Subhashit Grammar - 10

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गुरूवार फालुण कृष्ण द्वादशी १९४२, शवरी संवत्सर
Cattle recognise (others) through the faculty of smell. Wise people find their way based on the scriptures. Kings get (their) information from their spy-network. (However), ordinary people see (the world) with their (own) eyes.

We do not have a palanquin (पालकी), nor do we have honorable ornaments like bracelets etc. We do not have a tall horse nor do we have any servant. Nor do we have even a beautiful dress! However, we have unblemished scholarship, which is capable of delighting hearts of entire scholars residing on this earth and those taking delight in literary knowledge and making them raise their head (in appreciation)
Thieves cannot steal the treasure of knowledge, nor can the kings take it away. It cannot be divided among brothers and it is not a burden either. If spent regularly, it even keeps growing. It is the most superior form of wealth.

विद्याधनम् - Treasure of knowledge, विद्या एव धनन् -कर्मधार्याः से चोरहार्यम् - stolen by thieves, चोरेण हार्यम् - तृतृतु.स. राजहार्यम् - taken away by the kings, राध्या हार्यम् - तृतृतु.स.
The intelligence of a person becomes mature, as he gets old, similar to a sandalwood tree, which becomes fragrant, as it too gets old.
A way of life, well thought of by many, thoroughly investigated and approved by scholars, seldom vanishes.

बस्त्राथवम् - many, large number & बहुश्रुतः- scholar, experienced or knowledgeable person, 
साधवम् - with, together with, चिन्तिता: - thought of, planned- क. भू. धा. वि. अस्तिते-10 g. उ. प. - to think,
pronounce, ponder over, विचित्र- रूपयेते- 10 g. उ. प. to investigate, determine & नये- Conduct, Way of life,
policy, scheme, कथविते- कथम्+चित्- कथम् -अव्यय- how, in what way- कथवित-possibly,
somehow, न कथविते-seldom, never, विलीनते-disappear, vanish, perish वर्ते तृ. पु. ब. व.
of वि+ली-(ली-लीयते 4 g. आ. प. to melt away, vanish, disappear

यस्य नास्ति निजा प्रजा केवलम् तु बहुश्रुतः।
न स जानाति शास्तरार्थ दर्वी सूपरसानिव ||११२|| -महाभार. २.५५.१

A merely well read person, who lacks self-intelligence, is like a spoon, which does not
know the tastes of the soups (it carries)! He does not understand true meaning of the
scripts he has studied.

यस्य-पु. लिङ्गे विशेषतः- यदृ-who, निजा, प्रजा & दर्वी-स्त्री लिङ्गे विशेषतः- निज-adjctv-
inname, indigenous, inborn, प्रजा-intelligence, wisdom & दर्वी- ladle, spoon, न- no, not,
अस्ति & जानाति वर्ते तृ. पु. व. अस्ति-2 g. प. प. to be, exist & जानाति-जानीते 9 g.
उ. प. to know, understand, केवलम्- only, merely, entirely & तृ- indeed, surely-both
अव्यय, बहुश्रुतः & स-पु. लिङ्गे विशेषतः- वेदिताः- well read- बहु-अव्यय- much, abundant
-स्त्री-read, learnt famous-क. भू. धा. वि. अव्यय-५ g. प. प. to learn, study, hear, listen,
सूपरसान-पु. लिङ्गे विशेषतः- संगीत- रस- सोप- Broth, Soup, रस- taste, 
essence, सुपरस रस- -पु. तत्पुरुष सं., इव- अव्यय- like, similar to शास्तरार्थम्- true meaning 
ने लिङ्गे विशेषतः- शास्त्र- science, scripture, अर्थम्-meaning, essence
Using whatever passion of a person, a wise man should enter (his mind) and quickly get control over him.

Gods do not protect you with a stick, like a herdsman tending the cattle. However, to whom they want to protect, they give him intelligence.

 Gods do not protect you with a stick, like a herdsman tending the cattle. However, to whom they want to protect, they give him intelligence.
Those who use their education for only food and dress are educated in name only. They should be considered as just mechanical artisans of education.

Education gives a person politeness. With politeness, he becomes capable. With (right) capability, he acquires wealth. With wealth, he can (better) fulfil his Dharma, which results in (overall & permanent) happiness.
Scholarship and Rulership are never comparable. A ruler may be respected in his own country but a scholar is respected everywhere.
A wise man alone knows the (great) efforts taken by (other) learned people (to acquire knowledge). Sorrowfully, a barren woman does not know the great pain of child delivery.

A person is called scholar in name only, if he reads a scripture and teaches it (to others), for (the sake of) money like a paid worker, without practicing it (himself.)
Willing to listen (to others), then (actually) hearing (what is said), accepting and retaining it in memory, considering its pros and cons, understanding its economics and philosophy, are the qualities of intelligence.

