Subhāṣita Vyākarana - 26

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

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After boarding a boat, it is not possible to move around freely (like one does on the ground). Similarly, after boarding a carriage, one cannot go around in waters.

One must behave according to the circumstances.

Anything near by or easily available is not valued by the people. Though river Ganges is sacred, people (staying on the banks) do not respect (worship) her.

This is obvious by the pollution all along the river Ganga. Yes, there is Ganga Aarati every day, but what good is it?
It is said that women are harbingers of prosperity. They are adorable, blessed, pure and beignen any household. Therefore they are to be protected by all means.

काकेन् सह विवुद्धस्य कोकिलस्य कलागिरि।
खलसङ्गेिपि नैदुर्यं कल्याणप्रकृतिे कुः। ॥२२०॥ -- courtesy सुधरमदिवनपतिका
काकेन् सह विवुद्धस्य कोकिलस्य, (गिरि:) कलागिरि: (भवन्ति।) खलसङ्गे (स्थितयाः) कल्याणप्रकृतिे: अपि नैदुर्यम् कुः:
(शास्यम् भवति?)

A cuckoo (Koyal), (even) brought up by crows, attains its (natural) melodious voice. Even in the company of a wicked person, how can a noble person be cruel?

काकेः पु. लिः तृः विः व. व. अल।-- crow, विवुद्धस्य, कोकिलस्य & कल्याणप्रकृतिे-- all in- पु. लिः ष. विः ए.
व. अविवुद्धः-- grown up, brought up, prospered- विवुद्धः- क. भूः धा. विः विः वृढः- to grow, increase, prosper -(वृढः- वृढः १ ग. प. प. to grow),
kोकिलः- Indian cuckoo bird & कल्याणप्रकृतिे- one who is endowed with noble quality- कल्याणः- adjctv- holy, noble, good, auspicious, blessed & प्रकृतिे- nature, character- कल्याणप्रकृतिे: यस्य स:- कल्याणप्रकृतिे:- बहुव्रीिह स., कलागिरि: सति. लिः ष.
विः व. अ. कलागिरि: पु. लिः व. अलिः अलोक्तिः- melodious voice, sweet singing- कला:- सति. लिः अन्य प्रैक्टिकल अल, गिरि: श्लोके- speech, words, language- कलापूिातः: गिरे: कलागिरि:- मध्यमपदलोपी सन., खलसङ्गे पु. लिः
संिं विः व. अलिः अलिः a company of bad or wicked person- खले:- bad or wicked person, सहः- contact, togetherness, friendship- खलसङ्गे सहः- प्र. तपुष्य सन., नैदुर्यम्- wickedness, cruelty, harshness- न. लिः ष. विः ए. व. अलिः अलोक्तिः- adjctv- hard-hearted cruel, सहः- with, together with, कुः:
(कुःतसः)- from where, in what manner, how, wherefore, अपि: even, also- all अव्ययः

परवाचेऽसंिुः सबौं भवति सवदा।
आवाचेऽन जनानीते जनानिपि सुकृति। ॥२२२॥ -महाभाषा करणपृिे ४५ श्लो.४४
सबौः परवाचेऽसंिुः सवदा संिुः: भवति। (परतु सि:)- आवाचेऽम् न जनानीति। जनान अपि मुहृदति।
Everyone is an expert in finding faults in others. (However,) he does not know his own shortcoming. Even after realizing it, he is perplexed!

सर्वस: every one, निपुणस: adjctv- clever, skilful, expert & जाननस: one who is knowing, realising-कार्तिर वर्त: का. वा. था. सा. वि. of जाननस: जानन: जाननस: गा. उ. प. to know, understand, realise- all in-पु. लि. प्र. वि. ए. व., परवाच्च्युत: न. लि. स. वि. ब. व. of परवाच्च्युत: blaming or censuring others- परस: other, another- वाच्च्युत: blemish, fault- परस्य वाच्च्युत: परवाच्च्युत: जाताः great forbearance (patience), who are unassuming and noble (good, sagely), always remain षनर्तं to be perplexed, to err, to be infatuated, सर्वदा- always, at all times, न- no, not, अपी- even, also-all अवयवs

नित्यं सन्त: कुले जाता: पावकोपपत्तेज्ञस: इ।
क्षमावत्ता निराकराः नाहेड़स्यारिव शेषरे |॥२२१॥ -महाभाषा उद्योगपर्व ५.३८.१४

Those who are born in good family, who have brilliance (brightness) like that of fire, who have great forbearance (patience), who are unassuming and noble (good, sagely), always remain restful like a fire which remains hidden in a piece of wood.

