Subhāṣita Vyākaraṇa - 27

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

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बुधवार वैशाख कृष्ण त्रयोदशी १९४५ शोभकृत संवस्तर
Oh, King of Bharata Dynasty, a stupid person always disrespects those who are rich in knowledge & character, old and mature, very intelligent and born in a wealthy noble family.

Poor people have many children, even though they do not want them. (On the other hand), many prosperous people, who want and struggle to have a child, do not have any. (Unfathomable is the act of destiny)
trying hard- करति वर्ति का. वा. धा. सा. वि. of विषेष- to try hard, be very active- (विषेष- चेष्टयः १ ग. आ. प. to move about, stir) & समृद्धः- one who is very prosperous, rich- क. भू. धा. वि. of सं+ ऋधः to be very prosperous- (ऋधः- ऋध्यांति- ऋध्यौतिः ४ & ५ ग. प. प. to flourish thrive), पुत्रः- son, child & पुत्राः- sons, children- in पु. लिङ्ग. प्र. वि. ए. & व. व., अस्ति & सत्त्व- वर्ति. प्र. पु. ए. & व. of अस- २ ग. प. प. to be, to exist, सुबहः- in पु. लिङ्ग. प्र. वि. ब. व. of सुबहः- adjctv- very many, large number of- (सु- अव्यय- prefix implies: good, nice, बहु- adjctv- many), विचित्रम्- strange, surprising, variegated & विधिविचित्रतम्- act of the destiny, providence, -विधिः- पु. लिङ्ग. प्र. वि. ब. व. of विधिः- destiny, providence, चेभृतम्- doing, action, working-चेष्टित- क. भू. धा. वि. of चेष्टयः see above- विधी: चेभृतम्- श. तत्पुरुष स.- both in न. लिङ्ग. प्र. वि. ए. व., न- no, not-अव्यय

अविसंवादनं दानं समयस्याव्यतिक्रमः।
आवर्त्यन्ति भूतानि समयक्रणिहिता च वाकू॥२५८॥ - महाभाषा उद्योग १२.३८.३६- सुधर्मिदिनपत्रिका

(यस्य) दानम् अविसंवादनम् (अस्ति तथा तत्र) समयस्य अव्यतिक्रमः (वर्तति), (यस्य) वाकः च समयक्रणिहिता (अस्ति), भूतानि (तमः) आवर्त्यन्ति॥

All living beings are drawn towards a person who gives without any hesitation, without any delay and with humble soothing words.

अविसंवादनः- one with full agreement, without any objection/ hesitation- संवादनम्- dialogue, assent, agreeable, concurrence, वि- अव्यय- prefix implies: the reverse, opposite- विरूध्य संवादनम्- विसंवादनम्- प्रादि कर्मधारय स. & न विसंवादनम्- अविसंवादनम्- नजः तत्पुरुष स. & दानम्- donation, giving, granting- both in न. लिङ्ग. प्र. वि. ए. व., समयस्य- पु. लिङ्ग. प्र. वि. ए. व. of समय- time, situation period, अव्यतिक्रमः- non- violation, not breaching, proper performance- वि- अव्यय- prefix implies: the reverse, opposite, अस्ति- अव्यय- prefix implies: excessive, very much- वि + अस्ति- व्यति- extremely opposite, totally negative- क्रमः- order, performance, manner, method- क्रमम् व्यतिकृत्य- व्यतिक्रमः-अव्ययधारय स. & न व्यतिक्रमः- अव्यतिक्रमः- नजः तत्पुरुष स.- in पु. लिङ्ग. प्र. वि. ए. व., प्रणिहिता (प्रणिहित)- adjctv- done with humility, having attention fixed upon the object, delivered- क. भू. धा. वि. of प्रणिहिता- to set forth, prostrate, to be attentive- (धा- दृष्टि-धारे ३ ग. उ. प. to hold, contain, क. भू. धा. वि. of धा- हित) & वाकः- speech, talk, dialogue- both in स्त्री. लिङ्ग. प्र. वि. ए. व., भूतानि- न. लिङ्ग. प्र. वि. ब. व. of भूतानि- any being (human, devine or inanimate), living being, a creature, आवर्त्यन्ति- वर्ति. प्र. पु. ब. व. of प्रणिहितक अ+ तृत+ आवर्त्यन्तिते- to get attracted, draw towards, revolve around- (३०- वर्तति १ ग. आ. प. to be, to exist) च- चर्चा चर्चा- proper, rightly, correctly- both अव्ययस

सप्तैतनि न पूर्वतः पूर्वमाणायनेरः।
स्वामी पयोधिरुदरं कृपणोस्सीर्यमो गृहम्॥२५९॥

पाभे: ब्रह्माणोस्सीर्यमो राजा पयोधिरुदरं गृहम्॥
These seven things - a master, an ocean, a stomach, a miser, a fire, the God of Death and housework, are never full (satisfied, gratified), even after filling them multiple times.

A person's inborn quality enhances with good speaking, just like gold exhibits extra brilliance with good surface treatment (polishing).

A person, a man, person, human, a man - natural state or disposition, born together - in the natural state or disposition, born. A man, person, human, a man - in the natural state or disposition, born.

Sahajopigun: Punjab sadhavadan varthte.
Kamam surasalepan kantita varthita kajnavam॥२६०॥

Punsam sahaj: Gun: sadhavadan varthit, (yatha) surasalepan kajnavam kamam kantitam varthit॥

Sa bhavaya ya priyam bronte s punro yatra nirvritit:।
Tanitraya yatra vibhavas: sa desho yatra jibiyate॥२६१॥ - Mahabhsha shantrispary A. १३९,९६
She is indeed a good wife who always speaks pleasantly. He is indeed a good son who provides true bliss (happiness). He is the good friend who one trust. That place is worth living which provides opportunity livelihood.

