Subhāṣita Vyākaraṇa - 32

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

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Sunrise itself is commendable. Once the Sun rises, neither darkness nor other stars survive. Among others, who else can rise similarly?

This is an अन्योक्तिः. Is the composer talking about today’s Modi?

Somewhere, some time, there is somebody’s heart stealing person! Not even a little bit of special virtue is (needed) for an affectionate bond. When the spring sets in the outskirts of a forest, delightful cries of Koyals (Cuckoos) is heard. Trees get fresh sproutings and jasmines blossom. There is no special reason for this! (It is only natural).
application, practice- प्रेषः:  बनश- प्रेमबन्ध & प्रेमबन्धस्य प्रयोगः- प्रेमबन्धप्रयोगः- both ष. तत्पुरुष स., कौकिलालपरमः- कौकिला/कौकिला- cuckoo bird- (कोयल in Hindi), आलापः speech, sound, cry, रम्यः- pleasant, delightful, lovely- रम्यः (also रमणीय & रमित्वमः)- क. वि. धा. सा. वि. of रम्- रमते १ ग. ओ. प. to rejoice, to be pleased- कौकिला आलापः- कौकिलालापः: ष. तत्पुरुष स. & कौकिलालापेन रम्यः- कौकिलालापरमः- तुः- तत्पुरुष स., वनान्त:- inside or outskirts of forest- वनमः forest, अन्तः- अवप- inside, middle, within- वनस्य अन्तः- वनान्त:- ष. तत्पुरुष स. & वस्त्रः- spring, vernal season, मालाती- a kind of fragrant Jasmine- in स्त्रीलिङ्ग. प्र. वि. ए. व., अन्तः here, in this case, न- no, not, खलु- indeed, certainly, surely, अपि- even, also, क्र- where, क्र+अपि= anywhere, somewhere, sometimes- all अव्ययः

कण्डः च खलु मूर्खतः कण्डः च खलु यीवनमः।
kṣṭātkaṭhastṛṃ चैव परगेहनिवासनम्। १६३॥- चाणक्यनीतिदर्पण अ. २ श्लो. ८

मूर्खतः कण्डः च खलु (अस्ति), यीवनमः च (अपि) कष्टमः खलु (भवति), (परस्तु) परगेहनिवासनम् कष्टात् कष्टतरम् च एव (भवति)।

Being (called) stupid is indeed very hurtful. Youth is surely a difficult period (in one's life). However, living in somebody else's home is the most humiliating amongst all hardships.

मूर्खतः- stupidity, ignorance- मूर्खः- a fool, stupid, ignorant, तामः- suffix implies: quality, property, कष्टमः- difficult, hardship, hurtful, suffering, boding evil, यीवनः- youth, prime age, puberty, कष्टतरमः- much more hurtful or hard- तरमः- suffix implies: comparative degree, परगेहनिवासनमः- a stay in a house belonging to others- प्रे- other, another, गेहमः- house, abode, habitation, निवासनमः- staying, residing- परस्य गेहमः- परगेहमः- ष. तत्पुरुष स. & परगेहे निवासनमः- परगेहनिवासनमः- सा. तत्पुरुष स.- all in न. लिङ्ग. प्र. वि. ए. व., कष्टतः- in न. लिङ्ग. पं. वि. ए. व. of कष्टमः- see above, च- and, खलु- indeed, surely, certainly, एव- only, just, merely- all अव्ययः

परीवादस्थयो भवति विद्यो वापि महतः
तथाप्यवचनोऽहरित महिमाम महमानः जनरः।
तुलोत्तरिण्यापि प्रकटितहताशेषतमसो रवे:-
स्तादकतेजो न हि भवति कन्याय गतवतः। १६४॥- सुभाषितरलभाण्डागरम् १७३

महताम परीवादः तथा यां अपि विद्यो भवति, तथा अपि जनरः उच्चारणः महिमाम हरित। प्रकटितहताशेषतमसः
रवे: तेजः तुलोत्तरिण्य अपि कन्याय गतवतः ताइत्रः न हि भवति॥

Any talk of scandal concerning great personalities, whether true or untrue, diminishes the greatness of distinguished people. The brightness of the Sun, who dispels the darkness completely by his appearance in the sky, is not the same in 'Libra', as it was when He hda gone to 'Virgo'.

परीवादः- stigma, scandal, ill-repute, तथा- adjctv- true, genuine, real, विद्यः- adjctv- untrue, false, जनरः- rumour, scandal, ताइत्रः (ताद्रः)- like that, comparable to तेजः- brilliance, brightness,
The Sun goes into Libra after Virgo as it moves towards South Pole, causing more darkness in northern hemisphere.
A person outwardly appears very pleasant in all upright behaviours but cheats other people by guessing their minutest actions. A wise man, manipulates an entire thing by fraudulent means and accomplishes his own plans, remaining aloof and keeping his mouth shut.

