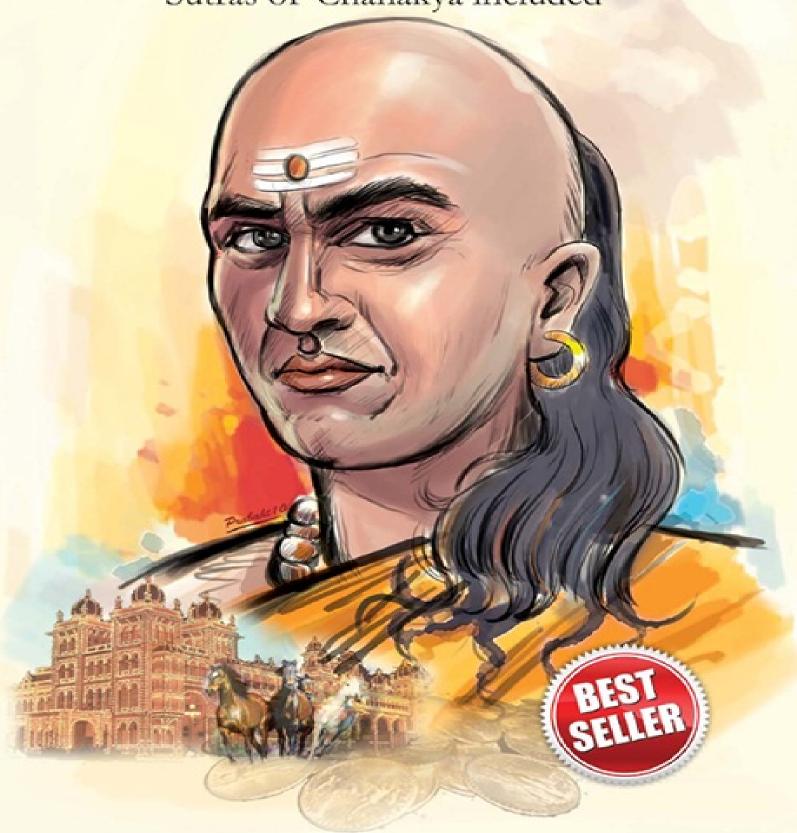
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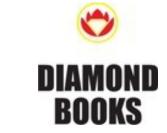
Sutras of Chanakya included



CHANAKYA NEETI

(Chanakya's Aphorism on Morality)

Sutras of Chanakya included



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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

Prattutthaanam cha Yuddham cha Samvibhaagashcha Bandhushu i.e., "Learn from the cock the following four things: getting up at the right time, fighting bitterly, making your brothers flee and usurping their share also!" Although apparently it appears down right immoral, this teaching is rooted in the instinct of self preservation which is natural. It is in this context that some of such unethical teachings are to be understood.

Although Chanakya is painted as a scheming manipulator who could stoop to even the meanest level to serve his purpose, a few of his *shlokas* negate this concept and present Chanakya as a sort hearted and imaginative poet. He says:

Bandhanaani Khal Santi Bahuni Prem Rajju Krit Bandhanmannyat Daarubhed Nipunoapi Shadanghri Nishkriyo Bhavati Pankaj Koshe.

Meaning, "there are many bondages but that of love is entirely different. The black-bee, which penetrates through even wood, gets inertly enclosed in the fold of the lotus flowers." Who can consider the author of this *Shlok* to be a hard hearted man?

There might be certain aphorisms which might appear objectionable to some persons, especially those who discuss the role of women in our society. Chanakya shares the same thoughts as these were prevalent during this time or are still prevalent in certain sections of our society. The entire Hindu thought

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

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The Individual

(The basic purpose of Chanakya-Niti is to impart knowledge on every practical aspect of life. And in this context, he has touched upon various factors dealing with faith and culture, from the individual's point of view.) Riches, vitality, life, body—all are fickle and fey; only *Dharma* is constant and everlasting.

*

God's abode is not the idols of wood, stone or earth. He dwells only in feeling.

*

But, even if one puts one's faith in the idols of gods made of metal, wood or stone and worships them with total devotion, one is awarded with the desired result.

*

Anger is death, Lust is (the river of hell) Vaitarani, Knowledge is the cow of plenty and Satisfaction is (the divine orchard) Nandanvan.

Pranammya Shirsaa Vishnum Trailokyaadhipatim Prabhum. Naanaa Shaastroddhrootam Vikshye Rajneeti Samuchchyam.

I salute to the Lord of the three realms, Lord Vishnu, and now commence to describe the principles of the statecraft culled from various ancient books of knowledge.

Dharme Tattpartaa Mukhe Madhurtaa Daane Samuttsaahataa Mittreavanchakataa 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!

Kaashtham Kalpataruh Sumerurachalashinintaamanih Prashtarah Soonyasteevrakarah Shashih Kshayakarah Kshaarohi Nirvaaridhih. Kaamo Nashtatanurbalirditishuto Nittya 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 waining, 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.

Kaa chintaa Mam Jeevane Yadi Harirvishvambharo geeyate No chedarbhakjeevanaarth 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

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.

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.]

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.

Kaashthapaashaanam Dhaatunaam Krittvaa 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.

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.

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 comple ting 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 [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [100] [

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.

Anittyaani Shareeraani Vibhvo Naiv Saashvatah. Nittyam Sannihito Mrittuh Kartavyo Dharmasangrah.

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

Jeevantam Mritvannamannye Dehinam Dharmavarjitam Mrito

Dnarmen Sanyulo Deergnajeevee Na Sansnayan.

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 000 0000 0000000 00000 000000

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

Like a calf finds the mother-cow even it 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.]

Svayam Karma Karottyaattamaa 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.]

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.

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.

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 000: 0000 0000 000000 00000000 0

Aayuh Karma Vittancha Viddyaa 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.

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.

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

If leaves do not sprout in the *Kareel* (Capparis ahpylla) 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.]

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.

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.

Naasti Kaam Samo Vyaadhirnaasti Mohasamo Ripuh. Naasti Kon Samo Vahinnih Naasti Gyaanaattaaram Sulkham THEORET TOP DEITHO TERMINITE THEORET DEMINERATION DEITHERM

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 00000 00000 00000 00000 0000 000:0

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.]

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Taadrishee Jaayte Buddhivaryavsaayoapi Taadrishah. Sahaayaasstaadrishaah Eva Yaadrishee 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 conductive to his receiving good result and vice versa.]

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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.

Bandhanaaya Vishyaasangah Muktayai Nirvishyam Manah. Man Eva Manusshyaanaam 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.

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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.

Dharmakkhyaane Shmashaane Cha Roginaam Yaa Matirbhavet. Saa Sarvadaiv Thishttbechchet 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.

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Pushne 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.

Yastu Samvattsaram Poorna Nittyam Maunen Bhunjate. Yugkotisahastrantu Svargaloke Meheeyate.

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

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 0000000000 0 000000 00 000 0000000 00:0

ANDRON AND ANDRONAN ANDRONANA ANDRONAN AN **34** AN

Indrayaani Cha Samyamya 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 accompish his work in.]

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 000000 0000000 0000 00000 00000 0000

Krodho Vaivasvato Raajaa Trishnaa Vaitarnee Nadee. Viddyaa 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) Nandanyan.

Shaantitullyam Tapo Naasti Na Santoshaatparamsukham. Na Trishnayaaparo Vyaadhirnacha Dharmo Dayaaparah.

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.

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).

Deyam Bhojyadhanam Sukritibhirno Sanchayastasya Vai. Shri Karnassya Baleshcha Vikrampatreddyapi Keerti Sthitaa. Asmaakam Madhudaanyogarahitam Nashtam Chiraatsanchitaah Nirvaanaaditi Nashtapaadyuqalam Gharshttyamee 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.]

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 00000000 00000000 0000 000000

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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!

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.

Society

Naannodakasamam Daanam Na Tithiddrvaadashee Samaa. Na Gaayattryaah Paro Mantro Na Maturdaivatam Param.

No gift is better than the gift of cereal and water, no date is better than the Dwadashi (the twelfth day of the lunar calendar); no Mantra is greater than the Gayatri-Mantra and no god is greater than mother.

Raajpatnee Guroh Patnee Mitrapatnee Tathaiv Cha. Patneemaataa Svamaataa Cha Panchaittah Maatarah Smritah.

The wife of the king, the wife of the guru, the wife of the friend, the mother of wife and one's own mother – these five ladies deserve the status of mother.

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Janitaa Chopanetaa Cha Yastu Viddyam Prayachhati. Annadaataa Bhayatraataa Panchaitaa Pitrah Smritaah.

The one who gives birth to you, the one who gets your Upanayan (Sacred Thread) ceremony performed, the one who gives you education, the one who gives you food and the one who protects you from all sort of dangers – these five persons deserve the status of your father!

Punashcha Vividhaih Sheelairniyojjyaa 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.

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 0000000 00000000 000000000 0 0000000

Ekenaapi Suputrena Viddyayukte 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.

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.

Kim Jaatairbahurbhih Putraih Shoksantaapkaarkaih.

vullienali nalaavalalibi laba visillaalililyale nalalil.

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

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.

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.

Ki tayaa Kriyate Dhennvaa Yaana Doggdhree na Garbhinee. Koarthah 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?

Moorkhashchiraayurjaatoapi Tassmaattjaataannmrito Varam. Mritahsa Chalpadukhaaya Vavajjeevam Jado Dahet.

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

dying he would give sorrow only once but by surviving he would cause grief and sorrow every moment of his survival by his repeated acts of foolishness. A worthless son is better dead than alive.

Saa Bhaaryaa Shuchidakshaa Saa Bhaaryaa Yaa Pativratta. Saa Bhaaryaa Yaa Patipreetaa saa Bhaaryaa Sttyavaadineehee.

(True) wife is that who is pious and deft (in her work), who is faithful to her husband, who loves her husband and who is truthful to her husband. [Chanakya lists five qualities for an ideal wife: she ought to be pious, deft, faithful, loving and truthful to her husband.]

Patturaagyaam Binaa Naaree Uposhya Vratchaarinee. Aayushya Harte Bhartuhsaa Naaree Narakam Vrajet.

That wife who takes a resolve without seeking her husband's permission for it verily shortens her husband's life. Such women are consigned to hell when they die.

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Streenaa Dvigun Ahaaro Lajjaa Chaapi Chaturgunaa. Saahasam Shadgunam Chaiv Kaamashchachaashatgunah Smritah.

(In comparison to a man) A woman is having two times more appetite, four times more shyness, six times more courage and eight times more the sexual desire.

Anritam Saahasam Maayaa Moorkhattyamatilobhitaa.

Asshauchaatvam Nirdayattvam Streenaam Doshaah Svabhaavajaah.

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

Vittyen Rakshayate Dharmo Viddya Yogen 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.

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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.

Yo Mohayanmannyate Moodho Rakteyam Mayi Kaamine. Sa Tassya Vashaqo 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!

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.

Varyettkuljaam Praggyo Niroopaamapi Kannyakkam. Roopsheelaam Na Neechassyaam Vivaah Sadrishe 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.

Vishaadppyamritam Graahyamameddhyaadapi Kaanchanam. Neechadappyuttamaam 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 0000 00000: 0000 0000 000 0000 0 00000:0

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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.

Rinakartaa Pitaa Shatrurmaataa Cha Vyabhichaarinee. 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 00 000000 00 00000000 0 0000 00000

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.

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.

Na Vipprapaadodak Pankilaani Na Vedshaastraddhivanigarjtaani. 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.

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

The Vipra (scholarly brahmans) 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.

Dhannya Dvijamayeem Nauka Vipreetaa Bhavaarnave. Tarannttyadhoqataa Sarve Upasthitaa 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 brahmans meet their ruin.]

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 Dwij or the twice born).

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).

Laukike Karmaani Ratah Pashoonaam Paripaalakah. Vaanijjyakrishikarmaa 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.]

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).

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 dewll amongst the beings of any species is called a Pariah-Brahman.

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.

Parkaaryavihantaa cha daambhikah Svaarthasaadhakaah. 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.

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.

Peetah Kruddhen Taatashcharantalahato Vallabhoayen Rosha

Aabhaallyaaddvippravaryaih Svavandanvivare Dhaaryate Vairinee mey. Gehan mey Chedyanti Pratidivasmamaakaant Poojaanimittat Tasmaat Khinna sadaaham Dvij Kulnilayam Naath Yuktam Tyajaami.

He who in his rage drank up my sire, the sea; who wrathfully kicked my husband; who from an early childhood bear my enemy Saraswati upon his tongue; who plucks off my lotus to offer them in worshop of Lord Shiva-he or his brethren--the Brahmans--have been bent upon ruining me. Hence I would ever shun going into their houses. [Lakshmi, the Goddess of riches alludes various mythological happenings to Agastya drank up the sea--her father; the sage Bhrigu kicked Lord Vishnu--her husband; all the brahmans get their intitiation in learning by chanting the name of Saraswati, the Goddess of speech and her (Lakshmi's) arch enemy; and all the brahmans for the worshop of Lord Shiva, pluck off lotus flowers which abound her home. Hence she would never go to the houses of Brahmans, *i.e.* the brahmans are hound to-stay poor in wealth because of this innate prejudice of the (gooddess Lakshmi.) The Pundit

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Prastaavsadrisham Vaakkyam Prabhaavsadrisham Priyam. Aatmashaktisamam Kopam Yo Jaanaati Sa Panditah.