जाताः पावकोपपत्तेज्ञस: क्षमावत्ता निराकराः सन्त: नित्यम् काष्ठे अश्रिः इव शेषरे ||

यस्य मनः न जानन्ति बाहाकाश्यत्तत्राश्च येः
स राजा सर्वतश्चुसुधिसिद्धमेवम्यर्थमहुः ||२२२अ॥- महाभाषा उद्योगपर्व ५. ३८.१५ पार्थे:

यस्य कुश्यं न जानन्ति मनः वा मन्नितं परे।
कृतमवा जानन्ति स वै परम्पत्त उच्चते ||२२२ब॥

अ) यस्य मनः, ये बाहाः च (ये ) अभ्यस्तः च न जानन्ति, स: राजा सर्वतश्चु: विरमं ऐश्चर्यम् अश्रुः॥

ब) यस्य कृयम् वा मन्नम् (वा) मल्लिकम् (वा) परे न जानन्ति, अस्य कृतम् एव जानन्ति, स: वै परम्पत्त: (इति) उच्चते॥
A) A king, whose secret plans are not known to outsiders, nor to the people around him and the one who has an eye all around (through the network of his spies), enjoys his sovereignty over his kingdom for a long time.

B) It is said that, a person, whose secret plans or his consultations are not known to the others (beforehand) but are known only through his achievements, is indeed a wise man.
In this world, one has not observed anybody seen without any faults or without any (good) attributes. Therefore, wise-men should hide people’s faults and bring out their good virtues.

Kings who are determined to do well for their own country and who have support of large number of faithful followers, come into existence, at appropriate time, to bring good fortune to his subjects.

One who has totally set his mind on doing good for his own country—_adjective_ one’s own, self, country, land, which is set, placed, deposited—_adjective_ king, ruler—_noun_ a wise or learned man, _vāyu_ both in—_adjective_ fault, shortcoming, defect, blemish & _vāyu_—_adjective_ virtue, quality, merit, excellence, _kāla_ which, what—_adjective_ nothing which is/ that is, _vāyu_—_adjective_ seen, observed, _vāyu_—_adjective_ king, ruler_—_noun_ a wise or learned man, _vāyu_ both in—_adjective_ fault, shortcoming, defect, blemish & _vāyu_—_adjective_ virtue, quality, merit, excellence, _kāla_ which, what—_adjective_ nothing which is/ that is, _vāyu_—_adjective_ seen, observed, _vāyu_—_adjective_ king, ruler,

...
Ignorant people undertake just very small work and are bewildered. The learned people undertake great assignments and remain unperplexed till completion of their work.

One should know (the ability of) servants (to accomplish the task) when sent on a mission, (the willingness of) relatives when faced with difficulties, (help from) a friend during adverse times and (ability of) the wife (for survival) during (the willingness of) relatives.
A person should not be jealous, should be a good protector of his wife, a sweet talker, gentle and pleasant to women. But he should not be totally under their control.

Stupid people, existing in the midst of ignorance, consider themselves brave and learned, go around troubled and miserable, like blind people led by a blind.
पूर्वदत्तेः या विद्या पूर्वदत्तेः च यद्यन्म्।
पूर्वदत्तेः या भार्या अग्रे धावति धावति॥२३०॥ - सुभाषितवलभाण्डागार्म्
मम पाठभेद: भार्या --> पति: !
या विद्या (मनुष्यस्) पूर्वदत्तेः (अस्ति), यद्य धनम्(तस्म) पूर्वदत्तेः च (अस्ति), या भार्या (तस्म) पूर्वदत्तेः (अस्ति),
(तद्द सर्वम् तस्म) अग्रे धावति. धावति॥

One's education, wealth and wife (husband) are predestined. Each one of them is placed in advance as one proceeds in life

