

**MANAGEMENT AND INDIAN HERITAGE,
SUBHASHITAS AND BASIC GRAMMAR**

B Com

Common Course in Sanskrit

For

I Semester

(2011 Admission)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

Calicut University P.O. Malappuram, Kerala, India 673 635

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MODULE - 1

MANAGEMENT AND INDIAN HERITAGE

V.K. S. Menon

Holistic Management

Today everyone talks of holistic management. The Newtonian theory of looking at the world as a machine and the Cartesian theory of mind - matter dualism are no longer applicable and acceptable to our society. So also, the Anglo Saxon values and approaches to life based on modern economic theories are not acceptable to people in our subcontinent deep rooted in our cultural heritage. The world is now accepting the view that if we cut down the rain forests in one part of the world, the entire climatic situation of the world will change to the disadvantage of the mankind. Similarly, through pollution and other factors if you raise the temperature of the earth, the ice in Antarctica may melt and the coastal cities all over the world will be under water. This integral view of the world is the fundamental principle of holistic vision of life and consequently of holistic management.

Everything you do is registered and you will have to pay for the consequences in due course. You cannot do things because people are not watching. That is the law of Dharma from which you cannot escape. Another factor of relevance in Asiatic vales is that the individual is important but the family and the community are also important. The value system does not permit one to do whatever he wishes to do. The decisions are toned and influenced by the family and community value system. These are all parts of the holistic approach to management.

India is in an advantageous position in the changing panorama of management, from one of pure economic culture to one of holistic approach, because of our religious and cultural heritage. The acquisition of wealth (Artha), developing a sadhanic personality (Yoga), being committed to the truth and the right (Dharma) and believing in the almighty God as superior to man (Brahma) are all factors rooted in our tradition. Based in these, we can develop and appropriate management philosophy with a value system rooted to our cultural heritage; which could very well be the *Model of Holistic Management* that we can offer to the whole world as India's contribution to managers for facing the challenges in the 21st Century. The *Bhagavad Gita* and many other of our heritage contributions provide all the principles and approaches relevant to holistic management that can be useful to managers of today. This paper analyses some of the direction we get from *Gita* and other historic documents of our heritage, which can be used by Managers and Management al over the world.

Theories from the West

The management approaches in the modern world, particularly in the western countries, are mostly controlled by Douglas Mc Gregor's Theory X and Theory Y. It can be said that seven theorists from the developed world have influenced management most and their contribution is considered and bench marks for the development of Industrial Management all over the world.

Douglas Mc Gregor [*Human Side of the Enterprise*] with his Theory 'X' (men are willful, lazy, capricious and in need of constant watching) and Theory 'Y' (men like work, seek responsibility and are capable of self - control) has revolutionalised the concept of the human enterprise. Abraham Maslow [*Motivation & personality*] suggested that motivation proceeds up a ladder of human needs {need hierarchy}. Rensis Likert [*patterns of Management*] suggested varying patterns and systems of management. Chris Argyris [*Intetrating the Individual and the Organisation*] for his T Group training and Robert Blake for his jointly authored book with Jane S. Mouton [*Managerial Grid*] differentiating management approaches on the basis of one's concern for production and concern for people have established as management gurus

today. Peter F Drucker with his contribution on *Management for Results, The Effective Executive, The Practice of Management* and many others are considered today as the basis for scientific management all over the world.

Productivity and Prosperity

Productivity is the basic and most important factor in Management and is the key to prosperity and growth. According to Gita, work is not an end in itself, nor is it just the means of earning a living or gaining job satisfaction or even attaining self-actualization. The fundamental aim of work is *Chithasuddhi* or purification of the mind of the dross of ego, greed, anger, vanity and so on. Work has to be done as a Yajna for *Lokasamgraha* i.e. a sacrifice for the welfare of all mankind. Basically this is the philosophy of service working for the benefit of all.

We must keep productivity as our key 'mantra' as only higher productivity can provide economic growth and creation of wealth by rightful means, In the last verse of Bhagavad Gita, three values are indicated as a must for spiritual enlightenment and success¹.

Wherever there is Krishna, the ideal of Yoga, spiritual enlightenment and Arjuna, the man of action, there will be prosperity (sri), Victory (Vijaya), justice (dhruva niti) and all kind of welfare. Thus yoga and action can bring success in all walks of life.

Gita does not say that you should not create wealth. Nishkamakarma only indicates that you should not be concentrating on the results. Do your actions well and results will automatically follow. Satisfaction of having done a job well can also be a reward - sometimes more effective than financial rewards. Gita also advises us not to be over-jubilant over our success. Success should be the natural outcome of dedicated and effective action.

Gita gives three beautiful definitions of Yoga. These are

- Yogah Karmasu Kausalam (B.G, 2.50)
- Samatvam Yoga Uchyate (B.G, 2.48)
- Samadhau Achala Buddhi (B.G, 2.53)

'*Yogah Karmasu Kausalam*' means yoga means efficiency, dexterity and competence in work and action. What ever you do, should be done with your full attention and ability. A true yogi is always action oriented and the action will be with his entire mind and attention aiming at perfection in the work one does. Action with efficiency and proficiency is the approach of the Manager who is a true Yogi.

'*Samatvam Yoga Uchyate*' means keeping even minded and calm under all situations and circumstances - in heat or cold, in success or failure, with name, fame, honour or dishonour. This is said as real yoga. Controlling one's anger and happiness and keeping out mind calm leads to thought out actions and not uncontrolled action based on reactions to situations. A quiet mind is an alert mind and according to Gita infinite energies unfold in it. Such a mind will help us to take the right decisions under difficult situations, resolving conflicts and solving difficult problems. On the other hand, a disturbed mind can lead one to rush into rash decisions resulting in catastrophic results.

The third message '*Samadhau Achala Buddhi*' suggests that your mind should be rooted and anchored to your own self. Discovering one's roots and drawing one's energies from that level is Yoga and one of the major requirements of a management leader. A leader is a self-inspired, self-motivated and creative person who does not worry about failures or get exalted over success. He is one with full determination and cannot be made to change his mind easily.

Development of One's Personality

To quote from Sankaracharya's poem, "I am not this vacillating mind, I am not this ailing body, but I am the eternal pure consciousness, power and strength personified. I am capable of achieving the impossible provided I can get rid of my various imperfections which arise due to my inability to disidentify with this body and the mind". This is the basic philosophy of holistic management. The MBA students of the Madurai Kamaraj University have identified five values they would like to be instilled into them during their studies at the University. They are:

- * Integrity
- * Sensitivity
- * Creative Thinking
- * Confidence

- and
- * Service mindedness

" Unfortunately we find in our society decay in the morals and falling standards of integrity, The loss of integrity is due to our identification with a lower order perception of self, which rushes towards money, power, fame and the like and all these at a fast pace. Such stances prompt us to cut corners, accept to give bribes, to sell shoddy products, to hoard products to increase demand and consequently price and to be not loyal to our profession, our boss or the organization we work for or the Society at large.

" Sensitivity means our feeling the pain when someone else is hurt or is suffering. In modern management we talk of empathy, putting yourself in the other man's shoes. Sensitivity goes further than that - that you are sensitive to the other man's pains, pleasures, needs and problems. This way you are able to develop a work culture with concern for the people and take actions, which are beneficial to them. Today sensitivity training or T group programmes are used for interactive development of managers.

" Yoga psychology argues that intellectual thinking and creative thinking are required at different times depending on the nature of the problems to be solved. The former is based on inherited and accrued knowledge whereas creativity means ability to jump problems and find solutions. It is the level of creativity of managers, which differentiates between an effective manager and an ineffective one.

" True confidence comes out of true knowledge (wisdom), knowledge of one's strengths and weaknesses and goes hand in hand with humility. It is fearful weak people who pretend to be arrogant to look confident.

It is these characteristics which are important to managers, in addition to their professional knowledge, to improve their performance and achieve excellence in performance and satisfaction in their professional life.

Further Gita says that like the fire engulfed by the smoke, the mirror by dust and the foetus (embryo) by the womb, our wisdom is also enveloped by desires and other negative traits making it ineffective². It will be necessary for us to wipe out the dust or get out of the smoke if our full capability is to be demonstrated in our action.

Management Gurus in India

Management practices enunciated by the western Gurus have been part and parcel of our age old heritage. As we talked about the seven western Gurus, this paper will briefly touch upon the contribution of few Indian Gurus - Vyasa, Buddha, Kautilya, Chanakya, Charaka, Vishnu Sharm and Thiruvalluvar.

Buddha

Lord Buddha born in BC 563 (over 2560 years ago) is considered by many the 9th incarnation of Vishnu and one of the ten avatars and his teachings called dharmapada (way of virtues) are immortal lessons for all of us. The major principle of Buddhism is contained in the fifth stanza of *Buddha Varga* reciting.

*Sarvapapasya akaranam kusalasya upasamvada
Sachitha pariyodpanam etham budhanusasanam*

Eschew all evil, cherish good, cleanse your innermost thoughts - this is the teaching of Buddha. Three sins of the body are murder, theft and adultery and four sins of speech-lying, slander, abuse and idle talk. Three sins of the mind are covetousness, hatred and error. The ten virtues are mercy, generosity, renunciation of sensual desires, truthfulness, exhibiting the spirit of concord, speaking gently and softly to all, scientific and useful discussion, non-covetousness or rejoicing at the fortunes of other people, universal love and true knowledge and the acceptance of the law of cause and effect.

The fact that Buddha's teachings extended much more than developing personal discipline like ahimsa (ahimsa paramodharma), honesty and morality is not appreciated by many. Here are a few examples of his teachings, which influence management thinking.

Of organisation there are three kinds:

- " First there are those that are organised on the basis of the power, wealth and /or authority of the leaders (autocratic organisations). Such organisations survive as long as the power, wealth and the authority of the leader remain.
- " Second, there are those organised because of its convenience for the members which will continue to exist as long as the members satisfy their convenience and do not quarrel (democratic organisations).
- " The third, organised with harmony as its very life is the only true organisation. In it the members live in one spirit from which the unity of purpose and various kinds virtues (values) will arise. In such an organisation, there will prevail harmony, satisfaction and happiness.

About accumulation of wealth, Buddha has this to say- 'Those who do not have ill-gotten wealth, borrowed money and excessive wealth can live well, sleep well and die well'.

About developing confidence, he says: 'Confidence is like a banyan tree, it takes years to grow and provide shade but can be cut down in a few minutes.

About good and bad reputation he gives the example of Angulimala and says:

"Good reputation is very difficult to acquire and even when acquired can be washed away by a single act of indiscretion. Bad reputation on the other hand is easily acquired and once acquired it is impossible to get rid of."

Buddha's last words were 'Decay is inherent in all compound things. Seek wisdom and work out your salvation with diligence.'