He who talks with reference in the context, who knows how to influence people and express his love or anger according to his capacity is called a Pundit. He who knows when and where to speak, how to influence people and how to be wrathful or affectionate in what measure is really a wise man or a Pundit.

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Doordaagatam Pathishraantam Vritha Cha Grihamaagatam. Anarchyittvaa Yo Bhunkte Sa Vai Chaandaal uchchyate.

He who eats without offering proper respect (food, etc.) to an unexpected guest, coming from a far off place and bone tired is called a pariah.

Tailaabhyange Chitaaghoome Maithune Kshauram Karmani.

Taavadbhavati Chaandaalo Yaavattsnaanam Na Samaacharet.

After smearing oil on the body after getting touched by the funera pyre's smoke; after copulation and after getting the hair-nails etc, the man remains pariah till he takes bath.

Paksheenaam Kaakshchaandaal Pashunaam Chaiv Kukkurah. Muneenaam Paapashchaandaalah Sarveshu Nindakah.

The crow among the birds, the dog among the animals, the sinner among the sages and the back biter among all the being is a pariah.

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Chaandaalaanam Sahastraishcha Suribhistattvadarshibhi. Eko Hi Yavanah Prokto Na Neecho Yavanaattparah.

The learned scholars opine that one Yavan (originally a Greek but commonly understood as any foreigner) is as mean as a thousand pariahs. No one could be meaner than a Yavan. [Herein Chanakya expresses the deep rooted prejudice prevalent during his times.]

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Gururagnidirvajaateenaam Varnaanaam Brahmano Guruh. Patireva Guruh Streenaam Sarvasyaabhyagato Guruh.

(The) fire (god) is the guru of the three social categories viz the brahmans, the kshatriya the warrior class, the vaishya the trader or (merchant class), the brahman is the guru of all the social categories except his own. The guru of woman is her husband and the guest is guru of all the inmates of the house. [The guru also means the most respectable person besides being the teacher or mentor or perceptor.]

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.

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.

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 00000 0000000 00 000000

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 intermiable 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

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Uttsave 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.

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 0000 000000 0000000 000000

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.

Bhojjyam 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.

Santoshaamrittriptaanaam 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.

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.

Maataa Cha Kamallaa Devi Pitaa Devo Janaardanah. Baandhavaa Vishnubhakttaashcha 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).

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.

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.

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 anamoly, hence grief in one's life.

Kashtam Cha Khalu Moorkhattvam Kashtam Cha Khalu Yauvanam. Kashtaattkashtakaram Chaiv Pargehenivaaasaham.

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.

> 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.]

Anavasthikayasya na Jana na vane sukham Jano Dhati Sansadargaad Vanam Sagavivarjanaat.

He whose mind is not steady doesn't get happiness either amongst the people or in the loneliness of the jungle. When lonely he longs for company and when in company he yearns for loneliness.

Sansaaraatpadaghaanam Trayo Vishraantihetavah. Apattyam Cha Kaltram Cha Sataam Sangatirev Cha.

Those who are signed by the mundane fare get solace only under three conditions staying with the son, with the wife or in the company of the noble person. [It means a persons tired and dwadled by the mundane duties gets solace in the company of his family or of the noble gentle persons. Such a company rejuvenates his exhausted physique and over worked mind.]

Roopyauvahsampanna Vishaatkulsambhavah. Viddyaaheena Na Shobhante Nirgandhaa Iv Kinshukaah.

Despite having a well endowed physique; beauty charms and belonging to a high and big family if a man is uneducated or ignorant, he looks as useless and unimpressive as the *kinshuk* (palaash) flowers having only colour but no fragrance.

Kamdhenugunaa Viddyaa Hayakaale Phaladaayani. Pravaase Bhaatrisadrisha Viddyaa Guptam Dhanam Smritam.

Knowledge (or education) is like the cow of plenty, giving good things even

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

Shvaanpuchchamiv Vyarth Jeevitam Viddyayaa 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.]

Viddvaan Prashaste Loke Viddvaan Sarvatra Gauravam. Viddyayaa Labhate Sarva Viddyaa 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.

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?

Sukhaarthee Chet Tyejedviddyaam Viddyaarthee Chet Tyajettsukam. Sukhaartheenah Kuto Viddyaa Kuto Viddyaarthinah Sukham.

If one craves for comfort, then he should drop the idea of studying and if one wants to study sincerely then he should stop craving for comfort. One cannot get comfort and education simultaneously.

Kaamam Krodham tathaa Lobham Svaad Shringaarkautukam. Atinidraatisevaa cha Viddyaarthee Hayaashta Varjayet.

A student desirous of getting education must shun the following right activities— sexual intercourse, gratification of the tongue, showing anger and greed, caring for personal beautification, moving about the fair and fate for entertainment, excessive sleeping and indulging in anything excessively. [In short Chanakya says that for getting education the student must perform a rigorous penance complete with all the severe austerities. He who tries to get education in comfort fails to get it in reality and vice versa.]

Yathaa Khanittvaa Khanitren Bhootale Vaari Vindati. Tathaa Gurugataam Viddyaam Shushrushuradhigachhati.

Like one digs the ground deep by a mattock to bring out water, so should a student attempt to get knowledge from one's Guru. [One has to toil very hard to get water from the depth of earth. Chanakya says that the same way a student should toil and render strenuous service to his Guru to get knowledge from him.

Ekaaksharam Pradaataaram Yo guruam Naabhivandate. Shvaanyoni Shatam Bhuktavaa Chaandaaleshvabhijaayate. He who doesn't pay obeisance to his Guru even after receiving the knowledge of the *Ekakshar Mantra* (the mono syllable 'OM') gets hundred births in the dog's species and then becomes a pariah in human life.

Pustakam Prattyaadheetam Naadheetam Gurusannidhau. Sabhamaddhye Na Shobhante Jaargarbhaiv Istriyah.

He who tries to get knowledge only by reading books and not through the grace of a Guru deserves the position in a society due only to a woman impregnated through an illegal relationship. [A strong upholder of the Guru-Shishya tradition, Chanakya considers that to be no knowledge at all which is received without the Guru's teaching. He asserts, and very rightly so, that such a knowledge would be incomplete and hence damaging.]

Kim Kulen Vishaalen Viddyaaheene Cha Dehinaam. Duskulam Chapi Vidusho Devarirapi Hi Poojyate.

An uneducated person is wrothless even if he might be belonging to a renowned family. A scholar, despite belonging to a low rated family, is adored by even the gods.

Dhanheeno na Cha heenashcha Dhanik sa Sunishchayah. Viddhya Ratnen Heeno Yah Sa Heenah Sarvavstushuh.

A man devoid of wealth is in fact not a poor man. He might become wealthy. But one who is uneducated is actually a pauper in all aspects.

Ekamevaaksharam Yastuh Guruh Shishtaam Prabodhayet. Prithivyaam Naasti Taddravyam Yad Daatvaa Daanrino Bhavet. The Guru who enlightens (his pupils) by mono-syllable Mantra ('OM') obliges (them) so deeply that nothing on earth can repay this obligation to him. [The pupils who receive such education from their Guru can never undebt themselves.

Worship of the Virtue 0000: 0000000 00000000 0 00000000

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Gunaah Sarvatra Poojyante Na Mahattyoapi Sampadah. Poornendu Kim Tathaa Vanddyo Nishkalenko Yatha Kushah.

It is virtue, which is adored everywhere and not the riches or even excess of them. Does the full moon is accorded the same respect as given to the weaker moon? [Chanakya impliedly says that the initial phase of the moon, specifically the moon of the second day is accorded greater regard because the stains of the moon are not visible at this stage, which the full moon, despite being more luminous, has its stains clearly defined. It is only the blemishless part of the moon that is accorded the greater respect. Similarly, a rich-man with huge property would not command greater respect, if he is not virtuous or free from blemish, than the person having much less money or riches but more virtuous and untainted by any blemish.]

Vivekinmunuprapato Guno Yaati Manogyataam. Sutaraam Rattnamaabhaati Chaameekarniyojitam.

Virtues gleam more when these are in a wise person like a gem adding to the beauty when embedded in gold.

Gunam Sarvatra Tullyoapi Seedttyeko Niraashrayah. Anadharyamapi Maanikkyam Hemaashrayamapekshate, If left without a proper support, even the virtuous gets distressed. However blemishless be a gem, it needs a base to shine from.

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

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!

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

O Ketaki (pandanus)! Inspite 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.

Gunairuttamattaam Yaanti Nochairaasansansthitai. 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 acquila bird of mythological origin, believed to be the lord of the birds).

Paramoktaguno Yastu Nirgunoapi Gunee Bhavet. Indroapi Laghutaam Yaati Svayam Prakhyaapitaairgunaih. 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.

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?

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!

Na vetti Yo Yassya Gunaprakarsha Sa tu sadaa Nindanti Naatra Chittram. Yatha Kiraati Karikumbhalabdhaam Muktaam Parittyaajya 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.

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

Blinded by his intoxication, the elephant sent away the Bhanwars (Blackbees), 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.]

Pathanti Chaturo Vedaan Dharmashastraannyanekashah. Aattmaanam Naiv Jaananti Daveem Paakarasam 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 00000000 0000000000 000 000000 00000:0

Adheettyedam Yathaashaastram 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.

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.]

Svargamsthitaanaamih Jeevaloke Chattvaari Chinnhaaani 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.

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.

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.]

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.

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

Darshandhyansanspasheimartsyee Koormee Cha Pakshini. Shishu Paalaayate Nittyam 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.

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.

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.

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Saadhoonaam Darshanam Punnyam Teerthabhoothaah Hi Saadhavah. Kaalen 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.

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.

Gammyate Yadi Mrigendramandire Labbhyate 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.]

Aapadartham Dhanam Rakshechayashcha Kimaapadah. Kadaachichachalitaa 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.

Moorkhah Yatra Na Poojyante Dhaannyam Yatra Susanchitam. Daampattyoh Kalaho Naasti Tatra Shree Suayamaagataa.

Where the dunces are not honoured, where the eatables are available in abundance, where the husband and wife do not quarrel with each other – the Goddess Lakshmi (or good luck) comes in that house on her own.

Yassyaarthsstrassyamittraani Yassyaarthasstasya Baandhavah. Yassyarthah Sa Puamaamlloke Yassyaarthah Sa cha panditah.

He who has money has many friends, many relations and he is also deemed a great man and a scholar. [Chanakya's this aphorism is in direct contradiction with his earlier saying in which he asserts that a great man is he who doesn't care for money but for honour. May be he is trying to compare what ought to be with what is in the reality.]

Upaarjitaanaam vittaanaam Tyaag Evahi Rakshanam. Taddagodarsansthaanaam Parivaah Ivaammasaam.

Like it is essential for the bound water to have a little flow for its purity, so it is necessary to donate the part of the earned wealth for its protection.

Vittam Dehi gunaaniviteshu Matimaannaannyatra Dehi Kvachit Praaptam Vaaritidherjalam Dhanyachaam Maadhuryayuktam Sadaa. Jeevaah Sthaavar Jangamaashcha Sakalaa Sajeevya Bhoomadalam Bhooyah Pashya Tadaiv Kotigunitam Gachaanttyammbhonidhim. O wise! Give riches to the virtuous only, never to the undeserving, to those who lack good qualities. The clouds derive water from the seas and then making it sweet and then rain on the earth to make the beings of the earth survive. Then this water returns to the sea many million times more than the water the seas had given to the clouds. [Chanakya says that if one gives money to someone who is wise, intelligent and full of virtues, the receiver is able to multiply it many times over and this way not only the receiver but the whole society is benefited. Giving the analogy of the sea-water-cloud-rain-sea cycle, he explains his point very cogently. If the seas give water to cloud (the virtuous, deserving receiver), it makes it sweet and then rains it over the earth to help all beings survive there. Then through rivers this rain water, multiplied million times over by the clouds, returns to the seas, and during the process keeping the earth lush and green and its beings rejuvenated.

Kimtayaa Kriyate Laxammyaa Yaa Vadhooriv Kevalaa. Yaa Tu Veshyaiv Saamaanmyapathikairapi Bhujjyate.

What are the uses of the riches kept inside the house like the bride of an orthodox and traditional family? And those riches which like the prostitutes are enjoyed by all have no usefulness either. [The miser keeps his wealth secretly hidden in the vaults which serve no purpose of the society. And the riches with the fools are like the prostitute enjoyed by others, especially the low category people. In that case also the wealth is not well spent. This way, obliquely Chanakya says that riches should be spent in the welfare of the virtuous who help the society and they should neither be amassed in a miserly way nor spent extravagantly.]

Kuchailinam Dantamalopdharrinim Bahvaashinam Nishthar Bhaashitam cha. Sooryodaye Chaastamite Shayaanam Vimunchateshreeryadi Chakraanih. All the riches and prosperity shun those person including even Lord Vishnu if he is also one of those who wear dirty clothes; who have filthy teeth; who are glutton; who speak harsh language and who continue to sleep even after the sun rise. [Chanakya says that callous lazy persons never come in wealth. Even if they happen to receive wealth by chance, it won't stay with them if they continue to be callous and lazy. To be rich and prosperous one must be active and clean.]

Atikleshen Ye Chaarthaah Dharmasyaati Kramentu. Shatroonaam Pranipaaten Te Hyaarthah Na Bhavantu Me.

I don't crave for such a wealth which is extorted by saddening someone, by irreligious and immoral means or by seeking shelter of the enemies. [In the mordem context this could be interpreted as an unwillingness to get such a wealth as may be received by immoral means, by torturing anyone or from the enemy of one's faith or country, *i.e.* the blackmoney or the money received through the smuggling activities or through the treacherous deal with the enemies.]