या (यद्)- which, what, विद्या- knowledge, education, skill, भार्या- wife- all in स्त्रीति. सं. प्र. वि. ए. व.,
पूर्वदत्तेः- न. सं. वि. ब. व. of पूर्वदत्तेः- which is given beforehand, predestined- पूर्वम्- adjctv-
earlier, beforehand, previous, former, दत्तम्- given, granted- दस्त- क. भू. धा. वि. of दा- ददाति- ददते-
3 ग. उ. प. to give, grant, offer- पूर्वम् ददतम्- पूर्वदत्तेः- वि. पृ. प. कम्भार्य स्., यद्य- which, what &
धनम्- money- both in न. सं. प्र. वि. ए. व., अग्रे- adverb- in front of, in presence of, at the head,
धावति- runs- वर्त. प्रृ. पृ. प. of धाव- to run, to advance, to flow forth- १ ग. उ. प., धावति धावति-
keeps running, च- and- अय्यष

माता यदि विषं ददादु वक्रीणाति पिता सुतम्।
राजा हरति सर्वसम् तत्र का परिदेवना॥२३१॥ -चतुर्थचरण- पा. भे.: 'शरण कस् जायते'
यदि माता विषम् ददादु, पिता सुतम् वक्रीणाति, राजा सर्वसम् हरति, तत्र (कस् अथि) का परिदेवना (भवेत)?
{{(तदा मनुष्यस्) कस् शारणम् जायते?}}

If mother herself administers poison or father sells off his own son or a King ruler robs everything, then is there any other lamentation? (then whom do you go for protection?)

माता (मातृ)- म्मर्त्- का (क्रिम्)- what, why, परिदेवना (परिदेवनम्)- lamentation, complaint
bewailing, regret- (परिदेव- wailing, complaining)- all in स्त्रीति. सं. प्र. वि. ए. व., विषम्- poison &
शारणम्- refuge, protection, help, shelter- both in न. सं. ध्व. वि. ए. व., पिता (पितृ)- father & राजा
(राजन)- King, ruler- both in पु. सं. प्र. वि. ए. व., ददाति- विषम् तू. पृ. व. of दा- ददाति- ददते ३ ग. उ. प.
to give, offer, सुतम्- in पु. सं. ध्व. वि. ए. व. of सुतम्- son, वक्रीणाति, हरति, all in वर्त. प्रृ. पृ. प. व.
of वि+ क्री- to sell, to barter, exchange- (क्री- क्रीणाति क्रीणते ९ ग. उ. प. to buy, purchase), ह- हरति- ते
१ ग. उ. प. to take away, carry, rob, plunder, steal & जायते- क्रम्मचित्व वर्त. प्रृ. पृ. प. जनन्- ४ ग. आ. प.
to happen, take place, produce, सर्वसम्- everything, whole of one's possession- सर्व- pron.
adjectv- all, every whole, स्त्री(स्व): wealth, property- सर्वम् स्त्री- प्रृ. पृ. प. कम्भार्य स्., कस्य-
whose- in पु. सं. ध्व. वि. ए. व. क्रिम्- who, यदि- if, in case, when & तत्र- there, in that case- both
अय्यष
A) Just like any mortal, at time of his death, takes adverse actions, (in the same way, at this moment), you are not able perceive clearly, what is to be done for your own good..

(B) All those who wish to die, do not adhere a good path. At this moment, I see your neck getting tied badly with the noose of God of death,

क्षीण स्वहदयग्रथी न बन्धयस्ति पुनर्गः।
यलनापि पुनवंद्वः कैन वृत्ते च्युतं फलम्॥ २३३॥

A person, free of bondages of his heart (from worldly attachments), cannot again be tied down by his nature. Who has attached, even with great effort, a fruit back to its stalk, once detached from it?
what is impossible cannot be achieved. what is possible is indeed achievable. a cart cannot
go around in the water and a ship cannot float on land.
yad - which, what, that - that, it, shakya - one that is possible, feasible, n shakya -
ashakya - n that - tapuruṣa s - one that is impossible & shakta - cart, carriage, waggon -
in n. l. p. v. e. w.,
udāke & sūlāne - both in n. l. s. v. e. w. of udakma - water & sūlam - dry ground, land, no -
in sūla. l. p. v. e. w. of nō - boat, ship, gacchita & vaśi - cart. p. v. e. w. of gam -
1 g. p. p. to go, proceed &
yā - 2 g. p. p. to move, go, proceed, n - no, not, vī - again, once more,
a new, ápī - also, even - all avayās

just like a digger of a well goes progressively downwards and a builder of fort-wall proceeds
upwards, a person meets his downfall or achieves high position entirely due to his own
actions.

