

अथ नीतिशतकम् ।

atha nītiśatakam |

दिक्षालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥ १ ॥

dikkälādyanavacchinnānāntacinaṁmātramūrtaye |
svānubhūtyekamānāya namaḥ śāntāya tejase || 1 ||

prayers to the Supreme Lord whose form is infinite and spiritual, who is peaceful and all powerful, unrestricted by time and space, unmeasurable by objective perception.

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 mūrkha janasamparkaḥ surendrabhavaneṣvapi || 14 ||

I would rather wander, lost in the mountains and surrounded by wild animals – than associate with fools... even if it were, in the mansions of heaven.

परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्नतिम् ॥ ३२ ॥

parivartini saṃsāre mṛtaḥ ko vā na jāyate |
sa jāto yena jātena yāti vaṃśaḥ samunnatim || 32 ||

All in this ever-changing world will die and be reborn... but they are the truly born, who bring greatness to their lineage.

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥ ३३ ॥

kusumastabakasyeva dvayī vṛttirmanasvinah |
mūrdhni vā sarvalokasya śiryate vana eva vā || 33 ||

Like a bouquet of flowers, conduct of the wise ones either touches everyone's mind – or withers away in a forest.

त्वमेव चातकाधारोऽसि इति केषां न गोचरः ।
किमम्भोदवराऽस्माकं कार्पण्योक्तिं प्रतीक्षसे ॥ ५० ॥

tvameva cātakādhāro:'si iti keṣāṁ na gocaraḥ |
kimambhodavarā:'smākaṁ kārpaṇyoktim pratīkṣase || 50 ||

who knows not O benevolent cloud – that you are the one supporting the divine chātaka bird itself... why then, would you wait for our pleadings.

प्रारभ्यते न खलु विघ्नभयेन नीचैः
 प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
 प्रारब्धमुत्तमजना न परित्यजन्ति ॥ २७ ॥

prārabhyate na khalu vighnabhayena nīcaiḥ
 prārabhya vighnavihatā viramanti madhyāḥ |
 vighnaiḥ punah punarapi pratihanyamānāḥ
 prārabdhamuttamajanā na parityajanti || 27 ||

weak are those who don't even begin – due to fear of obstacles, mediocre are they who begin but halt at the onset of hurdles, but truly noble ones never abandon what they began even if repeatedly beaten back by obstacles.

लाङ्गूलचालनमधश्वरणावपातं
 भूमौ निपत्य वदनोदरदर्शनं च ।
 श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु
 धीरं विलोकयति चाटुशतैश्च भुङ्गे ॥ ३१ ॥

lāṅgūlacālanamadhaścaraṇāvapātām
 bhūmau nipatya vadanoadaradarśanām ca |
 śvā piṇḍadasya kurute gajapuṅgavastu
 dhīram vilokayati cāṭuśataiśca bhuṅkte || 31 ||

a dog wags its tail and grovels at the feet of one who gives food, while an elephant stays firm and accepts food after a hundred entreaties.

तानीन्द्रियाण्यविकलानि तदेव नाम
 सा बुद्धिरप्रतिहता वचनं तदेव ।
 अर्थोष्मणा विरहितः पुरुषः स एव
 त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ ४० ॥

tānīndriyāṇyavikalāni tadeva nāma
 sā buddhirapratihatā vacanam tadeva |
 arthoṣmaṇā virahitah puruṣah sa eva
 tvanyah kṣaṇena bhavatīti vicitrametat || 40 ||

strange indeed, how – the same individual with the same perception, the same sharp mind, the same speech, and the same name – when deprived of the comfort of wealth, turns into someone else.

राजन् ! दुधुक्षसि यदि क्षितिधेनुमेतां
 तेनाद्य वत्समिव लोकममुं पुषाण ।
 तस्मिंश्च सम्यगनिशं परिपोष्यमाणे
 नानाफलैः फलति कल्पलतेव भूमिः ॥ ४६ ॥

rājan ! dudhukṣasi yadi kṣitidhenumetāṁ
 tenādy vatsamiva lokamamum puṣāṇa |
 tasmiṁśca samyaganiśam paripoṣyamāṇe
 nānāphalaiḥ phalati kalpalateva bhūmih || 46 ||

O king, if you enjoy this earth – which is as bountiful as the divine cow, nourish it as you would care for a young calf... because the earth, when cultivated carefully and perpetually – is endlessly fruitful like an eternal creeper of bliss.

