

Niti-Saara

नीतिसारः

Niti-Saara नीतिसारः

प्रणम्य सर्वलोकेशं देवदेवेश्वरं हरिम् ।

नीतिसारं प्रवक्ष्यामि सर्वशास्त्रसमाहृतम् ॥ १

I shall expound Nitisara (essence of maxims on right conduct) compiled from all scriptures, bowing down to Vishnu, the lord of the universe.

श्रूयताम् धर्मसर्वस्वम् श्रुत्वा चैव विचार्यताम् ।

आत्मनः प्रतिकूलानि परेषान्न समाचरेत् ॥ २

Listen to the complete essence of dharma (right action) and contemplate on it. "Do not do unto others what one would not like others to do unto oneself".

अपरीक्ष्य न कर्तव्यम् कर्तव्यं सुपरीक्ष्य च ।

न चेद्भवति सन्तापो ब्राह्मण्या नकुलाद्यथा ॥ ३

Do not act without examining the situation carefully; one ought to act only after scrutinizing the situation carefully. Otherwise, one will have to grieve like the

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brahmani (Brahman woman) who killed the mongoose¹.

अवश्यमनुभोक्तव्यं कृतं कर्म शुभाशुभम् ।

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ४

Man is bound to experience the fruits of his good and bad actions. The karma does not diminish even after billions of days of Brahma² unless one experiences fruits of karma.

अर्थानामार्जने दुःखं आर्जितानां तु रक्षणे ।

आये दुःखं व्यये दुःखं अर्थः किं दुःखभाजनम् ॥ ५

One cannot earn or retain wealth without undergoing suffering. There is suffering in earning wealth as well as in spending it. Is not wealth the home of suffering?

¹ Here the reference is to the Panchatantra story of the woman who killed a mongoose assuming that it had killed her child. She came to know later that the mongoose had in fact saved the child by killing a snake that was about to bite the child. Thus, she had to grieve on account of her thoughtless action.

² A kalpa is equal to a day of Brahma the creator. This is equal to 1000 yugas or 432 million human years.

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विद्वानेव विजानति विद्वज्जनपरिश्रमम् ।

न हि वन्ध्या विजानाति गुर्वीं प्रसववेदनाम् ॥ ६

Only a learned person can understand the hardship borne by another learned person to earn knowledge just as a barren woman cannot understand the severe pain endured by a pregnant woman.

माता पिता च वै शत्रुर्येन बालो न पाठ्यते ।

सभामध्ये न शोभेत हंसमध्ये बको यथा ॥ ७

The parents who do not educate a child are his enemies since he is humiliated in an assembly of learned men like a crane among swans.

कर्पूरधूलीकलितालवाले कस्तूरिकाकल्पितदोहलश्रीः ।

हिमांबुकाभैरभिषिच्यमानः प्राञ्चं गुणं मुञ्चति नो पलाण्डुः ॥ ८

Onion does not lose its smell even if it is planted in a basin of camphor, tended using musk and watered using the dew from rose petals.

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आचार्यात्पादमादत्ते पादं शिष्यस्वमेधया ।

पादं सब्रह्मचारिभ्यः पादं कालक्रमेण तु ॥ ९

A student acquires quarter of knowledge from the teacher, a quarter from self study, a quarter from class mates and the final quarter in course of time.

श्रुतमिच्छन्ति पितरो धनमिच्छन्ति मातरः ।

बान्धवाः कुलमिच्छन्ति रूपमिच्छन्ति कन्यका ॥ १०

When a girl is getting married, the father of the girl looks for education in the bride groom; the mother for wealth, the kith and kin for family reputation and the girl for beauty.

वृश्चिकस्य विषं पुच्छं मक्षिकायाः विषम् शिरः ।

तक्षकस्य विषं दन्तं सर्वाङ्गं दुर्जनस्य च ॥ ११

A scorpion has poison in its tail. A bee has poison in its head. Takshaka (a snake mention in Puranas) has poison in its teeth. An evil person has poison in all his limbs.

