तत्र न कारयेत्॥१.५॥

Nobody should stay in a country where there is no respect for an individual, no means of living, no relatives and not even a possibility to acquire knowledge.

यस्मिन- in which & देशे- पृ. लि. स. वि. ए. व. of यदृ:- which & देश:- country, region place, वृत्तिः occupation, business, means of existence- स्त्री. लि. प्र. वि. ए. व., बान्धवः- in पृ. लि. प्र. वि. ब. व. of बान्धव:- relative, kinsman, अस्ति:- वर्त्त प्र. पृ. ए. व. of अस:- 2 ग. प. प. to be, to exist, कारयेत:- प्रयोजक विधिर्थ्थ प्र. पृ. ए. व. of कृ:- करोति कुरृते 8 ग. उ. प. to do, make, सम्मान:- dignity, honour, कृिति:-some, little bit, विद्याग्म:- facility of learning, possibility of gaining knowledge- विद्या:- स्त्री. लि.- Knowledge, education,आगम:- acquisition, course, arrival, coming, विद्याग्म:- अगम:- विद्याग्म:- एते ततुर्घ स.-all in पृ. लि. प्र. वि. ए. व., वास:- न. लि. वि. ए. व. of वासस्- lodging for the night stay, अथ:-even, also, तत्र:- there, in that place, न:- no, not, च:- and- all अव्यय

धनिक:- पण्डितो राजा नदी वैद्यस्तु पश्चादम:-। पश्चादम न विद्यान्ते न तत्र दिवसं वसेि्॥१.९॥

धनिक:- पण्डित:- (श्रीतिः), राजा, नदी (तथा) पश्चादम: तु वैद्य:- (एते) पश्चादम न विद्यान्ते, तत्र (मनुष्य:-) दिवसं न वसेि्॥

One should not stay even for a day in that town, where these five - a wealthy person, a scholar, a King, a river and the fifth, a physician- do not exist.
Dos and Don'ts

धनिकः- a wealthy person, पण्डितः- a scholar, learned, expert, (श्रेष्ठिः: -one who is proficient in Vedas), राजा -(राजन) - King, Ruler, पञ्चमः- adjctv a fifth one, वैद्यः a physician, doctor- पु. लिं. प्र. विः. ए. वः, नरदी- a river- स्त्री. लिं. प्र. विः. ए. वः, पञ्च- पु/स्त्री/न. लिं. प्र. विः. ए. वः. of पञ्च- विद्-विद्वते ४ गा. आ. प. to exist, to be, दिवसम्- पु/न. लिं. द्व. विः. ए. वः. of दिवस- a day, वसति- shall stay- विध्यर्थ प्र. पु. ए. वः. of वस्- वसति १ गा. प. प. to dwell, live, stay, यत्र- where, in which place, तत्र- there, in that place, न- no, not, तु- but, on the other hand, and- all अव्यय

लोकयात्रा भयं लज्जा दातिण्यं त्यागशीलता।
पञ्च यत्र न विद्यिे न कुर्यात्त्र संगतिम्॥१०॥

यत्र लोकयात्रा, भयं, लज्जा, दातिण्यं (तथा) त्यागशीलता (एते) पञ्च न विद्यिे, तत्र (मनुष्यः) संगति (र्मध्यर्म प. लो. स.) न कुर्यात्॥

One should not create a residence, where these five do not exist- namely, means of living, fear (of wrong doing), modesty, civility and philanthropy.

लोकयात्रा- worldly affair, business of the world, means of existence- लोकः- people, world, earth, यात्रा- journey, support of life, livelihood- लोकस्य यात्रा- ष. तत्पणरुि स., लज्जा- modesty, shame, prudency & त्यागशीलता- tendency for giving, philanthropic nature- लोकम्- gift, donation, giving up, त्यागशीलता- nature, disposition, conduct- त्यागशीलता- मध्यम प. लो. स.- all in स्त्री. लिं. प्र. विः. ए. वः, भयर्म्- fear, terror, dread, risk & दातिण्यर्म्- politeness, courtesy, civility- both in न. लिं. प्र. विः. ए. वः, पञ्च- प्र. विः. ब. व. वः. of पञ्च- वर्त्त. प्र. पु. ए. वः. of विद्-विद्वते ४ गा. आ. प. to be, to exist, to remain, संगतिम् & संस्थितिम्- both in स्त्री. लिं. द्वि. विः. ए. वः. of संगति- & संस्थिति- association, company, staying, residence, nearness, abode, कुर्यात्- विध्यर्थ प्र. पु. ए. वः. क्रृ- करोति कुर्यते ८ गा. उ. प. to do, make, यत्र- where, which place, तत्र- there, in that place, न- no, not- all अव्यय

अति दानात् बलिवर्ध्ये हतिमानात् सुयोधनः।
अति तौल्यात् रावणो हतः अति सर्वत्र वर्जयेत्॥३.१२॥

बलि: अति दानात् बलः। सुयोधनः: हि अति- मानात् नशः। रावणः: अति तौल्यात् हतः। अति सर्वत्र वर्जयेत्॥

(King) Bali was tied due to his excessive charity. Duryodhana met his ruin due to his extreme pride. Rāvaṇa was killed due to his excessive passion for women. Anything in excess must be avoided in all circumstances.
Lord Viṣṇu, as a dwarf Brahmin, asked King Bali for three steps of land. When the King granted his wish, the dwarf grew in size and consumed Earth and Heavens in two steps. With no place for the third step, King Bali, out of his zeal to grant whatever the dwarf wanted, asked him to put his foot on his head. That tied him down to the lowest of the seven worlds. Duryodhan could have avoided the whole Mahābhārata war, if he had agreed to the five-village demand from the Pandavaas.

King Rāvana of Lankā kidnapped Sītā, Lord Rāma's wife, because he was infatuated with her beauty.

A wise man should not disclose his loss of money, his mental agony, misbehaviour in his own home and frauds and insults (suffered by him.)

A wise man should not disclose his loss of money, his mental agony, misbehaviour in his own home and frauds and insults (suffered by him.)
Dos and Don'ts

(काश- काशाते & काशपते- १ & ४ ग. आ. प. to shine, look brilliant), च- and, न- no, not

विप्रयोगिज्ञापनयोक्त्र दम्पत्योः स्वामिभृत्योः।
अन्तर्ण न गन्तव्यं हलस्य वृषभस्य च।॥१५॥

विप्रयोः, विप्रवह्योः: च दम्पत्योः, स्वामिभृत्योः: हलस्य वृषभस्य च अन्तर्ण न गन्तव्यः॥

One should not walk thru between two priests (Brahmins), between priest and the fire, between a couple (husband and wife), between the Master and servant and between a plough and bullock.

King Bhoja once saw his queen talking to poet Māgha and tried to overhear their conversation. The queen noticed him and said 'Come in, Stupid!' The King got upset but did not understand what stupidity he had committed. Next morning in the court, he welcomed everyone by saying, 'Come in, Stupid'. None could dare question the King. When Māgha entered and got this welcome, he responded with this shloka why the Queen had called him stupid as he was interfering in their conversation.

विप्रयोः, विप्रवह्योः: दम्पत्योः, स्वामिभृत्योः:- all in पण. वलं. प्र. वि. ए. of विप्र- a priest, Brahmin, विप्रवह्योः- a priest and fire- विप्रः च वहिः: च - दुः स., दम्पती- (पु. लिं. द्वि. व.)- a couple, husband and wife, स्वामिभृत्यः- Master and servant- स्वामिः: च भूतः: च - दुः स., हलस्य & वृषभस्य- पु. लिं. ज. वि. ए. of हल- a plough & वृषभ- bullock, ox, च- and, अन्तर्ण- तृ. वि. ए. व. of अन्तर- between, difference, न- no, not, गन्तव्यः- न. लिं. प्र. वि. ए. व. of गन्तव्य- कर्मणि वि. ध. सा. वि. of गर्म- गच्छवत् १ ग. प. प. to go, move

यत्रोदकं तत्र वस्तनि हंसा:
तथैव शुष्कं परिवर्जयन्ति।
न हंसतुलंयन नरेण भाव्य।
पुनस्तप्यजन्त: पुनराश्रयन्ते॥७.१३॥ -त्रिसुभ

हंसा:, यत्र उदकम (अस्ति) तत्र वस्तनि तथा शुष्कम एव परिवर्जयन्ति। (ते तथा) त्यजन्ताः
पु: पुन: आश्रयन्ते। नरेण हंसतुल्यन न (कदाचन) भाव्यः॥

Swans inhabit an area with water. They abandon it once it gets dry. After abandoning, they return to the same place again and again (when full of water). A man should not behave like that.

