

SWAMY DESIKAN'S SUBHASHITA NEEVI



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॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

॥ सुभाषितनीवी ॥

SUBHASHITHA NEEVI

Swamy Desikan (1268-1369 C. E) blessed us with five Kaavyams:

1. Sri RanganAtha PaadhukA Sahasram
2. YaadhavAbhyudhayam
3. Sankalpa SooryOdhayam
4. Hamsa SandEsam
5. SubhAshitha Neevi.

Here are some brief comments on the 5 Kaavyams of Swamy Desikan:

1. Sri RanganAtha PaadhukA sahasram with all its 1,008 sIOkams has already been released as the 25th e-book. In more than 1000 sIOkams, Swamy Desikan has praised the glories of the PaadhukAs (sandals) of Lord RanganAtha. It has 32 Paddhathis (Chapters).
2. The Hamsa SandEsam is being prepared as an e-book now. An introduction to Hamsa SandEsam is available at the Acharya(Swamy Desikan) section of the following web site: <http://www.sadagopan.org> Hamsa SandEsam is modeled after Poet KaaLidAsA's magnum opus: Mega SandEsam. In this Kaavyam, Lord Raamachandran sends a message to His consort SitA devi languishing in the prison of the cruel RaavaNan at Lanka. The messenger that the Lord chooses is a Hamsam (Swan), which represents an AchAryan in Sri VaishNavite Tradition.
3. Sankalpa SooryOdhayam: This is an allegorical play created by Swamy Desikan as his response to an adhvaithin (KrishNa Misra), who challenged Swamy Desikan to match the beauty of his kaavyam named "PrabhOdha ChandhrOdhaya". In a fitting manner, Swamy Desikan responded and housed his message in ten chapters that distills the essence of VisishtAdhvaithic doctrines.

The twin messages of this Kaavyam are:

1. Bhagavath sankalpam (Supreme power of the divine will) is an absolute prerequisite to gain Moksham and
2. the human being affected by PuNya and Paapa Karmaas should seek the intercession of a righteous AchArya to gain the divine grace.





3. YaadhavAbhudhayam: It is in 21 cantos and is about the glories of the scion of the Yadhu race, Sri KrishNa. A great commentary by Appaya Dikshithar is available for this Kaavyam and currently Dr. Saroja RaamAnujam is covering this Kaavyam in Oppiliappan List.
4. SubhAshitha Neevi: This is modeled after the Neethi Sathakam of poet Bharthruhari. Swamy Desikan's SubhAshitha Neevi is a didactic lyrical Masterpiece comprising of wise and pithy sayings to guide us about our conductance in day to day life. During 1995, Desika Bhaktha Rathnam, U. Ve. SEva SwamigaL released a small monograph on SubhAshitha Neevi with 118 pages.

PREAMBLE

THE ORGANIZATION OF SUBHASHITHA NEEVI

It has 12 chapters, five of which covers the mind set of unrighteous ones (theeyavar mana nilai). The remaining 7 chapters describe the mental frame of the righteous Ones.

A disciple of Swamy Desikan was a king with the name of Singa BhUpAlan. He begged his AchAryan to bless him and his citizens with sadhupadEsam (auspicious codes of conduct) and the compassionate AchAryan responded to his sishyan's plea with this neethi kaavyam containing 144 sLOkams. It has been pointed out that one can interpret the meanings of some sLOkams in 20 different ways because of their depth of thought. The upadEsams of Swamy Desikan has eternal relevance and is very appropriate for the rightful conductance of modern day statesman and citizens.

(A) The first 5 chapters deal with the conduct of an asamarTan (dullard and vicious one, who is unskilled).

The names of the 5 chapters associated with he asamarTan are:

1. anipuNa Paddhathi (Dullard's state)
2. Truptha (Garvee) Paddhathi (Egotist's state)
3. Khala Paddhathi (DushtA's state)
4. dhurvruttha Paddhathi (state of one with heinous conduct)
5. asEvya Paddhathi (State of one, who should not be approached).

The codes of conduct described in these 5 chapters have to be rejected by any one, who wishes to follow a righteous way of life.

(B) The remaining 7 chapters deal with the conduct of the righteous ones for emulation by us all:

1. Mahaa Purusha Paddhathi: (Mind set of Mahaans)
2. Sama-chittha Paddhathi: (Mind set of one with equanimity)





3. SadhAsritha Paddhathi: (Mind set of those, who seek the righteous ones)
4. Neethimath Paddhathy: (Mind set of one, who does not swerve from rightful way.
5. VadhAnya Paddhathi: (the conduct of the most generous)
6. (Sukavi Paddhathi and: (mind set of an auspicious poet/sukavi)
7. Pareekshitha Paddhathi: (mind set of one who has passed the tests).

The upadEsams housed in the above 7 chapters have to be implemented as code of conduct for the righteous one.

The extraordinary wisdom of Swamy Desikan in analyzing the conduct of the righteous and the unrighteous (Saadhus and the dushtAs) is seen in this kaavyam. Out of his compassion as a caring AchArya, Swamy Desikan bequeathed to us his SadupadEsams in SubhAshitha Neevi to practise and gain "dhaiveem Sampath" that GithAchAryan discusses.





CHAPTER I DESCRIBING THE STATE OF ASAMARTAN

In this paddhathi, Swamy illustrates for our benefit some of the ignoramus, who engage in stupid acts. An AchAryan has to help his sishyAs with upadEsam on who to avoid and who to get closer to for advancement in one's Saadhanaa. In this Paddhathi, he lists a dozen prototypes to be avoided.

अनिपुणपद्धतिः ॥

ANIPUNAPADDHATHIḤ ||

इह खलु भगवान् वेङ्कटनाथार्यः कवितार्किकसिंहः सर्वतन्त्रस्वतन्त्रः राजमहेन्द्रनगरस्थित (सर्वज्ञ) शिङ्गक्षमावल्लभेन एकलव्यन्यायेन शिष्येण विशिष्टश्रीवैष्णव धर्म विविदिषया श्रीरङ्गनगरस्थितस्य वेदान्तदेशिकपदेऽभिषिक्तस्य स्वस्य निकटं प्रति श्रीवैष्णवेषु प्रेषितेषु तदर्थं रहस्यसंदेशतत्त्वसंदेशौ श्लोकं च कंचित् -

iha khalu bhagavān veṅkaṭanāthāryaḥ kavitārkikasimhaḥ sarvatantrasvatantrah
rājamahendranagarasthita (sarvajña) śiṅgakṣamāvallabhena ekalavyanyāyena śiṣyeṇa
viśiṣṭaśrīvaiṣṇava dharma vividiṣayā śrīraṅganagarasthitasya vedāntadeśikapade'bhiṣiktasya
svasya nikaṭam̐ prati śrīvaiṣṇaveṣu preṣiteṣu tadarthaṁ rahasyasaṁdeśatattvasaṁdeśau
ślokaṁ ca kaṁcit -

"सत्त्वस्थान्निभृतं प्रसादय सतां वृत्तिं व्यवस्थापय

त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान्भावय।

नित्ये शेषिणि निक्षिपन्निजभरं सर्वसहे श्रीसखे

धर्मं धारय चातकस्य कुशलिन् धाराधरैकान्तिनः ॥ "

" sattvasthānnibhṛtaṁ prasādaya satāṁ vṛttiṁ vyavasthāpaya

trasya brahmavidāgasastṛṇamiva traivargikānbhāvaya |

nitye śeṣiṇi nikṣipannijabharaṁ sarvaṁsahe śrīsakhe

dharmaṁ dhāraya cātakasya kuśalin dhārādharaikāntinaḥ || "





प्रथमपद्धतिः

PRATHAMAPADDHATIḤ

१-१ प्रथम सुजनाय पुंसे मह्यमपि प्रथम-धुर्जनाय नमः।

सर्वं हतः कृथं यौ सकृदुपकारापकाराभ्याम्॥

1-1 prathama sujanāya puṁse mahyamapi prathama-dhurjanāya namaḥ |
sarvaṁ hataḥ kṛthaṁ yau sakṛdupakārāpakārābhyām ||

(Meaning): One who forgets the upakAram (help) rendered by others is a despicable one (dhurjanan). One who overlooks and forgives the bad deeds done by the others is one worthy of respect. He is a good citizen/ sujanan. My praNAMams are for the first among the Sujanan, who is the Lord Himself.

I am the first among the dhurjanan or despicable one. Why is that?

Both the Lord and I have the power to nullify some thing. In the case of the Lord, He overlooks thousands of offenses, when some one performs a good deed such as anjali or offering of a leaf of TuLasi. He does not hold all the aparAdhams against the erring Jeevan.

As for me, I forget the thousands of the acts of help rendered by some one and bear grudges against that person because he committed one aparAdham (misdeed). I am therefore the first among the despicable persons (dhurjanam).

१-२ प्रमितिपरिष्कृति मुद्रा सहृदय हृदयेः समर्पिता कविभिः।

भवति सुभाषितनीवी पटुगुण चौरैः अहार्यार्था ॥

1-2 pramitipariṣkṛti mudrā sahrdaya hrdayeḥ samarpitā kavibhiḥ |
bhavati subhāṣitanīvī paṭuguna coraiḥ ahāryārthā ||

(Meaning): This SubhAshitha neevi is presented by one with the long range well being of all in mind. Therefore, it can not be stolen by those thieves, who misappropriate other's good deeds as their own. SubhAshitham is the core fund. One can steal other wealth. If any one steals this SubhAshitha Neevi, they will be readily caught because these upadEsams have a stamp of their own and therefore are readily identifiable. The knot associated with these subhAshithams can not be loosened. It is presented to fellow good hearted ones (Suhruths) with a good heart and hence it can not be appropriated by other kavis and be branded as their own. There is no match for these subhAshithams. Any one who tries to steal them is a dullard and anipuNan.





१-३ पश्यति परेषु दोषान् असतोऽपि जनः सतोऽपि नैव गुणान्।
विपरीतमिदं स्वस्मिन् महिमा मोहाञ्जनस्यैषः ॥

1-3 paśyati pareṣu doṣan asato'pi janaḥ sato'pi naiva guṇan |
viparītamidaṁ svasmin mahimā mohāñjanasyaiṣaḥ | |

(Meaning): Here Swamy Desikan describes another kind of dullard (anipuNan) who does things driven by his moham (driving desire). Such a deluded man sees blemishes in people, where none exists. He fails to recognize the auspicious features inherent in these righteous souls. In his case, this situation is totally reversed. He does not recognize the dhOsham that he possesses and pretends that he has guNams that he does not possess. He is faulty on both counts, when he evaluates himself. Moham makes him commit these errors. With his Moham, he becomes an anipuNan (incompetent one).

१-४ यत्र पयःप्रभृति स्वं भुक्त्वा सत्यानुषक्तधीश्वोरः।
पशु वृत्ति गणे तस्मिन्नपि नाम यशो दया वृत्तम् ॥

1-4 yatra payaḥprabhṛti svaṁ bhuktvā satyānuṣaktadhīścoraḥ |
paśu vṛtti gaṇe tasminnapi nāma yaśo dayā vṛttam | |

(Meaning): Here Swamy Desikan asks: How can one show compassion to an anipuNan, who is false, lacks good will, ungrateful and shows enmity to the very same person, who showed compassion? This ungrateful person ate at the house of his benefactor, received much help and yet showed hostility towards that benefactor and told lies about latter and created unhappiness. Swamy Desikan comes down harshly on such an ungrateful wretch and states that such a person is an animal edition of a human being. Animals alone eat, sleep and reproduce and do nothing else. This behavior is called Pasu Vrutthi (the way of animals). Swamy Desikan adds this ungrateful and hypocritical wretch and thief to Pasu Vrutthi group and says categorically that such a person does not deserve any compassion as a member of the assembly of ignoramus (MooDa Paramparai).

१-५ हरिकर पुष्कर हंसं हारमणीनां प्रसूतिमिव लक्ष्म्याः।
पित्तेन पाञ्चजन्यं पीतं पश्यन् भिषज्यति कं ॥

1-5 harikara puṣkara haṁsaṁ hāramaṇināṁ prasūtimiva lakṣmyāḥ |
pittena pāñcajanayaṁ pītaṁ paśyan bhiṣajyati kaṁ | |

(Meaning): Here Swamy Desikan describes another kind of fool (anipuNan). He is the one argues that the Lord's white conch (Paanchajanyam) has the yellow color. This fool does not recognize that he has jaundice disease, which makes every thing look yellow. Without





awareness of this distorting effect of the disease, he insists that nothing is wrong with him and the conch is truly yellow in color. Swamy Desikan asks: Who can cure this fool? How can he help others as a curing physician?

१-६ स्फटिकः स्वभाव सुद्धः स एव सन् सहति सर्वमारोपम्।

तदपि (भवति) न तत्रानास्था तदुपाधिषु वा भवत्यास्था ॥

1-6 sphaṭikaḥ svabhāva suddhaḥ sa eva san sahati sarvamāropam |

tadapi (bhavati) na tatrānāsthā tadupādhiṣu vā bhavatyāsthā | |

(Meaning): Sphatika gem has an intrinsic white hue. No body can question this. If a colored object comes near it, the spahtikam takes on the hue of that object. The intrinsic color of Spatikam does not change at all as a result of the aarOpam of (superimposition of) the colored object. Similarly, Even if a fool accuses a good man of all kinds of wrong doings, that good man does not transform into a wrong doer. The one that accuses falsely is the anipuNan.

१-७ स्थल परिशेषित जलधेः सविते संजातडम्बरं जलदं।

प्रहसन्ति पाण्ड्यनद्यः शुक्तिमुखैर्मौक्तिकस्त्यानैः ॥

1-7 sthala pariśeṣita jaladheḥ savite sañjātaḍambaram jaladam |

prahasanti pāṇḍyanadyaḥ śuktimukhairmāuktikastyānaiḥ | |

(Meaning): Here Swamy Desikan equates the stupidity (anipuNathvam) of the Clouds, who can not comprehend the greatness of Sage Agasthyar, who swallowed in one sip (aachamanam) the entire waters of the Oceans due to the power of his penance. Sage Agasthyar had swallowed the entire volume of sea waters through a single aachamanam. The floors of the ocean were visible with all its shells and pearls now to the observer. Meanwhile, the cloud assembly promises to fill the dried up ocean with their rains without being aware of their incompetence to take on such a gigantic task. The clouds in their role as anipuNan do not comprehend the power of Sage Agasthyar's tapas.

Swamy states: If a man of limited intellect sits next to a great scholar (Mahaa VidhvAn) and considers himself to be the equal of that genuine scholar, then this insignificant one can only be described as an anipuNan (an idiot). The clouds can only take in a small quantity of the ocean water and can never come anywhere near the feat of Sage Agasthyar.

१-८ प्रतिपन्न वामदृष्टिः स्तन इव कश्चित् समुन्नतोऽपिधिकं।

पतनमधिगम्य समये परिहास-रसआवहो भवति ॥





1-8 pratipanna vāmadrṣṭiḥ stana iva kaścit samunnato'piadhikaṁ |
patanamadhigamya samaye parihāsa-rasaāvaho bhavati ||

(Meaning): Even a nipuNan can slide into becoming an anipuNan. There might be a great scholar, who is recognized widely for his scholarship. If he is overtaken by pride/ego and insults others, he is bound to stumble and will become the object of laughter/ridicule by others. The situation is similar to beautiful, full breasts of a young woman slumping as old age advances. With the passage of time, a nipuNan can easily slide thus into being an anipuNan.

१-९ बहु विदधत्युपकारान् गुप्त्वा दुरितं प्रकाशयति तेजः ।
सुहृदि विहिताहितमतिर्यन्न प्रतिपकरोति न तत् ॥

1-9 bahu vidadhatyupakārān guptvā duritaṁ prakāśayati tejaḥ |
suhṛḍi vihītāhitamatiryanna pratiupakaroti na tat ||

(Meaning): Swamy Desikan talks about an avivEki (anipuNan), who resents a true friend, who helps him always, tells him that he is doing the wrong thing, when this anipuNan pursues a wrong thing. This good friend tries to bring his friend to the right road and tries to prevent this embarrassing event get too much attention. He thus behaves as a true friend to the anipuNan although the anipuNan does not recognize him as one who means well. If he does not recognize the true help of his friend, then this person is a true avivEki.

१-१० (इ) तान्मन्ति हन्त शान्तं येभ्यः सिद्धेरसित वर्तमानः ।
अगणित निजप्रणाशैः किमाश्रयाशैरनाशयमिह ॥

1-10 (ie) tāngnanti hanta śantaṁ yebhyaḥ siddhyeurasita vartmānaḥ |
agaṇita nijapraṇasaiḥ kimāśrayāśairanāśyamiha ||

(Meaning): Swamy talks here about other kind of anipuNan, who will be destroyed when he harms the person, who brought him up. This is in reference to the ungrateful one), who forgets the upakAras done by the others and attempts to destroy those helpers. Swamy compares this situation to the fire that destroys the logs, which is the cause for its existence.

Swamy asks: What would these kruthagnAs not do, when they attack the very person, who puts them in their positions. There is nothing that they will not stop at. They themselves will be destroyed if they persist with their foolish way of life.

१-११ नवदलपुटे कल्प्या यस्य प्रभोरपि तल्पधीः
नटपरिवृढो यस्याधस्ताच्छ्रमं शमयिष्यते ।





वटवितपिनस्तस्याङ्कुरान् अनुत्कटपल्लवान्
स्थपुटचटकापेक्षी भिक्षुः प्रतिक्षणमीक्षते ॥

1-11 navadalapuṭe kalpyā yasya prabhorapi talpadhiḥ
naṭaparibr̥dho yasyādhasṭācchramaṁ śamayiṣyate |
vaṭaviṭapinastasyāṅkurān anutkaṭapallavān
sthapuṭacaṭakāpekṣi bhikṣuḥ pratikṣaṇamīkṣate ||

(Meaning): Here, Swamy Desikan talks about another kind of anipuNan (ignoramus), who thinks about making a dhonnai for holding food from the leaves, even before the tender shoots appear. Here he focuses on a sanyAsi or BrahmachAri with such hasty and impatient thoughts.

