Subhāṣīta Vyākaraṇa - 23

(A compilation of Saṃskṛta well said verses with full grammar and meaning)

Compiler: Kishore Nayak
Editor: Padmakar Gangatirkar
Attentive, able people are the best among the fortunate. Knowledge is the best wealth. Good health is the best acquisition. Contentment is the best joy.

One, who starts his work with determination, does not stop until its completion, does not waste his time and has full control over himself, is indeed called a learned person.
यस्य अप्रणी: परनेयः (अस्ति), \( यदि \) स: मार्गान्नतिमुहारः, कथम् तस्य पदानुगः: पथानम् अनुगच्छेयुः?

If a person's leader is guided by someone else and if that someone goes the wrong ways, then, how can his followers find the (correct) way? (Very difficult).

बुधी कलुषभूतायां विनाशे समुपस्थिते।
अनयो नयस्क्राण्यो हृदयायाद्रापमये परस्परी ||५६|| महाभाषा-२.१०३.९, उद्योग-५.३.४०.७९

बुधी कलुषभूतायम्, विनाशे समुपस्थिते, अनयः नयस्क्राणशा: हृदयात् न अपस्परी ||

When mind is corrupted (blurred) at the time of potential destruction, a wrong action appears as the correct one and it does not get out of mind.

बुधी & कलुषभूतायम्- स्ती. लि. स. वि. ए. व. of बुधी- intellect, perception, talent, mind & कलुषभूता- one who got dirty, corrupted- कलुष- adjctv- turbid, muddy, dirty, भूता- happened, occurred, became- भूता- क. भू. धा. वि. of भू-भूता १ ग. प. प. to be, to exist, become- कलुषा भूता- कलुषभूता- विशेषणपूर्वपद- कर्मधारय स., विनाशे & समुपस्थिते- पुन. लि. स. वि. ए. व. of विनाश- destruction, ruin, utter loss & समुपस्थित- approached, arrived, about to happen- क. भू. धा. वि. of सं+ उप+ स्था- to be present, to attend- (स्था- तिहाद्य १ ग. प. प. to stand, stay), नयस्क्राणशा: one which appears to be proper or just-नय- right or just thing, a proper course or system, सदृश- adjctv- like, similar to, resembling-सदृश: नय- नयस्क्राणशा- विशेषणपूर्वपद- कर्मधारय स. & अनयः- an improper or unjust thing- न नय- अनयः- नन्ततरुष स.- both पु. लि. प्र. वि. ए. व., हृदयात्- न. लि. पं. वि. ए. व. of हृदयम्- heart, mind, अपस्परी- वर्त पु. पु. ए. व. of अप+ सृप- to go away, disappear- (सृप- सपति १ ग. प. प. to creep, crawl, glide gently) न-न, not- अपय
वर्ण प्राणपरियागो मानभज्ञेन जीवनात्।
प्राणत्यागेऽक्षण दुःख मानभज्ञे दिने दिने॥५७॥ - चाणक्यनीतिधर्मण अ. १६, श्लो. १५

मानभज्ञेन जीवनात प्राणपरियागः वरम् (भवति)। प्राणत्यागे क्षणमू दुःखम् (भवति)। मानभज्ञे (दुःखम्) 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.

प्राणत्यागे & मानभज्ञे- पु. लिं. सि. यि. ए. व. of प्राणत्यागे- giving up life- प्राणः- life, breath of life, त्याग- forsaking, give-up, abandoning- (त्यौजः- त्यौजकं १ ग. प. प. to leave, abandon- प्राणप्रायः- प्राणत्यागः- श. तत्तुरुष सं & मानभज्ञेः- हमिलित- मानः- respect honour- भवित- breaking, shattering, tearing down-(भवित- भरनिवेदित ७ ग. प. प. to break, tear down)- मानस्य भवित- मानभज्ञेः- श. तत्तुरुष सं., मानभज्ञेः- पु. लि. तृ. वि. ए. व. of मानभज्ञे- जीवनात्- न. लि. पं. वि. ए. व. of जीवन- life, surviving, प्राणपरियागः- giving up life all together- परिक्रमा- अवजानितः सं & प्राणप्रायः- प्राणपरियागः- श. तत्तुरुष सं- in -पु. लि. प्र. वि. ए. व., क्षणम्- a moment, an instant & दुःखम्- sorrow, pain- both in- न. लि. प्र. वि. ए. व., दिने- न. लि. सि. वि. ए. व. of दिनम्- a day- दिने दिने- every day, वरम्- better than, preferable to, rather than, -अवजानितः

मूद्रितव्याजो न्यासतिरिक्तेऽक्षण इतुप्रद्धजनितेऽच।
तीक्षणकाले भवेत्तीक्षण मूद्रकाले मूद्रभयेत्

(जना:) "(सं. व्यक्तिः) मूद्रा: (अस्ति) इति" अवजानितः। (तथा ते) "(सं. व्यक्तिः) तीक्षण: (अस्ति) इति" उद्दिजनितः च।
(तस्मात् सं:) तीक्षणकाले तीक्षण: भवेत् (तथा) मूद्रकाले मूद्रा: भवेत्॥

People ignore a (very) weak person. They are also afraid if he is (very) tough. (Therefore) he should act decisively during tough situation and behave softly in a mild situation.