हंसा: & त्यजन्ताः- both in पु. लिं. प्र. वि. ब. व. of हंस:- swan & त्यजन- leaving, abandoning- कर्तिि वर्त, का. वा. थ। सा., उदकम- water-in न. लिं. प्र. वि. ए. व., शुष्कम- dry, arid- in न. लिं. द्वि. वि. ए. व., वस्तनि, परिवर्जयन्ति & आश्रयन्ते- all in वर्त. प्र. पु. ब. व. of वसः- वस्तनि १ ग. प. प. to live, inhabit, परि+ वृजः- to shun or avoid
Men should not be too straight (-forward). Go to a forest and you will see that the straight trees are chopped down while curved (trees) survive!

*Be flexible!*

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\text{न- no, not, अयंतमम्- adjctv-very much, extremely, excessively, perfect, सरलता-t. vi. व. of सरल-straight, भावम्-worth to be, performed- भावम्-भवनीय-भवितथा-भव- कर्मणि विधयथा धा. सा. वि. of भूभवति १ २ ३ ४ ५ ६ ७ ८ ९ ० ब. प. दृश्यत्, वि. ए. व. of वनस्थली-forest, woods पश्चयार्थम् प. प. ए. व. of हृद-पश्चयति १ ग. प. प. to see, observe, तत्र-अयं-there, in that place, सरलता- पादपा: & कुञ्जा: प्र. वि. व. of सरल-straight, पादपा-tree- पदे: जिह्यति इति-उपपद तत्पुष्ट त. & कुञ्जा- dwarf, curved, crooked चिह्नते- get cut-कर्मणि प्रयोगः प्र. पु. ब. व. of छिन्दः ७ ग. उ. ध. चिन्तति-किंते to cut, rend, तिठ्ठतिः वर्त. प्र. पु. ब. व. of श्या-तिठ्ठतिः १ ग. प. प. to stand, survive,
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अहिः नृपं च शार्दूलः किंति च बालकं तथा।
परश्वानं च मूर्खं च सप्तसमुप्ताा बोधयेत्।

When they are sleeping, (one should not) awaken these seven- a snake, a king, a tiger, a hog (pig, or an old man), a child, other's dog and a fool.
It is likely that a snake, a tiger, hog or a dog will attack you if they are disturbed in any way, especially when asleep. A king should not be disturbed unless absolutely necessary. Both a child and an old man can get cranky if they do not receive adequate sleep.
One should not mourn about the past. (Neither) should he worry about the future. Wise men focus (only) on the present time.

Enjoy the present moment!

A wise person should never disclose (to anyone), his proven medicine, his Dharma, faults in his household, his sexual acts, bad food that he has eaten and unfounded rumours.

*It does not make sense why one should not disclose one’s proven medicine or his Dharma! It would make sense only if one does not want to disclose his ill health and his controversial views. In those cases, disclosing his bad health, although successfully treated or his Dharma, although well founded, may not bring him goodness or may even hurt him.*
Dos and Don'ts

- defect, flaw, blemish, weak point
- sexual act, compilation
- bad food eaten
- a prefix implies bad, miserable, little
- degraded news or ugly talks heard
- learn, study
- both in the accepted codes of conduct, duty
- to reveal, display, disclose
- just merely, only

★★★★★★
Chapter 9 - Miscellaneous Verses (संकीणथ सुभाषित)

Cāṇakya Nīti has many verses related to Hindu Deities such as Brahmā (ब्रह्म) - the Creator, Viṣṇu (विष्ण) - the Preserver and Siva (शिव) - the destroyer, Lakṣmī (लक्ष्मी) the Goddess of wealth, Kṛṣṇa (कृष्ण) - an incarnation of Viṣṇu, Saraswati (सरस्वती) - Goddess of education, etc. Those and other miscellaneous verses are included in this chapter.

9.1 About our deities

काष्ठपाणधातूनां कृत्वा भावेन सेवनर््।
श्रिया च तथा सिद्धिस्तस्य विष्ण: प्रसीदति॥८.१२॥

(मनुष्यस्य) काष्ठपाणधातूनां भावेन तथा श्रद्धा च सेवनं कृत्वा सिद्धः: (भवति)। तस्य 
विष्णु: प्रसीदति॥

One realizes his spiritual goal by worshipping God Viṣṇu with sincerity and devotion. He can be in any form of wood, stone or metal Idol. (By doing so) God Viṣṇu would be pleased with him.

काष्ठपाणधातूनाम- in पु. लिं. ि. वि. ब. व. of काष्ठपाणधातुः- wood, stone and metal- काष्ठम- a piece of wood, पाणणः- stone, धातुः- metal, mineral- काष्ठम च पाणणः च धातुः: च- इद स., कृत्वा- पु. का. वा. त्वात्त था. सा. अवस्थय of कृ- करोति कृतः 
८ ग. उ. प. to make, do, भावेन & श्रद्धा- च सेवनम- act of serving, worshipping, attending upon- in न. लिं. ि. वि. ब. व., सिद्धः- accomplishment, fulfilment, complete attainment, तस्य- to him- in पु. लिं. ि. वि. ब. व. of तद्- he, विष्णु:- Vishnu, God Almighty, प्रसीदति- प्रसीदति- वर्त्त. प्र. पु. ए. व. of प्र +सद्- to be pleased, gracious, appeased- (सद्- सीद्धति- १ ग. प. प. to sit, lie down, to be in distress, despair)

गन्धं सुवणे फलमिश्रुदष्टे,
नाकारि पुष्पं खलु चन्दनस्य।
विद्वान्धनी भूपतिदीर्घजीवी,
धातुः पुष्प कोषिपि न बुझिदोभूत॥९.३॥ - त्रिष्टुभ

(थान) सुवणं गन्धं, इशुद्रुदष्टे फलं, चन्दनस्य पुष्पं, विद्वान्धनी, भूपतिदीर्घजीवी खलु न 
अकारि। पुष्प कः अपि धातुः बुझिदः न अभूत॥
The Creator did not put fragrance in gold, nor did He grow fruits on sugarcane or flowers on a sandalwood tree. Likewise, He did not make learned person wealthy nor did He give a long life to a King. Perhaps, there was no one to give Him good advice during creation (in old times).