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पक्षीणां बलमाकाशं मत्स्यानामुदकं बलम् ।

दुर्बलस्य बलं राजा बालानां रोदनं बलम् ॥ १२

Sky is the strength of birds, water the strength of fish; king the strength of the weak and wailing the strength of babies.

विवादशीलां स्वयमर्थचोरिणीं परानुकूलां पतिदोषभाषिणीम् ।

अग्राशिनीमन्यगृहप्रवेशिनीं भार्यां त्यजेत्पुत्रदशप्रसूतिकाम् ॥ १३

Renounce that wife who is quarrelsome, steals money, faithless and speaks ill of her husband, eats before feeding her husband or children and visits others' houses, even if she is the mother of ten sons.

कार्येषु मन्त्री करणेषु दासी रूपेषु लक्ष्मीः क्षमया धरित्री ।

स्नेहेषु माता शयनेषु वेश्या षड्गर्भनारी कुलधर्मपत्नी ॥ १४

An ideal wife will have these six virtues – she will be like a counselor in dealing with various situations, like a maid servant in serving her husband, like Goddess Lakshmi in beauty, like the earth in patience, like a mother in giving love and be like a courtesan in bedroom.

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स्नातमश्वं गजं मत्तं वृषभं काममोहितम् ।

शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत् ॥ १५

Keep aloof from a horse that is drenched in water, mad elephant, bull that is maddened with lust and an uncultured man who is educated.

उपकारोऽपि नीचानां अपकाराय वर्तते ।

पयः पानं भुजङ्गस्य केवलं विषवर्धनम् ॥ १६

Helping an evil person will cause harm to one even as feeding milk to a snake will only increase its poison.

एकधा दशधा चैव शतधा च सहस्रधा ।

रणे पार्थशरोवृष्टिर्दानं ब्रह्मविदे यथा ॥ १७

The fruit of giving charity to a knower of Truth (Brahma Jnani) multiplies like an arrow, shot by Arjuna that turns into ten arrows when he takes aim, hundred when he shoots them, thousand on the way and a shower of arrows when they hit the target.

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अश्वप्लवं चाम्बुदगर्जनञ्च स्त्रीणाञ्च चित्तं पुरुषस्य भाग्यम् ।

अवर्षणञ्चाप्यतिवर्षणञ्च देवो न जानाति कुतो मनुष्यः ॥ १८

Even God does not know about the leaps of a horse, roaring of clouds, minds of women, destiny of man, lack of rain or excess of rain. Then how can a man know these?

लक्ष्मीर्लक्षणहीने च कुलहीने सरस्वती ।

अपात्रे लभते नारी मेघवर्षन्तु पर्वते ॥ १९

Attainment of wealth by an incompetent person, knowledge by a man of ignoble descent, a woman by undeserving person, etc are in vain like the rainfall on a mountain.

सत्येन लोकं जयति दानैर्जयति दीनताम् ।

गुरून् शुश्रूषया जीयाद्धनुषा एव शात्रवान् ॥ २०

Win the whole world by truth, sorrow by charity, elders by service and the enemies by archery.

पुष्पेषु जाती पुरुषेषु विष्णुर्नारीषु रम्भा नगरीषु काञ्ची ।

नदीषु गंगा नरपेषु रामः काव्येषु माघः कवि कालिदासः ॥ २१

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Jati (jasmine) among flowers, Vishnu among men, Rambha among women, Kanchi among cities, Ganges among rivers, Rama among kings, Magha among poetic compositions and Kalidasa among poets excel the others.

जनिता चोपनेता च यस्तु विद्यां प्रयच्छति ।

अन्नदाता भयत्राता पञ्चैते पितरस्मृताः ॥ २२

He who gives birth, takes one to the Guru, imparts knowledge, gives food and protects one from fear – these five are equal to father.

गुरुपत्नी राजपत्नी ज्येष्ठपत्नी तथैव च ।

पत्नीमाता स्वमाता च पञ्चैते मातरस्मृताः ॥ २३

The wives of teacher, king and elder brother, the mother-in-law and the mother who gave birth – these five are mothers.