*The same can be said about a husband and a daughter!*

Teachers punish with hands soaked with nectar of immortality and not with one poison. All bad qualities are due to over-indulgence. Virtues are cultivated due to punishments.
Holding on to one's own Dharma is real stability. Self control over own's sense organs is real strength. Getting rid of impurities of one's own mind is real purification (bathing). Protection of all living beings is the real act of charity.

Bhūjyaṁ bhūjanashaktikṣaṁ rātiṣaṅkiṁ varānagaṁ.
Vibhavo daṇḍaṃkṣaṅkṣaṁ Naśtasya tapaḥ: Falam ||२६४ ||

Bhūjyaṁ, bhūjanashaktikṣaṁ: च, वरांगना रतिषांकितः (च, तथा) विभवः: दानशक्तिः च, न अल्पसय तपसः: फलम् (अस्ति) ||

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

Bhūjyam: food, a store of provisions, eatables- bhūjya- (also-bhūktaḥ, bhūgya & bhūjanīya)- क. वि. धा. सा. वि. of भूज- भूजित- भूजिते १ ग. उ. प. to eat, enjoy, possess) & Falam: fruit, result, reward- both in न. वि. वि. ऐ. व., bhūjanashakti:- digestion power, capacity to eat- bhūjanam- न. वि. श: food, meal, shakti:- स्ती. वि. capacity, strength, ability- (शक्ति- शक्तितः ५ ग. प. प. to be able, have power)- bhūjaneshakti:- bhūjanashakti:- rātiṣāṅkita:- ability in love making- रति:- स्ती. वि. love, affection, sexual enjoyment- Harām shakti:- रतिषांकित:- दानशक्तिः: ability to give- दानम्- न. वि. giving, granting, दाने शक्तिः:- दानशक्तिः all स. तपरुष स. & वरांगना- a beautiful woman- वर- adjctv- best, excellent, beautiful, अंगना- a woman, female- वरा अंगना- वरांगना- वि. पू. प. कर्मधारय स. - all in स्ती. वि. वि. ऐ. व., विभव:- wealth, prosperity, riches- in पू. वि. वि. ऐ. व., अल्पसय & तपसः both in न. चि. शि. वि. ऐ. व. of अल्प- adjctv- small, minor, little & तपसः penance, religious austerity, च- and, न- no, not- both अवधयः
Loss of a beloved wife, humiliation from relatives, unpaid debts, serving a mean King, a poverty ridden existence, unruly assembly- all these happenings scorches the body without the presence of actual fire.

Those trees which grow on riverbanks, a lovely woman living in other’s homes and Kings without ministers are sure to perish in no time.
तीरम्- bank shore- नद्या- तीरम्- नदीतीरम्- ष्. तत्पुरुष स्., कामिनी- lustful, lovely woman- in स्त्री. लि. प्र. वित्. ए. व., परगोहेु- न. लि. स. वित्. ब. व. of परगोहम्- पर- adjctv- other another, गेहम्- a house, habitation- परस्त गेहम्- परगोहम्- ष्. तत्पुरुष स्., नस्थनि- वर्त्. प्रो..पु. ब. व. of नश्- नस्थनि ४ ग. प. प. to get destroyed, perish, असंशयम्- no doubt, surely- संशयम्, uncertainty, hesitation- न संशयम्/असंशयम्/नज् तत्पुरुष स्., च- and & शीघ्रम्- quickly, in no time, swiftly- both अवयवs

तं ब्रौपदी प्रत्युवाच प्रणयायः कुरुनन्दनम्।
तत्राव गच्छ कौन्तेय यत्र सा साल्वतात्मजा।
सुबःस्यापि भारस्य पूर्वबंधः श्लथायते॥२६७॥ -महाभा आदिपर्व २२९.१७

ब्रौपदी तं कुरुनन्दनं प्रणयात् प्रत्युवाच- 'कौन्तेय, तत्र एव गच्छ यत्र सा साल्वतात्मजा (वसति)। सुबःस्य अपि भारस्य पूर्वबंधः श्लथायते॥

Draupadi replied to that Kuru Prince, Arjuna, fondly - 'Oh son of Kunti (Arjuna) you may go there now, where that daughter of Yadavas (Subhadra) lives. Former bondages (relationship), however tight, tend to get slackened.'

ब्रौपदी- daughter of King Drupada & सा (तद्)- she- both in स्त्री. लि. प्र. वित्. ए. व., तम्- him & कुरुनन्दन- both in पु. लि. द्रि. वित्. ए. व. of तद्- he & कुरुनन्दन- son of Kings of Kuru dynasty (Arjuna)- कुरु- a state in ancient India near present Delhi, नन्दन- son- कुरो- नन्दन- कुरुनन्दन- ष्. तत्पुरुष स्., प्रणयायः- in पु. लि. प्. वित्. ए. व. of प्रणयः- affection, love, fondness, प्रत्युवाच- वर्त्. तृ. पु. ए. व. of प्रतित्/वच्- to reply, to respond- (वच्- बक्ति (उचाच)- २ ग. प. प. to say, talk), कौन्तेय- a son of Kunti (Arjuna)- in पु. लि. स्. वित्. ए. व., गच्छ- आत्मजा. द्रि. पु. ए. व. of गच्छ- आत्मजा।