When Lord Viṣṇu is said to be the all-pervading (Supreme Spirit), what is to worry about in my life? If it were not for Him, how is milk produced in breast of the mother for sustenance of a newborn? Thinking this repeatedly, Oh, Kṛṣṇa, Oh Viṣṇu, I constantly spend my time in the service of your lotus-feet.
यदुपते & लक्ष्मीपते-both in पु. लि.सं. वि. ए. व. of यदुपति-Lord of Yadavas- Kṛṣṇa - यदु- an ancient King, ancestor of Yadavas- यादवानाम् पति- & लक्ष्मीपति-Lord of Lakshmi-epithet of Vishnu- लक्ष्मी- Goddess of wealth- लक्ष्म्याः पवत-both ष. तत्पुरुष स., हरि- God, Viṣṇu विश्वम- all sustaining, pervading, supreme spirit- विश्वर्म्- the universe, world- विश्वर्म् भागि इि- उपपद तत्पुरुष स. & कालः- time, period- all in पु. लि. वि. ए. व.- गीयते & नीयते- both कम्मण प्रयोग वर्त. प. प. ए. व. of गै- गायति १ ग. प. प. to sing, to describe in a song & नी- नयिति- ते १ ग. उ. प. to lead, to carry off, भगि- my ष. वि. ए. व. of अस्मद- I, we, जीिने- in न. लि. स. वि. ए. व. of जीिनम्- existence, sustenance, का- & विचित्र- worry, anxiety, thought- both in सत्ति. लि. वि. ए. व., अभिक्षित- in न. लि. च. वि. ए. व. of अभिक्षित- just born child, young one of an animal, जीिनम्- see above- अभिक्षित- जीिनम्- ष. तत्पुरुष स., जननीस्तम्ब- milk of mother's breast- in न. लि. लि. वि. ए. व.- जननी- mother, स्तम्ब- the female breast, स्तम्बर्म्- mother's milk- जननीयाः स्तम्ब- भगि अस्मद- I, जीिनर्म्- existence, sustenance, का- what & चित्र- to sing, to describe in a song & नी- नयिते- both कर्मावण प्रयोग तृ. वि. ए. व. of गायवत१ ग. प. प. to go, move), आवेश- या का. वा. त्वन् ध्यान- सा. अव्यय of आ+ लोच्- to think ponder, consider, perceive- (लोच- लोचते १ ग. आ. प. to see, observe), देव- by me- in तृ. वि. ए. व. of अस्मद- १, तत्- yours- in पु. वि. ए. व. of युम्न- you पादाम्बणजसेिनेर्म्- in न. लि. तृ. वि. ए. व. of युम्न- you पादाम्बणजसेिनेर्म्- service of lotus feet- पाद- foot, अम्बण- water- अम्बणवन जायते इवत- अम्बणजर्म्- Lotus- पादम् अम्बणम्- इव- पादाम्बणजसेिनेर्म्- उपमा उ. प. कम्मणथा सं. & पादाम्बणजसेिनेर्म्- ष. तत्पुरुष स. यदि- if, in case, तत्- या इि- a particle used to report the very words spoken thus, so, मुहः (मुहस्)- often, constantly- मुहः मुहः- over and over again, repeatedly कथि- how, which way, manner, नो चेद्- if not, otherwise, केवलम्- only, merely, solely, सततम्- always, repeatedly- all अव्यय

येषां श्रीमद्योधानासूतपदकमले नास्ति भक्तिनराणां येषांभीरकन्द्याप्रियगुणकथने नानुरक्ता रसज्ञा।

येषां श्रीकृष्णलीलालतलिरसकर्थासादरौ नैव कणौ धिक्क पताधिक्क पताधिगेतान पताधियथि सततं कीर्तनस्य मृदङ्गः।

॥१२.५॥- आर्यी

येषां नराणां श्रीमद्योधानासूतपदकमले भक्ति: न अस्ति, येषां रसज्ञा आभी-कन्द्याप्रिय-गुण-कथने न नानुरक्ता (अस्ति), येषां कर्मः श्रीकृष्णलीलालतलिरस- कथा- शादारान्त एव (सति), धिक्क पताधिक्क पताधिगेतान (इि) कीर्तियथि मृदङ्गः सततं कीर्तयथि॥

For those who have no devotion to the lotus feet of child of gracious Yashoda, for those whose tongue is not fully devoted singing the virtues of beloved of Gopis, Kṛṣṇa, for those whose ears are never respectful to the stories of tastefully pleasing plays of Lord Shri Kṛṣṇa, the 'Mrudanga'
present at the recital, keeps saying, "Shame to them, Shame to them, Shame to all of them".

There is a double meaning of 'धिक तानः धिक तानः First, it is the sound of the
'Mrudanga' and second, it is its literal meaning of 'Shame to them'.

"Mrudanga" and second, it is its literal meaning of 'Shame to them'.

Lotus feet of child of gracious Yashoda- श्रीमत्त-
adjctv- virtuous, graceful, यशोदा Yashoda, सूत- son, पद- foot, कलमल- lotus- श्रीमती यशोदा - श्रीमद्यशोदा- वि. पू. प., पदी कलमल्य- पदमल्य- उपमा. उ. प. कर्मधारय स., श्रीमद्यशोदा- सूत- श्रीमद्यशोदासुतुस्य पदकलमल्य- both ष तत्तुरुष स., आभिरकया-प्रायप्रियकदनम्- singing praise of virtues of the beloved of cowherd girls- आभीर- cowherd, कन्या- girl, प्रिय- beloved, dear, गुण- virtue, कन्याम्- singing praise- आभीरस्य कन्या- आभीरकया - Gopi, आभीरकयायाम्यन्यम् प्रिय- आभीरकयायाम्यन्यम्-कृष्ण- आभीरकयायाम्यन्यम् गुणम् कन्याम्- ष तत्तुरुष स., भवति- devotion, reverence, रसाः- tongue- रस- taste., फ्लवर-, स- adjctv- knowing- रसम् जानाति या सा- भुवह्रीिि स. अनुरक्ता- loyally devoted-अनुरक्ता- क. भु. धा. वि. of अनु+ रंज- (रंज- रंजति- ते १ ग. उ. प. to be attached, devoted), कर्णाः श्रीकृष्णलिलालितसरसकथासादिः- both in पु. लिङ. प्र. वि. व. of कर्णाः- an ear & श्रीकृष्णलिलालितसरसकथासादिः- one who is respectful to narration of tastefully pleasing playful sports of Lord Shrikrishna- श्रीकृष्ण- lord Krishna, लीला- playful sport, ललित- elegant, pleasing, रस- taste, Rasa- expression of sentiment- कथा- story आदि- reverence- आदि- सादिः- सहभुवह्रीिि स. ललिताः रस- ललितारसा- वि. पू. प. कर्मधारय स. श्रीकृष्णस्य लीलायाः ललितारसा स्थायी- सादिः ये स- भुवह्रीिि, तानाः एतान- both in पु. लिङ. प्र. वि. व. ब. of तद्- he, it, that & एतद्- this one, कीर्तनस्य- one present at recital of stories- कीर्तनस्य- recital of stories (in praise of God)- कीर्तिनिविष्कृति इति- उपपद स. & मंदखु- a type of drum- both in पु. लिङ. प्र. वि. व. ब. कथा- १० ग. उ. प. to tell, declare, न- no, not, एव- just, only, mere, धिक- an interjection of censure, displeasure & सततम्- always, constantly-all अव्यय
Oh Rāghava! All these qualities - total dedication to 'Dharma', pleasantness in speech, eagerness to give, honesty with friends, politeness to elders, deep thinking mind, purity in behaviour, appreciation of good quality, thorough knowledge of scriptures, handsome in appearance and devotion to Lord Śiva - reside in you! (All these qualities are seen only in noble/saintly people.)