People should reside amidst those noble people, whose way of life and family is well known to them. Living in such a place is said to be the most ideal one.
One may acquire wealth by unfair means or from constant efforts or by his intelligence or by force. But he does not get the same praise nor does he receive similar treatment as awarded to noble families.

One should attend to a giant tree which normally yields fruits and shade. If by chance, it does not bear any fruit, who can stop it from providing shade?
महावृक्षः: a giant tree- महतः- adjctv- great, big, huge, वृक्षः- tree- महान् वृक्षः:- वि. पू. प. कर्मधारय स., समनिवितः- endowed with, full of- क. भू. धा. वि. of सं+अनु+इ - to be endowed with, full of- (इ- एति २ ग. प. प. to go) सेवितः- to be served, attend to- सेवितः- (also सेवनीय & सेव्य)- क. वि. धा. सा. वि. of सेवः- सेवते १ ग. आ. प. to serve, attend to, देवातः- by chance, accidentally, by fate- प. वि. ए. व. of देवम- destiny, फलम- fruit- in n. लिं. प्र. वि. ए. , असि- वर्तः प्र. पु. ए. व. of असि २ ग. प. प. to exist, to be, चावः- shade- in सभी. लिं. प्र. वि. ए. व., कैन- by whom- in प. लिं. तृ. वि. ए. व. of किम- who, निवायति- कर्मणि प्रयोगः प्र. पु. ए. व. of नि+ वृ- निवायतिति ते- १० ग. उ. प. to keep away from, avert from- (वृ- वर्ति ते- १ ग. उ. प. to choose, select), यदि- if, in case & न- no, not- both अवयवः

पातः पूण्यं भवति महते नोपताय प्रसातः
कारणास्तर क सृष्टि वायुस्तमकः
तस्मिन् प्रकृतिमहति व्योऽऽि काकाशः।।१००।।

-The fact that 'the Sun is setting' does not distress the great people. In this world, as the time passes, all who have not gone are now going and the others will go away (in future). But, it pains to know that the darkness, banished from this world, finds its way back in that great atmospheric space.

पातः- fall, downfall, dissolution, कः (किम)- who, लभः- acquired, got, obtained- लभः- क. भू. धा. वि. of लभ- लभते १ ग. आ. प. to get, obtain, अवकाशः- space, opportunity, occasion-all in प. लिं. प्र. वि. ए. व., पूणः- in पु. लिं. त्र. वि. ए. व. औवन- the Sun, भवति- वर्तः प्र. पु. ए. व. of भू. १ ग. प. प. to be, to happen, become, महते & उपताय- both in प. लिं. च. वि. ए. व. of महत- noble, great, big person & उपताय- distress, pain, disturbance, यस्मातः by which- in पु/न. लिं. पं. वि. ए. व. of यह- who, काले- in पु. लिं. तृ. वि. ए. व. अकालः- time, period, destiny, fate, अतिम- end, elimination, destruction, गति- & अनयः- both in पु. लिं. त्र. वि. ब. व. अकालः- gone, vanished- गति- क. भू. धा. वि. of गम्याता १ ग. प. प. to go & अनयः- other, different, बालः- वर्तः प्र. पु. ब. व. of या- याति २ ग. प. प. to go & ब्यायति- प्रयोगः प्रयोजक वर्तः प्र. पु. ए. व. of व्यः- to get pained, afflicted- (व्यः- व्यायति १ ग. आ. प. to be pained), लोकाः- & तमोभि- in n. लिं. तृ. वि. ब. व. अवकाशः- outcast, banished from the world & तमसः- darkness, gloom, तस्मिन्, प्रकृतिमहति & व्योऽऽि all in पु. लि. स. वि. ए. व. of तद- that, प्रकृतिमहति- great environment, nature & व्यायः- sky, atmosphere, इह- here, in this world, न- no, not, एव- just, only, mere, यदि- when, at the time when, एतातः- so much, in such a degree, तृ-but, on the other hand, च- and- all अवयवः

पलाशमुकळब्राह्मण्या शुक्तुण्डे पतत्वतिः।
सोदपि जम्भुकळब्राह्मण्या तमलि धार्मिकेयतिः।।१५१।।

-शारदप्रकाशाः-संघः

अलि: पलाशमुकळब्राह्मण्या शुक्तुण्डे पतति।
स: आपि जम्भुकळब्राह्मण्या तमः अलिम् धार्मिकेयति।।
The author has used 'अन्योक्ति भ्रम अलंकार' comparing a beak of a parrot to a red coloured 'Palash' flower and black bee to a ripe Jamoon fruit.

Mistaking a beak of a parrot as a bud of a 'Palash' flower, a black-bee falls into its mouth. That parrot too mistaking that bee to be a ripe Jamoon fruit wants to catch it.