Aputrasya Griha Shoonnyam Dishah Shoonnyaasttvabaandhavaah. Moorkhassya Hridayam Shoonnyam Sarvashoonmyam Daridrataa.

A home is vacuous for the one who has lost his son (or who has no son); all the quarters of the world are vacuous for him who has lost a brother (or who has no brothers); for the fool his heart is vacuous (i.e., he has no plans, no occupation) but for the pauper everything is meaningless or vacuous. [Here the vacuousness should be deemed to be absence of any hope. Obviously, a home has no hope for the sonless person; for the brotherless person, there is no hope to get support from any quarter of the world; a fool devoid of any capability to plan for future is hopeless and for a man without any resource of any kind, the whole existence is barren of any hope.]

Varam Vanam Vyaaghragajendra Sevitam Drumaalayam Pakkvaphalaambusevanam. Trineshu Shayaa Shatjeernavallkalam Na Bandhumaddhye Dhanheena Jeevanam.

It is imprudent to stay in a jungle teeming with panthers and elephants; to dwell beneath the trees and survive by eating wild fruits and drinking (unchecked) water; to sleep on the bed made of wild straw and wear clothes made of the bark of the trees. But, if one is forced to dwell among his close relations as a pauper it is better to go and stay in the jungles under the conditions explained above rather than stay there. [Meaning that if a person is poor and moneyless; he had better stay in a jungle suffering the most wild conditions rather than stay as a pauper among his relations.]

Anaagat vidhaataa Cha Prattutpannamatistathaa. Dvaavetau Sukhameveta Yaddbhavishyo Vinashyati.

He who is aware of the future troubles and possesses sharp intelligence remains happy. In contradistinction to this stage, he who remains inactive, waiting for the good days to come destroys his own life. [A far-sighted and intelligent person is able to tackle the troubles far more efficiently than that fatalist sluggard who eventually gets destroyed by his lack of foresight and inactivity.]

Moorkhastu Paribartavyah Prattyaksho Dvipadah Pashuh. Bhinattih Vaakyashoolen Adrishyayam Kantakam Yathaa.

One should cease contact with the fools, regarding them as the biped animals, because they sting us by their senseless speech as though they are piercing an invisible thorn. [A man devoid of common intelligence is like a two-footed animal. He stings us by his speech. Though we can't see the thorn, we feel its pinch caused by his incisive words.]

Maansmakshayaih Suraapaanaimarkhaishchaastravarjitaih. Pashubih Purishaakaarainkraantaasti Cha Medinee.

A meat-eater, a wine-taker and a fool are animals in the human form. The earth is getting distressed by their weight. [Chanakya regards meat-eaters, (liquor) wine-takers and fools as animals, despite their human form. All the three category-people, do not apply their intelligence to discern what is good for them and what is harmful. It is only the power of discretion to distinguish between good and evil that makes a man out of his beastly inclinations. Hence the observation.]

Hastau Daanvarjitau Shrutimputau Saaraswatdrohinau Netre Saadhuvilokrahite Paadau Na Teerth Gatau. Anny aayaarjitadittapoornanudaram Garvenam Tungam Shirau Re Re Jambuck Munch-Munch Sadasaa Neecham Suninddyam Vapuh.

The hands didn't give any alms, the ears didn't hear any knowledgeable discourse, the eyes didn't have any *Darshan* of a *Sadhu*, the feet didn't go to any sacred place, the belly is filled with food earned through unlawful and immoral means—yet still you hold your head arrogantly high! O Jackal! Quit your this (useless) body forthwith!! [Chanakya says that deem that arrogant person to be not a man but jackal who gives no alms, hears no knowledgeable discourse, sees no Sadhu, goes to sacred place and fills his belly with food earned through immoral means. Such a man is verily a jackal and must quit his body immediately.]

Vippraasminnagre Mahan Kathaya Kasttal Drumaanaam Ganah Ko Datta Rajako Dadaati Vasanam Praatgrihittvaa Nishi.

Ko Dakshah Parivittadadraharana Sarveapi Dakshaah Janaah Kasmajeevati He Sakhe Vishkriminyaayen Jeevaassyaham.

"O friend! Who is big (great) in this town? The Palm trees? Who is the most charitable person? The washer man who takes (dirty) clothes and brings back (after washing) in the evening? Who is the shrewd and intelligent here? He who steals others' wealth and others' woman. Then how do you survive in this town?" "Just like an insect in the gutter:" [Chanakya says in this dramatic style that the town where no wise, intelligent, noble or scholarly person dwell, where people may not be deft and efficient but expert in looting others and each vying with others in bad manners and roguery, should be considered just a pile of filth or a gutter and whose citizens just the herd of insects.]

Aahaarninddraa Bhaya Maithanaani Samaani Chaitaani Nrinaam Pashunaam. Gyaano Naraanaamadhiko Vishesho Gyaanen Heena Pashubhih Samaanaah.

Yeshaam Na Viddya no Tapo Na Daanam Na Chaapi Sheelam Na Guno Na Dharamah. Te Mrittuloke Bhuvi Bhaarbhootaa Manushyaroopen Mrigaashcharanti. Those who have no education or knowledge, no determination, no charitable disposition, no manners, no virtuous qualities and no firm faith are just a dead load on this earth. They ate verily beasts in human form roaming about on the earth [i.e., a man should be educated with the capacity to undergo penance to achieve certain objectives; he ought to have a charitable disposition, good manners, virtuous qualities and firm faith in his religion or belief. If a man lacks these, he is just a biped animal.]

Dharmaarthakaamamoksheshu Yassyai Koapi Na Viddyate. Jannma Jannmaani Mattyaryeshu Maranam Tassya Kevalam.

That man who fails to achieve even one of the four aims of life, *viz*. Dharma (faith in his belief), Artha (riches which provide meaning to life), Kaam (Fulfilment of the desires), and Moksha (satiation of all wants) is verily born only for dying (as his life is just a waste).

Muhoortamapi Jeevecha Naraha Shukklen Karmanaa. Na Kalpamapi Kashten Lok Dvaya Virodhinaa.

A momentary existence involved in a highly noble work is any time better than survival for ages but working against the welfare of this world and the next. [A man doing some noble deeds and living for a very short duration is more welcome in this world than a man living for centuries but working against the welfare of all.]

Yeshaam Shreemaddyashodaasut Padakamale Naasti Bhaktirnaraanaa Yeshaam Maabheerkannyaapriyagunakathane Naanuraktaa Cha Jivhaa. Yeshaam Shree Krishnaleelaalalitrashkathaa Saadarau Nava Karnau Dhiktaam-Dhitaam Dhiketaan Kathyayati Satatam Keeertanshthomridangah. He who has no devotion for the lotus feet of the son of mother Yashoda (Krishna); who doesn't chant the noble attributes of the daughter of Aahirs (Radha); whose ears do not get tuned to hearing the juicy description of the sportive play of Lord Krishna receive the censure form the 'Mridang-bols' saying "Dhikta-Dhikta, Dhiketan" (meaning fie upon him! fie upon him!!! [Chanakya says that he who has no love or devotion for Lord Krishna, the son of mother Yashoda; and for Radha, the daughter of Aahirs (Radha) is wasting his life in the world. Deftly using the bols' (the rhythmic sounds) of Mridang to convey his abhorence for such person, he conveys his meaning very onomatopoetically that "fie upon such man!"

Dharmaarthakaamamokhaanaam Yessyaikoapi Na Viddyate. Ajaagalastanasyeva Tassya Jannma Nirathakam.

He who fails to achieve even one of the four aims of life: Dharm, Artha, Kaam and Moksha has his life as useless as breast below the neck of the goat (which has no purpose, and is just useless).

Sa Jeevati Gunaa Yasya Yasya Dharama sa jeevati. Guna Dharma vihinasya Jeevitam Nishprayjanam.

Only he survives who is virtuous; only he lives who is firm in his Dharma. He who is devoid of virtues and faith (Dharma) is existing in vain. (Virtues and firmness in faith make life meaningful. Those who lack these qualities are wasting their life.]

Na Dhyaatam Paadmeeshvarassya vidhivattsamsaarvichattye Svargadvaarakapaat Paatanpatuh Dharmoapi Nopaarjitaah. Naareepeenpayodharyugalam Svappneapi Naalingitam Maatuh Kevalmeva Yauvanchedkutharo Vayam. Neither we devoted our concentration of the feet of Lord Almighty to get release from the mundane bonds, nor we accrued religious merit to ensure our niche in the heaven, nor even in dreams we ever passionately embraced the solid softness of a woman's breasts. Thus, except of acting as an axe on our mother's youthful beauty, what else did we achieve in the world? [Chanakya explains in this quatrain symbolically the attainments of the three basic alms: Moksha, Dharma and Kaam, whose achievement automatically ensures Artha, the last of the attributes. Release from the mundane world means Moksha; accrual of the religious merit ensures the adherence to Dharma and the excitement to embrace the hard breasts of a woman symbolically represents Kaam: In short, the meaning of this quatrain is that one wastes one's life without attaining fulfilment of any of the four attributes explained above. Also, the fact is that delievery of a child entails decay of the youth on the part of the mother, So, if one has not attained fulfilment in any of the four attributes, what else the purpose of one's birth be except ruining one's mother's beauty.]

Who is More Cunning?

Naraanaam Naapito Dhoortah Pakshinaam Chaiv Vaayashah. Chatushpadaam Shrigaalasya Streenaam Dhoortaa Cha Maalinee.

Barber among men; the crow among birds; the jackal among the four legged beasts; and the female gradener among the women is cunning.

Annyathaa Vedapaandittyam Shaastramaachaarmannyatha. Annyatha Vadatha Shaantam Lokaah Klishyanti Channyathaa.

Those who try to speak foul of the Vedas; the erudition, the scriptures, the noble conduct and the peace-loving man make a vain attempt.

The Wicked: the Snake 00000000 0 0000000 000 00000 0

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Durjaneshu Cha Sarpeshu Varam Sarpo Na Durjanah. Sarpo Dashaati Kaalen Durjanastu Pade-pade.

Between the wicked and the snake, the snake is less evil because it stings once while the wicked stings on every step. [Snake would sting rarely and once but the wicked would sting repeatedly and even most unobstrusively. Hence the wicked is more dangerous than even a snake.]

Takshasya Visham Dante Makshikaayaa Mukhe Visham. Vrishchikasya Visham Puche Sarvaange Durjane Visham.

The place of poison in a snake is the tooth, in a fly the head, in a scorpion the tail but the wicked has poison in his entire body. [Meaning that a wicked person is much more deadly than all the poisonous insects and reptiles put together. Hence we must guard against the wicked.]

The Hellish Souls DDDDDDDDD: D DDDD

Attyantlepah Katutaa Cha Vaanee Daridrataa Cha Svajaneshu Vairam. Neech Prasangah Kuleensevaa Chinnhaani Dehe Narkasthikaanaam.

Fiery temper, bitter speech, poverty, rancour for one's own relations, slavery of the lowly persons and association with the rogues – these are some of the sure signs of a hellis soul. [A wicked person is invariably very short tempered with bitter speech and rancour and jealousy for his own kith and kin. Moreover, he

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.]

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Tushyanti Bhojane Vipraa Mayooraa 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 prosprity and the wicked by witnessing other's distress.

Na Durjanah Saadhudashaamupaiti Bhautprakaarairapi Shikshyamaanah. Aamoolasiktam Payassa Ghriten Na Nimbavrikshoh Madhurattvameti.

No method can trun 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.]

Durjanam Sajjanam Kartumupaayo Nahi Bhootale. Apaanam 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.]

Vayasah Parinaame Hiyahkhalah Khalah Evasah. Supakkvamapi Madhurya Nopaayateendravaarunam.

Even till the fag end of his life the wicked continues to be wicked. The *indravarun* fruit (a very bitter fruit) cannot become sweet even when it is well-ripe. [Wickedness of one's character has no effect of age. The wicked person will remain wicked even if he turns old like the bitter fruit of *Indravarun*, which doesn't become sweet even when it is fully ripe.]

Dahyamaanaam Suteevrena Neechaah Paryashoagninaa. Ashaktaast attpadam Gautum Tato Nindaam Prakurvate.

The wicked burns with the fire of jealousy seeing the prosperity of others. Since he cannot progress (due to his shortcomings), he starts deriding others. [He who is jealous at other's prosperity is basically an incompetent person. Knowing his shortcomings he realises that he can't achieve what others have done. But, his wicked nature refuses to admit anyone's superiority. So he starts finding faults and deriding others to mentally efface the element of their superiority, only to assert his parity. It is a known psychological truth which Chanakya had opined milleniums ago, but it is still very true.]

Hastee Hastasahastren Shathasten Vaajinah. Shringinee Dashahasten Deshttyaagen Durjanah.

Keep the distance of one thousand hands between an elephant and yourself, one hundred hands between a horse and yourself, ten hands between the animals with horn and yourself and a full country between the wicked and yourself [Chanakya has used the measure of the hand's length only to make objective a subjective assertion. In short, he tries to bring home his point that the wicked is far more dangerous than all the basts. Keeping "full country between yourself and the wicked" means that one shouldn't stay in the land inhabited by the wicked.]

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.]

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.]

Krite Pratikritim Kurryaat Hinsen Pratihinsanam. Putra Dosho na Patati Dushte Daushttyam Samaacharet.