मूद्रा:- adjctv- soft, tender, delicate, mild, weak, तीक्षण:- adjctv- sharp, hot, hard, rude, intelligent- both in- पु. लि. प्र. वि. ए. व., तीक्षणकाले & मूद्रकाले- both in- पु. लि. सि. यि. ए. व. of तीक्षणकाल- difficult or hard situation & मूद्रकाल- tender or delicate situation- तीक्षणः कालः & मूद्रः कालः- both विशेषण-पूर्वपद- कर्मधर्मस्य सं., अवजानितः उद्दिजनितः- both वर्त.- प्र. वृ. ब. व. of अवज- जा- to ignore, disregard, neglect- (जा- जानित:- जानिते ९ ग. उ. प. to understand, know) & उद्र+ विज्ञ- to be afraid of, to fear, to be afflicted, disgusted- (विज्ञ- विज्ञते ६ ग. या. प. to be agitated, to fear), भवेत्- विभवतः प्र. वृ. ए. व. of भू- भवितः १ ग. प. प. to be, to become, exist, इति- particle used to report the very word spoken: so, thus, since, 'on the ground that', च- and- both अवजयः
A King, well versed in Dharma, should excel in variety of duties, just like a peacock, which exhibits multicolored, spotted tail feathers.

A King, well versed in Dharma, should excel in variety of duties, just like a peacock, which exhibits multicolored, spotted tail feathers.

The arrogant people possess excessive pride, (first) of their knowledge, (second) of their wealth and third of their lineage. However, the saintly people use them to achieve self-control.

The arrogant people possess excessive pride, (first) of their knowledge, (second) of their wealth and third of their lineage. However, the saintly people use them to achieve self-control.
Brahmanas have said that proper regulating of one's body (by physical activities) is a fulfilling a human vow. They also say that absolute purity of mind and intelligent thinking is fulfilling a devine vow.

Friendship with an immature person, laughing without a reason, quarreling with women, serving mean people, riding a donkey and using foul language, are the six practices, which bring dishonour to a person.
A person should earn the title of a wise person if what he has learnt follows his intellect, his intellect follows that learning and if he never violates noble traditions.,
A child acquires his knowledge under the training of his/her parents. No child becomes wise just by taking birth from a mother's womb.

A child acquires his knowledge under the training of his/her parents. No child becomes wise just by taking birth from a mother's womb.

Said by Nararadmuni to Galava. "Speaking of the truth is valuable. However, its correct understanding is very difficult. I will speak that truth which is extremely beneficial to all the living beings."

\[ \text{सत्यस्म्} \text{वचनम्} \text{श्रेयः} \text{त्रिवृव्रीमिः} \text{वध्योभिः}\]

\[ \text{यद्} \text{भूतिहितमयन्त्यन्तेत्} \text{सत्यं} \text{ब्रवीम्यहम्} \]

\[ \text{॥६५॥} \text{महाभाषा} \text{शास्तिपर्व} \text{१२.२८९.२०} \]

\[ \text{सत्यस्म्} \text{वचनम्} \text{श्रेयः} \text{भवितम्} \text{परं} \text{तु} \text{उद्दर्म्} \text{श्रेयस्} \text{परं} \text{तु} \text{आहम्} \text{यद्} \text{अल्पत्म्} \text{भूतिहितम्} \text{एतत्} \text{सत्यम्} \text{ब्रवीमिः} \]

\[ \text{॥६६॥} \text{पाभे} \text{शीलवृह्वास्त्यथैव} \text{च} \text{यद्} \text{वध्योभिः} \text{त्रिवृव्रीमिः} \text{च} \]

\[ \text{पाभे} \text{शीलवृह्वास्त्यथैव} \text{च} \text{यद्} \text{वध्योभिः} \text{त्रिवृव्रीमिः} \text{च} = \text{वध्योभिः} \]
All great scholars, practitioners of strict austerity, those with great character (and old but wise people) line up at the gate of a very wealthy person like his servants.

One who starts a project after consultation with experts, his own people, friends and elders, does not encounter obstacle in any of those works.
It is the advice of the learned people that good behavior is the foremost Dharma, the right way of living. Therefore, one should especially protect it even more than his own life.

A right action and a pleasing action, approach a man. After examining both, a wise man clearly sees a distinction between them. He definitely chooses the right action over the pleasing one. A foolish person, on the other hand, selects the pleasing task even, over his own well-being.
यः विविधः भाषा: जानािति (तथा) विविधः: कलाः।
(परंतु) संस्कृतम् न जानािति, (सः) आत्मानम् एव न
जानाित॥

ब) विज्ञानम्, वेदसाहित्यम्, सार्वदिशिकम् दर्शनम्, संस्कृतज्ञानम् अन्तरा, परिपूर्णम् न जायते॥

अ) राष्ट्रोत्सव आयोजनम्: समाजातीय अनुभवम्
साहित्य- संस्कृत- विज्ञान-" एकता"।

अ) One knows various languages and knows varieties of arts, but does not know Sanskrit language, just does not know himself well.

ब) Knowledge of science, study of Veic literature, visits to many countries, (etc) do not make one a complete person without the knowledge of Sanskrit language.