An affliction caused by a weapon, poison or a fire is felt slowly but a person wounded by the weapon, poison or a fire, mouth of a parrot, face of a 'Palash' flower, black bee to a ripe Jamoon fruit.

An afflication caused by a weapon, poison or a fire is felt slowly but a person wounded by the arrows of harsh words that are let loose from the mouth, cause distress instantaneously and continue to afflict days and nights. A wise-man should refrain himself from uttering them.
Repercussions of a sin committed will certainly show up, if not on one, on his children or on his grandchildren, just like eating too much food will upset one’s stomach.

A crime committed by a person will not fail to show its results, if not on oneself, on his children, if not on children, on his grandchildren.

The gem among all arts is a beautiful song. The jewel in the sky is the Sun. The jewel in an assembly is the scholar. The best treat for the ears is listening to the tales of the Lord. A jewel in the night is the Moon. A jewel in the bed is a beautiful, moon faced woman. But the glorious Lord Rama, the best among kings, wins the title of most outstanding gem on the earth!
दुर्जनस्य च सर्पस्य वर्ण सर्पं न दुर्जनः।
सर्पं दंशति काले तु दुर्जनस्तु पदे पदे ॥ १७५॥ - वाचकपीडितदर्पण अ। ३ शतां ४

दुर्जनस्य च सर्पस्य (मध्ये) सर्पः वर्मः (अस्ति), न दुर्जनः (वर्मः अस्ति)। सर्पः तु काले दंशति, दुर्जनः तु पदे पदे (दंशति) ॥

Between a wicked man and a (poisonous) snake, the snake is better, not the wicked person!
A snake may bite only at one time (when provoked) but the wicked person bites every step of the way.

सर्पः- a snake, serpent & दुर्जनः- wicked man, cruel person- जनः- people, person- दुर्जः- जन- प्रादि
कर्मधारय सः- both पु। लिः प्र। वि। ए। ए।, सर्पस्य & दुर्जस्य- both पु। लिः प्र। वि। ए। ए।
दंशति- वर्तः प्र। पु। ए। ए। of दंशः- १ ग। प। प। to bite, sting, काले & पदे both in पु। लिः प्र। वि। ए। ए। of कालः- time, period,
occasion & पदमः- step, foot- पदे पदे- at every step, constantly, वर्मः- preferred, better, superior, च- and, तु- but, on the other hand, न- no, not- all अभ्यास

अधिगमनमने कास्तोरका राजमाना:
प्रतिगृहमधि दीपा- प्राप्यवचनि प्रतिशाम्प।
दिशि दिशि विकस्तनि सन्ति खडीतपोताः:
सवितारे उदितेससिन्खि न लोकैलोकिः ॥ १७६॥ --महासुभाषितसंग्रह १००३,

(सवितारे असं गते) अनेका- तारका: अधिगमनम (भवति)। प्रतिगृहम अष्टि दीपा: राजमाना: प्रतिशाम्प प्राप्यवचनि।
खडीतपोता- दिशि दिशि विकस्तनि: सन्ति। सवितारे उदिते किमः न असिन्खि लोक: अलोकि?

Multitude of stars appears in the sky (at night). Brightly shining lamps in every household get prominence. Young fireflies twinkle in every direction. Would people notice all this, once the Sun rises (in the sky)?
One should not behave with extreme toughness with a person, who is brilliant and has forgiving nature. A sandal wood will produce fire, if rubbed extremely hard.
One, who designs means for hurting others, meets his own destruction by the same method. A fire produces smoke that causes eye-blinding pitch darkness. That very same smoke after becoming a rain-bearing cloud subdued that (fire) with water.

A wise man does not follow the kind of enmity which senseless boys and girls develop among themselves. They do not understand each others' strength and weak points.
The person of that type, who is not jealous, is compassionate, is not weak, helps as a guarantor, does not speak too much, and is patient to listen to arguments, gets praised everywhere.

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Pleasing appearance, clean views, sincerity in talk, sweet language, very friendly nature, and listening to others are characteristics of always contented people.

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always loyally devoted, सदा- अव्यय- always, constantly, daily, अनुरक्त-: loyally devoted, contented- सदा अनुरक्त:- अव्ययैभाव से और जन-: people, person, च-; और- अव्यय

क्षीण: क्षीण: समीपल्म पूर्ण: पूर्णसत्तििलर्तम् ।
उपैति मित्राद्विचन्त्रे युक्तं तन्मलिनालम्: ॥१८२॥ -चन्द्र- अन्योक्ति:-सुभाषितरलभाण्डागारम्,

पाभे: तन्मलिनालम्: = यमलिन: सदा

यदू चन्द्र: मित्राद समीपल्म क्षीण: क्षीण: उपैति, (मित्राद) अतिदूरल्तम् पूर्ण: पूर्ण: (उपैति) तदु मलिनालम: युक्तम्
(भवति) (यदु मलिन: सदा)॥

(In this 'अन्योक्ति' double meaning of the word 'मित्र' is used, one for the Sun and other for a friend)

The Moon (a person) gets leaner and leaner as it (he) approaches the Sun (friend) and moves away from him (friend) when it (he) becomes fuller and fuller. It is the dirty nature of the Moon (person).