धर्मे, गुरू आचारे, गूणे, शिवे- all in पु. लि. स. वि. ए. व. of धर्म- right codes of conduct, Dharma, गुरू:- teacher, elder, father, preceptor, आचार:- good behaviour, conduct, गूण:- virtue, quality, शिव:- Shiva, God, मुखः, दाने, दशे, सिंदूरे & रूपे- all in न. लि. स. वि. ए. व. of मुखम- face, mouth, दानम्- charity, act of giving, मित्रम:- a friend, चित्रम:- thought, mind, heart & रूपम:- figure, form, appearance, शास्त्रेउः- in न. लि. वि. व. of शास्त्रम- sacred percepts, spiritual injunction, religious treatise, सत्सुः- in पु. लि. स. वि. ब. व. of सत- noble, virtuous saintly, तपस्या:- exclusive devotion, मधुराः- pleasantness, समुसाहः- sincere effort, अवज्ञः- honesty, विनयः- politeness, अतिगम्भीरः- very profoundness, शुचिः- purity in action, रसिकः- tastefulness, विज्ञानः- intelligence, सुन्दरः- handsome, भजनः- worshipfulness- all in स्त्री. लि. स. वि. ए. व.- ता suffix to an adjctv or a word derived from a verb implies quality, nature- तताः (तद्व+ पर)- exclusively devoted to, closely intent on, मधुर- sweet, pleasant, समुसाहः- good inclination, desire, effort, अवज्ञः- dependable, honest- (अवज्ञः:- a cheat, rogue, deceitful- नजः:- अवज्ञः:- नजः तत्पत्र स.), विनयः- polite conduct, decency, अतिगम्भीरः- very profound, earnest, serious- (अर्थः- अव्यय a prefix implies very much, high), शुचिः- purity, upright, undefiled, रसिकः- tasteful, impassioned, विज्ञानः- knowledge, wisdom, understanding, सुन्दरः- elegant, beautiful, भजनम्- worship, service, राजव- of Raghu’s family- Rama- in पु. लि. स. वि. ए. व., लघु- in you- स. वि. ए. व. of लघुस्त्र- you- अस्ति- वर्त- प्र. पु. ए. व. of अस्ति- to be, to exist, सन्दर्भः- कमणि- प्रयोग वर्तः प्र. प. ए. व. of सं+ देशी- to see well, perceive- (देशी- पश्यति १ ग. प. प. to see, look at) एव- only, just, merely, भोः- (भोस्)- a vocative particle- Oh Sir- both अव्यय

कांह कल्पतुः सुमेमुरचलिद्विन्दमणिः प्रस्तः।
सूर्यं तीर्थकरं शाश्वक्षयकरं शाक्षः हि वारानिधिः॥
कांमो नग्नतुन्बलिदितित्सुतो नित्यं पशुः कामगो- ।
नैतांस्ते तुलयामि भो रघुपते कस्योपमा दीयते॥१२. १६॥ शा. वि.

कल्पतुः कांहुः सुमेरुः अचलः चिन्तनमणिः प्रस्तः।
सूर्यं तीर्थकरं शाश्वक्षयकरं शास्वक्षयकरं।
वारानिधिः क्षाः हि क्रामः नक्षत्रनु विलक्षितसुतः।
कामगो नित्यं पशुः भो रघुपते ते एतन्न तुलयामि। (ते) कस्य उपमा दीयते?
The wish yielding tree, Kalpataru, is just timber. The mighty Meru Mountain cannot move. Wish granting gem, Chintāmani, is just a piece of rock. The Sun is very hot and the Moon wanes. The ocean is very salty. The God of love, Madan, has lost his body. The mighty King Bali is a demon. The wish-granting cow, Kamdhenu, will always be an animal. Oh Raghupati, I will not compare you with anyone of these. (Then) With whom can you be compared?
Oh, my dear husband! The reason why I purposely avoid staying in the household of learned people (Brahmins) is that one (of them, Agastya) drank up my father (the Ocean) in anger. The other one (Bhrugu), with anger, kicked my husband (Viṣṇu) with sole of his foot. The best among them hold my adversary (Sarasvati) on the tip of their tongue (cavity of mouth). They damage my residence everyday (by picking lotus flowers) since childhood, for the sake of Pooja of Śiva! And that is why I am so sad.

Said by Lakṣmī to Viṣṇu-

नाथ, येन कुर्क्कस्य (मम) ताता: पीता:- (तथा) रोषादः वल्लभः चरणतलहतः: (ये:) विप्रवर्यः आबायंतं स्ववदनविवर्ये मे वैदिनणि धार्यंति, (तथा) में प्रतिदिवसम् उमय-कान्त-पूजा-निमित्तं मे गेहं छेदयति, तस्मात अहं सदा खिन्ना, द्विजकुलनिलयं युक्तं ल्यात्मी॥

Modern Cāṇakya
Said by a Gopi to Kṛṣṇa -

Dear Keshava! you once held some small mountain by your finger easily (somewhere) on this earth. For that act, you are always praised as Govardhan-dhāri on this Earth and in Heaven. However, I hold you, the bearer of three worlds; over my breasts (in my heart). That does not get counted at all! What can I say more? Perhaps, glory is bestowed only on those who have accumulated credits from past good deeds.
of ३०- गायवत् १ ग. प. प. to sing, relate, declare, गण्यते & लभ्यते- both कर्मणि प्रयोग वर्त्त. प्र. पु. ए. व. of गणन- गण्यति- ते १० ग. उ. प. to count, reckon, consider & लभ- लभते १ ग. आ. प. to get, acquire, obtain, वहामि- वर्त. उ. प. ए. व. of वह- वहति- ते १ ग. उ. प. to carry, bear, sustain, अपि- also, even, न- no, not, वा- as an alternative connection it means- 'or', च- and, सततम्- always, daily, किम् बहुना- -why say much, in short- all अवयय

9.2 Various Subjects

गीणवाणीप्रु विशिष्टयः:
तथापि भाषान्तरलोलुपोम्
यथा सुराणामते स्थिरेतैपि
स्वगङ्गनानामधरात्सवे रूचि: ||१०.१८ || - उक्तम

(मे) गीणवाणीप्रु विशिष्टयः (स्थिरे) अपि, अहं भाषान्तरलोलु: (अस्मि) यथा सुराणाम, अमृते स्थिते अपि, स्वगङ्गनानाम अधरात्सवे रूचि: (अस्ति)॥

Even though my primary interest is in the Saṃskṛta language, I ardently long for the study of other languages! This is just like Gods, who already have the nectar of immortality available, still they long for nectar from lips of celestial damsels!

सुराणाम- in पु. लिं. पं. व. व. of सूर- God, अमृते, स्थिते & अधरात्सवे- all in पु/न. लिं. पं. व. व. of अमृत- nectar of immortality, beverage of gods, स्थित- standing, staying, existing, available- क. ि. धा. वि. of स्थि- तस्तिति १ ग. प. प. to stay, stand & अधरात्स- nectar of lips- अधर- a lip in general, आसव- any spiritual liquor, decoction- अधर- एव आसव- अधरात्स- उ. प. प. कर्मधारास स., स्वगङ्गनानाम- in स्त्री. लिं. पं. व. व. of स्वगङ्गना- damsel of heaven, paradise-स्वर्ग- heaven, paradise, अङ्गना- a woman, female- स्वगस्य अङ्गना- स्वगङ्गनाना- ष. तत्सुरुष स. रूचि- taste, longing, relish, liking, विशिष्टयः- special talent, interest- विशिष्ट- adjctv- distinct, particular special, बुद्धिः- knowledge, talent, intelligence, interest- विशिष्टयः बुद्धिः- विं पू. प. कर्मधारास- स.- both in स्त्री. लिं. पं. व. व. गीणवाणीप्रु- in स्त्री. लिं. सं. व. व. of गीणवाणी- language of gods, Saṃskṛta language- गीर- स्त्री. लिं- speech, name of goddess of speech, learning- गीर-गीर्वव- God, deity, वाणी- speech, language- गीर्ववाणी- गीर्ववाणी- ष. तत्सुरुष स., अहम्- । in पु. लिं. पं. व. व. of अस्मि- ।, भाषान्तरलोलुपः- ardently longing for different languages- भाषा- स्त्री. लिं- language, speech, tongue अन्तर- adjctv- different from, other than, लोलुः- very eager, desirous, ardently longing for- अन्तरा भाषा- भाषात्सर- विं उ. प. कर्मधारास स. &
One should always give away money to virtuous people for their enjoyment. Money should never be just stored up. The fame of great Karṇa, Bali and Vikramādiya remains well established even to this day!

The honey-bees keep striking their own pairs of feet (pairs of hands and feet) in despair, yelling, 'Oh, the honey we stored for a long time, without ever giving it to anyone or enjoying it ourselves, is totally lost'!
(A visitor asks a learned man following questions about his town. Each line starts with a question followed by its answer).

