Subhāṣita Vyākaraṇa - 25

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

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शुक्रवार फाल्गुन शुद्ध द्वादशी १९४४, शुभकृत संवत्सर
You should first to conquer your sensory organs like eyes, (ears, nose, tongue etc,) which are difficult to win over enemies. Once you conquer them, it is indeed as good as you have conquered this entire world.

Theses six attainments- complete affluence, living right way (Dharma), reputation, wealth, detachment and liberation (Self Realisation) - are termed as 'fortunes' (Bhaga). (Those who has achieved them six is called- Bhagawan)
A competent person acquires wealth, one who eats wholesome diet becomes healthy, a healthy person enjoys a happy life, a studious person achieves his goals for education and an educator observes his Dharma and achieves wealth and fame.

यदिच्छिसि वशीकर्णै जगदेकेन करमणा
परापवादसस्यभो गाँ चरस्ती निवारय

If you wish to bring the world under your control just by a single act, then drive away that corn grazing cow (in your mouth)-your speech - that criticizes others.
A wife who has these six virtues - a minister in duty, an attendant in action, a mother in feeding, a nymph (Rambha) in bed, earth in forbearance and right (Dharmik) in behaviour - is indeed very difficult in this world. (One who possesses these virtues is a virtuous family wife).

This must have been written by a male chauvinist!
The person who can fully control himself when he is very angry or very happy and one who is not disturbed in calamities is the recipient of prosperity.
calamity, misfortune, श्रीय- स्तन. लि. ष. वि. द्रि. व. of श्री- prosperity, wealth भाजनम्- a recipient, repository, receptacle in न. लि. ष. वि. ए. व., च- and, न- no, not- both अव्ययस

दानने भोगी भवति मेधावी वृद्धसेवया।
अहिस्या च दीर्घयुति प्राखर्मनीषिण: \[168\] - महाभाषा अनुशासनपर्व १३.१९ (सुधर्मा)

(मनुष्य:) दानने भोगी भवति, वृद्धसेवया मेधावी (भवति तथा) अहिस्या च दीर्घयुतः: (भवति) इति मनीषिणि: प्राखः।

Learned people say that one enjoys the wealth more by donating it (to worthy causes). He/She becomes (more) knowledgeable by serving elderly (wise) people. He/She lives a long life by practicing non-violence.

दानने, वृद्धसेवया & अहिस्या- all in तृ. ष. ए. व. of दानम्- giving, donation, gift- न. लि., वृद्धसेवा- serving the elderly- वृद्ध- old man, wise, learned- (वृद्ध- adjctv- grown, increased- क. भू. धा. वि. of वृद्ध- वृद्धि- १ ग. आ. प. to grow, increase) & सेवा- स्त्री. लि.- service, honouring, attending to- वृद्धस्य सेवा- वृद्धसेवा- ष. तत्तुषुक स. & अहिस्या- non- violence, abstaining from injury to other- हिंसा- hurt, violence, injury- न हिंसा- अहिस्या- नात्तुषुक स., भोगी (भोगन)- one who is enjoying, experiencing, using, मेधावी (मेधाविन्)- one who is intelligent, endowed with knowledge & दीर्घयुतः- one having a long life- दीर्घ- adjctv- long, of long duration & आयुः (आयुस)- न. लि.- life, age-

dीर्घम् आयुः- यस्य ए- दीर्घयुतः- वहम्मिः स.- अव्यय- अव्यय- all in- पु. लि. ष. वि. ए. व., भवति- ब्रूते पु. ए. व. of भू- १ ग. प. प. तीन, to exist, become, भवति- वर्त. पु. ब. व. of प्र- भूते २ ग. उ. प. to say, talk), मनीषिणि- in पु. लि. ष. वि. ए. व. of मनीषिणि- wise, learned, intelligent, च- and इति- a particle used to report very words अव्ययस

अकरूणत्मकारणविग्रहः परथने परयोषिति च स्पृहा।
सुजनबन्धुजनेन्यसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम् \[169\] - भूर्त्तिहरिनीतिशास्त्रकम्-५२ ४२

अकरूणत्म, अकारणविग्रहः, परथने परयोषिति च स्पृहा, सुजनबन्धुजनेन्यसहिष्णुता, इदम् दुरात्मनाम्
प्रकृतिसिद्धम् (गुणम) हि (भवति)।

A lack of compassion, quarrelling without reason, covetousness of other’s wealth and women and intolerance towards good people and relatives are indeed the inherent qualities of wicked people.

अकरूणत्म- करुण- compassion, pity- त्व- suffix implies quality- न करुणत्म- अकरूणत्म- absence of kindness or compassion- नात तत्तुषुक स., इदम्-this, it & प्रकृतिसिद्धम्- inherent quality, naturally proven- प्रकृति- nature, सिद्धम्- proven- (सिद्ध- क. भू. धा. वि. of सिद्ध- सिद्धि ष. ग. प. प. to accomplish, to be proved)- प्रकृत्या सिद्धम्- प्रकृतिसिद्धम्- तृ. तत्तुषुक स.- all in न. लि. ष. वि. ए. व.,
लोभश्चेदुण्वन कि पिणुत्ता यद्वस्ति कि पातकः
सत्यां चेत्रसा च कि शुचि मनो यद्वस्ति तीर्थन किमः।
सौजन्यं यदि कि गुणः सुमहिमा यद्वस्ति कि मण्डनः
सहिभ्या यदि कि धनेनरघ्यशी यद्वस्ति कि मृयुना।॥१७॥

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 other pance? 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 a disgraced, why worry about death?

लोभः- greed, covetousness- in पु. लिङ्. प्र. विः, असिः चेत्र- वर्त. पू. ए. व. of असि- २ ग. प. प. to be, exist, अगुणेन & मृयुना- both in पु. लिङ्. तृः विः. व. of अगुणः- bad quality- गुणः- quality, virtue, meri-न गुणः- अगुणः- नजः तत्स्रुस स. & मृयुः- death, God of death, पिणु- adjctv- slandering or backbiting, पिणुहुता- backbiting, cruelty, wickedness, महिमा- greatness, glory, शोभणा महिमा- सुमहिमा. प्राति कर्मधारय स.- Exalted success, fame & सहिभ्या- excellent education, knowledge-सत- adjctv- good, noble, virtuous, विद्या- education- सत्वा विद्या- सहिभ्या- विः पू. पर्याद्याः स.- all in सत्वा. लिङ्. विः. ए. व., पातकः & गुणः- पुपः लिङ्. तृः विः. व. पातकः- sin, crime & गुणः- virtue quality, सत्यम- honesty, truth, शुचि- adjctv- pure, clear, virtuous (मनसः)- mind, heart, अपयशः- failure, disgrace- अप- अवयः- as a prefix it implies: bad, unworthy, यशः- (यशः)- fame, glory-यशः- अपकृश- अवययशः- अवययीभवाः स. & सौजन्यम- generosity, kindness- all in न. लिङ्. प्र. विः. ए. व., तपसा & तीर्थम both- न. लिङ्. तृः विः. ए. व. of तपसा- penance, religious austerity, तीर्थम- holy water, place of pilgrimage, मण्डनः & धनः-both in न. लिङ्. तृः विः. व. of मण्डनम- decoration,
ornamenting, adorning & धनम्- wealth, money, चेद्- if, in case, च- and, किम्- a particle of interrogation implying: why, what for, of what use, यदि- if, in case- all अव्यया

गच्छत: स्खलनं कापि भवतेव प्रमादत: ।
हसस्ति दुर्जनस्त्र समादधति साधवः॥१७१॥

गच्छत: (मनुष्यस्य) क अपि प्रमादत: स्खलनम् भवति एव । तत्र दुर्जना: हसस्ति (परस्तु) साधवः समादधति॥

A walking (working) person may stumble sometimes (get into difficulty) due to his negligence. In such a situation, wicked people laugh at him (criticize him), while good people provide consolation and help.