One who has determination to learn, should obtain/acquire good knowledge, even from a person of low origin. It is a settled rule that gold should be retrieved even from a filthy/dirty place.
Oh Shaunak, Infinite knowledge is indeed not with one single person. No individual has entire treasure house of knowledge. Not all know everything. There is nobody who knows everything. (An all-knowing person never exists)

हर्तुप्याति न गोचरं किमपि शां पुष्णाति यत्सर्वदा,
हार्थिभ्रयः प्रतिपाद्यामामनमिनश्च प्राप्तिः वृद्धिः परामस।
कल्पान्तेज्यपि न प्रयाति निधनं विद्याखामन्तर्धनं
येषां तात्प्रगति मानमुज्ज्यते नृपः कस्यं सह स्पर्धते॥१२३॥ -भर्तृहरिर नीति शास्त्र
Knowledge is such a hidden wealth that it is always invisible to a thief, but still it bestows happiness (to the person, who possesses it). If he shares this wealth to its seekers, then the wealth increases ceaselessly. It does not perish even after the end of the world. Kings respect to those (who are knowledgable). Who can compete with them?
For the industrious (enterprising) people, Mount Meru is not the tallest peak, nor is the world below (the earth, Paatala) is the lowest place. In addition, even the mighty ocean is not too difficult to cross for them.

व्यवसायद्वितीयानाम्- पु. लिङ्ग. वि. ब. व. of व्यवसायद्वितीय-industrious (enterprising) person, one who has industry/business for a company-व्यवसाय- business, industry, द्वितीय- second, a partner, company - व्यवसाय: द्वितीय- प्रय से: -बहुद्रीही से, मेरु:- tallest mount- Meru. न- no, not, अति-अव्यय- most, maximum. उच्च-adjctv-tall, high, शिखर- peak-अति उच्च: शिखर:-अतुच्चशिखर: -कर्मधारय स. रसाधारय- lower world, Paatala, नीचम- adjctv- low, down, below, महान- great, उदवधः- ocean, महानू उदवधः महोदवधः - कर्मधारय स. अपि-अव्यय-even, also, and, अपारः- insurmountable, difficult to cross.

पश्य कर्मवशात् प्राप्तं भोज्यकालेऽषप भोजनम् ।
हस्तोद्यमं विना वकले प्रविशेश्न कर्थचन ||१२५|| - पञ्चतत्र

पश्य, कर्मवशात् भोज्यकाले अपि प्राप्तम् भोजनम् हस्तोद्यमम् विना वकले न कर्थचन प्रविशेत्॥

You see, even a meal, luckily available at the lunchtime, cannot enter the month without the effort of a hand. (Everything requires some effort on your part)

पश्य-look, see- आज्ञाथव द्वि. पु. ए. व. of दृश्य-पश्यति १ ग. प. प. to see, look at, कर्मवशात्- by fate, as the inevitable, भोज्यकाले- स. वि. ए. व. of भोज्यकाल- lunchtime-भोज्य- food, meal-कर्मणि. वि. था. सा. वि. of भुज्-भुक्ति-भुक्ते -७ ग. उ. प. to eat (also भोजन, भोक्तव्य, भोग्य)-भोज्यस्य काल: भोज्यकाल-ष. तत्तुरुष स:, अपि-अव्यय-also, and, even, प्राप्तम्. भोजनम् & हस्तोद्यमम्: द्वि. वि. ए. व. of प्राप्त- obtained, made available- क. भू था. वि. of प्र+आप्त- to get, obtain-आप्त-आप्तसति ५ ग. प. प. to get, भोजन-meal, lunch & हस्तोद्यम- efforts of hands- हस्त-hand, उद्यम- effort, business, हस्तस्य उद्यमम्-हस्तोद्यमम्-ष. तत्तुरुष स:, विना-अव्यय-without, वकले- स. वि. ए. व. of वकल-न. लिङ्ग. -mouth, face, कथम-अव्यय-how, in what manner, कर्थचन- some how, in every way- न कर्थचन- never, not at all, प्रविशेत्-विधयथ तु. पु. ए. व. of प्र+विश- to enter- विश-विशति ६ ग. प. प. to enter, to go or enter into,
Ram, Vishwamitra munina devam durat: uttsujya. purosena eva brahmanyaṃ sampraptaṃ. | na anaytha (tad Sampraptaṃ) ||

Oh Rama, Muni Vishwamitra threw the destiny far away and achieved Bramhinhood (priesthood) only by his manliness. He achieved it by no other means.

(He became brhmnya- Chief Priest from rajanya- King, to be on par with Vashishta)

Ram- pu. lī. sā. vi. e. v., vishwamitra, munina & puroṣena-all in- tu. vi. e. v. of vishwamitra & munī-(pu. lī.) & puroṣ-(n. lī.)-prowess/courage/ manliness, dēvam-ḍhī. vi. e. v. of fate/destiny, durat: -āvaya- far away, from afar, uttsujya-pū. kā. vā. lābanta thā. sā. āvaya of ūḍ+ sūj- to abandon, eject, pour out -(sujita 6 g. p. p. to create, make), eva-āvaya-only, just, just by, just so, brahmanyam & Sampraptaṃ - dhi. vi. e. v. of brahmanyam- Bramhinhood, priesthood & Samprapta- obtained, achieved- k. bhu. thā. vi. of sā+pṛ+āp- (āp- āparīti 5 g. p. p. to get, obtain, n- no, not, anaytha-āvaya- otherwise, in a different manner

Agnī dṛṣṭam jalē mahā hṛtam tascarpārdhikāh: ||

Tatvāṃ danāmityāḥuruṇyad klabyāṃ na bhāṣate ||127|| - subhāṣita rātra bhāṇḍāgarāṃ

(yād) Agnī dṛṣṭam, jalē mahāṃ. tascara-pārthikāh: hṛtām. tad sarvamā dānam āti āhū; yād klabyām na bhāṣate.

That which got burnt in the fire, that got submerged in water or that was taken away by thieves and the King, is said to be a donation, if only to avoid calling it as helplessness.

