

अथ नीतिशतकम् ।

atha nītiśatakam |

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥ १ ॥

dikkālādyanavacchinnānantacinmātramūrtaye |
svānubhūtyekamānāya namaḥ śāntāya tejase || 1 ||

I bow down to the Supreme Lord whose form is infinite and spiritual unrestricted by time and space, who is only measure by subjective perception, who is both peaceful and all powerful.

बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः ।

अबोधोपहताश्चान्ये जीर्णमङ्गे सुभाषितम् ॥ २ ॥

boddhāro matsaragrastāḥ prabhavaḥ smayadūṣitāḥ |
abodhopahatāścānye jīrṇamaṅge subhāṣitam || 2 ||

The learned are envious the powerful are too proud; while others are just foolish—so my wise sayings have remained yet unspoken.

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह

न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि ॥ १४ ॥

varam parvatadurgesu bhrāntam vanacaraiḥ saha
na mūrkhanasamparkaḥ surendrabhavanēṣvapi || 14 ||

I would rather wander, lost in the mountains and surrounded by wild animals than have the association of fools in the mansions of heaven.

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः ।
नास्ति येषां यशःकाये जरामरणजं भयम् ॥ २४ ॥

jayanti te sukṛtino rasasiddhāḥ kavīśvarāḥ |
nāsti yeṣāṃ yaśaḥkāye jarāmaraṇajaṃ bhayam || 24 ||

May there be glory to wise men who are learned and accomplished poets! There is no fear that their renown shall wither or perish.

स्वायत्तमेकान्तगुणं विधात्रा
विनिर्मितं छादनमज्ञतायाः ।
विशेषतः सर्वविदां समाजे
विभूषणं मौनमपण्डितानाम् ॥ ७ ॥

svāyattamekāntaguṇaṃ vidhātrā
vinirmitaṃ chādanamajñatāyāḥ |
viśeṣataḥ sarvavidāṃ samāje
vibhūṣaṇaṃ maunamapaṇḍitānām || 7 ||

The creator has given a unique quality by which one can hide his ignorance, especially when in the company of the learned: silence is the ornament of the uneducated.

साहित्यसङ्गीतकलाविहीनः
 साक्षात्पशुः पुच्छविषाणहीनः ।
 तृणं न खादन्नपि जीवमानः
 तद्भागधेयं परमं पशूनाम् ॥ १२ ॥

sāhityasaṅgītakalāvihīnaḥ
 sākṣātpaśuḥ pucchaviṣāṇahīnaḥ |
 tṛṇaṃ na khādannapi jīvamānaḥ
 tadbhāgadheyam paramaṃ paśūnām || 12 ||

A human being with no culture, without learning in literature, music or the arts, is nothing more than an animal without a tail or horns. Though he may live by eating other things than grass, his destiny is exactly that of the beasts.

येषां न विद्या न तपो न दानं
 ज्ञानं न शीलं न गुणो न धर्मः ।
 ते मर्त्यलोके भुवि भारभूताः
 मनुष्यरूपेण मृगाश्चरन्ति ॥ १३ ॥

yeṣāṃ na vidyā na tapo na dānaṃ
 jñānaṃ na śīlaṃ na guṇo na dharmah |
 te martyaloke bhuvi bhārabhūtaḥ
 manuṣyarūpeṇa mṛgāścaranti || 13 ||

Those who have no learning, no self-control, no sense of charity, no wisdom, no character, no virtue and no sense of duty, are the burden of the world. Though they have human form, they are animals.