गच्छत:- पु. लिं. श. वि. ए. व. of गच्छत- walking, moving- वर्त. का. वा. धा. सा. वि. of गम्- गच्छति १ ग. प. प. to go move, प्रमादत:- due to carelessness- प्रमाद- carelessness, mistake, negligence- त: (तस्)- suffix implies: by, by that, from, of that, स्खलनम्- stumbling, slipping, blundering- न. लिं. प्र. वि. ए. व. (स्खलू- स्खलति- १ ग. प. प. to stumble, trip), भवति- वर्त. तू. पु. ए. व. of भू- to be, to exist, to happen, दुर्जना: & साधव: - पु. लिं. प्र. वि. ब. व. of दुर्जन:- wicked person, bad man- दुष्: समां:- समादधावत स. & साधु- noble person, good person, sage, हस्ति & समादधति- वर्त. प्र. पु. ए. व. of हस्- हस्ति १ ग. प. प. to laugh, smile & समा:- साधवादाधति- to redress, to console, to solve, to think over, (धा- दूढाधति- धते ३ ग.उ. प. to hold, bear), क- where, अपि- even, also, क + अपि- somewhere sometimes, एव- just, mere only, तत्र- there, in such situation- all अव्यया

मौनान्मूकः प्रवचनपुर्ववचलो जल्पको वा धृष्ट: पाश्र्येकः वस्ति च सदा दूरस्त्वाप्रगल्भः ।
क्षणया भीरूयदि न सहते प्रायशो नाभिजातः: सेवाधर्मः परमगहनो योगिनामण्यगम्यः॥१७२॥४८
- भूर्तोर्नीतिष्ठतकम् ५८ पाबे: वाचलो- बालुलो

(सेवकः) मौनात मूकः (गण्यात) । (यदि) प्रवचनपूववचलः (तद्या) स: वाचल: (बालुलः) जल्पकः वा (भवति) । (यदि स: ) सदा पाश्र्येकः वस्ति च धृष्ट: (कथ्यते) । (यदि च) दूरत: (वस्ति) तु अप्रगल्भः (कथ्यते)। (यदि स:) क्षणया (अस्ि तद्या) भीरू: (उच्चते) । यदि न सहते प्रायशो न अभिजातः (कथ्यते)। (एष:) सेवाधर्मः परमगहनः (भवति) । (तदु) योगिनाम अपि अगम्यः (अस्ि)॥

If a servant remains silent, he is called dumb. If he is proficient in speech, he talks too much or is crazy. If he stays too close, he is called impudent. If he stays at a distance, he is immature. If he is patient, he is called a coward. If he is mostly intolerant, he is not courteous. (Alas!). The duty of a servant is very inconceivable! Even the saints (Yogis - who have control over their mind) do not understand it!
क्षा- न. लि. पं. वि. ए. व. of मौनम्- silence, भूकः- dumb, speechless, प्रवचनपदः- proficient in speaking- प्रवचन्म्- eloquence, speaking, पदः- expert, proficient- प्रवचने पदः- स. तत्पुरुष स., वाचलः- talkative, बालुचः- crazy-headed, mad, जल्पकः- talkative, garrulous, धृष्टः- rude, impudent, अपगळकः- immature, not bold- न प्रगळकः- अपगळकः- नन्जः तत्पुरुष स., अगमः- difficult to reach, inconceivable, unapproachable- न गामः- अगमः- नन्जः तत्पुरुष स.- गामः(also गमनीय & गम्य)- क. वि. था. सा. वि. of गमः- गच्छति १ ग.प. प. to go, भीतः- timid, cowardly, अभिजातः- well born, courteous, सेवाधमिः- serving duty- सेवा- स्त्री. लि.- duty, service, धर्मः- duty, prescribed rule- सेवाया: धर्मः- प. तत्पुरुष स., परमगळन- very hard to understand- परम- adjctv- most, greatest, गळन- impenetrable, hard to understand- परम- गळन- वि. पू. प. कर्मधारय स.- all in- पू. लि. प्र. वि. ए. व., पार्श्व- near, at hand- पु/न. लि. स. वि. ए. व. of पार्श्व- side, वस्ति & सहते- both कर्ते. तु. पु. ए. व. of वसः- १ ग. प. प. to live, stay & सह- १ ग. आ. प. to tolerate, bear, शान्तिः- स्त्री. लि. तु. वि. ए. व. of क्षणिः- patience, forbearance, योगिनः- पु. लि. च. वि. ए. व. of योगिन्- a saint ascetic, वा- or, and, च- and, अपि- even, also, यदि- incase, if, न- no, not, दूरतः- at a distance, far away, तु- on the other hand, but, प्रायः (प्रायःश्च)- perhaps, mostly, possibly & सदा- always, daily -all अव्ययः

जिह्ने प्रायः जानीहि भाषणे भोजने सपिच ।
अत्युक्तिः भक्तिः सत्यं प्राणायामरिः ॥१७३॥ - सुधम्मदिनपत्रिका

(हे) जिह्ने, भाषणे भोजने अपि च (तव) प्रायःम् जानीहि। (भाषणे) अत्युक्तिः (भोजने) अतिभक्तिः च सत्यम् (सदा:) प्राणायामरिः (भवेतेत्र)।

Dear Tongue! Please watch out limit of your speech and of your eating too! Talking too much and eating too much may truly be life threatening!