Agnī & jalē -sā. vi. e. v. of agnī-fire & jal- water, dṛṣṭam, mahāṃ & hṛtām- prā. vi. e. v. of dṛṣṭam, mahāṃ- submerged & hṛtā- taken away-all k. bhu. thā. vi. of dāh-dhārāti 1 g. p. p. to burn, mahāṃ-mahājati-to sink, plunge, to be drowned & hṛtārāti 1 g. p. p., tascarpārdhikāh: -pu. lī. tu. vi. b. v. of tascarpārdhikāh- tascara: chatārdhikāh: ch. dāh s-, tascara-thief & pārthikāh- King, tad- that, sarvamā- pronominal adjctv-all, entire, whole dānam - donation, grant, ēti- āvaya-this, in this manner, āhū: -vartha. tu. pu. b. v. of bhu-śrīvati (āhā) 2 g. u. p. to say, talk, yādi-āvaya-if, in case, klabyāmā - prā. vi. e. v. -Helplessness, impotence, unmanliness, powerlessness, n- no, not, bhāṣate-vartha. tu. pu. e. v. of bhāṣā 1 g. ā. p. to call, speak, talk
कस्मादिन्तु: असौ धिनोति जगतीं पीयूषगभेः करेः,
कस्माद्वा जलधारया एष धरणीं धराधर: सिद्धि।
भ्राम भ्राम मयं च नन्दयति वा कस्मात् त्रिलोकीं रवः,
साधूनां हि परोपकारकरणे नुपाध्यपेक्ष मनः॥१२८॥ -भावविलास

असौ इन्तु: जगतीं पीयूषगभेः करेः: कस्मात् धिनोति ? एषः धराधर: धरणीम् जलधारया कस्मात् वा
सिद्धि। अयम् रवः: भ्राम्भ्राम् च कस्मात् वा त्रिलोकिम् नन्दयति ? साधूनाम् मनः, न उपाधि-
अपेक्षम्, परोपकारकरणे हि (वर्ति) ॥

Why does this Moon delight the world with his nectar-filled rays? Moreover, why does the Cloud sprinkle this earth with showers? In addition, why does this Sun go round and round delighting the three worlds? Good people do charitable work without on a specific purpose in mind)

असौ-this (अदस), इन्तु: - Moon, एश:- this (एतदु), धराधर:- cloud-(धरा-earth, धर-holder,
धरम धरति इति -उपयोग तत्प्रयुक्त स.), अयम्- this (ईदमु), रवः -Sun- all in प. लि. प्र. वि. प. व.,
जगतीम्, धरणीम् & त्रीलोकीं - all in स्त्री. लि. द्वि. वि. प. व. of जगती- world, earth, धरणी-
earth & त्रीलोकीं - all three worlds taken together, पीयूषगभेः & करेः -पु/न. लि. तू. वि. ब. व.
of पीयूषगभ- nectar filled (पीयूष-nectar, गभ- inside or interior of anything, womb -
पीयूषस्य गभेः -ः प्र. तत्प्रयुक्त स.) & कर- (पु. लि.) ray of light, beam, hand, जलधारया-स्त्री. लि.-
तू. वि. प. व. of जलधारा-stream of water-जल- water, धराः- stream, जलस्य धारा; ष्ठतपुरुष
सं, कस्मात्-पं. वि. प. व. of किम्- why, वा-or, and, धिनोति & सिद्धि -वर्तः तु. पु. व. व. of धि-५
ग. प. प. to please, delight & सिंच-सिद्धि-वर्त-ते ६ ग. उ. प. to sprinkle, water, soak, भ्राम्-
roaming about, भ्राम्भ्राम्भ्राम्भ्राम्भ्राम् - going round and round, च-and, नन्दयति-delights, gives
joy- प्रयोजक वर्तः तु. पु. व. of नन्द- नन्दति १ ग. उ. प. to be happy, glad, साधूनामः पु. लि. प्र.
वि. प. व. असाधु- noble or virtuous person, न-no, not, उपाधि- purpose, object (also
means-fraud, trick, deceit), अपेक्षम् - expecting, wanting, मनः (मनस)- mind- all in न. लि.
प्र. वि. प. व. , परोपकारकरणे- स. वि. प. व. of परोपकारकरण-doing benevolence-परोपकार-
benevolence, करण- doing-परोपकारक्य करणम्; ष्ठतपुरुष सं, हि-अव्यय-indeed, surely

किं खलु रत्ने: किं पुनराभिषिक्तम् वपुषा ते।
सलिलमपि यन्त्र तावकं मण्व वदं प्राप्ति तृषितानाम्॥१२९॥ -भामीनी विलास -जगन्नाथ
पण्डितराज

अर्णव, किम् खलु एते: रत्ने? किम् पुन: ते अभिषिक्तम् वपुषा ? तावकम् सलिलम्
तृषितानाम् वदनम् अपि यद् न प्राप्ति॥
Oh Ocean, what indeed is the use of your jewels? Again, what is the use of your (beautiful) sky blue body, as your water cannot even enter the mouth of the thirsty?

Why do you not give a part of your food to a needy person? When and who will ever become rich per his desire? (It is always good to share what you have with those who need it)

It is always good to share what you have with those who need it.
Giving to charity is the single most praiseworthy virtue. What is the use of many other virtues? In this world, due to their benevolent nature alone, animals, stones and trees are worshipped.