Charaka Samhita

Ayurveda and other traditional treatment systems in India draw heavily from *charaka samhita*. This treatise also has many messages for excellence as in the case of other forms of management. A few of the statements of Charaka relevant to personality development are given below:

- " A good memory, willingness to follow the instruction of the physician, fearlessness and not hiding any relevant information about the symptoms and disease are the four qualities of a good patient.
- " One who takes wholesome diet, who possesses healthy physical habits, who acts after giving thought and consideration, who is unattached to objects of sense enjoyment, who is charitable, truthful, forgiving and who serves the learned seldom falls ill.
- " Disease rarely strikes a person who leads an austere life, has a habit of meditation and who engages himself in higher intellectual pursuits.
- " One must perform religious duties, be friendly towards all, pacify the angry, reassure the frightened and be compassionate towards the poor and miserable. One must be able to make compromises and be forbearing of unpleasant words of others. One must have a peaceful disposition and root out hatred and attachment from oneself.
- " One must not be driven helplessly by a restless mind and should not become a slave to inordinate' appetites of the senses. One must never act in a fit of anger or become over elated or submerged in grief. One should neither become conceited in success nor be depressed in failure.

Panchatantra Vishnu Sharma

Panchatantra is the best collection of stories in the world, all of them with certain principles or ideology to be conveyed to the children. The original collection in Sanskrit containing 84 stories is a nitisastra giving principles for the wise conduct of life.

A few of the messages are listed below:

- " In case of horse or book or sword
Of woman, man or lute or word
The use or uselessness depends
On the qualities the user lends
- " There is no toy called easy joy
But man must strain to body's pain.
- " For if there be no mind debating good and ill
And if religion send no challenge to the will
If only greed by there for some material feast
How draw a line between the man - beast and the beast?
- " Scholarship is less than sence, therefore seek intelligence
- " To know oneself is hard, to know wise effort, effort vain
But accurate self - critics are secure in times of strain
- " Better with the learned dwell even though it be hell
Than with vulgar spirits roam palaces that gods call home.
- " The lion needs for his appointing, no ceremony no anointing
His deeds of heroism bring him fortune, nature crowns him king.
- " No burden enervates the strong, to enterprise no road is long
To well informed all countries range, to flatterers no man in strange.
- " Plant your words where profit lies, whiter clothes take faster dyes.

- " And in a market where it seems that no distinctions hold
Between ruby and red eye how can precious gems be sold
- " If masters no distinction make among their servants, then
They lose the zealous offices of energetic men.
- " Silk comes from worms, and gold from stone
From cows hair sacred grass is grown
The water Lilly springs from mud and
Gems proceed from the hoods of snakes
The worthy by display of worth
Attain distinction, not by birth.
- " Some things a man should tell his wife
Some things to friends and some to son
All these are trusted. He should not
Tell everything to everyone
- " Suppose he minds the king's affairs, the common peoples hate him
And if he plays the democrat, the prince will execrate him
So, Since the struggling interests are wholly contradictory,
A manager is hard to find who gives them both the victory.
- " Some eat the countries, these are kings
The doctors, those whom sickness stings
The merchants, those who buy their things
The flirts their eager lovers eat
And labour eats us all.
- " Money causes pain in getting, in the keeping pain and fretting
Pain in loss and pain in spending, damn the trouble never ending
- " Ascetics come to grief through greed
And kings, who evil counsels, heed
Children through petting, wife through wine
Through wicked sons a noble line
A Brahman through unstudied books
Love dies through absence, fortunes crash
Through naughtiness and hoarded cash
Through carelessness and givig rash
- " The guilty man is terrified by reason of his crime, his pride is gone, his powers of
speakings fail, his glances rove, his face is pale.
- " The innocent is self reliant, his speech is clear, his glance defiant
His countenance is calm and free; his indignation makes his plea.

Thiruvalluvar's Thirukkural

Thirukkural, written over 2000 years ago, is a manual of ethics par excellence. In 1330 couplets, grouped into 133 chapters and three sections 'on virtue', 'on wealth', and 'on love' they paraphrase the cardinal values of life. Thiruvalluvar paints the ideal house holder as one with rectitude, forbearance, freedom from envy, social cooperation, charity, feeding guests, sticking to truth, ahimsa, self control and a host of other virtues that make family life a heaven on earth

The section on Wealth describes the qualities of a king and provides guidelines for good governance. We get pearls of wisdom regarding education, counselors, dynamism, art of persuasion, relationship with neighbours, avoiding bad habits, acquiring and spending wealth and other points which make a perfect individual (leader/ manager). *Thirukkural* is nothing but a treatise on management, poems on leadership, acquisitions of knowledge, trusting people, moving according to the world, etc.

- " Vigilance, learning and courage are part of a leader's privilege.
- " Learn that you may faultless learning gain
And having learnt, true to it remain.
- " Trust no one whom you have not tried
But having tested well, in him confide
- " The cost, the income and the final yield
Weigh these and then perform the deed.
- " The gifts by liberal hearts conferred
A pleasant word with smile preferred
- " Renounce all wealth acquired by unfair means
Though only good to bring, it seems
- " The wound by fire inflamed will quickly heal
The scar by tongue inflamed, you will always feel.
- " A king with due regard should punish crime
So that it is not tried a second time.
- " Since counselors are monarch's eyes
The king should choose his counsel wise.
- " Choosing fools, by fond affection led
Brings no return but foolishness instead.
- " Discussions end in resolution strong
If delayed it leads to grievous wrong
- " Can any work be hard in fact
If you choose fitting means and time to act.

(Translation by Kasturi Srinivasan)

Chanakya Niti

Chanakya was an epoch making personality who helped Chandragupta to establish his empire and manage it well. His was the time when India was emerging out of the 'Dark Age.' The old values were losing their relevance and the new ones were yet to be established. Chanakya was a thinker who nurtured the sense of nationalism and the obligation of the people to the Rajya (State or Nation). The concepts of '*Vinasakale Vipareetha buddhi*' '*Dushte daushtyam samacharet*' (*tit for tat*) have become the oft-quoted proverbs in our society. The basic purpose of *Chanakyaniti* is to impart knowledge on every practical aspect of life.

Devotion in faith, sweetness in voice, alacrity in alms giving, guilelessness in relationship with friends, humility for the guru, depth in character, piety in behaviour, regard for merit, erudition in spiritual knowledge, beauty in appearance and belief in Lord Siva (and in the welfare of all) are Oh! Raghava (Rama) your attributes³.

All riches, vitality, life and body are fickle and get destroyed. Only Dharma is constant and everlasting.⁴

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.⁵

Even if the destination and the desired objectives are far or difficult to achieve, one can reach it or get it if one is determined. Nothing is impossible for a determined person.⁶

Anger is death (lord of death Yamaraj vaivaswat), lust is vaitarani (the river of hell), knowledge is the cow of plenty and satisfaction is the divine orchard Nandanam.⁷

The beauty of the hands lies in giving alms and not in wearing bracelets; the body becomes clean by bath and not by applying sandalwood paste; one feels satisfied by being honoured and not by being fed; one attains moksha by knowledge and not by shaving of your head.⁸

An uneducated person's life is as useless as the tail of a dog, neither capable of covering its private parts nor in warding off the flies and mosquitoes.⁹

A good Student interested in learning must shun the following eight activities - kamam, gratification of the tongue, showing anger and greed, too much attention for personal beautification, too much entertainment, excessive sleeping and indulging in anything too much.¹⁰

Truth is my mother, knowledge father, dharma is my brother, compassion my friend, peace is my wife and forgiveness (Shama) is my son. These six virtues are my real relatives.¹¹

Less educated wishes for wealth and the average person wants wealth and honour. The great once only looks for honour, which is the greatest wealth one can have.¹²

Those who have no education or knowledge, no determination, no charitable disposition, no manners, no virtuous qualities and no firm faith is born as a man but moves like an animal.¹³

Meet obligation with obligation, violence with violence and wicked with wickedness. There is no harm in acting foul with foul persons.¹⁴

Those 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 meets their enemy bravely, who are not infatuated to women and pay respects to their gurus are great men, This according to Chanakya is the ideal behaviour of great men.¹⁵

Excessive beauty led to Sita being eloped and excessive arrogance brought the downfall of Ravana. Excessive charity made Mahabali to loss his kingdom - excess of everything is bad.¹⁶

Knowledge carelessly acquired, money lent and field without seeds are all as ineffective like an army which does not have a commander.¹⁷

Nothing is burdensome for the competent, no place is far for an industrious person, no place is foreign for a scholar and no one is a stranger for a man with a sweet tongue.¹⁸

Gold has no fragrance, sugarcane has no fruits and the sandalwood has no flowers. A scholar is not wealthy and a king of long life. Nothing is perfect is the message from the creator.¹⁹

Kautilya's Arthasastra

Kautila, India's earliest known political philosopher was an adviser to the rulers of the Mauryan Dynasty which lasted between 324 and 183 BC. The *Arthasastra* presents his ideas concerning the ways in which a ruler should gain power and maintain his authority. It summarises the necessary characteristics of a king, which included the specific values of efficiency, diligence, energy, compassion, and concern for the security and welfare of the state. *Arthasastra* also asks and answers questions like: What should a king fear? Does anything prevent the king from doing whatever he likes? If so, how much authority does the king really have?

Did anyone else, or any other institution, in ancient India have authority, according to this text? and how is this different from democratic Athens or Lycurgan Sparta?

Only if a king is himself energetically active, do his officers follow him energetically, If he is sluggish, they too remain sluggish. And, besides, they eat up his works. His enemies thereby easily overpower him. Therefore, he should ever dedicate himself energetically to activity.

In the chapter on the duties of the king we have an exquisite example of time scheduling and management. The king should divide the day as well as the night into eight parts. During the first one-eighth part of the day, he should listen to reports pertaining to the organization of law and order and to income and expenditure. During the second, he should attend to the affairs of the urban and the rural population. During the third, he should take his bath and meal and devote himself to study. During the fourth, he should receive gold (gifts) and the departmental heads. During the fifth, he should hold consultations with the council of ministers through correspondence and also keep himself informed of the secret reports brought by spies. During the sixth, he should devote himself freely to amusement or listen to the Council of the ministers. During the seventh, he should inspect the military formations of elephants, cavalry, chariots and infantry. During the eighth, he, together with the commander - in-chief of the army, should make plans for campaigns of conquest. When the day has come to an end he should offer the evening prayers.

During the first one - eighth part of the night, he should meet the officers of the secret service. During the second, he should take his bath and meals and also devote himself to study. During the third, at the sounding of the trumpets, he should enter the bedchamber and should sleep through the fourth and fifth. Waking up at the sounding of the trumpets, he should, during the sixth part, ponder over the teachings of the sciences and his urgent duties for the day. During the seventh, he should hold consultations and send out the officers of the secret service for their operations. During the eighth, accompanied by sacrificial priests, preceptors and the chaplain, he should receive benedictions; he should also have interviews with the physician, the kitchen superintendent and the astrologer.

A king should attend to all urgent activity, he should not put it off. For what has been thus put off becomes either difficult or altogether impossible to accomplish.

The vow of the king is energetic activity, his sacrifice is constituted of the discharge of his own administrative duties; his sacrificial fee [to the officiating Priests] is his impartiality of attitude toward all; his sacrificial consecration is his anointment as king.