kūpya & prakaraṇa - p. l. π. v. e. w. of kūpy - well & prakaraṇa - outer wall of a fort or mansion,

kūpya (kūpya) - digger, excavator (kūpy - kūpya - 1 g. u. p. to dig, excavate), kāraka -
doer, maker, creator - (kūpy - kūpya - kūpya - 8 g. u. p. to do, make) & nā - man person - all in - p. l. p. v.
e. w., vaśi & prajāti - both cart. p. v. e. w. of ya - 2 g. p. p. to go, march towards &
prajāti - 1 g. p. p. to go, approach, sā - kāraka - both in tū. v. b. w. sūla - pūra. l. - one's own, self & kāraka - n. l.

'action, doing, work, yad - in which way or mannar, vaśi - high above, upward, apā - (apā)
downward, below, lower, e - only, just, merely-all avayās,
A flower without any fragrance is not attractive. A mouth without any teeth does not look good. A speech not based on truth does not enlighten anyone. Likewise, a person without any meritorious or virtuous deed to his credit is worthless.

Aachāriniḥ n pūnānti vedā yadā pṛthītiḥ: saḥ śabdhikārgaḥ.

Chandāsyaḥ mṛgukaśāle tājñita niidāṃ śakūntā va jāta-patka: ||237||-विस्त्र स्मृति 6.3, देवी भागवत-११.२.१

Vedas, even if they are studied along with their six sub-parts, do not purify a person who does not conduct himself properly. Those scriptures abandon him at the time of his death like birds that desert their nest, once they develop their wings.
also, यदय (यदि + अपि) - even though, न-नो, नीत-like, similar to, सह- with, together with, accompanied by- all अव्यय

युंय वयं युंय युंयमिल्वाषिचिन्तिरवयोः।
कि जातमधुना मित्र युंयू युंय वयम् ॥२३८॥ - भर्तृहरि वैसाध शतक

मित्र, युंयम वयम् युंयम् युंयम् इति आवयोः मति आर्जित। अनुक्षिप्त किम् जातम् 'युंयम् युंयम् युंयम् वयम्' (इति आवयोः मति अभवतृ) ?

Oh, my friend, 'you were we and we were you' thus was our thinking. What has happened now, that "you are you and we are we"?

मित्र- Oh, friend- न. लि. स. वि. ए. व., युंयम- you all & वयम- we- प्र. वि. ब. व. of युंयम- you & अस्मद- I, आवयोः- of two of us- प्र. वि. द्वि. व. of अस्मद- I, we, मति- thinking, उत्साहः असाध्यम् न असित। (तेषम् ) मार्गिर्म- सर्वयता: फलति॥२३९॥ - कालिदास

मध्यमानात्म काष्ठात् अभवत् जायते। खन्यमात्म भूमित् तोयम् ददावत। सोत्साहानाम् नरायणाय नरायणाम (किमपि) असाध्यम् न असित। (तेषम् ) मार्गिर्म- सर्वयता: फलति॥

Fire is generated when pieces of wood are rubbed against each other. Ground yields water when dug deep enough. Nothing is impossible for men who put in efforts with great energy. Their all endeavours started with proper course of action yield (desired) results

मध्यमानात् & काष्ठात्- both in न. लि. पं. वि. ए. व. of मध्यमानम्- getting rubbed against each other-मध्यमान-कम्िणि वर्त्तः का. वा. धा. सा. वि. of मध्यमानम्- १, २ ग. अ. अन्तस्त- मथ्यमानम् अव्ययम् ते मथ्यमानम् अव्ययम् to churn, strike against each other & काष्ठात्- piece of wood timber, असित- fire- in पु. लि. प्र. वि. ए. व., खन्यमानाय- one getting dig up, excavated- खन्यमान- कतरीर वर्त्तः का. वा. धा. सा. वि. of खन्यमान- खन्यमाना- १. ३ ग. उ. प. ददावत। सोत्साहानाम् नरायणाय नरायणाय न असित। उत्साहः असाध्यम् न असित। (तेषम् ) मार्गिर्म- सर्वयता: फलति॥
The Gods were being harassed by King Raavana. They went to Lord Vishnu for help. They thus praised Him. Lord Vishnu promised them that He would be born as Lord Rama.
Oh, King, The Earth is controlled by a ruler who knows the place, its development and the losses, who himself is aware of six expedients and who has unblemished character.