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

Sattkule Yojayettkannyaaa Putram Viddyaasu Yojayet. Vyasane Youjayechatrum 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

adopt evil means to overcome an evil if need be. There is nothing immoral, for example, if we take recourse to speaking lies to subdue a liar.]

Kah Kaalah Kaani Mitraani Kodeshah ko Vyayaagamoh. Kasyaaham Kaa Chame Shaktirit Chinttyam Muhurmuhuh.

How are the times? Who is a friend? What type of land is this? What is the income and what is the expenditure? What am I and how much power I really possess?—all these questions one must keep asking oneself. [Before entering into any venture, we must assess our position minutely. Most of the failures are caused by assessing only our strengths and not our weaknesses. We must weigh the pros and cons fully before doing anything. Only then can we expect successful results.]

Daakshinnyam Svajane Dayaa Parjane Shaathyam Sadaa Durjane Preetih Saadhujane Smayay Khalijane Viddvajjane Charjjvam. Shaurya Shatrujane Kshamaa Gurujane Naareenjane Dhoortataah Ittham Ye Purushaa Kalaasu Kushalaasteshvev lokasthitiha.

They who treat their own people with love; others with kindness; who are ruthless to the wicked; straight forward to the noble; indifferent to the fool; respectful to the scholars; who take on their enemey with bravery and pay obeisance to the Gurus; who are not infatuated to the woman—they are known as great men. [In this quatrain, Chanakya has very succinctly sums up the ideal behaviour of a man with his society. *Quid pro quo* is the basic idea behind this behaviour.]

Allegiance 0000000000000 000000 0000

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.]

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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.]

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.

Anantashaastram Bahilaashcha Viddyaa 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 discertion.]

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.]

Gatam Shoko Na Kartavya Bhavishyam Naiv Chintayet. Vartamaanen Kaalen Prayartante 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.]

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.]

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 blantantly selfish. Preparation of the ground, which must be conducive for the germination of the seed is a compulsory 'fore-act' before sowing the seed!]

Attyaasann Vinaashaaya Doorasthaa Na Phalapradaa. 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.]

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.]

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.]

Lobhashchedagunen Kim Pishunataa Yaddyasti Ki Paatakaih Sattyam Yattpasaa Chakim Shuchimano Yaddyasti Teerthen Kim. Sanjannyam Yadi Kim Gunaih Sumahimaa Yaddyaasti Kim Mandanaih Saddviddyaa Yadi Kim dhanairapayasho Yaddyaasti 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 sinth 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 selfinflictions.

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?

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.

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 extrot 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 saddistic 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 Trinaattoolam 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.

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 comparitive 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

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.]

Dushtaa Bhaarya Shatham Mitram Bhrittyshchottaradaayakah. Sasarpe Grihe Vaaso Mrittyureva 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 conditation are self evident, they do not need seperate explanations.]

Na nirmitaa 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

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 it unique!]

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'.]

Grihaasaktassya No Viddyaa Na dayaa Maansabhojinah. Dravya Lubdhassya Sattyam Na Strainassya Pavitrataa.

One who is attached to home does not get knowledge (education), meat-eaters are not merciful; greedy are not veridical and effeminates 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 he is 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.]

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.]

Nimantranottsava vippraa Gaavo Nav Trinottsavaah. Pattyuttsaahavutaa 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.]

Bahoonaam Chaiv Sattvaanaam Samavaayo Ripuujayah. Varshaandhaaraadharo Meghastrinairapi Nivaaryate.

Many tiny beings, when combined, vanquish even a big enemy. The collective strength of the infinitiesimal 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.]

Jalvindunipaaten Kramashah Pooryate Ghatah. Sahetu Sarvaviddyaanaam 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.]

Dhaneshu Jeevitavyeshu Streeshu Chahaarakarmeshu. Atriptaa 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.]

Daatritvam Priyavaktrittvam 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.]

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Dhanikah Shrotriyo Raajaa Nadee Vaiddyastu Panchamah. Pancha Yatra Na Viddyante 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.

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.]

Yassmin Deshe Na Sammano Na Vrittirna Cha Baandhavah. Na Ya Viddyaagamoappyasti Vaasastatra Na Kaaryet.

One shouldn't at a place where one may not receive any respect (of the people); Where there may not be any possibility of earning one's livelihood; where one may not have any close relation living already there and where there may not be any chance of enhancing one's knowledge (or getting good education.) [II] [III] [III]

Yo Dhruvaani Parityajjya Hyadhruvam Parisevate. Dhruvaani Tassya Mashyanti Chaadhruvam Nashtamev Hi.

He who forgoes the certain for the uncertain has his certain also destroyed. The uncertain even otherwise would be destroyed on its own. [The aphorism conveys, the same meaning as conveyed by the famous English proverb: 'One in hand is better than two in the bush'.]

Parokshe Kaaryahantaaram Prattyakshe Priyavaadinam. Varjayettadrisham Mittram Vishkumbham Payomukham.

Shun a friend speaking fair on the face but acting foul in the absence like the pitcher filled with venom but having milk at the opening. [It means shun contact with an insincere friend who does good only to hoodwink you, for such a friend is no friend at all.]

Nadeenaam Shastrapaaneenaam Nakheenaam Shringinaam Tathaa. Vishwaaso Naiv Kartavyah Streeshu Rajuleshu Cha.

Rivers, weapon-weilders (having weapon in their hands), animals (beasts) with horn and paws, women and the members of the royal family should never

be taken for granted. [One should never a ttempt 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.]

Na Vishuaset Kumitre 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 vengence. [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.]

Arthanaash Manastaapapam 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 adds to one's distress or discomfiture without providing any relief whatsoever.]

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.]

Laalanaad Bahavo Doshaastaadanaad 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 curiousity unchecked by discertion. 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.]

Paadshesham Peetashesham Saandhyashesham Tathaiv Cha. Shvanamootrasamam Toyam Peettvaa Chandraayanam 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 abhorsome 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.]

Vipprayorvippravhaneshcha Dampattyoh Swamibhrittyoyh. 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.

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.

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.]

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.]

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.]

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.

Yasyabuddhirbalam Tassya Nirbuddhestu Kuto Balam. Vane Singho Mamadonmattah Shashaken Nipaatitah.

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.]

Hastee sthooltanuh sa Chankushuashah Kim Hastimaatronkushah Deepe Prajjvalite Pranashyati Tamah Kim Deepamaatram Tamah. Vajjrenabhihataah Patanti Giryaah Kim Vijjramaatram Nagaah Tejo Yasya Viraajate Sa Balvaan Sthooleshu Kah Prattyayah.

Despite being of a massive body an elephant is controlled by the goad. Does that make the goad as powerful as the elephant? A lamp when kindled removes darkness-does that makes the lamp equal to the darkness? The blows of a thunderbolt breaks a mountain into pieces.¬ Does that make the thunderbolt as big as a mountain? No. The brilliance has the power, physical massiveness does not matter. [Chanakya stresses the need of sharpness of the brain and intelligence against physical power. He says the brain always scores over brawn, which is a universal fact. Quoting various examples from nature, he proves his point quite poetically.]

Balam Viddyaacha Vipraanaam Raagyaah Sainnyam Balam Tathaa. Balam Vittam Cha Vaishyaanaam Shoodraanaam Cha Kanishthataa.

The power of the brahmans is knowledge, of the king his army, of the traderclass their wealth and of the menial class their service ability. [Chanakya here stresses the truism first ennunciated by Manu.]

Baahveeryam Balam Raajaa Brahamno Bramhvid Balee. Roopyauvanmaadhuryam Streenaam Balmuttamam.

The mighty-armed king is powerful; the power of the brahmans lies in their capacity to realise the Brahm {the ultimate}, beauty, youth and comeliness constitute the power of the ladies. [That king is deemed to be really powerful of the ladies. Who possesses the fount of his strength in his own self i.e., he doesn't depend upon any other authority to weiled his power. The power, brilliance or

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.]

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 simpletion. 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.]

Atiroopen 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.]

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.

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.)

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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.]

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.]

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Varam Na Raaja Na Kuraajaraajaa Varam Na Mitram Na Kumitramitram. Varam Na Shishyo Na Kushishyashishyah Varam Na Daaraa Na Kudaaradaaraah.

It is better not to have a king than have a king who is tyrant; not to` have a friend than have a wicked friend; not to have a wife than have an unfaithful wife. [A tyrant king, a wicked friend, a bad disciple and an unfaithful wife should not be acceptable. It is better to go without them, as in such cases their absence ensures more peace and happiness than their presence.]

Kuraajraajjyen Kutah Prajaasakham Kumitramitren Kutoabhinivrittih. Kudaaradaaraishcha Kuto Grihe Ratih Kushishyamaddhyaaapayatah Kuto Yashah.

How can the subjects be happy in the rule of a tyrant king? How can one get happiness in the company of a wicked friend? How can one enjoy domestic bliss with an unfaithful wife? And what renown can one earn by teaching a bad disciple. [This *Shloka* is almost the extention of the previous *Shloka*. In this, Chanakya specifies the situation resulting out of getting a tyrant king, a wicked friend, the unfaithful wife and a pad disciple.]

Griheettvaa Dakshinaam Vippraasttyajanti Yajmanakam. Praaptaviddyaa Gurum Shishyaah Dagqdhaarannyam Mrigaastathaa.

The brahmans leave their host after getting the honorarium; the disciple leave their teacher after receiving education; the beasts leave the jungle when fire breaks out there. [This is a pithy yet melancholic observation. Chanakya says that driven by the matter of fact and selfish consideration all stay with anyone till they receive some material benefit. This is the golden rule of a materialistic world. A brahman stays with the host till he receives his honorarium. Similarly,

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.]

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.]

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.]

Svabhaaven Hitushyanti Devaah Satpurushah Pitaa. 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.

Anabhyaase Visham Shaastramjeerne Bhojanam Visham.

Daridasya Visham Goshthee Vriddhassya Tarunee Visham.

Lack of practice makes the learning a poison; indigestion makes food a poison; conferences breed venom for the poor and a young woman is poisonous for an old man. [Any learning or expertise if not put to proper practice acts like poison. And even nectar can turn into poison if your digestion is weak because it is only after the food is digested that our body derives the required nourishment. Poverty is such a condition where no one wants to advertise or make others know about one acute indigence. Since the conferences exposes this condition to so many persons, they do breed venom for such a man. And lastly, young woman is a poison for an old man because in the old age the sexual appetite remains but due to the physical ennervation the performance become impossible. But on getting a young woman, the old persons would make their bodies overexert to achieve the desired performance. This over exertion may lead to death if not checked. Hence a young woman is poison for an old man.]

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Nispriho Naadhikaaree Syaanna Kaamee Bhandampriyaa. No Vidagdhah Priyam Brooyaat Spashta Vaktaa Na Vanchakah.

A hermit is no authority on any subject; one who is not lecherous doesn't need to decorate oneself; the scholars, seldom speak sweetly and the straight-forward, outspoken man is never a thug. [A hermit is a man who has renounced the world due to the aversion he felt for the material things. How can he, then, know about anything about the world? One decorates and gets make-up only to attract the opposite sex. When lacking in that urge, the desire to decorate oneself does not arise. The scholars are those who, due to their learning, see the reality much more clearly than others. And since reality is always bitter, how can they speak sweetly? Lastly, one who is not able to hide his true feeling can not hide his vile intentions also if he has them. But for thuggery or chicanery what needed is secrecy. Obviously, thuggery and outspokenness are not compatible.]

Naasti Meghasamam Toyam Naasti Chaatsamam Balam. Naasti Chakshusaman Tejo Naasti Chaannsam Priyam. Clouds are the best source of water; self-strength is the best power, eyes are the best light and cereal (food) is the best desired object. [Since clouds carry the water to the most remote area and they bring water when most needed, they give us the best water—the best is what you need most at the most distressing situation. Self-strength is the most reliable power, hence best power. Every light is useless if one can't see or if one has no eyes. Hence the eyes give us the best light. And no being can exist without food, hence food is the most desired object.]

Kassya Doshah Kule Naasti Vyaadhinaa Ko Na Peeditah. Vyhasanam Kenna Praaptam Kasya Saukhyam Nirantaram.

Whose family is blemishless? Who is not troubled by diseases? Who dosen't suffer grief and who is perpetually happy. [All these observations are based on the bitter facts which say that grief and misery are the part and parcel of the human existence in the world.]

Raajaa Raashtrakritam Paapam Raagyah Paapam Purohitah. Bhartaa Cha Streekritam Paapam Shishya Paap Gurustathaa.

The king suffers the consequences of the sin committed by a nation (State), the king's sins are suffered by his priest, the wife's sins are suffered by the husband, and that of the disciple by the guru. [Since the king has the responsibility of running the State or the nation, naturally he can't escape the consequence if someone has committed sins in his State. And the king is supposed to rule by the advice of his priest. So for king's fault, the priest can't escape blame. Similarly, the wife's sins have to be suffered by the husband who is responsible for her, and similarly, of the disciple by the Guru.] '

Yasmin Rushte Bhayam Naasti Tushte Naiv Dhanaagamah. Nigrahoanugraho Naasti Sarushtah Kim Karishyati. He whose wrath causes no fear and happiness gives no money who neither can punish anyone nor show his favour—the anger of such a person is of no consequence. [The truth in the observation is self-evident. Totally inconcious or ineffective person is of no consequence in the society.]

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Kavayah kim Na Pashyanti Kimna Kurvanti Yoshitah. Maddyapaa Kimna Jalpanti Kim Na Khaadanti Vaayasaah.