Swamy says: It is the new, tender leaf on which the Lord floated on PraLayam waters (nava DaLa puDE kalpyaa: yasya PrabhOrapi talpathee). This is the same Pupil tree full of tender leaves under which Lord NatarAja rests after His strenuous TaaNDavam. A SanyAsi or celebiant, who keeps looking impatiently at the sprouting seeds of the Pupil tree every second for making his leaf container (dhonnai) to hold his bikshai. He waits impatiently for the time, when he can stitch the donnai together from the mature leaves of the pupil tree. The status of such a person is that of an anipuNan.

१-१२ निरवधि गुणग्रामे रामे निरागसि वागसि
स्फरण-मुषितालोका लोका वदन्ति सदन्तिके।
वरतनुहतिं वालिद्रोहं मनागपसर्पणं
परिमितगुणे(न) स्पष्टावद्ये मुधा किमुदासुते (किमुदासते)

1-12 niravadhi guṇagrāme rāme nirāgasi vāgasi
spharaṇa-muṣitalokā lokā vadanti sadantike |
varatanuhatiṁ vālidrohaṁ manāgapasarpaṇaṁ
parimitaguṇe(na) spaṣṭāvadye mudhā kimudāsute (kimudāsate)

(Meaning): Lord Raaman is an ocean of abundant, auspicious guNams. He is devoid of any sins and blemishes. The uncontrollable anipuNaas accuse the Lord of three blemishes relating to:

- (1) Killing of a woman named Taadakai
- (2) Destroying Vaali by deceit and
- (3) Stepping back from Kara DhUshaNan in His fight with them because of their bad odor arising from their flesh eating habits (A Veeran is not take a back step during the fight).

Swamy asks: If they can question the spotless Raamaa of these dhOshams, how come they are tongue tied, when it comes to those, who are an ocean of dhOshams ?





CHAPTER II DESCRIBING THE STATE OF AN EGOTIST

॥ दृप्तपद्धतिः ॥

॥ DR̥PTAPADDHATIḤ ॥

दुर्विदग्धाः केचन परोत्कर्षासहिष्णवः परसाम्यलाभाय तद्धर्मानभिनयन्ति, नैतावता "सुमेरुशिखरस्थोऽपि काकः किं गरुडायते?", इति न्यायेन तदीयोत्कर्षः संभवति, तेषां च निकर्षः संभवति इत्यभिप्रायेण दृप्तपद्धतिरारभ्यते ॥

durvidagdḥāḥ kecana parotkarṣasahiṣṇavāḥ parasāmyalābhāya taddharmānabhinayanti, naitāvata "sumeruśikharastho'pi kākaḥ kiṃ garuḍayate?", iti nyāyena tadīyotkarṣaḥ saṁbhavati, teṣāṁ ca nikarṣaḥ saṁbhavati isyabhiprāyeṇa dr̥ptapaddhatirārabhyate ||

In this paddhathi, Swamy illustrates state of an egoist - who is excessively proud of his family name, his position (sthAnam), ALPA jn~anam and is easily satisfied with his little attainments and does not have a sense of proportion about his attainments versus the great ones, who excel him and yet are modest about their distinctly SUPERIOR achievements.

There are 12 sIOkams that describe the mind set of the egotist.

२-१ तदेव गृह्यतां नामच्छागमण्डूक-रासभैः ।

तिसृणां तावता हन्त मूर्तीनां किमिहागतं ॥

2-1 tadeva gr̥hyatāṁ nāmacchāgamaṇḍuka-rāsabhaiḥ |

tisr̥ṇāṁ tāvatā hanta mūrṭināṁ kimihāgataṁ ||

(Meaning): We see the goat, frog and the ass. They have the names of Brahma, VishNu and Sivan respectively. Will they become famous and respectable because of having those names? Will there be any diminution in the glory of the Thrimoorthys as a result of sharing these names? The name "Aja/ Saaka" denotes both a goat and Brahma; the name "MaNDUka" denotes both a frog and Hari; the name "Raasabha" is used to denote both Siva and an ass according to Amara Kosam. Thrupthan is one, who uses the names of the exalted ones and thinks that he has become equal as a result of that action in gaining the stature equal to those noble ones.

२-२ अण्डजाः पुण्डरीकेषु समुद्रेषु जनर्दनाः ।

सितिकण्ठाः पर्वतेषु निवसन्तु न तेन ते ॥

2-2 aṇḍajāḥ puṇḍarīkeṣu samudreṣu janardanaḥ |





sitikaṅṭhāḥ parvateṣu nivasantu na tena te ||

(Meaning): Here Swamy Desikan refers to those, who become proud about their SthAnams (Positions) and get egotistic. Let Swans reside on the Lotus flowers! Let crocodiles live in oceans! Let peacocks roam on the hills! Because the sthAnams and names are similar, swans won't become (morph into) Brahma dEvan. Crocodiles will not become Lord JanArdhanan either. The peacocks would never become NeelakaNDan. Brahma is known as ANDajan. The bird (Swan) is born from an egg (ANDam). Both Brahma devan and the bird have the same name (Andajan). The name JanArdhanan denotes Sriman Narayanan. The crocodile that destroy the people (Janam) is also known as JanArdhanan. The name NeelakaNDan is that of Lord Sivan, who lives in mountains. He has a blue hue around His neck; the peacocks also have a blue hue around their necks and live in the foot hills. These similarities however do not transform a Swan into Brahman, the crocodile into VishNu and the peacock into Sivan. Swamy Desikan points out that the egotists can take on the name of the great ones but they will never become equal to their name sakes in Vaibhavam.

२-३ कामं लिखतु संस्थानं कश्चिद्रूपं च भास्वतः।

अभित्ति विहितालम्बमालोकं विलिखेत्कथं ? ॥

2-3 kāmam likhatu samsthānam kaśchidrūpaṁ ca bhāsvataḥ |

abhitti vihitālbambālokaṁ vilikhetkatham ? ||

(Meaning): One can draw the form of the Sun but can not depict its luster on the wall. Swamy points out that an egotist will take pride from his name and position in life. He can not however gain loftiness through his vesaham (form). For instance, one can draw the picture of Sun as a round object on the paper or wall but can not draw its radiance. One can dress like righteous one, wear urdhva PuNDrams but can not become an AchAryan through those acts alone. Jn~Anam can not be obtained through the external appearance (VeLi Vesham).

२-४ अपि सत्पथनिष्ठानां आशाः पूरयतामपि।

अगस्त्य वृत्तिर् मेघानां हन्त मालिन्य कारणम् ॥

2-4 api satpathaniṣṭhānām āśāḥ pūrayatāmapī |

agastya vṛttir meghānām hanta mālinya kāraṇam ||

(Meaning): Thrupthan is one, who gets egotistic through the execution of an act done by the noble ones. He may do some of these acts performed by the noble ones but can not however reach the status of the noble ones by sheer copying of their acts. For instance, Sage Agasthya consumed all the waters of the ocean with one sip (Aachamam). The Clouds imitate the noble sage by descending down to the level of ocean, consume the limited amount of water and ascend to the sky. They end up having the dark bluish hue as a result of their act of imitation





and do not become laudable thru their act. They gain apa-yasas instead of Yasas as Sage Agasthya gained. By acting with vanity and attempting to execute what is beyond their power, the Trupthan only gains apa-keerthi (ill fame).

२-५ अस्तु तावदगस्त्येन जहोर् महिम निहवः ।

का कथा तस्य बालस्य विश्वग्रासेऽप्यतुष्यतः ॥

2-5 astu tāvadagastyena jahnor mahima nihnavah |
kā kathā tasya bālasya viśvagrāse'pyatṛpyatah | |

(Meaning): Swamy Desikan points out that winning over solitary person will not make a Trupthan (egotist) winner over all. He will reach his end, when he takes on those who are far superior to him in skills and power. Examples are:

1. Sage Agasthya swallowed the entire waters of the seven oceans in one sip. Sage Jahnu drank up the entire waters of Ganga River, when it entered his Aasramam and attempted to destroy it. Sage Jahnu may feel proud of drinking the entire Ganga waters in one sip but what about the grand act of Sage Agasthya, who drank the waters of all seven oceans? Jahnu can never become the equal of Agasthya in stature in this matter. Further, Sage Agasthya drank up all the salt waters of the oceans, where as Jahnu only drank the clear water of Ganga.
2. When the egotist thinks of the little child floating on the waters of PraLayam after swallowing the entire world and stays unsatiated, that egotist can come to grips with his lowly status in the hierarchy of achievers.

२-६ दष्ट सारङ्ग यूथोऽपि दंष्ट्रा नखरवानपि ।

भूभृत्कटकसंस्थोऽपि सारमेयो न सिंहति ॥

2-6 daṣṭa sāraṅga yūtho'pi daṁṣṭrā nakharavānapi |
bhūbhṛtkatakasaṁsthō'pi sārameyo na siṁhati | |

(Meaning): Swamy Desikan asks a rhetorical question: Can the lowly dog attain the lofty status of the king of the forest, the Lion. Both have some similarities. They both can kill and tear a deer apart. Both have sharp teeth and nails. The dog would be in the king's palace and the Lion will be in its mountain palace (the mountain caves). The similarity ends here. They will never ever be equal in power or majesty. Swamy Desikan uses cleverly the words with double meanings to describe their acts: Saarangam means either deer or elephant (the dog will tear the deer apart and the Lion will tear the elephant apart); bhUbhṛth means both the mountain and the King (One stays as a hunting dog in the palace and the other stays inside the caves as the king of the forest); SaaramEya means a dog. Swamy concludes "SaaramEyam (dog) na simha





ithi” (the dog would never be the lion) in spite of some of their commonalities.

२-७ सत्पथं छादयन् मित्रमपि व्यालस् तमोमयः।

अतीत पर्वा जगतां अदृश्यः सहसा भवेत्॥

2-7 satpathaṁ chādayan mitramapi vyālas tamomayaḥ |

atīta parvā jagatām adṛśyaḥ sahasā bhavet ||

(Meaning): If one with dark guNams (tamO guNams) hides the sathva guNams of his friend out of jealousy, then that evil person will be destroyed and will become immediately invisible to the world of the righteous (jagathAm adhrusya: sahasaa bhavEth).

२-८ धुर्याणामपि सत्कार्ये गुणशालि विमर्दिनां।

अनागम विदां युक्तं अपनीतेर् निवारणम्॥

2-8 dhuryāṇāmapi satkārye guṇaśali vimardinām |

anāgama vidām yuktaṁ apanīter nivāraṇam ||

(Meaning): Swamy Desikan says here that it is not enough to have superior administrative skills but one should have righteousness behind their acts to guide them. Otherwise they are dhushtAs (ThrupthAs or self-contented ones leading empty lives wallowing in the mud of pride).

The chiefs of the village, city and the Nation may be expert administrators. In spite of this, if they get filled with pride about their skills and insult the righteous ones engaged in their auspicious kaimkaryams, these experts are nothing but ahankAris (egotists). These officials should be removed from their positions since they are ignorant ones, who do not know the importance of Sruthis or smruthis and sadAchAram. They can not comprehend the consequences of their harmful acts. One should try to correct them by pointing out their mistakes. If they do not learn and persist in their ways, it is better to remove them from their official positions. It is not enough to have managerial skills but it must be backed up by a sense of justice and righteousness in conductance of their duties.

२-९ बलोत्तरेण हरिणा नागमल्ल-विभेतिना।

सृगालः साम्यं आकाङ्क्षन् शौर्याधिक्यं न विन्दति॥

2-9 balottareṇa hariṇa nāgamalla-vibhetinā |

sṛgālaḥ sāmyaṁ ākāṅkṣan śauryādhikyam na vindati ||

(Meaning): The lion is indeed powerful. It can break the skull of the elephants with its paws.





The lowly fox wants to be the equal of that strong lion. Is it possible? No. The equality is valid only this far: (1) Both live in the forest (2) both have sharp claws and (3) both eat the flesh of the killed elephant. It is impossible however for the fox to consider itself to be equal in strength to the king of the forest. This situation is similar to the situation between a Mahaa VidhvAn and an uneducated man. Both may live in the same village; they may dress alike; they may be present in the same ghOshti but the simpleton can not equal the Mahaa vidhvAn in his Jn~Ana sakthi.

२-१० सुदर्शनभृता कश्चिदजहत् कीर्ति मत्सरः।

महाशान्त पदा कर्षी जल जन्तुर् निगृह्यते ॥

2-10 sudarśanabhṛtā kaścidajahat kīrti matsarah |

mahāśānta padā karṣī jala jantur nigṛhyate ||

(Meaning): Here Swamy Desikan gives sadhupadEsam on the perils of BhAgavathApachAram. There are those, who are jealous about other's achievements and they steal the positions and the wealth of the righteous ones. Swamy Desikan points out that the most tranquil Mahaans rooted in sadAchAram will correct these apachAris at the appropriate time and lead them away from their dangerous paths. This is the nature of these Mahaa Saantha Moorthys. It is appropriate to remember in this context about what happened to the aggressive crocodile, which grabbed the foot of GajEndhran in a lotus pond and intended to harm that Bhaagavathan. The holder of the Sudarsanam cut off the head of the offender, who committed the Mahaa apachAram of causing grievous hurt to the Lord's dear one.

२-११ गतिर् व्योम्ना किं तत् गरुडमभिटङ्केत चटकः

पिबत्वम्भः क्षारं न खलु कलशीसूनुरलसः।

कलः कण्ठे नातः क इव मशकः किन्नरपतिः

कथंचित् साधर्म्यं क्षिपति न हि वैधर्म्यं नियमः ॥

2-11 gatir vyomnā kiṁ tat garuḍamabhiṭṅketa caṭakah |

pibatvambhaḥ kṣarāṁ na khalu kalaśīsūnuralasaḥ |

kalah kaṅṭhe nātaḥ ka iva maśakaḥ kinnarapatih |

kathamcit sādharmaṁ kṣipati na hi vaidharmaṁ niyamaḥ ||

(Meaning): Here, Swamy Desikan describes the extent of equality and difference between the insignificant ones and the truly great ones. He discusses the Saadharmya and Vaidharmya niyamams and concludes that these two classes of people will never be equal to each other in spite of the superficial similarities. Swamy Desikan gives the examples of the mighty Garudan





and a small bird. Both fly in the sky. Yet, the little bird can never become the equal to the nithya Soori, Garuda in strength or Vaibhavam. A man suffering from indigestion might drink ocean (salty) water. He would however not become the equal of the mighty Agasthyar, who drank the water of all the seven oceans through a single Achamanam. The little mosquito might have a sweet voice but it can never pretend to rise to the heights of the Lord of the celestial singers (Kinnara Pathy). Even if there are some similarities between the little ones with alpa jn~Anam and those with superior Jn~Anam, the huge differences between them will not disappear.

२-१२ निमीलयतु लोचने नहि तिरस्कृतो भास्करः

श्रवः स्थगयतु स्थिरं परभृतः किमु ध्वाङ्कति।

स्वयं भ्रमतु बालिशो न खलु बम्भ्रमीति क्षितिः

कदर्थयतु मुष्टिभिः कथय किं नभः क्षुभ्यते ॥

2-12 nimīlayatu locane nahi tiraskṛto bhāskarah

śravaḥ sthagayatu sthiraṁ parabhr̥taḥ kimu dhvāṅkṣati |

svayaṁ bhramatu bāliśo na khalu bambhramīti kṣitiḥ

kadarthayatu muṣṭibhiḥ kathaya kiṁ nabhaḥ kṣubhyate ||

(Meaning): Here Swamy Desikan instructs us that the intention of an egotist (wishful thinker) may be one thing but the end result would be another thing (totally different). Egotist might close his eyes and think that the Sun does not exist. One can close one's ears but the harsh sounding crow will never be the equal of the sweet-singing nightingale. The little boy can whirl himself ad infinitum (tattamAlai suRRal) but the earth will not whirl with him. The angry wrestler can send his punches to the sky but there is no pain inflicted on the sky.

Thus ends the second chapter of SubhAshitha Neevi, where the advise is given to the king avoid the ways of the egotist.



CHAPTER III MIND OF THE DUSHTAAS

॥ खलपद्धतिः ॥

॥ KHALAPADDHATIḤ ॥

अथ खलजनस्वरूपमाह

ATHA KHALAJANASVARŪPAMĀHA

Here Swamy Desikan describes the state of mind of the dushtAs.

३-१ परचिन्तैकनिरताः पुत्रादिष्वप्यसङ्गिमः ।

योगिनामनुकुर्वन्ति विश्वङ्खलधियः खलाः ॥

3-1 paracintaikaniratāḥ putrādiṣvapyasaṅgimāḥ |

yogināmanukurvanti viśvṅkhaladhiyaḥ khalāḥ | |

(Meaning): These dushtAs do not worry about their well being. They think constantly about the others and contemplate on ways in which they can harm others. Looking superficially, the activities of these dushtAs may look like that of the Yogis, who do not think about themselves but think all the time about Parama Purusahan. Yogis have VairAgyam and hence do not pay much attention to their family and household. DushtAs let go of their attention to their families and households as well. The major difference between the dushtAs and the Yogis is that the mind of the dushtAs and their behavior are not controllable by any means. It is correct to conclude hence that DushtAs can never ever be equated to yogis.

३-२ आत्मार्थं युक्तवित्तानां मित्रमण्डलभेदिनां ।

अतिलङ्घितलोकानां न बन्धः केन चित्कचित् ॥

3-2 ātmārthaṁ yuktavittānāṁ mitramanḍalabhedināṁ |

atilaṅghitalokānāṁ na bandhaḥ kena citkkacit | |

(Meaning): These dushtAs have only one goal: How they can advance their interests ? They will harm others in whatever manner they want. They do not listen to others. They disregard good counsel from individuals or groups of friends. They do not hesitate to attack their well meaning friends. They do not have the gratitude to remember those, who helped them during dangerous times. They do not respect the world and do not pay their regards to the righteous elders. They try to divide the friends. They are uncontrollable by anyone and do not have any



stable and nurturing relationships.

