

VERSE	Niti Śatakam of Śrī Bhartṛhari Selected Verses
1	<p>दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये । स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥</p> <p>Dikkālādyanavachinnāntacinmātramūrtaye Svānubhūtyekanāmāya Namaḥ Śāntāya Tejase </p> <p><i>Salutations to the calm effulgence, that is unlimited by space, time etc., is infinite consciousness itself, and is realized only by one's own experience.</i></p>
16	<p>हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत् सर्वदा - ऽप्यर्थिभ्यः प्रतिपाद्यमानमनिषं प्राप्नोति वृद्धिं पराम् । कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं येषां तान् प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १६ ॥</p> <p>Harturyāti na gocaraṁ kimapi śaṁ puṣṇāti yat sarvadā' pyarthibhyaḥ pratipādyamānamaniṣaṁ prāpnoti vṛddhiṁ parāṁ Kalpāntesvapi na prayāti nidhanaṁ vidyākhyamantardhanaṁ yeṣāṁ tān prati mānamujjhata nṛpāḥ kastais saha spardhate 16</p> <p><i>Learning is the invisible wealth that cannot be touched by a thief, that gives supreme benefits, that always increases when distributed to seekers, and does not get destroyed even when the world comes to an end. O kings, give up arrogance towards those who have this wealth. Who can compete with them?</i></p>
19	<p>केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः । वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥</p> <p>keyūrāṇi na bhūṣayanti puruṣaṁ hārā na candrojvalā na snānaṁ na vilepanaṁ na kusumaṁ nālaṅkṛtā mūrdhajāḥ / vāṅyekā samalaṅkaroti puruṣaṁ yā saṁskṛtā dhāryate kṣīyante khalu bhūṣaṇāni satataṁ vāgbhūṣaṇaṁ bhūṣaṇam // 19 //</p>

	<i>Armllets and necklaces shining like the moon, do not adorn a person. Nor do baths, perfumes, flowers and decked hair. Refined speech alone adorns the person bearing it. All ornaments fade away; the ornament of speech is the only lasting one.</i>
20	<p>विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं विद्या भोगकरी यशस्सुखकरी विद्या गुरुणां गुरुः । विद्या बन्धुजनो विदेशगमने विद्या परा देवता विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ २० ॥</p>
	<p>vidyā nāma narasya rūpamadhikam pracchannaguptam dhanam vidyā bhogakarī yaśassukhakarī vidyā gurūṇāṃ guruḥ । vidyā bandhujano videśagamane vidyā parā devatā vidyā rājasu pūjitā na tu dhanam vidyāvihīnaḥ paśuḥ ॥ 20 ॥</p>
	<p>Learning is enhanced beauty. It is a hidden, guarded treasure. It gives enjoyment, fame and happiness. It is the greatest of great things. When travelling to foreign lands, it is a friend. It is the supreme deity. It is learning, not wealth that is venerated by kings. A person who is bereft of learning is indeed a beast.</p>
21	<p>क्षान्तिश्चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां ज्ञातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् । किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्या न वन्द्या यदि व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ २१ ॥</p>
	<p>kṣāntiśchet kavacena kiṃ kimaribhiḥ krodho'sti ceddehinām jñātiścedanalena kiṃ yadi suhrḍ divyauśadhaiḥ kiṃ phalam । kiṃ sarpairyadi durjanāḥ kimu dhanairvidyā na vandyā yadi vrīḍā cetkimu bhūṣṇaiḥ sukavitā yadyasti rājyena kim ॥ 21 ॥</p>
	<p><i>When one has forgiveness, what need is served by an armour? When there is anger, why do people need (other) enemies? What use is there for fire when kinsfolk exist (to cause destruction)? What purpose can medicines serve when there is a friend (to help healing)? If there are evil people, serpents are not necessary and neither is wealth, when there is defect-free learning. What is the use of ornaments when one has modesty, and if one has beautiful poetry, even kingship has no value.</i></p>