A Brahmin understands another Brahmin. A man, person, 

A ruler is understood by a ruler.

A man, person & master, husband—A husband, master, Rajah (Rajān).—King all in 

A Brahmin—see above, 

A Brahmin—Minister, Councillor & Rajah—King, priestly class befitting a man, person, 

A Brahmin understands another Brahmin. A man, person, 

A man, person & master, husband—A husband, master, Rajah (Rajān).—King all in 

A Brahmin—see above, 

A Brahmin—Minister, Councillor & Rajah—King, priestly class befitting a man, person, 

A Brahmin understands another Brahmin. A man, person, 

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A Brahmin understands another Brahmin. A man, person, 

A Brahmin understands another Brahmin. A man, person, 

A Brahmin understands another Brahmin. A man, person,
A) Greed is the root cause of all sins. Eating too much tasty food is the root cause of all diseases. Excessive desires are the root cause sadness. (Therefore) be happy, staying away from these three.

B) Greed is the root cause of all sins as well as all problems. The greed causes animosity. Excessive greed causes total destruction.
वदनं दशणविहिनीं वाचो न परिस्फुटा गता शक्ति ।
अव्यक्तेन्द्रियशक्ति: पुनरपि बाल्यं कृतं जरया ॥२४६॥
पापं: अव्यक्तेन्द्रियशक्ति:— विगता चेन्द्रियवृत्ति:
जरया वदनम् दशणविहिनीम् (जातम्), वाच: न परिस्फुटा:— शक्ति: गता (तथा) इन्द्रियशक्ति: अव्यक्ता (भूता)—
इन्द्रियवृत्ति: विगता च— (अथ वादऩ्ये) पुन: अपि बाल्यम् कृतम् ॥

With the onset of old age, mouth became toothless. Speech became unclear. Strength diminished. Bodily organs lost their abilities. It is indeed childhood all over again!

वदनम्— face, mouth, दशणविहिनीम्: दशणम्— tooth, विहिनीम्: without, deviod of— विहिन:— क. भू: धा. वि.
of वि+ हा: to abandon, to be without— (हा: जहाति २ ग. प. प. तो quit, leave)— दशणे: विहिने:— दशणविहिनीम्:— तत्रुतुष्ण सं, बाल्यम्: childhood, child-like condition & कृतम्:— done, created— कृत:— क. भू: धा. वि. of कृ:— करीति:— कुरुते / ग. उ. प. to do, make— all in न. लि. प्र. वि. ए. व., वाच: & परिस्फुट:— both in स्त्री. लि. प्र. वि. ब. व. of वाच:— talk, speech & परिस्फुट:— distinctly audible, very clear— परि:— अव्य:— very, much, distinct, स्फुट:— adjctv: clear, plain, manifest— स्फुटम् परिकृत्य: परिस्फुटम्— अव्यधिभाव सं, गता & विगता: gone, diminished, disappeared— गत: & विगत:— क. भू: धा. वि. of गम:— to go & वि+ गम:— to vanish, १ ग. प. प., शक्ति:— strength, energy, अव्यक्त:— adjctv: undetermined, not manifest— व्यक्त:— क. भू: धा. वि. of वि+ अंजिष्ट: to reveal, manifest— (अंजिष्ट: अनकिष्ट: ७ ग. प. प. to represent, to make clear)— न व्यक्त:— अव्यक्त:— नजते तत्तुष्ण सं, इन्द्रियशक्ति:— power of organs of senses— इन्द्रियम्: organ of sense, शक्ति:— power— इन्द्रियाणाम् शक्ति:— इन्द्रियशक्ति: & इन्द्रियवृत्ति:— functions of bodily parts, sensory organs— वृत्ति:— action, movement, function, condition, इन्द्रियाणाम् वृत्ति:— इन्द्रियवृत्ति:— both शं तत्तुष्ण सं, जरया— स्त्री. लि. तृ: प्र. ए. व. of जरा— old age, infirmity, न: no, not, पुरस् (पुनर्):— again, once more, anew, अपि: also, even— all अव्यधिः
A wise man should avoid meaningless quarrel involving stupid people. By doing that, he gets renown and does not face any calamity in this world.