What is that which the poets do not see? What is that which the woman cannot do? What is that which the drunkards do not babble and what is that which is not eaten by the crows? [Poets in their imagination can reach everywhere hence nothing is left unseen by them. Figuratively, women are capable of doing the most babble and the meanest deed possible, hence no holds are barred for them. A drunkard can mouth the filthiest abuse and for them also there is no limit on the either side. Similarly, the crows do not make any distinction in their choice of food and can devour even the dirtiest object.]

Naiv Pashyanti Janmandhah Kaamaandho Naiv Pashyanti. Madonmatta Na Pashyanti Arthee Dosham Na Pashyanti.

A born-blind man cannot see anything; the persons blinded by their sexual desire or sozzled with the intoxication cannot see anything. Similarly, a man blinded by his need cannot perceive any flaw in the desired object.

Ashaktastubhavetsaadhurbrahmachaari Cha Nirdhanah. Vyaadhishtho Devabhaktasheha Vriddha Naari Pativrataa.

A powerless man takes to the saffron robes; a pauper takes the vow celibacy, a diseased man becomes an ardent devotee (of God) and an old woman adheres to the most pious wifely vows. [Meaning all seek these positions in their utter helplessness when they have no other alternative.]

Alirayam Nalinidalamadhyama Kamalaneemakarandamadaalasah. 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.]

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.]

Tyajedharam Dayaaheenam Viddyaaheenam 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.]

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.]

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!]

Aalasyopahataa Viddyaa 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 cammander?]

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 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.]

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. 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.]

Nirgunasya Hatam roopam Duhasheelasya Hatam Kulam. Asiddhyassya 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.]

Annaheeno Dahedraashtram Mantraheenasheha Rittvijah. Yajmaan Daanheeno Nassti Yaqyasamo Ripuh.

A foodless state destroys its ruler, so do the brahmans assigned to perform yagya but without any knowledge of the Mantra and the host who doesn't pay the honorarium to the guest brahmans. To employ such brahmans for performing the sacrifice and allowing such a person to play host is tentamount 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 brahmans 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.]

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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 chocked to death in its own cavity.]

Aatmavargam Parittyajjya Parvargam Samaashret. Svyaamev 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.

Aaptdveshaat Bhavenmrittyuh Padveshaattu Dhanshayah. Raajdveshad Bhavennasho Brahmadveshaat 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.

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Raagye Dharmani Dharmishthaah Paape Paapaah Same Samaah. Rajanamanuvartante 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.

Pustakeshu Cha yaa Viddyahaa Parhasteshu Cha Yaddhanam. Uttpanneshu Cha Kaaryeshu Na Saa Viddyaa 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.

Priyavaakyapradaanen 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.

Kohi Bhaarah Samarthaanaam Kim dooram Vyavsaayinaam. Ko Videsh Suviddyaanaam Koparah Priyavaadinaam. Nothing is burdensome for a competent person. No place is far off for a trader, No land is a foreign strand for the scholar and no one is stranger for a man with a sweet tongue. [A competent person knows how to solve his problem so nothing is burdensome for him. For the trader no place is far off if he can get the right price for his merchandise. The learned man or the scholar, by dint of his learning, knows how to get settle in any land. And, how can anybody be stranger for the person who has a sweet tongue? Sweet speech makes even the most diehard enemy, one's friend, let alone a stranger who bears no animus for anyone.]

Taavannmaunem Neeyante Kokilashchaiv Vaasaraah. Yaavatsarva Janaanandadaayinee Vaang Na Pravartate.

The koel keeps quiet till she is able to coo in its sweet voice. And her this cooing delights everybody. [The koel coos up only during the spring. Otherwise, she keeps quiet. Then its cooing delights everybody's heart. Chanakya impliedly says that we must keep quite till we are able to converse only in a sweet voice.]

Learn which from what?

Singhodekam Bakaadekam Sikshechattvaari Kukkutaat. Vaaysaatpanch Shikshechshat Shat Shanstreeni Gardabhaat.

Learn one thing from the lion, one from heron, four from the cock, five from the crow, six from the dog and seven from the donkey. [Details ahead.]

Ya Etaan Vinshaatigunaanaacharishyati Manavah. Karyaavasthaasu Sarvaasu Ajayh sa Bhavishyati.

If a man is able to adopt, at least, a score of teachings into his life, he shall ever be a successful person.

Vinayam Rajutrebhyah Panditephyah Subhashitam. Anritam Dhyootakaarebhyah Streebhyah Shikshet Kaitavam.

Learn courtesy from the princes, sweet speech from the learned scholars, lying from the gamblers and deceit from the women. [The princes are specially taught how to be courteous; how to carry themselves and how to behave, so they are the best source to learn about courtesy from; the learned knows where to use which word and with what effect to give more meaning to them. They are experts in conveying the most bitter meaning in the sweetest possible language. So, they are the best teacher to instruct in conversation. Owing to the demand of their profession the gamblers speak lies with such a flourish as to make them appear like the real truth: This art is to be learn from them. And, according to Chanakya, the women are past masters in the practice of deceit. They dupe so convincingly that many a wise man come a cropper against their hood winking expertise. So, the women are the best teacher in this field.]

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Prabhootam Kaaryamapi Vaa Tattparah Prakartumichati. Sarvaarambhen Tattkaarya Singhaadekam Prachakshate.

Whether it be big or small, we must do every work with our full capacity and power. We must learn this quality from the lion. [It is generally believed that the lion never does anything half heartedly. It would kill a rabbit or attack an elephant with its full ferocity. While acting this way we eliminate the possibility of suffering a set back out of the overconfidence of taking on our adversary.]

Indrayaani Cha Sanyammya Bakavttyapandito Narah. Deshkaal Balam Gyaattvaa Sarvakaaryaani Saadhayet.

Controlling all your senses like the heron, and after carefully considering the

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 everythingelse 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.]

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Prattyuthaanam 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.]

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Goodha mainthunkarittvam kale-kale cha sangraham. Appramattvachanam vishvassam panch Shiksheechcha Vaasyat.

Stealthy copulation, collecting things and augmenting your resourcefulness from time to time; be alert and not beliveing 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 000 00000000000: 00000000 0000000:0

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Daghayahaa Cyalnagantiishtah Cunidea I agushatanaa

Buanavsnee Svaipusuniusman Sumaro Lagueneianaa. 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 0000000000 0000 0000 000000 0 0000000

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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.

Lubhhdhamurthen Grihaveeyaattstabdhamanjalikarmanaa. Moorkashchandaanurodhen Yathaarthvaaden 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 dosen'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

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.]

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

Janmamrittyurniyattyeko 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 dubbedas 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.]

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.]

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.]

Bhramannsampoojyate Raajaa Bhramannsampoojyate Dvijah. Bhramannsampoojyate 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.]

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.]

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.]

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 Goddesss 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.]

Sarvausheedheenaamamritam Pradhaanam Sarveshu Saukhyaeshvashanam 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

food; among all the senses—sight (eyes) is the chief and among all the organs the chief is the head.]

Samaane Shobhate Pretee Raagyi Sevaa Cha Shobhate. Vaanijjyam Vyavhaareshu Streedivyaa Shobate Grihe.

Friendship among the equals and service to the king look good. It is befitting for the Vaishya (trader-class) to be in business and for a noble lady to be in the house (i.e. a noble lady's presence makes the house look charming).

Guno Bhooshyate Roopam Sheelam Bhooshayate Kulam. Siddhirbhooshayate Viddyaam Bhogo Bhooshayate Dhanam.

Virtues enhance the beauty of the form; good manners enhance the glory of the family; perfection enhances the value of education and enjoyment enhances the pleasures of wealth.

Kokilaanam Svaro Roopam Naaree Roopam Pativratam. Viddyaa Roopam Kshamaa Roopam Tapasvinaam.

The beauty of the koel lies in its voice; that of the woman in her wifely faithfulness to her husband. The beauty of the ugly lies in their learning and that of the ascetics in the forgiveness.

Addhva Jaram Manushyaanaam Vijinaam Bandhanam Jaraa. Amaithunam Jaraa Streenaam VAstraanaa Maatapam Jaraa.

Travel ages a man, immobility ages a horse; a woman ages when not copulated with and a clothe ages when dried in the sun.

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.

Aachaarah 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.

Abhyaasaaddhaaryate Viddyaa Kulam Sheelen Dhaaryate. Gunen Gyaayate Tvaarya Kopo Netren Gammyate.

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

Viddhyaarthee Sevakah Panthah Khulhartho Bhayakaataraah. Bhandaaree Cha Pratihaaree Saptasaptaan Prabhodhayet.

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.]

Ahim nripam Cha Shaardoolam Varaatam Baalakam Tathaa. Parshvaanam Cha Moorkha Cha Saptasuptaann Bodhyatet.

Do not wake the following up: snake, the king, the wasp, a child, other's dog and the fool. They are better left sleeping. [They all becomes dangerous or disturbing when woken up from the deep slumber.]

Ikshudandaastilaah Shoodraa Kaantaakaanchanmedinee. Chandanam Dadhi Taamboolam ardanam Gunavardhanam.

Sugercane, sesamum seeds, menial worker of the low caste, wife, gold, earth, sandal wood, curd, betel leaf—the more they are rubbed the more their qualities improve. [Rubbing here includes griding, crushing, exorting maximum service, beating and pressing hard, etc., these may he suitably applied with the above mentioned objects.]

Daridrataa Dheertayaa Virrajate Kuvastrataa Svachatayaa Virrajate. Kadannataa Choshnatayaa Viraajate Kuruptaa Sheetaltayaa Virrajate.

Patience lends grace to even poverty; clean clothes haloes their quality; the stale food appears tempting when heated up and the good manners and behaviour hide even the ugliness.

Vrithaa Vrishtih Samudreshu Vrithaa Tripteshu Bhojanam. Vrithaa Daanam Dhanaadhyeshu Vrithaa Deepo Divaapi Cha.

Rains over the sea are useless, so is feeding to the well fed, giving alms to a rich man and burning a lamp in the day time.

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.

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 poius.

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Vaacha Cha Mansaa Shauchmindriyanigrah. Sarvabhootadaya Shauchmetachaucham Parmaarthinaam.

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

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.

Ekodarsamuddhootaa Eknakshatru Jaatakaa. Na Bhavanti Samaasheele 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.]

Deepo Bhakshayate Dvaantam Kajjalam Cha Prasooyate. 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.]

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.]

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.]

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.

Santoshaamritriptaanaam 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.]

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.

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.

Punarvittam Punarmitram Punarbhaaryaa Punarmahee. Etattsarvam Punarlabhyam Na Shareeram Punch Punah. One may get money, friend, the (dwelling on the) earth again but not one's body. [i.e., one can get everything again, in this world but not life. Since life is represented through a body, this term is being used symbolically.]

Doorasthoapi Nadoorasthoyo Yasya Manasi Sthitah. Yoyassya Hridaya Naasti sameepasthoapi Dooratah.

He who is inside one's heart (figuratively) is not far away despite being distant. He who is not in one's heart is very far off despite being close. [He whom we love, is never far away despite being distant and he, whom we don't love, is very far away even if he be nearby physically.]

Prithivvaam Treeni Rattnaani annamaapah Subhoshitam Moodhai Paashaankhandeshu Ratnasangyaa Vidheeyate.

The real gems on this earth are three: food, water and kind words. Fools in vain call the pieces of stone as gems. [Food, drink and kind words are the most precious things on the earth which gratify the basic physical and emotional needs.]

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Saddyaapraggyaam Haretundo Saddyah Praggyaa Karo Vachaa. Saddhyah Shaktiharaa Naaree Saddyah Shaktakara Payah.

Tunda (kundaroo) herb quickly destroys the intelligence, but vacha (a herb) revives it. Woman quickly depletes a man's potency but milk immediately restores it. [Ayurveda also believes it that if a man drinks hot milk quickly after copulation, his strength gets revived.]

Shoken Rogaah Vardhante Payasaa Vardhate Tanuh. Ghriten Vardha'e Veeryam Maansaanmaansam Pravardhate. Sorrow aggravates diseases; milk nourishes body quickly; ghee enhances semen in the body and meat-eating only adds to the flesh of the body.

Ekvrikshe Samaaroodhaa Naanaavarnavihangamaah. Prabhaae Dikshu Gaachahathi Tara Ka Parvedanaa.

Many hued birds, seated on a tree, leave for different directions in the morning. What is there to grieve about? [All get separated in the world after meeting each other. Thus separation is the regular feature of the world. Why should this cause any grief?]

Geervaanvaaaneeshu Vishishtabudhi Stathaapi Bhaashaantar Lolupoahamri. Yathaa Surganeshvamrite Cha Sevite Svargaaganaanaamdharaasave Ruchih.

Despite my being versed in the Sanskrit language I want to learn other languages just as the gods, despite having nectar available, hanker for imbibing the juice of the Apsaras (divine dancers) lips.

Adhah Pasyasi Kim Baale Patitam Tav Kim Bhuvi. Rere Moorkha Na Jaanaasi Gatam Taarunnyamauktikam.

"Dame! what are you looking down for, on the ground?" 'Fool! Don't you know that I have lost the pearl of my youthfulness. [A comely girl bowed down her head, out of shyness, when she found a contumelious man gazing at her. The man asked: "What are you searching for, on the ground?" She replied, "Fool! I have lost the essence of my youthfulness."]

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.]

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.]

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'.]

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.