यदु- which, what, तदु- that, it & युक्तम- propper, fit, suitable, right: युक्त- क. भु. धा. वि. of युज्ञ- युज्ञक्ति
युक्ते ७ गृ. उ. प. to be right, proper, to suit- all in न. लि. प्र. वि. प. , चन्द्र:- the Moon, क्षीण:- thin,
emaciated, waned, lean- क्षीण- क. भु. धा. वि. of क्षीण- क्षीणति १ ग. प. प. to diminish, wane- क्षीण:- क्षीण:-
getting progressively lean, पूर्ण:- full, filled, complete- पूर्ण- क. भु. धा. वि. of पूर्ण- पूर्णति ४ ग. आ. प. to
fill, complete- पूर्ण- पूर्ण:- getting progressively full- all in पु. लि. प्र. वि. प. , मित्राद- in पु. लि. प. चि.
वि. ए. व. of मित्र:- the Sun / मित्रम- a friend, समीपल्म- nearness, proximity- समीप- adjctv- near, close
by, proximity- त- suffix implies quality, nature- in पु. लि. धि. वि. ए. व., अतिदूरल्तम- इ स्त्री. लि. धि.
वि. ए. व. of अतिदूरल्तम- very much remoteness- दूर- adjctv- far off, at distance, remote- ता- suffix
implies: quality, nature- दूर- remoteness, farness, distance- अति- prefix implies: excessive, large-
दूरल्तम- अतिदूरल्तम- अतिदूरल्तम- अव्ययीभाव से, मलिनालम:- in पु. लि. ष. वि. ए. व. of मलिनालम:-
one with a dirty character- मलिन- adjctv- dirty, soiled, filthy, अल्म- self, soul:- मलिन:- अल्म यथा से-
बहुप्रिहि से, उपैति- वर्त. प्र. पु. ए. व. of उप+ इ- to approach, come near- (इ- पूर्ण २ ग. प. प. to go), सदा-
always- अव्यय

इथ्य प्रतितिर्वल्ली हुदयभुवी देवास्तमुदिता
तथा यनादक्ष्या प्रकृतिमुदुलापायबहुला।
यथा नेताः स्फीताः पिशुनजनुदवाक्यविधानो
दहख्यत: शोष प्रजति न पुन: सौङ्हसनिधे:।॥१८३॥-सुभाषितरलभाण्डागारम् ९८४

इथ्य सौङ्हसनिधे: प्रतिति: प्रकृतिमुदुला वल्ली (अस्ति)। सा अपायबहुला हुदयभुवी देवातु समुदिता (अस्ति)। (सा) यनाति
रक्ष्या यथा एनाम स्फीताम् पिशुन-जन-दुवाक्य-दहन: अन्ति: न दहख्यति तथा (सा) पुन: शोषम् न प्रजति॥

This treasure of friendly affection is a delicate creeper which faces many dangers. By luck, it is raised in the ground of heart. It needs to be protected by all efforts so that this thriving plant is not scorched by the fire of harsh words of bad people and does not dry up again.
There is no poverty for an industrious person. One, who prays sincerely, will do no crime. One, who keeps his mouth shut (at an appropriate time), will not get into any quarrel. And the one, who is always alert, will not face any danger.

There is no poverty for an industrious person. One, who prays sincerely, will do no crime. One, who keeps his mouth shut (at an appropriate time), will not get into any quarrel. And the one, who is always alert, will not face any danger.
Having lost their status to his beloved's eyes, waist, gait and elegance of the face, deer withdrew to forest, lions to deep caves of mountain, mighty elephants to far-off cardinal points and lotus clusters to water. When the pride of the noble people gets offended, they prefer death of moving to a far-off place.

(Here, a lover commends beauty of various body features of his beloved to a deer's eyes, lion's waist, elephant's gait and a lotus face.)

Let all win over the the difficult sense organs such as eyes etc. Once those are under your control, it is as good as you have won the entire world.
The Sun is jewel in the sky. A honey bee adorns clusters of blooming lotus flowers. Truth decorates a speech. Distribution of huge fortune is its decoration. A (true) friendship is treasure of the mind. Master of the spring season is the God of Love (Madana). An adornment of the noble people is well-spoken words and an outstanding virtue among all qualities is the polite conduct.
Even with a single gifted male-cub, a lioness sleeps fearlessly, while a donkey, with ten of its young ones continues to transport the loads.

What is a gain? It is meeting virtuous people. What is a discomfort? It is the company of stupid people. What is a loss? It is the time wasted. What is an authority? It is positive response to commands.