daughter of Yadava (सुबह्रि)- साल्वत- a member of Yadava family, आत्मजा- daughter, आत्मन्- self, one's own- आत्मन्/जाति/इति- आत्मजा- उपपद तत्पुरुष स्. & साल्वतात्मजा/आत्मजा- साल्वतात्मजा- ष्. तत्पुरुष स्., सुबःस्य & भारस्य- both in पु. लि. ष. वित्. ए. व. of सुबः- सु- अवयव- a prefix implies: well, good, बद्ध- one which is tied- बद्ध- क. भू. ध. वित्. बद्ध- बद्धति ९ ग. प. प. to bind, fasten, tie & भार- collection of pieces, load- पूर्वबंध- previous bond, earlier relationship- in पु. लि. प्र. वित्. ए. व.- पूर्व- adjctv- previous, earlier, former, बंध- tie, bond, relationship- पूर्व- बंधः- पूर्वबंधः- प्र. पु. प. कर्मधारय स्., श्लथायतें- gets slackened- कर्मणि प्रयोग उल्लति- श्लथयति- ते १० ग. उ. प. to be loose, slackened, weak, तत्र- there in that place, एव- just, merely, only, यत्र- where, in which place, अपि- also, even- all अवयवs

तस्मै निशाचृश्चर्यं प्रतिशुचिवाय राघवः।
काले खलु समारथः- फल ब्रह्मि नीतयः॥२६८॥ - रघुवंश सर्ग १२.६९-शारदाप्रकाश-संध्या

राघवः तस्मै निशाचृश्चर्यं प्रतिशुचिवाय। काले समारथः नीतयः- खलु फल ब्रह्मि ॥
Prince of King Raghu’s dynasty, Rama, promised to him (to Vibhishana who had come to him seeking his refuge from), the kingdom of Rakshasa King Ravana. "Strategies commenced or decisions taken at an appropriate time certainly yield desired results".

भारत, येषु दुिेषु (स्वस्य) योगक्षेमस्य दोषः: स्वात, तेषाम् प्रसादनम्, देवतानाम् इव, सदा आचरेत्।

Oh, Prince of Bharata Dynasty (Dhritarashtra), if there is harm to one’s own well-being by wicked people, one should always treat them with gratification like that in case of divinities.

जलाहतौ विशेषेण वैद्युताप्रेरित दृष्टि:।
आपदि स्फुरति प्रजा यस्य धीरं: स एव हि।॥२७०॥ - courtesy शारदाप्रकाश-संप
He alone is a courageous man indeed whose intellect rises spontaneously during a calamity, like the bright fire of a lightening thunderbolt striking from a dark cloud.

जलाहति- पु. लिङ्ग, स. वि. ए. व. of जलाहति- cloud- जलम- न. लिङ्ग, वात, आहतः- स्त्री. लिङ्ग- striking- याः जलस्य आहतमति करृति साः- जलाहति- बदुब्रीहि साः, वैद्युतामिः- पु. लिङ्ग. य. वि. ए. व. of वैद्युतामिः- fire of lightening, thunderbolt- वैद्युत- adjunct- belonging to lightening, electrical, अः- वैद्युतस्य अः- वैद्युतामिः- याः तत्पुरुष साः, दु: स्त्रीः- brightness, splendour & प्रज्ञा- wisdom, intelligence, judgement- both in स्त्री. लिङ्ग. प्र. वि. ए. व., विशेषण- तु, वि. ए. व. of विशेषण- यस्य- whose- in पु. लिङ्ग. ए. व. of यथः- who, आपदः- in स्त्री. लिङ्ग. स. वि. ए. व. of आपदः- calamity, danger, misfortune, स्फूर्ति- वर्तः- प्र पु. ए. व. of स्फूर्ति- एव प. प. to spring up, rebound, rise forth, सः (तदः)- he & धीरः- courageous, strong-minded, resolute- both in -पु. लिङ्ग. प्र. वि. ए. व., इव- like, similar to, एव- just only, merely, हि- surely, indeed-all अवश्याः

दानं होमं देवतं मंगलानि
प्रायणशिस्तानिविविधां लोकवादान्
एततानि यः कुरूते नैत्यकानिः
तस्योत्थानं देवता राधयन्ति।॥२७१॥ -विदुरनीति अ. १०१२ -शारदाप्रकाश-संघ

यः- दानम्, होमम्, देवतम्, मंगलानि, प्रायणशिस्तानि (तथा) विविधानि लोकवादानि एततानि नैत्यकानि कुरूते, देवताः- तस्य उत्थानम् राधयन्ति।॥

Gods will help that person rise up (attain मोक्ष) who donates to charity, offers sacrifices, performs worship of God, does auspicious activities, repays for previous sins and attends to daily worldly duties,

दानम्- charity, act of giving, देवतम्- act concerning Gods & उत्थानम्- मोक्ष, uplifting, effort- all in न. लिङ्ग. प्र. वि. ए. व., होमम्- in पु. लिङ्ग. प्र. वि. ए. व. of होमम्- offering oblations to Gods, Yajna, मंगलानि, एततानि & नैत्यकानि- all in न. लिङ्ग. प्र. वि. ए. व. of मंगल- auspicious act, तदात्- this & नैत्यकम्- obligatory act, indispensable, to be performed regularly, प्रायणशिस्तानि, विविधानि & लोकवादानि- all in पु. लिङ्ग. प्र. वि. ए. व. of प्रायणशिस्तानि- act of atonement, विविधाः- diverse, various, manifold & लोकवादः- public assertion, worldly requirement- लोकः- world, वादः- a statement, assertion- लोकवादः- लोकवादः- याः- तत्पुरुष साः, याः (यथः)- who- in पु. लिङ्ग. प्र. वि. ए. व., कुरूते- आ. प. वर्तः प्र. पु. ए. व. of कु- करोति- कुरूते- ८ ग. उ. प. to do, देवताः- in पु. लिङ्ग. प्र. वि. ए. व. of देवताः- a deity, God, divine power, तस्य- his- in पु. लिङ्ग. ए. व. ए. व. of तस्य- he- राधयति- प्रयोजक वर्तः प्र. पु. ए. व. of राधः- राधयति- ते- cause to accomplish, complete- (राधः- राधयति- ११ प. प. to please, effect)

