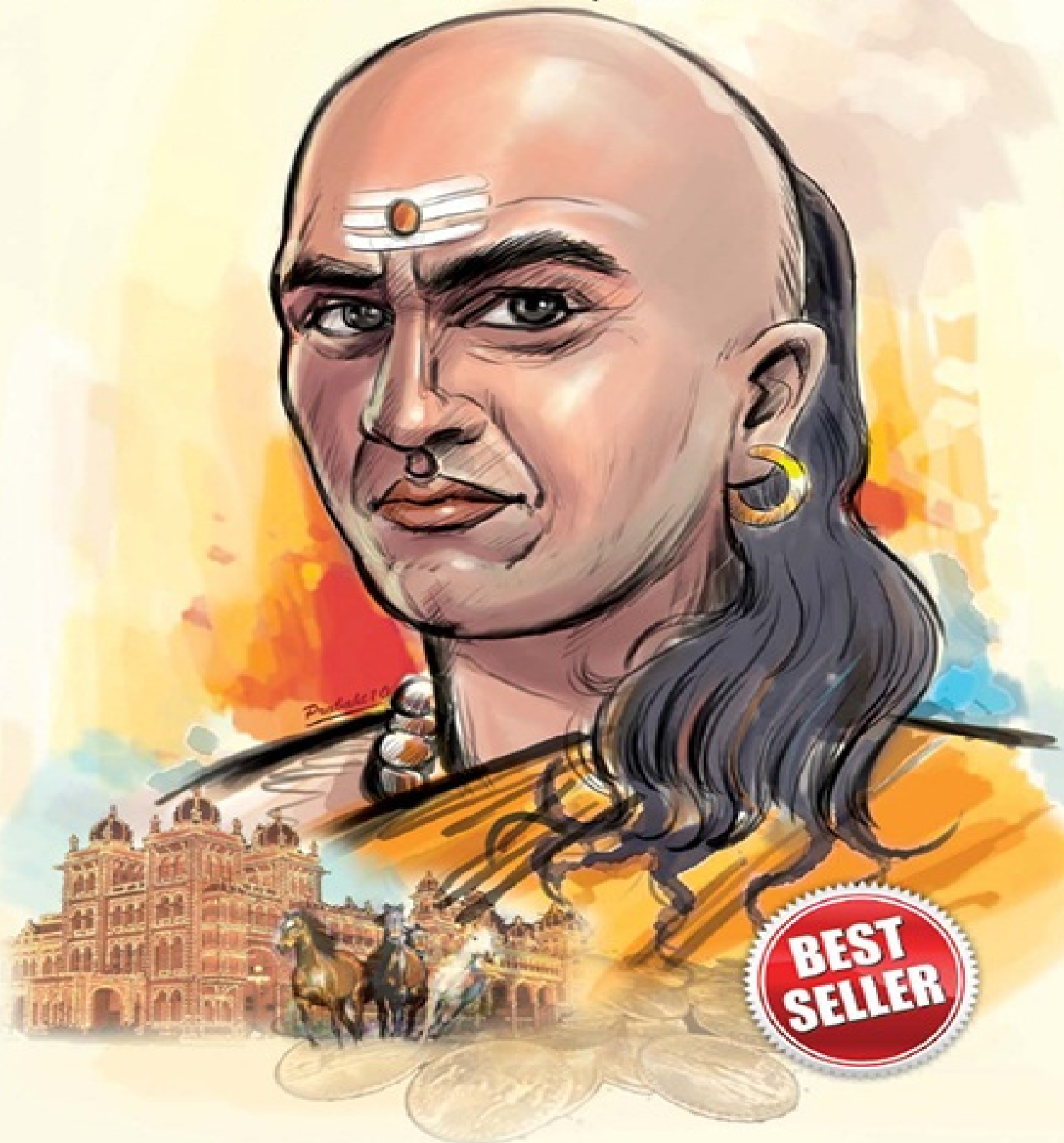


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CHANAKYA NEETI

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CHANAKYA NEETI

(Chanakya's Aphorism on Morality)

Sutras of Chanakya included



**DIAMOND
BOOKS**

eISBN: 978-93-5083-489-3

© Author

Publisher: Diamond Pocket Books (P) Ltd.

X-30, Okhla Industrial Area, Phase-II

New Delhi-110020

Phone: 011-40712100, 41611861

Fax: 011-41611866

E-mail: sales@dpb.in

Website: www.diamondbook.in

Edition: 2013

CHANAKYA NEETI

By - *B.K. Chaturvedi*

Introduction

Chanakya was an epoch-making personality. It was the time when India was emerging out of the 'Dark Age'. The old values were losing their relevance and the new were yet to be established. It was an age of confusion, which permeated every walk of the society. The *Dharma*, so far a guiding and uniting force, was being subjected to the contradictory interpretations. The factionalism and fundamentalism were raising their ugly heads and entering into the vitality of the social and religious norms. Taking the advantage of his confusion, Alexander of Macedon invaded India with the help of the selfish rulers of some border states. Chanakya witnessed and felt the severe trauma of this major invasion by a real foreigner. Earlier all the invaders, who attacked us eventually settled in our country itself. But Alexander's invasion was an attack of totally an alien culture and army which had strong tradition and strength of their own glorious past. But, ironically, this shattering jolt helped efface the prevailing confusion in India and expedited the emergence of a new system, which was in essence authored by Chanakya.

Chanakya was the first thinker of the ancient times who nurtured the sense of nationalism and inculcated in the minds of the people that they owed their basic allegiance to the *Rajya* (State of Nation) and not to the *Dharma*. In contradistinction to the earlier concept he made the State paramount.

He had seen that in the absence of any omnipotent religious authority the misconstrued faiths were shattering the very structure of society and morality. What was needed the total change or renovation of the system. But, there were no guiding beacons to enlighten the people about this new system. Then he wrote two significant books the 'Arthashastra' (known as Kautilya's Arthashastra) and a collection of his observation on various practical aspects of life entitled 'Chanakya-Niti'.

'Chanakya Niti' is, in fact, this great thinker's pithy observation to impart the practical wisdom to the people of his time. But these teachings are so fundamental that it's relevance is almost ever lasting. Enshrined in the simple sense. Written in simple lucid language with clear thoughts, these observations have not only withstood the test of time but many of phrases, like and have become the oft-quoted proverbs of our attempt has been to bring out their full meaning and interpret them in the context of the modern times so that their

gives only two positions to women: either they are adorable or they are like any other pleasure source to enjoy. The sense of companionship, which is clearly an occidental concept, is missing for obvious reasons. Well, nobody can be perfect in the world. Even the greatest thinkers of the world had some kind of Achilles heel. A man is a product of the social set up. No doubt, Chanakya tried to affect a change but even he could not get rid himself of some diehard idiosyncrasies.

Notwithstanding these minor short comings, Chanakya's teachings have great sense. One can say this not only from the textural importance of this collection but also from the end result of such teachings. Chanakya believed not only imparting instructions but also seeing their practical implementation.

History records that Chanakya not only carved out a massive empire for his pet disciple Chandragupta but also created such an awareness in the general masses that they began to talk about a 'Rashtra' or a 'Nation' instead of a 'State' or a 'Rajya'. And what could be a greater proof of the soled result of Chanakya's teaching than for a coming full millennium. No major invasion was undertaken towards the Indian borders. And the social, civil and political norms that he established had the concept of democracy in its embryonic form. Chanakya is one of those few great persons whose greatness enhances with the passage of time.

The text used in the book is taken from the standard text first published in Poona in the last century. Although every effort is made to cross-check any interpolation in it, looking to the antiquity of this treatise, there could be some still creping into it. In this collection, we have culled only those aphorisms which give a fundamental or universal message. Lastly, the translator conveys his deep gratitude to Mr. Narendra Kumar of the **Diamond Pocket Books** for giving him an opportunity to study and translate these pearls of wisdom.

– **B.K. Chaturvedi**

Contents

Introduction

The Individual

Society

Good Company

General Observations

Miscellaneous

Sutras of Chanakya

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥

***Dharme Tattpartaa Mukhe Madhurtaa Daane Samuttsaahataa
Mitreavanchakataa Guru Vinyataa Chitteapi Gambheerataa.
Aachaare Shuchitaa Gune Rasiktaa Shaastreshu Vigyataa
Roope Sundartaa Shive Bhajantaa Tvayasti Bho Raaghav.***

Devotion in faith, sweetness in voice, alacrity in alms-giving, guilelessness in relation with friends, humility for the Guru, depth in character; piety in behaviour, regard for merit, erudition in scriptural knowledge, beauty in appearance and belief in Lord Shiva (or in the welfare of all) are, O Raghav (Lord Rama), your attributes!

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ

***Kaashtham Kalpataruh Sumerurachalashinintaamanih Prashtarah
Soonyasteevrakarah Shashih Kshayakarah Kshaarohi Nirvaaridhih.
Kaamo Nashtatanurbalirditishuto Nitya Prashuh Kaamagoh
Naittaaste Tulayaami Bho Raghupate Kassyopabhaa Deeyate.***

Kalpataru (The divine tree fulfilling all desires) is wooden: the Sumeru is a hill, the philosopher's stone is but a stone; the sun has scorching rays, the moon is waxing and waning, the sea (water) is saline, the Kamadeva (the god of love) is bodyless; Bali is a demon, the cow of plenty is an animal--O Ram! I fail to compare you with anyone (i.e., everything with best of the attributes have some inherent defect in it): You are incomparable.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

***Kaa chintaa Mam Jeevane Yadi Harirvishvambharo geeyate
No chedarbhakjeevanarth Jananeestannyam Kutham Nihsaret.
Ittyaalochaya Muhurmuhuryadu Pate Laxmipate Kevalam
Tvattapaadaambujsevanen Satatam Kaalo Mayaa Neeyate.***

Why should I worry for life as Lord Hari is the sustainer of the world. Had it

not been so then how come a mother's breasts be filled with milk for her infant automatically? Believing this (that he who creates life also provides for its sustenance) O spouse of Lakshmi! I pass my life devoted to your feet!

God

ಉಪಶ್ವೇತಂ ಗಂಧಮಿತಿ ತೈಲಮಿತಿ ಕಾಶ್ಠಮಿತಿ ವಾಹನಿಹಿ ಪಯೋಘ್ರಿತಮಿತಿ
ಐಕ್ಶ್ವಾಕಂ ಗುಡಮಿತಿ ತಥಾ ದೇಹೇ ಪಶ್ಯಾತ್ತಮನಮಿತಿ ವೀಕತಾಹಿ: 5 ||

***Pushpe Gandham Tile Tailam Kaashthe Vahannih Payoghritam.
Ikshau Gudam Tathaa Dehe Pashyaattmanam Vivekatah.***

God dwells in our bodies, life fragrance in flowers, oil in oil seeds, fire in wood, ghee in milk, jaggery in the sugarcane. The wise should understand this.

ಏಕಂ ದೇವಂ ನ ದೇವತಾಃ ಕುರ್ಮಾಣಿ ಕುರ್ಮಾಣಿ ನ ದೇವತಾಃ
ಏಕಂ ನ ದೇವತಾಃ ಕುರ್ಮಾಣಿ ಕುರ್ಮಾಣಿ ನ ದೇವತಾಃ ನ ದೇವತಾಃ 6 ||

***Na Devo Viddyate Kaashthe Na Paashaane Na Mrinnyamaye.
Bhave Hee Viddyate Devastsmaad Bhaavo Hee Kaaranam.***

God doesn't dwell in the wooden, stony or earthen idols. His abode is in our feelings, our thoughts. [It is only through the feeling that we deem God existing in these idols.]

ಉಪಶ್ವೇತಂ ಗಂಧಮಿತಿ ತೈಲಮಿತಿ ಕಾಶ್ಠಮಿತಿ ವಾಹನಿಹಿ ಪಯೋಘ್ರಿತಮಿತಿ
ಐಕ್ಶ್ವಾಕಂ ಗುಡಮಿತಿ ತಥಾ ದೇಹೇ ಪಶ್ಯಾತ್ತಮನಮಿತಿ ವೀಕತಾಹಿ: 7 ||

***Agnihottram Binaa Vedaah Na cha Daanam Bina Kriyaa.
Na Bhaaven Bina Siddhistasmaad Bhaavo Hee Kaaranam.***

Studying the Vedas without maintaining the sacred fire and offering oblation to it is as useless as performing the sacrifice without giving alms. One must attempt with feeling of total devotion to get success in any venture.

ಉಪಶ್ವೇತಂ ಗಂಧಮಿತಿ ತೈಲಮಿತಿ ಕಾಶ್ಠಮಿತಿ ವಾಹನಿಹಿ ಪಯೋಘ್ರಿತಮಿತಿ
ಐಕ್ಶ್ವಾಕಂ ಗುಡಮಿತಿ ತಥಾ ದೇಹೇ ಪಶ್ಯಾತ್ತಮನಮಿತಿ ವೀಕತಾಹಿ: 8 ||

***Kaashthapaashaanam Dhaatunaam Krittva Bhaaven Sevanam.
Shraddhayaa Cha Tathaa Siddhistasya Vishnoh Prasasadatah.***

If one worships even the wooden, stony or the metallic idols with feeling, then by the grace of God one gets the desired objects or adeptness.

ಉಪಶ್ವೇತಂ ಗಂಧಮಿತಿ ತೈಲಮಿತಿ ಕಾಶ್ಠಮಿತಿ ವಾಹನಿಹಿ ಪಯೋಘ್ರಿತಮಿತಿ

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

***Agnirdevo Dvijaatinaam Maneeshinaam Hridim Daivatam.
Pratimaa Svalpabhuddheenaam Sarvatra Samadarshinah.***

The deity of the Twice-born(brahmans) is fire. The wise behold their deity inside their hearts. Those with lesser intelligence deem deity existing in the idols and those viewing the world impartially behold their deity permeating the whole world.

ॐ नमो भगवते वासुदेवाय ॥ १० ॥

***Kalan Dashasahastraani Haristasyajati Modineem.
Tadaddardhe Jaahavee Toyam Tadaadaardhe Graamdevataa.***

Lord Hari (vishnu) leaves the earth after completing ten thousand years of the *Kaliyuga*: the Ganga withdraws her waters after completing half of this period [i.e., five thousand years of the *Kaliyuga* [and the *Gramdevtas* (local deities) leave the earth after completing half of this period (i.e., two thousand five hundred years of the *Kaliyuga*.) Dharm

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

***Chalaa Laxmishchalaah Praanaashchale Jeevitmandire.
Chalaachale cha Sansaare Dharma Eko Hi Nishchalah.***

All riches, vitality, life and body are fickle and fey: Only the Dharma is constant and everlasting.

ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

***Anittyaaani Shareeraani Vibhvo Naiv Saashvatah.
Nittyam Sannihito Mrityuh Kartavyo Dharmasangrah.***

Constantly bounded by death, all power and pelf are fey. Hence one should adhere to one's *Dharma*, which is everlasting.

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

***Jeevantam Mritvannamanye Dehinam Dharmavarjitam Mrito
Dharmen Samuta Deevabhisecya Na Sambhavah***

Dharmen Sunyuto Deergnajevee Na Sanshayan.

I deem as dead a being devoid of *Dharma*! He who adheres to one's *Dharma* is long-aged even if he is dead – there is no doubt about it!

Consequence of an Action ॥॥ ॥॥॥॥॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥ ॥॥॥॥॥॥

॥॥॥ ॥॥॥॥ ॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥ 14 ॥॥

***Yathaa Dhenu Sahastreshu Vattso Gachhati Maatram.
Tathaa Yachcha Kritam Karma Kartaaramanugachchati.***

Like a calf finds the mother-cow even if there be thousands of cows, so the consequence of an action searches its doer unerringly [i.e., one can't escape the consequence of an action do whatever one may.]

॥॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥॥॥
॥॥॥॥॥ ॥॥॥॥॥॥ ॥॥॥॥॥॥ ॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥ 15 ॥॥

***Svayam Karma Karotyaattamaa Svayam Tattphalamashnute
Svayam Bhramati Sansaare Svayam Tasmaaddvimuchchayate.***

Man himself does action and himself bears its consequences. He himself roams about in the world and gets liberated from this cycle of birth and death [Chanakya says that man is free to act but he must bear its consequences, whether good or bad. It is only his balance-sheet of the action and its consequence has been set at naught that he becomes liberated. Hence to achieve this liberation is also well within the control of man.]

॥॥॥॥॥॥॥ ॥॥॥ ॥॥॥॥॥ ॥॥॥॥॥॥: ॥॥॥॥॥॥॥॥॥॥॥
॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥॥॥: ॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥ 16 ॥॥

***Karmaayattam Phalam Pusaani Buddhih Karmaanusaarini.
Tathapi Sudhiyaachaaryaah Suvichaaryava Kurvate.***

Although man reaps as he sows and his wisdom is also controlled by his action, yet the prudent and wisemen act very thoughtfully, fully weighing the good and bad consequences. [It means that though the resultant of the deeds committed in previous life decide the good and bad consequence in this life, still

one must act after a thoughtful deliberation.

ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ
ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ 17

***Aattmaaparaadhavrikshasya Phalaanyetaani Dehinaam.
Daaridrayarogah Duhkhaani Bandhanvuasnaani cha.***

Poverty, disease, grief, bondage and all the infatuative addictions are the fruits of the tree of sin of a person.

ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ
ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ 18

***Janmajanmani Chaabhyastam Daanmaddhyayan Taphah.
Tenaivaabhyaasyagen Dehi Vaabhyaste.***

It is after the constant practice of many lives that man attains to the capacity to learn, to do penance or to dole out alms.

Luck or Fate ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ

ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ: 19

***Aayuh Karma VittanCha Vidyaa Nidhanmeva cha.
Panchtaani Hi Srijjyante Garbhasthasyaiv Dehinah.***

Age, profession, financial status, level of education and death – these five basic parameters of human life are ordained when the being is in the embryonic form.

ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ
ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ: 20

***Ranka Karoti Raajaanam Rajaanam Rankmev Cha.
Dhaninam Nirdhanam Chaiv Nirdhanam Dhaninam vidhih.***

It is one's fate that makes a beggar a king or a king a beggar; a rich man a pauper or a pauper rich.

ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ ಉಪಯುಕ್ತವಾದ ಯಾವುದೇ ಕಾರ್ಯವನ್ನು ಮಾಡುವಾಗ

ಉದಾಹರಣೆಗೆ ಕೇರಲದ ಕೇರಲಿ (Capparis aphylla) ವೃಕ್ಷದ ಎಲೆಗಳು ಬಿಡುವುದಿಲ್ಲವೇ?
ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿನದ ಬೆಳಕಿನಲ್ಲಿ ನೋಡಲು ಸಾಧ್ಯವಿಲ್ಲವೇ? ಉದಾಹರಣೆಗೆ
ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ 21

***Patram Naiv Yava Karreravit Pe dosho Vasantasya kim
Nollokaappyavalokayate Yadi Diva Sooryasya Kim Dooshanam?
Varshaa naiv Patati Chaatak mukhe Meghasya Kim Dooshanam.
Yattpoorva Vidhinaa Lalaat Likhitam Tanmanaarjitu Kah Kshamah?***

If leaves do not sprout in the *Kareel* (Capparis aphylla) tree, is it the flaw of the Spring Season? If an owl fails to see in daylight, is it the flaw of the sun? If the rain-drop doesn't fall in the mouth of *Chatak* (Cuculus melanoleucus) is it the flaw of the clouds? Who can alter the fate ordained as the destiny? [Chanakya says that individual deficiency is caused by destiny for which external a circumstances cannot be held responsible.]

ಉದಾಹರಣೆಗೆ ಕೇರಲಿ: ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು?
ಉದಾಹರಣೆಗೆ ಕೇರಲಿ: ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? 22

***Eepsitam Mansah Sarva Kasya Sampaddyate Sukham.
Daivaayattam Yatah Sarva Tasmaat Santoshmaashrayet.***

Who gets all that one aspires for? Everything one gets is what is destined for one. Hence all must seek satisfaction in whatever they receive.

Self-welfare ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು?

ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? 23

***Yaavattsvastho Yahayam Dehah Taavanmriuttushcha Dooratah.
Taavdaattmahitam Kuryaat Praanante Kim Karishyati.***

Death is away till one's body is healthy. Hence one should achieve one's welfare till one is healthy, for death ceases all activities.

Self-knowledge ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು?

ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? ಉದಾಹರಣೆಗೆ ಕೇರಲಿ ದಿವ್ಯವೇನು? 24

***Naasti Kaam Samo Vyaadhirnaasti Mohasamo Ripuh.
Naasti Kon Samo Vahinnih Naasti Gvaanaattnaram Sulkham***

No disease is more deadly than (the sexual) desire, no enemy is more dangerous than infatuation, no fire is hotter than the fire of wrath and no happiness is better than the self-knowledge.

Truth

25

*Sattyen Dhaaryate Prithvee Sttyen Tapate Ravi
Sattyen Vaati Vaayushcha Sarvam Sattye Prathishthitam.*

Truth stabilises the world, makes the sun shine and the wind blow. Truth establishes well everything in life. [Chanakya says that truth alone establishes the order in the Creation.]

Destiny

26

*Taadrishee Jaayte Buddhivaryavsaayoapi Taadrishah.
Sahaayaasstaadrishaah Eva Yaadrishhee Bhavitavyataa.*

One gets everything according to ‘one’s destiny. One’s action, response, reaction—all are guided by the factors of destiny. [meaning the rule of destiny is supreme in human life. If one is destined to reap a good harvest one would get situation conducive to his receiving good result and vice versa.]

Moksha (Liberation)

27

*Muktimichasi Cheetat Vishayaan Vishvat Tyaji.
Kshamaarjvadyaashaucham Sattyam Peeyooshvat Pib.*

O dear, if you really seek liberation of your soul then shun all the sensual attractions as though they are poison and cultivate the spirit of forgiveness, the

rectitude of conduct, compassion, piety truth and similar other qualities which are nectar for human life.

ॐ नमो भगवते वासुदेवाय : ॐ नमो भगवते वासुदेवाय ॥:॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय:॥ 28 ॥

***Bandhanaaya Vishyaasangah Muktayai Nirvishyam Manah.
Man Eva Manushyaanaam Kaaranam Bandmokshyoh.***

Bondage is indulgence in vices and renunciation of them is liberation. Thus it is mind, which drives one to bondage or to liberation.

Samadhi (Meditation) ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय:॥

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय:॥ 29 ॥

***Dehaabhimaangalite Gyaanen Paramaattmanah.
Yatra-Yatro Mano Yaati Tatra-Tatra Samaadhayah.***

The communion with, and realisation of God, melts away the arrogance of the physical attributes. Achieving this stage, one is able to concentrate easily in meditation, wherever and whenever one wants.

Vairagya (Aversion to the Temporal World) ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय 30 ॥

***Dharmakkhyaane Shmashaane Cha Roginaam Yaa Matirbhavet.
Saa Sarvadaiv Thishtbechchet Ko Na Muchyate Bandhanaat.***

One develops a version to the temporal world by listening to the sacred tales, viewing the diseased persons and visiting the crematorium. And if one remains averse to wordly considerations, he is bound to be free from all the bondages.

Soul ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय: ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय: ॥ 31 ॥

Pushpe Gandham Tile Tail Kaashthe VAhinah Pavoahritam.

Ekshau Gudam Tathaa Dehe Pasyaatmaanam Vivektah.

Discern soul in the body like you feel fragrance in flower, oil in the oilseed. fire in wood, ghee in milk and jaggery in sugarcanes.

Quietude शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः

शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः ३२

***Yastu Samvattsaram Poorna Nittyam Maunen Bhunjate.
Yugkotisahastrantu Svargaloke Meheeyate.***

He, who eats his meals quietly throughout the year, earns the merit, deserve his stay for thousands of epochs in the heaven.

शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः
शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः ३३

***Yaddooram Yadduraaraaddhyam Yachcha Doore Vyavasthitam.
Tattsarva Tapasaa Saaddhyam Tapo hi Duratikramam.***

Even if the destination or the desired object be far away or difficult to achieve one can reach it or get it if one is determined. Nothing is impossible for a determined person.

Restraint शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः

शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः शान्तिः ३४

***Indrayaani Cha Samyamyam Bak vat Pandito Narah.
Deshkaal balam Gyattva Sarvakaaryaani Saadhyet.***

The wise man should put restraint on his sensual desires to control them and then only he should accomplish his work after assessing his strength in the context of time and space [i.e., after cutting off the distraction caused by the sensual deviations, the wise man should enhance his strength to the hilt and then he should assess his position vis-a-vis the place and time he has to accomplish his work in.]

The Only Way

35

***Yaddeechachasi Vasheekartu Jagadeken Karmana.
Paraapavaadashaastreebhyo Gaam Charanteem Nivaarya.***

If you want to overpower the entire world merely by just one action, then put restraint upon your tongue speaking ill of others.

Who's Who

36

***Krodho Vaivasvato Raajaa Trishnaa Vaitarnee Nadee.
Vidya Kaamdudhaadhenuh Santosho Nandanam Vanam.***

Anger is death (i.e., lord of death Yamraj Vaivaswat), lust is (the river of hell) Vaitarani, knowledge is the cow of plenty and satisfaction is (the divine orchard) Nandanvan.

37

***Shaantitullyam Tapo Naasti Na Santoshaatparamsukham.
Na Trishnayaaparo Vyaadhirnacha Dharmo Dayaaparrah.***

No penance is greater than the one done for maintaining peace, no happiness is better than the one received from satisfaction, no disease is more damaging than greed and no *Dharma* is better than the one having compassion for all.

38

***Yasya Chittam Draveebhootam Kripayaa Sarvajantushu.
Tasya Gyanen Mokshena Kim Jataa Bhasmalepanaih.***

He, whose heart is full of compassion for all beings, does not need to seek any other knowledge, or *Moksha* (liberation) or care for rubbing ash all over his body (like the celebrated hermits).