सत्यानृता च पुरुषा प्रियवादिनी च
हिंसा दयालुरपि चार्थपरा वदान्या ।
नित्यव्यया प्रचुरनित्यधनागमा च
वाराङ्गनेव नृपनीतिरनेकरूपा ॥ ४७ ॥

satyānṛtā ca puruṣā priyavādinī ca
himṣrā dayālurapi cārthaparā vadānyā |
nityavyayā pracuranityadhanāgamā ca
vārāṅganeva nṛpanītiranekarūpā || 47 ||

kings behave unpredictably as courtesans – truly and falsely, harshly and amicably, cruelly and mercifully, liberally and covetously, squandering wealth and hoarding it.

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणजः ।
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति ॥४१॥

yasyāsti vittam sa narah kulīnah sa paṇḍitah sa śrutavān gunajñah
sa eva vaktā sa ca darśanīyah sarve guṇāḥ kāñcanamāśrayanti || 41 ||

the wealthy one is considered pedigree, wise, learned, qualified, eloquent, and beautiful – all virtues attach themselves to gold.

क्षुत्क्षामोऽपि जराकृशोऽपि शिथिलप्राणोऽपि कष्टं दशाम्
 आपन्नोपि विपन्नदीधितिरपि प्राणेषु नश्यत्स्वपि ।
 मतेभेन्द्रविभिन्नकुम्भकवलग्रासैकबद्धस्पृहः
 किं जीर्णं तृणमति मानमहतामग्रेसरः केसरी ॥ २९ ॥

kṣutkṣāmo:'pi jarākrśo:'pi śithilaprāṇo:'pi kaṣṭām daśām
 āpannopi vipannadīdhitirapi prāṇeṣu naśyatsvapi |
 mattebhendravibhinnakumbhakavalagrāsaikabaddhaspr̄haḥ
 kim jīrṇam tṛṇamatti mānamahatāmagresarāḥ kesarī || 29 ||

the lion, even when overwhelmed by hunger and weakened by age, even if in misery and bereft of majesty, with his life ebbing away – still absolutely desires to swallow in a single mouthful, the entire forehead of a regal elephant which he has crushed to pieces... how could he, this mightiest of creatures, feed upon withered grass?

स्वल्पस्त्रायुवसावशेषमलिनं निर्मासमप्यस्थिकं
 श्वा लब्ध्वा परितोषमेति न तु तत्स्य क्षुधाशान्तये ।
 सिंहो जम्बुकमङ्गमागतमपि त्यक्त्वा निहन्ति द्विपं
 सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्वानुरूपं फलम् ॥ ३० ॥

svalpasnāyuvasāvaśeṣamalinam nirmāṣsamapypyasthikam
 svā labdhvā paritoṣameti na tu tattasya kṣudhāśāntaye |
 simho jambukamaṅgamāgatamapi tyaktvā nihanti dvipam
 sarvah kṛcchragato:'pi vāñchati janah satvānurūpam phalam || 30 ||

the dog revels over a tiny, filthy, ox bone stripped of flesh – which he has found, though it doesn't satisfy his hunger... while the lion overlooks the jackal right next to him and attacks the elephant – thus a person of firm mind, even when in distress, seeks things according to natural disposition.

सन्त्यन्येऽपि बृहस्पतिप्रभृतयः सम्भविताः पञ्चाः
तान् प्रत्येष विशेषविक्रमरुची राहुर्न वैरायते ।
द्वावेव ग्रसते दिवाकरनिशाप्राणेश्वरौ भासुरौ
भ्रातः ! पर्वणि पश्य दानवपतिः शीर्षविशेषाकृतिः ॥ ३४ ॥

santyanye:'pi br̥haspatiprabhṛtayah sambhavitāḥ pañcaśāḥ
tān pratyeṣa viśeṣavikramarucī rāhurna vairāyate |
dvāveva grasate divākaraniśāprāṇeśvarau bhāsurau
bhrātaḥ ! parvaṇi paśya dānavapatih śīrṣāvaśeṣākṛtiḥ || 34 ||

*though just a handful of esteemed planets exist, of whom brhaspati is the lord – yet
O brother, rahu of great might and power, does not attack them... this demon king,
who has nothing left in him but his head – chooses to devour along his course, only
the lord of the day, and ruler of the night...*

जातिर्यातु रसातलं गुणगणस्ततस्याप्यधो गच्छतात्
शीलं शैलतटात्पतत्वभिजनः सन्दह्यतां वह्निना ।
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ ३९ ॥

jātiryātu rasātalam guṇagaṇastatasyāpyadho gacchatāt
śīlam śailataṭātpatatvabhijanah sandahyatām vahninā |
śaurye vairiṇi vajramāśu nipatatvartho:stu naḥ kevalam
yenaikena vinā guṇāstrīnalavaprāyāḥ samastā ime || 39 ||

*our noble birth may come to naught, our virtues may perish, our character may fall
as if from a lofty mountain, our family may be consumed by fire, our might humbled
by a menacing thunderbolt... but let us keep our wealth – for without this, the
collection of virtues are just a heap of grass.*