निर्धनं पुरुषं वेयया प्रजा भूमदं नृपं त्वजेत्।
खगा वीतफलं वृक्षं खुल्लथ चाभ्यागतो गुहम्।॥२७२॥ -चाणेक्यनीतिदर्पण अ. २.१७
A prostitute should leave a person with no money. Subjects should desert an impaired King. Birds should abandon a tree with no fruits and a guest should leave a house after enjoying the hospitality.

Anybody with any product to sell should not deal with a person with no money! I would change वेश्या to a वैश्य: - any merchant or a trader.

Anything that is far away, anything that is most difficult to accomplish and anything that is well settled at a distant place, can all be achieved by sustained rigorous effort (penance). This sustained rigorous effort cannot be, indeed, bypassed. (There is no short cut to success)!
In this world, there is nothing dearer than one's own life. Therefore, one should treat the other person with as much compassion as he would himself like to be treated by others.

Enmity in this world do not cease by further animosity. They cease only by a friendly approach. This is the eternal Dharma.
Being born as a human is very difficult in this world. Among humans, it is even more difficult to find those who are knowledgeable. Among them, people with good character are rare. And among those (with knowledge and good character), those with humility are the most difficult to find.

One should never discuss in front of others.
The priests leave the host after receiving their fees. The students leave their teacher after having received their training. Similarly, the wild animals abandon a forest that is burnt down.

When her young ones are afraid of falling down and getting hurt, a tigress carries them with her sharp teeth but does not hurt them. Similarly, one should use his words (taking care not to hurt anyone in the process).
One should not worry too much about a period of declining wealth. One should also think that a declining wealth will prosper later.

स्योधिनि ताहि धनाभावे व दारुमयी योः।
स्योधिनि मन्यते धनाभावे यहि । ॥२८७॥

Anirnirnayo pururo bhavahe svatanatam durgamritya yoshar.
Dhatra hi dhistasya yah krtasam tadmatrte tasya dhrtosham ॥२८९॥ -Mahabha Udyog 39.1-Sudhampadparika

Dhrtarasah utvach:
Arya purosha svatanatam durgamritya yoshar eva bhavabe, anirnirna: (asita). Aaryam, Dhatra hi dhistasya yah krtasam: (asita). Tadmatrte tasya dhrtasam । (Asita) ॥

Said by Dhritarashtra to Vidura during course of his advice:
Just like a string tied puppet woman made of wood, a person has no control over events or non-events. The Creator has put him under control of his own destiny. Therefore, you please continue your talk. I am attentively listening!

भवाभवे- पु. लि. स. वि. ए. व.- भवाभवे- worldly existence or non-existence, well-being or otherwise-
भव- worldly existence, life, well-being- न भव- अभव- नञी तपुःश्च सं & भव- च अभव- च- भवाभवे- द्रुढ्य सं., अयम् (इदम्)- this, he, पुरुष- person, man, अनीश्वरः- one having no control, helpless- इस्वर- lord, master- न इस्वर- अनीश्वरः- नञी तपुःश्च सं., कुः- one who is made to, done- कुः- क. भू. धा. वि. ओं क्र- करोवत- कुरुवै 8 ग. उ. प. to do, make, धृत- one who has held on- धृत- क. भू. धा. वि. ओं धृति १ ग. प. प. to hold, bear, सुन्त्रोता- string-tied- सुज्ञ- a thread, string, wire & प्रोत- (प्र+ ऊत)- bound, tied, pierced- क. भू. धा. वि. प्र+ ओं to tie, bind, sew- (व्य- व्ययति- ते- १ ग. उ. प. to sew)- सुन्त्रोता- सुज्ञ - तपुःश्च सं., दारुमयी- one which is made of wood- दारुः- न. लि.- wood, timber, मयी (मय)- ज्ञाता- an affix used to indicate- 'consisting or composed of,' made of- दारुणा मया इति- दारुमयी- उपपद तपुःश्च सं., योषा- a woman, girl- all in स्त्री. लि. वि. ए. व., धात्रा- पु. लि. वि. ए. व. ओं धुत- the creator, epithet of Brahma, दिश्यम्- न. लि. ष. वि. ए. व. ओं दिश्यम्- fate, luck, destiny, वद- आज्ञाथः. द्रि. पु. ए. व. ओं वद- वदति १ ग. प. प. to say, talk, श्रवणे & वव- both in न. लि. वि. ए. व. ओं श्रवणम्- act of hearing, the ear & वम्- will, power, influence control, अहम- त & वम्- you- both प्र. वि. ए. व. ओं अस्मद् & ववमद् respectively. इव- like, similar to हि- indeed, surely & तस्मात्- therefore- all अव्ययः

सन्तः सच्चिदात्वस्यनिनः प्रादृश्यवदन्त्याः सत्वेव जनापवादचिकता जीवनस्य दुःखं सदा।
अव्ययप्रभावः कृतेन न सता नैवास्तता व्याकुलो युक्तायुक्तात्ववेकाश्यूहदयो धन्यो जन प्रकृतः ||२८२ || -- सुधर्मादिनपत्रिका

Saintly persons, completely devoted to a noble life style, under constraint for being aware of public censuring, always live a troubled life. An ordinary person with simple mind, unaware about his neither good nor bad actions, ever devoid of right or wrong thinking, is indeed the blessed one.