Alms-giving and Donation

39

*Deyam Bhojyadhanam Sukritibhirno Sanchayastasya Vai.
Shri Karnassya Baleshcha Vikrampatreddyapi Keerti Sthitaa.
Asmaakam Madhudaanyogarahitam Nashtam Chiraatsanchitaaah
Nirvaanaaditi Nashtapaadyugalam Gharshhtyamee Makshikaah.*

All great men should donate eatables and wealth. It is improper to hoard these things. The fame of Karna (of Mahabharat) and Bali (a mythological monarch renowned for his sacrifice and charity) is still unblemished because of their acts of charity. The honeybees ruefully rub their feet against ground. They neither enjoy their honey nor gifting it to others. [Chanakya uses an allegory to bring home his point. He says the honeybees do not eat the honey, they neither collect nor give it to others. And when a person takes away their honey they fall to the ground in utter frustration.]

40

*Aarteshu Vipreshu Dayaannivihschechaddhena Yaha Svalpamupaiti Daanam.
Anantparam Samupaiti Daanam Yaddeeyate Tanna Labhed Dvijebhyah.*

He who gives gifts and donations to the distressed and the learned gets back his these gifts many times over [i.e., they earn great merit by these gifts because by helping them they not only preserve life knowledge but also help in their growth.]

Gift to the Deserving

41

*Ksheeyante Sarvadaanaani Yagya Homabali Kriyaah.
Na Ksheeyate Paatradaanambhayam Sarvadehinaam.*

All sacrifices, gifts, donations, etc., vanish in their effect after sometime but that which is given to a deserving person survive for ever. Because the deserving receiver utilises the gifts best to further this chain of charity for the welfare of all.

Donate Liberally!

ॐ नमो भगवते वासुदेवाय: ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय: ॐ 42 ॐ

***Santoshstrishu Kartavyah Svadaare Bhojane Ghane.
Trishuchaiv Na Kartavyoaddhyayane Japadaanayoh.***

One should always be satisfied (i) with his wife, (ii) with his diet and (iii) with his wealth; but never with (i) his studies, (ii) his austerity and penance and (iii) with his donations and gifts to the deserving persons.

***Punashcha Vividhah Sheelairniyojyaa Satatam Budhai.
Neetiggyaa Seelasampannaah Bhavishyanti Kulpoojitaah.***

A wise father must educate his son, in a variety of ways, in making him learn good manners, develop good character and get good knowledge, etc.; because the noble son brings glory to the family and win admiration of their brethren.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ४७ ॥

***Laalyet Panchavarshani Dashavarshaani Taadyet.
Praapte tu Shodashe Varshe Putram Mitravadaacharet.***

Rear up your son affectionately till he is five year old then admonish him strictly for next ten years. When he turns sixteen, start treating him as your friend.

The Worthy Son ॐ नमो भगवते वासुदेवाय ॥ ४८ ॥

ॐ नमो भगवते वासुदेवाय ॥ ४८ ॥

***Ekenaapi Suputrena Vidyayukte Cha Sadhuna.
Aahladitam Kulam Sarva Yatha Chandren Sharvari.***

A wise, well educated and worthy son alone is enough to bring glory to the family like the lonely moon is enough to bedight the night with charms.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ४९ ॥

***Ekenaapi Suputren Pushpiten Sugandhinaa.
Vasitam Taddvanam Sarva Suputren Kulam Yatha.***

One well blossomed and sweet smelling flower is enough to turn the whole garden fragrant. Similarly, one worthy son is enough to bring glory to the whole family.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ५० ॥

***Kim Jaatairbahurbhah Putraih Shoksantaapkaarkaih.
Varmakah Kulavalambhi Vatra Vichraammuyate Kulam***

vartmekan kulavalaandi tatra vishraamnyate kulam.

No use having many sons causing worry and sorrow. One worthy son is enough who may support the entire family.

ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ
ಪುತ್ರಃ ಪುತ್ರೈಃ: 51

***Ekoapi Gunavaan Putrah Nirgunaisheha Shatairvaram.
Ekashchandramasto Hantinacha Taaraa Shastrashah.***

One worthy son is better than a hundred incompetent and useless sons. The moon is capable enough of destroying the darkness, which even thousands of stars fail to achieve.

The Incompetent Son ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ

ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ 52

***Eken Shuskvrikshen Dahiyamaanen Vahinnanaa.
Dahyate Taddvanam Sarva Kuputren Kulam Yathaa.***

Just as, one dry tree on catching fire can burn the whole orchard to ashes, similarly, one incompetent and bad son ruins the entire family.

ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ
ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ 53

***Ki tayaa Kriyate Dhennvaa Yaana Doggdhree na Garbhinee.
Koarthat Putren Jaaten Yon a Viddvaana Bhaktimaan.***

What value is of that cow, which neither conceives nor gives milk? The same way what worth is of that son who is neither educated (or a scholar) nor devoted to God?

ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ
ಏಕಃ ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ: ಪುತ್ರಃ ಪುತ್ರೈಃ 54

***Moorkhashchiraayurjaatoapi Tassmaattjaataannmrito Varam.
Mritahsa Chalpadukhaaya Vavajjeevam Jado Dahet.***

It is better for a foolish son to die early rather than survive long, because by

Asshauchaatvam Nirdayattvam Streenaam Doshah Svabhaavajaah.

A woman, by nature, is liar, courageous, deceitful, foolish, greedy, impious and cruel. These are the innate attributes of a woman.

॥ अशाचातवम निरदायतवम स्त्रेणां दोषाह स्वभावाजाह ॥
॥ अशाचातवम निरदायतवम स्त्रेणां दोषाह स्वभावाजाह ॥ 59 ॥

***Vityen Rakshayate Dharmo Vidyayogin Rakshayate.
Mridunaa Rakshayate Bhoopah Satishtriyah Rakshatate Griham.***

Wealth protects *Dharma*, Yoga protects education or knowledge, suavity protects king and a good woman protects home. [Chanakya says that for maintaining *Dharma* some material resources are needed which can be procured only by money; Yoga here means application. Obviously, knowledge decays when not applied. According to Chanakya a rough – tough ruler is ill suited for the job. It is only by suavity or apparent softness that he can win over people easily. The last observation is too true to need any clarification.

॥ वित्येन राक्षयते धर्मो विद्यायोगिन राक्षयते ॥
॥ मृदुना राक्षयते भूपोः शतिशत्रियः राक्षतते गृहम् ॥ 60 ॥

***Na Daanaat Shuddhatrate Naaree Vopvasaih Shatairaop.
Na Teerthasevayaa Taddvad Bhartuh Paadodakairyathaa.***

A women doesn't become as pious by giving alms, performing rigid austerities and fasts and visiting sacred places as by having the water she gets after washing her husband's feet.

॥ ना दानात् शुद्धात्रते नारे वपवासैः शतािरा ॥
॥ ना तीर्थसेवाया तद्वद भर्तुः पादोदकैर्यथा ॥ 61 ॥

***Yo Mohayanmannyate Moodho Rakteyam Mayi Kaamine.
Sa Tassya Vashago Bhrittva Nrityet Kreedaa Shakurtavat.***

The foolish man who, under the infatuation, believes that a particular beautiful woman has fallen for him verily dances to her tune as though he is her plaything!

॥ यो मोहयन्मन्यते मूढो रक्त्यम मयि कामिने ॥
॥ सा तस्य वशगो भ्रित्वा नृत्येत क्रीदा शकुर्तवत ॥ 62 ॥

Jalpanti Saardhamannyen Pashyanttyannyam Savibhramaah.

Hridaye Chintayanttyaannyam Na Streenaamekato Ratih.

Women have a knack of talking to one man, casting an askew glance at other and loving secretly a third man. They can't devotedly love just one man.

ಉದಾಹರಣೆಗೆ ಒಬ್ಬನಿಗೆ ಒಬ್ಬನನ್ನು ಪ್ರೀತಿಸುವುದು ಒಂದೇ ಒಬ್ಬನಿಗೆ
ಒಬ್ಬನನ್ನು ಒ ಒಬ್ಬನನ್ನು ಪ್ರೀತಿಸುವುದು: ಒಬ್ಬನು ಒಬ್ಬನಿಗೆ 63

***Varyettkuljaam Praggyo Niroopaamapi Kannyakkam.
Roopsheelaam Na Neechassyaam Vivaah Sadrishhe Kule.***

A wiseman shouldn't hesitate marrying an ugly girl, if she happens to belong to a reputed good family. But if a girl is extremely beautiful, the wiseman shouldn't marry her if she is from a lowly, ill-reputed family. A matromonial alliance is best established between the families of equal status.

ಉದಾಹರಣೆಗೆ ಒಬ್ಬನು ಒಬ್ಬನನ್ನು ಪ್ರೀತಿಸುವುದು ಒಬ್ಬನಿಗೆ
ಉದಾಹರಣೆಗೆ ಒಬ್ಬನು ಒಬ್ಬನನ್ನು ಪ್ರೀತಿಸುವುದು ಒಬ್ಬನಿಗೆ 64

***Vishaadppyamritam Graahyamameddhyaadapi Kaanchanam.
Neehadappyuttamaam Viddyaam Streeratnam Dushkulaadapi.***

Do not hesitate in getting nectar even from poision if it be available and gold even from the filth. Accept good knowledge even from a pariah and good girl even from a low family. [Both these aphorisms state contradictory observations. While the above one says don't marry a girl from a low family even if she be good and virtuous, the *Shloka* below asserts marrying a virtuous girl even if belonging to low caste or a low family].

The Parents ಉದಾಹರಣೆಗೆ: ಒಬ್ಬನು ಒಬ್ಬನಿಗೆ ಒಬ್ಬನಿಗೆ ಒ ಒಬ್ಬನಿಗೆ:

ಒ ಒಬ್ಬನು ಒಬ್ಬನನ್ನು ಪ್ರೀತಿಸುವುದು ಒಬ್ಬನಿಗೆ ಒಬ್ಬನಿಗೆ 65

***Maataa Shatruh Pitaa Vairee Yen Baalo Na Pathitaha.
Na Shobhate Sabhaa Maddhye Hansamddhye Bako Yathaa.***

Those parents who don't take interest in their son's education (or who don't provide him with good education) are verily his enemies. An illiterate man among the literate ones looks as ugly as a crow among the swans.

ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು
ಓದುವುದು ಓದುವುದು ಓದುವುದು: ಓದುವುದು ಓದುವುದು ಓದುವುದು: 66

***Rinakartaa Pitaa Shatrurmaataa Cha Vyabhicharinee.
Bhaaryaa Roopavatee Shatruh Putrashatnurn Panditah.***

A father bequeathing the loan; a mother of loose morals; a wife extremely beautiful and a foolish son – all should be deemed as enemies.

Mutual Relationship ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು
ಓದುವುದು:

ಓದುವುದು ಓದುವುದು ಓದುವುದು: ಓದುವುದು ಓದುವುದು ಓದುವುದು: 67

***Te Putra Ye Pitrabhakta Sa Pita Yastu Poshakah.
Tanmitram Yatra Vishvaasah Saa Bharyaa Yaa Nivratih.***

The (real) son is he who is devoted to his father; the (real) father is he who looks after his son well and rears him up with care; the (real) friend is who is trusted one and the (real) wife is she who delights her husband's heart.

Home ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು:

ಓದುವುದು ಓದುವುದು ಓದುವುದು: ಓದುವುದು ಓದುವುದು ಓದುವುದು 68

***Yadi Raamaa Yadi Cha Ramaa Yad Tanya Vinay Ganopetah.
Tanyo Tanyotpattih Survarnagare Kimaadhikkyam.***

That home, beats even the divine pleasures hollow which has a virtuous lady, a noble-natured and promising son with his own son (grandson) and enough riches.

ಓದುವುದು ಓದುವುದು ಓದುವುದು
ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು
ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು
ಓದುವುದು ಓದುವುದು ಓದುವುದು ಓದುವುದು 69

***Na Viprapaadodak Pankilaani
Na Vedshastraddhivanigarjtaani.
Svaahaasvadhaakaarddhvanivrajitaani***

Shmashaantullyani Grihaani Taani.

That home which is not smeared by the mud and dust brought in by the scholarly brahman's feet; where no sound of chanting of the 'Veda-Mantras' is heard; from where the reverberations made at the time of offering oblation to the sacred fire: [SWAHA-SWAHA, etc.] do not originate is verily as inauspicious and eerie as a crematorium.

The Brahmins ऋषिर्ब्रह्मणो ऋषिर्ब्रह्मणो ऋषिर्ब्रह्मणो

ऋषिः ऋषिः ऋषिर्ब्रह्मणो ऋषिर्ब्रह्मणो
ऋषिर्ब्रह्मणो ऋषिर्ब्रह्मणो ऋषिर्ब्रह्मणो
ऋषिर्ब्रह्मणो ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः 70

***Vipra Vrikshasstaassya Moolam Sanddhya
Veddah Shaakhaa Dharmakarmaani Patram.
Tasmaannmoolam Yattnato Rakshaneeyam
Chhinne Moolen Naiv Shakhaa Na Patram.***

The Vipra (scholarly brahmins) is the tree whose root is the Vedic Hymn chanted every evening and morning, worship the religious and ritual acts being the leaves. The root of the tree must be protected at every cost as the whole tree derive strength from it. If the root is lost then neither the leaves would remain nor the branches.

ऋषिर्ब्रह्मणो ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः
ऋषिर्ब्रह्मणो ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः 71

***Dhannya Dvijamayeem Nauka Vipreetaa Bhavaarnave.
Tarannttyadhogataa Sarve Upasthithaa Patannyeva Hi.***

This boat, in the form of the brahman, going across the sea of existence is typical as it moves in a reverse order. Those who remain below it go across easily but those who try to ride over it fall down and gets drowned [It is a symbolic representation of the assertion that those who remain below the brahman's fair better in this mundane sea of existence and successfully cross at. But those who try to defy the authority of the brahmins meet their ruin.]

ऋषिर्ब्रह्मणो ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः
ऋषिर्ब्रह्मणो ऋषिः ऋषिः ऋषिः ऋषिः ऋषिः 72

***Ekahaaren Santushtah Shadkarmaniratah Sadda.
Ritukaaliabhigaamee Cha Sa Vippro Dvij Uchchyate.***

That brahman who eats only once in the day, devotes his time in studies and in practising various austerities and who copulates with his wife only during her Ritu Kal (the period immediately after the menses is called the Dvij or the twice born).

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७३ ॥

***Akrishta Phalmoolani Vanvaasaratah Sadda.
Kurteaharh Shraaddhamishirvipprah Sa Uchchyate.***

The brahman who eats only roots and bulbs produced from the land untilled, who ever dwells in jungles and performs the Shraaddha [of his departed ancestors] everyday is called a Rishi (sage).

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७४ ॥

***Laukike Karmaani Ratah Pashoonaam Paripaalakah.
Vaaniyyakrishikarmaa Yah Sa Vippro Vaishya Uchchyate.***

The brahman who ever remains busy in the mundane work, who owns and tends to cattle; who tills the land and does farming is known as Vaishya (Merchant class) Brahman. [Chanakya is trying to assert that one's social category is not defined by birth but by one's profession.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७५ ॥

***Lakshaadi Tailneelaanaam Kausumbhmadhusavishaan.
Vikreta Maddyamaanasaanaam Sa vipprya Shoodra Uchchyate.***

The brahman who sells lac and its products oil indigo plant, flowers' honey, ghee, wine, meat and its product is called a Shudra Brahman (Low Caste Brahman).

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७६ ॥

***Devadravyam Gurudravyam Pardaaraabhimarshanam.
Nirvaah Sarvabhooteshu Vipprashchaandaol Uchchyate.***

The brahman who steals the things belonging to the Gurus and gods, copulates with other's wife and is able to dwell amongst the beings of any species is called a Pariah-Brahman.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 77 ॐ

***Vaapeekoopat Daagaanaamaaraamsulcheshvanaam.
Uchchedane Niraashank Se Vippro Mlechcha Uchchyate.***

The brahman who recklessly destroys the temples, wells, ponds and orchards without any fear of social repercussion is verily a Mlechha (infidel) Brahman.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 78 ॐ

***Parkaaryavihantaa cha daambhikah Svaarhasaadhakaah.
Chaleedveshee Sadukrooro Maarjaar Uchchyate.***

The brahman who puts hurdles in other's ways, who is deceitful, scheming, cruel bearing ill-will for others, sweet by tongue but foul by heart is called a Tom-Cat Brahman.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 79 ॐ

***Arthaadheetaashcha Yairvedaastatha Shooddrannabhojnah.
Te Dvijaah Kim Karishyanti Nirvishaaiva Pannagaah.***

The brahman who studies the Veda only for the sake of earning money, who accepts food from the Shudras is verily a snake sans poison. Such brahmans cannot do anything noble.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय : ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 80 ॐ

Peetah Kruddhen Taatashcharantalahato Vallabhoayen Rosha

Kuleen (The Scion of a Noble Descent) □□□□□□ □□□□□□□□□□

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***Etadarth Kuleenaanaam Nripaah Kurvanti Sangraham.
Aadimaddhyavasaaneshu Na Tyajanti Cha Te Nripam.***

The Kuleens or the scions of a noble family never ditch or dupe anybody till their last breath. Hence the kings choose to keep them in their courts.

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***Chhinnoapi Chandantarurn Jahaati Gandham
Vriddhoapi Vaaranpatirn Jahaati Leelaanam.
Yantnrpito Madurtaam Na Jahaarti Chekshu
Kshanoapi Na Tyajati Sheelagunaankuleenah.***

Even when cut off, the sandal wood-tree doesn't stop giving it's sweet fragrance; even when old the elephant doesn't let go his sturdy plays; even when crushed between the curshers the sugarcane continue; to be sweet--the same way the kuleen, even when fallen on evil days doesn't discard his noble manner and cultured behaviour.

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***Yathaa Chaturbhih Kanakam Pareekshyate
Nirgharshanachedan Taapataadanaih.
Tathaa Chaturbhih Purushah Pareekshyate
Tyaagen Sheelen Guneen Karmanaa.***

Like gold is tested by rubbing, cutting, heating and beating so also a man is tested by his sacrifice, moral conduct, innate qualities and his actions.

The Real Beauty

Hand beauty is not in wearing bracelets; the body becomes clean by taking bath and not by applying sandal wood paste; one feels satisfied by being honoured and not by being fed; one attains to Moksha by knowledge and not by self-decoration [The last one needs an explanation. Moksha is a stage represented by desirelessness; while the process of self-decoration is the outcome of the attempt to satiate the desires, which is intermi-able as the desires have a tendency to grow on what they are fed. Obviously the second stage cannot lead to Moksha, which is the ultimate destination of ‘the conscious-soul’]

***Dannen Paanirn Tu Kankanen
Snaanen Shuddhirna Tu Chandanen.
Maanen Triptirn Tu Bhojanen
Gyaanen Muktirna Tu Mandanen.***

Beauty of hands lies in giving alms and not in wearing bracelets; the body becomes clean by taking bath and not by applying sandal wood paste; one feels satisfied by being honoured and not by being fed; one attains to Moksha by knowledge and not by self-decoration [The last one needs an explanation. Moksha is a stage represented by desirelessness; while the process of self-decoration is the outcome of the attempt to satiate the desires, which is intermi-able as the desires have a tendency to grow on what they are fed. Obviously the second stage cannot lead to Moksha, which is the ultimate destination of ‘the conscious-soul’]

The Real Friend

He who is together with you in festivities, distress, drought, and in the crisis caused by an enemy attack, in the royal courts and in the crematorium is your real friend.

***Utsave Vyasane Praapte Durbhikshe Shatrusnkate.
Raajdvaare Shmashaane Cha Yastishthati Sa Baandhavah.***

He who is together with you in festivities, distress, drought, and in the crisis caused by an enemy attack, in the royal courts and in the crematorium is your real friend.

Away from home, in the foreign strand, one’s knowledge is one’s best friend, inside home one’s wife is one’s best friend. For a patient the first friend is

***Vidhya Mitram Pravaaseshu Bhaaryaa Mitram Grahesh Cha.
Vyaadhitasyaushadham Mitram Dharmo Mitram Mritasya Cha.***

Away from home, in the foreign strand, one’s knowledge is one’s best friend, inside home one’s wife is one’s best friend. For a patient the first friend is

efficacious medicine while after death one's *Dharma* is one's best friend. [It is believed that he who is adhered to his *Dharma* religiously and firmly gets the divine rewards after death.]

Pleasures and Happiness षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः

षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः 93

***Yasya Putro Vasheebhooto Bharyaa Chandaarugaamini.
Vibhave Yasya Santushtistastya Svarga ihaiv Hi.***

If one has obedient son, a pious wife following the Vedic path and if one is satisfied with his material possessions, one is living verily in the heaven.

षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः
षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः: षड्विंशोऽध्यायः 94

***Bhojyam Bhojanshaktishacham Ratishaktishcham Vaaraanganaa.
Vibhao Daanshaktishcha Naalpasya Tapasah Phalam.***

Getting good food alongwith the power to digest it, getting beautiful woman alongwith the power to enjoy her, getting rich alongwith the capability to dole out elms--are the outcome of one's no less arduous penance and austerities.

षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः
षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः 95

***Santoshamrittriptaanaam Yattsukham Shaantireva Cha.
Na Cha Taddhanlubddhaanaamitashchetashch Dhaavatam.***

The nectar of satisfaction begetting peace and happiness cannot available for the people hankering after material riches and physic pleasures.

षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः षड्विंशोऽध्यायः:
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***Naasti Kaamasamo Vyaadhirnaasti Mohasamo Ripuh.
Naasti Kopasamo Vahanirnaasti Gyaanaatparam Sukham.***

Uncontrollable sexual craving is the most deadly disease, ignorance and

infatuation are the most deadly foes, wrath is the most deadly fire and knowledge of the self is the happiness supreme.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९७ ॥

***Maataa Cha Kamallaa Devi Pitaa Devo Janaardanaah.
Baandhavaa Vishnubhaktaashcha Svadesho Bhuvantrayam.***

He who has his mother like the Goddess Laksmi, father like Lord Vishnu and brothers and other close relations like devotees of Lord Vishnu dwells in a house replete with all the pleasures of the three realms (the heaven, the earth and the nether world of Patal-lok).

Grief ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९८ ॥

***Kaantaaviyog Suajanaapmaano
Rinasyaasheshah Kunripasya Sevaa.
Dariddra Bhaavo Vishyaa Sabhaa Cha
Vinaagnimete Pradahanti Kaayam.***

Separation from the beloved, insult by the close relations, unpaid debt, service to a wicked king poverty and association of the crooked persons incinerate the body even without fire.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९९ ॥

***Kugraamvaasah Kulheen Sevaa
Kubhojanam Krodhamukhee cha Bhaaryaa.
Putrashcha Moorkho Vidhavaa Cha Kanyaa
Vinaagnimete Pradahanti Kaayam.***

Residence in the village of wicked persons, service to lowly family,

unnourishing food, foul speaking wife, foolish sons, widowed daughter – all these incinerate the body even without fire.

ಶ್ರೀಮದ್ರಿಡ್ಧಕಾಳೇ ಮೃತಾ ಭಾರ್ಯಾ ಬಂಧುಹಸ್ತಾಗತಮ್ ಧನಮ್
ಭೋಜನಮ್ ಚ ಪರಾದ್ಧೇನಮ್ ತಿಶ್ತ್ರಪುಸಾಮ್ ವಿದಂಬನಾಂ || 100 ||

***Vriddhakaale Mritaa Bhaaryaa Bandhuhastagatam Dhanam.
Bhojanam Cha Paraadheenam Tishtrapusaam Vidambanaa.***

Death of wife in the old age, money under brother's control and the dependence on others for daily bread cause a great anamolty, hence grief in one's life.

ಶ್ರೀಮದ್ಕಾಶ್ತಮ್ ಚ ಖಲು ಮೂರ್ಖತ್ವಮ್ ಕಾಶ್ತಮ್ ಚ ಖಲು ಯೌವನಮ್
ಕಾಶ್ತಾತ್ಕಾಶ್ತಕಾರಮ್ ಚೈವ ಪರ್ಗೇನಿವಾಸಾಹಮ್ || 101 ||

***Kashtam Cha Khalu Moorkhattvam Kashtam Cha Khalu Yauvanam.
Kashtaatkashtakaram Chaiv Pargehenivaasaham.***

Although the foolishness (of the self) and (insurmountable) youthful exuberance cause grief yet the greatest grief is caused by one's (forced) stay at other's house.

ಶ್ರೀಮದಾಯಾಮೃತನಿಧಾನಮ್ ನಾಯಾಕೋ ಅಷ್ಠಾದ್ಧೇನಾಮ್
ಅಮೃತಮಯಾ ಶರೇರಾಹ್ ಕಾಂತಿಯುಕ್ತಾಪಿ ಚಂದ್ರಾಹ್
ಭಾವತಿ ವಿಗತಾರಶ್ಮಿರಮಂದಲೇ ಪ್ರಾಪ್ಯಾ ಭಾಂನೋ
ಪಾರ್ಸಾದಾನಿವಿಷ್ಠತಾಹ್ ಕೋನಾ ಲಗ್ಹತ್ವಮ್ ಯಾತಿ || 102 ||

***Ayamamritnanidhaanam Naayako Aushadheenaam
Amritmaya Shareerah Kaantiyuktoapi Chandrah.
Bhavati Vigatarashmirmandale Praappya Bhaanoh
Parsadananivishtah Kona Laghuttvam Yaati.***

This fount of vitality, the lord of all medicines, this moon with the body made of nectar and the shine enchanting, grows how splendourless the moment it arrives in the halo of the sun. Who doesn't lose stature by stepping in other's house ? [it is believed that all herbs and vegetation – the source of medicine – derive their efficacious potency from the rays of the moon which is said to be made of nectar. Despite its all natural splendour and gifts even the moon loses its charm the moment the sun rises i.e., the moment it survives beyond darkness and tries to enter the house of the sun that is the day-time.]

in the most adverse period in the foreign strands;it protects like mother and renders help as though it is a veritable secret treasure.

शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते
॥ शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते ॥ 107 ॥

***Shvaanpuchchamiv Vyarth Jeevitam Vidyayaa Binaa.
Na Griham Gopane Shaktam Na Cha Darshanivaarne.***

An illiterate person’s life is as useless as the tail of a dog neither capable of covering its privities nor in warding off the flies and mosquitoes. [Chanakya says that without education or knowledge life has no value. Neither it can take out the wants nor it can provide comfort to the unfortunate man.]

शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते
॥ शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते ॥ 108 ॥

***Viddvaan Prashaste Loke Viddvaan Sarvatra Gauravam.
Vidyayaa Labhate Sarva Vidyaa Sarvatra Poojyate.***

An educated man – a scholar gets accolades from all and earn reputation in the society. Since education helps to one get everything on desires in life, it is adored everywhere.

शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते
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॥ शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते ॥
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॥ शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते ॥ 109 ॥

***Dooto Na Sancharit Khe na Challechch Vaartaa
Poorvam Na Jalpitmidam Na Cha Sangamoasti.
Vyomnismim Ravipshashigrahanam Prashstam
Janati Yo Dvijavarah Sa Katham Na Viddvan.***

Neither a messenger could be sent to the sky not any communication could be established nor anyone told us about anyone existing there, still the scholars predict with great precision about the Solar and Lunar eclipses. Who would hesitate in calling them the very erudite scholars?

Students शुभं कुरुते ननु कुरुते ननु कुरुते ननु कुरुते

सत्यं माता ज्ञानं पिता धर्मो भ्राता दया सखा।
शांतिः पत्नी क्षमा पुत्र शत्रु मां बन्धवाह।

***Sattyani Maataa Pitaa Gyaanam Dharmo Bhraataa Dayaa Sakhaa.
Shaantih Pattni Kshmaa Putrah Shatete Mam Bandhavaah.***

Truth is my mother, knowledge is father, my Dharma is my brother, compassion my friend, peace is my wife and forgiveness is my son. These six virtues are my real relations, the rest are all false!

व्यालाश्रयापि विफलापि सक्तकापि
वक्रापि पङ्कसाहितापि दुरासादापि।
गन्धेन बन्धुरासि कतकि सर्वजान्तरेको
गुणः क्लृप्तं निहन्ति समस्तदोषान्॥

***Vyaalaashrayaapi Viphalaapi Sakantkaapi
Vakraapi Pankasahitaapi Duraasadaapi.
Gandhen Bandhurasi Ketaki Sarvajantoreko
Gunah Khalu Nihanti Samastdoshaan.***

O Ketaki (pandanus)! In spite of your being the dwelling place of the snakes, your being a fruitless–full of thorns–shurb originating in the mud and accessible with great difficulty, still you are dear to all because of your sweet fragrance. Most certainly one good virtue haloes every other defect.

गुणैरुत्तमैर्वा यान्ति नोचिरासंस्तुतैः।
प्रासादशिकारस्तोपि किं काको गरुडायते॥

***Gunairuttamattaam Yaanti Nochairsansansthithai.
Praasaadshikharasthoapi Kim Kaako Garudaayate.***

It is virtues, which enhance one's stature and not the high position. Even if perched atop a royal palace, a crow cannot become Garur (the aquila bird of mythological origin, believed to be the lord of the birds).

परमोक्तगुणो यस्तु निर्गुणोपि गुणैर्भवति।
इन्द्रोपि लघुतां याति स्वयं प्रख्यापिताङ्गुणैः॥

***Paramoktaguno Yastu Nirgunoapi Gunee Bhavet.
Indroapi Laghutaam Yaati Svayam Prakhyapitaairgunaih.***

If others praise even the virtueless person, he may acquire some status, but even if Indra (the lord of the gods) starts praising his own virtues he will be little his stature.

Wisdom विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान्

विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् 125

***Yasya Naasti Svayam Pragyaa Shaastram Tassya Karoti Kim.
Lochanaabhyaam Viheenasya Darpanam Kim Karishyati.***

What can all the scriptures do for a person devoid of his own wisdom? What use has a mirror for a blind man?

विद्वान्:विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान्
विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् 126

***Antahsaarviheenanaamupdesho na Jaayate.
Malyaachal Sansarpaanna Venushchandanaayate.***

All sermons are wasted on a person devoid of wisdom. Even if grown in the Malayaachal (the area abounding with sandal trees) the bamboo cannot become the sandalwood!

विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान्
विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान् विद्वान्
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***Na vetti Yo Yassya Gunaprakarsha
Sa tu sadaa Nindanti Naatra Chittram.
Yatha Kiraati Karikumbhalabdhaam
Muktaam Parittyajya Vibharti Gunchaam.***

No wonder if anyone not aware of certain virtues derides them. Kirati (the Bhil woman) would happily discard the pearls found in elephants' head for the Gunjas (the common, cheap beads) and wear them in the necklace. [Since the Bhil woman is not aware of the high value of pearls found in the elephants' head, she rejects them for the common beads.

ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು
ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು
ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು
ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು 128

***Daanaarthino Madhukaraa Yadi Kana taalai
Doorikritaa Kanivaren Madaandbuddhayaa.
Tasyaiv Gandayugamandanahaanireva
Bhirgaah Punarvikachapaddmavane Vasanti.***

Blinded by his intoxication, the elephant sent away the Bhanwars (Black-bees), warding them off by the movement of his ears. The loss was not of the Bhanwars but of the elephant as his visage lost the charm. The Bhanwars went back to the cluster of lotus flowers. [The young elephants have their ears discharge a sweet smelling substance, which attracts the black-bees. The herd of black-bees around the elephant's head add to the charm of the pachyderm's face. When he shoos them away by fluttering his ears, it is the elephant that loses his charms not the bees, which go back to the cluster of lotus flowers. Meaning thereby that if the fools do not give respect to the virtues, it is they who suffer the loss not the virtues, which have many admirers.]

ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು:
ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು 129

***Pathanti Chaturu Vedaan Dharmashastraannyanekashah.
Aattmaanam Naiv Jaananti Daveem Paakaragam Yathaa.***

Even if a fool reads the four Vedas and other scriptures but he cannot realise the self like the ladle, repeatedly entering the food, fails to discern the taste of the food.

Great Man ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು:

ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು ಉಪಾಸನೆಯು 130

***Adheettyedam Yathaashastram Naro Jaanaati Sattamah.
Dharmopadeshvikhyaatam Kaaryaaa Kaayashubhashubham.***

He is really a great man who derives the real meaning after reading these aphorisms (collection of the pithy sayings on morality) detailing what one

should and what one shouldn't do; what is Dharma and what is not; and what is auspicious and what is not.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो १३१ ॐ

***Aho Svit Vichitraani Charitaani Mahaattmanaam.
Laxammem Trinaaya Mannyante Taddbharen Namanti cha.***

All the great men have a typical character. Though they deem the Goddess Lakshmi (riches) as though she is a mere straw but they get suppressed by her weight. [Chanakya says that the great men do not attach much importance to the riches but as they grow rich, they become more and more submissive and humble.]

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो १३२ ॐ

***Svargamsthitaanaamih Jeevaloke
Chattvaari Chinnhaani VAsanti Dehe.
Daanprasango Madhura Cha Vaani
Devaarchanam Braahamantarpanam cha.***

He who has sweet voice, who worships the gods and keeps the brahmans satisfied and who takes interest in giving alms is actually a divine soul in this mundane realm. He is a great man who has all these four qualities.

ॐ नमो भगवते वासुदेवाय: ॐ नमो भगवते वासुदेवाय:
ॐ नमो भगवते वासुदेवाय ॐ नमो १३३ ॐ

***Yugaante Prachalenmeruch Kalpaanted Sapta Saagaraah.
Saadhavah Pratipannarthaanna Chalanti Kadaanchan.***

The sumeru Mountain may be displaced from its position at the end of an epoch or all the seven seas may be disturbed at the end of a Kalp [a very big unit of time containing twenty seven cycles of the epochs (yugs), each containing four yugas : Satya, Treta, Dwapar and Kaliyug] but the great noble men never waver from their chosen path.

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ 134 ॥

***Ayiktasvaamino Yuktam Yuktam Neechasya Dooshanam.
Amritam Raahave Mrittyurisham Shanker bhooshanam.***

Getting an able owner even the worthless thing becomes useful and adorable while a worthless owner ruins the value of a priceless thing. Lord Shankar made even the deadly poison an ornament of his throat while Rahu, the demon got beheaded even when he had sipped nectar. [Chanakya alludes two mythological events to bring home his Point, At the time of that “Mighty Churning of the Seas” by the demons and the gods, when deadly poison surfaced, for the welfare of entire creation, Lord Shankar drank it but didn’t let it go down the throat which turned blue by the excessive toxicity of the poison. But even that poison earned him an epithet the ‘blue-throated’ or the ‘Neelkantha’. When nectar surfaced by that Churning, the gods and the demons began to fight for it. Then Lord Vishnu assumed the form of a beautiful woman ‘Mohini’ and began to pour it down the throat of the gods. Seeing through the game of Lord Vishnu, one of the demons, Rahu jumped to the side of the gods, in disguise, to receive nectar. But the moment he took a sip of that divine (ion, the sun-god and the moon god exposed him and Lord Vishnu there and then beheaded him by his Chakra (disc). But since he had chit in his throat, he couldn’t be dead despite his head being hacked off. Since then, it is belived mythologically that the head is surviving separately as Rahu and his trunk as Ketu.]

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ 135 ॥

***Adhamaa Dhanamichanti Dhanam Maanan cha Maddhyamaah Uttamaa.
Maanamichanti Maano Hi Mahataam Dhanam.***

The mean aspire only for wealth, the mediocre yearn for wealth and honour both while the nobles care only for honour. The real treasure of great men is only honour.

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ 136 ॥

***Praapta Dhyutprasangen Madhyaahne Streeprasangatah.
Ratrau Chaurprasangen Kalo Gachhati Dheetaam.***

The greatmen-scholars pass their mornings in gambling, afternoon with women and nights with thieves. This is how they pass their time. [Chanakya's intelligent allusion provide great sense in this otherwise and apparently-atrocious observation. Speaking epigrammatically, he hints that the great men pass their mornings in reading the Mahabharat which resulted out of the gambling addiction of Yundhisthar. The Mahabharata highlights the general weakness of human Characters. So the great scholars first concentrate on human follies to guard against them. In the afternoon they study the Ramayana which tells them about the dreadful consequences of the infatuation to a woman--Ravan's falling for Sita and ultimately meeting his sorry end. In the nights they read about the Lord Krishna who is affectionately called the head of the thieves as he used to steal butter and milk and also the hearts of the Gopis. Chanakya says that the great men never waste their time and study these epics to derive lessons from them and mend their ways accordingly. They always are in the pursuit of knowledge.]

Good Company

ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ. ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಪುಟ 137

***Darshandhyansanspasheimartsyee Koormee Cha Pakshini.
Shishu Paalaayate Nityam Tathaa Sajjan Sangatih.***

Like fish, tortoise and bird rear up their infants by looking, caring and touching them respectively, so does good company with respect to human beings.

ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಪುಟ 138

***Saadhubhyaste Nivartante Putrah Mitraani Baandhavah.
Ye cha tain Saha Ganttaarstaddhramaattsukritam Kulam.***

Normally sons, friends and brothers have a tendency to take one away from the company of holymen and noble, scholarly persons. But still those who are able to maintain such contact bring piety in the family atmosphere.

ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಪುಟ 139

***Sansaar Koot Vrishassya Duephale Hyumritopame.
Subhaashitam Cha Susvaauh Sangati Sajjane Jane.***

This world, in the form of a tree, has two nectareous fruits : sweet speech and good company.

ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಉತ್ತಮ ಸಂಸ್ಥೆಯೊಂದಿಗೆ ಸಂವಹನ ಮಾಡುವುದು ಉತ್ತಮವಾಗಿದೆ: ಪುಟ 140

***Saadhoonaam Darshanam Punnyam Teerthabhoothaah Hi Saadhavah.
Kaalén Phalate Teerthah Saddyah Saadhu Samaagamah.***

One earns great merit by meeting the holymen who are like the sacred places with the difference that their meeting gives immediate good result while the visit

to sacred places gives it after some time.

ਸਤਸੰਗਤੀ ਵਿਚ ਬੈਠੇ ਸਮੇਂ ਸਾਧਨਾਂ
ਸਾਧਨਾਂ ਨੂੰ ਸਾਧਨਾਂ: ਸਾਧਨਾਂ
ਸਾਧਨਾਂ ਸਾਧਨਾਂ ਸਾਧਨਾਂ ਸਾਧਨਾਂ
ਸਾਧਨਾਂ ਸਾਧਨਾਂ ਸਾਧਨਾਂ ਸਾਧਨਾਂ 141

***Satsangaterbhavati Hi Saadhutaa Khalaanaam
Sadhunaan Nahi Kalsangeteh Khattvam.
Aamodam Kusumbhavam Bhoodev Dhatte
Mrindagandham Nahi Kussumaani Dhaarayanti.***

A good company generates the noble elements in the nature of the wicked but a bad or wicked company does not generate wickedness in the noble person. It is only the soil, which accepts the fragrance of flowers and not the fragrance, which refuses to accept the odour of the soil.

ਗਮੀਯੇ ਯਦੀ ਮ੍ਰਿਗੇਂਦ੍ਰਮਾਂਦਿਰੇ
ਲਬ੍ਧੀਯੇ ਕ੍ਰਿਕਾਪੋਲਮਾਊਕਿਕਮ
ਜੰਬੁਕਾਸ਼੍ਰਯਾਗਾਤਮ ਚਾ ਪ੍ਰਾਪ੍ਯੀਯੇ
ਵਾਤਸਪੁਚਾਕ੍ਰਮਾਕ੍ਰਮਾਕ੍ਰਮਾਕ੍ਰਮਾ 142

***Gammyate Yadi Mrigendramandire
Labhyate Krikapolmauktikam.
Jambukaashrayagatam cha prappyate
Vattsapuchakharcharmakhandam.***

If any one goes to the den of a lion, one might get the pearl of the elephant's head. But a visit to the lair of a jackal would yield only the tail-piece of a calf or the bits of donkey's skin. [Meaning that high company yields noble benefits and the poor association gives only inferior things.]

ਆਪਦਾਰਥਮ ਧਨਾਮ ਰਾਕਸ਼ੇਚਯਾਸ਼ਚਾ ਕੀਮਾਪਾਦਾਹ
ਕਦਾਚਿਚਾਚਾਲੀਤਾ ਲਕਸ਼ਮੀ ਸਾਂਦੀਤਾਪੀ ਵੀਨਾਸ਼ਯੀ 143

***Aapadartham Dhanam Rakshechayashcha Kimaapadah.
Kadaachichachalita Laxmi Sanditaapi Vinashyati.***

One must save money for the evil days. It is not that the distress won't touch the rich people. Riches are by nature fickle and even the large, accumulated wealth can be destroyed in a trice.

has very bad relations with his own people. He would gladly serve the low persons and would move in the company of the rogues. Such a man should be deemed to be an incarnation of some evil spirit.]

Other's Happiness [Sanskrit text]

[Sanskrit text] 171 [Sanskrit text]

***Tushyanti Bhojane Vipraa Mayoora Ghanagarjite.
Saadhavah Porasampattauh Khalah Par Vipattishuh.***

The brahmans become pleased with food, the peacocks by hearing the thunder of the clouds, the noble by seeing other's prosperity and the wicked by witnessing other's distress.

The Wicked Nature [Sanskrit text]

[Sanskrit text]
[Sanskrit text]
[Sanskrit text] 172 [Sanskrit text]

***Na Durjanah Saadhadashaamupaiti
Bhautprakaarairapi Shikshyamaanah.
Aamoolasiktam Payassa Ghriten
Na Nimbavrikshoh Madhurattvameti.***

No method can turn a wicked into a noble person like as no quantity of milk and ghee can turn the neem tree sweet. [The basic nature can't be altered.]

[Sanskrit text]
[Sanskrit text] 173 [Sanskrit text]

***Durjanam Sajjanam Kartumupaayo Nahi Bhootale.
Apanam Shatghaaghautaanna Shreshthamindriyam Bhavet.***

There is no way on the earth by which a bad man be made a good man. Even if one washes the anus region a hundred times, it can't be made a pious organ, [Chankya asserts by this sweeping statement that the evil can't be made good no matter what means one adopts to achieve this aim. It is as good as trying to wash the anus region to turn it into a pious opening, which it can never be.]

ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ
ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ 177

***Khalaanaam Kantakaanaam Cha Dvividhaiv Pratikriyaa.
Upaanaamukhbango Vaadoorataive Visarjanam.***

There are only two ways the wicked and the thorns should be dealt with: crush them by your shoes or go away from them. [Meaning either smash them to bits or have no contact with them. They shouldn't be dealt with leniently.]

ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ
ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ: 178

***Hastee Tvamkushmaatrena Baajee Hasten Taapate.
Shringaalkhuhasten Khadaghasten Durjanah.***

An elephant is kept under control by a goad, the horse by hand, the animals with horns by hand or stick and the wicked by a sword (or any Such weapon). [The emphasis is again on being ruthless in our dealing with the wicked.]

ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ
ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ 179

***Krite Pratikritim Kurryaat Hinsen Pratihinsanam.
Putra Doshu na Patati Dushte Daushtyam Samaacharet.***

Meet obligation with obligation, violence with vengeance and wicked with wickedness. There is no harm in acting foully with the foul persons.

ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ
ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯವಿಠಲಕೃಷ್ಣಪ್ರಿಯಾ 180

***Sattkule Yojayettkannyaaa Putram Viddyaasu Yojayet.
Vyasane Yojayechatrum Mitram Dharme Niyojet.***

Marry your daughter into a noble family, employ your son into studies, engage your friend in good deeds and involve your enemy in the evil practices. [Marrying the daughter off into a good family; providing best possible education to the son; engaging the friend in good deeds and hoodwinking your enemy to involve him in some evil practices constitute a 'must' job in Chanakya's view. He is one of those few thinkers who didn't mince words when he exhorted all to

***Yatrodakastatra Vasanti Hansaa
Stathaiv Shuskam Parittyajanti.
Na Hansatullyen Naren Bhaavyam
Punastayaajantah Punaraashrayantah.***

The swans dwell in the pond full of water. The moment its water dries they desert it. But man shouldn't be like them to relinquish a place and again return to it. [Through this quatrain Chanakya expresses his opinion on allegiance. He says that the swans are basically the opportunistic and selfish. They stay for their own comfort and leave the pond heartlessly, without thinking about the agony the poor pond might be suffering. A man should not be so selfish but should live with his benefactor through weal and woe.]

Foremost Duty षड्विंशोऽध्यायः ॥ १८४ ॥

॥ १८४ ॥

***Dharma Dhanam Cha Dhaannyamcha Gurorvachanmaushadham
Sangraheetam Cha Kartavyamannyathaa Natu Jeevati.***

One must go on accumulating religious merit, money, eatables, the teachings of the Guru and (herbal) medicines or else one can't survive. [Here eatables means all those edible things, which could be preserved. Medicines means all the herbal medicines roots, etc. During the period of Chanakya, these herbs were the only source to procure, or prepare medicines from. The more one had them, the more his chances of recovery from any illness. Rest of the 'must' things are self evident.]

॥ १८५ ॥

***Tyaj Durjan Sansarga Bhaj Saadhu Sammagamam.
Kuru Punnyamahoraatram Smar Nittyamanittyatah.***

One must shun the company of the wicked and seek association of the noble; one must keep on doing good deeds without foregetting Lord Almighty even for a moment.

॥ १८५ ॥

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ 186 ॐ

***Anantashaastram Bahilaashcha Vidyaa
Alpam Dakaalo Bhauvighnataa Cha.
Aasabhootam Tadupaasneeyam
Hanso Yathaa Ksheermivaambupaddhyaat.***

There are infinite scriptures, unlimited branches of knowledge but human life is very short with many hurdles in that short duration. Hence one should, like the swan who makes clear distinction between milk and water even if they be mixed and drinks pure milk, drive the useful essence of all learning and discard the rubbish. [Meaning that the sea of knowledge is very vast and life is short—so one should suck out the essence of all learning and cast aside the useless information by clearly sifting them through one’s discernion.]

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 187 ॐ

***Tadd Bhojanam Yadd Dvij Bhuktashesham
Tattsauhridam Yattkriyate Parasmin.
Saa Praagyataa Yaana Karoti Paap
Dambham Vinaa Yaha Kriyate Sadharmah.***

Food is that which is left over by the brahmans after having it to their bellyful; love is consideration for others; wisdom is that which prevents one from committing sin and noble religious act (Dharma) is that doing which one doesn’t feel arrogance. [i.e. One must eat after feeding the brahmans. We all love our own kith and kin but real love is that when we feel for others. Wisdom is that which saves one from committing sin. And we must not have the feeling of arrogance when indulging in the acts of charity, for if one does any good thing for others with the sense of the ‘doer-ship’ one loses all merit, according to the ancient Indian thought. Chanakya has merely repeated the same thought.]

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 188 ॐ

***Gatam Shoko Na Kartavya Bhavishyam Naiv Chintayet.
Vartamaanen Kaalen Pravartante Vishakshanaah.***

One should not grieve for the past and worry for the future. The wise care for the present and chart their life's course accordingly. [Care for the present sets right not only the past but also the future. The wise don't cry on the split milk nor worry for the future.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १८९ ॥

***Paropkarnam Yeshaan Jaagaarti Hridaye Sataam.
Nashyanti Vipadasteshaam Sampadah Syu Pade-Pade.***

Those who have consideration for others have their problems getting solved or destroyed automatically and they receive (unseen) benefits at every step. [Those who act good for others receive their goodness in reciprocation, solving their own problems. Yudhisthar says that if you aim at other's benefit, your own selfish end would also be served in the process.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १९० ॥

***Yasmaacha Priyamichhet Tassya Broo Yaatsadaa Priyam.
Vyaagho Mrigvadham Gantu Geetam Gaayati Suswaram.***

Speak sweet before someone you expect a favour from. When the fowler spots a deer he sings a mellifluous song before killing it. [This Shloka is full of practical modern sense also, for people have grown quite shrewd-perhaps by following this dictum! The fowler and hunter must cover up their intention so as not to appear blantly selfish. Preparation of the ground, which must be conducive for the germination of the seed is a compulsory 'fore-act' before sowing the seed!]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १९१ ॥

***Attyaasann Vinaashaaya Doorasthaa Na Phalapraadaa.
Sevyataam Maddhyabhaagen Rajvahinagurnestriyah.***

Staying close to the king, fire, the Guru and woman yield disastrous result, but staying far away from them do not produce any good result either. So, we must chose the mean position, i.e. we shouldn't be very far off from or very near to them. [Proximity with the king might give some occasional benefit but the

situation would expose one to the royal wrath consequence might be disastrous. The same is true with fire, woman and the Guru.]

॥ ॥ ॥॥॥॥॥॥॥ ॥॥॥॥॥ ॥॥॥ ॥॥॥॥॥॥॥
॥॥॥॥ ॥॥॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥: ॥॥॥॥॥॥॥: ॥॥॥॥॥ ॥॥ 192 ॥॥

***Ekeva Padaarthastu Tridhaa Bhavati Veekshaati.
Kupanam Kaamineem Maansam Yogibhih Shvabhi.***

The same object—the body of a woman—may be viewed differently by three different persons. The lecher sees it as the source of sexual gratification, the Yogi as a filthy, foul smelling corpse and the dogs as luscious meat. Chanakya says that the viewed object creates different impressions in different observers according to their basic nature. It all depends on how one looks at it. The lecher, ever intent upon having his sexual lust gratified looks at a woman’s body, through dead with sexually starved eyes. The Yogi, ever searching for dead would look at it as an object helping him in consummating his worship and a dog, ever-hungry for meat, looks at it as a luscious food. Chanakya subtly hints that the value of the viewed object, like beauty lies in the eyes of the beholder.]

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***Manirlunthati Paadaagre Kaachah Shiriasi Dhaaryate
Kraya-Vikrayavelaayaam Kaachah Kaacho Manirnanih.***

Notwithstanding the gems rolling at one’s feet and the mere glass-objects kept on the head (respectfully), when the hour of bargaining for them for the sale arrives, the glass would be considered just the glass and the gems the priceless object. [Chanakya says that the adverse circumstances might belittle one’s position but they can’t diminish one’s intrinsic worth. When the time of reckoning arrives the glass-piece; however well kept won’t match with the gem. The external conditions only marginally affect the intrinsic worth of any object. Dust might cover the gem to render it lustreless but sooner or later it must fetch its intrinsic value. Reality can’t be hoodwinked by any trick for long.]

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***Lobhashchedagunen Kim Pishunataa Yaddyasti Ki Paatakaih
Sattiyam Yattapasaa Chakim Shuchimano Yaddyasti Teerthen Kim.
Sanjanniyam Yadi Kim Gunaih Sumahimaa Yaddyasti Kim Mandanaih
Saddvidyaa Yadi Kim dhanairapayasho Yaddyasti Kim Mrittyunaa.***

Why must a greedy fellow be concerned with other's vices; a backbiter with sin; a truthful man with the performance of penance and austerities; a guileless heart with a visit to the sacred places; a celebrity with the want of self-decoration; a well educated man with wealth and an ill famed person with death? The greedy person hardly cares for other vices. If he can hope to usurp something from a most notorious person, he would not hesitate in doing so. Since greed is going to blind his vision, he looks at nothing else but at the desired object he covets for. The greedy would not be concerned whether the other one is a traitor or a patriot; what weighs most in his mind is the wealth that he possesses. He would be accepting anything from the most vile source if that satisfies his greed.