22	<p>दाक्षिण्यं स्वजने दया परजने शाठ्यं सदा दुर्जने प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम् । शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥</p>
	<p>dākṣiṇyaṃ svajane dayā parajane śāṭhyaṃ sadā durjane prītiḥ sādhujane nayo nrpajane vidvajane cārjavam । śauraṃ śatrujane kṣamā gurujane kāntājane dhṛṣṭatā ye caivaṃ puruṣāḥ kalāsu kuśalāsteṣveva lokasthiṭiḥ ॥ 22 ॥</p>
	<p><i>The stability of the world depends on those men alone, who are skilled in the arts and who display kindness to kinsfolk, compassion to others, deceit towards evildoers, friendship to good people, diplomacy to kings, honesty to the learned, bravery to foes, patience with elders and tact with women.</i></p>
26	<p>प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् । तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ २६ ॥</p>
	<p>prāṇāghātānnivṛttiḥ paradhanaharaṇe saṃyamāḥ satyavākyaṃ kāle śaktyā pradānaṃ yuvatijanakathāmūkabhāvaḥ pareṣām । tṛṣṇāsrotovibhaṅgo guruṣu ca vinayaḥ sarvabhūtānukampā sāmānyaḥ sarvaśāstreṣvanupahatavidhiḥ śreyasāmeṣa panthāḥ ॥ 26 ॥</p>
	<p><i>Abstaining from killing, restraint in taking others' wealth , truthful speech, charity according to means, at the right time, muteness in talking about others' wives, restricting the stream of desire , humility to elders, kindness to all creatures – this is the path to welfare, unfailing and universal to all scriptures.</i></p>
28	<p>असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेऽप्यसुकरम् । विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां</p>

	सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ २८ ॥
	asanto nābhyarthyāḥ suhr̥dapi na yācyaḥ kṛśadhanaḥ priyā nyāyyā vṛttirmalinamasubhaṅge'pyasukaram । vipadyuccaiḥ stheyam padamanuvidheyam ca mahatām satām kenoddiṣṭam viṣamamasidhārāvratamidam ॥ 28 ॥
	<i>Who showed this avowed path, difficult as walking on the razor's edge, to good people: pleasant yet fair conduct, a wrong deed being impossible even when one's life is in peril, no supplication to the wicked, never beseeching a friend who has little wealth, high-mindedness in adversity and deference to great people ?</i>
32	परिवर्तिनि संसारे मृतः को वा न जायते ॥ स जातो येन जातेन याति वंशः समुन्नतिम् ॥ ३२ ॥
	parivartini saṁsāre mṛtaḥ ko vā na jāyate ॥ sa jāto yena jātena yāti vaṁśaḥ samunnatim ॥ 32 ॥
	<i>In the ever-changing world, who does not attain birth or death? (Everyone does.) He is (truly) said to be born, by whose birth his family attains eminence.</i>
40	तानीन्द्रियाण्यविकलानि तदेव नाम सा बुद्धिरप्रतिहता वचनं तदेव । अर्थोष्मणा विरहितः पुरुषः क्षणेन सोऽप्यन्य एव भवतीति विचित्रमेतत् ॥ ४० ॥
	tānīndriyaṅyavikalāni tadeva nāma sā buddhirapratihatā vacanaṁ tadeva । arthoṣmaṇā virahitaḥ puruṣaḥ kṣaṇena so'pyanya eva bhavatīti vicitrametat ॥ 40 ॥
	<i>It is the same senses all, the same acts, the same unimpeded intellect, the same speech. Yet, the same man, when bereft of the warmth of wealth, in a second, becomes another person. This is strange. (Lack of wealth transforms a man totally, even if his faculties remain the same.</i>