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.

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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.

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. 000000 0000 0000:0

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. 0000000 0000000:0

The root of Dharma is finance.

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

3. 0000000 0000 00000000

The state's welfare is rooted in good finance.

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. 00000000000 0000 0000:0

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.

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. 0000000000 0000000000

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

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

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. 00000000 00000000 00 00000000

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

11. 000000000 0000000 000000 000000

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

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. 000000000: 000000000000 0000000

The wrath of the Nature is the worst wrath.

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

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. 000000000 000000000000:0

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. 0000 00000 00000000000

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. 0000: 00 00000:00

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.]

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

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.]

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. 000000000: 000000000:0

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

indispensable.

Success in the project is achieved only when the prior deliberations are held as closely guarded secrets.

Leakage of the state's secrets will destroy the projects.

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Callousness gets your secrets revealed to your enemy. [Hence the state must guard its secrets securely.]

26. 0000000000000 0000000 0000000000:0

State secrets must be guarded against any possible leakage. [Don't let your state secrets be passed through any opening. Keep them closely guarded.]

27. 00000000000 000000 0000000

Protection of the state's secrets ensures its continuous prosperity.

It is best to keep the state's secret always closely guarded.

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Like in darkness the lamp shows the way, so in state administration when the king may feel darkness of confusion, his guide will always be wise deliberations (with his ministers).

29. 00000000000 0000000000 00000000:0

The king gets the eyes-through deliberations with his cabinet to get a peep into his enemy's weaknesses.

30. 000000000 0 00000: 0000000:0

While deliberating upon the state affairs the king must not underestimate his cabinet's advice or show adamance in forcing his views.

When the three sides [that of the king's view, the advisor's opinion and the minister's suggestion] concur on one decision, the deliberations will surely be crowned with success in any state endeavour.

A minister is an able minister only if he can shift clearly through what needs to be done and what not.

33. 000000000 000000000 000000:0

A secret gets leaked if it falls into six ears. [The state secret must remain with only two persons: the king and the concerned minister. For if a third person – no matter how close – knows about it, it would be out in the open.]

34. 000000 0000000000000 00000000

A friend is a true friend if he maintains affectionate relations even during the period of your distress. [A friend in need is friend indeed.]

A group of friends makes one powerful. [A true friend is defined in the preceding sutra. Such friends group indeed makes one powerful.]

36. 000000 000000000 00000000

A powerful king or man tries to seek the impossible. Only a powerful king can afford to be audacious. Only then he tries to achieve something inaccessible so as to add to his strength and glory.

37. 000000000 0000000

The lazy can't get any impossible gain. [Since the lazy do not make any effort, it is impossible for them to get any inaccessible advantage.]

38. 00000 0000000 0000000 0 0000000

The lazy can't protect even the advantage already received.

39. 0 000000 0000000 00000000:0

The lazy owing too their lack of efforts can't ensure the growth of their assets.

40. 0 00000000 000000000

Lazy kings do not even make their sevants work.

It is essential for a state to ensure four inaccessible gains: to get what it doesn't have; to ensure its security after it is gained; to ensure growth in that asset thus gained; and to swap that gain with something more advantageous to the state.

The structure to formulate policy for the state should always be the part of the state-administration.

The structure for formulating the home-policy and foreign policy must be an intrinsic part of the state-administration.

Home policy must relate to the interior matters of the state.

45. 00000 00000000000000000:0

Foreign policy relates to dealing with foreign countries.

Pacts and agreements/treaties with other countries is an endless affair. [The

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. 0000 00000000000 0000:0

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. 000000000000: 00000:0

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

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

50. 00000: 0000000000 0000000:0

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

51. 000000: 0000 00000000

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

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. 000000000 00000 000000000

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.]

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. 0 0000000 0000 000

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.]

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

57. 00000000000 00 000000000

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.]

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. 0000000000 000

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

Always monitor the activities of the enemy's sleuths.

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

king.

62. 00000000000 00:00000000

Granting shelter to the weak gives much trouble and pain.

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. 00000: 00000000 00000000

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

65. 00000000000 0 0000!

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. 0 0000000 000000

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.]

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

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. 00000000000000 0000000000 00000000

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

70. 000000 00000 0000000000000000

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

71. 0000000000 00000000 0000000:0

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. 00000000 0 00000000 0000000

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

73. 0 0000000000 000000000000000

A lecherous person is good for nothing.

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. 0000000000000 00000000000000 00000

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. 000000000 0000: 0000000000

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. 0000000 0000000000000000000:0

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.]

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

79. 000000000 0000000

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.]

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. 0 0000000000000 0000000000

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.]

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 selfsecurity. Its converse is also true.]

83. 000000 0000000 0000 0000000 00000

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.]

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. 00000 00 00000000 000000000

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. 000000000 0000 0000000000:0

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. Deshonouring him is tentamount to dishonouring your own country.]

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

88. 00000 0000000 000000:0

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. חחחחחחחחחחחחחחחח:ח

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. 00000000 000000000

The root of Dharma (religious belief) and Kama (satiation 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. 0000000 0000000

Money is the base of all the assignments.

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

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 insolveable.]

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

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

96. 00000 000000000 0000000 000000000

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

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.]

God helps those who help themselves!

99. 000000000 0000000 00000000

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

100.000000

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

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

102. 0 000000000 0000000000000:0

A fickle mind can never complete a job successfully.

103. 00000000000000 000000000000000 00000

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

104. 00000000000 0000000 000000000

Doing a work flawlessly is a rare happening.

105. 000000000 00000 00000000

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

106. 0000000 00000 000000000

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. 0000000000000 000 00 000 000000

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.]

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.]

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. 0000000 00000 000000000 00:000000 00000

An easy work becomes difficult for the unlucky person!

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

112. 000000000000 000000000 00000000

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. 0000000 00000: 000000000 0000000000

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.]

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

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

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

117. 00:0000000 00000000 00000000000:0

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

118. 00000000 000000 0 000 0000000000

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

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

they can't be held to be the artists at all. It is just by coincidence. The same way an ignorant fool can create something noteworthy but they shouldn't be given any importance.

One must publicise only that work which is complete and successful. [Publicizing an incomplete job could tempt the opponents hurdle it midway].

The achievements of the knowledgeable or wise persons can also get sullied by the interference of fate or men.

One must face the natural calamities with a calm head (and not in panic or desperation). [The adverse acts of providence or the natural calamities – like earthquakes, floods, drought, Tsunami *etc.* – invariably create panic and desperation in the mind of the human sufferer which further aggravate the bad situation. One should try to be calm which dealing with such a situation.]

The difficulties in work borne by men should be solved with wisdom.

124. 00000000000 000000 00000000 00000:0

It is only fools who start the blaming game when they face any problem in their work. [Instead, they should try to root out the cause of the problem. But fools do exactly opposite. They start blaming each other which may further compound the trouble.]

125. 00000000000 000000000 0 000000000

Don't be kind towards the harmful persons (involved in a job). [One should be a hard-task-master to the person not doing their job properly.]

126. 000000000 00000 0000000: 0000000000

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

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

128. 0 000000000000 00000000000:0

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

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

130. N: DODOO D DODOO DODOO : D

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

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.

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

133. 00000000 000000 0000000:0

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

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

He who feeds his close ones before feeding himself verilly 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.]

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

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

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. 0000: 000000 000000 00000000

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

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

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. 0000000000: 00000000000000 00000

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. 0000000 00000000 0000000

(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. 0000000 0000000000 0 00000000 000:0

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.]

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. N: NORTH DANNER DANNER OF THE TANK THE TA

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.]

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].

Nothing is inaccessible or unachieveable 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.]

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.]

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.]

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

152. 000000000000 000000000: 000000000

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!]

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. 0000 0000:0

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.]

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. 00 000000000 0 000000000 0 000**:**0

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

157. 000000000000000000000:0

(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. 000000000000 00000 000000:0

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.]

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 thurst upon him. Any opulence offered to him through an insulting manner is totally unacceptable to him.]

160. 000000 0000000 0000 0000000

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

161. 00000000 0000 00000 0 0000000000

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

162. 00000000 0000000 0 0000000

One must not violate one's basic characteristics.

163. 000000000 0 0000 0000 00:0

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. 00000000 00000000 000000000:0

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

165. 00000: 000000 00000000000 000000000

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.]

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. 0000000000000000 0 000000

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.]

If a virtuous person has a few bad qualities, discard him owing to those flaws. [Existence of the minor flaws do not make a virtuous person discardable. Neglect his flaws but embrace his virtues.]

169. 0000000000000 00000 000:0

Even the learned persons can make mistakes.

(In continuation of the previous Sutra) Even the most precious gem can have some flaws. [Like the wise may have some weaknesses, the same way the most precious gem may have some flaws.]

171. 0000000000 0 00000000 000000000

Never rely on a person known to transgress the limit of virtues. [Never rely on a person who violates the rules of law or social norms.]

172. 00000000 0000 00000000 00000000 00000

Even a favour done by an enemy can be harmful! [For that favour can prove to be your undoing later on.]

173. 000000000 00000000: 00000000000 000000

An appliance for drawing water from a well ruins the water by repeatedly bowing down. [Even the bowing of the mean is a forerunner to their intention of looting or deceiving you. So be wary of their showing any respect to you.]

Never violate the opinion of the gentlemen. [Gentlemen's opinion conveys their life-long experience truthfully. Hence it should never to violated.]

Staying with the virtuous makes even the virtue-less person virtuous. [A good company has its indelible impact.]

176. 00000000000 000 00000000 00000

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.]

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

178. 0000 00000000 0000 0000

Silver becomes gold when mixed with gold.

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

A sinful person is not afraid of ill-fame.

181. 000000000 00000000 000000000

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

182. 00000000 00000:0

A king becomes rich with his valourous attitude.

There is no present or future for a lazy person.

184. 00000000000 0000 00000

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

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. 00000000000 0000000 0 0000000:0

Never rely on someone who is a known betrayer.

187. 0000 000000 0000000000

Poison is poison in all circumstances.

188. 0000 0000000 0000000 000 00 0 0000000:0

While collecting money leave the enemies out.

189. 000000000 000000 0 000000000

Never trust your adversaries while endeavouring to achieve your target.

190. 00000000 00 00000000000:0

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

191. 00000000 000: 000 00000000:0

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.]

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

193. 0000000000 000000000

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

194. 000000000 0 0000000000

Never disclose your weakness to anyone.

195. 000000000000: 00000:0

Enemies always targets your weaknesses. [Hence don't get them revealed at all.]

196. 00000000 000000 0 000000000

Never rely on enemy even when you have captured him/her.

197. 00000000 000000000000 0000000000

Try to remove the flaws in your close one's character. [Because these flaws make your defence penetrable.]

198. 0000000000000 00000000 00:000000:0

Strong-willed (or character) persons get saddened when their close ones are insulted. [Insult to the close ones creates wound in the heart of the strong-willed persons because that belittles their reputation.]

199. 00000000: 000000000000000

One feels agony even if one part of one's body has some defect.

Only good or noble habits win the enemies.

201. 00000000000 0000:0

A mean fellow is ever troublesome for a noble man.

No advice should be given to the vile persons. [For they'll never heed to it.]

203. 00000000000 0 000000000:0

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

204. 0000000000 000000: 0000000000

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

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

206. 000000 000000 00000000000

Never insult a noble man.

207. 0000000000000 000000 0 0000000

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

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

209. 000000000 0000 00000000

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.]

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

211. 00000000 0000: 0000000 00000000

Fools give trouble to even their benefactors.

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

they shall die.]

The impatient persons have no present or future. [No present because he would be too reckless in ruining his health and no future for he may not survive for long.]

214. 0 0000000: 00 000000: 0000000:0

Always avoid company of the rogues.

Even milk is unacceptable if given by a drunkard. [Be wary of the apparently noble gesture of a bad person.]

Intelligent persons detect their benefit even amdist crisis. [If you have intelligence, you'll convert a crisis also into an opportunity and derive some benefit for yourself.]

Frugal diet is the key to good health.

218. 0000000000 00000000 000000000

If heavy food causes dyspepsia avoid taking even easily digestible food.

219. 0000000000 00000000000 000000:0

Properly disgested food causes no illness.

Never neglect even a minor ailment in the weak or emaciated body.

221. 0000000 00000 00:0000

Eating any food in dyspepsia cause trouble.

222. 00000000 00000000 000000:0

Disease is more dangerous than enemy.

Donation should be made according to once's capacity.

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

225. 0000000 00000000000000

Greed clouds one's intelligence.

226. 00000000000 0000000000 00000000

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

227. 000000000000000 00000 0000000000

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

228. 00000000 00000 0000000

Fools are by nature foolhardy.

229. 00000000 000000 0 000000000:0

Never bandy words with fools.

230. 00000000 00000000 00000000

Converse with fools in their own language.

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

232. 0000000000: 0000

Fools have no friend.

233. 0000000 0000000 000:0

One must follow one's Dharma in this world. [When all follow their Dharma the human society rests in peace.]

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. 000 0000000 00000000:0

The birth place (root) of Dharma is compassion (for others).

236. 00000000 000000000

An honest donation is the root of Dharma.

237. 000000 0000 0000000

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. 00000000 00000000 0000000

Even death protects such a person sticking to his faith firmly. [As he gets renown even after his death.]

239. 000000000 0000 0000 00000000 00000

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.

Impending doom is conveyed by Nature's indications.

When one acts contrary to one's religious tenets, it indicates impending self-destruction.