Similarly, the one finding fault with others is not concerned with his treading on the immoral or sinful path if it satisfies his urge. He would concoct stories, impute false motives to have his say. Backbiting tendency is a pathological ailment and the one who has this tendency won't be deterred even by the fear of committing a sin.

And he, who is honest and truthful, doesn't need to indulge in self-torture, for all such self-inflictions are performed to purge all the vices from his mind. When he is already honest and truthful, it means he is clean and needs no such self-inflictions.

One goes to the sacred places apparently to earn merit which is the exclusive preserve of a guileless heart. Why must anyone go to wash his linen when it is already clean. The visits to the sacred places are supposed to make one guileless. When one is already guileless, why must one go to the sacred places?

One wears good clothes, ornaments and does all sort of make ups only to be the cynosure of all eyes. But if one is already a celebrity, the need for such self-embellishments doesn't arise, for his celebrity status makes one automatically the cynosure of all eyes. His fame rivets all attention to his personality. In modern context, it can be said that why must Gandhiji be clad in three pieces suit to merit people's attention? Even if be clad in rags, it is he who would be the cynosure of all eyes and not a well-clad movie superstar?

The Indian thought avers that the real education is that which liberates: (ऋषिः श्रेयसायुक्तः) says the Upanishad. And wealth plus all mundane considerations bind one to these transient fallacies. Obviously, both are contradictory to each other. Good education liberates and wealth hinders. So, why should a well-educated or a liberated soul crave for wealth and other material possessions.

Lastly, an ill-reputed or ill-famed person leads an already condemned life. It is virtually death that he undergoes in the condemned state. Since he is already as good as dead, death brings in no change. So an ill-famed person is hardly concerned with death.

ॐ नमो भगवते वासुदेवाय : ॐ नमो भगवते वासुदेवाय :
ॐ नमो भगवते वासुदेवाय : ॐ नमो भगवते वासुदेवाय : ॐ 195 ॐ

***Raajaa Veshyaa Yamashchaagnih Chauraah Baalakyaachakaah.
Pardukham Najaananti Ashtamograamakantakah.***

The king, the prostitute, the death-god Yamaraj, fire, thief, beggar, child and the persons (of the village) who enjoy making others fight. These eight kinds of persons do not experience the trouble of others. [If the king starts feeling the troubles of his subjects individually, he cannot run his state. For an efficient administration what the king should be concerned with is the overall problem of the subjects or of the society and not with the individual subject. If he does so, he can't implement any of his rules or laws because some of them are bound to trouble someone individually. The prostitute is obviously unconcerned with her customer's problems. Her only concern is to extort as much money from him against the services she provides him avail at her brothel. She has to be impervious to her client's personal problems to succeed in her profession. [Similarly] death-god, Yamaraj cannot be individually concerned with anyone's problem. This is a mechanical system, wherein, the person should die the moment his age expires. Like Yamaraj fire is also impersonal all, whether a live or dead. A beggar is always so overawed by his problems of survival that he has no time to think for others. The thief has to be impersonal or else he would fail miserably. And the child is hardly conscious of the other's problem due to his limited understanding. The most damaging among the lot is that disturbing person who loves to make people fight with each other. He derives sadistic pleasure out of such fights. If he also starts appreciating other's problems he just can go ahead whatever he relishes most.]

***Sushiddhamaushadham Dharm Grihachiddram Chamaithunam
Kubhuktam Kushrutam Chaiv Matimaann Prakashyet.***

The wise man must always keep his secret concerning the following informations: about the efficacious medicines, about his Dharma (faith), the short comings of his household, his sexual contact, the rotten food already consumed and the bad or evil things heard by them. [It is a age old belief that if one finds a particular medicine quite effective, I would lose its efficacy if told about it openly. One should never declared, about his duty or faith or make a propaganda of it. The essence of a faith or a religious duty lies in its faithful adherence and not in its publicity. For, in that case you open yourself to criticism from others which might result in your becoming sceptical about it. Chanakya's this assertion indirect contradiction to the prevalent practice of the modren times. Now the people believe more in the publicity of their faith. No 'Jagaran' or 'puja' is deemed complete unless accompanied by blaring you speakers and droning chants of the *Mantras*. This militant adherence a one's faith and the accompanying show of it provoke others and cause disharmony in the society. In this context, Chanakya's this observation appears full of relevant veracity.]

It is pure common sense to hide you or your household shortcomings. Their exposure would bring you much less accolades for your simplicity but too many damaging remarks. Similarly, only a fool would spill out the details of one's sexual contacts, even with one's legally wedded wife. These things are not to be told but cherished and enjoyed in privacy.

If the rotten food is already consumed there is no sense in Advertising about it. Suppose one has taken the soup with a dead fly in it. Chances are that it might not cause any ill – effect but if one is told about it, then psychologically it might create some disturbance in the system of the listener. Moreover, if one has eaten anything which is prohibited by one's religion or society, there is no sense in advertising about it.

The last observation is very meaningful. Often we hear something wrong about some person or some event. It is prudent not to give currency to it by telling others about it, for this is how a rumour spreads. Moreover, if in the fit of rage one mouth palpably something wrong about some one, your passing it to others' may cause unwanted controversy. It is better not only from the personal

but social point of view also. Do digest it rather than disseminate it.

Trinam Laghu Trinaatoolam Toolaadapi Cha Yaachakah
Vaayunaa Kirmna Jeetoasau Maamyam Yaachyishyati. 197

***Trinam Laghu Trinaatoolam Toolaadapi Cha Yaachakah
Vaayunaa Kirmna Jeetoasau Maamyam Yaachyishyati.***

A straw is very light but cotton is even lighter than it and a suppliant (or a beggar) is lighter than even cotton. Then why doesn't the wind fly it away? It is because the wind is apprehensive lest it should start going something from it also. [It is an oblique way of saying that begging is the meanest work. The satire and the punch of the saying are apparent.]

Uttyaam Koapi Maheedharo Laghutaro Dommaryaam Dhritee Leelayaa
Ten Tvam Divi Bhootale Cha Statam Govardhano Geeyase.
Tvaam Trai Lokkyatharam Vahaayi Kuchayorgrena No Gannyate
Kim Vaakeshav Bhaashanen Bahunaa Punuyam Yashasaa Labhyate. 198

***Uttyaam Koapi Maheedharo Laghutaro Dommaryaam Dhritee Leelayaa
Ten Tvam Divi Bhootale Cha Statam Govardhano Geeyase.
Tvaam Trai Lokkyatharam Vahaayi Kuchayorgrena No Gannyate
Kim Vaakeshav Bhaashanen Bahunaa Punuyam Yashasaa Labhyate.***

Only because you could lift a small hill known as Goverdhan by your hand, you are in the heaven and the earth. And while you support all the three realms yet I hold you on the point of my breasts but I come in no reckoning. No need of saying more, O Krishna! tell me does one come in fame by dint of one's (past earned) merit? [Making a complaint to Lord Krishna in a poetic way, the Gopi says that the Lord is known as Goverdhan (lifter) (he who lifted the hill called Goverdhan) in the heaven and the earth only because the Lord could do so by his hand. While she holds the Lord, the supporter of the three realms (the heaven, the earth and the *Patal lok* or Nether world), on the tip of her breasts in the most affectionate and intimate way, yet no one praises here for her about this marveollous feat. Then she asks Lord Krishna whether one earns merit not by one's present doing but by one's already existing celebrity status? Chanakya says in this poetic manner that those in fame have their tiny achievements magnified but a common man's great achievements are not even taken notice of this comparative allegory used by Chanakya in expressing this pithy observation goes to prove the lingual command and the poetic conjecture of this great man

otherwise renowned for his scheming manipulations.

General Observations

ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು
ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು 199

***Moorkhashishyopadeshen dushtastreebharanen Cha.
Dukhitaih Samprayogen Panditoappyavaseedati.***

Even the wise suffer grief by preaching a dunce pupil, supporting a vile woman and associating themselves with the melancholic persons: [Instructing a dunce is a futile effort, for he has no capacity to assimilate whatever he is taught. Supporting a vile woman means creating a danger for the entire society: Association with the melancholic people is infectious as it would cause sadness in the person who even tries to console them. Of course, one may sympathise with them but association with them is imprudent.]

ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು:
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***Dushtaa Bhaarya Shatham Mitram Bhrittishchottaradaayakah.
Sasarpe Grihe Vaaso Mrityureva Na Sanshayah.***

Wicked wife, roguish friend, impudent servant and stay in a sanke infested house cause death. There is no doubt about it. [Since all the condidtion are self evident, they do not need seperate explanations.]

ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು ಉಪದೇಶಗಳನ್ನು ಕೇಳಿದವನು:
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***Na nirmिताa Ken Na drishtpoorvaa Na Shrooyate Hemamayi Kurangee.
Tathaapi Trishnaa Raghunandanassya Vinaashakaale Vipreetabuddhih.***

No one did ever see or hear about any golden doe nor it was ever created, still behold the craving of Raghunandan! Indeed one's wisdom fails at the onset of the evil days. [Chanakya expresses wonder that how Lord Ram could lie lured by that golden doe – for which Sita forced him to go and get it for herself, when no such doe was ever created, seen or heard about by anyone. Regrettably, he says that indeed the onset of evil days is heralded by the failure of one's

common sense or wisdom. This last phrase 'बन्धनं बन्धनम्?' is one of the most quoted expressions even in the modern times.]

बन्धनं बन्धनम् बन्धनं बन्धनम्
बन्धनं बन्धनम् बन्धनं बन्धनम् 202

***Bandhanaani Khalu Santi Bahooni Premarajjukritabandhanmannyat.
Daarubhedanipunoapi Shandanghrirniskriyo Bhvati Pankaj Koshe.***

There are many a bondage but that of love is entirely different. The black bee which penetrates through even wood gets inertly enclosed in the fold of the lotus flower. [This is again a very poetic observation of supreme order. Chanakya says that love mellows down the beloved as the black-bee, capable of penetrating through as hard the material as wood, lovingly allows itself to be enclosed in the soft fold of the lotus. Indeed the bond of love is unique!]

बन्धनं बन्धनम् बन्धनं बन्धनम्
बन्धनं बन्धनम् बन्धनं बन्धनम् 203

***Svahastagranthitaa Maala Svahastaagtirishtachandanam.
Svahastalikhitastottram Shakrassyaapi Shriyam Haret.***

The self-kneaded garland (of flowers), the self rubbed sandalwood (paste) and the self-created stotra denude even the chief of the god Indra of the graceful charm. [One should never wear a garland made by oneself and should never apply the sandal paste rubbed by oneself as doing so takes away the charm. Similarly, one should never sing the self-created hymn. This observation stresses the obvious. In other words, it expresses the same feeling that 'self-praise is no recommendation'.]

बन्धनं बन्धनम् बन्धनं बन्धनम्
बन्धनं बन्धनम् बन्धनं बन्धनम् 204

***Grihaasaktassya No Vidyaa Na dayaa Maansabhojinah.
Dravya Lubdhassya Sattiyam Na Strainassya Pavitrataa.***

One who is attached to home does not get knowledge (education), meat-eaters are not merciful; greedy are not veridical and effeminate are not pure. [Those who do not wish to get out of their homes cannot hope to be wise because they restrict their life to the confines of home. It is believed that knowledge is exposure to life. If one doesn't expose oneself, how is he likely to become wise?

The variety of experience adds to one's knowledge. Obviously, a homing pigeon-type of man cannot be learned and knowledgeable.

It is generally believed that those who eat meat have a killer's urge which dries their sense of mercy. Similarly, a greedy man cannot view anything with impartiality. Naturally, he would not be truthful.

An effeminate person lacks firmness and will. Such boneless persons are ready for any compromise. And a compromising person can accept compromise at any level, whether physical or mental. Purity, whether mental or physical is maintained by a firm adherence of certain principles. Here an effeminate man doesn't literally mean a man behaving as a woman but someone with a very weak will.]

ஊழலுடையவர்களுக்கு ஊழலுடையவர்களுக்கென்று
ஊழலுடையவர்களுக்கு ஊழலுடையவர்களுக்கென்று
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ஊழலுடையவர்களுக்கு ஊழலுடையவர்களுக்கென்று 205 ஊ

***Koarthannpraappya Na Garvito Vishyinah Kasyaapadoa stangataah
Streebhih Kasya Na Khanditam Bhuvih Manah Konaam Raagyapriyah.
Kah Kaalasya Na Gocharattvamgamat Koarthee Gato Gauravam
Ko Vaa durjan durguneshu Patitah Kshemen Yaatah Pathi.***

Who doesn't grow arrogant by coming in riches? What could indulge in the sensual pleasures end one's grief? Whose heart has not been broken by women? Who could win the king's favour for ever? Who didn't bear the evil glance of time? Which beggar could ever command regard? Who is that person who could return safely after being trapped in the wickedness of the vile? [These observations in the form of query stress the opposite like "who doesn't grow arrogant. . ." means riches make the receiver go arrogant certainly. Chanakya shared the inbuilt prejudice against women commonly prevalent in the ancient times, and hence the observation whose heart has not been broken by women. The royal favours are proverbially fickle, no king could be favourable to anyone for long. The rest of the observations are self evident.]

ஊழலுடையவர்களுக்கு ஊழலுடையவர்களுக்கென்று
ஊழலுடையவர்களுக்கு ஊழலுடையவர்களுக்கென்று: ஊ 206 ஊ

***Nimantranottsava vippra Gaavo Nav Trinottsavaah.
Pattvuttsaahavutaa Bharvaa Aham Krishna Ranottsavah.***

Invitation (for a feast) heralds the onset of a festival for a brahman; sprouting of the fresh grass for a cow; arrival of the husband (from the foreign strand) for the wife, and O Krishna! My festival is war. [That is of the brave, the war heralds the onset of a festival.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 207 ॥

***Bahoonam Chaiv Sattvaanaam Samavaayo Ripuujayah.
Varshaandhaaraadharo Meghastrinairapi Nivaaryate.***

Many tiny beings, when combined, vanquish even a big enemy. The collective strength of the infinitesimal straws prevent even the fierce rain-water from passing through them. [Chanakya says that unity given us a big strength and helps us defeat our even bigger adversaries. A thatched hut is made of tiny straw bits. But when these straws are properly united, they prevent even the fieriest rain water from passing through them.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 208 ॥

***Jalvindunipaaten Kramashah Pooryate Ghatah.
Sahetu Sarvavidhyaanaam Dhardasya Cha Dhanasya Cha.***

A mere trickle of the tiny drops of water can-fill the pitcher. The same way we must keep on collecting knowledge, Dharma and money. [We should not neglect even the tiniest fraction of useful knowledge whose treasure become great when collected even in bits. The same way we must go on accruing the merit by upholding our religious or moral tenets and by being fair to all. This is how we must go on collecting the wealth and riches. It is these tiny trickle which eventually become the massive reservoirs.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 209 ॥

***Dhaneshu Jeevitavyeshu Streeshu Chahaarakarmeshu.
Atripataa Praaninah Sarve Yaataa Yaasyanti Yaanti Cha.***

All beings have left, are leaving and shall leave this world totally dissatisfied with whatever they have received, are receiving and shall receive in the form of

wealth, life, woman and food. [Chanakya says that sensual cravings knows no satisfaction for they tend to grow on what they are fed. With the result that no one could ever be satisfied with whatever wealth one may have earned, the span of life one may have lived, the woman (or women) and food one may have enjoyed.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २१० ॥

***Daatritvam Priyavaktrivam Dheerattvamuchitagyateaa.
Abhyaasen Na Labhyante Chattvaarah Sahajaa Gunaa.***

Charitable disposition, sweet tongue, patience and proper wisdom (according to the demands of the occasion) are the inborn properties of a person which cannot be cultivated by practice. [Charity, patience, world wiseness are the natural qualities, they can't be inculcated by any amount of practice.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २११ ॥

***Dhanikah Shrotriyo Raajaa Nadee Vaidyastu Panchamah.
Pancha Yatra Na Vidyante Tatra Divase Vaset.***

One shouldn't stay at a place where there be no seth (rich man to dole out money if the need be), a scholar well versed in the Vedas (to clear any confusion regarding what one should do and what one shouldn't), a King (or some one in authority to enforce law and order), a Vaidya (or physician to help one in case of any ailment) and a river (to meet one's need for water) even for a day.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २१२ ॥

***Lokayaatraa Bhayam Lajjaa Dakshinnyam Tyaagasheelataa.
Panch Yatra Na Vidyante Kuryattatra Sangtim.***

Where there be no possibility of earning one's livelihood; where people be devoid of fear, shame, charity and magnanimity—one should not have any attachment for such five places [i.e. one should not think of dwelling at such places. The fear here referred to is for the fear of the social norms or law in whose absence people invariably grow anarchic and delinquent. The other points are self evident.]

be taken for granted. [One should never attempt to cross the river without assessing its depth and width, its current strength, etc. Similarly, those having weapon in their hand should never be taken for granted, for even the slightest suggestion of the provocation is enough to make them use their weapon. He has no preparation to make, the weapon is already in his hand. The same is true with the animals with horn and paws-a little carelessness can make them damage you. Lastly, women and the royal personages are fickle by their nature; hence one can't be sure about their behaviour. Those who take these for granted suffer the adverse consequences.]

॥ अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥
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***Na Vishuaset Kunitre Cha Mitre Chaapina Vishvaset.
Kadaachittkupitam Mitram Sarva Gurhyaim Prakshyet.***

Never trust even your good friend, let alone the vile one, in anger your friend can expose your secrets out of vengeance. [Chanakya doesn't advise fully trusting even your best friend. There are certain secrets in one's life which should never be discussed with anyone, even with your best friend who might embarrass you by exposing them in a fit of rage.]

अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥
अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥ 218 ॥

***Arthanaash Manastaapapapam Grihnyaashcharitaani Cha.
Neechamvaakyam Chaapamaanam Matimaann Prakaashyet.***

Prudence lies in not disclosing to anyone the following secret: loss of one's wealth; some personal tragedy; suspicion on wife's conduct; mean outpourings of a vile person and the personal ignominy. [This observation is actually the continuation of the earlier one. In this, Chanakya spells out the secrets that shouldn't be disclosed to anyone, for their disclosure would add to one's distress or discomfiture without providing any relief whatsoever.]

अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥ अस्मिन्महाभारतकाले ॥
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***Manasaa Chintitam Kaaryam Vachsaa Na Prakaashyet.
Mantren Rakshnyed goodham kaaryam Chaapi Niyojayet.***

One should never leak out one's well-thought out intentions, determinations and they should be jealously guarded like some secret Mantra. The implementation of them should also be achieved without any fanfare and in total secrecy (to ensure their successful accomplishment.) [Immature exposure of one's intention often brings failure in its trail. If one has deliberated well on doing some particular job, it is only the total secrecy which ensures one's applying one's full potential in implementing them successfully.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २२० ॥

***Laalanaad Bahavo Doshaastadanaad Bahavo Gunaah.
Tasmaatputtram Cha Shishyam Cha Tadayenn Tu Laalyet.***

Excessive affection breeds flaws and admonition good qualities. Hence one's son and disciple need more of admonition and less of affection. [This stage obviously comes when the son or the disciple is a little grown up, *i.e.* when they are prone to a variety of distraction and deviation from their aim out of the curiosity unchecked by discernion. This stage comes after the child is out of infancy and about to enter the stage of adolescence: Constant admonition would make him keep his energies totally applies to his marked pursuit.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २२१ ॥

***Paadshesham Peetashesham Saandhyashesham Tathaiv Cha.
Shvanamootrasamam Toyam Peettvaa Chandrayanam Charet.***

The leftover water after washing one's feet, drinking to one's need and after completing the Sandhya Worship (worship conducted in the morning and evening, during the transitional phase of night to day and vice versa) should never be consumed as if is as abhorrible as the urine of dog. If one drinks it, one must perform the fast of Chandrayan. [The crux of the aphorism is that water one used should never be used purely from the hygienic point of view. In a hot and humid climate, even water gets polluted when used. Moreover, the aphorism is also guided by the abundance of water. This could not have been an observation of an Arabic thinker where in his country where water is the most precious commodity, but only of an ancient North Indian whose land had abundant water supply. Chandrayan Vrat means keeping fast the whole day and having food and water only after seeing the moon.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 222 ॥

***Vipprayorvippravhaneshcha Dampattyoh Swamibhritttyoyh.
Antaren Nagantawyam Halasya Vrishabhasya Cha.***

Never pass through between the two brahmans; between fire and a brahman; between the master and the servant; between the husband and wife; and between the plough and the bullocks.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 223 ॥

***Paadaabhyam Na Sprashandagnint Gurum Brahmanmeva Cha.
Naiv Gaavam Kumarim Cha Na Vriddham Na Shishum Tathaa.***

Never touch the fire, the guru, the brahman, the cow, the maiden girl, the old people and the kids. It is ill-mannerly to do so.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 224 ॥

***Uttpannapashchaataapassya Buddhirbhavati Yaadrishee.
Taadrishee Yadi Poorva Syaatkasya Syaanna Mahodayah.***

One repents after committing a mistake but if one gets such a wisdom before committing a mistake one's progress cannot be stalled. [A wrong act entails repentance. One gets remorseful after knowing the fault he has committed. But if he could be wise enough before committing the act, there is no going back for him; for if one acts after carefully brooding on his course of action, there is no set back and hence the progress is unchecked and speedy.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 225 ॥

***Tyajedekam Kulasyaarthe Graamassyaarthe Kulam Tyajet.
Graamam Janapadasyaarthe Aattmaarthe Prithiveem Tyajat.***

Sacrifice a person for the sake of the family, a family for a village, a village for the state but for the self the entire world. [This oft-quoted shloka shows the degree of importance of an entity: of a person vis-a-vis a family; of a family vis-

a-vis a village; of a village vis-a-vis a state; of the world vis-a-vis the self. In short the self protection is deemed paramount but here the self doesn't mean only the selfish interest, it means the dictates of the inner conscience which ought to be held supreme.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 226 ॥

***Aapadartham Dhanam Rakshed Daaraan RAKshed Dhanairapi.
Aatmaanam Satatam Rakshd Daarairapi Dhanairapi.***

Protect riches (money) at the time of distress but protect wife (spouse) more than money and oneself more the riches and wife. [This Sholka again shows the degree of importance at the time of distress: self, spouse and riches in that order. Self is given the maximum importance because riches, wife and other 'musts' are useful only when one survives. Hence the importance.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 227 ॥

***Jaaneeyaatpreshanebhrittyaan Baandhavaanvyasanaagame.
Mitram Chaapiattikaaleshu Bhaaryaam Cha Vibhavakshaye.***

The servant is tested when he is sent on an important mission, the Kith and Kin are tested in one's own distress, a friend at the hour of need or emergency and the wife when one loses one's wealth.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 228 ॥

***Yasyabuddhirbalam Tassya Nirbuddhestu Kuto Balam.
Vane Singho Mamadonmattah Shashaken Nipaaitah.***

He who has intelligence has power, for how can a fool has any power? A tiny rabbit is capable of slaying even a charged lion in the Jungle. [Intelligence scores over mere physical power. It is because of this mental shrewdness that a tiny rabbit is able to slay even a charged lion. This observation is derived from the old tale in which a tiny rabbit fools a mighty lion and manages to let the lion fall in a blind well and die. This tale is so symbolical that lion's different forms is found in a score of ancient books of many countries.]

ability of a brahman is judged by his capacity to realise the ultimate god, which means he must lead an austeric self-controlled and totally devoted life in the worship of God. The fount of a woman's strength lies naturally in her beauteous form, youthful appearance and sweet, comely mannerism.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २३२ ॥

***Naattyantam Saralen Bhaavyam Gattvaa Pashya Vanasthaleem.
Chiddyante Saralaastatra Kubjaastishthanti Paadapaah.***

One should never be too simple. If one goes to the jungle one beholds that the simple, straight trees have been cut but those which grow in a haphazard manner are spared. [A man should be simple hearted, straight mannered but not a simplention. Or he is subject to the constant exposure of being granted and they suffer in the conequece out of their simplicity. Giving the example of trees, he says that mostly one is exploited for one's generosity. If you are rude in behaviour and harsh in tongue; you, might be spreaded like those trees which grow in a wild manner.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २३३ ॥

***Atiropen Vai Seetaa Chaatigarvena Raavanah.
Atiddanaad Balirbaddho Hayati Sarvatra Varjayet.***

The excessive beauty caused Sita to be eloped, the excessive arrogance caused Ravan's slaughter and excessive charitable disposition cause the king Bali to be duped. Hence excess is bad everywhere. [First two references are quite well known. The king Bali was the famous demon king who was deceived by Lord Vishnu himself in the Vaman form. Chanakya says even the good qualities becomes bad in excess, let alone the bad ones. Excess of everything is bad.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ २३४ ॥

***Udyogo Naasti Daridaryan Japato Naasti Patakam.
Maunane Kaho Naasti Jagratasya Cha Na Bhayam.***

Enterprise vanishes poverty and the chanting (of Mantra or God's name) dissipates sin. Silence ends embroilment and awakening removes fear.

ಶಿವಶಾಸ್ತ್ರವು ಉಪಸರ್ಗೇನಿಚಕ್ರೇ ಚಾ ದುರ್ಬಹಿಸ್ಕೇ ಚಾ ಭಯಾವಾಹೇ.
ಅಸದ್ಧು ಜಾನ್ಸಾಂಪರ್ಕೇ ಪಾಲಾಯತಿ ಸಾ ಜೀವತಿ 235

***Upasargeannyachakre Cha Durbhikshe Cha Bhayaavahe.
Asaddhu Jansamparke Palaayati Sa jeevati.***

He who manages to escape from riots or scuffles, from the severe draught or from the evil company survives. (Meaning that no one should stay at such places where riots, scuffles, severe drought or evil company be disturbing the area.)