३-३ स्नेहः शैत्यं प्रसादश्च कोशत्यागश्च जायते।

आसन्नपरपीडार्थं निस्त्रिंशस्यासितात्मनः ॥

3-3 snehaḥ śaityaṁ prasādaśca kośatyāgaśca jāyate |
āsannaparapīḍārthaṁ nistriṁsasyāsītātmanaḥ ||

(Meaning): It is the nature of some to hurt those near to them. These are the worst among dhushtAs. They will give a very different impressions outwardly. They will not show their anger even if you get angry with them. Their superficial display of kindness and expending their money for others might make one wonder. These are hypocritical acts. They should be kept at a considerable distance. One should not trust dushtAs from their outer appearances and modes of conduct. Their kindly acts and pleasing behavior are just acts to get closer to those who trust them and then destroy these unsuspecting people.

३-४ जन्तुत्वाऽपि महागोत्रे निम्नगा वक्रचेष्टिताः।

वैपरीत्यं वितन्वन्ति समेषु विषयेषु च ॥

3-4 janitvā'pi mahāgotre nimnagā vakraceṣṭitāḥ |
vaiparītyaṁ vitanvanti sameṣu viṣayeṣu ca ||

(Meaning): In the previous sLOkam, the focus was on those who are dushtAs by nature. Here, Swamy Desikan shifts his focus to some one who becomes a dushtan through association with svAbhAvika dushtAs. A person might have been born in a great vamsam. Through moving with dushtAs, these people of good kulam acquire the lowly profiles with odd behavior. These people plunge to acts inconsistent to their upbringing and kulam. He shows enmity to those who mean well towards him and does good deeds for the dushtAs. He displays equanimity to the dushtAs and saadhu janams. This type of behavior is the characteristics of dushta janams and is acquired by company with dushtAs. The situation is similar to a fierce mountain stream that plunges violently downward and creates strange things like deep ditches, where there was level ground before and elevations, where there were ditches before. These are vipareethams that result from close involvement of a good person with dushta janams.

३-५ उत्पथा दुर्नदाः केचिद्रूबसुभङ्गभ्रमाविलाः।

तटस्थानपि निघ्नन्ति तरसा भिन्सेतवः ॥

3-5 utpathā durnadāḥ kecidrūbasubhaṅgabhramāvilāḥ |
taṭasthānapi nighninti tarasā bhinnsetavaḥ ||





(Meaning): Swamy elaborates here on the svabhAvam (intrinsic nature) of dhurjanams. There are many who have amassed wealth in unrighteous and improper ways and have agitated minds from the criticism levelled at them. They react violently at those who look down on them and heap unjust charges on them. The situation is similar to the wild mountain streams, which destroy every thing (dams, trees) on its way, when its flow is interrupted.

३-६ केनचिदन्तकृत्येन कुलगोत्र विमर्दिना ।

मदेन बहुधा भिन्नं मातङ्ग मन्यते जनः ॥

3-6 kenaciddantakṛtyena kulagotra vimardinā |
madena bahudhā bhinnam mātaṅga manyate janah | |

(Meaning): These days, there are some, who cultivate matted locks (JaDai), adorn ochre robes of a Sanyasi and KamaNDalam to give the impression of an ascetic, while engaging in acts foreign to their kulam, gOthram and tradition. These are hypocrites who destroy their community and the nation. These evil minded hypocrites should be avoided like staying away from a mad elephant in rut.

३-७ अनेक मुखपापात्मा छद्मसंदर्शिताश्रमः ।

कर्बुरप्रकृतिः कश्चित्कापेयकलहोचितः ॥

3-7 aneka mukhapāpātmā chadmasaṁdarśitāśramah |
Karbura prakṛtiḥ kaścitkāpeyakalahocitah | |

(Meaning): Here, Swamy Desikan gives upadEsam on those who commit sins in secret, while observing VarANSrama dharmams externally. Their paapams can not be counted; they are innumerable. He is the embodiment of paapams, while he pretends to observe the prescribed varNASrama dharmams. He is like the quarrelsome monkeys. The monkeys will fight over small things. This pretender will engage in dispute with others for fear of being exposed and will be filled with jealousy, anger, greed and restlessness.

३-८ छलिनं सत्कथानर्हं स्वात्मोपहतजातिकं ।

न निगृह्णाति यः काले सोऽपि सभ्यैर्निगृह्यते ॥

3-8 chalinaṁ satkathānarham svātmopahatajātikaṁ |
na nigṛhṇati yah kāle so'pi sabhyairnigṛhyate | |

(Meaning): There are those, whose occupation is deceit. They are not to be trusted. They think of one thing and say the opposite. These are members of the low class. Their mind or speech is





unstable. He is not fit to speak with the righteous. He is the embodiment of sins and is guilty of destroying his kulam. Kulatthai kedukka vantha kODAli kaampu. Any one who does not correct these people and punish them is like the associate of a thief and can not be lauded in spite of his own righteous behavior. Both the dhushtan and the one who does not stop him are both dhurjanams now. Anyone who places such dushtans in a ghOshti of Saadhus will be kicked out of the assembly of righteous people as dhurjanan.

३-९ निगिरन्तो जगत्प्राणानुद्गिरन्तो मुखैर्विषं।

दूरतः परिहर्तव्या द्विजिह्वा जिह्मवृत्तयः ॥

3-9 nigiranto jagatprāṇānudgiranto mukhairviṣaṁ |
dūrataḥ parihartavyā dvijihvā jihmavṛttayaḥ ||

(Meaning): The previous sLOkam pointed out that those who do not correct the dhurjanams are themselves dhurjanams. It is not easy to correct dhurjanams. Swamy concludes therefore that it is better to be away from those we can not succeed in correcting. These dhurjanams are not known for helping others but known only for harming others. These dhushta janams, who are praised by the meek to save their necks and believe that they deserve such praise have nothing worthy to speak about them. It is a sin to associate with these dhurjanams or seeing them or touching them. Such links can lead to grief and sins.

३-१० अकिंचिकारिणां दीनैराकृष्टगुणकर्मणां।

अघाय गतसत्त्वानां दर्शनस्पर्शनादिकं ॥

3-10 akimcirkāriṇāṁ dīnairākṛṣṭaguṇakarmanāṁ |
aghāya gatasattvānāṁ darśanasparśanādikaṁ ||

(Meaning): The previous sLOkam pointed out that the association with the dhurjanam will be inauspicious for the here and hereafter. Now Swamy Desikan says that we should avoid their company in any manner. The dushta janams suck up the life sustaining air (the wealth) of the world. They steal other people's properties and destroy the livelihood of the victims. They are samUha drOhis (enemies of the community). They drive away the righteous ones with poisonous words and vicious screams from this world. They have twin tongues like a snake. They will disown their own statements. We should place such dushtAs away from harm's way. These dushtAs' behavior resembles that of the snake in many ways. The snake inhales air and with the same mouth spits out poison. It never can go straight as it goes from one destination to the other. This is very much comparable to the behavior of dhurjanams.

३-११ अधिकोन्नतैरपि सुदारुणान्वितै रसकृद्धमत्पशुगणाङ्घ्रिपीडितैः।





विधिसिद्धनैकगुणसस्यसम्पदां विरसस्वभावकठिनैरलं खलैः ॥

3-11 adhikonnatairapi sudāruṇānvitai rasakṛdbhramatpaśugaṇāṅdhripīditaiḥ |
vidhisiddhanaikaguṇasasyasampadām virasasvabhāvakaṭhinairalam khalaiḥ ||

(Meaning): The dushtAs may have big power. They might have a lot of conniving associates. They may be cruel by nature. They may be surrounded by evil gangs. What is there for us to gain by association with these dushtAs ? There is no need for to associate with them. Our sustained wealth is blessed by the Lord, who is standing as SiddhOpAyan. It is better not to see the face of a dhushtan and instead we can see the fallow land.

३-१२ मुक्ताहारनिषेविता अपि न तद्वृत्त्यै दिशन्त्यन्तरं

बन्धे गाढविमर्दनेऽपि न जहत्यन्योन्यसंपीडनं।

उष्णे शीतलतामुपेत्य शिशिरे प्राप्ते भजन्त्युष्णतां

कामान्तःपुरचेटिकाकुचतटीकाठिन्यवन्तः खलाः ॥

3-12 muktāhāraniṣevitā api na tadvṛtṭyai diśantyantaraṁ |
bandhe gāḍhvimardane'pi na jahatyanyonyasampīdanam |
uṣṇe śītalatāmupetya śīśire prāpte bhajantyuṣṇatām |
kāmantahpuraceṭikākucataṭikāṭhinyavantaḥ khalāḥ ||

(Meaning): DushtAs are tough individuals. One can compare them to the pearl necklace, which do not find a place between the hard breasts of the ladies in the harem of Manmathan. These dushtAs are like those never yielding hard (Firm) breasts. The dushtAs do not care a bit about the meek staying in front of their houses in a debilitated state from hunger and cold. They are cold hearted. They will not stop colliding and clashing with the others. It is the nature of the dushtAs to bow before those stronger than them and bully those, who are weaker than them.





CHAPTER IV PATH OF THE MEAN

॥ दुर्वृत्तपद्धतिः ॥

|| DURVṚTTAPADDHATIḤ ||

आचारहीनं न पुनन्ति वेदा यद्यप्यधीताः सह षड्विंशतैः ।

छन्दांस्येनं विजहत्यन्तकाले नीडं शकुन्ता इव जातपक्षाः,

"न विद्यया केवलया तपसा वापि पात्रता । यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रचक्षते ॥ "

"सर्वागमानामाचारः प्रथमं परिकल्प्यते", "कुलमाचारकर्मणा"

इत्यादिभिर्वृत्तस्यावश्यकत्वमभिप्रेत्याह -

ācārahīnaṁ na punanti vedā yadyapyadhītāḥ saha ṣaṅbhiraṅgaiḥ |

chandāṁsyenaṁ vijahatyantakāle nīdaṁ śakuntā iva jātapakṣaḥ,

"na vidyayā kevalayā tapasā vāpi pātratā |

yatra vṛttamime cobhe taddhi pātraṁ pracakṣate || "

"sarvāgamānāmācāraḥ prathamaṁ parikalpyate", "kulamācārakarmaṇa"

ityādibhirvṛttasyāvaśyakatvamabhipretyāha -

४-१ गुणजालप्रकर्षेऽपि धीवरत्वेऽपि जन्मतः ।

सर्वतीर्थावगाहेऽपि नीचवृत्तिर्न शस्यते ॥

4-1 guṇajālaprakaṛṣe'pi dhīvaratve'pi janmataḥ |

sarvatīrthāvagāhe'pi nīcavṛttirna śasyate ||

The mean mentality of a person who is full of merits, who is by birth intelligent and has taken bath in many sacred waters [or taken shriipaathirtham of great guru] can never be praiseworthy.

(Commentary): Dheevaran means an intelligent person. He may be celebrated because of his good qualities from birth but he will not be respected if he engages in performing bad deeds. The fisherman may be clever in his craft but he ends up destroying the lives of fishes through his occupation. Hence, he wont qualify to be in the ghoshti of the righteous.





४-२ द्विजराजाङ्कसंस्थोऽपि सन्मार्गाचारवानपि ।

विशुद्धिरहितः कश्चिन्न विन्दत्यकलङ्कतां ॥

4-2 dvijarājāṅkasaṁstho'pi sanmārgācāravānapi |
viśuddhirahitaḥ kaścinna vindatyakalaṅkatāṁ | |

When there is no purity of thought, no person will attain fame even if has close association with brahmins full of good habits - "Thus, it is not just association, but purity of thoughts that drives. All actions performed must be pure"

(Commentary): One might have upanayanam at the right age. He might have completed Veda adhyayanam. He may stay close to virtuous brahmins and be skilled in daily anushtaanams. Even then, he will have blemishes, if he does not abandon acts that are not permitted by saasthraas. He would have kalangam that will stay with him.

४-३ अवक्रस्तारकाधीशः परिपूर्णाप्रियोदयः ।

प्राचीं दिशमतिक्रम्य पतनं प्रतिपद्यते ॥

4-3 avakrastārakādhiśaḥ paripūrṇapriyodayaḥ |
prācīṁ diśamatikramya patanaṁ pratipadyate | |

As full moon that transgresses the eastern quarter considered as fallen, so do a person who does not follow path of his ancestors [ancient path shown], even if he is honest in his dealing, helps others during troubles and dear to all, being full in all other aspects.

(Commentary): Here Swamy Desikan points out that straying away from the auspicious path established by our revered ancestors would cause us downfall. One who strays away will join the ghoshti of pathithans.

४-४ पततां हन्त केषांचिद्भजते मलिनात्मनां ।

विशुद्धवर्णयोगोऽपि विपरीतनिमित्तां ॥

4-4 patatāṁ hanta keśaṁcidbhajate malinātmanāṁ |
viśuddhavarṇayogo'pi viparītanimitatāṁ | |

Association of pure and sinless people will result in more sins when the association comprises of fallen and polluted - "Thus, certain sinners will commit more sins inspite of having good association".

(Commentary): When one with high education and responsibilities to correct others commits sins knowingly, then he deserves to be punished more. For such a person committing sins knowingly, his birth in higher caste is no excuse. He has no suddhi.





४-५ पतनानन्तरं कृच्छात्प्ररूढः शुद्धिमानपि।

द्विजः संछाद्यते कश्चिदधरेणापि रागिणा ॥

4-5 patanānantaraṁ kṛchātprarūḍhaḥ śuddhimānapi |
dvijaḥ saṁchādyate kaścidadhareṇapi rāgiṇa | |

Twice born who are purified after fall following a purification observance will be covered by a low born fond of committing sin, like a fallen tooth which is covered by the lower lip, even after it is replaced by a fresh one - "Thus, indicating, not to commit a sin is better than committing a sin and observing a purification ceremony to cover".

(Commentary): Here Swamy Desikan condemns those who keep on committing sins thinking that they can get rid of the sins by performing prescribed Praayaschittams. He points out that it is better not to commit any sins instead of looking for expiatory acts as an escape route.

४-६ जोषमेकपदे स्थित्वा संनिकृष्टान्क्षणाद्धसन।

बहिर्दर्शितसंशुद्धिर्बकोऽप्याहारमर्हति ॥

4-6 joṣamekapade sthitvā saṁnikṛṣṭaṅkṣaṇaddhasan |
bahirdarśitasanśuddhirbako'pyāhāramarhati | |

It is the crane that stands on one foot, [in a silent place] like a mendicant showing external purity and eating in moments all food that is nearby in a way that no one can say that a portion of the food been consumed. "Thus indicating, action that does not correspond to external appearance deserves low credits. Doing things that should not be done in a such way that no one can tell such thing ever happened is an act of cunningness, thus will not yield proper phalans".

(Commentary): The deceptive act of the crane is declared as dhurvruttham here. The crane makes one believe that it is a noble one but destroys the unsuspecting one by encouraging trust. Pretending to be a sanyaasi, making people trust him and plundering them of their riches is nothing but despicable conduct.

४-७ द्विजस्य सितपक्षस्य कवेरपि निरस्यते।

न हंस इति साजात्यं गतिशब्दितवृत्तिभिः ॥

4-7 dvijasya sitapakṣasya kaverapi nirasyate |
na haṁsa iti sājātyaṁ gatiśabditavṛttibhiḥ | |

Even though crane is bird that stays in water like a swan and has white wings, yet its similarity is not recognised by movement, sound and character and hence it cannot be a swan.





(Commentary): A crane and a Swan have some external similarities: white wings, abode in water. A crane can not pretend to be a swan since It does not have the capability to sort the milk (saaram) from the water (asaaram). Slight similarities of a dhurvutthan with noble ones will not make him the equal (samam) to a noble person.

४-८ अब्यवस्थितवृत्तानामभिन्न श्रुति चक्षुषां।

अधर्म अर्जितभोगानामाशीरप्यहितोचिता ॥

4-8 abyavasthitavṛttānāmahinna śruti cakṣuṣāṃ |
adharma arjitabhogānāmāśīrapyahitocitā | |

Receiving benefits from a person whose behavior is wavering, who do not distinguish between what is acceptable to ear, eye etc and what not, and whose pleasures are earned through non-righteous manner, will not serve the purpose.

(Commentary): Here, Swamy Desikan advises us that one should stay away from receiving the benedictions (aaseervaadham) from a dhushtan. Their good wishes and rewards can only lead to misfortunes (anartams).

४-९ दुष्टैरारोपितः कश्चिदनर्थक्रिययान्वितः।

असत्कारेण गृह्येत विरुद्धाकारवेदिभिः ॥

4-9 duṣṭairāropitaḥ kaścidanarthakriyayānvitaḥ |
asatkāreṇa gṛhyeta viruddhākāravedibhiḥ | |

When an untainted person has been accused of having committed sinful acts by wicked who know that such acts are not done by the untainted person, such untainted person too will not be treated properly and will not be honoured - "Thus indicating, it is habitual for wicked to put virtuous into trouble voluntarily, hence, not even acquainting with such a person is recommended".

(Commentary): A righteous person should not give room for any apavaadham to be linked to him. One should always be fearful of loka apavaadham and stay from dhushtans. He should not become guilty by association.

४-१० तमः स्वभावमलिनं वृत्त्यालोकोज्जिताश्रयं।

दण्ड्यं मित्तेणराज्ञा च दृष्टदोषान्वयं विदुः ॥

4-10 tamaḥ svabhāvamalinaṃ vṛtṭyālokojjhitāśrayaṃ |
daṇḍyaṃ mittreṇarājñā ca drṣṭadoṣanvayaṃ viduḥ | |





As the wise say, evil natured persons who by profession indulges in evil deeds or makes a living by engaging in powerful evil deeds, will be punished by king [by their well wishers / friends] only when their sin comes to (lime) light. "Thus indicating, evil persons might move scott free often, but only till their deeds comes to light".

(Commentary): Here, Swamy Desikan instructs us that one who engages in the performance of evil deeds deserves to be punished even if he is a friend or a king. Punishment must be meted out to such a person only after making sure that firm evidence is obtained about engagement in such deeds.