A wise man, an intelligent person—

- involving stupid people—
- stupid, foolish—
- by, pursued, involved—
- meaning—
- meaning purpose, substance—
- to avoid, shun—
- receive, to furnish, endow with, set—
- to know, understand, ch- and- 

कीर्तिः क लभते लोके न च चानथेन युज्यते ॥२४८॥ -महाभाषा उधोग-५.३८.३९ -सुधमदिनपत्रिका

A wise man should avoid meaningless quarrel involving stupid people. By doing that, he gets renown and does not face any calamity in this world.
Night is beautiful due to the Moon. Moon shines because of the night. Because of both the Moon and the night, the sky looks very splendid.

Lotus shines in the water and the water (pond) looks very beautiful because of lotus. Due to both the water and the lotus, the lake looks splendid.

The bracelet looks beautiful by the jewel and the jewel shines in the bracelet. Due to both the bracelet and the jewel, the hand looks great.

The poet delights the King and the King shines the poet. Due to both the great poet and the King, a gathering is most delightful.

(The last sentence reminds me of "Katyar Kalajaat Ghusali Darbar")

Many objects which are nice and beautiful on their own attain their full glory when they are combined together on a third party.

Noble people indeed appear like a coconut (rough and tough from outside but sweet and tasty inside). But the others are like that of a jujube fruit (बदररका in Hindi, बेर in Marathi), very pleasing externally (with hard seed inside and tasteless).

Narikelsamakara (नारिकेलसमाकारा) दश्यन्ते पि हि सजनाः:।
अनि बदरिकाश्वकारा बहिरेव मनोहराः।।२५०।।-हितोपदेश-मित्रलाभ-, शारदाप्रकाशसंघ
पाभे: अपि हि सजनाः= खलु सजनाः = हि सुहुजनाः:

सजनाः: (सुहुजनाः) नारिकेलसमाकारा: अपि हि (खलु) दश्यन्ते।अनि (तृ) बदरिकाश्वकारा: बहि: एव मनोहराः: (भवन्ति) ॥

Noble people indeed appear like a coconut (rough and tough from outside but sweet and tasty inside). But the others are like that of a jujube fruit (बदरिका in Hindi, बेर in Marathi), very pleasing externally (with hard seed inside and tasteless).

Sujan: सुहुजनाः: नारिकेलसमाकारा:, बदरिकाश्वकारा:, मनोहराः & अनि-all in पु. लि. प्र. वि. ब. व. of सहजनः a noble or good person, सत्तः good, noble & जनः-person, people & सुहुजनाः-a kind hearted person, friend-हृद-न. लि-heart, mind, सुभमः हृदय-यस्य स-सुहुद्द-one with a kind heart-बहुवीहि स. & सुहुद जन-सुहुजनाः-both- वि. पृ. प. कर्मधारय स., नारिकेलसमाकारा:- one who appears
like a coconut- नारिकेल-ल- a coconut, सम- adjctv- like, equal, similar, आकार-: form, shape, figure, appearance- सम- आकार-: समाकार-: विं पं. कर्मधारय सं. & नारिकेल: इव समाकार: यस्य सं- नारिकेलसमाकार-: बहुव्रीहि सं-, बदरिकासकार-: one who appears like a jujube fruit- बदरिका- jujube fruit (बैर- in Hindi, बौर in Marathi)- बदरिका इव आकार: यस्य सं- बहुव्रीहि सं-, मनोहर-: pleasing, captivating- मनस् नूं लिं- mind, heart- मन- हरित इति- मनोहर-: उपयोग तथुतुरुष सं. & अन्य (अन्यत)- other, another, दृश्यत- कर्मणि प्रयोग प्र. पं. ब. वं. of दश- पश्यति १ ग्रं पं. प. to see, behold, अपि- even, also, हि & खलु- indeed, surely, बहि- (बहिः)- outside, externally, outwardly, एव- just, merely, only- all अव्ययस

प्रसदो निफालो यस्य क्रोधकार्यप्रिय निर्धर्तकं।
न तं भर्तिरमिच्छन्ति षण्ड पतिभि स्वियः।॥२५१॥ -महाभाषा उद्योगः ५.३८.३२, सुधम्मदिनपत्रिका

Just like the women who do not wish an eunuch for a husband, no one wants a King, whose grace does not bear any fruits and even whose anger is worthless.