Only that tree is praiseworthy, under which animals rest, on which multitude birds rest obscuring all leaves, whose hollows are full with insects, whose branches are occupied by hoards of monkeys, nectar from whose flowers is being enjoyed by bees fearlessly and who provides happiness to all with all its body parts sheltering them. The rest (of the trees) are just burden on the earth.

(A tree is used as an example of a person with selfless service)
whose hollows are occupied—अवृत्त-blocked up, solicited, chosen- क्र. भू. धा. वि. of आ+व्र- (वृ-वरति-ते १, ५ & ६ g. u. प. to choose, select), कोटर- hollow, cavity, कृत्रिम- who has been loved/ respected- कृत- made -क्र. भू. धा. वि. of कृ-८ g. u. प. to do, प्रश्रय- respect, love, regard, निर्यातकः— whose flowers are sucked- निर्यात- feasted, drunk -क्र. भू. धा. वि. of निर+प- (प- पित्यति १ g. प. प. to drink), कुसः—flower, बहुसत्त्वः—who gives happiness to various beings with company/ contact, बहु- many, संग- company, contact, सुखः—giver of happiness- सुखम ददाति इति - उपपद तत्तपुरुः सं.- बहुसत्त्वः सं. बहुसत्त्वः सं.- सुखः— बहुसत्त्वः सं.- च. तत्तपुरुः सं.. भूभारभूतः— one who is burden on the earth-भू-the earth, भूर- burden, weight, भूति- - happened-क्र. भू. धा. वि. of भू-भवति ९ g. प. प. to be, भूवः- भूर- भूमिः- भूभारभूतः— उपपद तत्तपुरुः सं.. अपर- -the other- all above in पू. लि. प्र. वि. ए. य., एव-अव्यय-only, just, just so शकुनातन्त्रिः- कृं: कृंकुः; मधुः & सवात्त्र- तू. वि. ब. व. of शकुनातन्त्रिः- multitude of birds- शकुन- बird in general, निवल-मल्लित प्राप्तिः-कृं. तत्तपुरुः सं.. कीट- insect, कृंकुः- group of monkeys-कृं- monkey-कुल- family, ग्रुप-कृं लिः- कुल- ष्ठतपुरुः सं.. मधुः- honeybee- मधुः पित्यति इति - मधुः - उपपद तत्तपुरुः सं.. सवात्त्र- entire body, every body part-सर्वः आः— क्र. भूभारभूतः— सवात्त्र कीट- insect, सं. वि. ए. व. of साक्ष- shoulder, branch, वत्सवृष्टि-fearlessly, confidently-वत्सवृष्टि क्र. भू. धा. वि. of वितश्ये-to be carefree, fearless-(श्रेष्ठश्रेष्ठिः १ g. आ. प.-to be careless, inattentive)

न हि जीवितादानादृहि दानमन्यदिशिष्योऽहा।
तस्माद्यपाचरैत्वैः स्वन नि:स्वतपस्विनः ||१३३||

जीवितादानात् हि अन्यत् दानम् न हि विशिष्यते। तस्मात् स्वन स्वन नि:स्वतपस्विनः उपाचरेत।

There is no generosity greater than the gift of a life. That is why; one should attend to the needs of poor and helpless, with one's own money. (Here word 'स्वन' has double meaning. See below)
miserable/helpless-निस्व- one who is poor, without wealth & तपस्विन्-miserable/helpless- (also means devout, one who practices penance)-निस्व-तपस्विन्-
karmadharasya s., upacharet- विधायतं- t. p. e. v. of up+आ+चर- to serve, treat, attend to -(चर- 
चराति १ ग. प. प. to walk, move)

परोपकारशून्यस्य धिक मनुष्यस्य जीवितम्।
जीवन्तु पशवो येषां चर्मायुपकरिष्यति॥१३४॥

परोपकारशून्यस्य मनुष्यस्य जीवितम् धिक (अस्तु)। (ये) पशवः येषाम् चर्म अपि उपकरिष्यति,
जीवन्तु।

Life of a person who does not help others is condemnable. Long live those animals,
whose even skin will be useful to others (after death).

Note: Those animals killed by humans also give their lives to their benefit!

परोपकारशून्यस्य & मनुष्यस्य-पु. लिं. ष. वि. ए. व. of परोपकारशून्य- one who is not of help to
others-परोपकार- benevolence, शून्य- zero, void, empty- यस्य परोपकार शून्यः अस्ति स-
बहुश्रीहि स. & मनुष्य-person, man, जीवितम् & चर्म-न. लिं. ष. वि. ए. व. of जीवित-life,
existence & चर्मायु- skin, leather, hide, धिक- अव्यय- an interjection of censure, menace,
displeasure, पशवः-पु. लिं. ष. वि. ए. व. of पशु-animal, येषां-whose, पु. लिं. ष. वि. ए. व. of
यद-who, which, अपि-अव्यय- also, and, even, उपकरिष्यति- सामन्य (ढ़ि.) भविष्य तृ. पु. ए. व.
of उप+क्र- to do benevolence, to be of help-(क्र-करोति-करुते- ८ ग. उ. प. to do) जीवन्तु-
आजार्थं तृ. पु. ए. व. of जीव- जीवित १ ग. प. प. to live, to be alive

पुत्रादापि प्रियतरं खलु तेन दानं
मन् पशोपि विवेकविवर्जितस्य।
दत्ते खले न निखिलं खलु येन दुर्घं
नित्यं ददाति महिषी ससुतादापि पशय॥१३५॥

विवेकविवर्जितस्य पशोः अपि पुत्रात् अपि दानम् प्रियतरम् खलु मन्। पशय, महिषी ससुता अपि,
येन दत्ते खले न खलु, तेन निखिलम् दुर्घं नित्यं ददाति॥

I believe, even for an irrational animal, benefitting others is indeed dearer than its own
offspring. Look, a buffalo, even though having her own calf, gives her entire milk daily
to the person who gives her shelter.
Oh Sage (Bramharshi), persons not running away from the battle field and sacrificing their lives are easily available, but persons arriving with faith to a holy place are not so ready to part with their wealth.