४-११ जातिमात्रशरणा बहिष्कृताः केचिदादृतजघन्य वृत्तयः ।

रोषणा विपरिधाविनो मुहुर्हेपयन्ति जनमुज्झितहियः ॥

4-11 jātimātraśaraṇa bahiṣkṛtāḥ kecidādṛtajaghanya vṛttayah |
roṣaṇa viparidhāvino muhurhepayanti janamujjhitahiyah | |

Evil people take refuge under their pedigree [caste] and birth, who are ex-communicated as being unfit for association with good, who indulge in doing evil only, who are angry with those who say that what they are doing are not correct, who wander fruitlessly here and there, and who have left off all sense of shame, make good people bend their heads down in shame. "Thus indicating, presence of bad mannered people is the shame of virtuous".

(Commentary): Those who pride themselves that they can get away with any evil deed because of their high birth should be shunned like dogs.

४-१२ आलोकावधि यद्वशेन सुगतिं विन्दन्ति भुतान्यसौ

दृष्टिस्त्रेहवशेन सा वितनुते वंशे भुजंगभ्रमं ।

दक्षा भोगिषु केषुचिद्विषमितां दृष्टिं निहन्तुं क्षणा-

त्तानप्याशु विनाशपेत्क्षणरुचिः काचित्क्षणस्फुर्जथुः ॥

4-12 ālokāvadhi yadvaśena sugatiṁ vindanti bhutānyasau
dṛṣṭisnehavaśena sā vitanute vaṁse bhujamgabhramaṁ |
dakṣa bhogiṣu keṣuचिद्विषमितां dṛṣṭiṁ nihantuṁ kṣaṇa-
tānapyāśu vināśapetkṣaṇaruciḥ kācitkṣaṇasphurjathuh | |

That vision which helps all animate creatures to move properly so long as the sunlight shines, will create the illusion of a serpent in a bamboo when it is smeared with a lotion. That very vision, existing in certain poisonous snakes is capable of destroying anything in moments. Flash of rings of light [lightning] will instantaneously destroy that poisonous vision.





(Commentary): One who destroys others loses his senses. The beings move around without faltering aided by their sense of sight . once an ointment is placed on the eye, one loses the clear vision and makes one misread the signs from the scene around (seeing a nonexistent snake in a bamboo shoot). The poison from the tongue of a toad can completely destroy one's vision. The flash of lightning can destroy the sight of a poisonous snake or toad. Here Swamy Desikan points out the folly of lofty condemnation of all as dhushtaas and recommends that one should not make sweeping condemnations without proof of evil act.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु
सुभाषितनीव्यां दुर्वृत्तपद्धतिः चतुर्थीय पद्धतिः संपूर्णः ॥

iti śrī kavītārkikasīṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad veṅkaṭanāthasya
kṛtiṣu subhāṣitanīvyāṁ durvṛttapaddhatiḥ caturthīya paddhatiḥ saṁpūrṇaḥ





CHAPTER V
STATE OF THOSE WHO ARE UNFIT TO BE APPROACHED

असेव्यपद्धतिः ॥

ASEVYAPADDHATIḤ | |

५-१ कठिनः कृशमूलश्च दुर्लभो दक्षिणेतरः ।

कक्षिचत्कल्याणगोत्रोऽपि मनुष्यैर्नोपजीव्यते ॥

5-1 kaṭhinaḥ kṛsumūlaśca durlabho dakṣiṇetarāḥ |
kakṣcitkalyāṇagotro'pi manuṣyairnopajīvyate | |

Hard hearted people hate without any cause and are not easily accessible and are discourteous. Such people should not be approached for shelter even if such person is born in a noble and high pedigree family.

(Commentary): In this paddhathi, Swamy Desikan instructs us about those, who are anipuNars and possess evil conduct and counsels us to stay away from them even if they have sterling credentials of high birth.

५-२ दृष्टपङ्का प्रतिपदं स्यादल्पसरसः स्थितिः ।

काले घनरसैर्योगेऽप्यसेव्या जीवितार्थिभिः ॥

5-2 dr̥ṣṭapaṅkā pratipadaṁ syādalpasarasāḥ sthitiḥ |
kāle ghanarasairyoge'pyasevyā jīvitārthibhiḥ | |

Pond may have much desired water begotten as rain drops that comes of the cloud in the sky, but if one's first step that leads to a muddy puddle, then it is unfit to be used to quench thirst.

(Commentary): One should stay away from those of alpa svabhaavam. Their situation is like the little collection of water in small ponds, which stay muddy and unfit as a source for drinking water.

५-३ सतः सत्त्वविहीनानां सत्तयैवापराध्यतः ।

कथंकारं प्रतिकारः कल्पकोटिशतैरपि ॥

5-3 sataḥ sattvavihīnānāṁ sattayaivāparādhyataḥ |
kathāṁkāraṁ pratikāraḥ kalpakotiśatairapi | |





Can there be any remedy even it is done for 100 or kalpa years, for people who have no vitality in them and who do not tolerate the natural state of other people [who do not accept people as they are] ?

(Commentary): Those who cultivate and sustain enmity with the righteous deserve to be shunned. They can not tolerate others and do not have the strength to stand by themselves. The passage of aeons can not correct their deficiencies. It is better to steer clear of them.

५-४ अपि संतापशमनाः शुद्धाः सुरभिशीतलाः ।

भुजंगसंगाज्जायन्ते भीषणाश्चन्दनद्रुमाः ॥

5-4 api saṁtāpaśamanāḥ śuddhāḥ surabhiśītalāḥ |
bhujamṅgasaṁgājjāyante bhīṣaṇāścandanadrumāḥ | |

Sandal trees by nature are pure, cool and of high fragrance. It pacifies heat. However, it will look terrible when seen with its association of snakes, - "Thus indicating, even virtuous people look unaccessible and feared to seek when seen with association of evil persons".

(Commentary): Even the most desirable sandal trees with all its virtues is asEvyam because of the links of the snakes with it. Who will go near a sandal tree to enjoy its coolness and fragrance, when the snakes are associated with it ? No one in their right mind will approach such a desirable object, when it is associated with the life threatening snake.

५-५ नीचानुसरणान्मन्ये निसर्गपरिशुद्धयोः ।

गतिः कुटिलतां याति गङ्गा यमुनयोरपि ॥

5-5 nīcānusaraṇānmanye nisargapariśuddhayoḥ |
gatiḥ kuṭilatāṁ yāti gaṅgā yamunayorapi | |

When the rivers Ganga and Yamuna flow down towards lower levels, though they are pure and straight at their origin, they become crooked by following the path in the way in which it exists. So do people - "Thus indicating good and evil are primarily because of their association".

(Commentary): Even if one is intrinsically pure, the association with the ignoble makes one move in crooked ways (kutilam) and as such make them unfit for association.

५-६ मित्रे भवति वैमुख्यं मैत्री दोषाकरेण च ।

अपि तीर्थ प्रसूतानां कैरवाणां रजोभृतां ॥

5-6 mitre bhavati vaimukhyaṁ maitrī doṣakareṇa ca |
api tīrtha prasūtānāṁ kairavāṇāṁ rajobhṛtāṁ | |





Offsprings of good parents who are spotless, if found revengeful and averse to their good friends and found friendly with evil, are like blue lotuses which close at the sight of sun and open at the sight of moon. Sun is indicated by mitra and moon by doshakara, thus indicating such people will close themselves at the sight of good friends but will be open & welcome to people that cause blemishes in them.

(Commentary): One with the persistent rajo gunam should be avoided even if they are born in a high caste or possess Achaarya anugraham or highly educated. They are asevyas. Blue lotus does not open up to the Sun but only likes the Moon.

५-७ अपि निर्मुक्तभोगेन स्वान्तः स्थविषतेक्षया ।

असद्भावाय जायेत जिह्वगेन सहासिका ॥

5-7 api nirmuktabhogena svāntaḥ sthaviṣatekṣayā |
asadbhāvāya jāyeta jihmagena sahāsikā | |

Crooked person will renounce worldly enjoyment outwardly but will think of it inside (their mind always). Association with such person will always lead to evil.

(Commentary): Those who persist in thinking of sinful things while pretending to be men of noble conduct must be avoided for companionship.

५-८ मण्डूकरावेणं सर्पं गोमुखं च मृगादिनां ।

न सुहृत्त्वेन मन्येत मान्यन्तं च वैरिणं ॥

5-8 maṇḍukarāveṇaṁ sarpaṁ gomukhaṁ ca mṛgādināṁ |
na suhṛttvena manyeta mānyantaṁ ca vairiṇaṁ | |

False appearance deceives a person. Snake cries like frog (to kill the frog), tiger will wear mask of cow (this is colloquial statement) and enemy who generously honours should be considered suspect.

(Commentary): One should not think of approaching an enemy, even if he pretends to be a friend. It is like befriending a snake or a tiger. It can only lead to disaster.

५-९ घोरास्त्यक्तमिथोवैराः सौकर्यवदुपद्रवे ।

दण्डेनापि न भज्येरन्पापकुण्डलि मण्डलाः ॥

5-9 ghorāstyaktamithovairāḥ saukaryavadupadrave |
daṇḍenāpi na bhajyeranpāpakunḍali maṇḍalāḥ | |





Great sinners will torture people who can be easily victimized and will not repent / change even if punishment is meted out to them. They continue to torture the good people even if they are discouraged through punishments. They have to be avoided.

(Commentary): The evil ones gang up, when they come across the weak and the meek. They abandon their mutual animosity and unite to attack the helpless. They are united by their sins and will not give up their despicable act even with the punishment meted out to them.

५-१० अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।

प्रतिबुद्धैर्न सेव्यन्ते पूर्वदेवविरोधिनः ॥

5-10 anākalitamānuṣyāḥ kṣamāsaṁsparśavarjitāḥ |
pratibuddhairna sevyante pūrvadevavirodhinaḥ | |

Pundits (people who are learned) who have realized themselves (soul realized or who has enlightenment) will not serve those who do not consider human values, who cannot forbear, and behave like demons (raakshasaa). People who cannot be served are inimical to good.

(Commentary): Here, Swamy Desikan sums up the list of those who should be avoided: those who do not respect rare to attain birth as human beings, those who do not comprehend the differences between humans and animals, those who do not know the right from the wrong, those who have no patience and those who stray away from their kula dhaivams worshipped by their poorVALs.

५-११ अमित्रे वेश्वासः श्वपचकरके सौमिकरसः

कपाले गङ्गाम्भः खलपरिषदङ्के सुजनता ।

परिक्षीणाचारे श्रुतमनुपनीते च निगमः

स्वतःसिद्धां शुद्धिं त्यजति विपरीतं च फलति ॥

5-11 amitre veśvāsaḥ śvapacakarake saumikarasaḥ
kapāle gaṅgāmbhaḥ khalapariṣadaṅke sujanatā |
parikṣiṇācāre śrutamanupanīte ca nigamaḥ
svataḥsiddhāṁ śuddhiṁ tyajati viparītaṁ ca phalati | |

Trusting enemy, drinking Soma from the vessel of an untouchable, drinking ganga water stored in skull, placing goodness on the lap of evil doers, trusting vedic lore to a person who has no good conduct (not properly initiated) are similar. All lose their purity and purpose; all will lead to the opposite result.





(Commentary): Swamy Desikan illustrates with many examples that one should not place one's trust in dushtarkal. He says that misplaced trust will end up in vipareetha phalan.

५-१२ तरतु विवित्सयाब्धिमधिरोहतु शैलतटं
धमतु च धातुवर्गमथिगच्छतु शस्त्रमुखं।
तदिदमरुन्तुदं यदुत बह्वधाय भिया
धनमदमेदुरक्षितिभृदङ्कणचङ्कमणं ॥

5-12 taratu vivitsayābdhimadhirohatu śailataṭam
dhamatu ca dhātuvargamathigacchatu śastramukham |
tadidamaruntudaṁ yaduta bahvadhāya bhiyā
dhanamadamedurakṣitibhṛdaṅkaṅkaṅkramaṅgamam ||

When a man wants to earn huge money, he might cross the ocean, climb mountains, blow up bellows (that blows hot air to keep the fire) that helps in his chemical operations in making gold etc, or may revert to archery and warfare. All this are somehow tolerable and there is no doubt on this. However, movement with fear in the presence of power-mad kings can never be performed with impunity.

(Commentary):The human beings should not hanker for riches. It is a terrible thing to roam inside a rich man's house praising him and serving him to gain those riches. That can only lead to destruction. If one wants to gain these riches, one can do many things like going abroad to earn, climb mountains, learn archery and martial arts. There is no objection to engaging in these activities but one should desist from serving (the haughty) kings and staying in their palaces and harems.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु
सुभाषितनीव्यां असेव्यपद्धतिः पञ्चम पद्धतिः संपूर्णः ॥

||iti śrī kavītārkikasīṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad
veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ asevyapaddhatiḥ pañcama paddhatiḥ saṁpūrṇaḥ
||



CHAPTER VI
PATH OF THE GREAT

महपुरुषपद्धतिः ॥

MAHAPURUṢAPADDHATIḤ | |

एवम् अज्ञानमूलदोषयपद्धतिः प्रणीय अनन्तरं ज्ञानमूलगुण विषयपद्धतयः प्रणीताः ।

तत्र सकलगुणानामाश्रयत्वान्महापुरुषत्य महापुरुषपद्धतिः प्रथममुक्ता -

evam ajñānamūladoṣayapaddhatiḥ praṇīya anantaraṁ jñānamūlaguṇa viṣayapaddhatayah
praṇitāḥ |

tatra sakalaguṇanāmāśrayatvānmahāpuruṣatya mahāpuruṣapaddhatiḥ prathamamuktā -

६-१ सतामेव खपुष्पत्वं येषां यत्सदसत्त्वयोः ।

न जातु तस्य तत्ताभ्यामिति तेषां स विश्वदृक् ॥

6-1 satāmeva khapuṣpatvaṁ yeṣāṁ yatsadasattvayoh |
na jātu tasya tattābhyāmiti teṣāṁ sa viśvadṛk | |

He has a universal vision who manifests extraordinary knowledge even among those who profess to know much. For among the two things Good and Bad or Existing and Non Existing, it is the usefulness of only those that are good or existing that prevails.

(Commentary): There may be hundreds of righteous ones and yet the omniscient (Sarvajn~an) one among them is entitled to be recognized as a Mahaa Purushan (Jn~Ani). Without that Jn~Ani, there is no glory for the righteous ones.

६-२ सन्नियोगेन शिष्टानां वर्णादीनां स्वसूत्रतः ।

प्रवृत्तिं च निवृत्तिं च न भिन्द्यात्साधुशब्दवत् ॥

6-2 sanniyogena śiṣṭanāṁ varṇadināṁ svasūtrataḥ |
pravṛtiṁ ca nivṛtiṁ ca na bhindyātsādhuśabdavat | |

Indulgence and non Indulgence of people are linked with certain natural rules of their own, by virtue of being in a particular sect. The person who knows the right meaning of the word saadhu, should not tear apart for such indulgence and non indulgence.



(Commentary): The one who does not abandon VarNaasrama dharmams is a Mahaan. The word Saadhu applies to that anushtaana paran. He does not fragment and scatter respect for saasthrams (saasthra Maryaadhai).

६-३ मुक्तानुगुणवृत्तानां भजतां पावनीं गतिं ।

नित्यं विष्णुपदे वृत्तिस्तारकाणां सितात्मनां ॥

6-3 muktānuguṇavṛttānām bhajatām pāvanīm gatiṁ |
nityam viṣṇupade vṛttistārakāṇām sitātmanām ||

People who have renounced the world, follow holy path, noble and pure, who help their fellow beings in ocean of worldly existence always concentrate on the lotus feet of Lord VishNu.

(Commentary): Among the righteous ones, the noblest one is a true VaishNavan. He has the conduct of a liberated jeevan. He has performed Prapatthi. He performs his duties to please the Lord (Baghavath preethi). He has suddha manas and reduce attachments (Bhandhams). He recites PraNavam always. He is a Mahaa Purushan rooted in the meditation about the lotus feet of the Lord.

६-४ धर्मसेतुनिविष्टानामचलानां गरीयसां ।

दक्षिणोत्तरवृत्तीनां दृष्टि पापनिवर्तिनी ॥

6-4 dharmasetuniviṣṭānāmacalānām garīyasām |
dakṣiṇottaravṛttinām drṣṭi pāpanivartinī ||

Vision of such people (as said above 6-3), whose mind is set on performance of righteous, who are unwavering, bent on removing ignorance and whose follow the rules prescribed in saastraas are sinless.

(Commentary): The Mahaa Purushaas are like the dams across oceans. They never transgress dharma saasthraas. They do not have any confusions about the right and the wrong. They never tire of doing the prescribed things. They will not stray from their firm positions prescribed by dharma saasthrams. They are revered by the elders for their exemplary conduct. Their compassionate glances will destroy all of our sins.

६-५ अनङ्गीकृतकामानामनुमानार्हवर्ष्मणां ।

धृतनिर्मलतीर्थानां भूतिलेपो विभूषणं ॥





6-5 anaṅgīkṛtakāmānāmanumānārharavarṣmaṇam |
dhṛtanirmalatīrthānām bhūtilepo vibhūṣaṇam ||

The association with wealth is an ornament for those who do not desire material wealth and material happiness, who worship the Lord and who have clean and correct knowledge of saastra - "thus indicating, two things, 1. Real wealth as per great people is the right association they have, 2. Wealth as such, of the such great people is spent on Lord".

(Commentary): The subject matter of this slokam reminds one of Swamy Kuresar, who was born in a wealthy family and gave every thing away for Bhagavath and Bhaagavatha kaimkaryams. Such noble Mahaa purushaas reject kaamyaa phalans and wear wealth as the alankaaram without them becoming a dhosham. They use their blessings of wealth for Bhagavadh kaimkaryam.

६-६ अनन्तरव्यानिसंपन्नः शुद्धसत्त्वः सधीबलः ।
धत्ते बहुमुखं भोगं श्रुति दृष्टि स्थिराशयः ॥

6-6 anantakhyānisaṁpannaḥ śuddhasattvaḥ sadhībalaḥ |
dhatte bahumukhaṁ bhogaṁ śruti dṛṣṭi sthīrāśayaḥ ||

For a great man who fame is endless, whose vitality is pure, who has intellectual power and vedic vision has varieties of ways of enjoyment.

