

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.*

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ ३ ॥

ajñāḥ sukhamārādhyāḥ sukhataramārādhyate viśeṣajñāḥ |

jñānalavadurvidagdham brahmāpi naram na rañjayati || 3 ||

*The ignorant are easy to please, it is even easier to please the cultured; but even Brahma himself could not satisfy someone who is puffed up with a little knowledge.*

प्रसह्य मणिमुद्धरेन्मकरवक्त्रदंष्ट्रान्तरात्  
समुद्रमपि सन्तरेत्प्रचलदूर्मिमालाकुलम् ।  
भुजङ्गमपि कोपितं शिरसि पुष्पवद्धारयेत्  
न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ ४ ॥

prasahya maṇimuddharenmakaravaktradaṁṣṭrāntarāt  
samudramapi santaretpracaladūrmimālākulam |  
bhujāṅgamapi kopitaṁ śirasi puṣpavaddhārayet  
na tu pratiniviṣṭamūrkhanacittamāradhayet || 4 ||

*You may be able to forcibly pluck a jewel from the tooth-filled mouth of a crocodile; you may swim across the stormy ocean or you may be able to carry a cobra like a flower garland on your head-- but never, ever, will you be able to satisfy the mind of one who is determined to be foolish.*

लभेत सिकतासु तैलमपि यत्नतः पीडयन्  
पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।  
कदाचिदपि पर्यटञ्छशविषाणमासादयेत्  
न तु प्रतिनिविष्टमूर्खजनचित्तमारधयेत् ॥ ५ ॥

labheta sikatāsu tailamapi yatnataḥ pīḍayan  
pibecca mṛgatrṣṇikāsu salilaṁ pipāsārditaḥ |  
kadācidapi paryaṭañchaśaviṣāṇamāsādayet  
na tu pratiniviṣṭamūrkhanacittamāradheyet || 5 ||

*You may be able to extract oil by carefully pressing the sand; in your thirst, you may be able to drink water from a mirage; you may even be able to wander through the world until you find a horned rabbit, but never, ever, will you be able to satisfy the mind of one who is determined to be foolish.*

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 |  
 mādhyuryaṃ 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?*

स्वायत्तमेक्रान्तगुणं 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.*

यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं  
 तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।  
 यदा किञ्चित्किञ्चिद् बुधजनसकाशादवगतं  
 तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ८ ॥

yadā kiñcijjño:'haṃ dvipa iva madāndhaḥ samabhavaṃ  
 tadā sarvajño:'smītyabhavadavaliptaṃ mama manaḥ |  
 yadā kiñcitkiñcid budhajanasakāśādavagataṃ  
 tadā mūrkhō:'smīti jvara iva mado me vyapagataḥ || 8 ||

*When I had just a little knowledge, I became intoxicated like an elephant; my mind became quite contaminated thinking I knew everything. But when I had the fortune to associate with learned people, I found out that I was a fool. From that moment, my intoxication disappeared like a bad fever.*

कृमिकुलचितं लालाक्लिन्नं विगन्धि जुगुप्सितं  
 निरुपमरसप्रीत्या खादन्नरास्थि निरामिषम् ।  
 सुरपतिमपि श्वा पार्श्वस्थं विलोक्य विशङ्कते  
 न हि गणयति क्षुद्रो जन्तुःपरिग्रहफल्गुताम् ॥ ९ ॥

kr̥mikulacitaṃ lālāklinnaṃ vigandhi jugupsitaṃ  
 nirupamarasaprītyā khādannarāsthi nirāmiṣam |  
 surapatimapi śvā pārśvasthaṃ vilokya viśaṅkate  
 na hi gaṇayati kṣudro jantuḥparigrahaphalgutām || 9 ||

*A dog gnaws at a human bone with relish that is infested with worms is soaked in his saliva emits a disgusting smell has an incomparably evil flavor, and does not even have any meat on it. And he has no doubts about his pleasure, even should he see the god of heaven beside him. This is how an insignificant creature ignores the pettiness of his obsessions.*

शिरः शार्वं स्वर्गात्पशुपतिशिरस्तः क्षितिधरं  
 महीध्रादुत्तुङ्गादवनिमवनेश्चापि जलधिम् ।  
 अधोऽधो गङ्गेयं पदमुपगता स्तोकमथवा  
 विवेकभ्रष्टानां भवति विनिपातः शतमुखः ॥ १० ॥

śiraḥ śārvaṃ svargātpaśupatiśirastāḥ kṣitidharaṃ  
 mahīdhṛāduttuṅgādavanimavaneścāpi jaladhim |  
 adho:'dho gaṅgeyaṃ padamupagatā stokamathavā  
 vivekabhraṣṭānāṃ bhavati vinipātaḥ śatamukhaḥ || 10 ||