41	<p>यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणज्ञः । स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति ॥ ४१ ॥</p>
	<p>yasyāsti vittaṃ sa naraḥ kulīnaḥ sa paṇḍitaḥ sa śrutavān guṇajñaḥ । sa eva vaktā sa ca darśanīyaḥ sarve guṇāḥ kāñcanamāśrayanti ॥ 41 ॥</p>
	<p><i>A man who has wealth is high-born and a scholar. He is learned and discerning. He alone is eloquent and handsome. All virtues depend on gold (wealth).</i></p>
42	<p>दौर्मन्त्र्यान्नृपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद् विप्रोऽनध्यनात् कुलं कुतनयाच्छीलं खलोपासनात् । हीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्र - यान्मैत्री चाप्रणयात् समृद्धिरनयात् त्यागः प्रमादाद्धनम् ॥ ४२ ॥</p>
	<p>daurmantryānnṛpatirvinaśyati yatiḥ saṅgāt suto lālanād vipro'nadhyanāt kulaṃ kutanayācchīlaṃ khalopāsanāt । hīrṁmadyādanavekṣaṇādapi kṛṣiḥ snehaḥ pravāsāśra - yānmaitrī cāpraṇayāt samṛddhiranayāt tyāgaḥ pramādāddhanam ॥ 42 ॥</p>
	<p><i>A king is ruined by evil counsel, a Sanyasi by attachment and a child by indulgence. A Brahmin is ruined by not studying (the Vedas), a family by a wicked son and good conduct by serving an evil-doer. Modesty is lost by wine, cultivated land by neglect, and affection by a sojourn abroad. Friendship is destroyed by lack of solicitude, abundance by mismanagement, and wealth by careless spending.</i></p>
45	<p>परिक्षीणः कश्चित्स्पृहयति यवानां प्रसृतये स पश्चात् सम्पूर्णः कलयति धरित्रीं तृणसमाम् । अतश्चानैकान्त्याद्गुरुलघुतयाऽर्थेषु धनिना - मवस्था वस्तूनि प्रथयति च सङ्कोचयति च ॥ ४५ ॥</p>

	<p>parikṣīṇaḥ kaścitspr̥hayati yavānāṃ prasṛtaye sa paścāt sampūrṇaḥ kalayati dharitrīm tṛṇasamām । ataścānaikāntyādgurulaghutayā'rtheṣu dhaninā - mavasthā vastūni prathayati ca saṅkocayati ca ॥ 45 ॥</p>
	<p><i>An impoverished man desires a handful of grains. When he is affluent, he considers the world as equal to just a blade of grass. Hence, due to the variability of worth or triviality of things, (we can say that) it is one's position that enhances or reduces (the value of) objects.</i></p>
51	<p>रे रे चातक सावधानमनसा मित्र क्षणं श्रूयताम् अम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैकादृशाः । केचिद्वृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्वृथा यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ ५१ ॥</p>
	<p>re re cātaka sāvadhānamanasā mitra kṣaṇaṃ śrūyatām ambhodā bahavo vasanti gagane sarve'pi naikādrśāḥ । kecidvṛṣṭibhirārdrayanti dharaṇīm garjanti kecidvṛthā yaṃ yaṃ paśyasi tasya tasya purato mā brūhi dīnaṃ vacaḥ ॥ 51 ॥</p>
	<p><i>O Cātaka, my friend! Listen attentively for a moment. There are many clouds in the sky, yet not all of them are such (worthy of asking). Some drench the earth with showers, some simply roar in vain. Do not utter pitiful words before everyone you see.</i></p>
55	<p>लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् । सौजन्यं यदि किं गुणैः सुमहिमा यद्यस्ति किं मण्डनैः सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ ५५ ॥</p>
	<p>lobhaścedaguṇena kiṃ piśunatā yadyasti kiṃ pātakaiḥ satyaṃ cettapasā ca kiṃ śuci mano yadyasti tīrthena kim । saujanyaṃ yadi kiṃ guṇaiḥ sumahimā yadyasti kiṃ maṇḍanaiḥ sadvidyā yadi kiṃ dhanairapayaśo yadyasti kiṃ mṛtyunā ॥ 55 ॥</p>