विक्राण: युधि विक्राणेन हि अनिवृत्तः: तनुयजः।
न तथा तीर्थं आयाते श्रद्धया ये धनन्याः: ||१३६||
भागवत सं.- ८, अ २०.९ -(बलिराज शुक्राचार्य धनितम्)

विक्राणेन, युधि अनिवृत्तः: हि तनुयजः सुलभः: (सत्ति)। तीर्थं आयाते श्रद्धया ये धनन्याः: न तथा (सत्ति)।

असक्षुद्रा: युधि विक्राणेन हि अनिवृत्तः: तनुयजः।
न तथा तीर्थं आयाते श्रद्धया ये धनन्याः: ||१३६||
भागवत सं.- ८, अ २०.९ -(बलिराज शुक्राचार्य धनितम्)
When I had sent this Subhashit last month, a doubt was raised about spelling of ‘अक्षय्य’ as it is commonly spelt as ‘अक्षय’. I could not answer that at time as I was traveling. Today I was editing and compiling my sent out Subhashits for pdf. Here is my answer:

Both spellings are in use as adjectives for the word meaning- inexhaustible or imperishable. Both are नञ्ित्पुरुष समास of words क्षय्य & क्षय- the former is कमववण ववध्यथव धािु सावधि ववशेषण of क्ष-क्षयति १ ्ग. प. प. to diminish, decay, reduce etc (also क्षयमाण & क्षयनीय), while later is धािु सावधि नाम of the same root- क्ष-क्षयति

अहिंसस्य तपोदक्षय्यम् अहिंसो यजते सदा ।
अहिंस: सर्वभूतानां यथा माता यथा पिता॥१३७॥-महाभारत.१३.१७८.४३

अहिंसस्य तप: अक्षय्यम् (भवति)। अहिंस: सदा यजते । अहिंस: सर्वभूतानां यथा माता (तथा भवति), यथा पिता (तथा भवति)॥

A non-violant person's morality is imperishable (ever growing). The non-violant person always worships (nature with sacrifices). He is like a mother and father to all living beings.

अहिंसस्य & अहिंस: -पु. लि. ष & प्र. वि. ए. व. of अहिंस -harmless/innocent person- न हिंस-नव्यतपुरुष स.-हिंस- wild, hurtful, तप- penance, austerity, merit, moral virtue, morality-पु. लि. प्र. वि. ए. व., अक्षय्यम्- adjctv-imperishable, inexhaustible- न क्षय्यम्- नव्यतपुरुष स.-क्षय्य- कमीण वि. था. सा. विशेषण of क्ष-क्षयति १ ्ग. प. प. to diminish, decay, reduce etc (also क्षयितव्य & क्षयनीय), सदा-अव्यय-always, यजते - वर्त. तु. पु. ए. व. of यज-यजति-ते १ ्ग. उ. प. to worship by offering sacrifices, सर्वभूतानाम्- पुन. लि. ष. वि. ब. व. of सर्वभूृ- all beings, सर्व- all, entire, भूत- being, यथा-अव्यय-like, similar to, माता & पिता प्र. वि. ए. व. of मातृ-mother & पितृ-father

एकत: क्रतव: सर्वः सहस्वरदक्षणाः।
अन्यतो रोगभीतानां प्राणिनां प्राणरक्षणम्॥१३८॥-महाभारत

एकत: सर्वः सहस्वरदक्षणाः: क्रतवः (असि)। अन्यतः रोगभीतानाम् प्राणिनाम् प्राणरक्षणम् (भवति)। (एते द्वीते तुल्यः स्तः)॥

On one side is the merit earned by conducting thousand Yajnyas, with generous fees (dakshina to the priests). On the other side is saving the lives of sick people. (These two are equivalent).
कर्णिनालिकनाराचानूः निहर्षति शरीरतः।
वाक्शल्यस्तु न निहर्ष्यु शक्यो हृदिशयो हि सः॥१३९॥ -महाभा-५.३४.७९

(भिषजः) कर्ण-नालीक-नाराचान् निहर्षति। वाक्शल्यः तु निहर्ष्यु न शक्यः (अस्ति)।
सः हृदिशयः हि (भवति)॥

Doctors can extract weapons like Karni (barbed arrow), Naalika (dart or javelin) and Naraacha (iron arrow) from the body. However, the damage caused by a sharp tongue is not possible to be undone. It stays in the heart (of the afflicted) forever.
A poor person should be won over by donation, a liar by truth, a cruel person by forgiveness and a bad person by gentleness.

In this world, a provider of refuge to all beings, a trusted and not feared person by all beings is also never afraid of (anyone).
There are certain micro-living beings, whose existence can only deduced (and not seen), who may suffer loss of limbs just by dropping of (our) eyelash. (So said Arjuna to justify that loss of life is inevitable in certain cases)

It is the duty of wise persons, endowed in all respects, to make good friends. The Ocean, completely full of water, needs moonrise (for its tides).