What is happiness? It is the time wasted. What is an organ of sense? One who has achieved control over his organs of sense- one who has conquered, won over- का हानि: समयच्युतिनिपुणिता का धर्मतत्त्व रति। क: शूरो विजितश्चिक्षा: प्रियतमा कालसुविद्वं किं धनं विद्या किं सुखप्रावस्यगमनं राज्यं किमाधालम् ॥९॥ -भर्तृहरी नीतिशानकम् १०२

क: (किम्)- what, which, who, लाभ: gain, accomplishment. गुणिस्मः- a company of virtuous people. गुणिनः- adjctv- virtuous, meritorious, सह: meeting. गुणिनाम् सहः- ष. तत्तुरुष स., शूर: brave, courageous & विजितेश्चिक्षा: one who has achieved control over his organs of sense- विजित- conquered, won over- विजयित. धारा. का सह: समयच्युति: हानि:। का निपुणिता: धर्मतत्त्व रति:। कश्चित: (असुखम्)। का सह: समयच्युति: हानि:। का निपुणिता: धर्मतत्त्व रति:। क: शूरो विजितेश्चिक्षा: शूरः। का प्रियतमा: अनुव्रता (प्रवर्तितमा)। किम् धनम्? विद्या (धनम्)। किम् सुखम्? अप्रावस्यगमनम् (सुखम्)। किम् राज्यम्? आशकालम् (राज्यम्)।

What is a gain? It is meeting virtuous people. What is a discomfort? It is the company of stupid people. What is a loss? It is the time wasted. What is an authority? It is a company of virtuous people- गुणिन: adjctv- virtuous, meritorious, सह- meeting- गुणिनाम् सहः- ष. तत्तुरुष स., शूर: brave, courageous & विजितेश्चिक्षा: one who has achieved control over his organs of sense- विजित- conquered, won over- का भू. धारा. का सह: समयच्युति: हानि:। का निपुणिता: धर्मतत्त्व रति:। क: शूरो विजितेश्चिक्षा: शूरः। का प्रियतमा: अनुव्रता (प्रवर्तितमा)। किम् धनम्? विद्या (धनम्)। किम् सुखम्? अप्रावस्यगमनम् (सुखम्)। किम् राज्यम्? आशकालम् (राज्यम्)।
meeting, का (किम)- what, which, who, हानि- loss, failure, damage, समयच्युति- loss of time, wasting of time- समय- time, opportunity, चुरिति- स्त्री. लि- fall, losing, deprivation- समयस्य चुरिति- ष. तत्तुरुष सं., निपुणता- expertise, excellence- निपुण- adjctv- expert, clever, रति- delight, joy, devotion, प्रियतमा- a beloved, wife, अनुरक्त- (अनुरक्त- adjctv)- devoted, faithful, attached, विजय- knowledge, learning- all in स्त्री. लि. प्र. वि. ए. व., धर्मतत्त्व- in न. लि. स. वि. ए. व. धर्मतत्त्व- principles of Dharma-धर्मं- right codes of conduct, तत्त्वम- essence, true fact, essential nature- धर्मस्य तत्त्वम्- ष. तत्तुरुष सं.

नारूनुदः स्यात् नृशंसवादी

यो यथा वाचा पर उद्विजेत

न तां वदेदुरशाती पापलोक्याम्

(मनुष्यः) न अरुनुदः स्यात्। (सं.) न नृशंसवादी (स्यात्), न हीनतः परम् अभि-अद्दीत। अस्य यथा वाचा परः उद्विजेत, ताम् रुशातीम् पाप-लोक्याम् (वाचा) न वदेत।

One should not be hurt others. He should not speak anything malicious nor should he capture anybody with illegal means. He should not speak that language of sinful people which would agitate and hurt others.

अरुनुदः- adjctv- inflictig wounds, caustic, नृशंसवादी- नृशंस- adjctv- malicious, cruel, wicked, वादिन्- speaker, accuser- नृशंस- वादिन्- विशेषण पूर्व पद कर्मधारय सं., परः- the other, another- all in पु. लि. प्र. वि. ए. व., परम्- in पु. लि. द्वि. वि. ए. व. of परः- other, स्यात्, अथादीत, उद्विजेत & वदेत- विध्यर्थ प्र. पु. ए. व. of अस्- अस्ति २ ग. प. प. to be, become, exist, अभि+आ + दा- in आ. प. to imprison, make captive- (दा- ददाति- ददा ३ ग. उ. प. to give, grant), उत्त+विज- to fear, to be afflicted, grieved- (विज-विजे अं ग. आ. प. toto be agitated, to fear) & वद्- वदेत- १ ग. प. प. to speak, हीनतः- in a mean manner- हीन- low, base, mean, vile, त: (तस्)- suffix implies पं. वि.- by, in a manner, अस्य- his/its- in पु/न. लि. प्र. वि. ए. व. of इदम्- this, यथा & वाचा- in स्त्री. लि. तु. वि. ए. व. of यथा- which, what & बाक्- speech, talk, ताम्, रुशातीम् & पापलोक्याम्- all in स्त्री. लि. द्वि. वि. ए. व. of तद्- that, it, रुशाती (रुशा)- adjctv- hurting, displeasing (words) & पापलोकी- belonging to sinful people/ world- पाप- adjctv- evil, sinful, wicked, लोकिन्- people, world- पाप- लोकी- पापलोकी- वि. पु. प. कर्मधारय सं. न- not, no-अवयव