ಶಿವಶಾಸ್ತ್ರವು ತಾವಾದ್ ಭಯೇಶು ಭವಯಮ ಯಾದವ್ ಭಯಮಾನಾಗತಮ್.
ಆಗತಮ್ ತು ಭಯಮ್ ವೀಕ್ಶಯಾ ಪ್ರಾಹಾರ್ತವಯಮ್ ಶಾಂಕಯಾ 236

***Taavad Bhayeshu Bhetavyam Yaadav Bhayamanaagatam.
Aagatam Tu Bhayam Veekshaya Prahartavyamshankayaa.***

One should be apprehensive of the cause of fear till it is far off, but when it comes close, fight it undaunted. [This is a natural human psychology that we apprehend the danger till it is far off. When it comes close the only way to deal, with it is to take on with total might, for in that stage the apprehension vanishes. Chanakya also confirms that this is the only way to overcome the fear.]

ಶಿವಶಾಸ್ತ್ರವು ಅನುಲೋಮನಿ ಬಲಿನಾಮ್ ಪ್ರತಿಲೋಮನಿ ದುರ್ಜಾನಮ್.
ಆತ್ಮತುಲ್ಯಬಲಾಮ್ ಶಾತ್ರಮ್ ವಿನಯೇನ ಬಲೇನ ವಾ 237

***Anulomen Balinam Pratilomen Durjanam.
Aatmatullyambalam Shatrum Vinayen Balen Vaa.***

Deal with the powerful enemy by trying to win its favour (as a part of the strategy), with the wicked enemy by going away and with the enemy of matching power by being submissive or aggressive as the situation may demand. Direct opposition of the powerful enemy will cause sure defeat. In that case, it is always prudent to avoid direct confrontation. Trying to win favour means keeping him confused of your intention. If the enemy is wicked you never know what he might be upto. It is always better to avoid him and seize your opportunity to smash him in the least blows possible. It is only against an enemy of the matching power that one has to be aggressive or submissive according to the demand of the situation.]

ಶಿವಶಾಸ್ತ್ರವು ಅನುಲೋಮನಿ ಬಲಿನಾಮ್ ಪ್ರತಿಲೋಮನಿ ದುರ್ಜಾನಮ್.
ಆತ್ಮತುಲ್ಯಬಲಾಮ್ ಶಾತ್ರಮ್ ವಿನಯೇನ ಬಲೇನ ವಾ 237

students desert their teacher after getting education. Even the wild beasts, who feed on the luscious bounty of the jungle desert it when it comes to distress with the outbreak of the jungle fire. All are basically selfish.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 241 ॥

***Nirdhanam Purusham Veshyaa Prajaa Bhagnam Nripam Tyajet.
Khagaah Veetphalam Vriksham Bhuktvaa Chaabhyagato Griham.***

The prostitute deserts a poor customer, the subjects desert a powerless king. The same way the birds desert a fruitless tree and the guest deserts the host-house after having his food. [Continuing with the previous observation, Chanakya says that all stay till they receive benefits? then all desert—the prostitute, a poor customer, the subjects, a powerless king, the birds, a fruitless tree, and the guest, his host’s house, after filling his belly. All stay to serve their purpose without caring for the benefactor’s need.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 242 ॥

***Drishtipootam Nyaset Paadam Vastrapootam Jalam Pibet.
Shaastrapootam Veded Vaakyam Manahpootam Samaacharet.***

One should step forward after fully viewing the path, drink water after straining it through a (clean) cloth; talk in conformity with the scriptural dictates and act according to what one’s conscience allows. [These are ancient safety measures which are still quite relevant in their essential message.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 243 ॥

***Svabhaaven Hitushyanti Devaah Satpurushah Pitaah.
Gyaatayaah Snaapaanaabhyaam Vaakyadaanen Panditaah.***

Gods, noble persons and father are pleased by one’s behaviour; other kith and kin by enjoying food and drink (together) and the scholars by the sweet speech.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 244 ॥

Anabhyaase Visham Shaastramjeerne Bhojanam Visham.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 253 ॥

***Alirayam Nalinidalamadhyama Kamalaneemakarandamadaalalah.
Vidhivashaatpradeshmupaagatah Kurajpushparasam Bahu Mannyate.***

This bee used to dwell among the lotus-petals and survived on imbibing the sap of the flowers. For some reason, it had to come to the foreign strand and now it regards a great gift to even the juice of the Kuruj flower, [When dwelling among the lotus-petals, the bee considered even the sap of the lotus to be an ordinary thing. But when, due to some reason, it has to go away to the foreign strands, it began to deem even the Kuruj-flower-sap to be a great gift, i.e., when someone belonging to a high and rich family falls on evil days, he realises the importance of the past pleasures and compromises with existing fallen standard of living. Helplessness makes one regard even the common place or even inferior things as the great gifts.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 254 ॥

***Nirvishenaapi Sarpena Kartavyaa Mahatee Phanaa.
Vishamastu Na Vaappyastu Ghataatopo Bhayankarah.***

Even if the snake be non-poisonous, it must spread its hood to the full. Whether it contains poison or not, it must spread its hood to frighten the people. [Merely, by looking one can't know whether the snake is poisonous or not but when it spreads its hood, this gesture is enough to frighten the people—meaning, for happy survival in a society, one must affect deterrant ostentation in one's behaviour to keep unwanted people at bay.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 255 ॥

***Tyajedharam Dayaaheenam Vidyaaheenam Gurum Tyajet.
Tyajettkrodhamukhi Bharyaam Nihshehaanbaandhavaansyajet.***

Give up the faith devoid of compassion; the Guru devoid of knowledge, an irascible wife and relations devoid of affection. [Faith, which is devoid of compassion is no faith; the Guru, who is devoid of knowledge is no guru; a wife devoid of good manners is no wife and the relations devoid of affection are no relations, hence they ought to be left for good.]

ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೬
ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೬

***Nadeeteere Chaaje Vrikshaah Pargriheshu Kaaminee.
Mantreeheenaashcha Raajanah Sheeghram Nashyanttyasanshayam.***

The trees growing at the bank of the river, the woman staying in someone else's house and the king denuded of the cabinet (ministers) perish soon. [The trees on the bank of a river are on infirmer land and face the danger of being taken away by flood waters. Also since the bodies are normally cremated on the bank of the rivers, the trees are likely to be cut for making the funeral pyre. Hence the trees on the river bank cannot last long. A woman staying in other's house cannot maintain her chastity and the firmness of her character for long and soon she will have to compromise. A king working without ministers does not get the right counsel and in this stage he is prone to committing a grave mistake causing his own downfall.]

ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೭
ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೭

***Anaalochya Vyayam Kartaa Chaanaathah Kalahapriyah.
Aartah Streesarvakshetreshu Narah Sheeghram vinashyati.***

A man, recklessly spend-thrift, shelterless, cantankerous, coveting for women of every caste indiscriminately soon perishes. [Obviously, such a man has no chance of faring in any different manner!]

ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೮
ಶಿವಶಾಸ್ತ್ರಂ ಷಷ್ಠಾಧ್ಯಾಯಃ ಶ್ಲೋಕಃ ೨೫೮

***Aalasyopahataa Vidyaa Parahastam Gatam Dhanam.
Alpabeejahatam Kshetram Hatam Senyamanaayakam.***

Callous lethargy destroys knowledge; others hold on your money soon destroys it for you; the field is destroyed by the lack of seed and the army is destroyed in the absence of a commander. [A careless, lazy bloke cannot gain knowledge if he lacks in self-discipline which is a 'must' for becoming the learned. Money is with him who controls it. If others have control over it, deem it that it is lost for you. Lack of seed ruins the fertility of the field. It is a known fact that if you don't sow a field for years together, it turns barren. And how can an army fight without a commander?]

Charity destroys poverty; right demeanour destroys distress; truth-bearing
wisdom destroys ignorance and the (determined) feeling destroys fear. [Poverty
means lack of resources and charity means giving help to others, which
obviously gives the impression that the person has enough for one doles out
elms only when one has enough of everything. And when people learn that you
are gifting things, they develop confidence in your financial worth and you start
getting things on credit. Thus, your stock increases and soon you get rid of that
poverty. If one can maintain one's balance, even in the severe distress, behave
normally with total caution, the panic element in the distress vanishes. The same
is true with other two observations. If one searches for the true knowledge, how
can ignorance survive in one's thinking. And lastly, the sense of fear is based
totally on your mental projection of a situation. In the dark, a tree might give
impression of a ghost but if you have strong will you may go near the tree and
see it to be nothing but a tree. That stage you can achieve even by mere feeling.
Fear is the projected perception of a given situation which is not dependent upon
the external factors. In fact, all the four observations are rooted in the
psychological aspect of the human behaviour.]

***Daariddrayahaashanam Daanam Sheelam Durgatinaashanam.
Agyaantaanaashinee Praygyaa Bhaavaanaa Bhayanaashinee.***

Charity destroys poverty; right demeanour destroys distress; truth-bearing
wisdom destroys ignorance and the (determined) feeling destroys fear. [Poverty
means lack of resources and charity means giving help to others, which
obviously gives the impression that the person has enough for one doles out
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normally with total caution, the panic element in the distress vanishes. The same
is true with other two observations. If one searches for the true knowledge, how
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totally on your mental projection of a situation. In the dark, a tree might give
impression of a ghost but if you have strong will you may go near the tree and
see it to be nothing but a tree. That stage you can achieve even by mere feeling.
Fear is the projected perception of a given situation which is not dependent upon
the external factors. In fact, all the four observations are rooted in the
psychological aspect of the human behaviour.]

That knowledge which is not used gets destroyed. Ignorance destroys the man.
An army which has no commander gets destroyed and a woman without (the
protection of) her husband gets destroyed. [Almost the similar thought was
expressed in the earlier pages, which is duly explained. Please refer to that
aphorism for the explanation.]

***Hatam Gyaanam Kriyaheenam Hatashchagyaanato Narah.
Hatam Nirnaayakam Sainnyaam Striyo Nashta Hayabatrikaa.***

That knowledge which is not used gets destroyed. Ignorance destroys the man.
An army which has no commander gets destroyed and a woman without (the
protection of) her husband gets destroyed. [Almost the similar thought was
expressed in the earlier pages, which is duly explained. Please refer to that
aphorism for the explanation.]

Asantushtaa Dvijaa Nashtaah Santushtaashcha Maheebhratah.
Salajjaa Ganikaa Nashtaanirjalajjashecha Kulaanganaah.

***Asantushtaa Dvijaa Nashtaah Santushtaashcha Maheebhratah.
Salajjaa Ganikaa Nashtaanirjalajjashecha Kulaanganaah.***

An unsatisfied brahman and a satisfied king perish. A shy prostitute and a shameless bride of a noble family perish. [A brahman must not be covetous of the worldly possessions, if he does so, he can't follow his chosen path of acquiring more and more knowledge. But if a king gets satisfied with his expeditions and victory marches, he exposes himself to invasion by others. A prostitute's profession is such that if she is shy she will lose her clientele and her means of wherewithal. But in contradistinction, the bride of a noble family has to be shy and bashful to win everyone's respect. A shameless bride is not deemed a respectable woman.]

ॐ नमो भगवते वासुदेवाय ॥:ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 262 ॐ

***Nirgunasya Hatam roopam Duhasheelasya Hatam Kulam.
Asiddhyasya Hataa Viddhyaa Abhogasya Hatam Dhanam.***

Beauty of the virtueless, lineage of the wicked, knowledge of the undeserving, and wealth of the unenjoyer perish. [Beauty without virtue is like body without soul—it is fey and can't last long. Knowledge of the undeserving is the most deadly weapon for self-destruction. If a noble family has just one black-sheep, it is enough to bring blot on the entire family. Like a rotten apple injures all its companion, so a wicked member destroys his entire family. Wealth is meant to be enjoyed; those who preserve and protect it without enjoying it, lose it eventually.]

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 263 ॐ

***Annaheeno Dahedraashtram Mantraheenasheha Rittvijah.
Yajmaan Daanheeno Nassti Yagyasamo Ripuh.***

A foodless state destroys its ruler, so do the brahmins assigned to perform yagya but without any knowledge of the Mantra and the host who doesn't pay the honorarium to the guest brahmins. To employ such brahmins for performing the sacrifice and allowing such a person to play host is tantamount committing an act of treason. [Lack of food is the most potent cause for the dethronement of a ruler as it is the ruler's foremost duty to provide food or food material to the subjects: Asking the unlearned brahmins to perform yagya is to invite trouble due to their ignorance, instead of propitiating the deities they might incur their wrath. And the greatest offender to the moral sense is to accept the services

without paying the adequate honorarium or remuneration. Even if the brahmans be unlearned, if the host has invited them unknowingly, then he must pay their due. One who does so is the meanest person. The state where the ruler fails to arrange adequate food supply to his subjects, the unlearned brahmans are asked to perform the yagya and if they are not paid their due honorarium is destined to be destroyed.]

ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ
ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ 264

***Parasparasya Marmaani Ye Bhaashante Naraadhamaah.
Te Evavilayam Yaanti Vallameekodar Sarpvat.***

Those who disclose the mutual secret to others perish like a snake getting destroyed in its own cavity. [Disclosure of the mutual secrets to all not only incurs the displeasure of the confidant who let it out to one and who disclosed it but it makes one defenceless against the onslaughts of others, for which they quote one's own words. This situation prepares a trap of self-strangulation like a snake getting choked to death in its own cavity.]

ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ
ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ 265

***Aatmavargam Parittyajjya Parvargam Samaashret.
Syaamev Layam Yaati Yathaa Raajyamdharmatah.***

Those who leave their own category and seek support of the other category perish like a country resorting to immoral means. [One should't forgo one's own faith or way of leading life because change in it means resorting to some way about which you have no idea. It is 'Adharm' for the upholder of the forlorn faith. And while treading a new path one is likely to commit grave mistake, which may lead one to the way of doom. Chanakya avers Srimadbhagwat Gita's dictate that one should never leave one's way of working or in other words, one's category or else one is doomed.

ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ
ಶ್ರೀಮನ್ಮಹಾಭಾರತ ಶಾಂತಿಪರ್ವಃ 266

***Aaptveshaat Bhavenmrityuh Padveshaattu Dhanshayah.
Raajdveshad Bhavennasho Brahmadvashaat Kulakshayah.***

Enmity with the noble-men and Sadhus (hermits) causes one's death; with the adversary causes dissipation of wealth; with the king causes total ruin and with the brahman causes even cessation of one's lineage.

ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ
ಶ್ರೀಮದಾರ್ಯಭಟಾಚಾರ್ಯಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ 267

***Raagye Dharmani Dharmishthaah Paape Paapaah Same Samaah.
Rajanamanuvarante Yathaa Raajaa tathaa Prajaa.***

Subjects follow their king: they are heathen if the king be irreligious; sinners if the king be a sinner and normal if their king be normal. As the king so the subjects. [The last phrase of this famous quotation is very well known. In the modern concept, it could be interpreted as the people follow their leaders.

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***Pustakeshu Cha yaa Vidyahaa Parhasteshu Cha Yaddhanam.
Uttpanneshu Cha Kaaryeshu Na Saa Vidyaa Na Taddhanam.***

The knowledge that remains confined to the books (and doesn't get retained in the reader's mind) and the money that has gone in other's hand; neither there is any use of that knowledge nor there is any worth of that money. The inference is obvious. Knowledge must have its application to enhance its value like money must be in one's control to be of any worth.

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***Priyavaakyapraadaanen Sarve Tushyanti Maanavaah.
Tasmaat Tadev Vaktavyam Vachane Kaa Daridrataa.***

Sweet language satisfies all. Hence all must be sweet in their language. Even the excessive use of sweet words does not render anyone poor.

ಶ್ರೀಮದಾರ್ಯಭಟಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ ಶ್ರೀಮದಾರ್ಯಭಟಾಃ
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***Kohi Bhaarah Samarthaanaam Kim dooram Vyavsaayinaam.
Ko Videsh Suvidyaanaam Koparah Priyavaadinaam.***

factors of time and space and the capacity of the self, the wise accomplish their work successfully. [The heron has this great capacity to forget everything else to concentrate on its target: So, this capacity of concentrating one's mind on one's aim or target should be adopted by us in our life. With this level of consideration and the proper assessment of one's power vis-a-vis the time and place if the wise act, they are bound to succeed, for success depends upon the able assessment of one's situation, the power of concentration and the capacity to put in one's total might should the need arise.]

From the Cock कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि

कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि 277

*Pratyuthaanam Chayuddham Cha Samvibhaayashcha Bandhushu.
Svayamaakrabhya Bhoktam Cha Shikshechchattvari Kukkutaat.*

The cock can teach us four things : get up at the right time, fight bitterly, make your brothers flee and usurp and devour their share also. [Although apparently these appear quite immoral teachings in the present context also, what is taught here are the lessons in self-preservation against all odd, which is a natural instinct.]

From the Crow कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि

कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि 278

*Goodha mainthunkarittvam kale-kale cha sangraham.
Appramattvachanam vishvassam panch Shiksheecha Vaasyat.*

Stealthy copulation, collecting things and augmenting your resourcefulness from time to time; be alert and not believe anybody, making enough noise to make all gather round you—these five things are to be learnt from the crow. [This again is an instruction in the self-preservation. One marvels at the minute observation of Chanakya as a bird-watcher.]

From the Dog कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि

कौकिलोऽपि च कौकिलोऽपि कौकिलोऽपि कौकिलोऽपि 279

Daghaucha Svayamantuktah Svaidra Laguchetana

Duuhavsnee Svaiipasamushman Samaro Laguchelanaa.
Swaamibhaktashcha Shoorashcha Shadete Shvaanato Gunaah.

Deriving satisfaction out of a little eating even in the famished condition; be alert despite being deep in slumber, faithfulness and bravery—these six qualities ought to be learnt from the dog. [The dog has this unique capacity to derive satisfaction with whatever it manages to procure; for its eating despite its famished condition. It sleeps very soundly but, instantly wakes up hearing any sound. It is believed to be the most faithful animal. It is also a brave animal even against the fiercest odd. In saving its own or its master’s life, its murderous streak is unmatched.]

From the Donkey □□□□□□□□□□ □□□□ □□□□ □□□□□□ □ □□□□□□□

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Sushraantoapi Vahed Bhaaram Sheetoshna Na Pashyanti.
Santushtashcharato Nittyam Treeni Shikshechacha Gardabhaat.

The capacity to carry the load despite being bone-tired, being undaunted by the vagaries of weather and getting satisfied in all the conditions—these three qualities are to be learnt from the donkey.

How to control Whom □□□□□□□□□□□□

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Lubhhdhamurthen Grihaveeyaattstabdhamanjalikarmanaa.
Moorkashchandaanurodhen Yatharthvaaden Panditam.

Control greedy by money, the arrogant by submissiveness, the fool by preaching and the learned by telling him the reality. [First two observations are quite clear. The one dealing with the fool needs an elaboration. A fool is he who doesn’t know what knows. When he is preached, he realises his ignorance and this realisation makes him a little grateful to the preacher who can, then, mould him easily. Fourth : you just can’t fool an intelligent and learned man by mincing words or telling half truths to confuse him. His sharpness and intelligence would also expose the falsehood. So, it is always better if one tells

the truth before such persons. Since, they are wise enough, they would realise the helplessness in the situation and accept whatever you ask them to. Straight forward talk is the best way to control or convince a Pundit or a learned and an intelligent man.]

Miscellaneous

कविप्रसन्नोऽपि कविः कविप्रसन्नोऽपि कविः
कविप्रसन्नोऽपि कविः कविप्रसन्नोऽपि कविः 282

***Sakrijjalpanti Raajanah Sakrijjalpanti Panditaah.
Sakrittkannyaah Pradeeyante Treennyetaani Sakrittsakrit.***

The kings speak but once, so do the learned scholars. The daughter is gifted once. These three actions are performed just once. [The kings rarely repeat their order. Here 'speak' means to give orders. The voice of authority has to be listened with rapt attention, hence the utterance of the order only once is enough. The scholars give their observation, their opinion or their considered view point only once. Since, they speak after weighing all pros and cons, they speak less and do not repeat their; opinion or alter it. And gifting one's daughter to a deserving groom takes place only once, which is still the practice prevalent in most of the traditional families in India.]

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कविप्रसन्नोऽपि कविः कविप्रसन्नोऽपि कविः 283

***Ekaakinaa Tapo Dvaabhyaam Pathanaam Gaayanam Tribhi.
Chaturbhigaman Kshetram Panchabhirbahubhi Ranam.***

For chanting of Mantras (worships) just one, for studies two, for singing three, at the time of going out (on foot) four, for working in the field five and many persons are required in the war. [Worship is obvious performed best when one is alone. In the studies one companion help, in exchanging the notes and discussing the problems for the better comprehension of the lesson. In singing, the requirement of three person is essential for the accompaniment's sake. If one sings, the other gives accompaniment on the rhythm instrument (tabla,etc.) and the third person for the maintenance of the desired notes on the taanpuras: When going out on foot, four persons are needed to watch the four directions for any possible mishap. In the field, one is needed to water the plants, the other to clear the field of the unwanted growth, third to guard it against any unwanted intrusion, four to sow the seed and fifth to arrange the soil and look after the general maintenance of the field. Obviously, in war many persons are required to

fight.]

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***Janmamritturyaniyatyeko Bhunakkttyekha Shubhashubham.
Narakeshu Patattyekah Eko Yaati Paraam Gatim.***

A man comes alone in the world, meets his end alone; alone he bears the consequences of his good or evil deeds, alone he suffers the tortures of the hell and alone he attains to the ultimate state. [Despite a man being dubbed as a social being in all major activities of his life, he is all alone. This way he shares nothing with any body. Chanakya reminds us this bitter truth that in this transient world nothing is permanent, neither any companionship nor any association.]

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***Skloken Vaa Taddardhen Taddardhaaddardhaksharen Vaa.
Avanndhyam Divasam Kuryaad Danaadhyan Karmabhi.***

One should always think over any Shloka or half or part of it or even a letter of it. This way brooding over (the pithy), ancient saying, studying and giving elms one should utilise one's each day. [Brooding over, reflecting on and studying the scriptures and the other wise sayings one should pass his day. This way not only his intelligence would be sharpened and analytical power would also get improve but he would also be away from the various devastating distractions. Thus passing his free time in studying for the self-benefit and giving elms for the other's benefit, one utilizes one's each day usefully.]

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***Shruttva Dharman Vijaanaatishruttva Tyajati Durmatim.
Shruttvaa Gyaanamvaapnoti Shruttvaa Mokshamavaapnnyaat.***

It is through hearing (the facts) that a man realises what is his real Dharma, and through hearing only that he gives up his ignorance (or stupidity). It is through hearing that he acquires knowledge and attain to the Moksha (final Liberation). [Man learns about his Dharma, gives up his evil mindedness (Durbudhi) and attains his final liberation only by listening to the wise teachings

of his seniors, his Gurus, and other great persons. Chanakya says that these concepts cannot be attained by intuitive wisdom, but one learns about them from the external sources. Impliedly, he means that we all must listen to these wise teachings with rapt attention.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 287 ॥

***Bhramannsampooyate Raajaa Bhramannsampooyate Dvijah.
Bhramannsampooyate Yogi Stree Bhramati Vinashyatee.***

A roving king, a roving brahman and a roving Yogi are adored but a roving woman is doomed. [An efficient ruler is always on the move *i.e.* he is always gathering the first hand information to set his administration right. The subjects adore him for his ability to move about his State and solve their problems. A brahman lives in communion with eternity, hence he shouldn't be attached to any particular place or person, for him the whole world is in the manifestation of the divine spirit. Practical interpretation of this aphorism would be that the more movement a brahman does, the more knowledge he acquires and hence he wins others adoration. The same is true with the Yogi. But if a woman keeps on moving, she exposes her to a variety of dangers, each being potent enough, in our society set-up, to bring her to disrepute, or the way to doom.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 288 ॥

***Kaalah Pachati Bhootaani Kaalah Sanharte Prajaah.
Kaalah Suptesh Jaagarti Kaalo Hinduratikramah.***

Time devours the beings and destroys the creation. It remains active even when the beings are asleep. No one can check its incessant flow. [Time is all powerful and ever active. Its ruthless counting continues even if we may be asleep or not conscious. No one can check its flow. All are helpless before time.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 289 ॥

***Gandham Suvarne Phalmikshudande
Naakaaripushpam Kalu Chandanasya.***

***Viddvan Dhanee Bhoopatideerghajeevee
Dhaatuh Puraa kiapina Bhuddhidoabhoot.***

Gold has no fragrance, sugarcanes have no fruits and the sandalwood has no flowers. A scholar is never wealthy and a king is never long aged. Why did this presciences was not given to Brahma (the creator). [All good things are not perfect. The best metal gold satisfies all other senses but has no fragrance. Similarly, sugarcane, the best stem, is fruitless and the sandal, the best wood has no flower. Chanakya says, had the creator been advised earlier, he would have made these minor deficiencies correct in order to bring his creation perfect. Impliedly, it also means that nothing is perfect in the world.]

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***Pitaa Rattnaakaro Yasya Laxamirasya Sahodari.
Shakho Bhikshaatanam Kuryaann Dattamupatishthati.***

He whose father sea is the mine of the precious gems, whose real sister is the goddess (of wealth) Lakshmi, that conch-shell has to resort to begging. What could be more anomalous than this? [Conch-shells are also produced by the sea. It is believed in the Hindu Mythology that the Goddess Lakshmi originated from the sea. This way she is a sister to the conch-shell as both are produced by the same father sea. Sea is also supposed to be the place of origin of many a gem. The conch shells are otherwise worthless, barring their use in creating a peculiar sound: So building his full allegory, Chanakya opines with a touch of irony that even with such rich relations, the conch-shell has to survive begging.]