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते
 छेतुं वज्रमणिं शिरीषकुसुमप्रान्तेन सन्नह्यते ।
 माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते
 नेतुं वाञ्छति यः खलान्पथि सतां सूक्तैः सुधास्यन्दिभिः ॥ ६ ॥

vyālaṃ bālamṛṇālatantubhirasau roddhuṃ samujjṛmbhate
 chettuṃ vajramaṇiṃ śirīṣakusumaprāntena sannahyate |
 mādhyam madhubindunā racayituṃ kṣārāmbudherihate
 netuṃ vāñchati yaḥ khalānpathi satāṃ sūktaiḥ sudhāsyandibhiḥ || 6 ||

You may try to secure an intoxicated elephant with the ropes made from the stems of young lotus; or you may try to cut a diamond with the petals of a sirisha flower; you may even hope to sweeten the salty ocean with a mere drop of honey; but do you think you can bring rogues to the path of righteousness with a few nectarean, wise sayings?

शक्यो वारयितुं जलेन हुतभुकच्छत्रेण सूर्यातपो
 नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गोगर्दभौ ।
 व्याधिर्भेषजसङ्ग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
 सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥ ११ ॥

śakyo vārayituṃ jalena hutabhukcchatreṇa sūryātapo
 nāgendro niśitāṅkuśena samado daṇḍena gogardabhau |
 vyādhirbheṣajasaṅgrahaiśca vividhairmantraprayogairviṣaṃ
 sarvasyauṣadhamasti śāstravihitaṃ mūrkhasya nāstyauṣadham || 11 ||

You can extinguish a fire with water, you can avoid the scorching sun with a parasol; you can overcome a cobra with a sharp stick and cows or donkeys with a staff; you can cure a disease with the appropriate herbs and medicines, and snakebite with spells and mantras; indeed the scriptures provide a way of counteracting every problem, but there is no cure for the fool.

शास्त्रोपस्कृतशब्दसुन्दरगिरः शिष्यप्रदेयागमा
 विख्याताः कवयो वसन्ति विषये यस्य प्रभोर्निर्धनाः ।
 तज्जाड्यं वसुधाधिपस्य कवयो ह्यर्थं विनापीश्वराः
 कुत्स्याः स्युः कुपरीक्षका हि मणयो यैरर्धतः पातिताः ॥ १५ ॥

śāstropaskṛtaśabdasundaragiraḥ śiṣyapradeyāgamā
 vikhyātāḥ kavayo vasanti viṣaye yasya prabhornirdhanāḥ |
 tajjāḍyaṃ vasudhādhīpasya kavayo hyartham vināpīśvarāḥ
 kutsyāḥ syuḥ kuparīkṣakā hi maṇayo yairardhataḥ pātītāḥ || 15 ||

If in a certain kingdom, those learned people who have earned a reputation because their language has been transformed and rendered beautiful by the study of scripture, and then teach in turn to their own students, are stricken by poverty, then the ruler of that land is a fool, no better than a jeweler who fails to recognize the value of a gem and sells it for less than it is worth.

हर्तुर्याति न गोचरं किमपि शं पुष्णाति यत्सर्वदा –
 ऽप्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।
 कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं
 येषां तान्प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १६ ॥

harturyāti na gocaraṃ kimapi śaṃ puṣṇāti yatsarvadā –
 :'pyarthibhyaḥ pratipādyamānamaniśaṃ prāpnoti vṛddhiṃ parām |
 kalpānteṣvapi na prayāti nidhanaṃ vidyākhyamantardhanaṃ
 yeṣāṃ tānprati mānamujjhata nrpāḥ kastaiḥ saha spardhate || 16 ||

kings! Cast off your pride before those who have the inward treasure of wisdom: they are not despoiled by robbers, but their treasure, always increasing, grows greater when it is shared with the needy: not even at the end of the world does it perish. Who indeed may compare with them?