अपि संपूर्णतायुक्तः कर्त्यः सुहदो बुधः।
नदीशः परिपूर्णोपि चन्द्रोदयमपेश्ये।

संपूर्णतायुक्तः: बुधः अपि सुहदः कर्त्यः (भवन्ति)। नदीशः: परिपूर्णः अपि चन्द्रोदयम् अपेक्षे।

It is the duty of wise persons, endowed in all respects, to make good friends. The Ocean, completely full of water, needs moonrise (for its tides).
In the beginning, it is better to reject the love or control from a solicitor; otherwise, it should be nurtured for on a continuous basis. One, which is uplifted and then thrown out, causes humiliation. One who firmly stands on the ground has no fear of falling.

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Being the King, everyone obeys (your) command. Austerity helps the studying the Vedas. Education results in wisdom. The fruit of being wealthy is enjoyment and doing charity.

The ears shine on hearing sacred knowledge and not by earrings. The hands shine by acts of giving and not by bracelet. The body of compassionate people shines by acts of benevolence and not by smearing of sandalwood paste.
विन्भाव- to shine, to be bright or splendid -(भा-भाविते २ ग. प. प.), करुणापाराणम् & करुणाकुलानाम्- पु. लिङ्ग. विन्भाव- of भाव-full of compassion, pity -करुणा- compassion, pity, पर-adjctv-having a surplus, exceeding-करुणया पर:-तृ. तत्पुरुष स. & न- no, not, तु-अव्यय-really, surely

आत्मापराधबृक्षस्य फलान्येतानि देहिनाम्
दारिद्र्यरोगदुःखावनि च॥१४७॥- चाणक्य नीतिदर्पण १४.२

दारिद्र्य-रोग-दुःखावनि, बन्धन-व्यसनानि, च एतानि देहिनाम् आत्मापराधबृक्षस्य फलानि (भवन्ति)॥

Poverty, diseases, unhappiness, bondages and misfortunes are results of man’s self grown tree of misdeeds.

दारिद्र्यरोगदुःखावनि, बन्धन-व्यसनानि, एतानि & फलानि -न. लिङ्ग. विन्भाव- of-
दारिद्र्यरोगदुःखावनि, बन्धन- रोग- poverty, रोग-disease, दुःख- difficulties/ordeals, unhappiness
दारिद्र्य च रोगम् च दुःखम् च- द्वं च, बन्धन- व्यसन- बन्धन- bondage, व्यसन- destruction/ loss, misfortune, बन्धनम् च व्यसनम् च- द्वं च, च- and, एतद्- this & फलम्- fruit, result,
consequence, देहिनाम्- पु. लिङ्ग. विन्भाव- of देहिन्- living being, a man, human,
आत्मापराधबृक्षस्य -न. लिङ्ग. विन्भाव- of आत्मापराध- Self grown tree of misdeeds-
आत्मन- self, own, soul, अपराध- misdeed, sin, वृक्ष- tree आत्मनः- आत्मापराधम्- आत्मापराधबृक्षम्- उपमानोत्तरपदकर्मदार्य स.

आलक्ष्यदन्तमुकुलाननिमित्तहसैर
व्यक्तवर्णरमणीयवचः-प्रवृत्तीन्
अक्ष्यात्रप्रणयनस्तनयानवहनं
धन्यास्तदश्रजसा मलिनीभवन्ति

॥१४८॥

(ते) धन्या: सन्ति (ये) तनवान अनिमित्तहसैर: आलक्ष्य, अव्यक्तवर्ण दन्तमुकुलान् (आलक्ष्य),
रमणीयवचः प्रवृत्तीन (शुद्धा), अक्ष्यात्रप्रणयन: (तान) वहनत:, तदु अश्रजसा मलिनी भवन्ति॥

Fortunate are those who see the little exposed, blossoming teeth of their children smiling without any reason, who listen to their lovely attempt at speaking, who carry the children eager to sit in their laps and who get dirty by dust from their body.

(This is one of the beautiful shlokas from great Kavi-Kalidasa's 'अभिज्ञानशाकुन्तलम्')
One loves another person due to a reason. He dislikes another person also due to (some other) reason. Everyone in this world is selfish by nature. No one (genuinely) loves anybody (selflessly).

(आत्मनस्तु कामय सर्व प्रियं भवति - बहुदारण्यकोपनिषद् - Everything is loved for self-interest only- So said Sage Yajñāvalkya to Maitreyee)
In the beginning, the Milk gives all its inherent qualities to its constituent water. When boiled, the water, seeing the milk in distress, sacrifices itself to the fire (by evaporating). Seeing the plight of its friend (the water), the milk becomes eager to throw itself into the fire (by boiling over). However, it settles down when some water is poured over it. Such is the nature of friendship of the virtuous people.