Oh, Learned-man,  
Tell me who is great in this town? 'A Cluster of Palm trees'.  
Who is the giver? 'The washer man who collects clothes in the morning and brings back at night'.  
Who is very attentive? 'Those who snatch away promptly other’s wealth and women.'  
Then, Oh dear friend, then how do you survive? '-I survive by the maxim of a worm in a poisonous environment'.

Scientists have identified a new species of cave worm deep inside a toxic cave filled with poisonous sulphur gas in Colorado. This new worm, blood-red in colour, never sees the light of day – but it thrives in a dank, hostile atmosphere that would kill humans.
"I did not meditate at the feet of the Lord in a proper manner to free myself from this worldly life. I did not break open the doors of the heaven by following the Dharma. I did not even dream to embrace pairs of the large breasts and thighs of a woman. Alas, we are just axes that cut down the garden of youth of our mother."

This sounds like a lament from a person who did not achieve anything in his life. He regrets that his own birth caused unnecessary pain to his mother in her youth.

ध्यातम्- meditated upon, thought of- ध्यात- क्र. भू. धा. धाः धाः- ध्यायति १ ग. प. प. to think of, meditate, पदर्म- position, foot, matter, विविधत- in a proper manner ध्या- पू. लिन- method, practice, manner एवं suffix implies quality, नारीपीनपयोधिः- पाटणः धर्माः अवप न उपावजातः। अवलवङ्गत- embraced, clasped क. भू. धा. धाः धाः- to embrace, clasp (वलङ्ग्- वलङ्गवत्-१ ग. प. प. to go, move)- all in न. लिन- धिः विलिः अ. व- इन धर्माः पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इस्नामे- in धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- स्त्री. लिन- धाः धाः धाः- अत्यधिकत-क्र. भू. धा. धाः धाः- धाः धाः- to embrace, clasp (लिन- लिन-१ ग. प. प. गो, move)- all in न. लिन- धिः विलिः धाः धाः- इन धाः धाः- in पू. पत्र. विलिः धाः धाः- God, Master, संसारविचित्रते- s
पाटन- breaking, cleaving, पटणः- an expert, proficient- स्वगास्य द्वारस्य कपाटस्य पाटनर्म्- composite- ष। तत्पुरुष सं। तत्पुरुष सं। स्वगास्य कपाटस्य द्वारस्य पाटनर्म्- right codes of conduct- Dharma & उपार्जित:- earned, acquired- उपार्जित:- क। भूः धा। वि। उप+ अर्जः- १। ग। प। प। to procure, obtain- all in पु। लिन। वि। ए। व।, मातृ:- in स्त्री। लिन। वि। ए। व। of मातृः- mother, योवननकेशः & स्वप्नः- स। वि। ए। व। of योवननकेशः- youth, youthful days, वनमः- cluster of trees, a fountain, छेदः- cutting, felling down- वनमः हव योवनन्मः। योवनन्मः- उ। उ। कर्माधिन सं। योवनन्मः छेदः- ष। तत्पुरुष सं। स्वप्नः- dream, sleeping, कुठारः & वयमः both पु। लिन। वि। ब। व। of कुठारः- an axe & अस्मः- I, we, न। no, not, अधी- even, also, केवलमः- just, mere, एव। only, just,

दानार्थिनः मधुकरः यदि कर्णतालः-
दूरीकृतः करिष्यन् मदान्धबुद्धः।
तस्येव गण्डयुगमण्डनहावनानिरेया
भृङ्गः पुनर्विकचचिँगवनन वसन्ति।॥१७।१८॥ - शकरी

यदि करिष्यन् मदान्धबुद्धः, दानार्थिनः, मधुकरः कर्णतालः दूरीकृतः एषा तस्य एव गण्डयुगमण्डनहावनिः (भवति), भृङ्गः पुनः विकचचिँगवनन वसन्ति॥

If that strongest elephant, blinded by arrogance, drives away the bees by flapping his ears, who approach him solicitously, loses an opportunity to adorn his temples (by the bees)! As for the bees, they again merrily inhabit fully blossomed lotus thickets.

An anyokti (अन्योक्ति) is a kind of poetic composition where the message is directed to somebody but giving an example of something else. This verse is directed towards wealthy but arrogant people who do not appreciate intellectuals or artists. If neglected by the rich, the artists do thrive somewhere else any way. The reputation of the rich would enhance if they embrace the intellectuals. Akabar's own reputation was enhanced by his collection of nine jewels -ministers,who excelled in different fields.

दानार्थिनः, मधुकरः, दूरीकृतः & भृङ्गः- all in पु। लिन। वि। ए। व। of दानार्थिनः one who is expecting something from the other- दानम्- granting, giving, gift, अर्थिनः- solicitor, one who asks- दानम् अर्थयते इति- उपपद तत्पुरुष सं। मधुकरः- honey bee- मधुः न। लिन।- honey, करः- doer, maker- मधु करोति इति- उपपद तत्पुरुष सं।, दूरीकृतः- one, who is driven away- क। भूः धा। वि। दूरी+कः- करोति कुरस्ते ८। ग। उ। प। to do, make- चिवरूपः & भृङ्गः- large black bee, कर्णतालः- in पु। लिन। तृ। वि। ब। व। of कर्णतालः- flapping of the ears- करः- the ear, तालः- flapping, clapping, कर्णः- तालः- ष। तत्पुरुष सं।, एषा (एव्वः)- this & गण्डयुगमण्डनहावनिः- loss of adornment opportunity of the pair of temples- गणः- the cheek, temple of an elephant, युगः- a pair, couple, मण्डनमः-

अध: पश्यसि किं बाले! पतितं तव किं भूवि।
रे रे मूर्ख! न जानासि गतं तारुण्यमौस्िककम्॥१७.२०॥

"बाले, किम् अध: पश्यसि? भूवि तव किं पतितम्?"
"रे रे मूर्ख! (किं ले) न जानासि ? (मम) गतं तारुण्यमौस्िककं (पश्यामि)॥"

(Someone mockingly asks a very old, bent down, woman)
"Oh, young girl, why are you looking down? Did something of yours fall on the ground ?
(To this, she replies)
"Oh, oh, stupid fellow, don't you understand? (I am looking for) my lost pearl of youth!"

बाले- in स्ती. लि. सं. वि. ए. व. of बाला- young girl, मूर्ख- in पु. लि. सं. वि. ए. व. of मूर्खः- a stupid, foolish person, भूवि (भूवम)- in स्ती. लि. सं. वि. ए. व. of भू- ground, earth, तव- yours- ष. वि. ए. व. of युगम- yours- किम- what & पतितम्- fallen, dropped- क. भू. थि. वि. of पति- पतितम् १ ग. प. प. to fall, drop off, fall down- both in न. लि. प्र. वि. ए. व., पश्यसि & जानासि- both वर्त- म. प. ए. व. of वर्त- पश्यति १ ग. प. प. to see, observe & ज्ञा- जानाति जानीते १ ग. उ. प. प. to know, understand, realise, गतम्- gone, past- गत- क. भू. धि. of गम्- गच्छति १ ग. प. प. to go & तारुण्यमौस्िककम्- a pearl of youth- तारुण्यम्- youth, youthfulness, मौस्िकक- a pearl- तारुण्यम् मौस्िककम् इव- उ. उ. प. कर्मधार्य स- both in न. लि. सं. वि. ए. व., किम्- a particle of interrogation- why, अधि (अधि)- below, down, downwards, न- no, not & रे- a vocative particle- Oh, Look- all अव्यय
Chapter 10- Modern Cāṇakya (आधुनिक चाणक्य)

Almost all the Cāṇakya Subhāṣitas are as valid today as they were 2500 years back. However, the inherent good messages from some verses are unnecessarily muddled due to discriminatory or misogynist or illogical choice of words or examples. A modern Cāṇakya would certainly rewrite these verses!