	<p><i>If there is greed, what is the need for other bad qualities? If there is slandering, what is need of other sins? If there is truth, what is the need of penance? If the mind is pure where is the need for pilgrimage? If there is friendliness, where is the need for relatives? If there is glory, what is the use of ornaments? If there is true learning, why does one need wealth? If there is disgrace, why does one need death?</i></p>
62	<p>वाञ्छा सज्जनसङ्गमे परगुणे प्रीतिर्गुरौ नम्रता विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् । भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले येष्वेते निवसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ ६२ ॥</p>
	<p>vāñchā sajjanasaṅgame paraguṇe prītirgurau namratā vidyāyāṃ vyasanaṃ svayoṣiti ratirlokāpavādādbhayam । bhaktiḥ śūlini śaktirātmadamane saṃsargamuktiḥ khale yeṣvete nivasanti nirmalaguṇāstebhyo narebhyo namaḥ ॥ 62 ॥</p>
	<p><i>Salutations to those men in whom these impeccable virtues reside : desire for association with good people, pleasure in others' merits, humility towards elders, striving for learning, delight only in one's wife, fear of censure, devotion into Shiva, power to restrain oneself, and freedom from the association of the wicked.</i></p>
63	<p>विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः । यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ ६३ ॥</p>
	<p>vipadi dhairyamathābhyudaye kṣamā sadasi vākpaṭutā yudhi vikramaḥ । yaśasi cābhirucirvyasanaṃ śrutau prakṛtisiddhamidaṃ hi mahātmanām ॥ 63 ॥</p>
	<p><i>Courage in adversity, forbearance in prosperity, eloquence in a gathering, heroism in battle, delight in fame, efforts in (study of) the Vedas – these are natural in great souls.</i></p>

64	<p>प्रदानं प्रच्छन्नं गृहमुपगते सम्भ्रमविधिः प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृते । अनुत्सेको लक्ष्यामनभिभवगन्धाः परकथाः सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ६४ ॥</p>
	<p>pradānaṃ pracchannaṃ gr̥hamupagate sambhramavidhiḥ priyaṃ kṛtvā maunaṃ sadasi kathanāṃ cāpyupakṛte । anutseko lakṣmyāmanabhibhavagandhāḥ parakathāḥ satāṃ kenoddiṣṭaṃ viṣamamasidhārāvratamidam ॥ 64 ॥</p>
	<p><i>Who showed this difficult path of walking on the razor's edge, to the good people – charity in private, eager reception to one who has come home, silence after a good turn, not announcing acts of kindness in public, modesty in wealth and speaking of others without disrespect.</i></p>
72	<p>श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन । विभाति कायः करुणापराणां (विभाति कायः खलु सज्जनानां) परोपकारैर्न तु चन्दनेन ॥ ७२ ॥</p>
	<p>śrotraṃ śrutenaiva na kuṇḍalena dānena pāṇirna tu kaṅkaṇena । vibhāti kāyaḥ karuṇāparāṇāṃ (vibhāti kāyaḥ khalu sajjanānāṃ) paropakārairna tu candanena ॥ 72 ॥</p>
	<p><i>Noble people say that such is the definition of a good friend: he saves one from sin, leads to welfare, protects secrets, publicises one's virtues, does not leave one in distress, and gives (the needed things) at the right time.</i></p>
78	<p>तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् । मान्यान् मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं कीर्तिं पालय दुःखिते कुरु दयामेतत् सतां चेष्टितम् ॥ ७८ ॥</p>

	<p>tr̥ṣṇām chindhi bhaja kṣamām jahi madam pāpe ratim mā kṛthāḥ satyaṃ brūhyanuyāhi sādhipadavīm sevasva vidvajjanam । mānyān mānaya vidviṣo'pyanunaya prakhyāpaya praśrayaṃ kīrtim pālaya duḥkhite kuru dayāmetat satām ceṣṭitam ॥ 78 ॥</p>
	<p><i>There are a few good people, filled with the nectar of purity in thought, word and action, pleasing the three worlds with a series of beneficial acts. They make a mountain of the tiniest virtues of others and rejoice in their heart.</i></p>



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