In the happiness of the subjects lies the happiness of the king; in their welfare. The welfare of the king does not lie in the fulfillment of what is dear to him; whatever is dear to the subjects constitutes his welfare.

Therefore, ever energetic, a king should act up to the precepts of the science of material gain. Energetic activity is the source of material gain; its opposite, of downfall. In the absence of energetic activity, the loss of what has already been obtained and of what still remains to be obtained is certain. The fruit of one's work is achieved through energetic activity through energetic activity one obtains abundance of material prosperity.

Source : Stephen Hay ed., *sources of Indian Tradition* (NY: Columbia UP,1998).

Vyasa

Veda Vyasa, the philosopher, writer and editor of *vedas, Mahabharata, and Bhagvad Gita* is the greatest contributor to the Indian Heritage. Evaluating his contributions to our society is very difficult - nay impossible. Since this paper concentrates on Management, we are restricting our study to a few important areas of Management.

Leadership Training and Message of Gita

Leadership is an important ingredient in the process of management and leadership training has become an important component in all management development programme. The role of the trainer is of great importance, if such leadership training programmes have to be effective. According to Gita, the teacher has to take up many positions such as the mentor, counselor, guide, philosopher and friend.

The Mentor Relationship is the relationship with a mentor who is normally senior with higher levels of knowledge. The mentor who is a teacher, advisor, and / or a counselor has to serve as a role model - some one to emulate and identify with a one searches for this own professional identify.

Mentor as caree, councilor alerts his protege to the opportunities and experience which can contribute to the protege's growth and development gradually developing him with care and regular advice.

The multiple role of the mentor takes its que from the role played by Lord Krishna through the Bhagavad Gita, consoling the agitated minds of Arjuna, clearing his doubts, giving him confidence, guiding him at times of difficulties and propelling his actions through the mire of difficulties to the successful end. Right through the Gita, Krishna emphasizes the need for action. Organisations are arenas for action and no wonder managers with dynamism are rewarded in the end. But action by itself has no value. It has to be for the fulfillment of a mission or an ideal of importance to all.

If the mentor has to work as a catalyst to develop their protege to learn and develop, they need to have a detached perspective, Gita makes a distinction between what is good (Hitam) and what gives pleasure (Sukham). The nature of the relationship between the teacher and taught are explained in Gita as follows:

The teacher should be knowledgible and should have the ability to pass on such knowledge to other. The student must have a spirit of devotion and should ask his questions respectfully. But he will have an unrestricted right of the enquiry and examination and not blind obedience to the authority. A spirit of self-effacement and service helps in removing obstructing prejudices and lets the wisdom in the learner shine. Faith, knowledge and experience are therefore the three ingredients, which go to make up a teacher - taught relationship.²⁰

Management Principles and Teachings of Bhagavad Gita

Gita provides valuable insights into many management principles particularly in our approach to introduce holistic management practices. Some of the important approaches in this field are analyzed below.

***Work Ethics** - Commitment to work-emphasizing the sanctity of work. Even lord Krishna says - "If I did not work, these worlds would perish"; "By action alone, Janaka and others attained perfection. Even just for the guidance of man, thou should perform action."

The action orientation where you have only the right for your action and not for the results of the same is a very important factor in the message of Gita.²¹ To some extent, this contradicts with modern approaches of managers who are result oriented. Therefore, the Gita message may be kept as "do not wish for results of our action but act and do not remain inactive for lack of results from the action."

The true and most forceful message of Indian Philosophy is the "capacity to give of one's best to any cause. This is the touchstone of work ethics - a spiritual capacity when the three 'P' s- motivations of profit, pleasure and power which proceed from the lower self of man become chastened by spiritual knowledge and resolve proceeding from the awakening of the higher self.

*** Quality of work**, life is what promotes success, satisfaction and homogeneous society with minimum negative factors. This has to be developed through the development of people on the ideals of Gita. Response development in human beings concerns the gradual arousal of qualitatively higher gunas (quality) amongst

the three gunas - Sattva, Rajas and Tamas or constituent powers that form prakriti. These gunas or powers are not isolated from one another and human resources are the combination of these gunas in different proportions. Buddhi to intelligence is the product of Prakriti.

Gita suggests the right blending of Rajas with sattva. To do this it requires sustained effort and practice. Not to be exalted by success and depressed by failure is the objective taught by Gita and those who achieve such mental equilibrium become a leader like Buddha, Vivekananda or Gandhi.

* **Leadership and Team Building** - A leader to be objective should have the characteristics of *Stithaprajna* which according to Gita are the following:

- .. No demands
- .. Confident in Self (Atman)
- .. No bad thoughts and habits
- .. Equal in happiness and grief
- .. No pride
- .. No overindulgence in worldly pleasures
- .. No special feelings to those close to oneself
- .. Fair in praise and punishment
- .. Peace & tranquility.

* **The philosophical outlook** - From a materialistic approach prevailing in management practices in advanced countries, we in India has adopted a philosophical outlook of management. This is definitely going to lead to eventual success and satisfaction. Expansion of the Self and realization of the Self is the basic issue of the gospel of Gita. Arjuna who had crumbled down with feelings and emotions forgot about himself and his duties and Bhagavan had to make him understand himself, make him confident and prompt him to action. Interpersonal relations and concern for others is another feature of our philosophy. Our ethos forbid our enjoying anything without others participating in it. This is an obligation for every one. Such an approach can bring about equity, fraternity and liberty and happiness at all levels. This is one of the basic elements of good leadership and management.

* **Action orientation** - Action is the fundamental basis of all types of development including economic development and development of the self. Gita gave a new dignity to work - work without looking for any benefits out of it for the doer.

Efficiency of work is the key to prosperity, development and growth and this is emphasised continuously in Gita.

"*Nahi kaschit kshanam api jatu tisthathi akarmakrit*" - says Lord Krishna meaning none can remain without doing any work even for a moment and directs you to "do your allotted work, for action is better than inaction and even the maintenance of physical life cannot be affected without action. You may do the work as a sacrifice, as a vow to the Lord.

* **Swadharma versus Paradharma** - Regarding doing one's duty as compared to the work of other, Gita says as follows:

Not doing one's duty brings lifelong (sasvatha) bad reputation. For those who are respected, bad reputation is worse than death itself. It is better to do one's own duty, though devoid of merit, than doing the work of another even though well discharged. It is better to die performing one's own duty. The duty of others is fraught with danger.²³

Other messages from Gita

The preachings of Gita are concerned with many other aspects of life and management. The following issues may interest Management readers.

1. Entrepreneurship

It is said that Government Companies perform badly because of the nonexistence of entrepreneurial interest which is present in the private sector. To some extent this message of ours and others is given in the first sloka of Bhagavad Gita.²⁴

Dhritarashtra identified himself with the Kauravas (mamakasmine) and considers Pandavas as a separate identify. The Sloka also brings forth another aspect relevant to Management and Managers. Even though blind, the king wants to know what is happening in his country (organisation) whereas today many Managers do not care to know what is happening in their organizations even though they can see.

2. Communication

The importance of communication is emphasized in the poem quoted earlier. Gita further suggested that good communication should be one with positive ideals.

Speech which causes no excitement and is truthful, pleasant and beneficial and the study of Vedas and its dissemination constitute the true spirit of communication (speech).²⁵

3. Restructuring of Industries and Business

Today the whole world is facing industrial restructuring for converting sick units into healthy units, healthier to be able to meet the challenges of competition consequent to liberalization and globalization, It is said that half hearted restructuring or changes cannot provide the desired result and what is required is a total Re-engineering meaning a total change of the products, processes, marketing and systems. Even though philosophically presented in a much more important aspect of the Atman, the sloka which says that like people removing their old & worn out clothes and taking new ones, the same way the soul leaves the old and sickly body and enters new ones may be considered as the objective of Industrial and Business Re-engineering.²⁶

Re-engineering is changing institutions into totally different enterprises almost as if they are reborn with new objectives, new products, new processes, new systems, etc. Consequently the message in the above is relevant.

4. Ability to Work Hard

When others are resting during the night, the leader is awake and thinking and acting.²⁷ Managers who work late into the nights will be happy to know that real leadership is considered to be working when others are tired and are at rest.

5. Ability to Maintain One's Balance under All situations - *Sthithaprajna*

Gita suggests that a good leader should be able to maintain equanimity in happiness and grief, gains and losses, victories and defeat and continue his unbiased action.²⁸

Gita further states that those who enter the action with the unitary objective, there will be only way - course of action (buddhi) whereas for those who are not sure there will be many courses of action. The philosophy of corporate objectives and unified action plan integrating the objectives and ideas of all personnel in the organisation is suggested in this verse on unified objective.²⁹

Gita further suggest that maintaining equanimity is good for the person. Because, from anger develops indiscretion and from indiscretion, confusion and loss of memory. From loss of memory one's discretionary

power (Buddi) is lost and loss buddhi is equal to death. It is better therefore not to lose one's temper under any provocation.

Again Gita suggest that we can attain peace of mind by abandoning all desires, without being proud of our actions and achievements and with self - effecting personality. This way we remove the 'I'ness and 'My'ness.³⁰

6. Dejection and Depression

Managers today are always under tension and there are many that are afflicted by blood pressure and heart problems. It is said that the maximum number of psychiatric problems is in this profession. Managers have a duty to perform like the king that is Arjuna and the words of Krishna to him are relevant to managers as well. An attitude of desperation is not good for manager. The instinct of a manager (Aryan) is to be balanced and equipoised in all conditions and to face situations diligently.³¹

Understanding one's role and acting without worrying for results or consequences can reduce the tension of managers and improve their health and happiness.

Talking about Atman Gita says as "Some are surprised to see it, others talk about it in wonder and some here it with wonder. Unfortunately, in spite of hearing about it people are unable to understand it".³² We find this situation in the management field also. Managers do not understand many problems and consequently they find it difficult to find solutions for the same.

7. Becoming a Role Model for Others

Managerial excellence is the dream of all managers and the hard work and sleepless nights they work on projects and problems is with the objective that eventually they will be considered as a Role Model for Excellence. The greatest incentive for managers working for excellence comes from the following:

Whatever a great man does, other men also do (imitate) and whatever he sets up as the standard, that the whole world (people) follows and keeps as their standards.³³

8. Austerity of the Body, Mind and Speech

Gita also provides standards for proper living - austerity of body and mind in chapter 17.

Serenity of mind, good heartedness, silence, self control purity of nature all together constitute the austerity of the Mind.³⁴

Worship of the Gods, the teachers and the wise, purity, straight forwardness, celibacy and ahimsa are called the austerity of the Body.³⁵

Gita also calls those who do not know what not to do, who cannot differentiate between what is pure and what is impure as Asuras. Neither right conduct or truth is found in them.³⁶

9. Philanthropical Approach and Charity

Many Managers today adopt a philanthropic approach in dealing with people and their needs. Here Gita differentiates between the Satvic, Rajasic and Tamasic approaches as follows.