(Commentary): These great men have Jn~Ana, VairAgya, AnushtAna as wealth. They are Parama SaathveekALs. They accept for Bhagavat and BhAgavatha AarAdhanams permitted vasthus as BhOgams.

६-७ अहार्यः सर्वमध्यस्थः काञ्चनद्युनिकुद्वहन् ।
सत्प्रदक्षिण योग्यत्वमुपयाति महोन्नतः ॥

6-7 ahāryaḥ sarvamadyasthaḥ kāñcanadyunikudvahan |
satpradakṣiṇa योग्यत्वमुपयाति महोन्नतः ||

Noble is one who is not carried away by opinion of others. Such Men are impartial to all, bears tejas equivalent to lustre of gold. He will be worthy of being worshipped by even saints in the same manner god is worshipped in temple.

(Commentary): MahAnkaL are to be worshipped by every one. They are not agitated by the false proclamations of the other Mathams. They will be impartial in their pronouncements. They have apaara Jn~Ana sampath. They are beyond accumulating sins and performing PrAyascchithams for neutralizing them. They live an exemplary life free from sins. They are worthy of namaskAram thru pradhakshiNam. Such is their glory !





६-८ पुण्यगन्धाः सुमनसः प्रबुद्धाः समयागमे।

शिरसा परिगृह्यन्ते सादरं त्रिदशैरपि ॥

6-8 puṇyagandhāḥ sumanasah prabuddhāḥ samayāgame |
śirasā parigṛhyante sādaram tridaśairapi | |

Devataas prostrate at the feet of those whose meritorious deeds carry fragrance, who are pure at heart and acquired knowledge of veda like fragrant flowers offered (at the feet of Lord).

(Commentary): Mahaans (Jn~Anis) serving as the dams for dharamam are fit for worship even by the celestial beings (dEvAs). They are fragrant throught their puNya karmAs. They possess blemish-free, suddha Manas. They will not think of harming anyone. They are quite conversant with the Saasthra arthams. During the occasions of siddhAnthā vaadham, they never tire of participating and establishing the correct view points.

६-९ अनुकर्तुमपह्नोतुमतिवर्तितुमीक्षितुं।

अशक्ये तेजसां पत्यौ तित्रतानुमतिक्षमा ॥

6-9 anukartumapahnotumativartitumīkṣitum |
aśakye tejasāṁ patyau titratānumatikṣamā | |

As one cannot imitate, obliterate or hide or see a 1000 rayed sun god shining in the sky so is the association of noble soul. Such brilliantly radiating noble person will give only spotless knowledge.

(Commentary): The friendship with such Mahaans will only yield auspicious phalans. That friendship can grow srEyas for one. Their Jn~Anam and sakthi are so elevated that they are like the embodiment of Jn~Ana jyOthi. They are Brahma tEjasvees. Falling at their feet and receiving their anugraham will confer many mangaLams to us.

६-१० अहितुण्डिकदृष्टीनामशेषा भोगिनः पदं।

न संवर्ताग्निसारथ्ये स्थाता यन्मुखमारुतः ॥

6-10 ahituṇḍikadrṣṭīnāmaśeṣa bhoginah padaṁ |
na saṁvartāgnisārathye sthātā yanmukhamārutah | |

All serpents will fall victims to the charm of the snake charmers. Adi seSa is an exception to this. His breath stands as an assistant to the powerful fire at the time of deluge (if so how can he be controlled by charms?) - "Thus indicating, great people will not fall victims to charms and wonders of evil doers and material world. Such great people (their fame) will surpass deluge".





(Commentary): All the earthly kings who threaten and frighten ordinary beings are powerless against Brahma Jn~Anis (Mahaans). The situation here is like the superior power of AadhisEshan in comparison with ordinary snakes. The air that is exhaled by ordinary snakes does not have the same power as that of AdhisEshan's exhalations, which can assist the PraLaya kaala agni to destroy every thing.

६-११ गुरुत्मति सुपक्षतां गिरिधुरंधरे धीरता मुदन्वति गभीरताममृतदीधितौ सौम्यतां।

विवस्वति च दीप्ततां विधिरुपादधानश्चिरा दनर्घगुणचित्रितं किमपि चित्रमासूत्रयत् ॥

6-11 gurutmati supakṣatām giridhuraṁdhare dhīratā mudanvati gabhīratāmamṛtadīdhitau saumyatām |

vivasvati ca dīptatām vidhirupādadhānaścīrā danarghaguṇacitrītam kimapi citramāsūtrayat | |

The creating god took long time and after having careful consideration, created great and noble person inspired by Garuda on good wingedness, himavaan on stability, ocean on the depth (of knowledge), moon on tranquility and sun on the lustre.

(Commentary): Brahma dEvan created the chEtanams and achEtanams and gave each of them some thing unique as an attribute. For instance, he incorporated majesty in the Samudhram; he invoked beauty (soumyam) in Chandran; He incorporated courage and steadfastness in Himaalayaas. When it came to the Jn~Anis, Brahman integrated all these visEsha attributes in them. That is why these Mahaa Purushans are worthy of veneration.

६-१२ प्रशस्तिं विन्दन्ति प्रशमसुखदिव्यामृतसरि -

त्प्रलीना धन्यानां परिषदि न संपत्तिसरितः।

अमित्रोपक्षेपक्षणविगलदात्मीयपृतना -

दृढामर्दत्रस्यद्रमिडभटजङ्घाजवभृतः ॥

6-12 praśastiṁ vindanti praśamasukhadivyāmṛtasari -

tpralinā dhanyānām pariṣadi na saṁpattisaritaḥ |

amitropakṣepakṣaṇavigaladātmīyapṛtanā -

dr̥ḍhāmardatrasyardramiḍabhaṭajāṅghājavabhṛtaḥ | |

As the soldiers from dravidian country whose speed of movement is well known especially during to war on hearing onslaught of the enemy, which speed can even frighten his own army, so is the speed of wealth (Moves from one to another very fast). Such rivers of wealth will not get any recognition in the assembly of people whose desires are pacified by celestial nectar river of tranquility.





(Commentary): The Mahaa Purushaas reject kaamyaa and nisshiddha karmAs and are free from the thirst for paltry things. Their thirst is quenched by the nectarine waters from the rivers of Saanthi and Sukham. Before them the rivers known as material wealth do not achieve much recognition. Rivers of material wealth are wild rivers, which disappear as fast as they appear.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां महपुरुषपद्धतिः षष्ठीय पद्धतिः संपूर्णः ॥

|| iti śrī kavītārkikasīṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ mahapuruṣapaddhatiḥ ṣaṣṭhīya paddhatiḥ saṁpūrṇaḥ ||



CHAPTER VII PATH OF IMPARTIAL PEOPLE

॥ समचित्तपद्धतिः ॥

SAMACITTAPADDHATIḥ | |

अथ समचित्तत्वं महाजनस्य धर्म इति समचित्तपद्धतिरारभ्यते -

atha samacittatvaṁ mahājanasya dharmā itī samacittapaddhatīrārabhyate -

७-१ पुंसः कस्य चिदास्थाने द्विजेन्द्रः सूरिसेविते।

गुणवत्क्षपातेऽपि मध्ये तिष्ठति मानभृत् ॥

7-1 puṁsah kasya cidāsthāne dvijendraḥ sūrisevite |
guṇavatpksapāte'pi madhye tiṣṭhati mānabhṛt | |

Best of the twice born will stand as a mediator, when group of scholars argue amongst themselves in the assembly of king, even when party of merit is on the point of being defeated.

(Commentary): Among the mahAns, Sama chitthAs are the best. They are those who serve as mediators in debates about SaasthrAs convened by the kings and scholars and use the strength of PramANams to render verdict on the right paksham among debaters. Without pride or prejudice, they arrive at their decisions with absolute fairness.

७-२ चकोरानादरं देवश्चक्रवाकस्य चादरं।

विवस्वान् नाभिसंधत्ते विश्वमेतत्प्रकाशयन् ॥

7-2 cakorānādaraṁ devaścakravākasya cādaraṁ |
vivasvān nābhisaṁdhatte viśvametatprakāśayan | |

[Great men do their duty impartially and do not change from their duty consciousness for some are benefited and some are not]. Sun shines impartially. It does not shine favouring chakravaka bird (that cohabits during sun shine) not does is shines against chakora birds which thrives on moon light. - "Thus indicating, great men do not patronise some nor ignore some".

(Commentary): Sama chitthAs are impartial (no pakshapAtham). The chakOra Pakshis seek the moon beams alone as their food. The chakravAka birds are closely affiliated with the Sun. In spite of the needs for Suryan or otherwise, Suryan provides lustre without any partiality for both ChakravAkam and ChakOram. Sama ChitthAs resemble Aadityan in this matter.



७-३ देशकालविशेषेण विषमत्वं समत्ववत्।

निशादिवसयोर्दृष्ट महोरात्रस्य न कचित् ॥

7-3 deśakālavīśeṣeṇa viśamatvaṁ samatvavat |
niśadivasayordṛṣṭa mahorātrasya na kacit | |

Depending on the time and place, differences in duration of night appear to be equal but never so in the case of whole day which is constant. i. e. bright and dark parts of a day might vary in duration, in some places sun might shine for longer duration but in some places it may not, but whole day as such (24 hours - 60 naazhi) is constant.

(Commentary): The Sun does not rise at the same time around the globe. Same can be said for sunset too! During UttarAyanam, there may be long daylight hours and during the DakshinAyanam, the night hours will be longer. The number of hours in a day however will still be 24 hours or 60 Naazhikais. That does not change. There is samatvam (equality) in the duration of one day to another. Similarly, Sama Chittharkal do not show any differences in their behaviour between one and the other.

७-४ पतिगृह्णति जीमूते प्रत्यर्पयति वा स्वयं।

अपूरणमपांपत्युः पूरणं च न लक्ष्यते ॥

7-4 patigṛhṇati jīmūte pratyarpayati vā svayaṁ |
apūraṇamāpāṁpatyuh pūraṇaṁ ca na lakṣyate | |

When the clouds come to ocean to drink water, no change is seen on the ocean. It is not seen getting empty nor we see it getting filled in. "Thus indicating, great men stay unaffected and remain impartial, whether someone takes things away from them or presents them with something".

(Commentary): Sama chittharkal maintain their equanimity, when they lose or gain.

७-५ छिद्रं जनयतां नीचैरच्छिद्रं बिभ्रतामपि।

त्रासहीनाः सुमणयः स्वभावादुपकुर्वते ॥

7-5 chidraṁ janayatāṁ nīcāiracchidraṁ bibhratāmapi |
trāsaḥīnāḥ sumaṇayaḥ svabhāvādupakurvate | |

Good gems by nature shower good results who wear them as chain [after making holes at the bottom, indicating holes made to link with another piece of jewellery, thus chain] or as ring [without making hole, thus indicating linked with another piece of jewellery by holding up, thus ring]. So making hole or not, i. e. inflicting harm or not, does not change great men, they remain impartial.





(Commentary): Sama Chitthars help even those, who cause harm to them. Such is their equipoise !

७-६ अनुज्जितसुहृद्भावः सुहृदां दुर्हृदामपि।

सम इत्येव भाव्योऽपि नम इत्यभिभाष्यते ॥

7-6 anujśitasuhṛḍbhāvaḥ suhṛḍām durhṛḍāmapi |
sama ityeva bhāvyo'pi nama ityabhibhāṣyate | |

A man who has not abandoned his friendly relationship with good and bad, will be considered highly respectable, even though he can be thought of as impartial.

(Commentary): These MahAns with samathva bhAvam deserve to be worshipped. There are two kinds of people in this world: those with good heart and others with ill feelings towards others. The MahAns noted for their equanimity of thinking consider both as friends (Suhruth).

७-७ मरुद्भिः पीड्यमानोऽपि संत्यक्तोऽपि दिवानिशं।

विषयस्नेहरहितो रत्नदीपः प्रकाशते ॥

7-7 marudbhiḥ piḍyamāno'pi saṁtyakto'pi divāniśam |
viṣayasneharahito ratnadīpaḥ prakāśate | |

Diamond [light of gem] shines day and night even if it is tormented by winds and abandoned, irrespective of the fact that it has neither vessel nor oil that are essential for ordinary lamp. "Thus great men shine at all times, whether tormented or felicitated, however, ordinary people like ordinary lamps, shine only if felicitated regularly".

(Commentary): Sama chitthars are not affected by Saadhakam or Bhaadhakam (anukoolars or Prathikoolars). Their inner radiance is steady and is not affected by praise or detraction.

७-८ जनयत्यनले दाहं शमयत्यपि तोयदे।

अभिन्नैः स्थीयते पुण्यैराश्रमारण्यपादपैः ॥

7-8 janayatyanale dāhaṁ śamayatyapi toyade |
abhinnaiḥ sthīyate puṇyairāśramāraṇyapādapaiḥ | |

While wind generated fire destroys great trees in forest and rainy clouds counter the same, such an effect does not extend to sacred trees that stands in holy ground. [many can see, holy trees are not uprooted by either strong winds nor is it destroyed by great fires etc, for it stands alone and away from group of woods]. "Thus indicating, great men, can be identified so easily unlike forest wood, and they will not be affected by the different results of same activity".





(Commentary): The trees on the Aasramam site of holy men are not destroyed by the floods or fire.

७-९ अहार्येण कदाप्यन्यैरसंहार्येण केनचित्।

तितिक्षाकवचेनैव सर्वं जयति संवृतः ॥

7-9 ahāryeṇa kadāpyanyairasaṁhāryeṇa kenacit |
titikṣakavacenaiva sarvaṁ jayati saṁvṛtaḥ | |

When a person wears a protective wear [kavacha - protective armour] of endurance, he sees all success, as all weapons fail to harm him. If one has as shield, which cannot be taken away or destroyed then his protection is enduring. "Thus indicating the importance of vairagya in acting as protective shield leading to equanimity for Sama chitthALs".

(Commentary): VairAgyam and patience, the hall mark of Sama chitthALs bring glory to them.

७-१० अमृतस्यन्दिनं कश्चित्कृष्णामेघं द्विजः स्मरन्।

उदन्यया न वेशन्तमुदन्वन्तं च वीक्षते ॥

7-10 amṛtasyandinaṁ kaścitkṛṣṇameghaṁ dvijaḥ smaran |
udanyayā na veśantamudanvantaṁ ca vīkṣate | |

Chataka bird drinks water directly from rain drop and it meditates on dark clouds which pours this nectar of rain, and does not drink from pond with fresh water nor from sea with salt water also indicates quantum of water at different scales, though it suffers from thirst. Likewise, devoted twice born meditates always on cloud like Krishna and does not look at ordinary giver of material wealth be it bigger in size or be it in different forms.

(Commentary): The message here is that one should not consume all kinds of prohibited food or drinks just to quell one's hunger and thirst.

७-११ विदधातु धाम तमसा कृतेन किं यदि वा न वेत्ति न विधिर्न वा वयं।

प्रथमोपकारि चरमं यतस्ततः प्रतियोगीनो भवति तस्य सार्थता ॥

7-11 vidadhātu dhāma tamasā kṛtena kiṁ yadi vā na vetti na vidhirna vā vayaṁ |
prathamopakāri caramaṁ yatastataḥ pratiyogīno bhavati tasya sārthatā | |

Lord created many luminous bodies like sun. He also created darkness. (If it is light that we all want) why the lord created the darkness. Lord certainly knows this and we are not unaware of it. Darkness is beneficial to luminousness, (as without darkness light will not be recognized well), thus usefulness of darkness as counterpart of light is known.





(Commentary): Darkness hides the light. The glory of Brightness or luminosity is brought out by darkness. if we did not have darkness (night), we could not appreciate the value of brightness (day time). Even the evil minded one stands as a foil to bring out the goodness of the sama chitthars.

७-१२ विषयेष्वपि दोषगन्धहीनः प्रलयेऽपि स्थितिमक्षयां दधानः ।

विषयेष्वपि भावयन्समत्वं पुरुषः कोऽपि हृदि स्थितः प्रजानां ॥

7-12 viṣayeṣvapi doṣagandhahīnaḥ pralaye'pi sthitimakṣayāṁ dadhānaḥ |

viṣayeṣvapi bhāvayansamatvaṁ puruṣaḥ ko'pi hṛdi sthitaḥ prajānāṁ | |

Supreme Lord of all, who is free from smell of misery even while incarnating in different forms, who is in a non-perishable state even at the time of deluge, and who feels equality even in odds, is in the heart of all people. "Thus indicating, The one who is free from any elation due to prosperity and not sunk in diversity and behaves in a balanced manner in times of crisis is always adored by all".

(Commentary): Sama chitthars are treated as equal to VishNu, who is not affected by the dhvandhavam.

Sama chitthars with similar equipoise are considered worthy of reverence like VishNu.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां समचित्तपद्धतिः सप्तमीय पद्धतिः संपूर्णः ॥

|| iti śrī kavitārkikasīṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ samacittapaddhatiḥ saptamiya paddhatiḥ saṁpūrṇaḥ ||





CHAPTER VIII POSITION OF THOSE SEEKING SHELTER OF MAHAANS

॥ सदाश्रितपद्धतिः ॥

SADĀŚRITAPADDHATIḥ | |

८-१ सुवृत्तस्यावदातस्य कलापूर्णस्य सत्पतेः ।

क्षणलेशग्रहेऽपि स्यादतीर्थस्यापि तीर्थता ॥

8-1 suvṛttasyāvadātasya kalāpūrṇasya satpateḥ |
kṣaṇaleśagrahe'pi syādatīrthasyāpi tīrthatā | |

During lunar eclipse [should be indicating new moon of Deepavali festival on the other hand], ordinary water becomes holy as ganga [that enables one to purify upon bath], so, impure person will become pure by the slightest or momentary contact with person of clean character and heart and who is a scholar.

(Commentary): Association with a JN~Ani even for the shortest time by a man of dubious conduct will elevate him. That association will chase away the anaachAram of the lowly one and make him have suddhi.