यः (दृढ़) - who- पु. लिं. प्र. वि. ए. व., विविधः: भाषा- & कला- all in सङ्गीती लिं. दि. वि. ब. व. of विविध- adjctv-
various, diverse, multiple, भाषा- language & कला- any type of art like music, dancing, painting, sculpturing etc., जानािति & जायते- both in वर्तमानता तृतीय व्यक्तिक रुपी- जानािति- जानीते ९ ग. उ. प. to
understand, to know & जन्म- ४ ग. आ. प. to be born, produced, to happen, rise, occur, संस्कृतम् &
आत्मानम्- both दि. वि. ए. of संस्कृतम् न लिं.- Sanskrit language & आत्मानम्- पु. लिं.- Oneself, one's
own, soul,

विज्ञान- scientific or spiritual knowledge, wisdom, वेदसाहित्य- contents of Veic literature- वेद-
sacred scripture, 'Vedas', साहित्य- Literary composition- वेदानाम् साहित्यान्: वेदसाहित्यान्- श्रेष्ठतत्त्व श्रेष्ठतत्त्व
सार्वजनिक- pertaining to all around the world, covering numerous places- सार्व-adjctv-
pertaining to entire, whole, complete- (सार्व-adjctv- entire, all, whole), देशक- adjctv- local,
pertaining to particular place- सार्वम् देशकम् - सार्वजनिक- कर्मधाराय सार्वम् देशकम्
- विज्ञान- vision, understanding, perceiving, संस्कृतज्ञानम्- knowledge of Sanskrit- संस्कृतत्व ज्ञानम् - श्रेष्ठतत्त्व
सार्व-adjctv- completely full, well accomplished- परिपूर्णम्- क. भू. था. वि. of परिपूर्णम्
- to completely fill, accomplish- (पूर्ण- पूर्णति ४ ग. आ. प. to fill, satisfy, to load or enrich with)- all in न. लिं. प्र. वि. ए. व.,
अन्तरा- used as a preposition with accusative: except, without, न -no, not, एव- mere, only, just, न
एव- just not- all अव्ययस

वाणी रसवती वस्य वस्य श्रमवती क्रिया।
लक्ष्मी: द्रानवती वस्य सफलं तस्य जीवितम् ||७१|| -संस्कृत गीर्वाणभारतीई-पुस्तकम्
A person's life is very fruitful if his speech is very sweet, his actions are full of sincere efforts and his wealth is for charity (of the needy).

Oh King, being arrogant, argumentative, angry, selfish, not giving (to charity) and betraying a friend are the six very sharp swords. They kill the people and not the death. May God bless you!
Oh King, one should go for truce with an enemy depending upon the circumstances. One should also oppose a friend, if the time demands. This alone is the constant advice of the expert people. {Analyzing reasons for the work, an expert conducts himself through the situation}
Keen thirst for knowledge, devotion towards the teacher, constant attention to studies, total concentration and great ambition are a set of five qualities/virtues of a student.

- Thirst for acquisition of knowledge: Owing to knowledge, learning, thirst, strong desire.
- Devotion, dependence, belief: Owing to attention in study, attention in study, carefulness.
- Attention to studies: Owing to concentration, wisdom, great ambition.
- Careful: Owing to teacher, guide, father, elder.
- Six qualities of a student: Owing to knowledge, learning, Arthama, seeker, desirous of.

Keen thirst for knowledge, devotion towards the teacher, constant attention to studies, total concentration and great ambition are a set of five qualities/virtues of a student.
(Replies of Yudhistir to Yaksha): Correct understanding of true nature of things is real knowledge, peace of mind is real calmness, wishing well-being of all is true compassion and honesty is real equanimity of mind.

जीवने यावदादानं स्यात् प्रदानं यत् ततोपधिकम्।
इत्येषा प्रार्थनास्वामकं भगवन्यपरीपूर्ताताम्।
॥७७॥ -- courtesy शारदाप्रकाश-संघ

Oh, Almighty God, Let we give away more in charity than all that we earn in our life. May you completely fulfill this humble prayer.

अस्माकम्- ष. वि. ब. व. of अस्माद्- I, we, जीवने- न. लि. स. वि. ए. व. of जीवन- living, life, यावत्- adjctv- as much as, as large, as big, आदानम्- earning, getting, अधिकम्- more, excess, greater, यद्- which, प्रदानम्- giving, offering, granting- all in लि. प्र. वि. ए. व., स्यात्- विध्यं तु- पु. ए. व. of अस्- अस्ति २ ग. प. प. to be, to exist, एषा- this, इति- earnest prayer, request- भवम्- to be, to exist, एषा- this, इति- 'thus', 'in these words'- both in संस्कार, भगवन्- पु. लि. सं. वि. ए. व. of भगवत्- a God, Revered, respectable, परीपूर्ताताम्- आश्चर्यः प्र. ए. व. of परिते पूर्त- to completely fulfill- (पूर्त- पूर्ति ४ ग. आ. प. to fill, satisfy, please), तत: (तत्)- from that, thereupon, than that, इति- 'thus', 'in these words'- both अवयवस्
If one is committed to be a follower of justice, even animals come to help him. On the other hand, if he follows the wrong path, even his own brother will surely abandon him.

(This refers to monkeys helping Shri Ram and Vibhishana abandoning Ravana.)

A man should undertake work depending on his capacity for the same. Then it is accomplished easily. A person should stretch his legs after knowing the length of his covering sheet.