जिज्ञ- स्त्री. लि. सं. वि. ए. व. of जिज्ञासा- tongue, प्रायःम्- measure in general, size, extent, limit, quantity- न. लि. त्रि. वि. ए. व., जानीहि- आजार्थ मथम्. पु. प. ए. व. of जान- जानति- जानीते १ ग. उ. प. to know, understand, भाषणे & भोजने- न. लि. सं. वि. ए. व. of भाषणम्- speaking, talking, a speech & भोजनम्- eating, that which is enjoyed, उक्तिः- speech, statement, अति- अव्यय- prefix implies: very, exceedingly, too much- उक्तिः अतिकृत- अरुक्तिः- talking beyond limit, exaggeration, भक्तिः- eating, enjoyment- भुक्तिः अतिकृत- अरुक्तिः- eating beyond limit, overeating- both अव्ययिन्नीय स. & प्राणायामरिः (प्राणायामरिः)- life threatening, fatal- प्राण- था, जीविता, अपहरित- destroying, snatching- प्राणायाम अपहरित यथा- सा- प्राणायामरिः- बहुकृतीहि स. all in स्त्री. लि. प्र. वि. ए. व., अपि- even, also च- and, सदृ- truly, really, indeed & सद्: (सद्दाः)- instantly, immediately, today, same day all अव्ययः

नन्दलेनोजनम्: परगुणकथैः स्वानुष्ण्यायनयतः
विततपूंततरराम्भतः परतर्थः
क्षणयवक्ष्यक्षणमुखसुधावधुर्जात्यतनः
सन्तः साधर्यचर्याः स्थानम् बहुमतमा कस्य नाथवचनीयः: ॥१७४॥ - भूर्वीरितिभक्तम् ७० ६१
The saintly people in this world, being humble at their high positions, showing their own virtues by extolling virtues of others, accomplishing self interest only while engaged extensively in furthering interest of others, reprimanding wicked people with mouth full of harsh abusive noisy speech, merely by their forbearance, are amazing by their astonishing conduct. By who are they not well respected?
Retrograde, obstinate, perverse, like soothing rays. Even after in his mind raised one's own nature, characteristic, fresh, of the earth, ground, hanging close to the ground. Virtuous men do not boast during prosperity. It is indeed the nature of the people, who want to help others.

A good person, highly provoked by a slanderer, does not think of even a small sinful reaction in his mind. (This is similar to) the front rays of the Husband of star constellations, (the Moon) even after swallowed by the enemy of Sun (Rahu, during lunar eclipse), scatters ambrosia like soothing rays.

A noble person, good human being & who is very much provoked, angered - a slanderer, traitor, tale-bearer, retrograde, obstinate, perverse, bad, sinful, evil & little bit, small - all
Since anybody who has friends, surely accomplishes very difficult tasks, therefore, people should cultivate friends who are similar to themselves. Wise men, even though have everything, need to cultivate good friends. (For example), The Ocean, the lord of the rivers, although completely filled, expects Moonto rise (to commence his full tide).
ए. व. of चन्द्रोदय- रising of the Moon- चन्द्र:- the Moon, उदय:- rise- चन्द्रस्य उदय:- ष. तत्पुरुष स., , अपि-even, also, वै- surely, indeed, अंद- and, एव- just, merely, only- all अवयवs

महते योःपकाराय नरस्य प्रभवेत्राः।
तेन वैरा समास्य दूरस्योष्मीति नाश्वसेत्॥१७८॥- महाभाषा उद्योगपर्व ३७.७६- विदुर नीति

य: नरः नरस्य (अन्य मनुष्यस्य) महते अपकाराय प्रभवेत्रा, तेन वैरा समास्य, (अहं) दूरस्य: अस्ि इति
न आश्वसेत्॥

Having developed an enmity with a person, who is capable of violence against other people, one should not be confident just because "I am far away (from him) ".

य: (यद)- who, नर: - man, person & दूरस्य:- one who is far away- दूर:- adjctv- far off, remote, a long way off- दूरे तिथिः इति- दूरस्य:- उपपद तत्पुरुष स.- all in प. लि. प्र. वि. ए. व. , नरस्य- in प. लि. ष.
वि. ए. व. of नर:- man, महते & अपकाराय- both in पु/न. लि. च. वि. ए. व. of महते- adjctv- great, big, large, & अपकार- harm, violence wickedness, प्रभवेत्रा & आश्वसेत्- both- विध्यथक्षः प्र. पु. ए. व. of प्र+ भूत- to arise, proceed, prevail, dominate- (भू- भवति ए ग. प. प. to exist, to be) & अहं श्वस्तः- to be confident, to believe- (श्वस्त- श्वस्तिः २ ग. प. प. to breathe, to respire), तेन- प. लि. त. वि. ए. व. of तदु- he, वैरा- enmity, hostility, quarrel- in न. लि. प्र. वि. ए. व., समास्य: developing, contracting, engaging- (also समासज्य और समासीत्य)- पु. का. वा. का. वि. धा. सा. वि. of सा+ पञ्च- (पञ्च- पञ्चति २ ग. प. प. to stick adhere to, अस्ि- वर्त्ते. उ. पु. ए. व. of अस्ि- अस्ि २ ग. प. प. to be, to exist इति- a particle used to report the very words spoken- thus, since, because ए- no, not- both अवयवs

पत्रं नैव यदा करीरवितपे दोषो वस्तन्तस्य किम?
नोलुकोप्यवलोकते यदि दिव र्यूरस्य किं दूषणम्?
धारा नैव पतत्तिः चातकमुखे मेघस्य किं दूषणम्?

यत्वूर्व विधिनां ललात्तलिखितं तत्मार्जितुः कः क्षमः?॥१७९॥
-भर्तृहरिशी.श.९३ & चाणक्य नी.द.१२.६

यदा करीरवितपे पत्रम न एव (अस्ि, तदा) वस्तन्तस्य किम् दोष? उलुकः यदि दिव अपि न अवलोकते (तत्र)
सूर्यस्य किम् दूषणम्? मेघस्य धारा: चातकमुखे न एव पतत्तिः (तहिः मेघस्य) किम् दूषणम्? विधिनां यत् पूर्वम्
ललात्तलिखितम, तद मार्जितुः कः क्षमः? (भवति)?

If there is no new sprout on a Bamboo branch, is that the fault of spring season? If an owl can see nothing even during the daytime, is that the fault of the Sun? If streams of rain do not fall
in the mouth of a Chataka, is that the fault of the cloud? What is written on the forehead by the destiny, who is capable of undoing that?

करीरविवरप & चातकमुखे - both in पु. लिङ्ग. स्त्री. वि. ए. व. of करीरविवरप - a new sprout or shoot of bamboo- करीरविवरप - shoot of a bamboo, विवरप - branch, a new sprout or shoot- करीरस्त्रय विवरप - करीरविवरप & चातकमुखे - mouth of a Chataka bird- चातक - a bird supposed to be surviving only by drinking water of falling rain, मुखम - mouth चातकमुखे मुखम - चातकमुखे both ष. तत्सुरूष ष., पत्रमा - a leaf, न. लिङ्ग. वि. ए. व., वसन्तस्य, सूर्यस्य & मेघस्य all in पु. लिङ्ग. वि. ए. व. of वसन्तस्य - the spring, vernal season, सूर्य - the Sun & मेघ - cloud, दोष - blame, fault, shortcoming, उलूक - an owl, के - (किम) - क्षम - capable, competent appropriate - all in पु. लिङ्ग. वि. ए. व., अवलोकते - वर्त प्र. पु. ए. व. अव - लोक - to behold, see - (लोक - लोकते - ६ ग. आ. प. to see, view), द्रुषणम - a fault, offense, defect - in न. लिङ्ग. वि. ए. व., यद - which, what, पूर्वम् - adjctv - before, earlier, ललाटक - written on the forehead - ललाटक - forehead & लिखितम् - writing - ललाटक - लिखितम् - स. तत्सुरूष ष., तद - that, it - all in न. लिङ्ग. वि. ए. व., धारा - in स्त्री. लिङ्ग. वि. ब. व. of धारा - a line of descending fluid, पतस्न्त - वर्त - प. पु. ब. व. of पत - पत्ति ६ ग. प. प. to fall, drop, विधिमा - in पु. लिङ्ग. तृ. वि. ए. व. of विधि - destiny, fate, मार्जितमा - to wipe off, clean - पु. क. वा. हेतु - when, सा. अवभय - मूज - मार्जित - २ ग. प. प. to wipe or wash off, cleanse, यदा - when, at which time, यद - in case, when, if, अपि - even, also, न - no not, किम - interrogative particle: what which, how, दिवा - by day, in the day time, एव - just, only merely - all अवभय

"My God of protection, Lord Vishnu, is the Sun and its vernal season, which makes a new sprout or shoot of bamboo, like a potter, to create this entire Universe, which made Vishnu (the sustainer) to undergo great distress of ten painful incarnations, which made Shiva, the destroyer, to wander for alms with a skull as a bowl in his hand and by which the Sun goes around the sky daily!"