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***Sarvausheedheenaamamritam Pradhaanam
Sarveshu Saukhyashvashanam Praddaanam.
Sarveindriyaanaam Mayanm Pradhaanam
Sarveshu Gaatresu Shirah Pradhaanam.***

Among all the herbal medicines, the chief is Amrit (Gilory & a vary efficacious medicinal creeper); among all the pleasures' the chief is partaking of

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ಉಪದೇಶಃ ಶಿಷ್ಯಃ ಪಾಪಃ ಪುತ್ರಃ ಪುತ್ರಃ 296

***Moorkahanaam Panditaa Dveshyaa Adhnaanaam Mahaadhanaa.
Vaaraanganaa Kuleenaanaam Subhagaanaam Cha Durbhagaa.***

Fools nurse ill-will for the scholars, the pauper for the rich, the prostitutes for the noble-family-brides and the widows for the married woman with their husband alive.

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***Aacharah Kulamaakhyati Deshamaakhati Bhaashanaam.
Sambhramah Snehamaakahyaati Vapuraakhyaati Bhojanam.***

Manners betray one's family, and the language one's country. Hospitality betrays one's love and the physique betrays one's food intake.

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***Abhyaasaaddhaaryate Vidyaa Kulam Sheelen Dhaaryate.
Gunen Gyaayate Tvaarya Kopo Netren Gammyate.***

Practice reveals one's learning, demeanour the lineage; the virtues reveal one's quality and the eyes one's anger.

ಉಪದೇಶಃ ಶಿಷ್ಯಃ ಪಾಪಃ ಪುತ್ರಃ ಪುತ್ರಃ
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***Viddhyarthee Sevakah Panthah Khulhartho Bhayakaataraah.
Bhandaaree Cha Pratihaaree Saptasaptaan Prabhodayet.***

Wake the following seven up from the slumber (without any hitch): the student, servant, the traveler, the one stricken with hunger, the frightened person; the store incharge and the watchman. [i.e. there is no harm to wake these persons up even from the deep slumber as it is to their own benefit that they should be awakened.]

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ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
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***Bhasmanaa Suddhyate Kaassaya Taamramammlen Shudhyati.
Raajasaa Suddhyate Nareree Nadee Vegen Suddhyatati.***

Bronze gets cleansed with the ash, copper with an acid; a women gets cleaned by menstruation and the rivers by their speedy flow.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
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***Shuddham Bhoomigatam Togam Shuddhaa Naaree Pativrataa.
Shuchi Sschemakaro Raajaa Santoshee Brahamana Shuchin.***

The sub-teranean water, a faithful wife, the king looking after the welfare of his subjects devotedly and a content brahmans are always pious.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
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***Vaacha Cha Mansaa Shauchmindriyanigrah.
Sarvabhootadaya Shauchmetachaucham Parmarthinaam.***

The greatest piety lies in keeping one's thoughts and speech pure in practising continence, in showing mercy to all beings and in doing good to others.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 307 ॐ

***Antargamalo Dushtasteeryasnaanshatairapi.
Na Shudh Yati Tatha Bhaandam Suryaa Daahitam Chata.***

Like the wine pot, which does not get purified even after burning it in the fire, so the malice from the heart of the wicked does not get remove even after repeated ablutions in the holy waters.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 308 ॐ

***Ekodarsamuddhootaa Eknakshatru Jaatakaa.
Na Bhavanti Samaasheelee Yathaa Badrikantakaah.***

Even if the womb of the origin and the birth-constellation be the same, two persons may still differ in their temperament and demenour, like, for example, the plum and the thorn. [The plum tree has the fruit and the thorns jutting out of the same branch. Despite their closeness they differ drastically.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३०९ ॥

***Deepo Bhakshayate Dvaantam Kajjalam Cha Prasoooyate.
Yaddannam Bhakshayate Nittyam Jaaye Taadrishee Prajaa.***

The lamp the darkness and produces soot-power: It means one produces according to whatever one eats. [Chanakya says that the nature and behaviour of the progeny is very much dependent upon the intake of the progenitor.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३१० ॥

***Annaad Dashgunam Pishtam Pishtaad Dashgunam Payah.
Payasoashtam Gunam Maansam Maansaad Dashgunam Ghritam.***

The flour gives ten times more strength than the ordinary cereal; milk gives ten times strength more than the flour; meat gives ten times more strength than milk but ghee gives ten time more strength than even the meat. [According to Chankya, ghee (or clarified butter) gives maximum strength to its consumer.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३११ ॥

***Ikshuraapah Payaomoolam Taamboodam Phadamaushadham.
Bhakshayatittvaapi Kartavyaa Sanaandaanaadikaah Kriyaah.***

Even after having sugarcane, water, milk, roots, betel-leaf, fruits and (the herbal) medicines, one can perform the acts of self-ablution and worship, etc. [One can perform the holy acts of worship, etc., even after having these things specifically and not after having other things.]

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३१२ ॥

***Ajeerne Bheshajam Vaari Jeerne Tadd Balpradam.
Bhojane chamritam Vasri Bhojanaante vishpradam.***

In indigestion water acts like a medicine. After digestion water gives strength (when imbibed). Drinking water during the meals acts like a nectar but if drink immediately after meals it acts like a poison.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 313 ॐ

***Santoshamritriptaanaam Yatsukham Shaantirev Cha.
Nacha Taddhanlubdhaanaamitshchetashcha Dhaavataam.***

The pleasure, which the persons content with the nectar of satisfaction, receive is inaccessible to those who hanker after money. [According to Chanakya, satisfaction is achievable through one's bent of mind and not owing to any external factor. Whereas, those who hanker after money; never derive satisfaction, those with this bent achieve it easily.]

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 314 ॐ

***Trinam Brahamavid Svargam Trinam Sooransya Jeevanam.
Jimaakshyassya Trinam Naree Nihspihassya Trinam Jagat.***

The heavens to the knower of the supreme; life to a chivalrous warrior; woman to the continent man and the whole world to the desireless person appear as worthless as a straw.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 315 ॐ

***Jale Tailam Guhyam Paatre Danam Manaagapi.
Praagye Shaastram Svayam Yaati Vishtaare Vastushaktitah.***

Oil (drop) on (the surface of) water; a secret leaked out to wicked person; help to the deserving and knowledge to the wise spread (and swell) automatically.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 316 ॐ

***Punarvittam Punarmitram Punarbhaaryaa Punarmahee.
Etattsarvam Punarlabhyam Na Shareeram Punch Punah.***

ಶಾಿಲೆ ಶಾಿಲೆ ಢಾಣಿಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾ ಗಜಗಜೆ
ಸಾಧವಾ ಢಾಹೀಢಾ ಸರ್ವತ್ರಾ ಚಾಢಾಢಾಢಾ ಢಾ ಹಿ ವಾವೇವಾಢಾ 324

***Shaile Shaile Manikyam Mauktikam Na Gajegaje.
Saadhavo Maheem Sarvatra Chandanam Na Hi Vavevane.***

Every mountain does not have the gems nor every elephant's head the pearl. Neither noble man are found everywhere nor sandalwood in every forest. [The pearl found in an elephant's head was believed to be the pearl of the best quality in the ancient times.]

ಢುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ
ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ 325

***Mukham Dhannyam Tadevaasti VAdati Maduram Sadaa.
Klesham Harati Deenaanaam Vachanai Rasapooritai.***

Blessed is the mouth that utters sweet speech and by its kind and affectionate sentence (words) destroy the distress of the poor. [Meaning the sweet speech and kind words evanesce even the afflicted person's distress.]

ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ
ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ 326

***Netrete Eva Dhannye Ye Andhaanaam Maorgadarshake.
Rakshatah Kantakaakeerhaat Maargaattan Vishmaattathaa.***

Blessed are those eyes that guide the way of the blind and protect them from their straying on the thorn-ridden path. [The moral: the 'haves' must help the 'have-nots'.]

ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ
ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ 327

***Hastah Dhannye Ye Andhaanaam Maorgadarshake.
Rakshatah Kantakaakeerhaat Maargaattan Vishmaattathaa.***

Blessed are the hands that lend support to the helpless persons and help in solving their troubles.

ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ
ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ ಢಾಱುಕ್ಯಾಢಾ 328

***Karnau Dhannyau Shubham Vaakyam Yaavaakarhayatah Sadaa.
Sajjanaanaam Cha sangattyaa Pibatah Vachanaamritam.***

Blessed are those ears that covet to hear the noble and auspicious speech and all the time imbibe the nectar of gentleman's voice.

ॐ नमो भगवते वासुदेवाय ॥ ३२९ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३२९ ॥

***Paadau Dhannye Shubhe Maarge Chalatah Chau Nirantaram.
Kalyaanaaya Cha Jeevaanaam Uddyataubhavatah sadaa.***

Blessed are the feet ever eager to move on the path leading to everyone's welfare.

ॐ नमो भगवते वासुदेवाय ॥ ३३० ॥
ॐ नमो भगवते वासुदेवाय ॥ ३३० ॥

***Yathaa Vriksha Phalantyatra Pareshaamupakaarakaah.
Marah Tathaiv Sa Bhannyah Yasya Jeevanam.***

Like the trees growing their fruits for others' benefit, blessed are those men who devote their life to the others' cause.

Sutras of Chanakya

1. धर्मो रक्षति रक्षितः।

Righteous conduct is the root of happiness.

The state and its ruler must know their Dharma (proper duty) since all its functions bring happiness when done according to proper knowledge of Dharma.

2. धर्मो धनं रक्षति।

The root of Dharma is finance.

A good financial health ensures proper discharge of the duties in a state.

3. धनं राज्यं रक्षति।

The state's welfare is rooted in good finance.

4. राज्यं राज्यं रक्षति।

Control over the senses – the feedback from people – is the root of a state's welfare. The state should formulate its policies according to the feedback it receives from the people with proper modification.

5. राज्यं राज्यं रक्षति।

Humility is the root of the control of senses of a state. When the state authorities deal with people with humility they get proper and right response from the people.

6. राज्यं राज्यं रक्षति।

The root of humility is in the service of the seniors – elderly or old persons. When one renders honest service to elders one learns the worth of humility.

7. राज्यं राज्यं रक्षति।

By serving the old people (or elders) one gets the true knowledge.

8. 眞實の知識は君主の義務を効率的に果たすのを助ける。

True knowledge helps the king (or authority) discharge his duties more efficiently.

9. 君主が自分の職務をよく知ると、統治がよくなる。だから、君主は繁栄を得る。

The king who knows his functions or duties well can rule better because he can control his activities judiciously. Hence he gets all prosperity.

10. 自分が自分の感覚をコントロールする人は、自分のすべての願いが叶う。彼はあらゆる面で富と繁栄を得る。

He who controls his senses has his all wishes fulfilled. He gets wealth and prosperity in every way.

11. 君主の繁栄は人民の繁栄を確保し、人民が繁栄すると自然も君主の繁栄を助ける。

Prosperity of the king (the ruling authority) ensures prosperity of people, for if man is prosperous, nature also helps in his prosperity.

12. 君主がいない国でも、人民が繁栄していれば、国はうまくいく。[つまり、たとえ国に統治者がいなくても、人民が繁栄していれば、彼らの金銭的能力でこの不足を補うことができる。]

Even a rulerless kingdom works well if its people are prosperous. [That is, if even a state has no ruler, people if prosperous, can supplement this deficiency by their financial capabilities.]

13. 自然の怒りは最悪の怒りである。

The wrath of the Nature is the worst wrath.

14. 君主がいない国よりも、謙虚さを知らない君主が統治する国の方がましである。[無礼な君主は君主がいない国よりも悪い。]

It is better to have no king than a king who doesn't know humility. [An inconsiderate king is worse than having no king.]

15. 能力のある君主は、自分の助手を効率的に訓練でき、それから統治を効率的に行うことができる。[君主が能力がある場合、彼は能力のある助手のチームを得ることができる。]

An able king can train his assistant into efficiency and then he can rule efficiently. [If the king is able he can get a team of his capable assistants and

then he can rule well.]

16. **शुभसहायिणो राजाः शुभसमाह्वयः**

Without good assistants a king can take no right decisions. [Meaning the king must be assisted by good assistants if he wants to take right decisions.]

17. **एकचक्रं न चरति रथं**

A single wheel can't move the chariot. [Indirectly, Chanakya says that alone a king can't function well. He must get the support of his able cabinet. The king and his cabinet are the two wheels of the state-chariot.]

18. **शुभसहायिणो राजाः शुभसमाह्वयः**

The assistant (or minister to a king) must help the master evenly in the latter's weal and woe. [The assistant shouldn't desert the master in latter's misery.]

19. **शुभसहायिणो राजाः शुभसमाह्वयः**

A thoughtful king must weigh pros and cons of a complex problem's solution within mind before reacting his final decision.

20. **शुभसहायिणो राजाः शुभसमाह्वयः**

Never make a head-strong person your close confidant no matter how dear he *she may be to you*. [A head-strong person can be provoked to spill out even the closely guarded secrets. Hence however dear he she be, that person doesn't deserve to be made a confidant by the king.]

21. **शुभसहायिणो राजाः शुभसमाह्वयः**

A king should choose only a well-learned and of strong character person as his minister. A minister should have an open mind and unflinchable loyalty to his king.

22. **शुभसहायिणो राजाः शुभसमाह्वयः**

Before starting any project (by the king), long deliberations are

king must be aware of his pacts/treaties with foreign countries all the time. Only then can be derived advantage from them at the suitable time.]

47. 國君之政令無不從之曰：

The king's competence is judged by not only his formulating apt policies but by also following them sincerely. [The king must not waiver from the policy he has once formulated. For this may tempt his ministers *etc.* to follow him and thus indiscipline will be bred in the state-administration.]

48. 國之與鄰國：無不睦也：

The countries at the border with which we have frequent skirmishes eventually turn our enemies.

49. 國之與鄰國：無不睦也：

Enemy's enemy becomes our friend. [A common enemy makes even the hostile countries turn friends.]

50. 國之與鄰國：無不睦也：

One gets friends or enemies owing to some reason. [Friendship and enmity cannot emerge without any inherent reason.]

51. 國之與鄰國：無不睦也：

The weak must not delay in having a peace-treaty with the powerful.

52. 國之與鄰國：無不睦也：

The personal strength of two peace makers is the binding cause of a treaty. [When two countries have matching strength and influence, their treaty is a really long lasting treaty.]

53. 國之與鄰國：無不睦也：

If a piece of iron is not hot, it won't join with other iron piece. [Two countries of matching strength can be bound by a long lasting treaty.]

54. 國之與鄰國：無不睦也：

The powerful should always attack the less powerful. [It is an obvious strategy. Any attack on the powerful will get you generally an adverse consequence.]

55. 強國は弱國を攻むべし

Never attack someone more powerful or even of matching strength. [One should be cautious of assessing one's strength before starting an aggression. Keep postponing any armed conflict till one is ensured of an edge over one's adversary.]

56. 強大なる敵に戦ふは象軍に對する如し

Fighting against more powerful enemy is like foot soldiers taking on the elephant brigade. It would be just a suicidal endeavour!

57. 未熟なる二國の衝突は兩國の滅亡を招く

Collision of the two receptacle made of the raw earth results in fragmentation of both. [If two adversaries of immature strength fight with each other, both shall perish.]

58. 常に敵の動向を密偵せよ

Always keep on assessing the enemy's endeavour. [One should always update oneself of one's enemies activities through secret intelligence and other means. Never take enemy's strength for granted.]

59. 隣國と條約を結ぶも監視を怠らぬ

Even if you have a treaty or pact with the neighbouring country, still keep on knowing about its activities through constant surveillance.

60. 常に敵の謀略を監視せよ

Always monitor the activities of the enemy's sleuths.

61. 無力なる王は強大なる王に身を寄るべし

A powerless (or less powerful) king should seek the shelter of a powerful

king.

62. ऋषिःशरणं ददाति दुःखं

Granting shelter to the weak gives much trouble and pain.

63. शरणं राज्ञोऽपि शरणं विद्मः

Seek a king's shelter with abundant caution like one seeks the shelter of fire. [Fire may burn if you are not cautious and the king may punish if you are careless.]

64. राज्ञोऽपि शरणं विद्मः

Your behaviour should run counter to the king's orders.

65. शरणं न ददाति शरणं

One must never be uncouthly dressed. [No matter what one's position be, one's dress must not appear to be an eye-sore to the observer.]

66. शरणं न ददाति शरणं

One must not copy king's manners or his life style. [No matter how much money and pelf you may acquire, your wearing a crown will appear bodacious since it is king's prerogative. A king has his royal style which a commoner shouldn't adopt to.]

67. शरणं न ददाति शरणं

Always sow a seed of dissension between the persons nursing jealousy for you. [This Sutra also highlights the strategy of common sense.]

68. शरणं न ददाति शरणं

A person addicted to some drugs or vile habits can never progress no matter what he or she does. [Their addiction will prevent them from paying attention to the job they undertake.]

69. शरणं न ददाति शरणं

If a king is slave to his senses, he shall perish even if he commands a well-endowed army. [Any sensual weakness may nullify whatever advantage his strong army may gain for a king.]

70. □□□□□□ □□□□□ □□□□□□□□□□□□□□□

Anyone addicted to gambling can never complete any of his or her project.

71. □□□□□□□□□□ □□□□□□□□ □□□□□□□□□□

Those addicted to gambling lose their religious faith and wealth invariably. [Addiction is such a compelling obsession that one may transgress one's religious dictates and lose money in order to win one's stake.]

72. □□□□□□□□□ □ □□□□□□□□ □□□□□□□□

Longing for amassing wealth is not an addiction. [Since it could be deserve of nearly all. All want to be rich!]

73. □ □□□□□□□□□□□ □□□□□□□□□□□□□□□

A lecherous person is good for nothing.

74. □□□□□□□□□□□ □□□□□□□□ □□□□□□□□□□□□

Harsh language scalds more than the fire-burn! [For the wound or injury caused by fire could be healed but not the wound caused by a caustic remark.]

75. □□□□□□□□□□□□□ □□□□□□□□□□□□□ □□□□□

A culprit should be punished by the judge according to the intensity of the crime committed by him and not out of any personal grudge. Such a judge will face the wrath of the people.

76. □□□□□□□□□□ □□□□□□□□□□□ □□□□□□□□□□

A king who is satisfied with his wealth has opulence and riches soon deserting him. [Though true with all, the statement is specially true for the kings. Kings are always in need of money for ensuring welfare and

development of his kingdom. How can a king be satisfied with his wealth? The moment he gets complacent in his endeavours, the high demands on the exchequer would deplete his coffers signifying the exit of opulence.]

77. अस्तित्वेण शत्रुः दण्डनियमोऽस्तिः

The existence of enemy depends on the policy of punishment. [The sterner be the policy of punishment, the lesser will be enemies. The converse is also true.]

78. राज्यं दण्डनियमोऽस्तिः राज्यं दण्डनियमोऽस्तिः

A state protects its people by the judicious enforcement of the policy of punishment.

79. दण्डनियमोऽस्तिः राज्यं दण्डनियमोऽस्तिः

Proper punishment policy fills the royal coffers. [Proper punishment policy's enforcement will ensure better administration and law and order situation, thus consequently boosting the state's industry and trade.]

80. अस्तित्वेण शत्रुः दण्डनियमोऽस्तिः

Absence of a proper punishment policy or penal code cause dearth of (good) Ministers in the state. [When the high positioned persons in a state have no fear of the penal code, they start indulging in reckless corrupt practices and not many are left in the cabinet to check them.]

81. अस्तित्वेण शत्रुः दण्डनियमोऽस्तिः

Lack of proper penal code enhance unlawful activities in the state. [It is an obvious condition. When people have no fear of punishment they may indulge in unlawful activities with vengeance.]

82. अस्तित्वेण शत्रुः दण्डनियमोऽस्तिः

Self-security (of the people) very much depends on the punishment policy in the state. [The sterner the policy the lesser will be the need for the self-security. Its converse is also true.]

83. ਸੁਰੱਖਿਆ ਸੁਰੱਖਿਆ ਸੁਰੱਖਿਆ ਸੁਰੱਖਿਆ

Proper self-defence ensures everybody's self security. [If the king is well guarded, its subjects will also be well guarded. Thus everyone will have proper security and all will be safe.]

84. ਵਾਧਾ ਅਤੇ ਘਟਾਅ

Growth and decay is always in one's own hands. [It is an obvious statement. Nobody can ensure any body's growth if that person is destroying oneself. And if one is determined to grow nobody can cause that person's destruction.]

85. ਸਜ਼ਾ ਸੁਰੱਖਿਆ ਸੁਰੱਖਿਆ

The penal code (in the state) must be enforced with discretionary wisdom. [The state cannot blindly enforce the penal code. While punishing the criminal that person's basic nature and past conduct must also be judged judiciously.]

86. ਕਦੇ ਵੀ ਕੁਝ ਕੁਝ:

Never dishonour even a weak king. [A king is not just a person but an institution for the state. Even if your king is weak he deserves honour because he symbolizes your state. Dishonouring him is tantamount to dishonouring your own country.]

87. ਅੱਗ ਅੱਗ

Fire is never weak. [Even a tiny cinder can burn to ashes a huge jungle. Hence never disregard fire as weak any time.]

88. ਸਜ਼ਾ ਸਜ਼ਾ:

One's punishment policy (or a king's penal code) reveals one's (king's) own basic nature. [A cruel-minded king will have a ruthless penal code which a soft-hearted king will have a lenient punishment policy. Thus the punishment policy will also reveal the king's basic nature.]

89. ਸਜ਼ਾ:

Gain is the basic aim of any endeavour. [All work to gain some kind of benefit which is the aim of every profession as well.]

90. धर्मो रक्षति रक्षितः

The root of Dharma (religious belief) and Kama (satiating of desires) is Artha (some positive gain). [Note: Normally Artha in Sanskrit means meaning or purpose but Chanakya's view was the Artha meant gain of any kind and not only financial gain. That is why his famous treatise on the Statecraft is titled 'Arthashastra', for Chanakya believed that every activity of a state should be aimed to get benefit for the kingdom – be it social, financial and even spiritual. In this Sutra's context also, spiritual gain is the root of all religious practices and gain of physical satisfaction is the root of all desires.]

91. धनं कर्मणोऽङ्गुली

Money is the base of all the assignments.

92. धनं कर्मणोऽङ्गुली धनं कर्मणोऽङ्गुली

With that gain (refer to the previous sutra) even with the less efforts one achieves one's objective.

93. धनं कर्मणोऽङ्गुली धनं कर्मणोऽङ्गुली

If one has dedication to find a clue to solve a problem, no problem remains difficult. [One must have dedication and determination to solve any problem. Then no problem will remain insolvable.]

94. धनं कर्मणोऽङ्गुली धनं कर्मणोऽङ्गुली

If one attempts to solve a problem without any determination and dedication even what is achieved in the process also gets destroyed (or wasted).

95. धनं कर्मणोऽङ्गुली धनं कर्मणोऽङ्गुली

For the industrious finding a clue to solution of a problem is a great help.

96. धनं कर्मणोऽङ्गुली धनं कर्मणोऽङ्गुली

A work is completed if one is determined to do it. Then it becomes one's sole aim.

97. 禍福無門惟人所召

Fortune favours the brave. [If one is determined to do a job, his fate follows him. That is, one gets support from even the divines agencies.]

98. 自助者天助

God helps those who help themselves!

99. 待時者無功

Fatalists get no job. [Those who wait for their luck to help them never get any work or employment to earn their livelihood.]

100. 未嘗不先計其利與害

Before starting any job, weigh all the possible pros and cons and then decide your course of action.

101. 勿懈於事之未竟

Be not slack before the whole job is finished. [Lazing mid-way a work, one may not finish it well or timely.]

102. 心不專一則事不成

A fickle mind can never complete a job successfully.

103. 不盡其用則事不成

Not using the available means properly interferes in completing the work.

104. 無瑕之工實難得

Doing a work flawlessly is a rare happening.

105. 功成身退

One must not take up the job whose consequence is not ascertained before hand.

106. 〇〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇〇

He who discerns the right time of doing a work gets sure success. [Every job has its specified or most opportune time to complete it. He who knows this invariably achieves success in doing it.]

107. 〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇〇〇〇

Interference in the flow of time eventually makes the time nullify its results. [In any work, an order of time should be maintained. If done haphazardly, the lapsing time may nullify its result.]

108. 〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇

In no work, even a moment should be wasted. [In doing a work, not even a moment should be overlapped. If you lose a moment in the beginning, you can't replace with the extra moment in the end.]

109. 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇〇

Before doing a work its place and time must be found out. [Each work has its significance according to the place and time it is performed in. At one place or time it may be good while it may be harmful if done at other place and in a different time.]

110. 〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇:〇〇〇〇〇〇 〇〇〇〇〇

An easy work becomes difficult for the unlucky person!

111. 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇

The wise must examine the contemporary situation of a country [before making their decision].

112. 〇〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇

When begun after testing the consequence of a work, its results stay for

long time with the performer. [He (or the king) who judges before hand the consequence of a campaign after testing its efficacy with respect to time and territory enjoys its results (or fruit) for a longer duration.]

113. संपत्तिसंग्रहोः सर्वसम्पत्तिसंग्रहः

All assets (wealth or riches) must be collected with all possible means. [A king who has to ensure welfare of his kingdom, must gather all sorts of resources with whatever means available, for he doesn't know which may come handy at what time.]

114. संपत्तिसंग्रहोः संपत्तिसंग्रहोः

Goddess of riches and resources, Lakshmi, parts company even with the lucky person who works without thinking beforehand the consequence of that work.

115. ज्ञानं च अज्ञानं च परीक्षितव्यं

Knowledge and guess, both, must be used while examining the possible consequence of a job to be undertaken.

116. कार्यं परीक्षितव्यं परीक्षितव्यं परीक्षितव्यं परीक्षितव्यं

The job must be assigned on the basis of the expertise of its plausible performers.

117. ज्ञानोः परीक्षितव्यं परीक्षितव्यं परीक्षितव्यं

He who knows the tricks of the trade makes even the difficult job easy.