During the short time of grahaNa kaalam, all waters attain the holy status of Ganga river.

८-२ प्रतिपत्प्राप्तितः प्रागप्यापदा सत्पदाश्रितः ।

राजा तदिररो वापि नोपरागेण गृह्यते ॥

8-2 pratipatprāptitaḥ prāgapyaāpadā satpadāśritaḥ |
rājā tadiraro vāpi noparāgeṇa gṛhyate | |

Passions like anger and greed will not torment even the arrogant [king or other person through adversity] if he takes shelter under good and pious even before acquisition of real knowledge, Planets are not tormented by eclipse during prathama thithi (first day after new or full moon).

(Commentary): Seeking the company of Jn~Ani will result in purity of mind and acquisition of Jn~Anam. He does not then gets affected by desire (kaamam), greed and gains vivEkam (sense of right and wrong due to acquisition of discriminative intellect). He is like the suddha maNDalam after the grahaNa kaala darkness is over.

८-३ विषमो गुणभेदेन विकारान् जनयन् क्रमात् ।

समये महता योगादहंकारः प्रतीयते ॥





8-3 viṣamo guṇabhedena vikārān janayan kramāt |
samaye mahatā yogādahaṁkārahḥ pratiyate | |

Though arrogance generates all sorts of disturbances and makes him commit a variety of sin, it will gradually disappear by the association with great people.

(Commentary): The prostration before Jn~Anis and serving them removes the ahankAram and garvam of neecha janams, who take pleasure in hurting people and thereby accumulate huge loads of sins. Due to some PuNya visEsham, this lowly person gains the refuge of an AchAryan and loses his ahankAram and MamakAram.

८-४ स्वदृष्टिप्रतिघातेऽपि स्वच्छे क्वचन शोभनः ।

तत्र ह्यभिमुखः स्वात्मा झडित्येव प्रकाशते ॥

8-4 svadr̥ṣṭipratighāte'pi svacche kkacana śobhanaḥ |
tatra hyabhimukhaḥ svātmā jhaḍityeva prakāśate | |

Obstacle to the vision too will be auspicious for the one who is free from sin. His own self will shine when it stands face to face.

(Commentary): When there is an obstruction to the efforts to harm a Mahaan, the person involved in such efforts gains. For instance, Thirumangai tried to waylay the divine consorts and rob them. When he found obstruction to his efforts, Thirumangai was blessed by the Lord to gain immensely through the upadEsam of Moola Mantram from the Lord Himself. Thirumangai received svaroopā Jn~Anam and thus gained sathgathy.

८-५ शिक्षके हरिताकारो मेरौ नीलतनुर्द्विजः ।

अपूर्ववर्णद्भाति सत्यनिष्ठे च कौशिकः ॥

8-5 śikṣake haritākāro merau nīlatanurdvijahḥ |
apūrvavarṇadbhāti satyaniṣṭhe ca kauśikahḥ | |

Green Parrot that learns all alphabets from a teacher acquires different hue amongst group of birds by its valour; Black bird that sits on top of Golden Mountain shines like Gold ; Sage Kaushika [vishvamitra] became higher varNa by association with sage Vasishtha, all happened instantly.

(Commentary): Sath sangam (association with the blemishless mahAns) yields many auspicious results. Viswaamithrar associated with Sage Vasishtha and became Brahma Rishi as a result of that sath sangam. Even the black hued crow acquires a white hue by merely sitting on the golden Mount Meru.





८-६ कलङ्किनि जले क्वापि सौरं प्रतिफलन्महः ।

तमोऽपहृत्वं तनुते समृद्धिं च दिने दिने ॥

8-6 kalaṅkini jale kkāpi sauraṁ pratiphalanmahah |
tamo'pahatvaṁ tanute samṛddhiṁ c dine dine | |

Like Moon that takes rays from sun and dispells darkness, so does the little knowledge acquired by ignorant by instructions out of unconditional compassion by a knowledgeable scholar.

(Commentary): An ignoramus, who carries bundles of sins by slipping from Achaaram gains Jn~Anam and tEjas through the compassion of Jn~Anis, who instruct him on Saasthra Jn~Anam. When this fortunate one speaks after recieving the upadEsam of the compassionate AchAryan, he is able to chase away the ajn~Anam of his listeners.

८-७ स्वतश्चैतन्यहीनस्य विषमच्छिद्रभागिनः ।

कस्यचित्प्राज्ञमूलाः स्युः पुरुषार्थप्रवृत्तयः ॥

8-7 svataścaitanyahīnasya viṣamacchidrabhāginah |
kasyacitprājñamūlah syuh puruṣarthapravṛttayah | |

Main aim of life of a person, who is by nature, or by his past action without knowledge and who is always indulging in sensual pleasures or caught in odd circumstances, have their roots in the precepts that they receive at the hands of the wise and the learned.

(Commentary): Ajn~Ani (the one filled with nescience) gains PurushArTam through the association with Jn~Anis. The PuNyam arising from the Sathsangam with the Jn~Anis transforms a lowly being filled with ignorance into one enriched by the phalans of PurushArTams.

८-८ महान्तं पुरुषं प्राप्य कंचित्सत्त्वप्रवर्तकं ।

प्रतिबुद्धो जनस्तेन परमं साम्यमश्नुते ॥

8-8 mahāntaṁ puruṣaṁ prāpya kaṁcitsattvapravartakaṁ |
pratibuddho janastena paramaṁ sāmyamaśnute | |

Having reached that great being who directs those who meditate upon him towards the vital things, a man wakes up and in course of time attains bliss.

(Commentary): Those who seek the refuge of Jn~Anis become equal (samam) to them. The Brahma Jn~Anis steer the ignorant ones to perform SaraNAGathy and that leads to parama saamyam with the Lord. Thus he gains janma saapalyam.





८-९ सूत्रं रत्नसमावेशाच्चर्म सत्पदसंश्रयात्।

तदभेदेन गृह्येत तृणमप्यस्त्रमन्नणात्॥

8-9 sūtraṁ ratnasamāveśaccarma satpadasaṁsrayāt |
tadabhedena gṛhyeta tṛṇamapyastramanṇat | |

A thread that connects gems, footwear with the contact of feet [of god and guru] is not treated as different but identified as same. Similarly a great man and piece of grass that is charged with incantation of powerful sacred mantras are to be identified as same, " thus indicating, association of sacred mantram will make a piece of straw as great as a good man ".

(Commentary): Those who have taken refuge with the Jn~Anis deserve the same amount of respect that is shown to a Jn~Ani. Such is the power of Sathsangam. One does not consider a blade of grass as a simple blade of grass once it gets consecrated to become BrahmAstham. Similarly, when a thread made from cotton is used to string a gem necklace, one can not separate the thread from the gems. The thread attains a high status because of that association with the gems.

८-१० एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत्।

न तत्तिसृभिरष्टाभिः सहस्रेणापि कर्हिचित्॥

8-10 ekayaiva gurordṛṣṭyā dvābhyāṁ vāpi labheta yat |
na tattisṛbhiraṣṭābhiḥ sahasreṇāpi karhicit | |

A person attains more by one or two glance of the perceptor than three or eight or even one thousand glances of any other person. This verse on the other hand will also indicate, one or two glance of perceptor will give more than glances of person with three eyes (siva), with 8 eyes (brahma, 4 heads thus 8 eyes) or even with 100 eyes (indra), that is the power of right perceptor.

(Commentary): AchArya KaDAksham is far superior to Devathaa KaDAksham. Even a single glance by the AchAryan or a one time upadEsam by the AchAryan is far superior to the phalans gained from the glance from the one with the three eyes (Sivan) or the one with the eight eyes (Brahma dEvan) or the one with thousand eyes (Indhran).

८-११ नद्यास्तोयं त्रिदशसरिता राजनीतीः सुकीर्त्या

काव्यालापस्त्रि युगकथया कायवानात्मबुद्ध्या।

दारप्रीतिः प्रजननधिया जन्तु हिंसा मखेन

प्रज्ञाहीनः परहितविदा संगतः शुद्धिमेति ॥





8-11 nadyāstoyam tridaśasaritā rājanītiḥ sukīrtiyā
 kāvyālāpastri yugakathayā kāyavānātmabuddhyā |
 dāraprītiḥ prajananadhiyā jantu hiṁsā makhena
 prajñāhīnaḥ parahitavidā saṁgataḥ śuddhimeti ||

Water that runs in street with association of Ganga, Political morality with fame, Poetic composition if made on tale of Lord, Human with knowledge of self, Conjugal love with thought of good progeny, cruelty to animals if done for vedic sacrifices and an ignorant person who stays with a learned perceptor become pure and stainless.

(Commentary): The Jn~Ana soonyan gains suddhi through association with a Jn~Ani. There are many examples of a lowly object gaining a high status. For instance the dirty street water during the rainy season becomes auspicious, when it joins with the waters of the river Gangaa. Kaavyams and stories become auspicious, when they are associated with the name and vaibhavam of Bhagavaan.

८-१२ विभुर्बन्धं प्राप्य व्यतनुत विमुक्तिं व्रजभुवां
 स्वतन्त्रोऽसौ धूर्तः स्वयमजनि सूतश्च भजतां।
 प्रतिज्ञां स्वामौज्झत्स्वपदतटिनीसूनुसमरे
 महद्योगात्प्रायो वहति महिमानं तदधिकं ॥

8-12 vibhurbandham prāpya vyatanuta vimuktiḥ vrajabhuvām
 svatanthro'sau dhūrtaḥ svayamajani sūtaśca bhajatām |
 pratijñām svāmaujjhatsvapadataṭinīsūnusamare
 mahadyogātpṛāyo vahati mahimānam tadadhikam ||

The supreme lord having born as shrii KrishNa brought salvation to all those who were born in gokula; though completely independent, still became an ambassador to pandavaas and a charioteer to arjunaa; in the battle with bhiiSma, he abandoned his own vow - not to touch any weapon. All this carries with it a lot of glory because of its association with the great.

(Commentary): The Jn~Ani's deeds are infused with dharmams even if it may appear as adharmam some times. Examples are Lord KrishNa's vow not to use weapons in the war between Kouravaas and the PaaNDavaas.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु
 सुभाषितनीव्यां सदाश्रितपद्धतिः अष्टम्य पद्धतिः संपूर्णः ॥

|| iti śrī kavītārkikasiṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad
 veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyām sadāśritapaddhatiḥ aṣṭhmya paddhatiḥ saṁpūrṇaḥ
 ||





CHAPTER IX PATH OF PEOPLE OF HIGH MORALE

नीतिमत्पद्धतिः ॥

NĪTIMATPADDHATIḤ | |

९-१-१ विक्रमाक्रान्तभुवने समे षाड्गुण्यशालिनि।

भजति स्थिरतां लक्ष्मीः कस्मिंश्चित्पुरुषोत्तमे ॥

9-1-1 vikramākṛāntabhuvane same ṣaḥḡuṇyaśalini |
bhajati sthiratām lakṣmīḥ kasmīḥscitpuruṣottame | |

Glory of Lakshmi resides permanently in the best (Lord viSNu) who has conquered the world by his valour and in whom all the six qualities i. e. peace, war chariots, throne, dualism and patronage exist and who is impartial.

(Commentary): This Paddhathi focuses on Raaja Neethi (the codes of conduct prescribed for the kings). It is common practise to consider the King as VishNu. Mahaa Lakshmi resides at places, where righteousness and morality prevail. Lakshmi resides with the Utthama Purushan who has six attributes and who has brought the world under His influence through His valour.

९-१-२ एकया द्वौ विनिश्चित्य त्रींश्चतुर्भिर्वशो कुरु।

पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुरवी भव ॥

9-1-2 ekayā dvau viniścitya triḥścaturbhirvaśo kuru |
pañca jitvā viditvā ṣaṭṭ sapta hitvā suravī bhava | |

Having decided the nature of body and soul by that single wisdom full of the power of discrimination and worldly experience, have under your control the three vedas by four ways i. e. study, precept, practice and teaching ; after conquering five senses, known six items, and relationship between Lord and Soul and body; finally transcending the seven worlds one becomes happy.

९-२ पार्थिवानां पदार्थानां स्वभूत्या चक्रवर्तिनां।

जनयत्यचिराद्भेदं छिद्रेण महतान्वयः ॥

9-2 pāṛthivānām padārthānām svabhūtyā cakravartinām |
janayatyacirādbhedaḥ chidreṇa mahatānvayaḥ | |





At the very opportunity for trouble even the family of emperors who are great by wealth and power from materialistic point of view, gets into mutual differences.

(Commentary): For a king, who is intent on reaching the highest position among kings, the collision with a big enemy would shatter those ambitions.

९-३ सदसन्तौ विचिन्वानः समवर्ती शमप्रदः ।

अपि दण्डधरो नित्यं लोकपालः सदक्षिणः ॥

9-3 sadasantau vicinvānaḥ samavartī śamapradah |
api daṇḍadharo nityaṁ lokapālah sadakṣiṇah | |

God of death (Yama) is impartial, is giver of peace and destroyer of sins, searches for good and bad qualities among men ;he is the efficient protector of world by holding the rod.

(Commentary): The king who metes out punishment is not to be considered as a lowly one. The king who punishes the wrong doers and the King who does not punish those who deserve to be punished are judged by Neethi of the Kings. The fame of the king, who metes out punishment does not dim because of that act. For instance, Yama Dharma Raajan metes out appropriate punishment to the jeevans according to their karmaas. He is called samavarthee since He is impartial. He is a Brahma Jn~Ani and dhig paalakan. He has a rich knowledge about dharmams and adharmams. Thus the fact that he engages in the act of meting out punishments does not lower his fame.

९-४ यमेनोपक्रमे जानन्विश्वाधीशं व्यवस्थितं ।

सामादिषु च तत्त्वज्ञः स न कः सिद्धिमर्हति ॥

9-4 yamenopakrame jānanviśvādhiśaṁ vyavasthitaṁ |
sāmādiṣu ca tattvajñaḥ sa na kaḥ siddhimarhati | |

Who is it that does not deserve success in his endeavours whom people have known as Lord VishNu in the form of king; who, at the time of removal of sin properly promulgates every rules laid in saastras by knowing all four principles of operation - saama, dhaana, bheda and daNda.

(Commentary): Raaja rishis are the best among (srEshtArkaL) Bhagavath bhakthAs. A good king known for his adherence to SaasthrAs (Raaja Rishi) is considered equivalent to an incarnation of VishNu by his people.

Who indeed will not succeed if he understands correctly and applies the principles of Raaja Neethi (Saama, dhaanam bhEdha and DhaNdam).





९-५ तमिस्राचारिणां योद्धा विजिताक्षो मरुत्प्रियः ।

कपिकृत्यैरपि स्थाने भाति वेलातिलङ्घिभिः ॥

9-5 tamistrācāriṇāṁ yoddhā vijitākṣo marutpriyaḥ |
kapikṛtyairapi sthāne bhāti velātilaṅghibhiḥ | |

A certain person who is a good guide for people and who moved about in dark paths before transforms into a perfectly restrained one, and thus becomes beloved of gods and shines in a lofty place.

(Commentary): One who performed many prohibited acts before is to be praised if he regrets over his misconduct and turns a new leaf. Before he was a traveler in dark paths and now he helps others to stay away from such dark paths and attains a lofty place in society.

९-६ अङ्गयुक्त कृतास्त्रश्च कुर्वन्सम्यक्पुरोविधिं ।

विजानन्सिद्धसाध्यादीन्वैरिणोऽस्त्रैर्न पीड्यते ॥

9-6 aṅgayukta kṛtāstraśca kurvansamyakpurovidhiṁ |
vijānansiddhasādhyādīnvairiṇo'strairna pīḍyate | |

A king with all his limbs (master, minister, ally, treasury, nation, forts and army), who is an expert in the use of weapons, who does things well for the benefit of his people after carefully considering all the pros and cons beforehand in consultation with his priests, and who knows what is achievable by the enemy's weapons will be invincible.

(Commentary): A Kingdom has seven limbs. Only when they all function well, the King will be invincible. These seven factors are: (1)the Leader (the King) who is farsighted, who is an expert in handling weapons and who evaluates things carefully before deciding, (2) who listens to his wise Ministers, (3) who listens to well meaning friends, (4) who has wealth, (5) the moats to thwart the enemies, (6) a well trained army and (7) a contented nation. The ruler of such a kingdom will not be easily defeated by the enemies.

९-७ कामाधिकरणग्राह्यकुलादिबलशालिनः ।

अहीनेऽपि नरेन्द्रस्य शक्तयः सिद्धिहेतवः ॥

9-7 kāmādhikaraṅgrāhyakulādibalaśalinaḥ |
ahīne'pi narendrasya śaktayaḥ sidvihetavaḥ | |

Though enemy has all strengths and valour, a king with threefold strength (Command, consult and enthusiasm) and with army desirous of participating in war to an extent in excess of their wish from time immemorial will be cause of his success.





(Commentary): For winning in wars, the king needs the help of six kinds of Moola Balam for victories. These six are: (1) strength provided by those from his Kulam, (2) strength from mercenaries, (3) strength from the people of the Nation, (4) strength from the friends and allies, (5) the strength arising from the mistakes made by his enemies and (6) the strength invoked from those pious ones in the forests and their mantra balam. he King should also have three kinds of power: PrabhuddhA sakthi, AalOchanaa Sakthi and uthsAha sakthi (command / martial power, analytic & strategic vision and confidence/enthusiasm about his power).

९-८ प्रद्युम्नो ह्यनिरुद्धात्मा स्वनाम्ना मान्सोदयः ।

वीरः कश्चिद्वितन्वीत स्त्रीप्रायमखिलं जगत् ॥

9-8 pradyumno hyaniruddhātma svanāmnā mānsodayaḥ |
vīraḥ kaścidvitanvīta strīprāyamakhilam jagat | |

Like pradhymna, Son of aniruddha [who is son of krishna], will make the world prosper, if his soul is beyond the attack of external factors and is wealthy of knowledge who by his name and fame are responsible for the mental prosperity of others.

(Commentary): Through the display of his heroism, endurance against adversity, the birth in privileged kulam and support from his well wishers, a king will be immune against defeat in war. He will stand out as a veeryavaan and makes the rest of the world belonging to womanhood (sthree prAyam). He will stand out.