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पावकम् - पु. लिं. द्व. वि. ए. ऑफ पावक- fire, गन्तुम् -to go- पू. का. वा. तुमन्त धा सा. अव्यय of गम्-जव्वति १ ग. प. प. to go, उन्नम्- न. लिं. प्र. वि. ए. व. of उन्नमस्-adjctv- agitated, excited, अभवत्-अन्यदत्तन्तर्थत्। तू. प. ए. व. of भू-भवति, तु-अव्यय-now, as to, as for, तेन & जलन-पुन. लिं. तु. वि. ए. व. of तद्-he, it & जलम्-water, युक्तम्- united, accompanied- क. भू. म्। वि. of युज-युनित-युनिति ७ ग. उ. प. to join, unite, शायति-वर्तः। तू. प. ए. व. of शम-४ ग. प. प. to calm down, pacified, सताम्- पु. लिं. ष. वि. ब. व. of सत्- virtuous, मैत्री- friendship, पुन: (पनर्)-अव्यय-again, once more, ईद्वी-स्त्री। लिं.-adjctv-of this kind, like this

तावत्पीतिभविल्लोके यावदु दानं प्रदीयते।
वल्सं: क्षीरक्षयं दृष्टा परित्यजति मातरम्॥१५१॥ -पद्धतं २.५२

लोक-तावदु प्रतिति: भवेत्, यावदु दानम् प्रदीयते। (मातरि) क्षीरक्षयं दृष्टा, वल्सं: मातरम्
परित्यजति॥

In this world, one is loved, until he gives appropriate gifts. A calf leaves the mother-cow, when it notices loss of her milk.

लोके-पु-न. लिं. सं. वि. ए. व. of लोक-world, तावदु- till such time, to that extent, यावदु-till which time, so long as, both-अव्यय, प्रति-स् love, affection, liking, fondness, भवत्-exists, happens-विध्यवं तू. प. ए. व. of भू-भवति १ ग. प. प. to be, exist, दानम्- giving, granting, gift, present, प्रदीयते-gets given- कमीणे प्रयोगं तू. प. ए. व. of प्र+दा to give, grant, offer-(दा-यवच्छति १ ग. प. प. & ददाति-दत्ते ३ ग. उ. प. to give, grant), वल्सं: - calf, the young of an animal, a boy, son, दृष्टा-on seeing, noticing-पू. का. वा. त्वां धा सा। अव्यय of दृष्टा-पश्यति १ ग. प. प. to see, observe, क्षीरक्षयम् & मातरम्- द्व. वि. ए. व. of क्षीरक्षय-loss of milk, drying of milk-क्षीरस्य क्षयः-ष. तत्वुरुष स्र. & मात्- स्त्री। लिं.-mother, परित्यजति-leave, abandon, quit-वर्त्तः। तू. प. ए. व. of परि+त्यज- (त्यज-त्यजति || ९ ग. प. प. to leave, abandon)

ढष्णो न साधुभवति न मेधावी न परिलितः।
प्रिये शुभानि कार्याणि ढष्णे पापानि चैव ह ||१५२॥-महाभा. पर्व ५. अ. ३९

(विदुर: धृतराष्ट्र कथयति !)
ढष्णे: कर्मचित्र) साधुं न भवति। (सं.) मेधावी न (भवति)। (सं.) परिलित: न (भवति)।
प्रिये (सर्वाणि) कार्याणि शुभानि (भवन्ति)। ढष्णे (सर्वाणि कार्याणि) पापानि च एव ह (भवन्ति)॥
(Vidura says to Dhrutarashtra)
A hated person is neither virtuous, nor intelligent, nor a scholar. With love, all actions become auspicious. With hate, everything becomes just evil.

A broken (friendship) is reunited with difficulty. A united (friendship) is separated with difficulty. The friendship that is broken and united is indeed no longer affectionate.
Although, for any reason, one's brothers get angry or one's wife gets angry, they soon reconcile and become amicable due to their nature. However, (some) other person may not reconcile similarly.  
(Blood is thicker than water)

The hardship that parents endure in bringing up their children cannot be repaid even in hundred years.

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यां चिन्तयामि सततं मधि सा विरक्ता,
साध्वण्यमिच्छति जनं स जनोऽन्यसक्तः।
अस्मकृते च परितुष्यति काचिदन्या,
धिक् तां च तं च मदनं च इमां च मां च। II.96 II - भर्तीर्हरी नीतिश. प्रक्षिप्त श्लोकम्

याम् (अहम्) सततम् चिन्तयामि. सा मधि विरक्ता (अस्ति) | सा अधि अन्यम् जनम् इच्छि। स: जनं: अन्यसक्तं: (अस्ति)। काचित्त्व अन्या. अस्मत कृते च परितुष्यति। धिक् तां च तम् च मदनम् च इमाम् च माम् च।

The woman, (Pingala), of whom I think of constantly, is not affectionate with me. She also longs for somebody else, (Ashvapal). That person,(Ashvapal), however, is interested in some other woman, (Rajnartaki), who is in love with me (for whom I do not care). Pity on Pingala, and Ashvapal, and Rajnartaki, and on me, (but most of all) on the God of Love (Madan)!

(This is supposed to be the incident, which lead Bhartrihari (then king of Ujjain) to Vairagya. Legend says that he received a celestial fruit, which he gave to his beloved wife. She was in love with someone else, so she gave it to her love. That person again passed it to another woman who gave it back to King again. As the fruit completed this cycle, Bhartrihari learned about the infidelity of world around him. He left the kingdom and turned into an ascetic.)