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वलाः
 न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।
 वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
 क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥

keyūrāṇi na bhūṣayanti puruṣaṃ hārā na candrojivalāḥ
 na snānaṃ na vilepanaṃ na kusumaṃ nālaṅkr̥tā mūrdhajāḥ |
 vāṅyēkā samalaṅkaroti puruṣaṃ yā saṃskṛtā dhāryate
 kṣīyante khalu bhūṣaṇāni satataṃ vāgbhūṣaṇaṃ bhūṣaṇam || 19 ||

Bracelets are no ornament to a man, nor strings of pearls clear as the moon; nor yet bathing, nor perfumes, nor flowers, nor decorated hair. Perfect eloquence alone adorns a man. Adornments may perish, but the ornament of eloquence abides forever.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
 विधा भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
 विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं
 विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥ २० ॥

vidyā nāma narasya rūpamadhikaṃ pracchannaguptaṃ dhanam
 vidhā bhogakarī yaśaḥsukhakarī vidyā gurūṇāṃ guruḥ |
 vidyā bandhujano videśagamane vidyā paraṃ daivataṃ
 vidyā rājasu pūjyate na hi dhanam vidyāvihīnaḥ paśuḥ || 20 ||

Wisdom, indeed, is the highest ornament that a man possesses. It is a valuable to be carefully guarded, for wisdom gains food, glory, and blessing. It is the lord of lords. Wisdom is a friend to a man traveling in a distant land. Wisdom is honored among kings even more than wealth. The man devoid of wisdom is but an animal.

क्षान्तिश्चेत्कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां
 ज्ञातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किम्फलम् ।
 किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्याऽनवद्या यदि
 व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ २१ ॥

kṣāntiścetskavacena kiṃ kimaribhiḥ krodho:'sti ceddehināṃ
 jñātiścedanalena kiṃ yadi suhr̥d divyauśadhaiḥ kimphalam |
 kiṃ sarpairyadi durjanāḥ kimu dhanairvidyā:'navadyā yadi
 vrīḍā cetkimu bhūṣaṇaiḥ sukavitā yadyasti rājyena kim || 21 ||

If a man has patience, what need has he of armor? If he has anger in his heart, what further enemy need he fear? If he has knowledge, what need of fire to consume evil? If a friend, what need has he of divine medicines? If there are malicious people about him, why should he be afraid of serpents? If he has perfect wisdom, what need of riches? If he is modest, what need has he of ornament? If he give his mind to poetry, what need has he of power?

दाक्षिण्यं स्वजने दया परिजने शाठ्यं सदा दुर्जने
 प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम्
 शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता
 ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥

dākṣiṇyaṃ svajane dayā parijane śāṭhyaṃ sadā durjane
 prītiḥ sādhujane nayo nr̥pajane vidvajjane cārjavam
 śauryaṃ śatrujane kṣamā gurujane kāntājane dhr̥ṣṭatā
 ye caivam puruṣāḥ kalāsu kuśalāsteṣveva lokasthitiḥ || 22 ||

Those who are skilled in the art of interpersonal relationships show generosity towards relatives, kindness to servants, severity to evil men, devotion to saintly persons, diplomacy towards kings, straightforwardness where learned persons are concerned, valor towards enemies, patience towards elders and tactfulness with women. The world depends on the skill of such people.

सूनुः सच्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः
 स्निग्धं मित्रमवञ्चकः परिजनो निष्केशलेशं मनः ।
 आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं
 तुष्टे विष्टपकष्टहारिणि हरौ सम्प्राप्यते देहिना ॥ २५ ॥

sūnuḥ saccaritaḥ satī priyatamā svāmī prasādonmukhaḥ
 snigdham mitramavañcakaḥ parijano niṣkleśaleśaṃ manaḥ |
 ākāro ruciraḥ sthiraśca vibhavo vidyāvadātaṃ mukhaṃ
 tuṣṭe viṣṭapakaṣṭahāriṇi harau samprāpyate dehinā || 25 ||

A virtuous son, an affectionate wife, a liberal master, a loving friend, a guileless kinsman, a mind not harassed by care, a handsome form, abiding riches, a mouth abounding in wisdom these are the gifts which Hari, the giver of desires, the delight of the earth, bestows upon the man with whom he is pleased.

इति श्री भर्तृहरेः नीतिशतकोद्धृतश्लोकाः ।

iti śrī bhartṛhareḥ nītiśatakoddhṛtaślokāḥ |