किं वर्णितेन बहुना लक्षणं गुणदीष्यात्।

गुणदीष्यशीरोणी गुणस्यनुभयवर्जितं।

किम् लक्षणाम् गुणदीष्यात् बहुना वर्णित (प्रयोजनमस्ति)। गुणदीष्यशीरोणी दोष: (अस्ति)। गुण: तु उभयवर्जितः (भभवति)॥

Why describe elaborately anybody's virtues and faults? Looking into either virtue or fault is wrong. Actually, the real virtue is one who is devoid of both! (गुणातीतः)
There is nothing in all three worlds compared to influence of compassion, friendship, giving nature and pleasant language among all living beings.

Therefore, one should always speak pleasingly, never utter any harsh words, respect honorable people, give to charity and never ask anything from others.
(The word मनस्- 'Heart' (Mind) is in neutral gender. The author blames the great grammerian Panini for his problem.)

Knowing my mind to be a 'neutral gender', I sent it to my beloved (as a messenger without any fear). But, then, that mind got itself romantically involved (with her)! Alas, we are hurt by 'Panini' (by such categorising of genders).

अकर्तव्येष्वसाध्वी तुष्णा प्रेरयते जनम।
तमेव सर्वपापेभ्यो लज्जा मातृवर्त रक्षति।॥९४॥ -वैदिकवाङ्कयम्

Greed, like a wicked woman, encourages a person to commit wrong deeds, whereas modesty indeed protects him like a caring mother from all types of crimes.

तृष्णा- तमेव सर्वपापेभ्यो लज्जा मातृवर्त रक्षति।॥९४॥

न मानन्यो मुदमाददीत
न निवतां प्राप्यायचार्यानात।
A respected person should not get delighted when honored nor should get angry by if insulted. In this world, good noble people respect only those who have (these) virtuous qualities. Wicked people do not get that virtuous thinking.

Some children, friends and relatives stay away from noble people. Those, who keep company of such people, benefit their family by following (their) Dharma.
It is better to have a still born child than to have a stupid son with a long life. Death of a still born child may be painful for some time but a foolish child will torment one through out his life.
What is the single, very soothing and priceless too, quality of this (digit of) Moon? Because of that quality alone, the knower of the virtues, mighty God, gave him a place on his crest jewel. God did not count the dark spots on him.
A person's mind alone is the cause of his getting bound to worldly life or getting oneself liberated from it. Indulgence in worldly pleasures ties one down and disinterest in them leads towards his liberation (from the cycle of birth and death).

man: (man)- mind, thinking, thought, feeling, cause, reason, motive, means & nirvaya-
one which has no interest in worldly sensual pleasures- vishay:- an object of sense, worldly concern, pleasures of sense, nirvay- absence of, nirvay- man, human, person, bonded to- in worldly pleasures- freedom, escape- man, human, person, bonded to- in worldly pleasures-

What all is now gained by the Moon, after associating himself with the great God of the universe- Shiva? — Getting rid of his stigma, an association with divine river Ganga, reduction in the size of digit and a position of honour at the top.
One should not reside in a place, where there is total absence of following five, namely, means of maintenance of daily life, fear (from disciplinary authorities), modesty, civilised behaviour and philanthropic nature among its citizens.

A wise man should choose a girl from a good family background, even if she may not be good in appearance. One should not opt for a beautiful girl born of a mean person. Marriage alliance is to be done between families of equal status.
विना रूपा - रादि कर्मधार्य स., कन्यका- a girl, maiden, रूपशीला & रूपवती- a very beautiful- रूपम् शीलम् यस्ता: सा- बहुवीर्षि स., वत्- (वती)- suffix also implies possession, quality, वर्यस्- विध्यर्थ प्र. पु. ए. व. of व्- १,५,९ ग. उ. प.-वर्ति- ते, वृणोति- वृणुते, वृणाति- वृणेिि- to choose, to court or select for marriage, नीचस्व- in पु. लि. ष. वि. ए. व. of नीचा- a mean or low-born person, विनिि- a marriage- in पु. लि. प्र. वि. ए. व., सदिेस & कुिे- in न. लि. स. वि. ए. व. of सदिशम्- adjctv- comparable, of same status, सिनिि & कुिि- family, race, अधि- also, even, न- no, न- both अध्ययस