A man, person & man:- human, person -both in पु. लि. प्र. वि. ए. व. - अव्यय- as, in which way, how, so that, शक्ति:- स्त्री. लि.- strength, ability, capacity, power- यथाशक्तिः: शक्तिम् अनुसूय- अव्ययीभवत स., according to one's strength; कार्यम्- in न. लि. द्रि. वि. ए. व. - work, business, what ought to be done- कार्यः (also कारणीय, कर्त्तव्य & कृष्य)- क. वि. था. सा. वि. of कृ- करोति, करूते ए ग. उ. प. to do, make, तद- that, it, सुकरम- feasible, practical, easy to be done- both in न. लि. प्र. वि. ए. व., कुर्यांतः, प्रसरितं भवेत अल- विधायते प्र. पु. ए. व. of कृ- करोति- see above, प्र+ सू- to spread, stretch, proceed, go forth- (सू- सराति ए ग. प. प. to go, move, flow) & भू- भवति ए ग. प. प. to be, to happen, exist, पादम्: पु. लि. द्रि. वि. ए. व. of पाद- foot or leg, वासस: न. लि. प्र. ए. व. of वासस- cloth, garment, sheet, देशायम्: न. लि. द्रि. वि. ए. व. of देश- length, stretch- (दीर्घ- adjctv- long, tall), विज्ञाय-
A king benefits even by an unpleasant advice by his minister who has followed the right code of conduct (Dharma) and assessed both pleasant and unpleasant aspects of any situation.

A person destroys his right codes of conduct (Dharma) when he steals wealth of someone. Oh King, when our wealth is stolen, whom would we forgive?
What results one can achieve if a cloud rains over a mountain? On the other hand, what results one cannot achieve if it rains over a well-ploughed field?

One who excels other people, in his knowledge, moral virtue, prosperity or in valour, through his own acts, is indeed a real man.

One who excels other people, in his knowledge, moral virtue, prosperity or in valour, through his own acts, is indeed a real man.
The Earth swallows a King, unwilling to fight and a Scholar, unwilling to travel (in pursuit of knowledge), like a snake who swallows a mice.

One does become a sage by keeping a vow of silence, nor is he a sage by just residing in the forest. However, he, who realises one's true self, is called the honorable sage.
One should keep himself alive with whatever means necessary. Life is a better than death. Only a living person can fulfill his assigned duties. (Svadharma)

Shanesartho shane: Pratimarohe t. 
Shanevidhah ch dharmah vyaamah shane: Shane: II87 A - Vrddhadanakya 6.14

Shane: Vidya: Shane: Vintam pashchatana: Shane: Shane: II87 B II -- courtesy Sharanapakasha-Sang


B) Kanya: Shane: (Sibeyyu) = Garments should be sewed patiently. Etanini: Pash: Shane: (Kuryant) II - One should do these five very patiently
An ugly person considers himself most handsome person compared to the others, until he sees his own face in the mirror. When he actually sees his ugly face clearly in the mirror, then he realises the difference between himself and other people.

An ugly person- very handsome & equal to- wealth, money, purpose, fame- road, way, mountain, hill, effort- physical exercise, exertion, effort- both in- wealth, money, purpose, fame. To climb, mount, ascend- slowly, gradually, steadily, with patience, and- both

विना शीलेन वनिता वामिता विद्या विना ।
विनियोगीर्विना वित्त मास्तु कस्थापि जीवनः ॥८७॥- courtesy शारदाप्रकाश-संघ

पाभे: विनियोगी- विनयन & जीवन:- देहनः ।
कस्य अपि जीवन: (देहिन:) मा अस्तु (चेतु तस्य) वनिता शीलेन विना(अस्ति), वामिता विद्यया विना(अस्ति तथा) वित्तम् विनियोगः: (विनयेन) विना (अस्ति)॥

Let not anyone's life be worth living, if his wife (her husband) is without character, his eloquence is unqualified and his wealth is without proper use (humility).

कस्य & देहिन:- both in - पु. लि. ष. वि. ए. व. of किम- who & देहिन- living person, human, जीवन:- life, living- पु. लि. यमन्त्र. वि. ए. व., शीलेन, विनयया & विनयेन-all in तृ. वि. ए. व. of शीलम- न. लि.- character, good behaviour, conduct, विद्यया- स्त्री. लि.- Education, knowledge, learning, विनय- पु. लि. -modesty humility, politeness, वनिता- lady, woman, wife & वामिता- oratory, eloquation-skill, rhetoric- both in स्त्री. लि. यमन्त्र. वि. ए. व., विनियोगः- पु. लि. तृ. वि. ब्र. व. of विनियोगः- use, application, disposal, giving, वित्तम- wealth, money- न. लि. यमन्त्र. वि. ए. व., अस्तु- आज्ञान्त तृ. पु. ए. व. of अस्त- अस्ति २ ग. प. प. to be, to exist, अष्टि-also, even, विना- without, bereft of, मा- particle of prohibition- lest, that not, do not, may not-all अवयस

शीलं प्रधानन् पुरुषे तदस्येह प्रणयशति ।
न तस्य जीवितनाथोऽन धनेन न बनयुभि:॥९०॥ - महाभा. उद्योगपर्व ५.३४.४९

पुरुषे शीलम प्रधानम् (अस्ति) । तदु यथं इह प्रणयशति, (तस्य) धनेन न (अर्थ: अस्ति), बनयुभि: न (अर्थ: अस्ति), जीवितन (अपि) न अर्थः (अस्ति)॥

A man's character is his most important asset. If it is lost, there is no use of his wealth, his relatives or even his very existence.