242. 0000000000 0 00000000

Never disclose your secrets to a back-biter.

243. 00 000000 000 0000000000

Never try to know other's secret. [The previous Sutra and this Sutra are both in fact complementary to each other.]

244. 0000000 00000000000 00000000

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. 000000 000000000 0 000000000:0

One should not insult or show contempt to one's closeness.

Desert your mother even, if she is wicked or rogue.

247. 0000000000 00000000000000000

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. 000000 0 0000 00000:0

If a stranger is your well-wisher, treat him or her like your sibling.

249. 0000000000000 00000000

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. 000000 000000 0000000:0

Never rely on the thieves.

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. 000000 000000 00000

Even a minor addiction can give you trouble (some time).

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. 00000000 000000000 00000:0

The whole world respects the wealthy (or resourceful person).

The world doesn't respect even a king if he has no wealth (or resources).

256. 00000000 000 0000000 000000 000000

Suffering poverty is like dying even though you are alive.

257. 000000000000 00000:0

Money can make even an ugly person good looking.

258. 00000000000000000000000 0 000000000

The beggars won't spare even a miserly or stingy moneyed man.

A scion from an aristocratic family with no money is better than a moneyed man from a lowly family.

A mean person is not scared of his insult.

261. 0 0000000 00000000000

Skilled persons are not afraid of losing their livelihood.

262. N NONDONNONDON NONDON NONDON NO CONTRA CONTR

Those who have control over their senses are not afraid of their indulgence in sensual delights.

263. 0 0000000000 00000000

The righteous have no fear of death.

264. 0000000000 000000 000000 0000:0

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. 000000000000 0 0000000:0

One should never covet other's wealth or opulence.

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.]

One shouldn't steal even the smallest amount belonging to others.

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. 0 0000000000 000000000:0

It is better to die than indulge in stealing.

270. 0000000 0000000000 00000 00000

One can survive by eating only a meal of parched grain power (Sattoo). [Hence one shouldn't covet for other's money.]

271. 0 000000000 0000000000

A dead man needs no medicine.

272. 000000 0000000 000000000 0000000 00000

Ensuring one's supremacy in a peace-time itself becomes the ever-lasting objective.

273. 000000 000000: 000000000 000000000

The mean-minded ever use their education in the sinful activities.

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. 0 00 0000000 000000:0

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. 0 0000000: 00000:0

There is no deadlier enemy than facing hunger.

To die of hunger is writ large in the destiny of the work-shirker, lazy persons.

Nothing is uneatable for a hungry man.

(Over) Indulgence in sensory pleasures expedites the onset of the old age.

He who is considerate to his servants weal and woe really deserves their services.

281. 00000000 000000000 000000 00000

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 glowworms (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.]

One must always seek shelter of a considerate and sensitive master.

283. 00000000 000000 00000

A man ages fast if he copulates more.

284. 000000000 0000000 00000

A woman ages fast if she doesn't indulge in copulation.

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.

Copulation with a woman of prohibitive category makes a man lose fast his age, glory and the merits of youth.

287. 000000000 00: 00000:0

Arrogance is one's greatest enemy.

288. 00000 00000 0 000000000000

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. 0000000000 00000000000

Hearing derogatory things about one's enemy gives much pleasure.

290. 000000 00000000 00000000

A pauper lacks wisdom.

291. 00000000000 00000 0 00000000

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.]

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. 00000000 0000000 000000 000000:0

Bees desert even a flowerless mango tree. [Here flowerless means it has no hope of getting any fruit.]

294. 000000 00000000000

The wealth of the paupers is their education (or knowledge).

295. 000000 0000000 0 000000000

Thieves can't steal one's education (or knowledge).

296. 000000 00000000 000000:0

Education (knowledge) spreads one's fame.

297. 00: 00000 0 000000000

One's fame never gets destroyed.

298. 0: 0000000000000 0 00000000:0

He who comes ahead for other's benefit is the real man.

299. 00000000000 00000 0000000000

That knowledge which teaches one to keep one's senses under control is the real knowledge.

 $oldsymbol{300.}$ DOCODODODODODODO DOCODODO DOCODODO

When evil spreads, that knowledge which teaches to control one's senses, shows its dominance.

301. 000000 000000 0000000000

The knowledge of the mean should never be accepted.

302. 0000000000 0 000000000

The language of the Mlechchha (barbarians) should never be learnt. [Because it is a language full of vile vocabulary.]

303. 000000000000 00000000 000000000

The good qualities of the barbarians can be adopted (in one's life-style).

304. 0000 0 00000: 00000:0

Never be lazy in learning (or adopting) good qualities.

305. 00000000 000000 0000000:0

The good qualities of an enemy should be taken (or adopted).

306. 00000000000 0000000000

If even poison has traces of nectar, it should be taken from it.

307. 0000000 00000: 00000000000

One gets respect due to one's position. [One gets position in society due to doing one's duties well which in turn gives one respect.]

308. 00000 00 000 0000000000

A man is adored by the qualities he possesses.

Always try to maintain your best behaviour.

310. 00000 00000000 000000000

Never transgress your limits.

311. 000000000 00000 00000000

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. 0 000000000000 0000000

Nor there is anything as precious as a woman is. [She is also an incomparable gem.]

It is indeed rare to get a precious gem. [Impliedly a real man and woman are rare gems.]

314. 0000 000 000000

Ill-fame is the deadliest fear (for a man). [What hurts most a genuine man is infamy. This is the dealiest fear for such persons.]

315. 00000000000 0000000000:0

A lazy or callous man can never learn scriptures.

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. 0000000000 0000000000000000

Even a woman abhors an effeminate man.

318. 0 000000000 0000000 00000000000

A man desiring to get flowers never irrigates a dry plant.

Doing a job without any investment of money is tantamount to trying to squeeze out oil from sand. [That is futile.]

320. 0 00000000: 000000000:0

Never make great persons the butt of ridicule. [That is, always treat them with honour.]

The indications of doing a job give the advance information about its eventual success or failure.

322. 000000000 000000000 0000000000

The asterisms or planets can also predict about failure or success in the contemplated job.

But the one desirous of getting success in one's effort quickly doesn't wait for examining the position of asterisms or planets.

324. 000000 0000 0 0000000000

Mere introduction doesn't reveal one's flaws or deficiencies.

325. 000000000: 00000000000

He who is himself impure, worries most about others impurity.

326. 0000000 000000000:0

One's basic nature cannot be altered.

327. 0000000000 0000:0

The awarded punishment must commensurate with the committed crime.

328. 000000000 000000000000

The counter-comment must conform to the basic remark.

One must wear dress or ornaments according to his opulence level.

330. 0000000000 00000000

One's character must conform to the level of reputation of his clan.

331. 000000000: 0000000:0

Efforts must measure according to the need of the job undertaken.

332. 0000000000 000000

Donation must be made according to the need of the receiver.

333. 000000000: 000:0

One's dress must befit his age.

334. 000000000000 00000:0

The servant must always follow the order of his master.

335. 0000000000000 00000:0

The disciple must always follow his (or her) mentor's commands.

A wife must behave according to her husband's desires.

337. 0000000000000 00000:0

A son must always be obedient to his father.

Observance of excessive formality engenders suspicion (about the observer's true intentions).

An employee must follow the employer's demands.

A child punished by his mother weeps only before her. [A child never complains his mother's behaviour before anyone because he never doubts the sincerity of his mother about his well-being.]

341. 00000000 0000000 00 000:0

Even the wrath of the well-wishers (like parents or the Guru) is always laced with affection. [Because they act hard to have the weakness in their ward or child's behaviours duly rectified.]

Only a fool concentrates on finding faults in others and not in his own self.

343, 000000: 0000:0

The scoundrels serve others with dishonest intentions.

[In continuation to the previous Sutra] The scoundrels show their services through offering gifts the master specially likes.

The display of extra formality by the well-known person evokes a (genuine) suspicious. [Why must a well-known person show such excessive formality?]

An irritable or foul-tempered cow is better than having a thousand dogs (at

one's gate).

347. 0000 00000000 00000 00:0

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.]

Extra affection breads weaknesses. [It is akin to the English proverb: familiarity breads contempt.]

349. 0000 0000000000:0

He who controls his anger totally wins over everyone.

350. 0000000000 000**:** 0000 000 000 000 000000**:**0

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.]

Never bandy words with the wise, fools, friends, mentor and master.

Opulence is not devoid of evils. [With extra opulence or money, some evils do creep in. Hence, one must be cautious about them.]

The rich never (selflessly) contribute in noble work. [For they always seek their financial gain in whatever they do.]

354. 000000 00000000 000000000

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. 0000000 00000 00000000

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. 00 000000000: 0000000 00000000:0

He who excels in a particular field must be given a job of that field only.

Scholars deem a rogue wife to be a constant cause of sorrow.

(Hence) Examine the potential wife with utmost care.

359. 00000000 000000000 0 0000000000

Never trust a woman (even in the least). [The implied meaning is directed towards bad or characterless women.]

360. 0 00000 00000000 00000000 00

Women in general lack in being versed in social etiquette and discretionary wisdom.

One's mother is one's best teacher.

Take care of your mother in all conditions devotedly.

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. 000000000 00000 000000

Shyness or modesty is the jewel of women.

365. 000000000 00000 000:0

(Knowledge of the) Vedas represent intelligent brahman's jewel.

366. 00000000 00000 0000:0

Dharma is the real jewel of everyone. [He who knows his duties and responsibilities well is like a real gem in the society.]

Always stay in a country (or place) free of riots and anarchy.

368. 0000 00 00000 000**:**0

The really dwellable country is that which has majority of noble men.

369. 000000 0000000 0000000000

One should always be afraid of one's king.

370. 0 00000: 000 0000000

For no deities is more adorable than the king. [As the king is the top deity.]

371. 00000000 0000 00000000:0

The royal wrath is a strong fire that burns the evils of even a far-off region.

372. 000000000 0 00000000000000000

Never go to your king with empty hands. [That is one must always carry gift for one's king.]

373. 00000 0 0000 00

Never also go to your Guru or temple of the deity with empty hands.

374. 0000000000 000000000

Never bear a grudge for the royal family.

375. 00000000 0 000 000000000

Visit the royal family regularly. [Maintaining the contact with the royal family has a lot of hidden advantages.]

376. 000000000: 00000000 000000000

Maintain cordial relations with the royal personages.

377. 0000000 0 0000000000

Never increase intimacy with the royal maid servant.

378. 0 000000000 000000 00000000000

Never look in the eyes of the king while standing before him.

379. 000000 000000 000000000: 000000:0

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. 000000: 000000000 000 0000000000

(Hence) One must make his son well-versed in a variety of fields and subjects.

381. 00000000 000000 00000000

Sacrifice a village for ensuring a region's or country's welfare.

382. 000000000 0000000 00000000

Sacrifice a family for ensuring a village's welfare.

383. 000000: 00000000:0

Begetting a son brings the best blessings.

384. 0000000: 00000 000000 0 00000:0

He is the real son who protects his parents from all troubles.

385. 0000 0000000000 00000:0

An able son brings glory to the entire family.

386. 0000000000 000000:0

A son-less person is denied the entry into heaven. [This is an old Indian belief.]

387. 00 0000000 00 0000000

She who gives a son is the real wife.

The king must go to that queen (following her productive period) who has given him a son.

389. 00000000000 000000000 0000000

One loses one's potency if one copulates with a woman under menstruation.

390. 0 000000000 000 000000000000

Never throw your seed into a field which is not yours.

391. 000000000 00 0000000:0

The women are meant to produce son.

392. 0000000 00000000 00 000000:0

Having sex with your maid servant is tantamount to becoming their servant.

393. 00000000000: 000000000 0 000000000

The onset of doom doesn't let the potential victim heed to any advice.

394. 000000 0000000 00000:0000:0

Pain and pleasure (or woe and weal) go hand in hand in the life of the mortal beings.

Like children follow their mother, so do pain and pleasure follow the mortal beings.

396. 0000000000000000 000000000 0000**:**0

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 wroth.]

Never oblige a mean person. [For he or she will never even deem it to be an obligation.]

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.]

A gentleman doesn't feel satisfied till he has repaid even a smallest obligation.

Never dishonouor (or insult) the deities.

401. 0 000000: 000 000000000000

There is no light better than the light which makes eyes see things.

402. 000000000 00000000 00000

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. 0000000: 0 0000000

A body is useless without the eyes. [Without eyes one can't do his own work.]

404. 000000 000000 000000000

Never piss while in water. [This way you pollute the water and makes it unusable by others. Hence never piss while in water.]

405. 0 00000 000 0000000000

Never enter water naked.

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. 000 00000000000 0000:0

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. 00000000000 0 00000000000

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. 0000000: 00000000

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. 00000000 0 00000000

Never have sex with woman who is not yours.

411. 00000000 00000000000 000000000

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. 0 000000000 0000:0

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. 00000000 00000 000000000

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. 000000 0000 00000000

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.]

No penance is more merit-bestowing than honestly following truth.

416. 00000 000000000 0000000

Sticking to truth is the sure means to gain heaven.

417. 000000 0000000 000:0

Truthfulness makes the world servive. [The orderliness of the world owes its stability to adherence to truth only. Because truth makes the human society survive and progress.]

418. 0000000 0000 0000000

Truthfulness makes even the deities happy.

419. 000000000000 00000

No sin is more deadlier than speaking lies.

420. 0 0000000: 0000:0

Never criticize your seniors or elders [like your Guru and parents].