That gift which is given based on one's conviction that it is to be given is the right type of charity. Such gifts given at the right time and the right place to a worthy person from whom we expect nothing in return is a true act of charity and is classified as Satvic action.³⁷

The gift given with the objective of getting something in return or looking for some benefits later on or given reluctantly is Rajasic action.³⁸

The gifts that is given at the wrong place and time to persons unworthy to receive such gifts, those who accept without respect or with insult is Tamasic action.³⁹

In addition to Gita, Veda Vyasa's Contribution to management and administration excellence through the Vedas. Upanishads, etc. are too vast to be reviewed in a short presentation like this. The Value systems for different professions, the do's and don's are all permanent educational material for the people of the world. These theories, properly interpreted will be useful till the end of the world.

Sankaracharya, Sriramakrishna, Vivekananda and Chinmayananda

India is fortunate that in addition to religious scholars we have an array of Vedantic scholars whose contribution to the world's thinking about the rights and wrongs have been substantial. The contribution of Sankaracharya, Sri Ramakrishna, Vivekananda and Chinmayananda are remarkable.

Today's world is full of smart, young, hardworking, talented people with knowledge to match. Each one of them wants to achieve success, and sets their own standards of excellence. Yet, when placed in an environment of high ambition, intense self-interest and multi-million payoffs, this human stock crumbles. Here is when Vedanta comes into the picture and enables individuals to cruise to their destination. It prescribes the technique of right action that ensures success. Be in the field of academia, business, music, art or sport - the winning edge comes from the mind. So, if you master the basics of mind management, the outer manifestations of success follow.

And these Acharyas are spreading the vision of Vedanta in all walks of life through their own 'Vedanta Vision'. "Vedanta, which has an universal appeal empowers each individual to achieve success, happiness, growth and fulfillment. The most valuable asset available to any organisation is the human being. Managing him is perhaps the most daunting task - one that makes the difference between success and failure. You can buy the executive's time, physical presence and even make him go through the motions of his job. But how do you ensure that he is self - motivated, mature, enthusiastic and a person of character and integrity?"

Vedanta highlights the importance of basic values, values that create success, happiness, excellence in career and growth that fulfils each one's potential, They explain how not having the requisite value base erodes profitability. "This is why modern management has now come to accept Spiritual Quotient as a key indicator of the net worth of an individual and not IQ or EQ."

"Vedanta is a science of living. Science tells us that we use, at best, 10 percent of our capacity. Vedanta helps cultivate the balance 90 percent and access the powerhouse of infinite energy lying dormant within us. Vedanta is also about the art of finding yourself. We focus on developing a positive attitude towards life, which has to be inculcated. And that depends on how strong your conviction is. Every man has the ability to think, but Vedanta helps you in attaining a focussed thought. Here you are made to think so that the faculty is sharpened and fine tuned. You need to grasp and project that thinking ability. This, along with the knowledge available, gives you and insight into life and this leads to a greater sense of perception".

Conclusion

Like Bhagavat Gita, our scriptures provide many directions to managers and management, the most important one being that of Karmayoga and dedication to work without concentrating on the results. For managers who are interested to know the secret of good management leaders there are many slokas listing the Gunas required for success and happiness in life. The following verses from Gita provide a wide list of the Gunas required for effective managers.

Fearlessness - purity of heart - steadfastness in the yoga of knowledge - charity - control of the sense - sacrificing nature study of the sastras - straightforwardness.

Ahimsa - truth - absence of anger - renunciation - peacefulness - absence of crookedness - compassion to fellow beings - non covetousness - gentleness - modesty - absence of fickle mindedness.

Vigour - forgiveness - fortitude - purity - absence of hatred - absence of pride - all these are characteristics of the virtuous.⁴⁰

To conclude Bhagavan says:

He who hates no one, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving;

Ever content, steady in meditation, self controlled, possessed with firm conviction and with mind and intellect dedicated to Me - He My Devotee is Dear to me.⁴¹

To conclude in the words of Swami Chinmayananda, "Ideas in books, however sacred they may be cannot and will never constitute a culture, Bharateeya culture is there only when the generation strives to live the philosophical truths of the mystic Rishis in its everyday life. How to live spiritual beauty and bring its laughter and cheer into the world of fears and competition, conflicts and confusions, joys and sorrows is the theme of the art of living discussed in our Bhagavad Gita."

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यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूति-
ध्रुवा नीतिर्मतिर्मम ॥ (18.78)
2. धूमेनाव्रियते वह्नि-
र्यथादर्शो मलेन च ।
यथेल्बेनावृतो गर्भ-
स्तथा तेनेदमावृतम् ॥ (3.38)
3. धर्मे तत्परता मुखे मधुरता दाने समुत्साहता
मित्रेऽवञ्चनता गुरौ विनयता चित्तेऽतिगम्भीरता ।
आचारे शुचिता गुणे रसिकता शास्त्रेषु विज्ञानना
रूपे सुन्दरता शिवे भजनता त्यय्यस्ति भो राघव ॥ (Chanakyaniti., 520)
4. चला लक्ष्मीश्चलाः प्राणाश्चलं जीवितयौवनम् ।
चलाचले च संसारे धर्म एको हि निश्चलः ॥ (366)
5. रङ्कं करोति राजानं राजानं रङ्कमेव च ।
धनिनं निर्धनं चैव निर्धनं धनिनं विधिः ॥ (863)
6. यदूरं यदुराराध्यं यच्चादूरे व्यवस्थितम् ।
तत्सर्वं तपसा साध्यं तपो हि दुरातिक्रमम् ॥ (818)
7. क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी ।
विद्या कामदुग्धा धेनुः सन्तेषो नन्दनं वनम् ॥ (309)
8. दानेन पाणिर्न तु कङ्कणेन
स्नानेन शुद्धिर्न तु चन्दनेन ।
मानेन तृप्तिर्न तु भोजनेन
ज्ञानेन मुक्तिर्न तु मुण्डनेन ॥ (453)

9. शुनः पुच्छमिव व्यर्थ
जीवितं विद्यया विना ।
न गुह्यगोपने शक्तं
न च दंशनिवारणे ॥ (996)
10. कामं क्रोधं तथा लोभं
स्वादु शृङ्गारकौतुके ।
अतिनिद्रातिसेवे च
विद्यार्थी ह्यष्ट वर्जयेत् ॥ (251)
11. सत्यं माता पिता ज्ञानं
धर्मो भ्राता दया स्वसा ।
शान्तिः पत्नी क्षमा पुत्रः
षडेते मम बान्धवाः ॥ (1030)
12. अधमा धनमिच्छन्ति धनमानौ च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥ (42)
13. येषां न विद्या न तपो न दानं
न चापि शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूता
मनुष्यरूपेण मृगाश्चरन्ति ॥ (856)
14. कृते प्रतिकृतं कुर्यात्
हिंसिते प्रतिहिंसितम् ।
तत्र दोषं न पश्यामि
यो दुष्टे दुष्टमाचरेत् ॥ (296)
15. दाक्षिण्यं स्वजने दया परिजने शाठ्यं सदा दुर्जने
प्रीतिः साधुजने स्मयः खलजने विद्वज्जने चार्जवम् ।
शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धृष्टता
इत्थं ये पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ (444)

16. अतिरूपेण वै सीता अतिगर्वेण रावणः ।
अतिदानाद् बलिर्बद्धो ह्यति सर्वत्र वर्जयेत् ॥ (27)
17. आलस्योपहता विद्या परहस्तगतं धनम् ।
अल्पबीजं हतं क्षेत्रं हतं सैन्यमनायकम् ॥ (153)
18. कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविधानां कः परः प्रियवादिनाम् ॥ (304)
19. गन्धः सुवर्णो फलमिक्षुदण्डे
नाकारि पुष्पं खलु चन्दनस्य ।
विद्वान् धनाढ्यो नृपतिश्चिरायु-
र्धातुः पुरा कोऽपि न बुद्धिदोऽभूत् ॥ (334)
20. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (B.G., 4.34)
21. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ (B.G., 2.47)
22. स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ (2.31)
अकीर्तिं चापि भूतानि कथयिष्यति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ (2.34)
23. श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ (3.35)
24. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ (1.1)
25. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ (19.15)

26. वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ (2.22)
27. या निशा सर्वभूतानां तस्यां जागर्ति संयमी (2.69)
28. सुखदुःखे समे कृत्वा लाभानाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि । (2.38)
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयेऽव्यवसायिनाम् ॥ (2.41)
29. क्रोधाद् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (2.63)
30. निर्ममो निरहङ्कारः सः शान्तिमधिगच्छति ।
31. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ (2.2)
32. आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्भवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ (2.29)
33. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स तत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (3.21)
34. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ (17.16)
35. देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ (17.14)

36. प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ (16.7)
37. दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ (17.20)
38. यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ (17.21)
39. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ (17.22)
40. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ॥
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीचापलम् ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं देवीमभिजातस्य भारत ॥ (16.1-3)
41. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ (12.13-14)

MODULE II

SUBHASITAS (23 VERSES)

1. महानुभावसम्पर्कः ।

महानुभावसम्पर्कः कस्यनोन्नतिकारकः ।
रथ्याम्बु जाह्नवीसङ्गात् त्रिदशैरपिधार्यते ॥
(सुभाषितरत्नभण्डागारम्)

पदच्छेदः - महानुभावसम्पर्कः. कस्य, न, उन्नतिकारकः, रथ्याम्बुः. जाह्नवीसङ्गात्, त्रिदशैः, अपि, धार्यते ।

अन्वयः - महानुभावसम्पर्कः कस्य न उन्नतिकारकः । जाह्नवीसङ्गात् रथ्याम्बुः त्रिदशैः अपि धार्यते ।

മഹാനുഭാവ സമ്പർക്കം

മഹാനുഭാവന്മാരുമായുള്ള സമ്പർക്കം ആർക്കാണ് ഊന്നത്യം നൽകാത്തത്. ഗംഗാനദിയുമായുള്ള സമ്പർക്കത്താൽ ഓടയിലെ ജലം ദേവന്മാരാൽപോലും ധരിക്കപ്പെടുന്നുണ്ട്. (ഓരോരുത്തരുടേയും സൗഹാർദ്ദത്തിന്റെ സ്ഥിതിയനുസരിച്ച് അവരുടെ വ്യക്തിത്വവും മഹത്വമാർന്നതാവുന്നു. (സുഭാഷിത രത്നഭണ്ഡാഗാരം)

Communication with great souls surely bestows loftiness. Water from the drains, when met with the water of the Ganges, is worn by the gods. Who will be elevated to nobility with continuous intreaction with great and noble souls? Even water from gutters will be used by gods when mixed with the water of the holi Ganges.