पुरुषे- पु. लि. स. वि. ए. व. of पुरुष- a man, person, human, शीलम- character, good behaviour, प्रधानम- adctv- most important thing, chief thing or object, तदु- it, that- all in न. लि. स. यमन्त्र. वि. ए. व., यथ- पु. लि. ष. वि. ए. व. of यद्द- who, प्रणयशति- वर्त. प्र. पु. ए. व. of प्र +नश- to get destroyed, lost- (नश- नयप्रयति ४ ग. प. प. to be lost, vanish), जीवितन & धनेन- न. लि. तृ. वि. ए. व. of जीवितम- living, being alive- जीवित- क. भू. यथा. वि. of जीवी- जीवित १ ग. प. प. to be alive, to live & धनम- wealth, money, अर्थ- purpose, meaning, value- पु. लि. स. यमन्त्र. वि. ए. व., बनयुभि:- पु. लि. तृ. वि. ब्र. व. of बनयु- relative, brother, इह- here, in this world, न- no, not- both अवयस

पराश्रय मुखं दशं हस्तो दशं प्रतिग्रहातु ।
परस्त्रीथिर्मो दशं कृतं: शापं कली युगेः॥९१॥-वृद्धचाणक्यशतकम्- शारदाप्रकाश-संघ

(अस्ति) कली युगं, (मनुष्यस्य) मुखम पराश्रय दशम् (वर्तति)। हस्तो प्रतिग्रहात् दशं (वर्तति)। (तथा) मन: परस्त्रीथिम: दशं (वर्तति)। (एष: कृतं: शापं: (आगत: भवति)॥
Man has burnt his mouth by taking food from others. He has burnt his hands by accepting obligations from others. He has burnt his mind by relationship with other's wife. What is cause of this course in this age of Kali?

कशोरी & पुणे- पुनन्. लि. स. वि. ए. व. of कलिः- last of the four Yugas, in which there is supposed to be successive degradation of moral values among humans & युगम्- period showing the age of the world. मुखम्- mouth, face, दर्शनम्- burnt, scorched- दर्श- क. भू. था. वि. of दह- दहति १ ग. प. प. to burn, scorch & मनः (मनस्)- consciousness, mind, heart- all in न. लि. प्र. वि. ए. व., परश्रम- न. लि. तृ. वि. ए. व. of परश्रम- food belonging to the other, food given by the other, हस्ति & दर्शि- पु. लि. प्र. वि. दशि. व. of हस्ति- hand & दर्श- see above, प्रतिप्रदेश- पु. लि. प्र. वि. ए. व. of प्रतिप्रदेश- accepting, recording obligation/donation, परस्तीभि- स्ति. लि. तृ. वि. ब. व. of परस्ती- another's wife- पर- adjectv- other, another, स्ति- woman, wife- परस्ती स्ति- परस्ती- प. तत्तुशृण्ट स., शाप- curse- in- पु. लि. प्र. वि. ए. व., कुतः (कुलस्)- अवस्था- from where, wherefrom, from what cause, motive, in what manner.

शिल्प्र्य क्रिया कस्यविदाः संस्कार्य संस्कार्य विषेषयुक्ता।
यस्योभयं साधु स शिक्षकाणं धुरि प्रतिखण्डपितेव एव ॥९२॥ - कालिदास, मालविकास्रिमित- अङ्क १, श्लो १६

शिक्षकाम्, कस्यविद् क्रिया शिल्प्र्य आत्मसंस्था (अस्ति), अन्यस्य संक्रान्ति: विषेषयुक्ता (अस्ति)।यस्य उष्णयम् साधु (अस्ति), स: शिक्षकाम् धुरि प्रतिखण्डपितेव: एव (भवति) ॥

Among the teachers, someone has expert knowledge (but) contained (only) in himself, while some one else can transfer his knowledge effectively to others. One, who is proficient in both, is the best among all teachers.

कस्यविद् (कः +चिति)- for someone, अन्यस्य (अन्यः)- for others & - यस्य- (यदृ) - for whom- all in- पु. लि. ष. वि. ए. व., क्रिया- teaching, action, performance, शिल्प्र्य- clung, adhered to, resting or learning on- (शिल्प्र्य- क. भू. था. वि. of शिल्प्र्य- शिल्प्र्य- ४ ग. प. प. to embrace, stick, grasp, understand), आत्मसंस्था- inherent, within oneself- अत्मन्- oneself, one's own, soul, संस्था- adjectv- existing, lasting, situating, dwelling- आत्मनि संस्था- आत्मसंस्थाम् स. तत्तुशृण्ट स., संक्रान्ति:- transference or communication- (संक्रान्ति- transferred, entrusted- क. भू. था. वि. of से+ नम्+ to transfer, pass on), विषेषयुक्ता- extraordinary, profound- विषेष- adjectv- special, extra, युक्त- endowed with, having- क. भू. था. वि. of यजु- युनक्ति- युनक्ति ७ ग. प. प. to furnish or endow with- विषेषण युक्तम्- विषेषयुक्तम्- तृत्तुतुशृण्ट स.- all in- स्ति. लि. प्र. वि. ए. व., उष्णयम्- pronominal adjectv- though dual in sense, it is used in singular, शिक्षकाम्- पु. लि. ष. वि. ब. व. of शिक्षक- a learner, teacher, instructor, स्ति (तदृ)- he & प्रतिखण्डपितेव:- to be designated, to be considered, to be established- प्रतिखण्डपितेव (also- प्रतिखण्डपनीय & प्रतिखण्डपेय)- प्रयोजक कः वि. धा. सा. वि. of प्रति+ स्था- (स्था- तिपुष्टि १ ग. प. प. to stand, stay)- all in- पु. लि. प्र. वि. ए. व., धुरि- सा. वि. ए. व. of धुरि- responsibility, duty, foremost task, साधु- good, excellent, एव- just, mere, only- both अवस्था-
A) Speaking truth is always right (good). There is nothing greater than the truth. However, please understand that the truth based on facts is a very difficult task.