सन्तः सच्चिदात्वस्यनिनः प्रादृश्यवदन्त्याः- & जनापवादचिकताः सदा दुःखम् जीवनस्य। प्रकृतः जनः (तु) अव्ययप्रभावः न सता कृतेन न एव असता (कृतेन) व्याकुलः युक्तायुक्तात्ववेकाश्यूहदयो धन्यः (इव जीवनस्य)।

Saintly persons, completely devoted to a noble life style, under constraint for being aware of public censuring, always live a troubled life. An ordinary person with simple mind, unaware about his neither good nor bad actions, ever devoid of right or wrong thinking, is indeed the blessed one.

सन्तः सच्चिदात्वस्यनिनः प्रादृश्यवदन्त्याः & जनापवादचिकताः- all in पु. लि. प्र. वि. ब. व. of सता- a noble or saintly person, सच्चिदात्व- व्याकुलः- one who is excessively devoted to following a noble life style- सत्त:- good, noble, चारितम्- life, behaviour, उदय- rise, accomplishment, व्याकुलः- excessively devoted to, सतात चारितम्- सच्चिदात्व- सतात प्रयास सं., सच्चिदात्व- उदयम्- सच्चिदात्वम् & सच्चिदात्वस्यनिनः- सच्चिदात्वस्यनिनः- both- प्रयास सं., प्रादृश्यवदन्त्याः- one who is manifestly under constraint- प्रादृश्य- अव्यय- manifest, evidently (used chiefly with कृः, भूः & असुः), भवत्- happening- कर्तिति वर्त. का. वा. धा. सा. वि. ओं भूः भवति १ ग. प. प. to be, यन्त्र- restraint, check- प्रादृश्य+भवत्- प्रादृश्यभवतः यन्त्रणानि पयं सं.- प्रादृश्यवदन्त्याः- बहुस्त्रीहि सं., जनापवादचिकताः- one who is conscious
One who runs away, when faced with natural phenomenon foreboding evils like flood, storm, earthquake etc. or during attack of an enemy or a foreign force or in frightening famine situation or in the possibility of getting into contact with evil minded people, he alone survives.
Where undeserving persons are honoured and deserving are disregarded, these three things, namely, famine, death and terror, will occur.

Just like a mother fish, a mother tortoise and a mother bird take care of her young one by watching it, by contemplating (for its welfare) and by physical touch, a company of good people constantly provides protection (for people around them.)
What is the use of a cow that does not give milk nor ever gets pregnant? What is the purpose of a born son who does not become learned nor devoted (to his parents / God)?

या (यदृ)- which, दोषी- one which yields milk, गर्भिणी- a pregnant female of human or animal- all in स्त्री. लि. प्र. वि. ए. व., तत्या & ध्रेवा- both in स्त्री. लि. तु. वि. ए. व. of तद्- that, it & ध्रेवा- cow, क्रिये- कर्मणि प्रयोग प्र. ए. व. of कृ- करोति- कुरुते 8 ग. उ. प. to do, make, ये: (यदृ)- who, विद्वान् (विद्वान्)- a wise or learned person, भक्तिमान् (भक्तिमान्)- one who is devout, attached, loyal- (भक्ति- devotion, loyalty, attachment & मत- suffix implies quality, nature), कः (किम)- what, which, अर्थ- meaning, purpose, use- all in पु. लि. प्र. वि. ए. व., पुर्णेन & जातेन- both in पु. लि. तु. वि. ए. व. of पुत्र- son & जात- born, taken birth- जात- कः. भूतः. वि. of जन-जायते 4 ग. ए. प. to be born, produced, न- no, not, किम- a particle of interrogation- what, wherefore- both अव्ययस

संसारतापदर्शनां त्रयो विश्रान्तिहेतव: ।
अपत्त्वं कलत्रम् च सतां सक्तिरिव च ॥२८७॥ -चाणक्यनीतिदर्पण अ. ४.१०

संसार-ताप-दर्शनाम् अपत्तम् च कलत्रम् च सताम् सक्तिते एव च, त्रष्यग्रहान्तिहेतुकः (भवन्ति) ॥

For the people burnt with miseries of worldly life, a child a wife and company of noble people are good sources of relaxation.

संसारतापदर्शनाम् च नस्तात्- both in- पु. लि. ष. वि. व. व. of संसारतापदर्शन- one who is tormented with miseries of day-to-day worldly life- संसार- worldly life, mundane existence, ताप- torment, misery, agony, दश- burnt, scorched- दश- कः. भूतः. वि. of दह- दहति 1 ग. प. प. अ. प. to burn, scorch, torment-संसारस्य ताप- ष्ठः. तत्सन्तुरुष सत्-संसारतापे दश्य- संसारतापद- तु. तत्सन्तुरुष सत्- एव a noble or saintly person, अपत्तम्- offspring, child, progeny & कलत्रम्- wife- both in न. लि. प्र. वि. ए. व., सक्तिते- company, contact, meeting- स्त्री. लि. प्र. वि. ए. व., त्रष्य- विश्रान्तिहेतुके- both in पु. लि. प्र. वि. व. व. of त्रिद्वान् सा & एव- a source of relaxation- विश्रान्ति- स्त्री. लि. रूसा दहवत्- दहवत्- तत्सन्तुरुष सत्- एव- just, mere, only- both अव्ययस