2. धर्मलक्षणम् ।

धृतिःक्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
(मनुस्मृतिः)

पदच्छेदः - धृति, क्षमा, दमः, अस्तेयं, शौचं, इन्द्रियनिग्रमहः, धीः, विद्या, सत्यं, अक्रोधः, दशकं, धर्मलक्षणम् ।

अन्वयः - धृतिक्षमादमोऽस्तेयं शौचमिन्द्रियनिग्रहः धीः विद्या सत्यमक्रोधः दशकं धर्मलक्षणम् ।

ധർമ്മലക്ഷണം

ധൈര്യം, സഹനശക്തി, സംയമനം, മോഷ്ടിക്കാതിരിക്കൽ, ബ്രഹ്മാഭ്യന്തരശുദ്ധി, ഇന്ദ്രിയ നിഗ്രഹം, ബുദ്ധി, വിദ്യ, സത്യം, കോപമില്ലായ്മ, ഇവ പത്തുമാണ് ധർമ്മത്തിന്റെ ലക്ഷണങ്ങൾ (മനുസ്മൃതി)

Dṛiti, kṣhama, damah, ateyam, saucham, indriyanigraha, dhī, vidya, satyam, akrodham, these are the ten characteristics of Dharma.

3. हीनैः सह मित्रत्वं मा

हीयते हि मतिस्तात हीनैः सह समागमात् ।
 समैश्च समतामेति विशिष्टैश्च विशिष्यते ।।
 (हितोपदेशः)

पदच्छेदः - हीयते, हि, मतिः, तात, हीनैः, सह, समागमात्, समैः, च, समतां, एति, विशिष्टैः, च
 विशिष्यते ।

अन्वयः - (हे) तातः, हीनैः सह समागमात् मतिः हीयते हि । समैः समतां एति, विशिष्टैः विशिष्यते च ।

ഹീനരുമായി ചേർച്ച അരുത്

കുഞ്ഞേ, ഹീനന്മാരുമായുള്ള സമാഗമം കൊണ്ട് മനസ്സ് ദുഷിക്കുന്നു. ഇടത്തരക്കാരുമായിട്ടുള്ള സമ്പർക്കത്താൽ സമാവസ്ഥയേയും ഉത്തമന്മാരുമായുള്ള സഹവാസം കൊണ്ട് വൈശിഷ്ട്യത്തേയും പ്രാപിക്കുന്നു. (സജ്ജന സംസർഗ്ഗമാണ് മഹത്വത്തിന് നിദാനം)
 (ഹിതോപദേശം)

Child, Your mind will be polluted by interacting with low people. Interact with mediocrity, your mind will become mediocre. Interact with noble souls, your mind will become noble.

4. केषां भयो नास्ति?

यो धर्मशीलो जितमानदोषो
 विद्याविनीतो न परोपतापी ।
 स्वदारतुष्टः परदारवर्जितो
 न तस्य लोके भयमस्ति किञ्चित् ।।
 (പദ്മപുരാണം)

पदच्छेदः - यः, धर्मशीलः, जितमानदोषः, विद्याविनीतः, न, परोपतापी, स्वदारतुष्टः, परदारवर्जितः, न,
 तस्य, लोके, भयं, अस्ति, किञ्चित् ।

अन्वयः - यः धर्मशीलः जितमानदोषः विद्याविनीतः न परोപतापी स्वദാस्तुष्टः परदारവർജിതः तस्य लोके
 किञ्चित् भयं नास्ति ।

ആർക്ക് ഭയമില്ല?

ഏതൊരാളാണോ, ധർമ്മശീലനും, ദുരഭിമാനം, കോപം, ഇവ തൃജിച്ചവനും, വിദ്യായാൽ വിനയാന്വിതനും, അന്യരെ ഉപദ്രവിക്കാത്തവനും, സ്വന്തം പത്നിയിൽ സന്തുഷ്ടനും, അന്യന്റെ പത്നിയിൽ ഭ്രമിക്കാത്തവനും, അവൻ ലോകത്തിൽ ഒന്നിനേയും ഭയപ്പെടേണ്ടതില്ല. (അധർമ്മികനാണ് ഭയത്തോടെ ജീവിക്കുന്നത്. സ്വന്തം ധർമ്മചരണത്തിൽ ശ്രദ്ധിക്കുന്നവൻ ആരെ ഭയപ്പെടണം?)
 (പത്മപുരാണം)

One who is virtuous / pious, has got rid of anger and pride, does not hurt others, happy with his wife, and is not attracted by other people's wives he has nothing to fear in this world.

5. महत्संसर्गः

कीटोऽपि सुमनःसंगादारोहति सतां शिरः ।
 अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥
 (हितोपदेशः)

पदच्छेदः - कीटः, अपि, सुमनःसङ्गात्, आरोहति, सतां, शिरः, अश्मा, अपि, याति, देवत्वं, महद्भिः, सुप्रतिष्ठितः,

अन्वयः - सुमनःसङ्गात् कीटः अपि सतां शिरः आरोहति । महद्भिः सुप्रतिष्ठितः अश्मा अपि देवत्वं याति ।

മഹത്സംസർഗ്ഗം

പൂക്കളുമായി ചേരുന്നതുനിമിത്തം കീടങ്ങളും ഉത്തമന്മാരുടെ ശിരസ്സിലെ അലങ്കാരവസ്തുവായി തീരുന്നു. മഹാന്മാരാൽ പ്രതിഷ്ഠിക്കപ്പെടുമ്പോൾ കല്ലും ദേവത്വത്തെ പ്രാപിക്കുന്നു. (സജ്ജന സംസർഗ്ഗം കൊണ്ട് നീചന്മാർപോലും ക്രമേണ മഹത്വത്തെ പ്രാപിക്കുന്നു. (ഹിതോപദേശം)

When united with flowers, even insect become ornament to noble people. Even stones attain divinity when consecrated by noble men.

6. कर्मपरोभव ।

नियतं कुरु कर्म त्वं कर्म ज्यायोह्यकर्मणः ।
 शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥
 (भगवद्गीता)

पदच्छेदः - नियतं, कुरु, कर्म, त्वं, कर्मः, ज्यायः, हि, अकर्मणः, शरीरयात्रा, अपि, च, ते, न, प्रसिद्ध्येत्, अकर्मणः ।

अन्वयः - त्वं नियतं कर्म कुरु । हि अकर्णणः कर्मः ज्यायः । अकर्मणः ते शरीरयात्रा अपि न प्रसिद्धयेत् ।

കർമ്മപരനാവുക

നീ തീർച്ചയായും കർമ്മം ചെയ്തു കൊണ്ടേയിരിക്കണം. എന്തുകൊണ്ടെന്നാൽ കർമ്മം കർമ്മശൂന്യതയേക്കാൾ ശ്രേഷ്ഠമാണ്. ഒരു കർമ്മവും ചെയ്യാതിരുന്നാൽ നിനക്ക് ശരീരയാത്ര (ജീവസന്ധാരണം) പോലും സാധ്യമാവുകയില്ല. (കർമ്മാനുഷ്ഠാനത്തിലാണ് ലോകത്തിന്റെ നിലനില്പ്. അതിനാൽ സദാ കർമ്മനിരതനാവുക)

(ഭഗവദ്ഗീത)

You have to perform obligatory action, for action is superior to inaction; and even the bare maintenance of the body will not be possible if you are inactive.

7. മിത്രലാഭഗ്നാഃ |

यस्य मित्रेण संभाषा यस्य मित्रेण संगतिः ।
मित्रेण सह योभुङ्क्ते ततो नास्तीह पुण्यवान् ॥
(हितोपदेशः)

പദച്ഛേദം: - यस्य, मित्रेण, संभाषा, यस्य, मित्रेण, संगतिः, मित्रेण, सह, यः, भुङ्क्ते, ततः, नास्ति, इह, पुण्यवान् ।

अन्वयः - मित्रेण यस्य संभाषा, मित्रेण यस्य संगतिः मित्रेण सह यः भुङ्क्ते, इह (लोके) ततः पुण्यवान् नास्ति ।

മിത്രലാഭം-ഗുണങ്ങൾ

മിത്രങ്ങളുമൊത്തു സംഭാഷണം ചെയ്യുവാനും, മിത്രങ്ങളുമൊത്ത് പുലരുവാനും, മിത്രങ്ങളുമൊത്ത് ഭക്ഷിക്കുവാനും കഴിയുന്നവനേക്കാൾ പുണ്യവാനായി ഈ ലോകത്ത് മറ്റൊരാളുമില്ല. (യഥാർത്ഥ സൗഹൃദത്തോളം മഹത്തരമായി ലോകത്ത് മറ്റൊന്നുമില്ല. അത്തരം സൗഹൃദം ലഭിക്കുന്നവർ പുണ്യവാന്മാർതന്നെ) (ഹിതോപദേശം).

There is nobody who is more blessed than one who has true friends to converse with, to live with, and to eat with.

8. സുഹൃദ്ഗുണാഃ

शुचित्वं त्यागिता शौर्यं सामान्ये सुख दुःखयोः ।
दाक्षिण्यं चानुवृत्तिश्च सत्यता च सुहृद्गुणाः ।
(कामन्दकीय नीतिशास्त्रम्)

പദച്ഛേദം - शुचित्वं, त्यागिता, शौर्यं, सामान्ये, सुखदुःखयोः, दाक्षिण्यं, च, अनुवृत्तिः, च, सत्यता, च, सुഹൃദ്ഗുणाഃ ।

अन्वयः - शुचित्वं, त्यागिता, सुखदुःखयोഃ, सामान्यं, दाक्षിण्यं, अनुവृत्तिഃ, सत्यता, च, सुഹൃദ്ഗുणाഃ ।

സുഹൃദ്ഗുണങ്ങൾ

ശുചിത്വം, ത്യാഗമനോഭാവം, സുഖദുഃഖങ്ങളിൽ സമാനമായ മനസ്ഥിതി, സരളത, പ്രീതി, സത്യം, ഇവയാണ് ഒരു സുഹൃത്തിനുണ്ടായിരിക്കേണ്ട ഗുണങ്ങൾ. (കാമന്ദകീയ നീതിശാസ്ത്രം)

Cleanliness readiness to service, (sacrificing nature) having the same attitude to pleasure and pain, simplicity a loveable nature and truthfulness are the characteristics of a friend.

9. आलोचनां विना प्रवृत्तिर्मा |

सहसाविदधीत न क्रियामविवेकः परमापदां पदं ।
वृणुते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः ॥
(किरातार्जुनीयम्)

പദच्छേദ: - सहसा , विदधीत, न, क्रियां, अविवेकः, परं, आपदां, पदं, वृणुते, हि, विमृश्यकारिणं, गुणलुब्धाः, स्वयमेव, सम्पदः ।

അന്വയ: - सहसा क्रियां न विदधीत । अविवेकः परं आपदां पदं । विमृश्यकारिणं गुणलुब्धाः सम्पदः स्वयमेव वृणुते हि ।

ആലോചിക്കാതെ പ്രവർത്തിക്കരുത്

ആലോചിക്കാതെ പെട്ടെന്ന് ഒരു കാര്യവും ചെയ്യരുത്. അവിവേകം ഏറ്റവും വലിയ ആപത്തിനു കാരണമാകും. ആലോചിച്ചുമാത്രം പ്രവർത്തിക്കുന്നവനെ ഗുണം തേടുന്ന സമ്പത്തുകൾ സ്വയം ചെയ്ത് വരിക്കുന്നു (ചിന്തിച്ചു പ്രവർത്തിക്കുന്നവന് സമ്പത്തും, സമൃദ്ധിയും ഉണ്ടാകുമെന്ന് സാരം) (കിരാതാർജ്ജുനീയം)

Don't act in haste- without foresight. Acting without foresight leads to misfortune/ calamity. Prosperity is attained by those who act wisely.