118. कार्यं परीक्षितव्यं च कार्यं परीक्षितव्यं

Any job accomplished by the ignorants (accidentally) must not be given any importance.

119. संपत्तिसंग्रहोः संपत्तिसंग्रहोः संपत्तिसंग्रहोः

[The Sutra should be read in continuation of the previous one.] For even the woodworms can form various designs penetrating the wood accidentally,

126. शरीरस्य चोदरस्यः शरीरस्य चोदरस्यः

Even a calf attacks on the udder of the mother cow when it wants milk.
[The body-demands can even subdue the affection.]

127. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

Lack of sincerity in efforts goes to ruin the work [in hand].

128. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

The one who depends on luck never achieves success in his/her assignments.

129. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

Those who run away from their responsibilities are never able to nurture their dependents properly.

130. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

He who doesn't see his work is verily a blind person. [One must properly analyse all the aspects before starting a job. He who doesn't do so is blind.]

131. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

One must examine the work and the ways of doing it with the help of directly or indirectly available methods and means while judiciously supplementing them with his thoughtful estimations.

132. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

[In continuation with the previous Sutra] For those who work without such thinking are always deprived by success and its additional gains.

133. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

When one finds problem arising in the work, one should examine all the aspects of it minutely to find the fault and remove it.

134. अश्रुतस्य चोदरस्यः शरीरस्य चोदरस्यः

Start any work after assessing totally your capability for doing it.

135. **ଅନ୍ୟମାନଙ୍କୁ ଖାଇବା ପୂର୍ବରୁ ନିଜେ ଖାଇବା**

He who feeds his close ones before feeding himself verily partakes of ambrosia. [One must fulfill the needs of his close ones – friends, dependents and guests *etc.* – before fulfilling his own. Then he will be the most satisfied person.]

136. **ନିଜର ସମ୍ପଦକୁ ବୃଦ୍ଧି ପାଇଁ ସର୍ବଦା ଚିନ୍ତା କରିବା**

One must not leave any possibility of enhancing one's resources/income. This will ensure his constant growth.

137. **କର୍ମରେ ଲାଜ୍ଜା: କର୍ମରେ ନିରାକରଣ**

The cowards don't care for their work or duties. [A coward is actually a work-shirker].

138. **ମାଷ୍ଟରଙ୍କୁ: ପୂର୍ବରୁ ମାଷ୍ଟରଙ୍କର ସ୍ୱଭାବ ଓ ଇଚ୍ଛା ଜାଣିବା**

Those working under a master must know the nature of the master before devoting themselves to work. [The intelligent workers first assess the nature of their master – what kind of man is he; what he wants *etc.*, and then decide how they should work.]

139. **କୌଣସି କର୍ମରେ: କୌଣସି କର୍ମରେ କୌଣସି କର୍ମ**

Similarly, he who knows the nature of cow enjoys her milk the best way.

140. **ନିଜର ସମ୍ପଦକୁ କୌଣସି କର୍ମରେ ନିରାକରଣ**

Never share your secrets with some one lacking depth of character.

141. **ନିରାକରଣ: ନିରାକରଣ: ନିରାକରଣ**

A soft-natured person gets insulted even by his dependents! [A soft-natured person is no asset in the state administration as his/her soft nature would tempt even his/her dependents/subordinates to defy or insult him or her.]

142. **ନିରାକରଣ: ନିରାକରଣ: ନିରାକରଣ**

A king who punishes his culprits ruthlessly is hated by all his subjects. [In the state-administration if a ruler is cruel or sadist, he is unlikely to get any favour from his subjects. On the contrary he will be the target of their hatred.]

143. राजाः अपराधीषु क्रूरतया दण्डयति तदा सर्वे राजान्मिच्छन्ति मरणम्।

(In continuation of the previous Sutra). Hence the king must punish the culprit judiciously. [Extra hard punishment may make the ruler the butt of his subjects' hatred and extra leniency may make the culprit rather over audacious. Hence the punishment must be just and appropriate.]

144. अमूर्खः शिष्यः न मान्यते जनैः।

A frivolous scholar doesn't command respect of the people. [A scholar is expected to be serious and solemn and not frivolous particularly before the people.]

145. अत्यधिकं कार्यं मानवस्य दुःखं करोति।

Extra burden of work make the man unhappy and worried. [The king should assign as much work to his assistants as the later is competent enough to finish his normal capacity.]

146. न्यायसभयाः न्यायसभयाः न्यायसभयाः न्यायसभयाः न्यायसभयाः

He who points out other's flaw in the people's court or parliament, draws people's attention to his own inefficiency. [In the people's court the topic of discussion should be confined to the flaws in the system of governance rather than on the individual's inefficiency. He who does so, in fact lowers the stature of that august court.]

147. अज्ञानं क्रोधं करोति।

The anger of those who are not aware of their own capabilities eventually goes to destroy themselves. [The anger of fools eventually damages their own interest].

148. अज्ञानं क्रोधं करोति।

Nothing is inaccessible or unachievable for those who are endowed with the wealth of truth. [It is an indirect way of asserting that truth makes you achieve all that you want to; for sticking to truth is the greatest wealth in this fey world.]

149. 勇氣 不 是 成功 的 唯一 條件

Alone courage is not enough to achieve success in one's mission. [Courage is necessary but unless one has knowledge and resources, one is not likely to achieve one's objective.]

150. 沉 迷 於 惡 習 者 難 以 成 功

He who is addicted to vices fails to achieve his objective. [An addicted fellow has his vision clouded by the need of his pet drug which gains the prime importance and not the achievement of the objective. Indirectly it is asserted that the addicted person shouldn't be entrusted with any important responsibility.]

151. 必 須 準 時 完 成 工 作

One must finish one's job at due time because any delay may not let one complete it at all!

152. 現 在 的 毀 滅 比 未 來 的 毀 滅 好

The destruction in present is better than destruction in future. [Perish in what you know to be certain destruction than perish in a prolonged confusion. In other words, dying fighting in a battle field is better than accepting defeat and later dying at the scaffold!]

153. 對 他 人 財 物 的 歧 視 是 自 私

Discrimination towards other's wealth (or property) is selfishness. [If you have other's wealth in your possession, guard it as if it is your own. Don't discriminate between yours and other's wealth. For that discrimination gives rise to selfishness.]

154. 財 物 歸 己

Charity is religion. [Charity is the essence of the religious faith by the Hindu scriptures. But this charity ought to be shown to the deserving person without any arrogance on the donor's part.]

155. अविभक्तव्यस्य वित्तस्य अविभक्तव्यस्यः

The uncivilized persons longing for wealth spells doom for human life. [The love for money among the ignorant may set a wrong trend, which many influence even the knowledgeable person. And this blind love for wealth may lead to destruction for the human life as this is quite infectious.]

156. तद् वित्तं न धर्मस्य न धर्मस्य न धर्मस्यः

That resource which doesn't add to one's religious faith, is purely an endeavour to satiate one's carnal desires.

157. अविभक्तव्यस्य वित्तस्य अविभक्तव्यस्यः

(In continuation of the previous Sutra) The money that one may get through wrong means is actually no money in reality. [The money earned through illegal means gives one no financial strength as the ill earned money gets spent in the wrong ways only. For example, money earned through gamble may be spent in drinking liquor or in womanizing etc.]

158. अविभक्तव्यस्य वित्तस्य अविभक्तव्यस्यः

A man of simple nature is a rare commodity among men. [Since the people are generally of vile nature, they don't let a simple hearted man survive in society. But if such a man manages to survive, obviously such a man will be very rare.]

159. अविभक्तव्यस्य वित्तस्य अविभक्तव्यस्यः

He who does not accept the wealth given by an insulting manner is a real saint. [The real good man or saintly person is he who never cares for wealth and riches even if it is thrust upon him. Any opulence offered to him through an insulting manner is totally unacceptable to him.]

160. अविभक्तव्यस्य वित्तस्य अविभक्तव्यस्यः

Even if one has a single bad quality, it shall nullify all his other good qualities. [A rotten apple injures all its companions.]

161. महात्मानो नान्यथायुक्तो नैव कुर्यात्

A great man never relies on other's help while doing a courageous act.

162. अस्वभाविकं न कुर्यात्

One must not violate one's basic characteristics.

163. भूखं लोको नैव खरं चक्षुः

A hungry lion would never eat grass. [Both the Sutras : the previous one and this one are inter related. Previous Sutra is explained by a glaring example in this Sutra.]

164. अस्वभाविकं न कुर्यात्

One must protect one's faith even at the cost of one's life.

165. अस्वभाविकः स्वभाविकं न कुर्यात्

He who is given to back-biting is eventually forsaken by one's own wife and son. [Back-biting or criticizing someone at one's back is a vile habit. Even one's close ones can't tolerate it for long.]

166. अस्वभाविकं न कुर्यात्

Even children should be fed on meaningful information. [Chanakya says that even the children should be reared on meaningful talks and not on flimsy or fantastical stories. Tell them only such stories as have some useful information.]

167. अस्वभाविकं न कुर्यात्

If truth be unpalatable or disturbing one's faith, it should not be said. [If any revelation of truth may create disturbance in the listener's faith, it shouldn't be told before that person.]

168. अस्वभाविकं न कुर्यात्

176. दूधसंगणाम्बुजो दूधो दूधसंगणाम्बुजो दूधो दूधो

The company of milk makes even water as good as milk. [The thought of the previous Sutra is exemplified here through the mixture of water with milk.]

177. दूधसंगणाम्बुजो दूधसंगणाम्बुजो दूधसंगणाम्बुजो

Even raw earth (or soil) if it remains in touch with flowers produces fragrance.

178. चांदो चांदसंगणाम्बुजो चांदो चांदो

Silver becomes gold when mixed with gold.

179. मूर्खो मूर्खसंगणाम्बुजो मूर्खो मूर्खो

A fool acts foul with even those who do him/her good.

180. पापियो पापिसंगणाम्बुजो पापियो पापियो

A sinful person is not afraid of ill-fame.

181. वीरयो वीरसंगणाम्बुजो वीरयो वीरयो

Courageous persons overpower even their enemies. [Even if the courageous persons face powerful enemies, they overpower them merely by their dominant courage.]

182. राजयो राजसंगणाम्बुजो राजयो राजयो

A king becomes rich with his valourous attitude.

183. लस्यो लस्यसंगणाम्बुजो लस्यो लस्यो

There is no present or future for a lazy person.

184. अलस्यो अलससंगणाम्बुजो अलस्यो अलस्यो

Absence of enthusiasm ruins even his own fortune (bestowed by God).

185. 魚に水に入れば利益を得る如く
魚に水に入れば利益を得る如く

Dire into water and draw out benefits like a fisher. [Enter unto troubles fearlessly if one wants to convert a problem into an opportunity.]

186. 誰か知られた裏切りに頼むな
誰か知られた裏切りに頼むな

Never rely on someone who is a known betrayer.

187. 毒は常に毒である
毒は常に毒である

Poison is poison in all circumstances.

188. 金を集める時、敵を除外せよ
金を集める時、敵を除外せよ

While collecting money leave the enemies out.

189. 敵を倒すために努力する時、敵を信頼するな
敵を倒すために努力する時、敵を信頼するな

Never trust your adversaries while endeavouring to achieve your target.

190. 全ての関係は共通の利益で結ばれる
全ての関係は共通の利益で結ばれる

Every relationship is linked with some common advantage (to be achieved).

191. 敵の息子を守るな: 彼があなたの友人になるまで
敵の息子を守るな: 彼があなたの友人になるまで

Protect the son of even enemy if he becomes your friend. [Since you and your enemy-king's son's objective is common – removing that king from the throne – treat his son as your friend.]

192. 敵を欺くことで、彼の弱点を見つけるまで
敵を欺くことで、彼の弱点を見つけるまで

Keep your enemy deceived by your artificial behaviour till you find his weaknesses.

193. 敵の弱点を攻撃せよ
敵の弱点を攻撃せよ

Attack on the weakness of your enemy. [That is, your strategy should be to first find your enemy's weaknesses and attack on them.]

Therefore, such persons (mischief mongers) should never be relied upon.

204. मीमांसकानाम् मीमांसकः मीमांसकानाम्

Even if honoured, a mischief-monger will only give trouble. [Hence such person should never be honoured, no matter whatever be their value!]

205. वनस्यैव बभूवुः प्रियं चन्दनम्

The forest five burns even the priced wood like sandalwood *etc.*

206. नमो नमो नमो नमो नमो नमो

Never insult a noble man.

207. नमो नमो नमो नमो नमो नमो

Never make a pardonable person [i.e. he whose folly is pardonable] sad.

208. मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम्

Only fools reveal the secrets told to them by their masters in privacy.

209. प्रेमं प्रेमं प्रेमं प्रेमं प्रेमं प्रेमं

Affection is revealed not by words but by action. [Love doesn't need words to reveal itself since lover's gestures and actions reveal it automatically.]

210. श्रेयसोः श्रेयसोः श्रेयसोः श्रेयसोः श्रेयसोः श्रेयसोः

Opulence's effect is revealed by [the compliance of] its order.

211. मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम्

Fools give trouble to even their benefactors.

212. मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम् मीमांसकानाम्

The impatient persons perish even when coming in great wealth and opulence. [Since their impatience would make them indulge so recklessly in pleasure that their health would be severely damaged and in consequence

Eating any food in dyspepsia cause trouble.

222. रोगो रोगो भयानकः शत्रुः।

Disease is more dangerous than enemy.

223. दानं क्षमया कर्तव्यम्।

Donation should be made according to once's capacity.

224. बुद्धिमानोः शत्रुः बुद्धिहीनोः मित्रः।

It is only the cunning and greedy persons who try to be extra intimate for no apparent reason.

225. लोभो बुद्धिं धुंति।

Greed clouds one's intelligence.

226. एकस्य कृतेषु कार्येषु प्रथमं कर्तव्यम्।

If one has many jobs in hand, do that first which fetches maximum benefit.

227. त्रुटि कार्यं त्रुटि कार्ये त्रुटि कार्ये त्रुटि कार्ये।

Revise the wrongly done job by you or others personally. [Never trust a wrongly done job to any one else but check yourself.]

228. मूर्खो मूर्खो मूर्खो मूर्खो।

Fools are by nature foolhardy.

229. मूर्खो मूर्खो न मूर्खो मूर्खोः।

Never bandy words with fools.

230. मूर्खो मूर्खो मूर्खो मूर्खो।

Converse with fools in their own language.

231. मूर्खो मूर्खो मूर्खो मूर्खो।

Iron gets cut by iron only. [Behave with fools the way they behave.]

232. भूतानुभवोऽपि तेषां

Fools have no friend.

233. एतन्मन्वन्तं धर्ममनुजिह्वयन्तः

One must follow one's Dharma in this world. [When all follow their Dharma the human society rests in peace.]

234. एतन्मन्वन्तं धर्ममनुजिह्वयन्तः

Even the ghosts and spirits follow their Dharma. [Not only in this world, even after death one must stick to one's Dharma in observing obsequies, last rites etc.]

235. धर्मो धर्मस्योद्गमः

The birth place (root) of Dharma is compassion (for others).

236. धर्मो रक्षति रक्षितः

An honest donation is the root of Dharma.

237. धर्मो रक्षति रक्षितः

He who follows his Dharma truthfully scores victory in all his worldly endeavours. [Since he remains firm on his faith, he gets honour from everybody and faces no trouble in discharging his worldly duties as well.]

238. धर्मो रक्षति रक्षितः

Even death protects such a person sticking to his faith firmly. [As he gets renown even after his death.]

239. धर्मो रक्षति रक्षितः

However those who act contrary to this dictate [that is, who don't stick to their faith] spread sin and cause great dishonour to Dharma.

240. 自然の示す災禍の徴候を察する

Impending doom is conveyed by Nature's indications.

241. 宗教の戒めを犯す者は自滅の道に入る

When one acts contrary to one's religious tenets, it indicates impending self-destruction.

242. 秘密を裏切る者は災禍を招く

Never disclose your secrets to a back-biter.

243. 他人の秘密を知ることは愚かである

Never try to know other's secret. [The previous Sutra and this Sutra are both in fact complementary to each other.]

244. 師長は下屬と過度に親しいとすべきでない

The master must not be over-friendly with his or her subordinates, as the later, then, would behave quite contemptuously, crossing the limits of propriety.

245. 親しい者に侮辱や軽蔑を示すことは許されない

One should not insult or show contempt to one's closeness.

246. 母を捨ててはならない、たとえ悪徳な母でも

Desert your mother even, if she is wicked or rogue.

247. 毒に侵された手は切らなければならない

Cut off even your hand if it is inflicted with poison. [Like the important part of your body should be cut off if afflicted, the same way get rid of the rogues from society, no matter how close or dear they may be to you.]

248. 他人の善願を無視してはならない

If a stranger is your well-wisher, treat him or her like your sibling.

249. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು

Even the dried jungle can give you a herbal medicine. [If you can get something that heals you from even the most unexpected or wretched source, get it without any hesitation.]

250. ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು:

Never rely on the thieves.

251. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು:

Never ignore your enemy even if he appears indifferent. [One should never ignore one's enemy no matter how indifferent he (or she) may pretend to be; for cloaking under the indifference he may be lurking his sinister designs.]

252. ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು

Even a minor addiction can give you trouble (some time).

253. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು

Amass wealth deeming oneself to be immortal. [Chanakya says that one must amass wealth sparing no efforts. Don't slacken your efforts thinking that you may not survive long to enjoy it.]

254. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು:

The whole world respects the wealthy (or resourceful person).

255. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು:

The world doesn't respect even a king if he has no wealth (or resources).

256. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು ಉದ್ದಿಷ್ಟವು

Suffering poverty is like dying even though you are alive.

257. ಉದ್ದಿಷ್ಟವಿಷಯವು ಉದ್ದಿಷ್ಟವು:

Money can make even an ugly person good looking.

258. 貧乏は醜い人をも好くする。

The beggars won't spare even a miserly or stingy moneyed man.

259. 貴族の子弟は金がないと好まれるが、低層の子弟は金があっても好まれない。

A scion from an aristocratic family with no money is better than a moneyed man from a lowly family.

260. 卑劣な人は侮辱を恐れない。

A mean person is not scared of his insult.

261. 技能のある人は生活の喪失を恐れない。

Skilled persons are not afraid of losing their livelihood.

262. 感覚をコントロールできる人は誘惑を恐れない。

Those who have control over their senses are not afraid of their indulgence in sensual delights.

263. 徳のある人は死を恐れない。

The righteous have no fear of death.

264. 紳士は他人の富を自分の富と見做す。[紳士は富を浪費せず、自分の富として守る。]

A gentleman deems everyone's wealth as his very own. [That is, a gentleman never allows any wealth to be wasted and preserves it as if it belongs to him only. The idea is that he who has anyone else's wealth in one's possession must guard it as if it is his own.]

265. 富を欲するべきではない。

One should never covet other's wealth or opulence.

266. 富を欲するべきではない。

Greed for other's wealth is the root of one's doom. [He who covets other's wealth eventually causes his doom because in that lust his all activities will be centred on other's wealth. He may not do something by his own effort. And such a man has no holds barred for stooping low. Thus he creates his passage on his own fall.]

267. ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

One shouldn't steal even the smallest amount belonging to others.

268. ಒಬ್ಬನು ಬೇರೆಯವರ ಸ್ವತ್ತು ಅಥವಾ ಹಣವನ್ನು ಕಸ್ಟಡಿಯನ್ ಮಾಡಿದರೆ ಅದು ಒಂದು ಖುಷಿಯಾದರೂ ಅದು ಒಂದು ದುರದೃಷ್ಟಿಯೂ ಆಗುತ್ತದೆ.

Usurping other's wealth or property (or money) is a sure way of destroying one's own money. [For a thief can't remain free forever. And when he is caught he would not only be forced to surrender the stolen wealth but shall be compelled to pay punishment etc., which may finish all the money he has, eventually.]

269. ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

It is better to die than indulge in stealing.

270. ಒಬ್ಬನು ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

One can survive by eating only a meal of parched grain power (Sattoo). [Hence one shouldn't covet for other's money.]

271. ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

A dead man needs no medicine.

272. ಒಬ್ಬನು ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

Ensuring one's supremacy in a peace-time itself becomes the ever-lasting objective.

273. ಒಬ್ಬನು ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

The mean-minded ever use their education in the sinful activities.

274. ಒಬ್ಬನು ಒಂದು ಸಣ್ಣದನ್ನೂ ಕೂಡ ಬೇರೆಯವರದ್ದೆಂದರೆ ಕಳ್ಳತನವೆಂದೇ.

Feeding a snake on milk will only enhance the poison in it and shall not create any nectar. [Making the mean strong will not purify their character. Only their meanness will be further augmented.]

275. ॥ अन्नं भोजनं भोजनः ॥

There is no wealth like having food-grains. [Since eating food is the ultimate necessity for survival, having food-grain is the ultimate wealth.]

276. ॥ भोजनं भोजनः भोजनः ॥

There is no deadlier enemy than facing hunger.

277. ॥ भोजनं भोजनं भोजनं ॥

To die of hunger is writ large in the destiny of the work-shirker, lazy persons.

278. ॥ भोजनं भोजनं भोजनं ॥

Nothing is uneatable for a hungry man.

279. ॥ भोजनं भोजनं भोजनं ॥

(Over) Indulgence in sensory pleasures expedites the onset of the old age.

280. ॥ भोजनं भोजनं भोजनं ॥

He who is considerate to his servants weal and woe really deserves their services.

281. ॥ भोजनं भोजनं भोजनं ॥

The servant of a tough (inconsiderate) master serves his master as though someone is trying to set fire in the wood by throwing on them the tuff glow-worms (instead of the fire-lings). [That is, serving a heartless master is akin to trying to set fire by using glow-worm on the wood. Like this is a futile attempt, so is servant's service to a heartless master.]

282. ॥ भोजनं भोजनं भोजनं ॥

One must always seek shelter of a considerate and sensitive master.

283. နေ့စဉ် နေ့စဉ် နေ့စဉ်

A man ages fast if he copulates more.

284. နေ့စဉ် နေ့စဉ် နေ့စဉ်

A woman ages fast if she doesn't indulge in copulation.

285. နေ့စဉ် နေ့စဉ် နေ့စဉ်

A matrimonial alliance must be between the persons of matching status and nature. A man with lofty ideals must not marry a mean-minded girl.

286. နေ့စဉ် နေ့စဉ် နေ့စဉ်

Copulation with a woman of prohibitive category makes a man lose fast his age, glory and the merits of youth.

287. နေ့စဉ် နေ့စဉ် နေ့စဉ်

Arrogance is one's greatest enemy.

288. နေ့စဉ် နေ့စဉ် နေ့စဉ်

Never show your anger on your enemy at a public conference. [Public display of one's emotion on any individual is not correct as it shifts the focus of the conference to personal issue from an issue of public interest.]

289. နေ့စဉ် နေ့စဉ် နေ့စဉ်

Hearing derogatory things about one's enemy gives much pleasure.

290. နေ့စဉ် နေ့စဉ် နေ့စဉ်

A pauper lacks wisdom.

291. နေ့စဉ် နေ့စဉ် နေ့စဉ်

No body listens to a wise advice given by a pauper. [A pauper commands

no respect even though he (or she) be very intelligent or wise. Hence no one cares for his advice, no matter how sane he is.]

292. धनः: धनहीनपुत्रोपश्लेषितः

A money-less person gets insulted by his own wife. [Since such a person is unlikely to provide funds for running the house, he will have to face frequent insult from his wife.]

293. मधुमक्षिका मधुहीनमृगशुभ्रमक्षिपति:

Bees desert even a flowerless mango tree. [Here flowerless means it has no hope of getting any fruit.]

294. धनं धनहीनानां

The wealth of the paupers is their education (or knowledge).

295. चोरान् धनं च न चोरीति

Thieves can't steal one's education (or knowledge).

296. धनं धनहीनानां प्रसिद्धिः

Education (knowledge) spreads one's fame.

297. धनः: धनं च न धनहीनानां

One's fame never gets destroyed.

298. अः: अग्रगण्योपश्लेषितः

He who comes ahead for other's benefit is the real man.

299. धनं धनहीनानां धनं धनहीनानां

That knowledge which teaches one to keep one's senses under control is the real knowledge.

300. धनं धनहीनानां धनं धनहीनानां धनं धनहीनानां

310. ନିଜ ସୀମାକୁ ଅତିକ୍ରମ କର ନା

Never transgress your limits.

311. ମନ ଏତେ ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା ଯେ ମୂଲ୍ୟାଙ୍କନ କରାଯାଇ ନାହିଁ

Man is such a gem which can not be evaluated. [Man is a bundle of infinite qualities. No one knows when they would glow. Hence his real worth cannot be evaluated in worldly terms.]

312. କିଛି ମନୁଷ୍ୟ ଯେତେ ମୂଲ୍ୟବାନ ହେଉ, ସେ ମଧ୍ୟ ଏକ ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା

Nor there is anything as precious as a woman is. [She is also an incomparable gem.]

313. ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା ମଧ୍ୟ ମଧ୍ୟମ

It is indeed rare to get a precious gem. [Impliedly a real man and woman are rare gems.]

314. ଅଜ୍ଞାନତା ଏକ ମୃତ୍ୟୁ

Ill-fame is the deadliest fear (for a man). [What hurts most a genuine man is infamy. This is the deadliest fear for such persons.]

315. ଲାଜ୍ଞାଳୁ ବା ଅସାଧୁ ମନୁଷ୍ୟ କେବଳ ସ୍ତ୍ରୀମାନଙ୍କୁ ଶୁଣାଏ

A lazy or callous man can never learn scriptures.

316. କିଛି ମନୁଷ୍ୟ ଯେତେ ମୂଲ୍ୟବାନ ହେଉ, ସେ ମଧ୍ୟ ଏକ ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା

An effeminate man (or a man ever hankering after women in his lust) can never hope to complete any religious duty or go to heaven.