येने, ब्रह्मा कुलालवचनिर्मिति ब्रह्माण्डभाप्तोदरे, विष्णुयेन दशावतारादने क्षिप्तो महास्कटे।
रूद्रे येन कपालपाणिपुष्टके भिक्षातन्तर कारित:- सूर्यो भ्रम्यन नित्यमेव गगने, तस्मात् नमः कर्मणे॥१८०॥ - भूर्त्वहिन्दितशतकम् ९५

Salutations to that Destiny, which guided Brahma (the creator), like a potter, to create this entire Universe, which made Vishnu (the sustainer) to undergo great distress of ten painful incarnations, which made Shiva, the destroyer, to wander for alms with a skull as a bowl in his hand and by which the Sun goes around the sky daily!
दशावतारारहने, महासक्ति, कपालपाणिपुटके & गगने- all in s. वि. ए. v. of ब्रह्माण्डभाण्डोदर- cavity containing entire universe, भ्रण-creator, अष्ट- an egg, often used with reference to world, भाण्ड- pot, vessel, उदर- stomach, belly, cavity- भ्रण- अष्ट- ब्रह्माण्ड; भाण्डथं पुस्तक- भ्रणोदर- & ब्रह्माण्डस्य भाण्डोदर- ब्रह्माण्डभाण्डोदर- all ए. तत्तू सं, दशावताराहनम्- a impenetrable forest in the form of ten incarnations- दशान्- ten, अवतार- incarnation coming down, गगन- impenetrable forest, distress, दशाना अवताराणां समाहार- त्वु त्वा समास - दशावतार- . & दशावताराः एव गगन- अवधारण पु. प. कर्मधाराय (or रूपक) सं, महासक्ति- ग्रीत्त- महत्- adjctv- great, big, संकु- distress, difficulty- महान संकु- वि. पू. प. कर्मधाराय सं, कपालपाणिपुटक- skull in hand as bowl- कपा- skull, a beggar's bowl, पाणिः hand, पुटकम- bowl, a shallow cavity, पाणियो पुटकम- पाणिपुटकम- सं, तत्तू सं. & कपालम् पाणिपुटकम- इ- वि. उ. प. कर्मधाराय सं. & गगन- सं, भ्रमवत- भ्रमक- अंतनम्- अंतनम्- अंतनम्- मध्यम पदलोपी क. सं, भ्राम्यत- वर्त पू. पू. ए. v. of भ्रमम्- ४ ग. प. प. to go about, roam, also भ्रमत- १ ग. प. प. तस्मै & कर्मणे- n. तिः. c. वि. ए. v. तद- & कर्मने- destiny, fate, नम- (नमस्)- a salutation, bow, नित्यम्- daily, regularly, daily एव- just merely- all अव्यय

सन्तोषसिंह कर्त्वम् वृतारे भोजने धने।
त्रिशु वै व मबिष्ठम् ञियने जपदानयोः।।१८१।। - चाणक्यनीतिपर्यं अ. ७ खी. ४

वृतारे, भोजने, धने (एतेषु) त्रिशु सन्तोष- कर्त्वम्: (असि)। (परत्रु) अधयने जपदानयोः: (एतेषु) त्रिशु च न एव कर्त्वम्: (असि)।।

One should be happy with three things, namely, with one's wife (spouse), his food and his wealth. (However), he should never be content with these three - pursuits of knowledge, devotional chants and charity.

सन्तोषः- joy, happiness, satisfaction, कर्त्वम्: things to be done, duty- (also कारणीय, कार्य & कृत्य)- के. वि. था. सा. वि. of कृत- क्रोत- कुरुते ८ ग. उ. प. to do, सवर्दे, भोजने, धने & अधयने- all in s. वि. ए. v. of सवर्दे- स्त्री. लि.: one's own wife- स्त्री- one's own, self, दरा- दम्ब स्त्री। सवर्दे- एव। तत्तू सं, भोजनम्- n. लि.: eating, food, object of enjoyment, धनम्- n. लि.: wealth, money & अधयनम्- n. लि.: learning, acquisition of knowledge, त्रिशु- पुनः लि.: s. वि. ए. v. of त्रि- three, जपदानयोः- n. लि. s. वि. द्वि. v. of जप: च दानम् च- दुःस्त- जप:- chanting prayers, names of deities, दानम्- giving, donation, charity, न- no, not & एव-just, merely, only- both अव्यय

नेवाकृति: फलति नैव कुल से शीलं
विद्यापिति नैव च यज्ञकृपिपि सेवा।
भाग्यानि पूर्वपापस्य खलु संचितानि
कार्ये फलति पुरुषस्य यथैव वृक्षः।।१८२।। - भूत्हर्मिनीतिशतकम् १६
Mere one's (good) appearance does not achieve success, not even the family background nor the character. Even a good education may not succeed, nor the service rendered with great efforts. Over time, only a person's accumulated fortunes earned earlier by great deeds yield (good) results, just like trees.

Oh Noble Man, to enjoy the desired objects, worship the divine goddess called a good deed. She transforms a wicked person into a good one, a stupid man into a wise one, an enemy into a friend, an invisible person into a visible one, and a deadly poison instantly into a nectar of immortality.

Oh Noble Man, to enjoy the desired objects, worship the divine goddess called a good deed. She transforms a wicked person into a good one, a stupid man into a wise one, an enemy into a friend, an invisible person into a visible one, and a deadly poison instantly into a nectar of immortality.

She transforms a wicked person into a good one, a stupid man into a wise one, an enemy into a friend, an invisible person into a visible one, and a deadly poison instantly into a nectar of immortality. Please do not unnecessarily waste your time by addiction to numerous sensory pleasures.
गुणवद्गुणवद्ध कुर्त्यात् कार्याकार्यात्
प्रकृतिरक्षाय स्वायत्वाय विपक: ॥१८४॥

प्रकृतिरक्षाय स्वायत्वाय विपक: ॥१८४॥ -भूर्हर्नितिशतकम् १९

A wise man should consider carefully (with effort) the consequences of performing any type of work - whether it is good or bad (before undertaking it). The consequence of very hastily done works results in endless, spearlike heart burns.
That unfortunate person, who is born in this land of action but does not practice austerity is like a person who cooks sesame seeds in blue-gem studded vessel using heaps of sandalwood. He cultivate the land with a plough made of gold for milkweed roots. He erects a fence around the field of lowly grains with heaps of fuel. He prays in the tip of a plough. He works in a land of action, ground, work, action, land, ground. He is fated. He is weak. He is a prefix with a plough made of gold.
A pleasant or unpleasant sentence spoken at the appropriate time, takes the mind away (pleasantly). Braying of a donkey pleases the mind while commencing a journey.