Yes, we are talking about verses compiled 2500 years or so back when the social conditions were very different from today. Brahmins were the dominant caste and were to be always respected. Women were uneducated, were expected to serve men and were looked down for variety of reasons.

In today's society, if Cāṇakya were to focus on the message without being discriminatory or misogynist, he would choose alternate words or examples for these Subhāṣitas. We offer apologies to Āchārya Cāṇakya for suggesting so.

10.1 Varna or Caste Based (वर्ण आधारित)

Since Vedic times, the Brāhmaṇas (ब्राह्मण), the Kṣtriya (क्षत्रिय) and Vaiśya (वैश्य) have been considered as upper three classes. The Śudra (शूद्र) class that supported the upper three classes was treated without any respect. Cāṇḍāla (चाण्डाल) referred to the untouchable and untouchable people who performed unclean and lowest level tasks in a society.

That caste discrimination is reflected in many verses in Cāṇakya Nīti.

तेलाभ्यः चिताधूमे मैथुने क्षौरकर्मणि।
तावद्वति चाण्डालो यावत्स्नानं न चाचरेत्॥८.६॥

(मनुष्यः) तेलाभ्यः, चिताधूमे, मैथुने (तथा) क्षौरकर्मणि (पश्चात्), यावत्स्नानं न च आचरेत्, तावद्वति चाण्डालो: भवति॥

A person is an untouchable after body massage with oil, after he returns from a cremation, after sex or after a haircut, until he takes his bath.

We can replace "चाण्डालः" with "unclean-अशुद्धः" which is what the verse is saying. अशुद्धः तावद्वति यावत्स्नानं न चाचरेत्॥
This verse will still carry its full meaning if is practiced without being arrogant.

In Hinduism, we say- अतिथि देवो भवः - We treat guests with utmost respect. This verse will still carry its full meaning if द्विज - a member of the upper class - is replaced by any guest. Similarly, a meal with one's own family is indeed very satisfying and enjoyable. Instead of द्विज, a better word would सकुटुब्धुक्।
A person, who does not respect a teacher, who has taught him even a single syllable, will be born among the untouchables after a hundred births as a dog.

_In this verse, a dog is considered at a higher level than an untouchable! This could be an exaggeration to emphasize the point of respecting the teachers but the message is muddled by the supposed consequences, which are extremely discriminatory._

10.2 Women Related (स्त्री उद्दिश्य)

Some verses related to women appear misogynist or derogatory.
One should not trust (blindly) the (behaviour) of rivers, persons armed with a weapon, animals with claws or horns, women and royal family members.

There are many stories in ancient literature when beautiful women were used for the downfall of powerful men. This is true even today. The problem here is that only the woman is blamed, not the lustful man!

Having a tasty meal and good digestive power, having a beautiful woman and ability to enjoy her, having a plenty of wealth and an inclination to donate are not a reward for a small penance (but needs hard work).

This may be true in case of a woman with handsome husband too!
have power)- भोजनेशकिति- भोजनशकिति- रतिशकिति- ability in love making- रति- स्ती- लिं- love, affection, sexual enjoyment- रसायम शकिति- रतिशकिति- दातशकिति- ability to give- दात- न. लिं- giving, granting, दाते शकिति- दातशकिति- all s. तत्पुरुष स. & वर्गाना- a beautiful woman- वर- adjctv- best, excellent, beautiful, अंगाना- a woman, female- वरा अंगाना- वरागाना- वि. पृ. प. कर्मधाराय स.- all in स्ती. लि. प्र. वि. ए. व., विभव- wealth, prosperity, riches- in पृ. लि. प्र. वि. ए. व., अल्पस्य & तपसः- both in न. लि. व. व. of अल्प- adjctv- small, minor, little & तपसः penance, religious austerity, च- and, न- no, not- both अव्यय

नदीतीरिे च ये वृक्षा; परगेहेिण कामििी।
मन्त्विहीनानि राजान् शीि्र नश्यन्त्यसंशयम्॥२.१५॥

ये वृक्षा: नदीतीरिे च (तितिणि), (या) कामििी परगेहेिण (वसति), (ये) राजान्: मन्त्विहीनाः: च (सति), ऐते असंशयं शीि्र नश्यति॥

Those trees that grow on riverbanks, a beautiful woman living in other's homes and Kings without ministers are sure to perish in no time.

A woman gone to somebody else's home may be abused. We can replace a woman with wealth, improperly obtained, will be lost. अध्यम प्राप्ता संपवि

ये, वृक्षे; राजान्: & मन्त्विहीनाः: - all in पृ. लि. प्र. वि. ब. of यदः who, which, वृक्षे- tree, राजान्- King & मन्त्विहीनाः- one who is without a minister- मन्त्वि- minister, councillor, हीना- one who is without- हीन- क. भू. ध्या. वि. of हा- जहाति २ ग. प. प. to leave, abandon, forsake- मन्त्विरा हीना- मन्त्विहीना- तृ. तत्पुरुष स., नदीतीरिे on the banks of a river- in न. लि. स. वि. ए. व. of नदीतीरिे- river bank- नदी- स्ती- लिं- river, तीरम- bank shore- नदा: तीरम- नदीतीरिे- ष. तत्पुरुष स., कामीि- lustful, lovely woman- in स्ती. लि. प्र. वि. ए. व., परगेहेिण- न. लि. स. वि. ब. व. of परगेहेिण- पर- adjctv- other another, गेहेिण- a house, habitation- परस्य गेहेिण- परगेहेिण- ष. तत्पुरुष स., नश्यन्ति- वर्त. प्र. पृ. प. व. व. of नश- नश्यति ४ ग. प. प. to get destroyed, perish, असंशयम्- no doubt, surely- संशयम्, uncertainty, hesitation- न संशयम्- असंशयम् नवः तत्पुरुष स., च-and & शीि्रम्- quickly, in no time, swiftly- both अव्यय

निधनं पुरुषं वेष्या प्रजा भग्नं नृपं त्यजेत।
खगा वीरवलं वृक्षं भुक्त्वा चाध्यायी गृहम्॥२०\\

वेष्या निधनं पुरुषं त्यजेत। प्रजा: भग्नं नृपं (स्वर्जयण्य:।) खगा: वीरवलं वृक्षं (स्वर्जयण्य:।) (तथा) अध्यायं- भुक्त्वा च गृहं (त्यजेत)॥
A prostitute should leave a person with no money. Subjects should desert an impaired King. Birds should abandon a tree with no fruits and a guest should leave a house after enjoying the hospitality.

No trader deals with a person without any money! I would change वेश्या to a वैश्य - any merchant or a trader.

Bad education is a poison. A meal after indigestion will make it worse. A person should leave a house after enjoying the hospitality. An impaired King. Birds should abandon a tree with no fruits and a guest should leave a person with no money. Subjects should desert all in any merchant or a trader. A marriage with a young girl may have heart attack!

A marriage with a young girl may cause harm to the old man. But there are many other excessive activities, extra risks etc that may cause problems for older people. Why focus on an unpleasant situation where the young girl was probably forced to marry an old man?
Dharma is protected by wealth. Knowledge is preserved by its constant application. A King is protected by his modesty. A household is protected by a good woman.

Dharma can grow if supported by money. Knowledge is enhanced by giving it away. Modesty is a great virtue for politicians for re-elections.