ते पुिा ये पिनुि्क्तः स पििा यस्तो िोषकः।
तन्मित्रं यत्र विश्वसः सा भार्या यत्र निन्दितः॥२०४॥ - चाणक्यनीतिदर्पण अ. २ श्लो. ४

ये (पुिा:) पिनुि्क्तः (सन्ति), ते (वै) पुिा: (भवनिि) यो पोषकः (असि) स: तु पििा (भविि)। यत्र विश्वसः (असि), तद्व मिन्त्रम् (भविि)। यत्र निन्दितः (असि), सा (खलु) भार्या (भविि)॥

They are the real sons, who are devoted to their father. He is the true father who is nurtures (his children). He is the true friend, who one can trust. She (he) is the real wife (husband) with whom one can live in bliss.

ये, पिनुि्क्तः, ते & पुिा:- all in पु. लि. प्र. वि. ब. व. of यद्- who, पिनुि्क्तः- one who is attached or devoted to a father- पितृ (पिता)- father, भवनिि- faithful, attached or devoted to- भक्ति- क. भूि धा. वि. of भज- भजनिि- ते १ ग. उ. प. to adore, to be attached or devoted to- पितृ- भक्ति- ष. तत्तुसृष स., तद्व- he, पुिा- son, य- (यद्)- पोषकः- one who brings up, fostering, supporting- पोष- growth, fostering, supporting (पुषष, जोषित्व, पुषषित्व पुषषित्व), तद्व- he, पितृ (पितृ)- father & विश्वसः- trust, reliance, confidence- (वि+ श्रस्ते- to confide in- श्रस्ति- २ ग. उ. प. to breathe)- all in पु. लि. प्र. वि. ए. व., तद्व- he, ि & मिन्त्रम- a friend- both in न. लि. प्र. वि. ए. व., निन्दितः- happiness, satisfaction, bliss- (निः+ व्- वर्ति- ते, वृणोति- वृणुते, वृणाति- वृणेिि), सा (तद्व)- she & भार्या- िे all in सली. लि. प्र. वि. ए. व., तु- but, on the other hand & यत्र- where, in which place or case- both अव्ययस

न विश्वसेि्कुमिन्ते च मिन्ते चाति न विश्वसेत ।
कद्वाविलकुपितं मिन्तं सर्वं गुहं प्रकाशेितेऽ॥२०५॥ - चाणक्यनीतिदर्पण अ. २ श्लो. ६

(जन-) कुमिन्ते च न विश्वसेत (तथा) मिन्ते च (अपि) न अति विश्वसेत। कद्वाविलकुपितं मिन्तं सर्वं गुहं प्रकाशेितेऽ॥

One should not trust a bad friend. Even a good friend should not be trusted too much! Sometime, even a good friend, when angry, may disclose all the secrets.

मिन्ते & कुमिते- both in न. लि. स. वि. ए. व. of मिन्तं- a friend & कुमितं- a bad friend- कुस्तिम्तं मिन्तम्- प्रार्थि कर्मधारय स., विश्वसेत् & प्रकाशेितेऽ- both विध्यर्थ प्र. पु. ए. व. of वि+ श्रस्ते- to confide, trust- (श्रस्ति २ ग. उ. प. to breathe) & प्रपोषजक of प्र+ काश्- प्रकाशेिति- ते to reveal, disclose, bring to light (काश्- काशिे, काश्यिे- १, ५ ग. आ. अ. प. श्रस्ति- कुस्तिम्तं- मिन्तम्- ते who is angry- कुमितं- क.
A mother is an enemy and a father is a foe of a child who is not educated by either of them. Such a child looks odd in an assembly (of learned people), like a crane amidst a flock of swans.

Wise people should always empower their children with various virtues concerning good moral character. Children endowed with knowledge of right behaviour with good moral character get respected by the whole the family.

A mother is an enemy and a father is a foe of a child who is not educated by either of them. Such a child looks odd in an assembly (of learned people), like a crane amidst a flock of swans.
श्लोक  न 

charity and study (of 

father, बकः- Indian crane, a white coloured bird with long neck and long legs, शत्रुः- enemy, adversary, foe, कैरी (कैरिन)- an enemy-all in पु. लि. प्र. वि. ए., माता- मातृता- mother in स्त्री. लि. प्र. वि. ए. व., शोभते- वर्त. प्र. पृ. अ. व. of शुभ- १ ग. आ. प. to shine, be splendid, look beautiful, सभामथ्ये & हंसमथ्ये- both in पु. लि. स. वि. ए. व. सामुरामथ- amidst an assembly- सभा- स्त्री. लि. an assembly, meeting, मध्यम- adjctv- middle, amidst- सभायम मध्यम & हंसध्यम- हंस- a swan- हंसेषु मध्यम- both स. तत्पुरुष स., यथा- like which, in which manner, way, न- no, not- both अव्यय।