९-९ प्रयुक्तं मन्त्रिभिः काले भक्तिभेदपुरस्कृतं ।

अपि ज्वलनवत्तृणां साम संवननं परं ॥

9-9 prayuktaṁ mantribhiḥ kāle bhaktibhedapuraskṛtaṁ |
api jvalanavaktṛṇāṁ sāma saṁvananaṁ paraṁ | |

Even standing against large powerful enemies, with full of anger, peace negotiations suggested at proper time by ministers prompted by their devotion and loyalty to kings is certainly an excellent method like saama upAyam.

(Commentary): Even when a king is full of rage over his enemies and wants to engage in war to defeat them, he should adopt the saama (reconciliation) upAyam, if it were to be recommended by his competent ministers.

९-१० विधौ लब्धधृतिर्नीत्या विनलानन्दनो द्विजः ।

नियम्यमानैः स्थानेषु भुजगैरपि भूष्यते ॥





9-10 vidhau labdhadhṛtimīyā vinalānandano dvijah |
niyamyanānaiḥ sthāneṣu bhujagairapi bhūṣyate | |

A person who is gifted with power of selection in the performance of prescribed deeds, who pleases persons who are full of humility and who follows the right path always, will be adorned by even clown, chamberlain etc, who have been appointed by him in positions which they deserve by virtue of their merit and ability.

(Commentary): The Raaja neethi demands that a wise king chooses and places the right staff in positions that they match based on their skills and temperaments. A square plug in a round hole will only lead to disaster.

९-११ नीतिः सती त्वयि परं परपुष्टधातुः पुत्रीकृतोऽपि बलिपुष्टकुलैर्यस्त्वं।
दूरीकृतोऽपि पुरुषैस्तत एवकाले कण्ठो यदेष तव पञ्चममुच्चकार ॥

9-11 nītiḥ satī tvayi paraṁ parapuṣṭadhātuḥ putrikṛto'pi balipuṣṭakulairyastvaṁ |
dūrikṛto'pi puruṣaistata evakāle kaṅṭho yadeṣa tava pañcamamuccakāra | |

Though Cuckoo has "pa" swara pa~nchama swara, sweetest note, in its throat, is praiseworthy, however, it will be ex-communicated by a group of crows that brought it (the cuckoo) up from the time of its birth. As soon as the cuckoo starts singing the crows will recognize that they do not belong to the same jaathi and expel the cuckoo from their midst.

(Commentary): A nightingale with sweet voice might have been brought up from infancy with love by a family of crows, which are known for their harsh and unpleasant voices. Once the nightingale engages in warbling its natural, delectable singing, the crows recognize that nightingale is not part of their kulam and chase it away. This behavior by the lowly to chase away one from a higher kulam is natural even if the lowly entity brought up the one belonging to a higher kulam. No surprise here says Swami Desikan.

९-१२ विबुधमहिते मेरावैरावणः करटि मुहुः
कषतु करटं कण्डूलं स्वं क्षरन्मदकदर्दमं।
भजतु च तटक्रीडां पादैर्विसन्धि रसाह्वं
न च मलिनता नापि क्षोभः कलाभृति संभृतः ॥

9-12 vibudhamahite merāvairāvaṇaḥ karaṭi muhuḥ
kaṣatu karaṭaṁ kaṅḍulaṁ svaṁ kṣaranmadakardamaṁ |
bhajatu ca taṭakriḍāṁ pādairvisandhi rasāddrḍhaṁ
na ca malinatā nāpi kṣobhaḥ kalābhṛti saṁbhṛtaḥ | |





Even if the celestial elephant [Iravata] rubs its temple repeatedly against mount Meru, which is worshipped by devataas, to relieve its itches of and drops its mire of ichor and sports on its slope and trample it; but the mountain is neither polluted nor agitated in any manner - "Thus indicating great men will remove evil in people even if evil might torture them, and will remain not agitated in any manner".

(Commentary): A rogue elephant in rut can not harm the mighty mountain by attacking latter. Swamy Desikan instructs that a king should not be bothered by little matters and lose sleep over them.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु
सुभाषितनीव्यां नीतिमत्पद्धतिः नवम्य पद्धतिः संपूर्णः ॥

॥ iti śrī kavitārkikasiṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad
veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ nītimatpaddhatiḥ navamya paddhatiḥ saṁpūrṇaḥ
॥





CHAPTER X : THE PATH OF GENEROUS

धनधान्यपद्धतिः ॥

DHANADHĀNYAPADDHATIḤ | |

१०-१ आभिमुख्यदशामात्रादादर्श इव सज्जनः ।

शीघ्रं रक्तमरक्तं वा गृह्णाति स्वप्रसादतः ॥

10-1 ābhimukhyadaśamātrādādarśa iva sajjanaḥ |
śighraṁ raktamaraktaṁ vā gṛhṇāti svaprasādātāḥ | |

Generous person gratifies desires of all people, who have come to ask and who could not come in person to ask, like a mirror that reflects all objects before it.

(Commentary): VadhAnyan means the supremely generous one. His key attribute is soulabhyam (ease of approach). He is like a dirt free, clear mirror, which welcomes anyone, who appears before it and show their image clearly (without distortion). Just like that mirror, the VadhAnyan enjoys those who approach him for money, grains or other favors.

१०-२ अप्यनावर्जिताः स्वेन फलरागेण सन्नताः ।

अर्भकैरपि गृह्यन्ते साधुसन्तानशाखिनः ॥

10-2 apyanāvarjitāḥ svena phalarāgeṇa sannatāḥ |
arbhakairapi gṛhyante sādhusantānaśakhinaḥ | |

Generous people like ripe grain will bend down with their weight of their own fruit so that even children can access them - "Thus indicating, generous are easily accessible even for the weak and ignorant".

(Commentary): The vadhAnyAs like a tree overladen with abundant fruits and bending low as a result will permit even the powerless and the weak to approach them and pick the fruits of their desire. Saadhus help the Jn~Ana soonyars (ignoramus) to develop Jn~Ana sakthi through their generosity (oudhAryam).

१०-३ निर्मुक्तभवनक्षेत्राः स्युः सदागतिनिर्वृताः ।

प्राप्ते भयविपर्यासे भोगिनः खट्वा भोगिनः ॥

10-3 nirmuktabhavanakṣetrāḥ syuḥ sadāgatinirvṛtāḥ |
prāpte bhayaviparyāse bhoginaḥ khalu bhoginaḥ | |





Those people who have given away their houses and lands etc for the enjoyment of others, who are always happy to see people coming to them for something or the other, are indeed the saints who have fulfilled their purpose in life when the fear of beggars has been set as naught.

(Commentary): The generous ones are the enjoyers (BhOgis) and not those who are stingy and hold on to their wealth. The misers are always full of fear of loss of wealth from fire, thieves, enemies, children and relatives and as a result, they do not enjoy their wealth.

१०-४ सर्वेषामुत्तरामाशां धनदो यः प्रतीक्षते।

सत्यं मनुष्यधर्मैव स तु पुण्यजनेश्वरः ॥

10-4 sarveṣāṃ uttarāmāśāṃ dhanado yaḥ pratīkṣate |
satyaṃ manuṣyadharmāiva sa tu puṇyajaneśvaraḥ ||

Giver of wealth always expects people to approach him for the fulfillment of their hopes ; he is indeed the person who ranks first among those who perform merit, just as kubera, the lord of wealth and lord of northern quarter.

(Commentary): The vadhAnyan is the leader among the puNyasaalis. He waits impatiently for the poor to come to him so that he can shower them with wealth that is sought by the poor and powerless. He gives away his wealth readily without thinking twice.

१०-५ येषां हिरण्यकशिपुक्षेत्रदानकरः करः।

तेषां तिर्यङ्मुखत्वेऽपि पुरुषत्वं न हीयते ॥

10-5 yeṣāṃ hiraṇyakaśipukṣetradānakaraḥ karaḥ |
teṣāṃ tiryāṅmukhatve'pi puruṣatvaṃ na hīyate ||

Munificent nature of those whose hands give away generously gold, food and land cannot be diminished even if it is in the contrary direction - "True quality in a person does not desert him on any occasion. viSNU appeared concealed as narasimha to kill the demon but his quality of dayaa still was revealed.

(Commentary): The VadhAnyas gives away their wealth and does not even look at the faces of those, who seek those alms. He does not need any clue about how happy he has made them through his generosity. He gives without seeking any positive feedback. He does not reduce the intensity of giving. The Purushathvam of the vadhAnyan does not diminish even by an iota thru the act of giving.

१०-६ मुख्यदानोदकक्लिन्नकरः ख्यातक्षमाधृतिः।

लोकपालाश्रितः कश्चिदनाशावारणः कथं ॥





10-6 mukhyadānodakaklinnakaraḥ khyātakṣamādhṛtiḥ |
lokapālāśritaḥ kaścidanāsāvāraṇaḥ kathaṁ | |

He whose hand is always wet by water given at the time of dhattham [a process by which a person promises to give by pouring water on the hands of receiver and thereby confirms the ownership of what has been offered], whose tranquility and courage are famous, who is sought after by treasured people, how can he be a person that destroys hopes of people who approach him for fulfillment of their desire.

(Commentary): For the one familiar with the ways of giving, his hands will always be wet from the water that is continuously poured on it during the repeated process of giving.

१०-७ क्षोभितो विबुधैः कश्चिद्रम्भीरमधुराशयः ।

चन्द्र रत्न गजाश्वदिसहितां दिशति श्रियं ॥

10-7 kṣobhito vibudhaiḥ kaścidgambhīramadhurāśayaḥ |
candra ratna gajāśvādisahitāṁ diśati śriyaṁ | |

Like milky ocean [where the lord sleeps] gives away all wealthy treasures like goddess laxmi, amrutha, gems, uchchairsavas and airavatha, so does a generous mind that is deep [like ocean, in knowledge] praised by scholars [like churning of ocean] gives away money, food, gems, horses and elephants to the benefit of them and others.

(Commentary): The real vadhAnyan will not discriminate between those who praise him and those who do not praise him, when it comes to giving and responding to requests for help.

१०-८ अपुनर्देहिशब्दार्थमप्रत्युपकृतिक्षमं ।

अर्थिनं कुरुते कश्चित्पुनरावृत्तिवर्जितं ॥

10-8 apunardehiśabdārthamapratyupakṛtikṣamaṁ |
arthinaṁ kurute kaścitpunarāvṛttivarjitaṁ | |

When a generous man gifts, he will gift in such a way that person who takes the gift will need not to return to him with a request and such taker will never be capable of returning it in any manner, and such generous man will not allow the taker to praise him for the favours bestowed. [Such generous man is humble].

(Commentary): The vadhAnyan is comparable to BhagavAn in some areas. One does not ask the Lord many times for what one longs for. The Lord does not seek anything in return (prathyupakAram) for the upakAram he does to his devotees. The attributes of the generous one (VadhAnyan/VaLLal) is very much like Bhagavaan: he does not turn anyone away ; he does not expect anything in return for his generosity. He does not require the yaachakan to ask for some thing many times.





१०-९ वदान्यश्च कदर्यश्च गृहीतस्थिरलोभतः ।

स्वानर्थान्संचिनोत्यर्थान्परानर्थैर्योजयन् ॥

10-9 vadānyaśca kadaryaśca gṛhītaśthiralobhataḥ |
svānarthānsaṁcinotyarthānparānarthairayojayan | |

A miser out of greed collects [earns] money without giving a fraction to the those who approach him, where in generous [liberal donor] will collect money only to freely give to others.

(Commentary): The difference between a generous one and a miser is as follows: The generous one assembles wealth to make others have access to it. The miser thinks that he is accumulating wealth without causing any harm to others and solely for his enjoyment. In reality, the miser harms others while accumulating his wealth and keeps others in misery by not responding to their pleas for help.

१०-१० अनिः शेषितदातव्यं वदान्यदिति वादिनं ।

नोपसर्पति सव्रीडो व्रीडाकुलवधूरिव ॥

10-10 aniḥ śeṣitadātavyaṁ vadānyaditi vādinaṁ |
nopasarpati savrīḍo vṛīḍākulavadhūriḥ | |

A seeker hesitates to approach a fake donor, who keeps asking as to what the yaachakan needs and keeps on talking without giving. That fake donor always asks the Yaachakan to request anything he wants. The Yaachakan regrets that he is standing before this fake donor.

(Commentary): The fake (pOli) donor is not ashamed about his lot. He keeps encouraging the Yaachakan to ask whatever he wishes but does not budge to give what was requested. The Yaachakan very much regrets that he came to this fake donor and stands before him with head bent in shame. The situation is somewhat similar to the newly married bride, who is hesitant to go near her husband out of shyness.

१०-११ त्वचं मांसं वीवं यदपि ददुरस्थीनि पृथिवीं

श्रियं रत्नाधीशं त्रिदशतरुमैरावतमपि ।

तदेतत्प्रत्येकं मिलितमपि नालं तुलयितुं

मनस्कारोपितां स्थिरमधुर कल्योक्तिकणिकां ॥

10-11 tvacaṁ māṁsaṁ vīvaṁ yadapi dadurasthīni pṛthivīṁ
śriyaṁ ratnādhiśaṁ tridaśatarumairāvatamapi |
tadetatpratyekaṁ militamapi nālaṁ tulayituṁ
manaskāropitāṁ sthiramadhura kalyoktikaṇikāṁ | |





A generous man free from any kind of attachment will gladly part with their

1. skin like karna
2. flesh like king sibi
3. life like jeemutavaahaana
4. back bone like dadhichi to Indhran
5. earth like parasuraama to brahmins
6. money, gems, gifted tree, elephants like milky ocean

Either of these individually or collectively will not equal even a fraction of the sweet state of mind in which the donor feels and expresses that what he has given is after all nothing.

(Commentary): The noblest of the VadhAnyan will part with anything that one seeks from him without a second thought.

१०-१२ अनिर्घातं धाराधरमशमनीय निधिरपा -

मकाठिन्यं चिन्तामणिमजडभूतं सुरतरुं।

अभित्तवोपादाय प्रभुरपशुवृत्तिं च सुरभिं

परार्थैकस्वार्थानकृत पुरुषानादिपुरुषः ॥

10-12 anirghātaṁ dhārādharamaśamaniya nidhirapā -
 makāṭhinyaṁ cintāmaṇimajadbhūtaṁ surataruṁ |
 abhittvopādāya prabhurapaśuvṛttiṁ ca surabhiṁ
 parārthaikasvārthānakṛta puruṣānādipuruṣaḥ ||

Lord, verily created those generous men whose sole purpose in life is to do good to others. Lord made them blemish free by integrating only the auspiciousness from many vasthus.

(Commentary): Those who are VadhAnyAs can not be hard hearted. The rainy cloud pours nourishing water generously although it has the blemishes of thunder and lightning (pomposity and frightening luminosity). ChinthAmaNi gem is able to give what one wishes but it is very hard by nature. This is a blemish associated with that gem. Kalpaka Vruksham, KaamadhEnu grant what one wishes but they have their own blemishes. When our Lord created the VadhAnyan as Mahaa Purushan, He removed all blemishes from him and made him an exemplary vadhAnyan, who gives generously and with a welcoming smile.

|| iti śrī kavītārkikasiṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad
 veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ dhanadhānyapaddhatiḥ daśamya paddhatiḥ
 saṁpūrṇaḥ ||





CHAPTER XI PATH OF GREAT POETS

सत्कविपद्धतिः ॥

SATKAVIPADDHATHIḥ | |

११-१ अपाङ्गिलधियः शुद्धाः साधुमानसवृत्तयः ।

वमन्ति श्रुतिजीवातुं ध्वनिं नवरसास्पदं ॥

11-1 apāṅkiladhiyaḥ śuddhāḥ sādhumānasavṛttayaḥ |
vamanti śrutijīvātuṁ dhvaniṁ navarasāspadaṁ | |

Poets who are pure, whose intellects are free from the thought of sin, whose minds are directed towards good things, compose verses full of suggestion and all nine rasaas which are like life-giving medicines as they are based on vedic concepts.

(Commentary):This Paddhathi explains as to how the superior poets should be. Their knowledge will be blemishless and they will stay away from items of disrepute and lower value. They wont engage in naasthika vaadhams. Their conduct and mind set will be commendable. They will have a sense of right & wrong based on their worldly experience. They would be engaged in interpreting Veda mantrams since they are deeply absorbed in Vedic knowledge. They will use the full set of nine feeling states (nava rasams).

११-२ महापुरुषबद्धात्मा सर्गादिप्रथितोदयः ।

पश्यावदातया वाचा सेव्यते चतुराननः ॥

11-2 mahāpuruṣabaddhātmā sargādiprathitodayaḥ |
paśyāvadātayā vācā sevyate caturānanaḥ | |

Poets who is considered on par with brahma as he is gifted with the creative faculty, whose soul is always associated with noble characters occurring in his compositions, whose poems or dramas are divided into cantos or acts is always served by speech which is flawless and pure and is at his command.

(Commentary):Here comparison is made between a Sukavi and Brahma in the display of creative skills. He is praised for his command of guNAlankArams and his ability to structure sargam, UswAsam, angam et al in his kaavyams. His error free flow of creativity is praised by all.





११-३ विशुद्धवर्णललिता गुणालंकारशालिनी ।

सरसा भारती यस्य स सत्ये कः प्रतिष्ठितः ॥

11-3 viśuddhavarṇalalitā guṇalāṁkāraśalinī |
sarasā bhārati yasya sa satye kaḥ pratiṣṭhitaḥ ||

Poet whose compositions are flawless and full of elegant and graceful words and are full of good qualities and appropriate figures of speech and sentiments is only one who is established in an epoch or how can he establish himself in factual descriptions.

(Commentary): Brahma unites with the Sukavi. He eschews excessive imagination and stays rooted to truth in his (Sukavi's) kaavyam noted for their flawless, beautiful and emotion-rich construction. Aksharams, Padhams and Vaakyams blend in his Kaavyam without being dissonant to the individual rasams chosen. Power (Ojas), prasAdham (revelation), maadhuryam (sweetness) and sabdhAlankArams are also there in the work of a Sukavi.