A household managed, not just by good women but by good people is well respected. Alternately, we can say मूदुना रक्षयते भूपः सल्लिया गृहम्॥५.९॥

धर्मः- right codes of conduct (Dharma) & भूपः- King- भू- earth- भूवम् पाति इति-भूपः- उपयदद तत्पुरुष स.- both in पु. लि. प्र. वि. ए. व., विद्या- knowledge, learning, training- in स्त्री. लि. प्र. वि. ए. व., गृहम्- house, household, dwelling- in न. लि. प्र. वि. ए. व., विद्या, योगेन, मूदुना & सल्लिया- all in तु. वि. ए. व. of विद्या- न. लि.- money, wealth, property, possession.- विद्या- के. भूवम् पाति इति- विद्या विदिता- 6 ग. उ. प. to get, acquire, gain, योगः- पु. लि.- application, employment, contact, touch, मूदु- adjctv- tender, delicate, subtle, soft, & सत्ती- स्त्री. लि.- well-behaved or noble woman- सत्ती- noble, well-behaved, good & सत्ती- woman, lady- सत्ती सत्ती- सत्ती- वि. पू. प. कर्माधार स. रक्षयते- gets protected- कर्मण प्रयोग प्र. पु. ए. व. of रक्ष- रक्षति 1 ग. प. प. to protect, to guard

तृणं ब्रह्मविदः स्वर्गं तृणं शूरस्य जीवनम्।
जिताक्षरस्य तृणं नारी नि:स्यृहस्य तृणं जगात॥५.१४॥

ब्रह्मविदः स्वर्गं तृणं, शूरस्य जीवनं तृणं, जिताक्षरस्य नारी तृणं (तथा) नि:स्यृहस्य जगात तृणं (भवति)॥

The heaven is like a straw for the Realised person. Life is like a straw for a brave person. A woman is like a straw for a person who has control over
the senses of enjoyment. The world itself is like a straw for the one who is free from all desires.

*Here a woman is considered an object of enjoyment. One can substitute नारी with अर्थ- money, wealth.*

वायुविदः, शूरस्य, जिताक्षर्ष्य & नि:स्पृहस्य- पु. लि. ष. वि. ए. व. of ब्रह्मविदः- one who has knowledge of the Supreme Spirit, a Realized person- ब्रह्माः- न. लि.- the Supreme-being, the Creator विदः- adjctv- an affix implies: knowing, conversant with- (ब्रह्म वेति इति- उपपंद तत्पुरुष स.), शूर- barve, valiant, जिताक्षर्ष्य- one who has control over his senses - जित- won, conquered- क. भू था. वि. of जि-जय्यति १ ग प. प. to win, conquer-अक्षर्ष्य- an organ of sense - जितानि अक्षर्ष्यः पन स:- जिताक्षर्ष्यः - बहुव्रीहि स. & नि:स्पृह- (निस्स्पृह)-one who is free from desires- निस- अक्षर्ष्य- suffix implies devoid of, absence of, वलं- स्त्री. लि.- वजतास्यस्य- निगिता स्पृहा यथात् सः- बहुव्रीहि स., वर्गमू, तृणमू, जीवनमू- न. लि. वि. ए. व. of- वर्ग- heaven, तृण-straw, grass, (तृणमू-तृणवत् / तृणस्तोत्रों- जीवन- living, being alive & जगत:- world, नारी- woman- स्त्री. लि. वि. ए. व.

ऋणकर्ता पिता शान्तमिता च व्यभिचारिणी।
भायारूपवती शातृ: पुत्रः शत्रुरपणितः:॥६.११॥

पिता ऋणकर्ता शातृः (भवति), माता व्यभिचारिणी च (शातृः भवति), रूपवती भाया शातृः
(भवति), पुत्रः अपणितः शातृः (भवति)॥

A debt ridden father or an adulterous mother or a beautiful wife or a stupid son is (as bad as) one's enemy.

*An son is eventually responsible for the debts incurred by his father. He would be looked down in the society if his mother goes astray. One should be proud of a beautiful wife. However, the husband has to worry that others do not steal her away or she may herself run away for better pastures. Just like a husband worries about a beautiful wife, the wife can also consider her husband as an enemy if he runs after other women!*

पिता (पितृ)- ऋणकर्ता- one who makes debts- ऋणम्- debt, कर्ता (करत्)- adjctv-doer, maker, creator- ऋणस्य कर्ता- ष. तत्पुरुष स., शातृ:- an enemy, पुत्रः- son अपणितः- a stupid, foolish- पणितः- a wise man, an intelligent person, an expert- न पणितः- अपणितः- ने जः तत्पुरुष स.- all in पु. लि. वि. ए. व., माता (मातृ)- mother, व्यभिचारिणी (व्यभिचारिन्)- adjctv- one who goes astray, adulterous, unchaste- (विः+अभिः+चर् - to go astray, deviate from the right path- चर्-चरति ग. प. प. to walk, move, go about), रूपवती- one who is beautiful-रूपम्- figure, appearance, beautiful form, वत् (वती)- adjctv- an affix added
The water percolated through the earth is pure. A devout wife is considered a chaste woman, a King engaged in welfare of his subjects is considered as undefiled ruler and a satisfied or contended Brahmin is considered a pious one.

We can easily add a पाठभेद - पलित्रत: नर:, श्राहण: - अतिथि:

Unsatisfied Brahmins, happy Kings, modest courtesans and immodest women from respectable families are ruined.

Brahmins are invited for religious rituals. If they tend to be unhappy even with generous donations, nobody will call them again and their reputation
will be destroyed. Kings must not be happy with status quo because there is always work to be done to keep the society happy. A courtesan will not earn money unless she exposes herself here and there. A shameless woman from a good family will be chastised. This will be also true of men who go astray.

सिणष्टाः, असिणष्टाः, विजाः, नष्टाः, महीभृत: & महीभुजः- all in पु. लि. प्र. वि. भ. व. of सन्तुष्ट: - satisfied, happy, contented, असन्तुष्ट: - unsatisfied, unhappy- न सन्तुष्ट: - नज तत्पुरुष स.- सन्तुष्ट- क. भू. धा. वि. of स+: तुष- to be well satisfied, contented- (तुष- तुष्यति ४ ग. प. प. to be satisfied, contented, pleased), द्विज:- a member of priestly class, brahman, twice born, नष्टा-ruined, got destroyed, lost- क. भू. धा. वि. of नष्ट- नष्ट्यति ४ ग. प. प. to be lost, destroyed, महीभृत: & महीभुजः- King, ruler- मही- earth, land, ground- महीम् बिभिति इति- महीभृत: & महीम् भुनक्ति इति- महीभुजः:- Governs Earth- both उपपद तत्पुरुष स., सलज्जा- modest, bashful- लज्जा- modesty, shame- लज्जया सह या सा- सलज्जा- सह) हथियहिहिः स., गणिका- a courtesans, harlot, नष्टा (नष्ट)- destroyed-all in स्त्री. वलं. प्र. वि. ए. ि., विनर्त्रजः & कुलाङ्गः- both in स्त्री. लि. प्र. वि. व. व. of निर्त्रजः- shameless, immodest- निर्मिता लज्जा यस्या सा- प्राणिहिहिः स. & कुलाङ्गः- woman from good family, respectable, chaste lady- कुलम्- न. लि- family, race, अङ्गना- lady, woman- कुले जाता अङ्गना या सा- कुलाङ्गः- बहुव्रीहि स., च- and-अव्यय

अङ्गिराप: सियो मूळः சேள்ளீர் பி. ராஜகுலாஸ்த்தர சியாண்டராசரிணி சட் ||14.92||

अङि-, आप-, सिय: मूर्ख:; सर्प:; ராஜகுலாஸ்த்தர சேய்யான் சட்ட; பிண்- பிண்-சர்கரிணி (பத்தினி). (தி) சட்ட; பிண்-சர்கரிணி சட் (சனினி)||

Fire, water, women, stupid people, snakes and the royal family should always be handled with utmost care. These six could be very dangerous without warning.

It is not clear why women are included in this list of dangerous people.