त्यजेत्वर्म प्रदाहिनं विद्याहीनं गुरुरु त्यजेत।
त्यजेत्वर्म प्रदाहिनं विद्याहीनं गुरुरू त्यजेत।

(मनुष्यः) दयाहीनम धर्मम् त्यजेत। विद्याहीनम् गुरुम् त्यजेत। कोधमुखो मार्गितम् त्यजेत (थाय) निःसहान्त बध्वान्

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

दयाहीनम्, धर्मम्, विद्याहीनम् & गुरुम्- all in पु. लिं. द्वि. वि. ए. व. of दयाहीन- compassionless, merciless-
दया- स्त्री. लिं.- compassion, mercy, हीन- devoid of, wanting in- हीन- क. भू. धा. वि. of हा- जहांति २ ग.
प. प. to leave, abandon- दयाहीन- दयाहीन- तत्तुरुष स., धर्म- prescribed codes of conduct,
Dharma विद्याहीन- one who is not learned, without knowledge- विद्या- knowledge, education, विद्या-
हीन- विद्याहीन- तृ. तत्तुरुष स., & गुरु- teacher, preceptor, elder, क्रोधमुखीम् & भायाम्- both in स्त्री. लिं.
द्वि. वि. ए. व. of क्रोधमुखी- one who is with an angry face- क्रोध- anger, wrath,
मुख- face, mouth, अषिदेिो- devoid of, compassionate, merciful, affectionless, unfriendly- मुखम्- face, mouth,
प्रवतमा- one with a face or countenance of- क्रोधपुरुषम् मुखम्- face, mouth,
विजातीनाम्- सा- क्रोधमुखी- बहुव्रीहि स. & भाय- विजातीनाम्- wife, नि:सेहान् & बान्धवान- both in पु.
लिं. द्वि. वि. ब. व. of नि:सेह- affectionless, unfriendly- नि:सेह- affection, tenderness, love- निपत- अवय- prefix implies: absence of,
बहुव्रीहि स. & बान्धव- relative, kinsman, लय-विधयथ प्र. पु.
ए. व. of लय- लयतित- १ ग. प. प. to leave, abandon, get rid of

अप्रत्येको द्विजातिनां मुनीनां हुद्दी देवतम।
प्रतिमा स्वल्पुद्रीनां सर्वत्र समदर्शिनाम॥२८॥- वाणक्यनितिदर्पण अ. ४.१९

द्विजातिनाम् अप्रि: देवः (भवति)। मुनीनाम् देवतम् हुद्दी (भवति)। स्वल्पुद्रीनाम् प्रतिमा (एव देवतम् (भवति))।
समदर्शिनाम् (देवतम) सर्वत्र (भवति)॥

Fire (अप्रिहोह) is God (an object of worship) for upper Varnas. God is in their heart for the sages. An image or an idol is God for the people with low intelligence. However, Self-realised people see God everywhere.

द्विजातिनाम्, मुनीनाम्, स्वल्पुद्रीनाम् & समदर्शिनाम- all in पु. लिं. ष. वि. ब. व. of द्विजाति - two births, a man
of any of the first three Varnas, namely Bramhana, Kshatriya and Vaisya, who undergo
upanayan-sanskar- द्वे जाती- द्विगु स. मुनि-: a sage, ascetic, saint, स्वल्पुद्रि: - one with little
intelligence- स्वत्य- adjctv- very small, little, बुद्धि: स्त्री.लिं.- intellect, knowledge, understanding-
स्वत्या बुद्धि: यथा स. स्वल्पुद्रि: - बहुव्रीहि स., & समदर्शिनि: self-realised impartial person - सम- adjctv-
same, equal, identical, दर्शिनि: - adjctv- seeing, perceiving, understanding- सम: दर्शि यः स.- समदर्शिनि:
बहुव्रीहि स., अप्रि: fire, देवः गोद, deity- both in पु. लिं. वि. ए. व. , देवतम: God, deity- in न. लिं. वि.
ए. व. , प्रति: - an image, idol, figure- in स्त्री. लिं. स. वि. ए. व., हुद्दि- in न. लिं. वि. ए. व. of हुद्द- mind,
अहंकार- everywhere, at all places- अवयय

विश्वासयेतप्रभृत्व विश्वसेच न कस्यचित्।
पुजेष्वपि हि राजेन्द्र विश्वसो न प्रशस्ते॥२९॥-महाभाषा शान्तिपर्व १३.८५.३३ -शारदाप्रकाश-संध
Oh, King of kings, one's should make others trust him, but he should never trust any one. Even trusting one's own children is not recommended.

A person should not be in a position of authority. A lustful person should not adorn himself. A fool does not speak pleasantly. A frank speaker would not be a swindler.

A desire less person should not be in a position of authority. A lustful person should not adorn himself. A fool does not speak pleasantly. A frank speaker would not be a swindler.
It is preferred to have a wise person as an enemy than a stupid person as a friend. Life is well-established for those who do not have a friend like a cat.

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

It is preferred to have a wise person as an enemy than a stupid person as a friend. Life is well-established for those who do not have a friend like a cat.