यस्य- whose- पुं शा. वि पं वं. of यद- who, प्रसाद-: graciousness, kindness, निफाल-: fruitless, useless, vain- निस् (निस्)- अव्यय- prefix implies devoid of, without- फलम् नूं लिं- fruit, result-फलन विना य- सं- निफाल-: निर्धर्तक-: meaninglessness, of no use- अर्थम्- purpose, use, meaning-निगत-: अर्थ- यस्य- निफाल-: निर्धर्तक-: क- suffix implies: generating, doing- both बहुव्रीहि सं. & क्रोध-: anger, displeasure- all in पुं. शा. वि पं वं. तम- भर्तिरम्. पश्यतम् & पतिभि- all in पुं. शा. वि पं. of तद- he, भर्तिः master, lord, husband, पश्यतम्- eunuch, a person of neutral gender & पतिभि- husband, master, owner, लिं- सती- लिं. वि पं वं. of सती- woman, wife, इच्छति- वर्त- प्रा. पुं. वं. of इच्छ- इच्छति ६ ग्रं पं. प. to want, desire, wish to have, इव- like, similar to, एव- and अपि- even, also, न- no not- all अव्ययस

वृथा वृथा: समुद्रेण वृथा तुस्तेशु भोजनम।
वृथा दान धनाक्षेषु वृथा दीपो दिवाचपि च।॥१५२॥ चाणक्य नीतिः ५.१६

पाभे: दिवाचपि चै दिने यथा

समुद्रेण वृथा (भवति)। तुस्तेशु भोजनम वृथा (भवति)। धनाक्षेषु दानम् वृथा (भवति)। (तथा) दिवाचपि अपि च (वृथा भवति)।

A rainfall in oceans serves no purpose. Offering food to a fully satisfied person after a meal is useless. Donation to a person who is abundantly rich is meaningless. Same is the case of lighting a lamp during the day time.
न बुद्धिधर्मलाभाय न जायमसमृद्धये। लोकपयायवृत्तात् प्राज्ञो जानाति नेतर:॥२५३॥ -महाभाषा उद्घोग.५.३८.३३, सुधामदिनपत्रिका

Talent or intelligence does not always lead to acquisition of wealth. Inactivity does not always lead to poverty. Only an intellectual understands this conflicting reality in this world, not the others.

विपत्ति: कालस्वाता दुर्विरा येन केनचित्। साय पदावने जाता हानि: केन निवायिते॥२५४॥

विपत्ति: कालस्वाता (भवति)। (सा) येन केनचित् दुर्विरा (अस्ति)। (दिने प्रकृतिले) पदावने, सायमु जाता हानि: केन निवायिते?

Disaster is inherent to the passage of time. It is unavoidable any means or by anybody. Who can prevent the damage that happens in evening (to the fully blossomed) lotus pond?

विपत्ति:- calamity, distress, misfortune, दुर्विरा- irresistible, unavoidable- दुर- अयु- prefix implies: hard, difficult- दु-खेन वायु प्रिति इति- दुविरा- उपत्यत तनुरुष स- (कभमि उ- वार्तिते- to prevent, to ward off, restrain), जाता- created, caused- जात- क. भू. धा. वि. जन- जाप्ते ४ गा. आ. प. to be, become, cause, happen, to be born, कालस्वाता- caused by the lapse of time, time bound- काल- time, period, सज्जना- created, caused- क. भू. धा. वि. जन- to grow, cause (जन- see above)- कलिन सज्जना- कालस्वाता- तु- तनुरुष स-, हानि:- damage, loss- all in स्त्री. लिङ्ग. वि. व. वेत- येन केनचित- by whatever means, by whomsoever & केन- by whom, by what- येन, केन & केनचित- all in पु-न. विङ्ग. वि. व. व. य्य- who, what, which, किम्- who & किम्+ चित- something, small thing, पदावने- न. लिङ्ग. वि. व. व. पद्मनम- pond full of lotus- पद्मम्- a lotus,
A mere shadow of the spotless Moon is considered blemish by the people.

I know for the sure that she has not committed any sin. Nevertheless, my view is that public censuring is very powerful. A mere shadow of the Earth on the spotless Moon is considered blemish by the people.