अङि:- fire- in पु. लि. प्र. वि. ए. व., आप:- आपस- water- in न. लि. प्र. वि. ए. व., सिय:- in स्त्री. लि. प्र. वि. व. व. of स्त्री- a woman, मूर्ख:; & सर्प:- both in पु. लि. प्र. वि. व. व. of मूर्ख:- a stupid or foolish person & सर्प:- a snake, serpent, ராஜகுலாஸ்த்தர, சேய்யானி, பிண்-சர்கரிணி & பிணுட்- all in न. लि. प्र. वि. ब. व. of ராஜகுலம்- a royal family, a king's household- ராஜா- a King, குலம்- family, race- ராஜ- குலம்- ज. तत्पुरुष स., सेव्यम्- one, that to be served, attended to- सेव्य (also सेवितब्य & सेवनीय)- क. वि. धा. सा. वि. of सेव- सेवते १ ग. आ. प. to serve, attend to, wait upon, பிண்-சர்கரிணி- deadly, very dangerous- பிண:- the breath of life,
Just one single object, viewed by three different persons, can be perceived in three different ways. A woman's body is viewed as a useless item by saints, as an attractive woman by lustful men and only as a piece of meat by dogs.

Again, there is no reason to treat women as an object of enjoyment.

What is the use of that wealth if it is like a wife (who serves only her husband)? The wealth should be like a prostitute, who serves even to common travellers.
Some verses in Cāṇakya Nīti defy logic. Others are not supported by any credible data. Here are a few!

नराणां नापितो धूर्तं: पक्षिणां चैव वायसः।
चतुष्पदं श्रवगलस्तु स्त्रीणां धूर्तं च मालिनी॥१५.२१॥

A barber is cunning among men. A crow is a swindler among the birds. A fox is cunning among four legged animals. A female garland-maker is the crafty one.

We are not sure about the logic behind these assertions.
A crow is the most despised among birds. Among the animals, it is the dog. An angry sage is the worst among sages. But among all, a person who criticizes others constantly is the most despised one.

A dog is one of the most beloved pets! Why is it an outcast?

An article of bronze gets cleaned by ashes. Copper article gets cleaned with vinegar or tamarind. A woman gets purified by menstrual cycle and a river is purified by the speed of its currents.

The menstrual cycle is a natural function and has nothing to do with a woman's body cleanliness or purity.
There is no method to turn a wicked person into a virtuous one. Even after washing it hundred times, the anus does not achieve an eminent position among tall body organs.

Although an anus is one of the five organs of action-कर्मक्रिया, it does not get the prestige of other organs of actions - mouth, hands, feet and genitals because its function is such that it must be washed multiple times! We can substitute a pig for anus to convey the same message. The pig has a habit of rolling in mud to cool off, so it will still get dirty after many baths.

पालघेत - अपान--सुकरं - a pig, इन्द्रियम--प्रश्न हि सुकरं शतशा धौनं न भविि प्रश्नेः //

दुर्जनम, सजनम & अपानम- पु. लिं. दिः वि ए. व. ऑफ दुर्जन- wicked or bad person-दुर्ज: जन: & सजन: virtuous or good person -सत: जन: - both प्रादि कर्मर्थ स. & अपान- anus- (also means breathing out), कर्तम- to make or prepare- हेवार्थ तुमन्त धा. सा. अप्रयो कृ-करोति- कृतुल्त ८ ग. उ. प. to do, make, उपाय: means, remedy, way, stratagem- पु. लिं. वि ए. व., नहि- अप्रयो- just not, surely not, भूतले- न. लिं. वि ए. व. ऑफ भूतल- surface of the earth- भू. - स्त्री. लिं.- earth, globe, तल- न. लिं- surface, भुक: तलम- ष. तपुरुष स., शतशा- अप्रयो- hundred times/ways- (सत- hundred), ओतम- washed, cleaned- धौत (धूत, धून)- क. भू. धा. वि भू-६ ग. प. प. & १, ५, ९ & १० ग. उ. प.- to wash, clean, shake off, श्रेष्ठम- adjctv- best, excellent, pre- eminent & इन्द्रियम- bodily organ, भवित- विधार्थ प्र. पु. ए. व. of भू-भविति १ ग. प. प. to become
(Food prepared with) ground flour is ten times (more nutritious) than boiled rice. Milk is ten times (more nutritious) the ground flour. Meat is eight times (more nutritious) than milk and ghee is ten times (more nutritious) than meat!

How the nutritional contents of the various foods were arrived at?

Consumption of vegetables increases (various diseases). Milk builds (strong) body. Ghee increases virility. Consumption of meat develops more flesh (on your body).

This verse does not make sense as there is no data or logic behind this. Secondly, the latest research shows consumption of meat is bad for health and the environment. Vegetables are great for a healthy body. Thirdly, it contradicts an earlier verse, which says meat eaters are burdensome on this Earth. Here is an alternate verse, still with without much logic no logic to it - just tongue- in- cheek version.

One should always speak pleasantly to someone if he wants to hurt him (or he wishes well), just like a hunter, wanting to kill a deer, plays melodious tunes (for attracting them).

This is a contradictory verse. Yes, the hunter tries to attract a deer. The verse says that one should talk pleasantly with someone you want to hurt.

But the alternate says one should talk pleasantly to someone whom he wishes well. We like the alternate but the example is still wrong.

यस्य चाप्रियमिच्छेदु तस्य ब्रूयासदा प्रियम्।
व्याधी मृणावधं कर्त्तृ गीत गायति सुस्वरम्॥१४.१०॥

पाठभेद: यस्माच्च प्रियमिच्छेदु।

(यथा) व्याधः मृणावधं कर्त्तृ सुस्वरं गीतं गायति, (तथा मृणाष्ठः), यस्य अप्रियं च इच्छित्तु, तस्य सदा प्रियं ब्रूयात॥ (यस्माच्च प्रियमिच्छेदु, तस्य सदा प्रियं ब्रूयात॥)

One should always speak pleasantly to someone if he wants to hurt him (or he wishes well), just like a hunter, wanting to kill a deer, plays melodious tunes (for attracting them).

This is a contradictory verse. Yes, the hunter tries to attract a deer. The verse says that one should talk pleasantly with someone you want to hurt.

But the alternate says one should talk pleasantly to someone whom he wishes well. We like the alternate but the example is still wrong.

यस्य- whose & तस्य- his- both in पु.लि. ष. वि. अ. व. of यद्य- who & तद्द- he, प्रियम्- adjctv- pleasant, agreeable- न प्रियम्- अप्रियम्- harsh, hurtful- न तद्दतुरुष स., गीतम्- song (गीत- क. भू. धा. वि. अ. गायति १ ग. प. प. to sing), सुस्वरम्- melodious tune- सु- अव्यय- good, स्वाम्- tune, sound, noise- सुभाग्य स्वाम्- प्रादि कर्मव्यय स., मृणावधम्- killing of an animal- मृण- an animal, deer, विध- killing, murder (विध- विधति १ ग. प. प. to kill, slay)- मृणास्व विध- ष. तद्दतुरुष स.- all in पु.न. लि. दि. वि. अ. र. इच्छित् और ब्रूयात्- both विधत्व प्र. प. प. अ. इक्ष- इक्षित्ति ६ ग. प. प. तय, want, wish for & ब्रु. ब्रवीति ब्रुते २ ग. उ. प. to say, talk, व्याध- hunter- in पु. लि. प्र. वि. अ. र., कर्त्तुम- पूं का. वा. धा. सा. तुमन्त्व- हेतुभक्तो अव्यय of कृ- करोति कुरूते ८ ग. उ. प. to do, गायति- विध प्र. प. अ. ब्रु of गै- see above, च- and, तु- if, but, on the other hand, even then, सदा- always, - all अव्यय

★★★★★
In this book, we have tried to analyze the Cāṇakya Nīti Saṃskṛta Verses with detailed Grammar & Meaning plus our own commentary. We have added background information that is needed to explain many verses. We have also suggested some alternate words for some discriminatory verses and still bring the essence of those verses to modern demographics and changing values.

As we stated earlier, the do's and don'ts that are prescribed and definitions of what is right and what is wrong are as valid today as they were 2500 years ago. We hope people across the world follow them in their daily lives and or their chosen professions.

We are sure that there are many mistakes in this book. We also understand many verses would still need more explanations. We would appreciate if the readers can give us feedback on this book with an email to pamag43@gmail.com.
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