(A donkey braying at the start of a journey is considered a good omen)

कटुकम्- adjctv- unpleasant, disagreeable sharp, मधुरम्- adjctv- pleasant, sweet, charming प्रस्तुतवाक्यम्- a sentence said in accordance with the situation, on matter in hand, forming the subject of discussion- प्रस्तुत- matter in hand, under discussion- कृत्वा- mind, heart, हारन् (हारिन्)- adjctv- seizing, taking- मनः हरति- इति- उपपदतत्पुरुषसि- all in न. लिं. व्र. वृ. प्रयाणेषु- न. लिं. व्र. भववत- adjctv- left, situated at left, गर्भनाद- गर्भम्- a donkey, नाद- a loud cry, roar- गर्भभवस्य- श्य- तत्पुरुषसि- पु. लिं. व्र. वृ. चित्रस्त्री- स्त्री. लिं. चि. व्र. वृ. चित्रस्त्रीप्रतिति- that which pleases the mind, चित्रस्त्री- mind, heart, प्रति- pleasure, happiness- चित्रस्त्री प्रति- श्य- तत्पुरुषसि- वा- or- अव्यय
Wicked people hurt other people by murmuring harsh words, sounding like an iron chain. On the other hand, noble people, with pleasant words, take away the minds of the people, at every step, like sweet sound of gem-studded anklets.

कवः- an improper act, a scandal, reproach, censure & मनः- mind, heart- both in न. लिः.
प्र. विः ए. व。，कण्तः- कण्तः- mind, heart- both in न. लिः.
मलदायकः- खलाः, बन्धनश्रुद्धखलाः- सन्तः & मणिनूपुरः- all in प. लिः.
प्र. विः ब. व。 of कण्तः- sounding, murmuring- वर्तः का। वा। था। सा। विः of कण्तः- कण्तः १ ग। प। प। to sound (indistinctly), hum, मलदायकः- polluting or defiling around, spoiling- मलः- bad, impurity, sin- दायकः- adjctv- giving, granting- मलदायकः- मलम् ददाति यः सः- बहुव्रीहि सः, खलः- wicked person, बन्धनश्रुद्धखलः- one who is like a confining iron chain- बन्धनम्- act of binding, tying, confining, श्रुद्धखलः- श्रुद्धखलम्- a chain, an iron chain, fetter- यः श्रुद्धखलन्यः- असिः सः- बहुव्रीहिः, सतः- a noble person, saint, good man & मणिनूपुरः- an anklet studded with gems- मणिः- a jewel, gem, नूपुरः- an anklet, ornament of the feet- मणि। नूपुरः- ष। तत्पुरुष स, तुदस्त्रिः & हसिः- both वर्तः.
प्र। ष। ब। व। के। तुदलतिः ६ ग। प। प। to wound, hurt, prick & ह। हसिः- ते १ ग। उ। प। to take, to take away, साधुध्ववनिः- तु। विः ब। व। of साधुध्ववनिः- soothing sound- साधु। adjctv। noble, saintly, pleasing, धनिः- sound, tune- साधु। धनिः- विः पू। पू। कर्मधार्य स, पदे। स। विः ए। व। of पद। step, foot, पदे। पदे। at every step, constantly, तू। but, on the other hand, इव। like, similar to & अलम। sufficient for, enough, adequate- all अवययः

कवः किम् के पश्यन्ति किम् न खादन्ति वायसः।
मद्यपः किम् के जलपन्ति किम् न कृवन्ति योषितः। ॥९८॥ - चाणक्यनीतिदर्पण अ।१० श्लोक ४

कवः किम् न पश्यन्ति? वायसः किम् न खादन्ति? मद्यपः किम् न जलपन्ति? योषितः किम् न कृवन्ति?

What poets cannot see? What crows do not eat? What drunkards do not babble? What women cannot do?

कवः वायसः मद्यपः- पू। लिः प्र। विः ब। व। of कवः- a poet, a thinker, wise man, वायसः- a crow & मद्यपः- a drunk, intoxicated- मद्यम्- spirituous liquor, intoxicating drink- मद्यम् पित्तिः इति। उपपद तत्पुरुष स, पश्यन्ति। खादन्ति, जलपन्ति & कृवन्ति- all in वर्तः प्र। ब, व। of दशू। पश्यति। १ ग। प। प। to see, behold, खादृ। खादति। १ ग। प। प। to eat, devour, जलप। जलपति। १ ग। प। प। to speak inarticulately, babble, प्रत्तल अः करोति। कृवुः ८ ग। उ। प। to do, act, & योषितः- सच। लिः प्र। विः ब। व। of योषितः- a woman, a girl, किम्- a interrogative particle: what, न। no, not। both अवययः

किचिदाश्रयसंयोगादृश्ये शोभामसाधिपि।
कान्ताविलोचने न्यस्तं मलीमसवार्णम॥१८९॥

किचिद आश्रयसंयोगादृश्ये असाधु अपि। कान्ताविलोचने न्यस्तम् मलीमसम् अज्ञनम् इव, शोभाम धते॥
By coming in company with other (beautiful) things, even ugly things look splendid, just like the black (dirty) collyrium (काजल), applied by a lovely woman on her eyes, appear beautiful.

नराः, तिरस्कृतः अलब्धशाणोत्किणा: मण्याः- all in पु, लि. प्र. वि. ब. व. of नर:— man, person, तिरस्कृतः-rejected, despised- क. भू. था. वि. of तिरस्कृतः कृ- to reject, abuse- (तिरस्कृतः- अव्यय- covertly, without- कृ- करोति- करुः) (ग. उ. प. to do), अलब्धशाणोत्किणा: लभ्य- received, obtained- क. भू. था. वि. of लभ्य: लभते १ ग. आ. प. to get- न लभ्य- अलब्धः- नृपः तत्तुरुषः सः- not received, शाणः- touch stone, whetstone, उक्तक्षणः- heavy polishing- (क्षणम्- polishing- उद्ध+ कष्- कष्टिः- ते १ ग. उ. प to rub, scratch)- शाणेन उक्तक्षणम्: शाणोत्किणाः तु- तत्तुरुषः सः & अलब्धः- शाणोत्किणाः यः सः- अलब्धशाणोत्किणाः- बहुतीहि सः & मणि: a gem, jewel, गुरुणाम् & नृपागमः- both in पु, लि. श. वि. ब. व. of गुरुः- teacher, elder, father & नृपः- king, परुषाक्षराबिः & गीवभुिः: in स्त्री, लि. तु. वि. ब. व. of परुषः परुषम् अक्षरम्- परुषाक्षराबिः वि. पू. प. कर्मशः सः & गिरि- speech, words, महत्तमः- importance, value, excellence- in न, लि. द्वि. वि. ए. व., याति & विशिष्टि- वर्त. प्र. पू. ब. व. of या- याति २ ग. विसि- to go, become & विशिष्टि- ६ ग. प. प. to enter, to sit, settle down, मौलिः पुरस्त्री. लि. स्वि. ए. व. मौलिः- head, crown, top, ना- no, not & जातु- a particle meaning: perhaps possibly, at any time, at all- both अव्ययाः
जानन्ति पशवो गन्धाभावतप्तस्य प्रशांसनम्।
चारात्जानन्ति राजन: चक्षुभ्यामिते जना:॥१९२॥

पशव: गन्धाभावतप्तस्य प्रशांसनिः। राजन: चारात जानन्ति (तथा) हि ते जना: चक्षुभ्याम् (जानन्ति)॥

Animals know (everything) by smell. Scholars learn from sacred books (Vedas). Kings (Rulers) get their information through the spies. Rest of the people learn from their eyes.