दौर्मन्त्र्यान्वृपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद्
 विप्रोऽनध्यनात् कुलं कुतनयाच्छीलं खलोपासनात् ।
 ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रयान् -
 मैत्री चाप्रणयात् समृद्धिरनयात् त्यागः प्रमादाद्वनम् ॥ ४२ ॥

daurmantryānnṛpatirvinaśyati yatiḥ saṅgāt suto lālanād
 vipro:'nadhyanāt kulam kutaṇayācchīlam khalopāsanāt |
 hrīrmadyādanavekṣaṇādapi kr̄ṣih snehaḥ pravāsāśrayān -
 maitrī cāpraṇayāt samṛddhiranayāt tyāgaḥ pramādāddhanam || 42 ||

ruined is... a king by evil advisors, a sage by society, a child by indulgence, a wise one by abandoning knowledge, a family by wayward progeny, conduct by bad habits, decency by drinking, farming by neglect, affection by absence from home, friendship by lack of love, assets by mismanagement, wealth by squander....

यद्वात्रा निजभालपद्मलिखितं स्तोकं महद्वा धनं
 तत् प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।
 तद्वीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
 कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ ४९ ॥

yaddhātrā nijabhālapaṭṭalikhitaṁ stokam mahadvā dhanam
 tat prāpnoti marusthale:'pi nitarām merau tato nādhikam |
 taddhīro bhava vittavatsu kr̄paṇām vṛttim vṛthā mā kr̄thāḥ
 kūpe paśya payonidhāvapi ghaṭo gr̄hṇāti tulyam jalam || 49 ||

as fate has decreed on each one's head, so will they obtain – whether poverty or wealth... no less no more even if one dwells in the desert or atop mount meru – so do not waste time envying the miserly rich, but strengthen the mind... as a pitcher retains the same amount of water – whether drawn from a well or from the ocean.

असन्तो नाभ्यर्थाः सहृदपि न याच्यः कृशधनः
 प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेऽप्यसुकरम् ।
 विपद्युच्यैः स्थेयं पदमनुविधेयं च महतां
 सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ २८ ॥

asanto nābhyaarthāḥ sahṛdapi na yācyah kṛśadhanaḥ
 priyā nyāyyā vṛttirmalinamasubhaṅge:'pyasukaram |
 vipadyuccaiḥ stheyaṁ padamanuvidheyam ca mahatām
 satām kenoddiṣṭam viṣamamasidhārāvratamidam || 28 ||

the wicked shouldn't be pleaded with, poor friends not be begged from, righteousness must be loved, evil must be avoided... a noble life lived steadily even in adversity, the ways of great ones be followed even if difficult as standing on the edge of a sword.

वरं पक्षच्छेदः समदमघवन्मुक्तकुलिश-
 प्रहरैरुद्धर्छद्धहलदहनोद्गारगुरुभिः ।
 तुषारोद्रेः सूनोरहह पितरि क्लेशविवशे
 न चासौ सम्पातः पयसि पयसां पत्युरुचितः ॥ ३६ ॥

varam pakṣacchedaḥ samadamaghavanmuktakuliśa-
 prahārairudgacchadvahaladahanodgāragurubhiḥ |
 tuṣārodreḥ sūnorahaha pitari kleśavivaśe
 na cāsau sampātaḥ payasi payasām patyurucitaḥ || 36 ||

had the son of himalya not taken refuge in the ocean when his father was helpless in calamity – allowing instead, the enraged indra to cut his wings off with a flame spewing thunderbolt... his conduct would have been far more noble.

मणिः शाणोल्लीढः समरविजयी हेतिदलितो
 मदक्षीणो नागः शरदि सरितः श्यानपुलिनाः ।
 कलाशेषश्वन्द्रः सुरतमृदिता बालवनिता
 तनिम्ना शोभन्ते गलितविभवाश्चार्थिषु नराः ॥ ४४ ॥

maṇih śāṇollīḍhah samaravijayī hetidalito
 madakṣīṇo nāgah śaradi saritah śyānapulināḥ |
 kalāšeṣaścandraḥ suratamṛditā bālavanitā
 tanimnā śobhante galitavibhavāścārthiṣu narāḥ || 44 ||

as a jewel cut by stone, as a conqueror slain by weapons in war, as an elephant weakened by passion, as riverbanks dry up in the autumn, as the moon wanes, as young women become languid in pleasure – all these, still unabatedly beautiful... thus noble ones whose wealth diminishes by giving to the needy, remain illustrious.

इति श्री भर्तृहरेः नीतिशतकोद्धतश्लोकाः ।

iti śrī bharṭhareḥ nītiśatakoddhṛtaślokāḥ |