10. यथार्थबन्धुः

उत्सवे व्यसने चैव दुर्भिक्षे राज्यविप्लवे ।
 राजद्वारे श्मशाने च यस्तिष्ठति सः बान्धवः ।
 (चाणक्यनीतिः)

പദच्छേദ: - उत्सवे, व्यसने, च, एव, दुर्भिक्षे, राज्यविप्लवे, राजद्वारे, श्मशाने, च, यः, तिष्ठति, सः, बान्धवः ।

അന്വയ: - उत्सवे व्यसने दुर्भिक्षे राज्यविप्लवे राजद्वारे श्मशाने च यः तिष्ठति सः बान्धवः ।

യഥാർത്ഥബന്ധു

ഉത്സവഘട്ടങ്ങളിലും (സന്തോഷിക്കുന്ന സന്ദർഭങ്ങൾ) ദുഃഖിക്കുന്ന അവസരങ്ങളിലും, ദാരിദ്ര്യം അനുഭവിക്കുമ്പോഴും, നാട്ടിൽ വിപ്ലവവും, വിഷമാവസ്ഥയും ഉള്ളപ്പോഴും, രാജകൊട്ടാരത്തിൽ പരമോന്നതമായ പദവികൾ ലഭിക്കുമ്പോഴും എന്തിനധികം ശ്മശാനത്തിൽ പോലും ഏതൊരാളാണോ എന്നും ഒരുമിച്ച് നിൽക്കുന്നത് അവനാണ് യഥാർത്ഥ സുഹൃത്ത് (ജീവിതത്തിന്റെ ഉയർച്ചതാഴ്ചകളിൽ നമ്മെ കൈവിടാതെ കൂടെ നിൽക്കുന്നവനാണ് സുഹൃത്ത്) (ചാണക്യനീതി)

One who stands with you in happiness and sorrows, poverty, revolution, dignity, good position, and even in the grave yard, he is your true relative.

11. सदाचार वृक्षः

धर्मोऽस्यमूलान्यसवः प्रकण्डो
 वित्तानि शाखा छदनानि कामः ।
 यशांसि पुष्पाणि फलं च पुण्य-
 मसौ सदाचारतरुर्महीयान् ।।
 (वामन पुराणम्)

പദച്ഛേദ: - धर्मः, अस्य, मूलानि, आसवः, प्रकाण्डः, वित्तानि, शाखा, छदनानि, कामः, यशांसि, पुष्पाणि, फलं, च, पुण्यं, असौ, सदाचारतरुः, महीयान् ।

अन्वय: - असौ सदाचारतरुः महीयान् । अस्य मूलानि धर्मः, असवः प्रकाण्डः, वित्तानि शाखाः, छदनानि कामः यशांसि पुष्पाणि, फलं च पुण्यम् (भवति)

സദാചാരവൃക്ഷം

ഈ സദാചരവൃക്ഷം അത്യന്തം മഹത്തരമാണ്. ധർമ്മമാണ് ഈ വൃക്ഷത്തിന്റെ വേരുകൾ, പ്രാണൻ തടിയാണ്. ധനം ശാഖകളും, ഇലകൾ കാമവും, യശസ്സ് പൂക്കളും, ഫലം പുണ്യമാകുന്നു. (സമൂഹത്തിൽ സദാചാരം നിലനിർത്തുന്ന മൂല്യങ്ങളെ ഒരു വൃക്ഷത്തിന്റെ ഭാഗങ്ങളായി കല്പിച്ചിരിക്കുന്നു. ധർമ്മമെന്ന ശക്തമായ അടിത്തറയിലാണ് സദാചാരം വൃക്ഷം ഉറച്ചു നിൽക്കുന്നത്. (വാമന പൂരാണം)

The tree of good conduct is honorable. Its roots are virtues. Its trunk is prana (vital breath) Branches are its wealth. Leaves are wish, objects of desire. Flowers are its glory. Its fruits are blessings.

12. सुहृद्दर्शनम् ।

व्याधितस्यार्थहीनस्य देशान्तर गतस्य च ।

नरस्य शोकदग्धस्य सुहृद्दर्शनमौषधम् ।

(सुभाषितरत्नभण्डागारः ।)

പദച്ഛേദ: - व्याधितस्य, अर्थहीनस्य, देशान्तरगतस्य, नरस्य, शोकदग्धस्य, सुहृद्दर्शनं, औषधम् ।

अन्वय: - व्याधितस्य अर्थहीनस्य देशान्तरगतस्य शोकदग्धस्य च नरस्य सुहൃद्दर्शनം औषधम् । (भवति)

സുഹൃദൃശനം

അസുഖബാധിതനായ വ്യക്തിക്കും, ധനമില്ലാത്തവനും, അന്യദേശത്തിൽ ചെന്നുപെട്ടനും, ദുഃഖിതനും എല്ലാം ഉത്തരമസുഹൃത്തിന്റെ ദർശനം ഒരു ഔഷധമാണ് (ഔഷധം ആയി- വ്യാധി കളെ ശമിപ്പിക്കുന്നതുപോലെ ഉത്തമ സുഹൃദൃശനം ശാരീരിക-മാനസിക വൈഷമ്യങ്ങളെ ഇല്ലായ്മ ചെയ്യും) (സുഭാഷിത രത്നഭണ്ഡാഗാരം)

A good friends appearance is a remedy to anyone who is diseased, penurious, displaced or sorrowful.

13. अकृत्रिम सुहृद्

स्वाभाविकं तु यन्मित्रं भाग्येनैवोपजायते

तदकृत्रिमसौहार्दं आपत्स्वपि न मुञ्जति ।।

(हितोपदेशः)

പദച്ഛേദ: - स्वाभाविकं, तु, यत्, मित्रं, भाग्येन, एव, उपजायते, तत्, अकृत्रिमसौहार्दं, आपत्सु, अपि, न, मुञ्जति ।

अन्वय: - यत् स्वाभाविकं मित्रं तत् भाग्येन एव उपजायते, तत् अकृत्रिम सौहार्दं आपत्त्वापि न मुञ्जति ।

അകൃത്രിമ സൗഹാർദം

ഒരു യഥാർത്ഥ സുഹൃത്തിനെ ഭാഗ്യം കൊണ്ട് മാത്രമേ ലഭിക്കുകയുള്ളൂ. അങ്ങനെയുള്ള അകൃത്രിമമായ ആ സൗഹാർദത്തെ ഒരവൻ ആപത്ഘട്ടത്തിൽ പോലും കൈവെടിയുകയില്ല. (ആപത്തിലും ദുരിതങ്ങളിലും, സന്തോഷകാലത്തെപ്പോലെ കൂടെ നിൽക്കുന്നവനാണ് യഥാർത്ഥ സുഹൃത്ത്) (ഹിതോപദേശം)

A true friend is gained by fortune. Such a friend does not forsake a friendship, how ever pretentious if may be.

14. मूढः परप्रत्ययनेय बुद्धिः ।

पुराणमित्येव न साधु सर्व ।
 नचापि काव्यं नवमित्यवद्यम् ॥
 सन्तः परीक्ष्यान्यतरद्भजन्ते ।
 मूढः परप्रत्ययनेयबुद्धिः ॥
 (मालविकाग्निमित्रम्)

പദച്ഛേദ: - पुराणं, इति, एव, न, साधुः, सर्वं, न, च, अपि, काव्यं, नवं, इति, अवद्यम्, सन्तः, परीक्ष्य, अन्यतरत्, भजन्ते, मूढः, परप्रत्ययनेयबुद्धिः ।

अन्वय: - पुराणं इत्येव सर्वं साधुः न । काव्यं नवं इति चेत् अवद्यं न । सन्तः परीक्ष्यान्यतरत् भजन्ते ।
 मूढः (तु) परप्रत्ययनेय बुद्धिः ।

മൂഢൻ അന്യൻ നയിക്കുന്ന വഴിയിൽ കൂടെ പോകുന്നവനാണ്

പഴയതാണെന്ന് വിചാരിച്ച് എല്ലാം കേമമായിക്കൊള്ളണമെന്നില്ല. കാവ്യം പുതിയതാണെന്നു കരുതി മോശമാകണന്നും ഇല്ല. സജ്ജനങ്ങൾ പരീക്ഷിച്ചറിഞ്ഞതിനുശേഷം നല്ലതിനെമാത്രം സ്വീകരിക്കുന്നു. മൂഢനാകട്ടെ അന്യൻ പറയുന്നത് കണ്ണുമടച്ച് വിശ്വസിക്കുന്നു. (പുതിയതിലും, പഴയതിലും നന്മയുടെ അംശങ്ങൾ ഉണ്ട്. നമ്മുടെ വിവേചനശീലമാണ് പ്രധാനം. സ്വയം നന്നായി പരീക്ഷിച്ച് അറിഞ്ഞ് സ്വീകരിക്കുന്നതാണുത്തമം. മറ്റുള്ളവർ നയിക്കുന്ന വഴിയേ പോകുന്നവർ മൂഢൻമാർ തന്നെ) (മാളവികാഗ്നിമിത്രം.)

Anything old may not deserve virtue. A verse (kavyam) need not lack of merit just because it is new. The virtuous ones accept facts after testing them out. The stupid one blindly follows the instructions of others.