शूरम् अन्नम् गतपारिः। गतयौवना शंसवत ॥१९३॥ -विदुरनीति- महाभाषा उद्योगपर्व ३५.६९

(सन्त:) जीर्णम् अन्नम् प्रशांसनिः। गतयौवनान् भायाम् च (प्रशांसनिः)। (ते अथि) विजितसंग्रामम् शूरम् (प्रशांसनिः)
(तथा) गतपारम् तपस्विनम् (प्रशांसनिः)॥

(Wise men) appreciate the digested food and praise their old wives. (They also) extol the battle winning warrior and the ascetic who realises his goal.

ताधितस्य हि यो: पश्चात्सांमानोऽपेक्षन्ततकः।
शालेन्द्रियाभिषेकस्य कुसेकोऽद्यमृत्याः॥१९३॥ -योगवासिः ४. २३. ५३
Receiving an honorable position after earlier punishments is not the end (but a relief) for a person. A paddy field subjected to severe summer heat, finds great relief even with a scanty sprinkling of water.

If a person. A receiving an honorable position after earlier punishments is not the end (but a relief) for a

If a crow, with similar black feathers, is in company of cuckoos (Koyals) but does not open its mouth, who will know (that it is a crow and not a cuckoo)?

If a crow, with similar black feathers, is in company of cuckoos (Koyals) but does not open its mouth, who will know (that it is a crow and not a cuckoo)?

If a crow, with similar black feathers, is in company of cuckoos (Koyals) but does not open its mouth, who will know (that it is a crow and not a cuckoo)?

If a crown, with similar black feathers, is in company of cuckoos (Koyals) but does not open its mouth, who will know (that it is a crown and not a cuckoo)?
Priests are happy with a (hearty) meal (after the service). Peacocks are pleased with the thundering of the clouds. Sages are happy at the prosperity of others. However, the wicked become joyous during other's misfortunes.

Sacred scripture is a burden for a non-discriminating person. Knowledge is a burden for a person indulging in sensual pleasures. His own mind is a burden for a disturbed individual, and his body is a burden for a person who does not understand his own Self.
A competent person should extract the essence from the smallest and the greatest of all the books, scientific or sacred, like a bee collecting (only) the nectar from the flowers.

(Said by Vidura to Dhritarashtra)

Oh King Bharatha, a man should not ignore a snake, a fire, a lion and his own son (who is heir apparent). All of them are very powerful (and can turn against you).

भीष्म उवाच

धर्मविरुद्धवातकामात्कारुण्यादिति भारत।
दानं पञ्चविधं ज्ञेयं कारणेर्नितोष्ठ ततु।॥९९॥ - महाभाषा अनुशासन पर्व १३.२०१.५

भारत, (मनुष्योपण) दानम् धर्मति, अर्थति, भौति, कामात् (तथा) कारुण्यात् इति पञ्चविधम् (कारणात्
क्रियते)।(एतद्) ज्ञेयम् (भवति)। तद् ते: कारणः (तद् तवम्) नितोष्ठ॥

Said by Bhishma to Yudhistir: Oh King Bharata, it is known that charity is for five reasons -
for Dharma, for certain gains, out of fear, for love and compassion. Please listen to these
causes (from me).

भारत- King of Bharata dynasty- पु. लि. सं. विए. व., दानम- granting, presenting, charity, giving,
पञ्चविधम्- of five types- पञ्च- five, विधम- types- द्वियु सं. ज्ञेयम्- that to be understood, known
लर्णत- ज्ञेय- (also ज्ञानविधि जानिय-)- क. वि. धा. सा. वि- of ज्ञ- जानित-जानिते १ ग. उ. प. तो know,
उदाहरण- & that, it- all in न. लि. प्र. विए. व., धर्मति, अर्थति, भौति, कामात् कारुण्यात्- all in पं.
वि. ए. व. of धर्म- prescribed codes of conduct, Dharma, duty, अर्थ- desire, purpose, object,
भय- fear, dread, काम- love, affection, sensual enjoyment, कारुण्य- compassion, pity, चेत् &
कारणे- both in न. लि. तु. वि. ए. व. of यद- which, what & कारणम- reason, cause, नितोष्ठ- आयार्थ म.
पु. ए. व. of निः बुध- to learn, understand- (बुध- बोधित-ते १ ग. उ. प. & बुधि- to know,
इति- a particle used to report the very words spoken: thus, in this manner-अय

भीष्म उवाच (धर्मस्यार्थे दानम)

इह कीर्तिमवाप्रोति प्रेत्य चानूतं सुखम्।
इति दानं प्रदातव्यं ब्राह्मणेऽभ्यं अनसूयता ||२००॥ - महाभाषा अनुशासन पर्व १३.२०१.६

इह कीर्तिम्, प्रेत्य अनुतं सुखम् च अवाप्रोति इति ब्राह्मणेऽभ्यं अनसूयता दानम् प्रदातव्यम् (भवति) ||

To achieve fame in this world and unsurpassed happiness after death, one should donate
charity without malice to Brahmanas.

कीर्तिम्- fame, renown glory- स्त्री. लि. द्वि. विए. व., अवाप्रोति- वर्त्तम प्र.. पु. प. व. of अव+ आप- to attain,
reach- (आप- आपृति ५ ग. प. प. to get, obtain), ब्राह्मणेऽभ्यं- पु. लि. च. वि. ए. व. of ब्राह्मण- a member
of the priestly class, a person befitting a Brahmana, असूया- malice, envy, न असूया- अनसूया-free from malice- वा- suffix implies quality, nature- अनसूयता- with mind free from malice- स्त्री.
लि. प्र. वि. ए. व., दानम- charity, giving, प्रदातव्यम्- that ought to be given- प्रदातव्य- (also प्रदानीय &
प्रदेय)- क. वि. धा. सा. वि- of प्र+ दा- to grant -(दा- ददाति- ददते ३ ग. उ. प. to give), अनुतम-adjctv-
unsurpassed, the very best- उत्तम- the best- न उत्तमम् वति पस्मात् तद- बहुमुखी हि स., सुखम्-
happiness, joy, pleasure- all in न. लि. द्रि. वि. ए. व., इह- here, in this world, प्रेय- having departed (from this world), after death, च- and, इति- a particle used to report very words spoken: thus, in this manner- all अव्ययas

भीष्म उवाच (अर्थस्यार्थं दानम्)

ददाति वा दास्यति वा महां दत्तमनेन वा।
इवर्थिभ्यो निशायेव सर्वं दातव्यमर्थिने।॥२०१॥ - महाभाषा अनुशासन पर्व १३.२०१.७

(अयम्) महाम् ददाति वा दास्यति वा अनेन (महाम्) दत्तम् वा इति अर्थिभ्यः सर्वस्म निशाम्य एव अर्थिने दातव्यम् (कृयात्)॥

After considering whether he gives me or will give me in future or has ever given me in the past, one should make donations to the seeker.