११-४ कुतश्चिदचलस्थानात्प्रयान्ती सागरान्तिकं ।

दृश्यादृश्यतनुर्भाति कृत्यभीष्टा सरस्वती ॥

11-4 kutaścidacalasthānātpṛayāntī sāgarāntikaṁ |
dṛśyādṛśyatānurbhāti kṛtyabhiṣṭā sarasvatī ||

Poetry flowing from some firm place in a poet in all directions like a river taking its origin in a mountain and going towards an ocean shines sometimes clear and sometimes not - Thus exact import of composition is sometimes hard to grasp like unclear parts of running river. It is not easy to comprehend the heart of the Sukavi always. At places, it will be transparent, where as at other places it will be hidden like river Saraswathy flowing underground. Not every one can discern these hidden meanings.

११-५ प्रभूतोदितमुक्ताभिर्भूयते सूक्तिशुक्तिभिः ।

सुदृशां कर्णपूराय तादृक्त्वं फलभेदतः ॥

11-5 prabhūtoditamuktābhirbhūyate sūktishuktibhiḥ |
sudṛśāṁ karṇapūrāya tādrīkṭvaṁ phalabhedataḥ ||

The wise sayings that are poured from the hearts of poets like shells full of pearls will be pleasing to the ears of the learned resulting in the fulfillment of a variety of desires.

(Commentary): The speech of the kavis is like the shell of the pearl-containing oyster. Like the pearl with superior lustre, the speech of the Sukavi stands out. They please the ear of the listener and do not have Punar ukthi dhOsham (Repetition).





११-६ प्रतीपमुपमृष्टापि स्वामभिरव्यां न मुञ्चति।

कालिकेव सतां सूक्तिस्तादृशद्युतिनन्दनी ॥

11-6 pratipamupamṛṣṭāpi svāmabhikhyāṁ na muñcati |
kālikeva satāṁ sūktistādṛsyutinandanī | |

The wise saying of the good poets will not abandon its inherent lustre even though tarnished by the torch of idiots, will on the other hand, please the very ears of those like a line of bright clouds.

(Commentary): The output of Sukavis deal only with auspicious matter. Their intrinsic merit is not affected by the statements of ignoramus, who criticizes them. Sukavis gladden the hearts of the Vedams since they deal with topics covered by the Vedams. Sukavi is not an alpa sruthan (light weight in learning VedAs) but a bahu sruthan (well accomplished student) and hence Vedams are joyous to greet a Sukavi.

११-७ अपार्थेतरयुक्तानां व्याससङ्ग्रहशालिनां।

अपि गोपालगीतानां निवेशो निगमादिषु ॥

11-7 apārthetarayuktānāṁ vyāsasaṅgrahaśalināṁ |
api gopālagītānāṁ niveśo nigamādiṣu | |

The compositions of poets full of words, devoid of bad sense, which are both extensive and brief are fit to be placed in the assemblies reciting the vedaas and the sastras even if sung by the cowherds like the bhagavad giita which is collected by shriimad vedavyaasa and placed in the mahabhaaratha.

(Commentary): Even the cowherd's song will be united with the VedAs as long as those songs do not have apArthams (wrong meanings) and have pramANa balam. It does not then matter if the poet is a small boy or a cowherd. It becomes equal to Veda VedAnthams (Upanishads) like Bhagavath Githaa.

११-८ जलाशयस्य घोषेण जातलौल्यस्य भूयसा।

कविशब्दं तिरोधाय कश्चिदर्था न साध्यते ॥

11-8 jalāśayasya ghoṣeṇa jātalaulyasya bhūyasā |
kaviśabdāṁ tirodhāya kaścīdarthā na sādhyate | |

Great boasting person with dull intellect who has commenced to proclaim that he is the only poet and others are not, nothing substantial can be established or no useful purpose would be served except to extinguish the word poet or to bring a blot on his fair name.





(Commentary): The jealous shoutings of inferior poets about the superior work of a great poet will not bother latter.

११-९ सदा नवोक्तिमहितः प्रतिरुन्थन्प्रतीपगान्।

प्रथितः काव्यनाम्नापि कविरेकः प्रकाशते ॥

11-9 sadā navoktimahitaḥ pratirunthanpratīpagān |
prathitaḥ kāvyanāmnāpi kavirekaḥ prakāśate ||

Only the poets who are praised for their new sayings, who prevent people who think that they are pests and are going in the wrong direction and who is famous through the name of his work as shriimad raamaanujaa, and kRRitikaara shines in this world.

(Commentary): A superior Kavi (Sathkavi) has the power to outshine others as he keeps up with his unique style as he creates many new kaavyams. This Sukavi also turns a haughty and inferior kavi from his wanton ways thru personal example.

११-१० पूर्वकल्पप्राकारेण पुरुषार्थप्रवृत्तया।

विचित्रसृष्ट्या विहरन्व्याप्तः कश्चिन्महानपि ॥

11-10 pūrvakalpaprakāreṇa puruṣarthapravṛttayā |
vicitrasṛṣṭyā viharanvyāptaḥ kaścinmahānapi ||

Great poet who follows in the part prepared by earlier poets and who sports in his wonderful creation which earns for him the four aims of life - dharma, artha, kaamaa and moksha will be celebrated.

(Commentary): The poet who follows the mahaans of earlier times (PoorvaaLs) is a Mahaa Kavi. Such a kavi protects the sanAthana dharmam. He reveals the true tathtvams to help people gain the four goals of life.

११-११ मतिमन्थजवेन लब्धवर्णा प्रतिपन्ना विबुधैरनन्यभक्तैः।

सुकवेरनघा नयस्य सूक्तिः स्वदते दुग्धपयोनिधेः सुधेव ॥

11-11 matimanthajavena labdhavarṇa pratipannā vibudhairananyabhaktaiḥ |
sukaveranaghā nayasya sūktiḥ svadate dugdhapayonidheḥ sudheva ||

The wise statement of a good poet with bonafide intentions, which is created in letters by the speed of the churning of thought and which is unconditionally trailed by scholars and gods alike, tastes like the nectar coming out of the milky ocean after it was churned by the devataas and daityaas.





(Commentary): The poet is the milky ocean and his poems are the nectar churned out of that ocean. The mind of such a sukavi is focused on the blemishless Lord. His poems will be delectable like amrutham. He uses the churning rod of mananam (meditation) to bring out the nectar.

११-१२ मनुव्यासप्राचेतसपरिषदर्हा क्वचिदियं

सुधासिक्ता सूक्तिः स्वयमुदयमन्विच्छति जने।

निरुन्ध्युः के विन्ध्याचलविकटसंध्यानटजटा -

परिभ्रान्ता पङ्गोरुपरि यदि गङ्गा निपतति ॥

11-12 manuvyāsaprācetasapariśadarhā kkcacidiyaṁ
sudhāsiktā sūktiḥ svayamudayamanvicchati jane |
nirundhyuḥ ke vindhyācalavikaṭasaṁdhyānaṭajaṭa -
paribhrāntā paṅgorupari yadi gaṅgā nipatati ||

Wise saying drenched in nectar somewhere which is fit to be admired by an assembly of great men like manu, vyaasa, and valmiiki desires to become prosperous and popular among people, who will prevent from falling upon a lame man the ganga which is as broad as the vindhya mountain and which has accidentally fallen from the matted locks of dancing natarajaa.

(Commentary): Sukavi's kaavyams are produced effortlessly and can be heard in the great assembly of Sages and divine beings like Manu, VyAsa and Vaalmiki. This great kaavyam emanates from me without any effort like the Ganga falling on the head of a lame person after it descends from the matted locks of Natarajaa dancing at evening on the foothills of Vindhya mountain. Sawmy Desikan is the Sukavi and he states about his helplessness, when such superior poetry pours out of him.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु
सुभाषितनीव्यां सत्कविपद्धतिः एकादश्या पद्धतिः संपूर्णः ॥

|| iti śrī kavītārkikasiṁhasya vedāntācāryasya sarvatantra svatantrasya śrīmad
veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ satkavipaddhatiḥ ekādaśya paddhatiḥ saṁpūrṇaḥ
||





CHAPTER XII PATH OF THE EXAMINERS

परीक्षितपद्धतिः ॥

PARĪKṢĪTAPADDHATIḤ | |

१२-१ काकानां कोकिलानां च सीमाभेदः कथं भवेत्।

यदि विश्वसृजा साक्षं न कृता कर्णशष्कुली ॥

12-1 kākānām kokilānām ca simābhedaḥ katham bhavet |
yadi viśvasṛjā sākṣam na kṛtā karṇaśaṣkuli | |

How can there be any line of demarcation between crows and cuckoos, if the sweet voice of the cuckoo and ear to listen to that had not been created by the creator along with the eye that sees similarities between both ?

(Commentary): How can one distinguish between the crow and the cuckoo ? Both have black hue. Eyes can not differentiate them from their color alone. If the creator has not blessed us with ears, we would be at a loss to distinguish them as belonging to different species.

१२-२ छन्दःप्रत्ययशुद्धात्मा पश्यन्त्यतिगणस्थितीः।

वर्णादिनियतं वृत्तं नियुङ्क्ते गौरवादिवित् ॥

12-2 chandaḥpratyayaśuddhātmā paśyanyatigaṇasthitiḥ |
varṇadinīyataṁ vṛttaṁ niyuṅkte gauravādivit | |

A person whose soul is pure because of his belief in vedaas, who sees the various positions of groups of saints and who knows the gravity of the preceptors role, will remind people belonging to various castes of the duties that have been prescribed for performance. The person who had learned various metres Chandas, see the Temporal stops that make the conversation meaningful and knows the soft and hard accents, instructs people in the construction of metres regulated by syllables.

(Commentary): Intimate Knowledge about the Saasthraas is very important for one with intellect engaged in distinguishing the right from the wrong and guide people to follow their VarNAsrama dharmAs.

१२-३ सुवर्णमपि दुर्वर्णं युक्त्या दर्शयितुं क्वचित्।

व्यनक्ति शुद्धिं सहसा शुचिरेकः स्वतैक्षण्यतः ॥





12-3 suvarṇamapi durvarṇaṁ yuktyā darśayituṁ kkcit |
vyanakti śuddhiṁ sahasā śucirekaḥ svataikṣṇyataḥ ||

Pure man by the sharpness of his intellect, in a case trying somewhere to show in a tricky manner that a good caste is bad manifests at once the purity, even as the fire shows the purity of gold and silver when melting.

(Commentary): Critical examination of defective logic is important to put things straight. This is done with the strength of PramANams.

१२-४ स्वच्छस्वादुविशुद्धानां स्रोतसां कलशोदधेः ।

दोषं केऽपि न मृष्यन्ति दुष्टजिह्वेन कल्पितं ॥

12-4 svacchasvāduviśuddhānāṁ strotasāṁ kalaśodadheḥ |
doṣaṁ ke'pi na mṛṣyanti duṣṭajihvena kalpitaṁ ||

None will tolerate the imposition of evil by a bad tongue on the flowing river that are clear, sweet and pure by their contact with the milky ocean even as good people do not tolerate the censure of the character of children of noble persons.

(Commentary): The learned will not put up with the calumny of one with jaundice, who describes the milky ocean as yellow. Similarly, the Saadhus wont tolerate the harsh words of bad people, who engage in attacking good people.

१२-५ इहैव भुवने जातं सत्त्वसंस्थापनं क्षमं ।

गृह्यते किमपि स्वस्थैरन्यत्किमपि जिह्वगैः ॥

12-5 ihaiva bhuvane jātaṁ sattvasaṁsthāpanaṁ kṣamaṁ |
gṛhyate kimapi svasthairanyatkimapi jihvagaiḥ ||

Two things are born together in this world simultaneously which are capable of establishing their vital role i. e. something beneficial is accepted by good and another thing fraught with disaster is accepted by the wicked.

(Commentary): In this world, the good (puNyam) and the bad (Paapam) coexist. The good people accept the sathva guNam, which enhances Aathma KshEmam while the crooked accept the taamasa guNam, who takes them thru crooked ways to disaster.

१२-६ कलकण्ठगलास्वाद्ये कामस्यास्त्रे निजाङ्कुरे ।

निम्बवृत्तिभिरुद्गीर्णं न चूतः परितप्यते ॥





12-6 kalakaṅṭhagalāsvādye kāmasyāstre nijāṅkure |
nimbavṛttibhirudrīṅe na cūtaḥ paritapyate ||

A mango tree does not bother, whose tender leaves are weapon of cupid (manmatha) and are fit to be tasted by cuckoo; the crows and the camels are fond of eating only neem leaves.

(Commentary): Cuckoos delight in eating the sweet and tender shoots of Mango trees. The crows and the camels avoid these delicious shoots. They choose instead bitter neem leaves for their enjoyment . Mango tree does not shed any tears as a result of the rejection of its shoots by the crow and the camel.

१२-७ रत्नाभरणयोग्यानां राजान्तःपुरयोषितां ।

क्रीडाकङ्कणनिर्माणकाचोऽपि ललितायते ॥

12-7 ratnābharaṇayogyānām rājāntaḥpurayoṣitām |
krīḍākaṅkaṇanirmāṇakāco'pi lalitāyate ||

Ordinary man because of association with great attain status and regard, like glass used in bangles shines gracefully on the hands of queen who are fit to be adorned with precious gem laden aabharaNams.

(Commentary): The ladies of the harem are used to wearing gold bangles studded with precious gems. They also delight in wearing the inexpensive, colorful glass bangles. This act of the woman of the harem does not enhance the glory of these glass bangles.

१२-८ मन्ये किन्नरमुख्यानां मौनं जगति सांप्रतं ।

मशककणितं यत्र वीणास्वनविकल्पितं ॥

12-8 manye kinnaramukhyānām maunaṁ jagati sāmprataṁ |
maśakakkaṇitaṁ yatra viṇāsvanavikalpitaṁ ||

(Meaning): When the humming of mosquito is considered as enjoyable music, it will be appropriate for the best kinnaraas musicians to keep silent in front of the arasika ghOshti.

(Commentary): The delectable vasthu (with rasa) will not be of interest to the arasika ghOshti.

१२-९ कटूनामिह सार्थत्वात्कामं भवति संग्रहः ।

तथापि वृत्तिर्न तथा रसज्ञानुमतिक्षमा ॥

12-9 kaṭūnāmiha sārthatvātkāmaṁ bhavati saṁgrahaḥ |
tathāpi vṛttirna tathā rasajñānumatikṣamā ||





The collection of compositions which are full of the manifestations of passions is made in plenty in the world. Even then the subject matter of those composition will not be approved and appreciated by men of taste.

(Commentary): One may create high level Kaavyams. Some may still want to enjoy stories that appeal to lower passions. RasikAs will not however accept latter.

१२-१० नादमङ्कणतालानां लाङ्गलीनटनोचितं।

श्रुतिक्षमेषु ग्रामेषु न मूर्छयति गीतिवत् ॥

12-10 nādamaṅkaLatālānām lāṅgalīnaṭanocitaṁ |
śrutikṣameṣu grāmeṣu na mūrchayati gītivat | |

Men steeped in vedic studies are not disturbed by the sounds that emanate from neighbouring trees just like taalaa is not useful in the expansive sanchaaraa of a raagaa but useful in a dance.

(Commentary): The city folks do not accept what may be appropriate for the village folks. Same with Rasikaas, when it comes to listening to the dhvani of Vedam.

१२-११ विधिमन्तरेण विहगेन कुतः पयसोरशिक्ष्यत विवेकविधिः।

कति वा दिनानि वद पर्यचिनोत्कलशीसुतः कबलयन् जलधिं ॥

12-11 vidhimantareṇa vihagena kutaḥ payasoraśikṣyata vivekavidhiḥ |
kati vā dināni vada paryacinotkalaśisutaḥ kabalayan jaladhiṁ | |

Innate powers of a person are not acquired by god's gift. Power of separating water from milk taught to the swan not otherwise except by fate. How many days did the sage agasthya practise before he drank the mighty ocean in one sip ?

(Commentary): Poorva janma sukruatham and PrathipA sakthi are responsible for some one to shine as a Sukavi. The power of penance of Sage Agasthya let him drink the entire ocean in a sip. He did not need to practice it for many days. Similarly, a Hamsam separates water from milk and no one taught it how to do it.

१२-१२ एकयाऽपि कलया विशुद्धया योऽपि कोऽपि भजते गिरीशतां।

भूयसीरपि कलाः कलङ्किताः प्राप्य कश्चिदपचीयते शनैः ॥

12-12 ekayā'pi kalayā viśuddhayā yo'pi ko'pi bhajate girīśatām |
bhūyasīrapi kalāḥ kalaṅkitāḥ prāpya kaścidapacīyate śanaiḥ | |

People who have not acquired mastery in many branches of learning slowly forget them in





course of time like moon with all flashes wane in the dark half. People who attains mastery even in a single branch of learning becomes famous like girisha who is always praised.

(Commentary): Some say that they have learnt all branches of learning. They do not have mastery over any one of them. The person who masters thoroughly one branch of learning through assiduous learning becomes respected by all and attains the state of Sarvaj~nathvam.

सैषा सुभाषितानां माला महनीयवर्णवृत्तगुणा ।

भावुकसङ्घारूढा प्रियपद्धतिभूषिता जयति ॥

saiṣa subhāṣitānām mālā mahānīyavarṇavṛttaguṇa |

bhāvukasaṅghārūḍhā priyapaddhatibhūṣitā jayati ||

This garland of wise sayings beautifully and elegantly composed shines with 144 verses and 12 sections with a view to please the man of taste.

॥ इति श्री कवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्र स्वतन्त्रस्य श्रीमद् वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां परीक्षितपद्धतिः द्वादश पद्धतिः संपूर्णः ॥

|| iti śrī kavītārkikasiṅhasya vedāntācāryasya sarvatantra svatantrasya śrīmad veṅkaṭanāthasya kṛtiṣu subhāṣitanīvyāṁ parīkṣitapaddhatiḥ dvādaśya paddhatiḥ saṁpūrṇaḥ ||