याम्, ताम्, तम्, मदनम्, इमाम्, माम् - द्वि. विः ए. व. of यद्-(स्त्री. लिङ्क.) who & तद् -(स्त्री. लिङ्क.)-she, तद्-he (पु. लिङ्क.), मदन-(पु. लिङ्क.) God of Love (Madan), इमाम्-this woman & अस्मद्- I, सततम्- अव्यय-constantly, eternally, always, चिन्तयामि-वर्त्त्र. प्र. पु. ए. व. of चिन्त.विच्छिन्तति-ते १० ग. उ. प. तो think, ponder over, remember, सा-she-(स्त्री. लिङ्क.) & सत:-he-(पु. लिङ्क.) of तद्, मधि - in me.-स. वि. ए. व. & अस्मद्- ours पं. वि. ब. व. of अस्मद्- I, we, विरक्ता-स्त्री. लिङ्क. प्र. वि. ए. व. of विरक्त-disenchaenced, disaffected- कु भू धा. वि. of विः-रजः- (रजः-रजिते-ते १ ग. उ. प. & रजिते-ते ४ ग. उ. प. to fall in love, enamoured of, to be affectionate, colored), अधि-अव्यय-also, even, and, अन्यम् & जनम- पु. लिङ्क. द्वि. वि. ए. व. of अन्य-the other & जन- person, इच्छि त परितुष्यति-वर्त्त्र. तु. पु. ए. व. of इक्- ६ ग. प. प. to desire, want & परिःतुष्य- to be very delighted, pleased- (तुष्य-तुष्यिति-र ४ ग. प. प.), अन्यसक्तिः: पु. लिङ्क. प्र. वि. ए. व. of अन्यसक्ति-interested in someone else.-अन्य-the other, someone else, सक्ति- attached, interested-कु भू धा. वि. of संज्ञ-सजिति- १ ग. प. प. to stick, attach- अन्ये सक्ति- स। ततुरुष भूस। का-स्त्री. लिङ्क. प्र. वि. ए. व. of किम्-who, का+चित्- someone (woman), अन्या-स्त्री. लिङ्क. प्र. वि. ए. व. of अन्य-other, कृते-स। वि. ए. व. of कृत- in favor, done- कु भू धा. वि. of कृ-करोति- कृतेते ८ ग. उ. प. to do, च- and, धिक्-अव्यय-an interjection of censure, Shame, What a pity
While Panditraj writes poems, other scholars also write poetical compositions. While Nataraja Shivji dances, (his followers), Vetalas, also dance (But there is no comparison to Panditraj’s poetry and Nataraja's dance).

The Author here defines qualities of a good poetical composition.
A poetical composition is for success, earning of wealth, for gaining practical knowledge, for destruction of evil, for attaining eternal peace quickly and for dispensing pleasing advice.
इतरम्-शिवेतरम्-पञ्चमी-तदुरुष्ण-सि.शिवेतरम्-श्रीणिति-इति-शिवेतरक्षतु-उपपद-तदुरुष्ण-सि.,
परिनिर्वृति-दिवंगता-संह-अभिध-कालासिद्धिपदशयुजु-दिवंगता-संह-अभिध-कालासिद्धिपदशयुजु-
उपदेशः-प्रशयोपदेशः-कालासिद्धिपदशयुजु-उपपद-तदुरुष्ण-सि., सद्यः (सद्यस्)-अव्यय- इति-परमानन्दा, उपदेशः-प्रशयोपदेशः-कालासिद्धिपदशयुजु-उपपद-तदुरुष्ण-सि., सद्यः (सद्यस्)-अव्यय- इति-परमानन्दा, उपदेशः-प्रशयोपदेशः-कालासिद्धिपदशयुजु-उपपद-तदुरुष्ण-सि., सद्यः (सद्यस्)-अव्यय- 

काव्येषु नाटकं रम्यं तत्र शाकुंतलं मतम्।
शाकुंतले चतुर्थोपदेशः तत्र श्लोकचुष्यम्।॥१५९॥

काव्येषु नाटकं रम्यं (असि)। तत्र शाकुंतलम् मतम् (भवति)। शाकुंतले चतुर्थः अष्ट्र्: रम्यः (भवति)। तत्र (अंके) श्लोकचुष्यम् (रम्यं भवति)॥

Among the poetic compositions, a play or a drama is (very) enchanting. Among the plays, Shaakuntala is the best play (has an honored place). In that play, the fourth Act is outstanding. Even in that Act, a set of four Shlokas is a masterpiece.

(The first of the four shlokas describes the fortunate people who can enjoy the 1-2 year old children's plays. The second is Kanka's message at the time of send-off to his adopted daughter Shakuntala. The third one is his message to Dushyanta and the fourth describes Kanka's agony after Shakuntala leaves his Hermitage)
What is the use of that poet's poem and that archer's arrow, if either does not shake one's head when it hits his (enemie's) heart?

The pun is on the word "परा" which means both "other person" and "enemy". A good poem makes him appreciate it when it hits his heart; whereas a pointed arrow shakes the enemie's head in pain when it hits his heart.

किम्- pronominal adjctv- what, which, कवेः- poet, a wise man, धनुष्मिः- an Archer, तद्- he & पर- other, काव्येन & काण्डेन- तृ. वि. ए. व. of काव्य- poetical composition & काण्ड- arrow (also a stem, branch, a chapter of a book), यद्- pronominal adjctv- which, what, हृदये- स. वि. ए. व. of हृदय- heart, लग्नं- adhered, clung to, held fast- क. भू. धा. वि. of लग- लगति- १ ग. प. प. to adhere, cling to, न- no, not, शिर- -head, घूर्णित- makes to roll about or shake- प्रयोजक- वर्त. तृ. प. प. of घूर्णि- घूर्णित- १ आ. प. & घूर्णित- ६ ग. प. प. to roll about, shake