ददाति- वर्त. प्र. पु. ए. व. & दास्यति- द्रि. भविष्य तु. पु. ए. व. -of दा- ददाति- दद्ये ३ ग. उ. प. to give, महाम्- to me- च. वि. ए. व. of अस्मद- I, we, अनेन- पु. लि. तृ. वि. ए. व. of इदम्- he, दत्तम्- given, granted- दत्त- क. भ्यू था. वि. of दा- see above- in न. लि. प्र. वि. ए. व., निशाम्य- पू. का. वा, स्वदेशं था. सा. अव्यय of नि+ शम्- to come to know, examine, consider- (शम्- शायम् तु. ४ ग. प. प. to be calm, quite), सर्वस्म- all, entire, whole & दातव्यम्- that to be given- दातव् (also दानीय & देय)- क. वि. था. सा. वि. of दा- see above, अर्थिने- पु. लि. च. वि. ए. व. & अर्थिभ्य- पु. लि. पं. वि. ब. व. of अर्थिने- one who asks, solicits, seeker, वा -or, and, एव- just, only, mere, इति- a particle used to report very words spoken- अव्ययas

भीष्म उवाच (भविष्यार्थं दानम्)

नास्यां न मदीयोऽयं पापं कृयामिव्यामिति।
इति ददांद्यादेव दद्य मूहाय पणितं।॥२०२॥ -- महाभाषा अनुशासन पर्व १३.२०१.६

अहम् अ अस्य (अस्मि), अयम् न मदीयः (अस्ति)। (यदि अहम् तस्मै दानम् न दास्यामि सः) विमानिति: (भवेत् तथा)
दद्य (महाम्) पापम् कृयात् इति भयात् एव मूहाय पणितं: (दानम्) ददात्।

I do not belong to him, neither has he belonged to me. (But, if I do not give him,) he may get offended and he may harm me. For out of this fear alone, a wise man should donate to a stupid person.

अयम् & अस्य- पु. लि. प्र. & ष. वि. ए. व. of इदम्- he, अहम्- प्र. वि. ए. व. of अस्मद- I, we, मदीयः- adjctv-
mine, my, belonging to me, विमानिति: - insulted, disrespected- क. भ्यू था. वि. of प्रयोजक of विग+ मन्-
Considering well that, he is dear to me and I am dear to him, an careful intelligent person should donate to a friend without any hesitation.
One should by all means give in charity, with compassion, to a poor person considering that "he is miserable, is soliciting and will be happy be happy with very little."

दरिद्राय- पु. सिं. च. वि. ए. व. of दरिद्र- poor, needy, दीन- poor, afflicted miserable, अयम् (इदम्)- he - पु. लिं. प्र. वि. ए. व., याच्चे & तुष्टि- वर्त. प्र. पु. प. व. of याच्- २ ग. आ. प. to solicit, beg & तुष्- ४ ग. प. प. to pleased, satisfied, अल्पन- तृ. वि. ए. व. of अल्प- adjctv- small, little, दद्यात्- विधार्थ तृ. पु. ए. व. of दद्- दद्याति- दद् ३ ग. उ. प. to give, grant, कारुण्यात्- न. लि. पं. वि. ए. व. of कारुण्यम्- compassion, pity, इति- this in this manner, च- and सर्वथा- always, by all means, अपि- even, also & हि- surely, indeed- all अव्ययम्

स एव खलु दारूभो यदा निर्मथ्य दीप्ते।
तद्दारू च वनं चान्यत्रिदहत्याषु तेजसा। ॥२०५॥ - महाभाष्य उद्दगपर्व ५.३७. ५७

यदा स: (अशि:) दारूभ: एव खलु निर्मथ्य दीप्ते, तद्द दारू च अन्यत वनम च तेजसा आशु निर्दहिति।

While a fire is indeed generated only by rubbing of wood pieces (in the forest), it not only burns those pieces, but also the rest of the forest immediately and forcefully.

स: (तद्)- he पु. सिं. प्र. वि. ए. व., दारूभ: - न. लि. पं. वि. ब. व. of दारू- timber, a piece of wood, निर्मथ्य- after rubbing, churning- पु. का. वा. धा. सा. त्यबन्त अव्यय of निर् +मथ्- to rub, churn (मथ्- मथ्-१ & ९ ग. प. प. मथ्यति- मथ्यति, मथ्यति- to churn, stir, shake, तद्- that, it, दारू- wood, अन्यत्- other, another & वनम्- forest- all in- न. लि. द्रि. वि. ए. व., तेजसा- न. लि. तृ. वि. ए. व. of तेजसा- might, force, lustre, दीप्ते & निर्दहिति- both in तद्- पु. ए. व. of दीप्- ॄ ग. आ. प. to blaze, to get inflamed, ignited & निर् +दद्- to burn fully- (दद्- दद् १ ग. प. प. to burn), यदा- when, in which case, च- and, आशु- quickly, immediately, fast, एव- just, mere, only & खलु- in fact, really, surely- all अव्ययम्

रामे प्रव्रजन मांलेनियमन पाण्डो: सुतानां वनं
वृषीनां निधनं नवन्स्य नृपते राज्यात् परिभ्रमणम्।
कारागारिषेवण्यं च मरण संचित्य लहङ्कःसे
सर्वं कालवशेन नश्यति नरं: को वा परित्रायते। ॥२०६॥ - भोजप्रबन्धः

रामे (वने) प्रव्रजनम्, बले: नियमनम्, पाण्डो: सुतानां वनम गमनम्, वृषीनां निधनम्, नवन्स्य नृपते:, राज्यात् परिभ्रमणम्, लहङ्कःसे कारागारिषेवण्यम् च मरणम् (च), एतद् सर्वम् संचित्य, सर्वं नरं: कालवशेन नश्यति (इति ज्ञापते)। (अन्त्र) कं वा परित्रायते?
All men (however mighty they may be) perish (suffer) under the influence of time (by fate, destiny). (Think about-)

Rama's exile into forest, confinement of King Bali, sending of the sons of king Pandu (Pandavas) to forest, mass death of (the entire race of) Vruhshis (Krishna's family members), expelling of King Nala from his kingdom, prison and death of the King of Lanka, Ravana-

Who can ever escape (the destiny)?