*The Ganges falls from heaven onto Shiva's head, from Shiva's head it falls onto the Himalayas; from the mountains it descends to the plains, and from there it flows to the ocean. So it descends, to ever more trivial destination— and so it is, in a hundred different ways, with those who have lost all sense of discrimination.*

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

śakyo vārayitum jalena hutabhukcchatreṇa sūryātapo  
 nāgendro niśitāṅkuśeṇa samado daṇḍeṇa gogardabhau |  
 vyādhirbheṣajasaṅgrahaiśca vividhairmantraprayogairviṣaṃ  
 sarvasyauṣadhamasti śāstravihitam 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.*

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.*

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह  
न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि ॥ १४ ॥

varam parvatadurgesu bhrāntaṃ vanacaraiḥ saha  
na mūrkhajanasamparkaḥ surendrabhavaneṣvapi || 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.*

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

śāstropaskṛtaśabdāsundaragiraḥ śiṣyapradeyāgamā  
vikhyātāḥ kavayo vasanti viṣaye yasya prabhornirdhanāḥ |  
tājḡadyaṃ vasudhāhipasya kavayo hyarthaṃ 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 nṛpāḥ 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?*

अधिगतपरमार्थान् पण्डितान् मावमंस्थाः  
 तृणमिव लघु लक्ष्मीर्नैव तान्संरुणद्धि ।  
 अभिनवमदलेखाश्यामगण्डस्थलानां  
 न भवति बिसतन्तुर्वारणं वारणानाम् ॥ १७ ॥

adhigataparamāsthān paṇḍitān māvamamsthāḥ  
 tṛṇamiva laghu lakṣmīrṇaiva tānsaṃruṇaddhi |  
 abhinavamadalekhāśyāmagaṇḍasthalānāṃ  
 na bhavati bisatanturvāraṇaṃ vāraṇānām || 17 ||

*Despise not wise men who have attained to knowledge of the truth. They are not held bound by riches, for they count wealth even as grass. The stalk of a water-lily will not bind an elephant who is infuriated by passion.*



अम्भोजिनीवनविहारविलासमेव  
 हंसस्य हन्ति नितरां कुपितो विधाता ।  
 न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां  
 वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ १८ ॥

ambhojinīvanavihāravilāsameva  
 haṃsasya hanti nitarāṃ kupito vidhātā |  
 na tvasya dugdhajalabhedavidhau prasiddhāṃ  
 vaidagdyakīrtimapahartumasau samarthah || 18 ||

*The Creator in his anger may hinder the swan from sporting in the lotus-bed, his dwelling; but he cannot take away his faculty of separating milk from water.*

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 candrojjvalāḥ  
 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 rūpamadhikam pracchannaguptam dhanam  
 vidhā bhogakarī yaśaḥsukhakarī vidyā gurūṇāṃ guruḥ |  
 vidyā bandhujano videśagamane vidyā param daivatam  
 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 ॥

kṣāntiścetkavacena kiṃ kimaribhiḥ krodho:'sti ceddehinām  
 jñātiścedanalena kiṃ yadi suhrḍ 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 nṛpajane vidvajjane cārjavam  
 śauryaṃ śatrujane kṣamā gurujane kāntājane dhṛṣṭatā  
 ye caivaṃ puruṣāḥ kalāsu kuśalāsteṣveva lokasthiṭiḥ ॥ 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.*

जाड्यं धियो हरति सिञ्चति वाचि सत्यं  
 मानोन्नतिं दिशति पापमपाकरोति ।  
 चेतः प्रसादयति दिक्षु तनोति कीर्तिं  
 सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥ २३ ॥

jāḍyaṃ dhiyo harati siñcati vāci satyaṃ  
 mānonnatim diśati pāpamapakaroti |  
 cetaḥ prasādayati dikṣu tanoti kīrtim  
 satsaṅgatiḥ kathaya kiṃ na karoti puṃsām ॥ 23 ॥

*Involvement with wise ones takes away dullness of mind, elevates the intellect, inspires the speech with truthfulness. What will it not do for men?*

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

jayanti te sukṛtino rasasiddhāḥ kavīśvarāḥ |  
nāsti yeṣāṃ yaśaḥkāye jarāmarañajam 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.*

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

sūnuḥ saccharitaḥ satī priyatamā svāmī prasādonmukhaḥ  
snigdham mitramavañcakaḥ parijano niṣkleśaleśam manaḥ |  
ākāro ruciraḥ sthiraśca vibhavo vidyāvadātam mukham  
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 |