Stupid people hate the wise men. Poor people envy the wealthy. Courtesans dislike women from noble household. Unlucky women envy lucky women.
Knowledge is supported by constant study. Name of a family is maintained by the conduct of its members. A person is respected by his virtues. Anger of a person is conveyed through his eyes. (Friends are sustained by their virtues and anger gets indicated through one’s eyes)

Those known to indulge in dividing people, selfish in their actions, shameless in their behaviour, fraudulent and sinners are unfit for dwelling (in a society)
affirmation or certainty- truly, indeed, इति- a particle is used to report the very word spoken, तु- but, on the other hand-all अव्ययस

स्मरिति सुकृतान्ये हय न वैराणि कृतान्यपि।
सन्त: प्रतिविज्ञानन्त्रो लब्धा प्रत्ययमात्मन:॥ २९६॥
पा: लब्धा प्रत्ययमात्मन:= लब्धसम्भावना: स्वयम्

सन्त: वैराणि कृतानि, प्रतिविज्ञानि: अपि न स्मरिति। (ते तथा) आत्मन: प्रत्ययं लब्धा, सुकृतानि एव (स्मरिति)।
{(तथा) स्वं लब्धसम्भावना: (भवन्ति))॥।

Great men ignore hostile deeds done to them, knowing well how to respond to them. They only remember the good deeds and gain respected themselves. (Thus earn honours for themselves)

सन्त:, प्रतिविज्ञानि: & लब्धसम्भावना:- all in पु. लि. प्र. वि. ब. व. of सन- noble or saintly person, प्रतिविज्ञानि: one who knows how to ward off or respond- कर्तरि वर्त, का. वा. था. सा. वि. of प्रति+वि+ ज्ञा- to know about means of warding it off or react- (झा- जाननि-जानीते ९ ग. उ. प. to know, understand) & लब्धसम्भावना:- one who got honoured, respected- लब्ध- obtained, got- क. भू. था. वि. of लभ- लभते ९ ग. आ. प. to get, obtain, सम्भावनम्- ना- respect honour, esteem- लब्धा सम्भावना

येन स:- लब्धसम्भावना:- बहुव्रीहि स., सुकृतानि, वैराणि & कृतानि- all in न. लि. द्वि. वि. ब. व. of सुकृतम:- good deed, done, वैरम्- enmity, hostility & कृतम:- deed, done (सुकृत & कृत- क. भू. था. वि. of सुकृ- & कृ:- करोति- कुरुति ८ ग. उ. प.), समर्थि- वर्त, प्र. पु. ब. व. of स्म- समर्थि १ ग. प. प. to remember, keep in mind, लब्धा- पू. का.वा. त्वानि था. सा. अव्यय of लभ- see above, प्रत्ययम:- conviction, fame, renown, आत्मन:- in पु. लि. ष. वि. ए. व. of आत्म- self, one's own, स्वण- oneself, in one's own person, न- no, not, अप- even, also, एव- only, merely, just- all अव्ययस

दैव पुरुषकारणे य: समर्थ: प्रवाचितम्।
न दैवेन विपन्नार्थः पुरुषस्तोषसीदि
॥ २९७॥

( Said by Lakshmana to Rama, when Rama was asked to go to forest and deprive him from ascending the throne).

One, who is capable to change his destiny through his human efforts, does not get disheartened when faced with distress brought in by his fate.

यः (पदः)- who, समर्थः- capable, able, स: (तदः)- he, पुरुषः- man, person & विपन्नार्थः- purpose being defeated, faced with distress- विप्पल- afflicted, distressed- क. भू. था. वि. of वि+ पदः- to miscarry, to be disabled, distressed (पदः- पद्यते- ४ ग. आ. प. to go, move gain), अर्थः- purpose, interest, means, objective- विप्पल- अर्थः- विपन्नार्थः- वि. पू. प. कर्मधारय स:- all in पु. लि. प्र. वि. ए. व., दैवम्- destiny, fate- न।
Dharma is protected by wealth. Knowledge is preserved by its constant application. A King is better protected by his modesty. A household is protected by a well behaved woman.

Dharma can grow if supported by money. Knowledge is enhanced by giving it away. Modesty is a great virtue for politicians for re-elections. A household managed by good people is well respected. We can change सत्सत्य गृहम् रक्षये by सत्सत्य गृहम् रक्षये!

धर्म:- right codes of conduct (Dharma) & भूम:- earth- भुज्वम् पालितः इति- भूप:- उपपद तत्पुरुष स:- both in पु. लि. प्र. वि. ए. वा, विद्या- knowledge, learning, training- in सत्सै. लि. प्र. वि. ए. वा, गृहम- house, household, dwelling- in न. लि. प्र. वि. ए. वा, विलेन, योगेन, मृदुना & सत्सत्या- all in तु. लि. ए. वा. वािदम- न. लि. मoney, wealth, property, possession- वित्त:- क. भू. धा. वि. विद्या- विद्या- ते ६ ग. उ. प.
Education, its application as well as discussions thrive between people with similar education. A marriage would be successful among people of similar backgrounds and disputes or disagreements would be productive with a person of same status.

After listening (to Vedas and Upanishads), one comprehends "Sanātana Dharma" (Sanatana Dharma). By further studying them, he discards evil thoughts and acquires true knowledge. By contemplating on them (even more), he attains Mokṣa.
सहाययात्रा एव यात्री भवत्वता।

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

( Said by Shri Rama to Khara Rakshasa): Just like the trees bear the seasonal flowers at an appointed time, a man, undoubtedly, receives terrible fruits for his sinful deeds, one day.

तादृश जायते कुलिन्यायसयोऽपि तादृश | चाणक्यनीतिद्ययनं अ ६.६ ||
The mind of a person acts according to his destiny. He also puts in efforts consistent with that prescribed goal. He receives external help from the other sources accordingly.

A born blind person cannot see the external world. A lustful person is also blind (not able to see things rationally). An excessively arrogant person is blind (not having control over his actions). A selfish person cannot see any faults (in his actions).