लालनादु बहवो दोशास्ताडनादु बहवो गुणः।
तस्मातुः च शिष्यं च ताड़येत्रु तु लालियेत् ॥२०८॥ - चाणक्यनीतिदर्पण अ. २ श्लो. १२

पा. भे.: लालनादु = लालने, ताड़येत्रु = ताड़ने

पुत्रम् च शिष्यम् च लालनादु (लालने) बहवो दोषा: (भवन्ति तथा तयोः) ताड़नादु (ताड़ने) बहवः गुणः: (वर्तन्ते)। तस्मात् (तौ) ताड़येत्रु न तु लालियेत्॥

An overindulged child or a student generates negative qualities. By disciplining, (punishing for their mistakes), they produce many positive traits. Therefore, one should not over-indulge in their children, but punish them suitably (whenever they commit mistake).

लालनादु & ताड़नादु- both in पृ. वि. ए. व. and लालने & ताड़ने- both in न. लि. स. वि. ए. व. of लालनम्- over fondling, over indulging & ताड़नम्- beating, flogging, बहवः & गुणः- all in पृ. लि. प्र. वि. ब. व. of बहु- adjctv- many, various, multiple, दोष- fault, mistake, wrong doing & गुण- virtue, advantage, quality, पुत्रम् & शिष्यम्- both in पृ. लि. द्वि. वि. ए. व. of पुत्र- son, child & शिष्य- student, disciple, तस्मात्- therefore, for that reason, च- and, न- no, not, तु- but, on the other hand- all अव्यय।

श्लोकन वा तदर्थन पादेनाकार्ष्येन वा।
अवन्यं दिवस्स कृयाति दानाध्ययनकर्मभिः। ॥२०९॥ -चाणक्यनीतिदर्पण अ. २ श्लो. १३

पा. भे.: पादेनाकार्ष्येन = तदर्थाध्यक्षिकर्षेन

(मनुष्य-), श्लोकन वा तदर्थन पादेन एकाक्षरेण वा (तद्-अर्थ-अर्थाक्षरेन वा), दान-अध्ययन-कर्मभिः: (तस्य) दिवससम् अक्षरम् कृयाति ॥

One should recite a hymn or a half or a fourth of it or even its one letter every day and engage in charity and study (of sacred scriptures) and thus make his day fruitful.

श्लोकन, तदर्थम& बहवेन- all in पृ. लि. तृ. वि. ए. व. of श्लोक- a hymn or a verse of praise, a proverb or a saying, तदर्थ- a half of that- अर्थ- adjctv- half, half part- तस्य अर्थः: बहवः, तत्पुरुष सं, पादे- the fourth part of a stanza, a line, a part in general, एकाक्षरेन & तदर्थाध्यक्षिकर्षेन- both in न. लि. तृ. वि. ए. व. of एकाक्षरम्- a single alphabet- एक- pronominal adjctv- one, single, अर्थाक्षरम्- a letter of a alphabet, a syllable- एकम् अर्थेष- वि. पृ. प. कर्मधार्य सं & तदर्थाध्यक्षिकर्षेन- a quarter of a letter- तद्- that, अर्थम्-
A King's wife, a teacher's or a preceptor's wife, a friend's wife, a wife's mother and one's own mother, are always to be highly respected mothers.

A person who develops friendship with a person of bad conduct or with an evil look or who stays in a filthy environment or who is wicked, meets his (own) ruin quickly.
At the time of universal destruction, the oceans cross their boundaries. Oceans may even want to (further) break through, but virtuous people do not ever cross their limits, even at the time of calamity.
similar to one which goes around unseen, hidden

पुिििा: a noble person, a saintly man

सागरेः an ocean, sea

भ्रंशमयिदः one who transgresses its boundaries, limits

अदृश्यां all

वन ं a sharp, pointed weapon like a dart, spear

कण्टकेः darts of his speech.

दृष्टेः seen

वि प्रवत सागरेः an ocean, sea

दृश्येः one to be avoided, shun, abandoned, left

भिनि वा कण्टकेः darts of his speech.

कण्टकम् a thorn - all in पु. लि. प्र. वि. ए. व.

भिनि वा कण्टकम् a thorn - all in पु. लि. प्र. वि. ए. व.

अदृश्यं one which goes around unseen, hidden

दृश्यं to be seen, looked at - (also दर्शनीय, दर्श्य) क. वि.

था. सा. वि. ऑि: परस्यर्थिति - (see above) - न हृश्यं - अहृश्यं - नजः तत्पुरुष सं. यं - one who goes or moves around, a carriage & कण्टकम् - thorn - both in न. लि. प्र. वि. ए. व., हि- indeed, surely, यथा- like which, similar to both अवयव्यो