15. शरीरस्य रथरूप कल्पना ।

रथं शरीरम् पुरुषस्य राजन्नात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः ।
 तैरप्रमत्तैः कुशलीसदश्वैर्दान्तः सुखं याति रथीव धीरः ।
 (महाभारतम्)

पदच्छेदं - रथं, शरीरम्, पुरुषस्य, राजन्, आत्मा, नियन्तेन्द्रियाणि, अस्य, च, अश्वाः, तैः, अप्रमत्तैः, कुशली, सदश्वैः, दान्तः, सुखं, याति, रथी, इव, धीरः ।

अन्वयः - हे राजन्, पुरुषस्य शरीरं रथं (इति कल्प्यते) अस्य नियन्ता आत्मा । इन्द्रियाणि अश्वाः तैः सदश्वैः अप्रमत्तैः कुशली रथी इव दान्तः धीरः सुखं याति ।

ശരീരത്തിന്റെ രഥ കല്പന

അല്ലയോ രാജാവേ, മനുഷ്യന്റെ ശരീരം രഥമെന്ന് കല്പിച്ചിരിക്കുന്നു അതിൽ ആത്മാവാണ് നിയന്താവ്. ഇന്ദ്രിയങ്ങളാണ് അശ്വങ്ങൾ. ഉത്തമങ്ങളായ അശ്വങ്ങളാൽ പ്രയാസം കൂടാതെ, നിയന്ത്രിതനും ധീരനുമായവൻ സമർത്ഥനായ രഥാരൂഢനെപ്പോലെ സുഖമായി യാത്രചെയ്യുന്നു. (വേദോപനിഷത്തുകളിൽ പ്രസിദ്ധമായ ശരീരത്തിന്റെ രഥരൂപകല്പനയാണിത്. ഈ ശരീരത്തെ ആത്മാവെന്ന ഉടമസ്ഥൻ യാത്രചെയ്യാനുള്ള രഥമായി കണക്കാക്കിയിരിക്കുന്നു. അശ്വങ്ങൾ രഥത്തെ മുന്നോട്ട് നയിക്കുന്നതുപോലെ ശരീരമാകുന്ന രഥത്തെ മുന്നോട്ടുനയിക്കുന്നത് ഇന്ദ്രിയങ്ങളാകുന്ന അശ്വങ്ങളാണ്. എപ്രകാരമാണോ ഉത്തമരും നിയന്ത്രണവിധേയരുമായ അശ്വങ്ങളുണ്ടെങ്കിൽ രഥം സുഗമമായി മുന്നോട്ടുപോകുന്നത് അതുപോലെ ഇന്ദ്രിയങ്ങളാകുന്ന കുതിരകളെ നിയന്ത്രിക്കുവാൻ സാധിച്ചാൽ സമർത്ഥനായ രഥാരൂഢനെ പോലെ ആത്മാവിന് ഈ ശരീരരഥത്തിൽ സുഖമായി യാത്രചെയ്യാം. ഈ ശ്ലോകം ചെറിയ പാഠഭേദങ്ങളോടെ കഠോപനിഷത്തിലും, ഭഗവദ്ഗീതയിലും പ്രതിപാദിച്ചിട്ടുണ്ട്.) (മഹാഭാരതം)

Oh! king human body is like a chariot, with the soul being the charioteer. The senses are the horses. The man who travels smoothly is the one who rides unperturbed, like a well versed charioteer bold and self controlled.

16. सत्यमेव जयते

सत्यमेव जयतिनानृतम् ।
 सत्येन पन्था विततो देवयानः ।
 येनाक्रमन्त्रृषयो व्याप्तकामाः
 यत्र तत् सत्यस्य परमनिधानम् ॥
 (कठोपनिषत्)

पदच्छेदः - सत्यं, एव, जयति, न, अनृतम्, सत्येन, पन्था, विततः, देवयानः, येन, आक्रमन्ति ऋषयः, व्याप्तकामाः, यत्र, तत्, सत्यस्य, परमं, निधानम् ।

अन्वयः - सत्यं एव जयति अनृतं न । सत्येन देवयानः पन्था विततः । येन व्याप्तकामाः ऋषयः यत्र सत्यस्य परमं निधानं तत् आक्रमन्ति ।

സത്യം മാത്രം ജയിക്കുന്നു.

സത്യം മാത്രമാണ് ജയിക്കുന്നത്, അസത്യം ജയിക്കുന്നില്ല. സത്യത്താൽ ദേവയാനം (ദേവമാർഗ്ഗം, ശ്രേഷ്ഠമായ മാർഗ്ഗം) വിവൃതമായിത്തീരുന്നു (തുറക്കപ്പെടുന്നു) സത്യത്തിന്റെ മാർഗ്ഗത്തിലൂടെ ആപ്തകാമന്മാരായ (ആഗ്രഹപൂർത്തീകരണം നേടിയ തൃപ്തകാമന്മാർ) ഋഷിമാർ, സത്യത്തിന്റെ പരമമായ സ്ഥാനത്തെ പ്രാപിക്കുന്നു. (സത്യവും ത്യാഗവുമാണ് ഭാരതത്തിന്റെ ദേശീയസ്വഭാവം. സത്യത്തിന്റെ മഹത്വത്തെ സൂചിപ്പിക്കുന്ന കഠോപനിഷത്ത് ശ്ലോകമാണിത്.

(കഠോപനിഷത്ത്)

Truth only wins not false hood. The truth will open the doors of Devayana (Gods path) The contented (Āptakāmāh) ṛṣis who travelled through the path of truth reach the truth itself. (The ṛsis attain the highest position)

17. मित्रं विश्वासपात्रम्

न मातरि न दारेषु न सोदर्ये न चात्मानि ।
 विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे ॥
 (गरुडपुराणम्)

पदच्छेदः - न, मातरि, न दारेषु, न सोदर്യे, न, च, आत्मानि, विश्वासः तादृशः, पुंसां, यादृक्, मित्रे, स्वभावजे ।

अन्वयः - पुंसां स्वभावजे मित्रे यादृक् विश्वासः, तादृशः (विश्वासः) मातरि, न, दारेषु, न, सोदर്യे, न, आत्मानि (अपि) न (अस्ति) ।

മിത്രം വിശ്വാസപാത്രം

മനുഷ്യർക്ക് സ്വാഭാവികമായ ഒരു സുഹൃത്തിൽ ഉള്ള അത്രയും വിശ്വാസം സ്വന്തം മാതാവിലോ, ഭാര്യയിലോ, സഹോദരങ്ങളിലോ, എന്തിനധികം അവനവനിൽ തന്നെയോ ഉണ്ടാകുന്നില്ല. (ബന്ധുക്കളേക്കാൾ ദുഃഖമാണ് ഉത്തമനായ സുഹൃത്തിലുള്ള മനുഷ്യന്റെ വിശ്വാസം) (ഗരുഡപുരാണം)

Man does not consider his mother, wife, brother, or himself to be worthy of such trust which he bestows on a friend who suits his temperament.

18. स्वर्गस्योपरि

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरितिष्ठतः ।
 प्रभुश्य क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥
 (महाभारतः)

പദച്ഛേദ: - द्वौ, इमौ, पुरुषौ, राजन्, स्वर्गस्य, उपरि, तिष्ठतः, प्रभुः, च, क्षमया, युक्तः, दरिद्रः, च, प्रदानवान् ।

അന്വയ: - राजन् इमौ द्वौ पुरुषौ स्वर्गस्य उपरि तिष्ठतः । क्षमया युक्तः प्रभुः, प्रदानवान् दरिद्रः च)

സ്വർഗ്ഗത്തിനും മുകളിൽ സ്ഥിതിചെയ്യുന്നവർ

അല്ലയോ രാജാവേ, ഈ രണ്ടു പുരുഷന്മാർ സ്വർഗ്ഗത്തിന്റെയും മുകളിലായി നിലകൊള്ളുന്നു. ക്ഷമയോടുകൂടിയ പ്രഭുവും, ദാനശീലനായ ദരിദ്രനും, (മാനുഷിക ഗുണങ്ങൾ ആർജ്ജിച്ച വ്യക്തിത്വങ്ങളാണ് സ്വർഗ്ഗത്തേക്കാൾ ശ്രേഷ്ഠമായ സ്ഥാനത്ത് പ്രതിഷ്ഠിക്കപ്പെടുന്നത്)

(മഹാഭാരതം)

A patient noble man and a generous man, who is poor, both stay in the upper plains of heaven.

19. सन्मित्रलक्षणम् ।

पापान्निवारयति योजयते हिताय ।
 गुह्यानि गूहति गुणान् प्रकटीकरोति ।।
 आपद्गतं च न जहाति ददाति काले ।
 सन्मित्र लक्षणमिदं प्रवदन्ति सन्तः ।
 (भर्तृहरिः)

പദച്ഛേദ: - पापात्, निवारयति, योजयते, हिताय, गुह्यानि, गूहति, गुणान्, प्रकटीकरोति, आपद्गतं, च, न, जहाति, ददाति, काले, सन्മित्रलक्षणं, इदं, , प्रवदन्ति, सन्तः ।

അന്വയ: - पापान्निवारयति हिताय योजयते । गुह्यानि गूहति, गुणान् प्रकटीകരോति । आपद्गतं न जहाति कालेददाति । सन्तः इदं सन्മित्र लक्षणं (इति) प्रवदन्ति ।

സമിത്രക്ഷണം

പാപത്തിൽ നിന്ന് പിൻതിരിപ്പിക്കുന്നു. ഹിതമായ കർമ്മങ്ങൾ ചെയ്യിക്കുന്നു, മറയ്ക്കേണ്ടവ മറയ്ക്കുന്നു. ഗുണങ്ങൾ പ്രകടമാക്കി കൊടുക്കുന്നു, ആപത്തുവരുമ്പോൾ ഉപേക്ഷിക്കുന്നില്ല, വേണ്ട ഘട്ടത്തിൽ മാത്രം നൽകുന്നു. സജ്ജനങ്ങൾ ഇവയെ ഉത്തമമിത്രത്തിന്റെ ലക്ഷണമെന്ന് പറയുന്നു (ഹിതമുപദേശിക്കുന്നവനും, നമ്മുടെ കഴിവുകളെ തിരിച്ചറിയുന്നവരും, ആപത്തുകാലത്തും ഒപ്പം നിൽക്കുന്നവരുമാണ് ഉത്തമമിത്രങ്ങൾ) (ഭർതൃഹരി)

A true friend turns you away from evil makes you to do good deeds, lights what should be hidden, shows your virtue, will never abandon you in danger, stands by you in need. Virtues people says, these are the signs of a noble friend.

20. धर्मो नोपेक्ष्यः

न जातु कामान्नभयान्नलोभा-
 द्धर्मत्यजे: जीवितस्यापि हेतो: ।
 धर्मोनित्य: सुखदु:खे ह्यनित्ये
 जीवोनित्य: होतुरस्यत्वनित्य: ।
 (महाभारतम्)

പദച്ഛേദ: - न, जातु, कामात्, न, भयात्, न लोभात्, धर्मं त्यजेः, जिवितस्य, अपि, हेतोः, धर्मः, नित्यः, सुखदःखे, हि अनित्ये, जीवः, नित्यः, हेतु, अस्यः, तु, अनित्यः।

अन्वय: - कामात् भयात् लोभात् जिवितस्य अपि हेतोः जातु धर्मं न त्यजेः। धर्मः नित्यः सुखदुःखे ह्यनित्ये जीवो नित्यः अस्य हेतुः तु अनित्यः।

ധർമ്മം കൈവടിയരുത്

കാമം നിമിത്തമോ, ഭയം കാരണമായിട്ടോ, ലോഭം നിമിത്തമോ അഥവാ പ്രാണഭയം ഉണ്ടായാൽ പോലും ധർമ്മം കൈവടിയരുത്. കാരണം ധർമ്മം നിത്യമാണ്, സുഖദുഃഖങ്ങളാകട്ടെ അനിത്യങ്ങളും, ജീവൻ നിത്യമാണ്. അതിന്റെ ഹേതുവായ ശരീരമാകട്ടെ അനിത്യവുമാകുന്നു. (ധർമ്മത്തിലാണ് ലോകത്തിന്റെ നിലനിൽപ്പ് അതിനാൽ പ്രാണൻ ത്യജിച്ചാൽ ധർമ്മത്തെ നിലനിർത്തണം)

(മഹാഭാരതം)

Never abandon Dharma because of either lust (Kama), fear (Bhaya), or greed (Lobha), or even if you are in fear for your life, you should never let go of Dharma. Dharma is eternal but pleasure and pain are transient, life (jeeva) is eternal but the body in which it dwells is transient.