317. ମନୁଷ୍ୟ ଯେତେ ମୂଲ୍ୟବାନ ହେଉ, ସେ ମଧ୍ୟ ଏକ ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା

Even a woman abhors an effeminate man.

318. କିଛି ମନୁଷ୍ୟ ଯେତେ ମୂଲ୍ୟବାନ ହେଉ, ସେ ମଧ୍ୟ ଏକ ମୂଲ୍ୟବାନ ଜ୍ୟୋତିଷ୍ଟିକା

A man desiring to get flowers never irrigates a dry plant.

319. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

Doing a job without any investment of money is tantamount to trying to squeeze out oil from sand. [That is futile.]

320. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

Never make great persons the butt of ridicule. [That is, always treat them with honour.]

321. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

The indications of doing a job give the advance information about its eventual success or failure.

322. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

The asterisms or planets can also predict about failure or success in the contemplated job.

323. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

But the one desirous of getting success in one's effort quickly doesn't wait for examining the position of asterisms or planets.

324. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

Mere introduction doesn't reveal one's flaws or deficiencies.

325. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

He who is himself impure, worries most about others impurity.

326. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

One's basic nature cannot be altered.

327. **ஊழலுக்குப் பணம் இல்லாமல் ஊழல் செய்வது தவறானது.**

The awarded punishment must commensurate with the committed crime.

one's gate).

347. 鴿子比明天孔雀好: 手裏的一只比 luck 里的两只好:

Today's pigeon is better than having a peacock of tomorrow. [This is akin to the English proverb: one in hand is better than two in the luck.]

348. 愛多則弱: 熟悉則輕視:

Extra affection breads weaknesses. [It is akin to the English proverb: familiarity breads contempt.]

349. 能制怒者勝人:

He who controls his anger totally wins over everyone.

350. 怒不可遏: 先發怒者先受辱: 先發怒者先受辱:

Express your anger only after the wrong doer expresses his anger at being exposed. [Let the wrong-doer first come up with resentment (or anger) at being exposed, then you must show your anger. This way you'd not let him find any excuse to escape.]

351. 勿與智者、愚人、朋友、導師和主人爭論:

Never bandy words with the wise, fools, friends, mentor and master.

352. 富貴不無災禍:

Opulence is not devoid of evils. [With extra opulence or money, some evils do creep in. Hence, one must be cautious about them.]

353. 富人應無私地貢獻於高尚事業: 富人應無私地貢獻於高尚事業:

The rich never (selflessly) contribute in noble work. [For they always seek their financial gain in whatever they do.]

354. 那些依賴車輛的人: 那些依賴車輛的人:

Those who depend upon vehicles (for their movement) never exert to walk on foot. [And this way, they never get the benefit of walking on foot.]

355. पत्नीरूपेण विवाहो बन्धनम्

A wife is an iron-less chain (round the husband's feet). [Getting a wife entails many duties and hence a man doesn't remain totally free anymore.]

356. यो विषयेषु श्रेष्ठः स तत्रैव कार्येऽपि

He who excels in a particular field must be given a job of that field only.

357. विद्वान्पत्नीं विद्वेषन्ति सदा शोककारिणीम्

Scholars deem a rogue wife to be a constant cause of sorrow.

358. पत्नीं विवाहे विचार्यतेऽत्यन्तं ध्यानम्

(Hence) Examine the potential wife with utmost care.

359. न पत्नीं विश्वस्येऽपि न्यूनतमम्

Never trust a woman (even in the least). [The implied meaning is directed towards bad or characterless women.]

360. न पत्नीः सामान्यतः सामाजिकतः च विदुः

Women in general lack in being versed in social etiquette and discretionary wisdom.

361. पत्नीः स्वमातुः श्रेष्ठेष्वाचार्या

One's mother is one's best teacher.

362. पत्नीं सर्वेषु परिस्थितेषु भक्त्या चरन्तु

Take care of your mother in all conditions devotedly.

363. पश्यन्ति श्रेष्ठान्पश्यन्ति श्रेष्ठान्पश्यन्ति

Outward decoration hides one's erudite knowledge. [Outwardly well decorated scholar doesn't seem what he is owing to the distracting ornamentation of the person. Chanakya says that a scholar shouldn't be so decoratively dressed.]

364. शयनस्य वा श्रद्धास्य वा

Shyness or modesty is the jewel of women.

365. वेदज्ञानं ब्रह्मणोऽङ्गुलीः

(Knowledge of the) Vedas represent intelligent brahman's jewel.

366. धर्मो वास्तविकोऽङ्गुलीः

Dharma is the real jewel of everyone. [He who knows his duties and responsibilities well is like a real gem in the society.]

367. अशान्तिरिति देशं न गच्छ

Always stay in a country (or place) free of riots and anarchy.

368. नृपस्यैव शान्तिरिति देशं गच्छ

The really dwellable country is that which has majority of noble men.

369. राज्ञोऽङ्गुलीः शयनस्य वा श्रद्धास्य वा

One should always be afraid of one's king.

370. न देवेषु शान्त्यङ्गुलीः राज्ञोऽङ्गुलीः

For no deities is more adorable than the king. [As the king is the top deity.]

371. राज्ञोऽङ्गुलीः शयनस्य वा श्रद्धास्य वा

The royal wrath is a strong fire that burns the evils of even a far-off region.

372. नृपस्यैव शान्तिरिति देशं गच्छ

Never go to your king with empty hands. [That is one must always carry gift for one's king.]

373. नृपस्यैव शान्तिरिति देशं गच्छ

Never also go to your Guru or temple of the deity with empty hands.

374. ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ

Never bear a grudge for the royal family.

375. ॐॐॐॐॐॐॐ ॐ ॐॐॐ ॐॐॐॐॐॐॐॐॐ

Visit the royal family regularly. [Maintaining the contact with the royal family has a lot of hidden advantages.]

376. ॐॐॐॐॐॐॐॐ: ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ

Maintain cordial relations with the royal personages.

377. ॐॐॐॐॐॐॐ ॐ ॐॐॐॐॐॐॐॐॐॐ

Never increase intimacy with the royal maid servant.

378. ॐ ॐॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐॐ

Never look in the eyes of the king while standing before him.

379. ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ: ॐॐॐॐॐॐ:ॐ

A virtuous scion of a family makes all his family members happy. [An able son of the family makes its all members live happily due to his achievements. (However, this is true with only joint family system).]

380. ॐॐॐॐॐॐ: ॐॐॐॐॐॐॐॐॐ ॐॐॐ ॐॐॐॐॐॐॐॐॐॐ

(Hence) One must make his son well-versed in a variety of fields and subjects.

381. ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ

Sacrifice a village for ensuring a region's or country's welfare.

382. ॐॐॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ

Sacrifice a family for ensuring a village's welfare.

383. ॐॐॐॐॐॐ: ॐॐॐॐॐॐॐॐ:ॐ

393. 禍の起るは災の起るに先ずき

The onset of doom doesn't let the potential victim heed to any advice.

394. 痛みの喜びは世に常ならず

Pain and pleasure (or woe and weal) go hand in hand in the life of the mortal beings.

395. 如く子供は母に従ふ如く 痛みの喜びは世に常ならず

Like children follow their mother, so do pain and pleasure follow the mortal beings.

396. 君子は山ほどの義務を重んずる

A gentleman deems a mole-like obligation as big as a mountain. [A gentleman always recognizes an act of gratitude and also tries to repay it ten times more than its real worth.]

397. 決して卑劣な者に義務を負わす

Never oblige a mean person. [For he or she will never even deem it to be an obligation.]

398. 卑劣な者は義務を恩と見做す

A mean person never deems an obligation to be a favour. On the contrary, such act makes him or her your enemy. [Because it hurts his or her ego.]

399. 君子はたとひ smallest の義務も果たす

A gentleman doesn't feel satisfied till he has repaid even a smallest obligation.

400. 神に恥を掛けるな

Never dishonour (or insult) the deities.

401. 神に敬意を払ふ

There is no light better than the light which makes eyes see things.

402. **आंशुर्गणेशोऽपि नान्तरिक्षेऽस्ति**

Eyes are the leader of the body of the mortal beings. [It is eyes that guide man. Without them nothing can be seen. Hence, they guide the life of mortal beings in this way.]

403. **शरीरं नो भवति शरीरं नो भवति**

A body is useless without the eyes. [Without eyes one can't do his own work.]

404. **न पशुना पशुना न पशुना पशुना**

Never piss while in water. [This way you pollute the water and makes it unusable by others. Hence never piss while in water.]

405. **न नदीं नदीं नदीं नदीं**

Never enter water naked.

406. **अथ नदीं नदीं नदीं नदीं**

As is one's body, so is one's knowledge. [Deem here the body as the society and you as its member. One gets the knowledge as one's society is constituted. Consequently if you are robust you have a lot of knowledge; if deprived of knowledge you will have an emaciated body.]

407. **अथ नदीं नदीं नदीं नदीं**

One's opulence or prosperity is directly proportional to one's knowledge. [Here knowledge means the worldliwiseness. The more worldliwise you are, the more riches you will get.]

408. **अथ नदीं नदीं नदीं नदीं**

Never add fire to (the raging) fire. [That is, don't fuel one's anger all the more. Never treat an angry man with more wrath. Treat him calmly. Anger is like fire. Hence don't add fire to the raging fire.]

409. ऋषिः श्रेष्ठः

Ascetics are always adorable. [Ascetics are those that renounce the world and do penance which make them very pious and pure. Hence they should be adored.]

410. नैव नैव नैव नैव नैव नैव

Never have sex with woman who is not yours.

411. दानं दानं दानं दानं दानं दानं

Donation of food grain to a hungry person is the greatest donation or act of charity and killing a being in the embryo form is the most heinous crime. The merit of the former form of charity nullify the sin in the later form of crime. [That is, both the acts – charity of food grains and causing foeticide – just balance each other. Impliedly if one has committed foeticide, one can't get over this stigma by donating food grain to a hungry man.]

412. नैव नैव नैव नैव नैव नैव

Religion or knowledge of Dharma is very much part of the Veda teaching. [The dictates of our Dharma also have their origin in the knowledge of the Vedas. Dharma is not learnt from other sources; it is the Vedas which define Dharma.]

413. नैव नैव नैव नैव नैव नैव

One should act according to one's Dharma [if not always than] at least occasionally. [Although one should always act according to one's Dharma, yet if it is not possible for some reason, at least for some time one should do it, so that one knows what is one's basic duties and responsibilities.]

414. नैव नैव नैव नैव नैव नैव

Honest conduct ensures one's place in heaven. [He who is honest and truthful, not only gets honoured in the world but also get the best dwelling place post-death.]

415. नैव नैव नैव नैव नैव नैव

No penance is more merit-bestowing than honestly following truth.

416. ॥॥॥॥ ॥॥॥॥॥॥॥॥ ॥॥॥॥॥॥

Sticking to truth is the sure means to gain heaven.

417. ॥॥॥॥॥॥ ॥॥॥॥॥॥॥ ॥॥॥:॥

Truthfulness makes the world survive. [The orderliness of the world owes its stability to adherence to truth only. Because truth makes the human society survive and progress.]

418. ॥॥॥॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥

Truthfulness makes even the deities happy.

419. ॥॥॥॥॥॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥

No sin is more deadlier than speaking lies.

420. ॥ ॥॥॥॥॥॥॥॥: ॥॥॥॥:॥

Never criticize your seniors or elders [like your Guru and parents].

421. ॥॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥

Never accept any wicked means to achieve your aim. [Follow always the noble path, come what may.]

422. ॥॥॥॥॥॥ ॥॥॥॥॥ ॥॥॥॥॥॥॥॥

The wicked have no friends. [No one wants to befriend wicked persons because the wicked have no consideration for any one.]

423. ॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥ ॥॥॥॥॥॥

The paupers get no relief in traversing their worldly life. [For them every minute's survival is an ordeal.]

424. ॥॥॥॥॥॥॥ ॥॥॥॥॥॥:॥

439. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

One's tongue (or speech) can be the source of poison or nectar. [For if one is guarded in his speech, one will get nectar; if not, then poison.]

440. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

A man with a sweet tongue has no enemy.

441. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Even the gods become happy with a prayer (or their praise).

442. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Even the baseless foul remark remains long in one's memory.

443. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Allegations must not be made against the king.

444. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Those who love the pleasure of listening sweet notes get satisfied with the cooing of the cuckoo.

445. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Gentlemen's behaviour reveals the purpose of their religious faith. [For example if the purpose of any faith is helping others, the real followers of that faith will reveal it through their behaviour.]

446. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Excessive love for money gives one no glory. [Like the misers who love their money excessively are generally denounced by their society.]

447. **တီထွင်စကားကောင်းကောင်းကောင်းကောင်း**

Good-luck (remaining married with husband alive) is the best jewel for women.

448. རྩོམ་ལྷན་གྱི་ རྩོམ་ལྷན་ རྩོམ་ལྷན་:

Even the enemy's source of income shouldn't be destroyed.

449. རྩོམ་ལྷན་གྱི་ རྩོམ་ལྷན་

That place should be one's home/place of stay where the source of water be available without much effort. [In a tropical country like India water is very essential for survival. If one has to make extreme efforts for getting it, there is no sense in staying at that place.]

450. རྩོམ་ལྷན་གྱི་ རྩོམ་ལྷན་ རྩོམ་ལྷན་

Never invite the wrath of an elephant (the powerful) on getting the support of an Eirand (a weak-tree). [Inviting the wrath of the powerful on the support of a weak ally is not prudent.]

451. རྩོམ་ལྷན་གྱི་ རྩོམ་ལྷན་ རྩོམ་ལྷན་ རྩོམ་ལྷན་

No matter how old is the 'Saal' tree, it can't be used to tie an elephant to it. [A 'Saal' tree is normally quite sturdy and strong but when withered with age it can no more be used to tie an elephant to it.]

452. རྩོམ་ལྷན་གྱི་ རྩོམ་ལྷན་ རྩོམ་ལྷན་

No matter how big be an Okander tree, its wood can't be used to make a hammer. [Mere size can't ensure the quality of the contents.]

453. རྩོམ་ རྩོམ་གྱི་ རྩོམ་ རྩོམ་:

Even excessive glowing can't turn a glow-worm into a fire-fling.

454. རྩོམ་ རྩོམ་གྱི་:

Excellence doesn't always give birth to good qualities. [An excellent player doesn't necessarily become a good man.]

455. རྩོམ་གྱི་ རྩོམ་ རྩོམ་

No matter how old be a neem-tree, it cannot be used to make a nut-cutter. [Although neem-tree's wood is very strong which turns stronger with age, it

can't become iron which is needed to make a nut-cutter!]

456. ॥॥॥॥॥॥ ॥॥॥ ॥॥॥॥॥॥॥॥॥:॥

One reaps as one sows. [If you plant a Babool tree, you can't get mango from it.]

457. ॥॥॥ ॥॥॥॥॥॥॥ ॥॥॥ ॥॥॥॥॥॥॥

One's intelligence is conditioned by what one listens. [Reared in an atmosphere resonating with abuses, you'll never chant holy shlokas.]

458. ॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥॥:॥

One gets his character in accordance with his family traits.

459. ॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥॥

No matter how much a neem-tree ripens, it can't turn into a mango tree.

460. ॥ ॥॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥॥

Don't forego the available pleasure in the hope of enjoying a bigger one in future. [For no one can be sure of it in future as 'there are many a slip between the cup and the lip.']

461. ॥॥॥॥॥॥॥ ॥॥:॥॥॥॥॥॥॥॥॥॥

A man himself invites his miseries.

462. ॥॥॥॥॥॥॥ ॥॥॥॥॥ ॥ ॥॥॥॥॥॥॥

Never wander aimlessly during night. [Gentle persons should not do so. It is the habit of rogues and whores.]

463. ॥ ॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥ ॥॥॥ ॥॥॥॥

Don't go to sleep at mid-night. [If one goes to sleep at mid-night, one may not get up at the day break and this way one's whole schedule for the day will be disturbed.]

464. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Talk to the scholars for knowing about God.

465. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Don't enter other's house without any reason.

466. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

People commit crimes knowingly.

467. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Social conduct is governed by the scriptural knowledge.

468. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Where scriptural dictates are absent, follow social manners/customs.

469. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Scriptures don't get precedence over social customs.

470. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Through his intelligence network, a king can see (or examine) a thing lying far away.

471. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

People behave after seeing other's behaviour. [People generally have a repeatative mentality. They love to follow blindly rather than think and chart out their course of action. But those who use their brain while observing other's behaviour generally get greater success in their endeavours.]

472. ལྟོན་ལྟོན་གྱི་ལོ་ལྟོན་གྱི་ལོ་ལྟོན་

Never criticize (or censure) the one on whose favour depends your survival or earning.

Fall from heaven gives one extreme sorrow. [Hence one must keep on doing good deeds even if one has attained heaven. Only then one's stay in heaven can be prolonged. Otherwise one will have to fall from heaven which is a very painful experience.]

482. जीवन्मुक्तेः शरीरं न त्यजेत् । इन्द्राद्युक्तं च ॥

A living being never wants to quit his body even if he is offered the Indra's position in heaven.

483. अन्तिमो निर्वाणोऽस्य दुःखस्य शान्तिः ।

Final emancipation (Nirvana) is the panacea of all worldly miseries.

484. शत्रुः श्रेयसायुक्तो भवति । मित्रं तु शत्रुवत् ।

A wise enemy is better than a foolish friend.

485. कथं च कथं च कथं च । कथं च कथं च कथं च ॥

Harsh and unpleasant words can even destroy families.

486. न हि सुखं श्रेयसायुक्तं । सुखं तु शत्रुवत् ।

No happiness is greater than caressing one's own son.

487. न विवादो न विवादो । न विवादो न विवादो ॥

In no discussion or altercation should one forget one's religious dictates.

488. रात्रौ चिन्तयित्वा । अहोरात्रं चिन्तयित्वा ॥

Plan your course of action at the end of the night (that is at dawn). [Because at dawn your mind will be fresh and alert.]

489. न चिन्तयित्वा । न चिन्तयित्वा : न चिन्तयित्वा : ॥

Don't indulge in sex at the day break (with your wife).

490. न चिन्तयित्वा । न चिन्तयित्वा । न चिन्तयित्वा ॥

Facing the doom one resorts to unjust measures.

491. मनुष्यः दुःखं दृष्ट्वाः

What will a man, desiring milk, do with a female elephant? [He would like to have a cow or buffalo which can give him milk he likes. The comparison between a female elephant and a cow highlights the fact that a huge elephant will be of no use when one desires a tiny milk of cow.]

492. न कश्चिद् कश्चिद् कश्चिद्

There is no favour/obligation like indulging in charity.

493. ननु कश्चिद् कश्चिद् न कश्चिद्

Never desire impatiently for a thing gone in other's possession.

494. अर्जुनः कश्चिद् कश्चिद्

Ill-earned money gets consumed in the ill-company.

495. कश्चिद् कश्चिद् कश्चिद्

The (bitter) neem-fruit is eaten only by crows (bad persons).

496. अर्जुनः कश्चिद् कश्चिद्

Sea-water cannot quench the thirst.

497. अर्जुनः कश्चिद् कश्चिद्

Sand also follows its defined conduct. [Even the most useless thing like sand has its own way of showing its behaviour. Thus, even most insignificant man has his own life.]

498. अर्जुनः कश्चिद् कश्चिद्

The saintly persons never enjoy the company of the rogues.

499. ननु कश्चिद् कश्चिद्

(Like) A swan can't enjoy in a cremation ground.

500. **विश्वं कर्मणोः कामैः**

The world works for serving its financial gains (or money). [The entire world has one driving force for work – money.]

501. **आशा विश्वं कर्मणोः**

Hope holds the world together. [It is hope which links everybody to the world and this way world remains a world.]

502. **वित्तं न शक्यते आशायाः कर्मणोः कर्मणोः**

Wealth does not stay with a man who only hopes but doesn't make efforts to get it.

503. **नैवेद्यं न शक्यते**

One can't be patient if he hopes all the time. [Those who only hope but don't make any effort to fulfill it, are prone to ever growing impatience.]

504. **मृत्युः श्रेयः कर्मणोः**

Death is better than suffering poverty.

505. **आशायाः कर्मणोः कर्मणोः**

Those who keep on hoping (callously) only are devoid of shame. [They have no inhibition].

506. **पुत्रो न शक्यते मातुः कर्मणोः**

A son should not stay alone with even his mother.

507. **नैवेद्यं न शक्यते**

One should not praise one's own self. ['Self-praise is no recommendation' – the same thought is emphasized here.]

508. **नैवेद्यं न शक्यते कर्मणोः**

read those books that are full of untruth.]

517. 聖人公司: 聖人公司:

The company of the pious/noble men (Saints) makes one dwell in heaven.

518. 聖人: 聖人 聖人 聖人

The noblemen consider others as equal with themselves. [That is, the noblemen do not treat anyone inferior or superior to them. They treat all as equal.]

519. 善質反映於面: 善質:

Good qualities reflect on one's physical appearance. [Face is one's heart's mirror. Good or bad qualities reflect on one's face.]

520. 善地 善地 善地 善地 善地

Good place is that where one gets happiness.

521. 不義之人 不義之人:

A treacherous person never gets liberated (from his or her guilty conscience).

522. 聖人 聖人 聖人

One shouldn't sorrow on his misfortune.

523. 聖人 聖人: 聖人 聖人 聖人:

The noble men deem their dependent's problems as their very own.

524. 聖人 聖人 聖人 聖人 聖人:

The mean hide their true emotions and never reveal their true feelings.

525. 聖人: 聖人 聖人

A man sans intelligence is like a wretch.

526. ལོ་ལོ་ལོ་ལོ་: ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་ལོ་

Never go on a way you get no support. [One should never take a way where one may get no help or support.]

527. ལོ་ལོ་ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་ལོ་:

One should never praise his son on face. [For such a praise may turn him complacent and arrogant].

528. ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་:

(But) The servants should always praise their master.

529. ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་ལོ་

The servants should give sole credit to their masters under whose instructions they perform the holy rituals.

530. ལོ་ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་ལོ་

The royal order should never be violated.

531. ལོ་ལོ་ལོ་ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་ལོ་

It (the royal order) should be obeyed devotedly .

532. ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་:

The wise have no enemies.

533. ལོ་ལོ་ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་ལོ་

Never reveal your weakness before anyone.

534. ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་

A forgiving person gets praise from all.

535. ལོ་ལོ་ལོ་ ལོ་ ལོ་ལོ་ལོ་

Save money to protect yourself from distress.

536. कामं धनं कामं धनं कामं धनं

Work is dear to daring person.

537. कलं कलं कलं कलं कलं कलं

Do tomorrow's work to-day only. [Don't postpone your work.]

538. कामं कलं कामं कलं कामं कलं

[Try to] Complete the afternoon's work in the morning itself.

539. कामं धनं कामं धनं कामं धनं

Acting in conformity to one's social norms is tantamount to adhering to one's religious faith. [For Chanakya always maintained that the social norms and the religious dictates always concur.]

540. कामं धनं कामं धनं कामं धनं

One who knows the world knows all.

541. कामं धनं कामं धनं कामं धनं

One who has the scriptural knowledge but no worldly knowledge is like a fool. [Again the fact is being emphasized that the scriptural dictates and social norms must concur.]

542. कामं धनं कामं धनं कामं धनं

[For] The purpose of the scriptural knowledge is to find the actual knowledge of all things.

543. कामं धनं कामं धनं कामं धनं

Work enlightens one about the real knowledge.

544. कामं धनं कामं धनं कामं धनं

Save your wealth from the royal-men and thieves. [The royal men or agents can always pounce upon you to take their share – due or undue. Hence they are as dangerous as thieves.]

555. राजास्यैवमिदं कथं विदुः कथं विदुः

The king rarely seen often destroys his subjects. [Because in accessibility to his presence deprives his subjects from conveying their grievances. Hence an indifferent king causes his people's downfall.]

556. राजास्यैवमिदं कथं विदुः कथं विदुः

The king easily accessible to his subjects keeps them happy.

557. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

A just king is deemed like a mother by the subjects.

558. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

Acting this way (as explained in the previous Sutra) such a king enjoys all pleasures of this world and gets heaven after his death.

559. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

Non-violence is the basic tenet of every religious faith.

560. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

Holy men deem their body as though it is not their own. [Because they use it invariably for other's welfare.]

561. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

Eating meat (flesh) is bad for all.

562. अथवा राजास्यैवमिदं कथं विदुः कथं विदुः

The wise persons are not afraid of the world. [Because they know that it is fey and transient.]

CHANAKYA NEETI

One of the greatest figures of wisdom and knowledge in the Indian history is Chanakya. Chanakya is regarded as a great thinker and diplomat in India who is traditionally identified as Kautilya or Vishnu Gupta. Originally a professor of Economics and Political Science at the ancient Takshashila University, Chanakya managed the first Maurya Emperor Chandragupta's rise to power at a young age. Instead of acquiring the seat of kingdom for himself, he crowned Chandragupta Maurya as the emperor and served as his chief advisor.

Chanakya Neeti is a treatise on the ideal way of life, and shows Chanakya's deep study of the Indian way of life. These practical and powerful strategies provide a path to live an orderly and planned life. If these strategies are followed in any sphere of life, victory is certain. Chanakya also developed Neeti-Sutras (aphorisms/ pithy sentences) that tell people how they should behave. Chanakya used these sutras to groom Chandragupta and other selected disciples in the art of ruling a kingdom. But these sutras are also relevant in this modern age and are very useful for us. For the first time, Chanakya Neeti and Chanakya Sutras are compiled in this book to make Chanakya's invaluable wisdom easily available to the common readers. This book presents Chanakya's powerful strategies and principles in a very lucid manner for the benefit of our valuable readers.

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