B) Where a (supposedly) lie becomes true, speaking that lie is necessary. Where a truth is spoken as a lie, one should not speak (repeat that) lie. (No matter whatever it is called, speak the Truth).
A teacher imparts knowledge to an intelligent student in the same manner as he does it for a dull student. He does not enhance the intellectual capacity of the former, nor does he take it away from the latter. However, there is vast difference in the result. It is as if a precious gem shines in a mirror but not the lump of clay.

Whether the job is easy or difficult, one must work for his own benefit. An idle man always incurs misfortunes and remains very poor.
A senior person should be killed, even if he is old and with virtuous qualities but endeavouring and approaching to kill (you).
Wicked minded people do not want to know good qualities of others, as much as they desire to find out their faults.

पापचेतसः- पु. लि. प्र. वि. ब. व. of पापचेतसः- पाप- adjctv- sinful, evil, wicked, चेतसः- n. लि. - mind, heart, thinking- पापम्- पापम्- यस्य सः- पापचेतसः- बहवरीही सः., परेषाम्- of strangers & एषाम्- their- both- पु. लि. ष. वि. ब. व. of पर:- other, another, stranger & इदम्- he, कल्याणा् & गुणान्- both- पु. लि. द्वि. वि. ब. व. of कल्याणा्- praiseworthy, auspicious, virtuous & गुणा्- quality, characteristic, वेदितम् & शालिम्- both- पू. का. वा. तुमन्त था. सा. अय्या of विदते- वैते- २ ग. प..प. to know, understand & जाणाति- जानाति- ९ ग. उ. प. to know, understand, इक्कुस्ति- वर्त्र्. प्र. ब. व. of इषु- इक्कुस्ति- ६ ग. प. प. to desire or want to know, नैरुण्यम्- want of good quality, fault, drawback n. लि. द्वि. वि. ए. व.., n- no, not, यथा- in which way, manner, as, तथा- in that manner, way, thus - all अय्या

ब्रह्म क्षेत्रण सहितं क्षत्रं च ब्रह्मणा सह।
संयुक्तो दहतः शत्रूवनानीवाश्रिमारूती ||९८|| - महाभार आरण्यकपर्व ३.१८८.२६

ब्रह्म क्षेत्रण सहितम् (वा ) क्षत्रम् च ब्रह्मणा सह , (तौ) संयुक्तो, शत्रूः दहतः:, अश्रिमारूती वननिः, (दहतः) इव ||

A learned man together with a brave a person or vice versa, destroy the enemies, as fire and wind (together) burn the forests.

ब्रह्म (ब्रह्मन)- a person belonging to priestly or brahman class, theologian & क्षत्रम्- man belonging to fighting class, Kshatriya community- both n. लि. प्र. वि. ए. व., क्षेत्रण & ब्रह्मणा- both n. लि. तू. वि. ए. व. of क्षत्रम् & ब्रह्मन, संयुक्तो & अश्रिमारूती- पु. लि. प्र. द्वि. व. of संयुक्तो- adjctv- together with, joined together & अश्रिमारूत: the fire and the wind- अश्रित:- fire, God of fire, मारत:- wind, God of wind- अश्रित:- चारस्तुः- दहतः सः., शत्रूः पु. लि. द्वि. वि. ब. व. of शत्रूः an enemy, वननिः n. लि. द्वि. वि. ब. व. of वनम्- forest, दहतः:- वर्त्र्. प्र. ब. वि. दहतः- दहतः- ९ ग. प. प. to burn, scorch, सहितम्- together with, accompanied with, associated with, च- and, सह- with, together with, along with, इव- like, similar to- all अय्या

पिता धर्मः पिता स्वर्गः पिता हि परमसम् तपः।
पितारि प्रीतिमापने प्रीयते सवदेवता: ||९९अ||

पितरी यस्य तृणस्ति सेव्या च गुणेन च।
तस्य भागीरथिश्वासाह्मन्यन हन वर्त्ते॥९९ब॥ - पदार्थाराण।

अ) पिता धर्मः (भवति), पिता स्वर्गः (भवति), पिता हि परमसम् तपः (भवति)। पितारि प्रीतिम् आपने, सवदेवता: प्रीयते॥ ब) यस्य सेव्या च गुणेन च पितरी तृणस्ति, तस्य भागीरथिश्वासाम् अहनि अहनि वर्त्ते॥
A) A father actually embodies entire codes of conduct (Dharma) prescribed for a person. He is, in fact, heaven on this earth. One who is able to get love and affection of his father, all Gods also would be pleased with him.

B) A child, whose parents are fully satisfied with his virtues and services, gets holy bath in the Ganga-river, every day.