21. त्याज्यं मित्रम्

परोक्षकार्यहन्तारं प्रत्यक्षे प्रियवादिनम्।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम्॥

(सुभाषितरत्नभण्डागारम्)

പദച്ഛേദ: - परोक्षकार्यहन्तारं, प्रत्यक्षे, प्रियवादिनं, वर्जयेत् तादृशं, मित्रं, विषकुम्भम्, पयोमुखम्।

अन्वय: - परोक्षकार्यहन्तारं प्रत्यक्षे, प्रियवादिनम् तादृशं मित्रं पयोमुखं विषकुम्भं (ഇവ) वर्जयेत्।

തുജീകേണ്ട മിത്രം

ഒളിഞ്ഞുനിന്ന് കാര്യങ്ങളെ തകർക്കുന്നവനും, എന്നാൽ പ്രത്യക്ഷത്തിൽ ഭംഗിവാക്കുപറയുന്നവനുമായ മിത്രത്തെ മുകളിൽ പാൽ നിറച്ച വിഷകുണ്ടത്തിനു തുല്യം പരിത്യജിക്കേണ്ടതാണ്. (സുഹൃത്തുക്കളെ തിരഞ്ഞെടുക്കുമ്പോൾ സ്നേഹപ്രകടനങ്ങളേക്കാൾ ആത്മാർത്ഥതയ്ക്ക് പ്രാധാന്യം നൽകണം. സുഹൃദപ്രകടനങ്ങളിൽ വഞ്ചിതരാവരുത്.)

(സുഭാഷിതരത്നഭണ്ഡാഗാരം)

A friend who ruins everything, keeping himself hidden but says sweet words to your face should be treated as a pot filled with milk at the top and full of poison underneath.

22. सदाचारी

न स्वे सुखे वै कुरुते प्रहर्षम्।

नान्यस्य दुःखे भवति प्रहृष्टः॥

दत्त्वा तु पश्चात्कुरुते न तापम्।

स कथ्यते सत्पुरुषार्थशीलः।

(महाभारतम्)

പദച്ഛേദ: - ന, സ്വേ, സുഖേ, വൈ, കुरुതേ, പ്രഹർഷ, ന, അന്യസ്യ, ദുഃഖേ, ഭവതി, പ്രഹൃഷ്ടഃ, ദത്വാ, തു, പശ്ചാത്കുരുതേ, ന, താപം, സ, കഥ്യതേ, സത്യരൂപാർഷീലഃ |

അന്വയ: - സ്വേ സുഖേ പ്രഹർഷ വൈ ന കुरुതേ | അന്യസ്യ ദുഃഖേ പ്രഹൃഷ്ടഃ ന ഭവതി | ദത്വാ പശ്ചാത്താപം ന കुरुതേ | സഃ സത്യരൂപാർഷീലഃ (ഇതി) കഥ്യതേ |

സദാചാരീ

സ്വന്തം സുഖത്തിൽ (അമിതമായി) സന്തോഷിക്കുന്നില്ല അന്യന്റെ ദുഃഖത്തിൽ ആഘോഷിക്കുന്നുമില്ല. ദാനം ചെയ്തിട്ട് അതിൽ പിന്നീട് പശ്ചാത്താപിക്കുന്നില്ല. അങ്ങനെയുള്ളവൻ തികഞ്ഞ സദാചാരീ എന്ന് പറയപ്പെടുന്നു (സുഖദുഃഖങ്ങളിൽ സമത്വം ശീലിക്കുകയും സർഗ്ഗങ്ങളെ പൂജിക്കുകയും ചെയ്യുന്നവനാണ് സദാചാരീ) (മഹാഭാരതം)

A virtuous person is one who does not rejoice too much in his good fortune or another persons misfortune. He will not regret after giving to charity, is called the habit of a good person.

23. **മैत्रीभङ्गस्य कारणम्**

रहस्यभेदो याच्ना च नैष्ठुर्यं चलचित्तता ।
 क्रोधोनिःस्सत्यता द्यूतमेतत् मित्रस्य दूषणम् ॥
 (तत्वबोधिनी)

പദച്ഛേദ: - रहस्यभेदഃ, യച്നാ, ച, നൈഷ്ഠുര്യം, ച, തത്വബോധിനി, ചലചിത്തതാ, ക്രോധഃ, നിസ്സത്യതാ, ദ്യൂതം, എതത്, മിത്രസ്യ, ദൂഷണം |

അന്വയ: - रहस्यभेदഃ യച്നാ നൈഷ്ഠുര്യം ചലചിത്തതാ ക്രോധഃ, നിസ്സത്യതാ ദ്യൂതം യ എതത് മിത്രസ്യ ദൂഷണം |(ഭവതി)

മൈത്രിഭംഗത്തിനു കാരണം

രഹസ്യം പുറത്താക്കൽ, യാചിക്കൽ, നിഷ്ഠൂരമായ സ്വഭാവം, ചഞ്ചല സ്വഭാവം, കോപം, സത്യസന്ധത ഇല്ലായ്മ, ചൂതുകളി - ഇവ സൗഹൃദത്തിന്റെ ഭംഗത്തിനു കാരണമാണ് (കപടത നിറഞ്ഞ സ്വഭാവം സൗഹൃദങ്ങൾക്ക് വിഘാതം സൃഷ്ടിക്കും) (തത്വബോധിനി)

A secret is made public, begging, cruel nature, fickle-mindedness, anger, lack of truthfulness, dice, these will distroy friendship.

Module III

- a) Declensions of Vṛkṣa, Latā, Yanam, Asmad and Yuṣmad
 b) Conjugations of Bhu-Dhātu in Lat, Lang, Lit, Lot and Lṛt

I अकारान्तः, पुलिङ्गः 'वृक्ष' शब्दः ।

	विभक्तिः (Case)	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
I	प्रथमा (Nominative)	वृक्षः	वृक्षौ	वृक्षाः
II	द्वितीया (Accusative)	वृक्षं	वृक्षौ	वृक्षान्
III	तृतीया (Instrumental)	वृक्षेण	वृक्षाभ्याम्	वृक्षैः
IV	चतुर्थी (Dative)	वृक्षाय	वृक्षाभ्याम्	वृक्षेभ्यः
V	पञ्चमी (Ablative)	वृक्षात्	वृक्षाभ्याम्	वृक्षेभ्यः
VI	षष्ठी (Genitive)	वृक्षस्य	वृक्षयोः	वृक्षाणाम्
VII	सप्तमी (Locative)	वृक्षे	वृक्षयोः	वृक्षेषु
VIII	संबोधन प्रथमा (Vocative)	हे वृक्ष	हे वृक्षौ	हे वृक्षाः

II आकारान्तः, स्त्रीलिङ्गः 'लता' शब्दः ।

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	लता	लते	लताः
द्वितीया	लताम्	लते	लताः
तृतीया	लताया	लताभ्याम्	लताभिः
चतुर्थी	लतायै	लताभ्याम्	लताभ्यः
पञ्चमी	लतायाः	लताभ्याम्	लताभ्यः
षष्ठी	लतायाः	लतायोः	लतानाम्
सप्तमी	लतायाम्	लतायोः	लतासु
संबोधन प्रथमा	हे लते	हे लते	हे लताः

III अकारान्तः, नपुंसकलिङ्गः 'वन' शब्दः ।

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	वनम्	वने	वनानि
द्वितीया	वनम्	वने	वनानि
तृतीया	वनेन	वनाभ्याम्	वनैः
चतुर्थी	वनाय	वनाभ्याम्	वनेभ्यः
पञ्चमी	वनात्	वनाभ्याम्	वनेभ्यः
षष्ठी	वनस्य	वनयोः	वनानाम्
सप्तमी	वने	वनयोः	वनेषु
संबोधन प्रथमा	हे वनम्	हे वने	हे वनानि ।

IV दकारान्तः 'अस्मद्', शब्दः लिङ्त्रये सरूपः ।

(Similar in the three genders) (മുൻ ലിംഗങ്ങളിലും ഒരുപോലെ)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	अहम्	आवाम्	वयम्
द्वितीया	माम् / मा	आवाम्/नौ	अस्मान् / नः
तृतीया	मया	आवाभ्यां	अस्माभिः
चतुर्थी	मह्यम् / मे	आवाभ्याम् / नौ	अस्मभ्यम् / नः
पञ्चमी	मत्	आवाभ्याम्	अस्मात्
षष्ठी	मम / मे	आवयोः / नौ	अस्माकं/नः
सप्तमी	मयि	आवयोः	अस्मासु ।

‘द’कारान्तः ‘युष्मद्’ शब्दः लिङ्त्रये सरूपः । (Similar in the three genders)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	त्वम्	युवाम्	यूयम्
द्वितीया	त्वाम्/त्वा	युवाम् / वाम्	युष्मान् / वः
तृतीया	त्वया	युवाभ्याम्	युष्माभिः
चतुर्थी	तुभ्यम् / ते	युवाभ्याम् / वाम्	युष्मभ्यम् / वः
पञ्चमी	त्वत्	युवाभ्याम्	युष्मत्
षष्ठी	तव/ते	युवयोः/वाम्	युष्माकम्/वः
सप्तमी	त्वयि	युवयोः	युष्मासु

B) Conjugations of 'भू' धातु

I 'भू' धातु - 'भु' सत्तायाम् (to be) परस्मैपदी (active voice)

'लट्'- (वर्तमाने लट्) (Present Tense)

पुरुषः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथम पुरुषः	भवति	भवतः	भवन्ति
मध्यम पुरुषः	भवसि	भवथः	भवथ
उत्तम पुरुषः	भवामि	भवावः	भवामः ।

II 'भूधातुः - लङ् परस्मैपदी - अनद्यतनभूते 'लङ्' (Past imperfect tense)

पुरुषः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथम पुरुषः	अभवत्	अभवताम्	अभवन्
मध्यम पुरुषः	अभवः	अभवतम्	अभवत
उत्तम पुरुषः	अभवम्	अभवाव	अभवाम ।

III 'भूधातुः - 'लिट्' परस्मैपदी (परोक्षभूतः लिट्) (Past perfect)

पुरुषः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथम पुरुषः	बभूव	बभूवतुः	बभूवुः
मध्यम पुरुषः	बभूविथ	बभूवथुः	बभूव
उत्तम पुरुषः	बभूव	बभूविव	बभूविम ।

IV 'भूधातुः - 'लोट्' परस्मैपदी (विध्याद्यार्शीष्णु लोट्) (Command, order, wish)

पुरुषः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथम पुरुषः	भवतु/भवतात्	भवताम्	भवन्तु
मध्यम पुरुषः	भव/भवतात्	भवतम्	भवत
उत्तम पुरुषः	भवानि	भवाव	भवाम

V 'भूधातुः - लृट् परस्मैपदी (भविष्यति लृट्) (Future tense)

पुरुषः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथम पुरुषः	भविष्यति	भविष्यतः	भविष्यन्ति
मध्यम पुरुषः	भविष्यासि	भविष्यथः	भविष्यथ
उत्तम पुरुषः	भविष्यामि	भविष्यावः	भविष्यामः ।