A person acts according to his destiny. He also puts in efforts consistent with that prescribed goal. He receives external help from the other sources accordingly.
Deeds of a person (कर्म) do not disappear without experienced, even after millions and millions of years. Good or bad consequences of one’s deeds must be enjoyed or suffered by him.

अभूक्तम्- without having experienced, suffered, enjoyed- न भूक्तम्- अभूक्तम्- न जन तत्तुरुष स- भूक्त-कः भूः धा वि दे सुज- भुगक्ति भूते 7 ग उ प to eat, enjoy, suffer, experience & कर्म (कर्मन)- both in न लि प्र वि ए वं कल्पकोषियते- in न लि तु वि ब व कल्पकोषिताशतम् कल्प- a day in the life of Brahma, 432 million years, कोशित- 10 million, शातम् one hundred- कोशित- शातम्- कोशिताशतम् वि पु प कर्मधारय स और कोशिताशतम् कल्प- कल्पकोषिताशतम् वि उ प कर्मधारय स ऊर्ध्वतयम्- कोशिता- that to be suffered, enjoyed, experienced- भोक्तम् (also भोजनीय, भोज्य और भोज)- क वि धा सा वि भुज- see above, कृतम्- done, performed- कृत- कः भू धा वि दे कृत- करोति- कृते 8 उ प to do, make, कर्म (कर्मन)- work, deed, action, शुभाशुभम्- good as well as bad- शुभम्- good, auspicious, न शुभम्- अशुभम् न जन तत्तुरुष स- शुभम् और अशुभम् द्वादश स- all in न लि द्व वि ए व कीयते- gets destroyed
It is better not to have a kingdom than having a bad king. It is better to be without a friend than a bad one. It is better to be without a disciple, than a bad one. It is better to be without a wife (or husband) than having a bad one.

काकचेष्ट बकध्यानम् श्वानवनद्रा तथाव च।
अल्पाहारी गृहत्यागी विदार्थिपञ्चलक्षणम्॥३०९॥

काकचेष्ट, बकध्यानं, श्वानवनद्रा तथा एव च अल्पाहारी, गृहत्यागी, (एतानि) विदार्थिनां पञ्चलक्षणानि (सन्ति)॥

Alertness of a crow, concentration of a crane, sleeping pattern of a dog and likewise habitually eating small portions and willing to stay away from home, these are five characteristics of a student.
sustains on a limited diet- अल्प- adjctv- small, little, limited- आहार- food- अल्पः आहारः यस्य सः- अल्पाहारिन् & गुह्तागिनि- one staying away from home- गृहम्- house, home, त्यागिन्- adjctv- giving up, leaving, abandoning- गृहम् त्याजति यः सः- गुह्तागिनि- both बहुप्रेमि सः, विकारवर्धकलक्षणम्- five characteristics of a student- विद्या- रति- knowledge, learning, अर्थिन्- adjctv- seeker, desirous of- विद्याया: अर्थिन्- विकारवर्धिनि- a student, pupil, पञ्चन्- five, लक्षणम्- characteristic, sign, indication- पञ्चनां लक्षणां समाहारस्- पञ्चलिङ्गम्- न. लिन्. प्र. वै- द्विगु समास. & विकारवर्धिनाम पञ्चलक्षणम्- विकारवर्धिनकलक्षणम्- तत्तुपुनः सः- न. लिन्. प्र. वै. वै., तथा- and, similarly, likewise, एव- just, only, merely, च- and- all अव्ययः

सन्तोषामृततृप्तानां यस्युक्तं शान्तचेतसाम् ॥
न च तद्धनलुभ्यानांतंत्रक्षतः धार्यताम् ॥३१॥ - चाणक्य नीतिः ७.३

The contentment of those with tranquil mind and of those who drink nectar of happiness is unavailable to those who run around here and there (in search of happiness) and those greedy about wealth.

सन्तोषामृततृप्तानां, शान्तचेतसाम्, धार्यताम् & धनलुभ्यानाम्- all in पू. लिन्. प्र. वै. वै. of सन्तोषामृततृप्तां- one who is fully contented with nectar of happiness- सन्तोष- joy, happiness, satisfaction, अमृत- nectar, drink of immortality, तुपति- satisfied, contented- क. भू. धा. वै. of तुप- तुपति- तुपति तुम्भा, तुम्भे तुपति ४, ५ & ६ प. प. to be pleased, satisfied, contented- सन्तोषामृतम् इव - सन्तोषामृतम्- उपमान पू. प. कर्मधारय सः & सन्तोषामृततृप्तानां गृहः तस्या शान्तचेतसात्- one with a calm mind- शान्तचे- appeased, calm, tranquil- क. भू. धा. वै. of शान्त- शाम्यतिः ४ ग. प. प. to be call & चेतस्- न. लिन्. thinking soul, consciousness, mind- शान्तचे तस्या सः- शान्तचेतसात्- बहुप्रेमी सः, धार्यत- running, going after- कति वस्ती- का. वा. धा. सा. वै. धा. धार्यति १ ग. प. प. to run & धनलुभ्यः- one who is greedy after wealth- धनम्- wealth, money, लुभ्- greedy, desirous of, covetous- क. भू. धा. वै. of तुम्भा, तुम्भे तुपति ४ ग. प. प. to cover, long for- धनाय लुभ्यः- धनलुभ्यः- च. तत्तुपुनः सः, यत्- which, what, सुखम्- satisfaction, happiness, तदा- that- all in पू. लिन्. प्र. वै. वै. इति- (इतस्)- from here, hence, in this direction, च- and- इति- च- here and there, all around, न- no, not- all अव्ययः