A man, cheated (once) by a wicked person, does not trust even a good person (any more). Having his mouth burnt by the hot milk before, he now drinks his (cold) buttermilk after blowing over it.
(फूरत + कृ) - to blow over (over a drink or cut for cooling) - (कृ- करोति कुरूते ८ ग. उ. प. to do), तु- but, on the other hand, in case, न- no, not- both अवयय

कृयातं चिकित्सामुचित्तं शाल्वा रोगस्य कारणम।
कथं निरामयो भूयाद्यथा भूरु भेषजात। ॥१०१॥ - courtesy सुधांसुधिनांप्रकर

(क: अङ्ख) रोगस्य कारणम् शाल्वा उचिताम् चिकित्साम् कृयात। अन्यथा भूरु भेषजात कथम् निरामयः भूयात?

Only after knowing the exact cause of a disease, one should go for appropriate medical treatment. How can one get healthy, just by consuming many (ineffective) drugs?

रोगस्य- पु. लिः. व. वि. प्र- disease, sickness, illness, कारणम्- न. लिः. वि. वि. वि- cause, reason, generative cause, शाल्वा- after understanding, knowing- पू. का. वा. वां दा. सा. अवयय of शाल्वा-जानाति- जानीते ९ ग. उ. प. to understand, know, उचिताम् चिकित्साम्- both in स्त्री. लिः. वि. वि. वि. वि.- उचित- adjctv- proper, suitable, necessary, फत- के. भू. था. वि. of उचि- उचिते ४ ग. आ. प. to collect, gather, to be fond of- (mostly used in के. भू. था. वि.) & चिकित्सा- medical treatment, administering remedies or medicine, कृयात & भूयात- विध्यथे प. प. प्र. वि. वि. वि. वि.- करोति कुरूते ८ ग. उ. प. to do, make & भू-भवित १ ग. वि. to be, to become, to exist, भेषजात- न. लिः. वि. वि. वि. वि.- भेषजम- a medicine, medicament, remedy or cure in general, निरामयः- adjcvt- free from disease, healthy, of sound health- पू. लिः. प्र वि. वि.- निर- अवयय- affix implies away from, free of- अमयः- disease, sickness, illness- निर्गतिः आमयः यस्मात् स- निरामयः- बहुवाही स., अन्यथा- otherwise, in a contrary case, in another way, भूरु- exceedingly, very much, frequently, repeatedly & कथम- how, in which manner, in what way-all अवयय

न पणि: साहिसिका भविति
श्रुतायथ ते सन्तुलयनि तत्तचः ।
तत्तच समादाय समावरनि स्वार्थ
प्रकृतिनि परस्य चार्थम् ॥१०२॥ -सुभाषितरलाभाण्डागार

पणि: साहिसिक: न भविति। ते श्रुतार अपि तत्त्च सन्तुलयनि। तत्तच समादाय (ते) स्वार्थम् समावरनि (तथा ते) परस्य च अर्थम् प्रकृतिनि॥

Learned people are not reckless. After hearing all aspects, they weigh the essential facts. After understanding the essence (of the situation), they attend to their self-interest and to well-being of others.

पणि: साहिसिक: & ते- all in पु. लिः. प्र. वि. ब. वि. of पणि: scholar, expert, learned person, knowledgeable man, साहिसिक: reckless, brutal, bold, daring, rash & तद्- he, श्रुताय- after listening,
studying, having learnt- पु. का. वा. ल्यात्त था. सा. अवयव of भु. भूताति ५ g. p. p. to hear, to listen, learn, study, तत्त्वम्, अथः & स्वाध्यम्- all in पुन्न. लिण्. द्वि. वि. व. of तत्त्व- true state or condition, fact, essential nature, primary substance, गृहीतवायृको अर्थ- well-being, purpose, interest & स्वार्थ- self-interest, one's own good- समाचार- one's own, self, स्वायत्त- स्वार्थ- ष. तत्त्वरूप सा-, भवति-, सन्तुलयति-, समाचारति & प्रकृतिनति- all in वर्त. प्र. बा. उ. भ. भूति १ g. ख. p. p. to be, to become, exist, सं- तुल्- to judge from all angles, to weigh pros and cons- (लुल- तुल्यति १ g. p. p. & तूलयति- ते- (which some consider denominative from तुल्य)- to consider, weigh, ponder), समाचार- चर- follow, practice, perform, act- (वद- चरति- २ g. p. p. to walk, move, go) & प्र- कृ- to react, respond, to perform, execute- (कृ- करोति- करुःते ५ g. उ. p. to do), समाचार- after conceiving it fully, seizing it completely- पु. का. वा. ल्यात्त था. सा. अवयव of समाचार- तर- to accept fully, to seize well- (तर- यक्ति १ g. ख. p. p. to give, grant, परस्- of other's- in पु. लिण्. द्वि. वि. व. of पर- other, stranger, outsider, न- no, not, च- and, अ- प- even, also, though-all अवयव

नयविद्वन्द्यान्: गृहीतवायृको शेषान्नर्गको हाविहिलक्षकः नानाधिकालित: कृतज्ञ: सत्यो मुद्यः स्वर्गमृपलित विद्वन्दुः।।१०३।। महाभारतोगपर्यः ५.३७.१४

विद्वन्दुः (प्र.) गृहीतवायृको, नयविद्व, वदान्म: शेषान्नर्गको, अविहिलको, न हि अनाधिकालित: कृतज्ञ: सत्यो मुद्यः, च (अस्ति, स:) स्वर्गमृपलित।।

A learned man, who follows (elders') advice, is a political leader, is generous, eats the remaining food after offering (it to Gods, guests and needy), is harmless and blemishfree of any wrongful deed, is grateful, honest and soft in his behaviour, (will enjoy happy life on this earth and) will reach heaven.