These six people - an envious person, a person who contempts everything, one not content (with anything), one who is angry, one who does not trust others and one who lives on the fortunes of others - are always distressed.
A person with no inborn inspiration cannot produce a poetical composition. One who is not a formidably person cannot be a reader (teacher) of sacred texts in a particular prescribed manner. (A non demi-god cannot be a beautiful person). One without being divine would not offer food (to others). One without being an incarnation of Lord Vishnu (a pious person) cannot be a (good) King.
A lotus does not grow over a mountain top. A horse yoke cannot be borne by donkeys. Barley seeds spread out (in the field) do not produce rice. Women born in the houses of courtesans are not virtuous.

(This verse refers to Vasantsena, the heroine of मृचकटिक who was born of a wealthy courtesan).

If the society is not governed by the rule of law, the youth would not be able to study, a good cow would not be milked and a girl would not get married.
A man should consider his failure in work (performed) and undertake an intense penance (to redo it) with effort. Nothing just grows, (on its own) without sowing the seeds.
B) If a person, wishing for wealth, does not earn it from an enterprise, he should undertake intense austerity. Nothing just grows, (on its own) without sowing the seeds.

उन्नत- man, person & ईहमान्- one who desires, wants- कत्तरि वर्त. का. वा. धा. सा. वि. of ईह.- ईहते १ ग. आ. प. to wish desire think of- both in- पु. लि. वि. ए. व., समारभत- पु. लि. पं. वि. ए. व. of समारभ- commencement, enterprise, work, action, आत्म- पु. लि. ष. वि. ए. व. of आत्म- his own, self, निश्चलान- पु. लि. द्वि. वि. ब. व. of निश्चल- bearing no fruit, unsuccessful, वीर्य- having considered, reviewed, seen- पु. का. वा. त्यथा धा. सा. अवयो of व+ ईह- to consider, take into account (ईहुः- ईहते १ ग. आ. प. to see, perceive), प्रयालन- न. लि. नू. वि. ए. व. of प्रयाल- effort, exertion, अनुपत्ति- that which is not sowed- न. लि. वि. ए. व., उपस्थ- sowed, scattered- न उपस्थ- अनुपत्ति- नाकः तत्तत्वस्य स- उपस्थ- कः. भूः धा. वि. of वप- वपति- ते १ ग. उ. प. to sow (seeds), scatter (seeds), प्रोहवत- वर्त. पु. ए. व. of प्र+ रुह- grow, rise- (रुह- रोहति- १ ग. ए. व. to grow), कुर्वति, आसादयत & समारोहत- all in विध्यः प्र. पु. ए. व. of कृ- करोति- करुः ८ ग. उ. प. to do, प्रयोजक of आ+ सद- आसादयति- to be in possession of, to find, get- (सद- सीदिति to sit, lie down, plunge into) & समात रुह- to ascend, mount, get on, धनम- wealth, prosperity, उपरम- adjctv- intense, terrific, strong, तपः (तपस्य)- penance, devoted effort, austerity- all in न. लि. द्वि. वि. ए. व., च- and, तु- but, in case, on the other hand, यदि- in case, if, न- no, not, हि- surely, indeed, certainly -all अवयो

उन्नत पदमारूढ़: श्रीमः पति दोषभाकः।
कृष्णाधारूढ़ श्रुत्स्याम् शिला पति सतवर्म।॥२९३॥-- courtesy सुधमैदिनपतिका

दोषभाकः, उन्नतम् पदम आरूढ़ः, श्रीग्रम पति। (यथा) शिला श्रुतस्याम् कृष्णाधारूढ़ आरूढ़ सतवर्म (अर्थ:) पतित॥

An undeserving, wrong person who reaches to a top position tumbles down quickly. After reaching to the top of a mountain with great difficulty, a (round) stone falls down quickly.

दोषभाकः- guilty or mean person- दोष- adjctv- blemish fault, blame, censure, भाज- adjctv- inhabiting resorting, possessing (भजः- भजति- ते १ ग. उ. प. to enjoy, resort to- प्रयोजक- भजति- ते)- दोषस्य भाजः यः स- बुद्धीद्विः स. & आरूढः- mounted, ascended, seated- आरूढः- कः. भूः धा. वि. of आ+ रुहः- to climb, mount, ascend- (रुहः- रोहति १ ग. प. प. to grow)- both in पु. लि. वि. ए. व., उत्तरम- high, lofty, top eminent- उत्तर- कः. भूः धा. वि. of उदृः नम- to rise, ascend- (नम- नमति- ते १ ग. उ. प. to bow, bend), पदम- position, status & श्रुतस्याम- top of a summit- श्रुतस्य- a summit, mountain, अग्रम- adjctv- top most point, tip- श्रुतस्य अग्रम- ष तत्तत्वस्य स- all in न. लि. द्वि. वि. ए. व., पतिति- वर्तः पु. पु. ए. व. of पतन- १ ग. प. प. to fall, drop down, शिला- stone, rock- स्त्री. लि. वि. ए. व., कृष्णाध- with great effort, difficulty- पं. वि. ए. व. of कृष्ण- adjctv- difficult, bad, painful, आरूढः- having ascended, elevated, risen- पु. का. वा. त्यथा धा. सा. अवयो of आ+ रुहः- see above, सतवर्म- quickly, speedily & श्रीग्रम- quickly, swiftly, rapidly- both अवयो
One should offer a seat to a wise noble person, who has arrived as a guest (visitor), after bringing water and washing his feet well, enquire about his well-being and tell him about one's own welfare. Then, attentively observing the situation, he should offer him food.

One, who has harmed a sharp intelligent person, should not remain complacent, thinking that I am staying far away from him (and he may not be able to harm me). The arms of that wise person are long enough, by which the suffered person will strike back.

अपकृत्र- after harming, insulting- पू. का. वा. ल्यबन्त था. सा. अवययान्त्र प्र्य+ कृ- to harm, injure, wrong (कृ- करेररी- कुरृते ६ ग. उ. प. to do), बुद्धिमत्त- पू. लिं. प्र. वि. ए. व. of बुद्धिमत्त- intelligent, smart, wise- (बुद्धि- स्त्री. लिं.- mind, intellect, talent, मत- suffix implies quality), दूरस्थः- one who is
staying far, away- दूर- adjctv- distant, far, away- दूरे- तिथिति इति- दूरस्थः- उपपद तत्पुरुष स. & हिस्तः- one who is hurt, stricken- हिस्तः- क. भू. धा. वि of हिसः- १ & ७ ग. प. प. & १० उ. प- हिसति, हिनस्ति & हिंसपति- ते- to strike, to torture, hurt, both in पु. लि. प्र. वि. ए. व. , अस्मि- वर्तः प्र. पु. ए. व. of अस्- अस्ति २ ग. प. प. to be, to exist, हिसति- वर्तः प्र. पु. ए. व. of हिसः- see above, आश्वसत्- विध्यर्थ तृ. पु. ए. व. of आ+ श्वस- to be confident, to take courage, comfort (श्वस- श्वसिति २ ग. प. प. to breathe), बाहु & दीर्घः- in पु. लि. प्र. वि. द्व. व. of बाहु:- the arm & दीर्घ- adjctv- long, reaching far, याभ्याम- in पु. लि. तृ. वि. द्व. व. of who which, what, इति- thus, in this manner & न- no, not- अव्यय