421. 000000 000000000

Never accept any wicked means to achieve your aim. [Follow always the noble path, come what may.]

422. 000000 00000 00000000

The wicked have no friends. [No one wants to befriend wicked persons because the wicked have no consideration for any one.]

423. 00000000 00000 000000

The paupers get no relief in traversing their worldly life. [For them every minute's survival is an ordeal.]

424. 0000000 000000:0

A man indulging in charity is really the brave man. [Because in charity you sacrifice some of your necessities to make the needy one happy. This is surely an act of highest bravery.]

Have devotion to your Guru, Deity and Brahmans. This type of devotion is the crown-jewel of all devotions.

426. 0000000 00000 0000:0

Humility is the crowinging virtue of all.

427. 000000000 00000: 0000000000000000:0

A polite but a person of low origin is better than an impolite person of an aristocratic family. [Birth in any family is the act of God. You have no control over your birth in any family — well known or ignoble. But after birth you can and must develop humility in your character so as to get admiration of your society.]

Age and fame get enhanced by good conduct. [Your good conduct will no doubt make you famous; you will also enhance your health because good conduct also help you to remain fit and healthy.]

429. 00000000000 0 0000000000

The idea which is soothing to listen but not good in practice should not be uttered.

Don't follow one and desert many. [This is the basic concept of democracy which Chanakya avers. For many can't be wrong while one may be.]

431. 0 000000000 0000000: 000000000:0

Enter into no partnership with dishonest or crafty person.

432. 0 000000000 000000 00000000:0

Even if they be lucky, don't maintain relationship with crafty persons. [No matter how they are favoured by their luck, any association with the crafty persons will give you only bad name. So avoid their company even if a possible prosperity in their association may tempt you.]

433. 0000000 00000000000000000: 0000000:0

Always attempt to root out loan, enemy and diseases. [For even if a trace of those survives, it may develop into a major trouble. So don't let them survive at all.]

434. 000000000000 0000000 00000000

The elixir for a man's life is affluence and prosperity. [Physical comforts and financial security make one remain fit and healthy as they act as an elixir.]

435. 000000000000 0000000

A beggar (or some one begging for some favour) should not be insulted (or shown contempt to).

A mean-minded person, makes an expert suffer by putting before him a very difficult job. [The mean always try to trouble the others. They trouble them also who try to work good results for the former. The mean never care to admit anyone's superiority and always try to belittle others achievement.]

There is no place except hell (to go) for an ungrateful person. [Ungratefulness is such a sin that an ungrateful has nowhere to go but hell.]

438. 0000000000000 0000000000000

One's development or destruction depends very much upon one's tongue (or speech).

439. 0000000000000 0000000

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. 0000000000 0 00000:0

A man with a sweet tongue has no enemy.

441. 000000 000 00000000000000000

Even the gods become happy with a prayer (or their praise).

442. 0000000 00000000 0000 00000000

Even the baseless foul remark remains long in one's memory.

443. 0000000000 0 0 0000000000

Allegations must not be made against the king.

Those who love the pleasure of listening sweet notes get satisfied with the cooing of the cuckoo.

445. 0000000000: 00000000:0

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. 000000000000 0000000

Excessive love for money gives one no glory. [Like the misers who love their money excessively are generally denounced by their society.]

447. 00000000 00000 0000000000

Good-luck (remaining married with husband alive) is the best jewel for women.

448. 00000000 0 0000000 000000**:**0

Even the enemy's source of income shouldn't be destroyed.

449. 00000000000 0000000000

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. 000000000000 0000000 0 0000000

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. 00000000000 0000000 000000000 0 00000

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. 000000000 00000000 0 000000

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. 000 000000000 0000000 0 0000**:**0

Even excessive glowing can't turn a glow-worm into a fire-fling.

454. 0 0000000000 0000000:0

Excellence doesn't always give birth to good qualities. [An excellent player doesn't necessarily become a good man.]

455. 0000000000 00000000 0 000000000

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. 0000000 000 000000000:0

One reaps as one sows. [If you plant a Babool tree, you can't get mango from it.]

457. 000 0000000 000 0000000

One's intelligence is conditioned by what one listens. [Reared in an atmosphere resonating with abuses, you'll never chant holy shlokas.]

458. 000 0000 00000000:0

One gets his character in accordance with his family traits.

459. 0000000 00000000 0000000000

No matter how much a neem-tree ripens, it can't turn into a mango tree.

460. 0 00000 0000 00000000

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. 0000000 00:00000000000

A man himself invites his misries.

462. 000000 00000 0 000000

Never wander aimlessly during night. [Gentle persons should not do so. It is the habit of rogues and whores.]

463. 0 0000000 000000 000 0000

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. 0000000000 000000000

Talk to the scholars for knowing about God.

465. 00 00000 0000 0 0000000000

Don't enter other's house without any reason.

466. 000000000 00000 00000 000:0

People commit crimes knowingly.

Social conduct is governed by the scriptural knowledge.

Where scriptural dictates are absent, follow social manners/customs.

Scriptures don't get precedence over social customs.

470. 00000000 00000000: 000000 00000

Through his intelligence network, a king can seen (or examine) a thing lying far away.

471. 000000000 00000

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. 00000000000 000000000

Never criticize (or censure) the one on whose favour depends your survival or earning.

The essence of all penances is exercising control over your senses.

Redemption is an impossibility if one falls in the attraction of woman. [Chanakya repeats here an old classical belief of India. Salvation is an impossibility if one falls in the clutches of a woman's charms.]

475. 000000000 00000000000 00000000

[It is in continuation of the previous Sutra] For women are the root of all evils.

476. 0 0 000000000 00000 00000000

A woman cannot judge the qualities of a man.

477. 00000000 00: 00000000

Women are (generally) fickle minded.

478. 0000 0000000: 00000000 0 000000000

Who remain away from bad habits never fall a prey to women.

Those who are versed in the knowledge of the Vedas know the consequence of any yagya (sacrifice or action).

480. 000000000000 0 00000000 000000000 0000

One's position in heaven is not eternal. [One may get a place in heaven as the consequence of one's meritorious deeds yet, that position is not eternal. Because when that effect is over, one has to again come back to the mortal world.]

481. 0 0 000000 000000000 00:000

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.]

A living being never wants to quit his body even if he is offered the Indra's position in heaven.

483. 00:00000000 0000000000

Final emancipation (Nirvana) is the panacea of all worldly miseries.

A wise enemy is better than a foolish friend.

485. 0000000 00000000 000000

Harsh and unpleasant words can even destroy families.

486. N NORTH NOR

No happiness is greater than caressing one's own son.

In no discussion or altercation should one forget one's religious dictates.

488. 0000000 000000 0000000000

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. 0000000 0 00000**:** 0000000**:**0

Don't indulge in sex at the day break (with your wife).

490. 0000000 000000 0000000 0000000

Facing the doom one resorts to unjust measures.

491. 0000000000: 000 000000:0

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. 0 000000 00000 000000

There is no favour/obligation like indulging in charity.

493. 0000 000000000000 0 000000000

Never desire impatiently for a thing gone in other's possession.

Ill-earned money gets consumed in the ill-company.

495. 00000000 0000000 00000000

The (bitter) neem-fruit is eaten only by crows (bad persons).

Sea-water cannot quench the thirst.

497. 000000 000 000000 00000000000

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. 0000000000 0 0000000

The saintly persons never enjoy the company of the rogues.

499. 0 000**:** 00000000 0000000

(Like) A swan can't enjoy in a cremation ground.

500. 000000 000000000 000:0

The world works for serving its financial gains (or money). [The entire world has one driving force for work – money.]

501. 0000 000000 000:0

Hope holds the world together. [It is hope which links everybody to the world and this way world remains a world.]

502. 0 0000000: 0000 00 00000000

Wealth does not stay with a man who only hopes but doesn't make efforts to get it.

503. 000000 0 00000000

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.]

Death is better than suffering poverty.

505. 000 000000 000000000

Those who keep on hoping (callously) only are devoid of shame. [They have no inhibition].

506. 00000 00 000: 000000000:0

A son should not stay alone with even his mother.

507. 00000 0 00000000:0

One should not praise one's own self. ['Self-praise is no recommendation' – the same thought is emphasized here.]

508. 0 0000 0000000 000000000

No one should sleep during day time. [Day time is meant for working. Only the callous, lethargic, work-shirkers sleep during day time.]

A man blinded by the lust of money doesn't listen to sane advice.

510. 00000000 0 00000: 0000000000

No deity is greater than her husband for a woman.

Both (husband and wife) must act accordingly if they want happiness. [It is in continuation with the previous Sutra. Which the husband should be the ultimate God for a women, the husband also deem his wife as a unique gift of God. If they live with this relationship they will always be happy.]

512. 000000000000 00000 000000:0

Give as much respect to a guest at your home as much is possible. [It is highlighting the old Indian belief that a guest is a God and should be adored with all possible means.]

513. 000000 0000000 0000000:0

No noble act [whether offering made at a sacrifice for a noble cause or even education imparted to a deserving disciple] goes waste and unrewarded.

An enemy appears like a friend when your wisdom or vision is clouded.

515. 000000000 00000 00000

(Then) The sand of a desert may appear like waving water (when the vision is clouded).

The fools love the books giving untrue advice. [The fools are tempted to

read those books that are full of untruth.]

517. 000000: 000000000:0

The company of the pious/noble men (Saints) makes one dwell in heaven.

518. 0000: 000000 000 0000000

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. 0000000000 000:0

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. 0000 00000 000000 000 00000000

Good place is that where one gets happiness.

521. 000000000000 0 00000000:0

A treacherous person never gets liberated (from his or her guilty conscience).

522. 000000000 0 0000000

One shouldn't sorrow on his misfortune.

523. 000000 00:0000000 00 000000 0000:0

The noble men deem their dependent's problems as their very own.

The mean hide their true emotions and never reveal their true feelings.

525. 000000000: 00000 000000

A man sans intelligence is like a wretch.

526. 00000: 000 0 00000000

Never go on a way you get no support. [One should never take a way where one may get no help or support.]

527. 000000 0 00000000:0

One should never praise his son on face. [For such a praise may turn him complacent and arrogant].

(But) The servants should always praise their master.

529. 00000000000000 0000000 00 00000000

The servants should give sole credit to their masters under whose instructions they perform the holy rituals.

530. 00000000 00000000000

The royal order should never be violated.

531. 00000000000 000 000000000

It (the royal order) should be obeyed devotedly .

The wise have no enemies.

533. 000000000 0 00000000000

Never reveal your weakness before anyone.

534. 00000000 0000 00000000

A forgiving person gets praise from all.

535. 000000 000 0000000

Save money to protect yourself from distress.

536. 00000000 000000 00000000000

Work is dear to daring person.

537. 000 000000000 000000000

Do tomorrow's work to-day only. [Don't postpone your work.]

538. 000000000 00000000 000 000000000000

[Try to] Complete the afternoon's work in the morning itself.

539. 0000000000000 0000:0

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. 000000000 000000000

One who knows the world knows all.

541. 0000000000 000000 00000 00000:0

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. 0000000 00000000 000000 00000000

[For] The purpose of the scriptural knowledge is to find the actual knowledge of all things.

543. 00000000000 0000000 000000000

Work enlightens one about the real knowledge.

544. 00000000 00000000 0 00000:0

Never have a discriminatory behaviour.

545. 00000000 00000000 00000000

[For] One's social conduct is more important than one's religious faith.

546. 00000 00 000000000 0000000

One's soul is the [sole] witness of one's conduct.

547. 000000000 000000000

One's soul is the universal witness. [One can't hide his own action from his soul. It is present everywhere.]

548. 0 000000 00000000000

[Therefore] Never be a false witness.

549. 0000000000 0000 0000000

[Those who appear as] The false witness goes to hell.

The five elements also witness the hidden acts of sin.

551. 00000: 0000000000 0000000000

One's soul always reveals to his own acts of sin. [That is, one can't hide his sin from his soul.]

One's character is identified by his behaviour.

Human behaviour is reflected by his face. Even the deities can't hide it.

554. 000 000000000000 000000 000000

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. 000000000 00 00000: 00000: 000000000

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. 00000000 00 00000: 00000: 0000000000

The king easily accessible to his subjects keeps them happy.

557. 0000000000 00000 00000 00000 00000:0

A just king is deemed like a mother by the subjects.

Acting this way (as explained in the previous Sutra) such a king enjoys all pleasures of this world and gets heaven after his death.

Non-violence is the basic tenet of every religious faith.

560.00000000 00 00000 00000 0000:0

Holy men deem their body as though it is not their own. [Because they use it invariably for other's welfare.]

Eating meat (flesh) is bad for all.

562. 0 00000 000 00000000000

The wise persons are not afraid of the world. [Because they know that it is fey and transient.]

563. 0000000 00000 00000 000 000000000

[Because] The lamp of their scientific knowledge removes the fear of the world.

564. 0000000000 00000

Everything (in this fey world) is mortal.

Because all sins and merits are committed by this body which essentially a store house of urine and faces, hence why must one has love for this body?

566. 00000000000 00:00000

Sorrow is the end result of every birth and death.

567. 0000000000000 0000000000

Hence one must always try to go beyond this birth-death cycle.

Only penance (or holy deeds) can make one attain heaven.

569. 000000000000 000 000000000

He who is forgiving by nature enhances the firmness in his penance.

[With these measures] One achieves success in whatever he does. [Who is forgiving by nature, firm in his faith and committed to his penance eventually gets success in his every endeavour.]

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.