विद्वन्दुः (विद्वस): learned man, wise person- (derived from वर्त. का. वा. था. वि. of विद्व-वेति २ g. प. प. to know), गृहीतवायृको- follower of advice- गृहीत- क. भू. था. वि. of upheld, accepted- ग्रह- गृहीत- गृहीते ६ g. उ. p. to hold take, वायम्- न. लिण्- a sentence, a word, what is spoken- वायम् गृहीतिः इति- गृहीतवायृको-, नयविद्- a statesman, a politician- नय- statesmanship, good conduct- नयम् वेति इति- नयविद्- उपपद तत्त्वरूप सा., वदान्म- a generous, liberal person, शेषान्नर्गको- who partakes his food after offering (it to Gods, guests and needy)- शेष- remainder, left out, अत्मम्- food, भोक्ता (भोक्ता)- enjoicer, eater, consumer- शेषम् अत्मम्- शेषान्नर्गको- कार्यायलय सा. & शेषान्नर्गको- शेषान्नर्गको- ष. तत्त्वरूप सा., अविहिलको- harmless, non- injurious- हिसा- injury, hurt, हिषक- one who causes hurt, injury, विविध- अविध- prefix implies intensity, strength, न विहिलको- अविहिलको- नजः तत्त्वरूप सा., अनाधिकोक्षालितता- one not having blemish of having done any harmful act- अर्थ- purpose, meaning, worthy- अन पुर्वोपरि- अन्तर्यां- अन्तत्र: meaningless, senseless, worthless- अन्तर्यां- अन्तर्यां- worthless or hurtful act, आकृतिको- adjctv- entangled, blinded, affected- अन्तर्यां- आकृतिको- अन्तर्यां- अन्तर्यां- तत्त्वरूप सा., कृतज्ञ- grateful, knowing the conduct- कृतज्ञ जानाति इति- कृतज्ञ- उपपद तत्त्वरूप सा., सत्य- truthfulness, honest, मुद्यः- soft, mild-mannered- all in पु. लिण्. द्वि. वि. व., स्वर्गमृप- in पु. लिण्. द्वि. वि. व. of स्वर्ग- heaven, paradise, पलित- वर्त. प्र. पा. पा. उष्ण में हो तो, आयत- (सं- एति- २ g. प. प. to go, to come to), च- and, हि- surely, indeed, न- no, not- all अवयव
The Moon, though full of defects, though curved in shape, though disgraced, though rising after his friend’s demise, even then achieves the affection of Lord Shiva. The good or bad qualities of persons who have refuge (in the mighty); should not be investigated.
Why listen to a cuckoo crying melodiously once spring season is over? What is the purpose of a coward possessing many weapons? What is use of a friend, who turns away during time of distress? What is the purpose of life for an illiterate person?

gate & after- both in पु. लिं. व. प्र. व. of gate- gone, lapsed- क. भूः धा. वि. of गम्- गच्छति १ ग. प. प. to go & after- spring time, vernal season, कोकिलस्य कातरस्य & पुरुषस्य - all in पु. लिं. ष. वि. ए. व. of कोकिल- cuckoo bird (Koyal), कातर- adjctv- cowardly, timid & पुरुष- person, human, a man, विरुद्धन, जीवितने, मिथ्रणे, बहुशस्तपरिग्रहेण, निरक्षरेण & व्यसनकालपाराङ्मुखः- all in -२. व. ए. व. of विरुद्ध- पु. लिं.- singing, melodious cry- क. भूः धा. वि. of वि+ रुद्ध- to give out melodious cry- (रुद्ध- रोदित/ रोति- २ ग. प. प. to cry, weep), जीवितम्- न. लिं.- living, surviving- क. भूः धा. वि. of जीव- जीविति १. ग. प. प. to be alive, to live, मित्रम्- न. लिं.- friend, बहुशस्तपरिग्रहः- one who has acquired lots of arms- बहु- adjctv- lot, many- शस्त- arms, परिग्रहः- holding, seizing, acquiring- बहुनि शस्ताणि- बहुशस्ताणिः- विशेषणपूर्वपदबिन्धाः- बहुशस्ताणाम् परिग्रहः- बहुशस्ताणाम् परिग्रहः- ष. तत्पुरुष स... निरक्षरे- an illiterate- निरे (निस)- अधिक- affix implies absence of, devoid of, loss of & अक्षरे- a letter of the alphabet, word, words, speech collectively, writing in general- नन्त तत्पुरुष स... & व्यसनकालपाराङ्मुखः- one who turns away during time of one's distress- व्यसन- distress, calamity- काल- time, period, पराङ्म्- adjctv- away, situated beyond or on other side, unfavourable, adverse, मुखः- न. लिं- face, mouth- व्यसनस्य कालम्- व्यसनकालम्- ष. तत्पुरुष स., पराङ्म् मुखम् वि पु कर्माण्मय; व्यसनकाले पराङ्मुखः- व्यसनकालपाराङ्मुखः- ष. तत्पुरुष स.; किम्- अधिक- a particle of interrogation- what use, what purpose