शकटं पञ्चहस्तेषु दशहस्तेषु वाजिनम् ।

गजं हस्तसहस्रेषु दुर्जनं दूरतस्त्यजेत् ॥ २४

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Keep a distance of 5 *hasta*³ (cubits) from a vehicle, ten cubits from a horse and 1000 cubits from an elephant. Keep as much away as possible from an evil person.

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुत्रो रक्षति वार्धक्ये न स्त्री स्वातन्त्र्यमर्हति ॥ २५

In childhood, a woman is protected by her father, by her husband in her youth and by her sons in her old age. A woman should never be left alone to fend for herself.

सर्पः क्रूरः खलः क्रूरः सर्पात्क्रूरतरः खलः ।

मन्त्रौषधवशः सर्पः किमु दुष्टो भयङ्करः ॥ २६

The snake and the wicked person are both dangerous. The poison of a snake can be neutralized by mantra or medicine while there is no mantra or medicine that can remove the poison of a wicked person.

³ Hasta is a unit equal to cubit, a measure of length - equal to 24 angulas or about 18 inches, being the distance between the elbow and the tip of the middle finger

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आयुः कर्म च वित्तञ्च विद्या निधनमेव च ।

पञ्चैते ननु कल्प्यन्ते गर्भगत्वेन देहिनाम् ॥ २७

Longevity, deeds, prosperity, knowledge and death of a person are decided even while he is in the mother's womb.

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥ २८

Ordinary poison is insignificant when compared to the poison of the sin of usurping the property of a Brahmin (one who is virtuous). Poison kills only one person while the sin of usurping the property of a Brahmin destroys three generations (oneself, one's children and grand children).

दरिद्रत्वे द्विभार्यात्वं पथिक्षेत्रं कृषिद्वयम् ।

प्रातिभाव्यञ्च साक्षित्वं पञ्चानर्थाः स्वयंकृताः ॥ २९

Having two wives in spite of being poor, building a house on a road, doing cultivation in two different places, becoming a witness

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or bail in a law suit are the five self-sought misfortunes.

गजभुजंगविहंगमबन्धनं शशिदिवाकरयोर्ग्रहपीडनम् ।

मतिमताञ्च समीक्ष्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥ ३०

Seeing the elephants, snakes and birds in bondage, the eclipse of the sun and the moon and the poverty of the wise men I conclude that destiny is inevitable.

रूपयौवनसंपन्नाः विशालकुलसंभवाः ।

विद्याहीनाः न शोभन्ते निर्गन्धाः इव किंशुकाः ॥ ३१

Those who are uneducated do not shine even if they are endowed with beauty and youth and are born in renowned families just like *kimsuka*⁴ flowers which are beautiful but odourless.

एकभार्या त्रयः पुत्राः द्वेहले दशधेनवः ।

मध्यराष्ट्रे गृहं येषामत्यन्तसुकृताश्च ते ॥ ३२

⁴ A kind of beautiful red blossoms, but without any odour that grow on Palasa tree

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Those who have one wife, three sons, and two ploughs, six cows and a house in the centre of a country are immensely fortunate.

वस्त्रमुख्यमलंकारं घृतमुख्यन्तु भोजनम् ।

गुणमुख्यन्तु नारीणां विद्या मुख्यस्तु पण्डितः ॥ ३३

Clothing is the prime requisite for decorations, ghee is the foremost requisite for food, virtue is the foremost requisite for women and knowledge is the chief requisite of scholars.

वाल्मीकं मधुहारश्च पूर्वपक्षे तु चंद्रमा ।

राजद्रव्यञ्च भैक्षञ्च स्तोकस्तोकेन वर्धते ॥ ३४

Ant-hill, honey in a honey-comb, moon in bright half of the month, wealth of the king and food received by begging, grow gradually.

सत्यम् माता पिता ज्ञानं धर्मो भ्राता दया सखी ।

शान्तिः पत्नीः क्षमा पुत्रः षडमी मम बान्धवाः ॥ ३५

Truth is my mother, knowledge is my father, righteousness is my brother, compassion is

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my friend, peace is my wife and patience is my son. These six are my kith and kin.

आयुषः खण्डमादाय रविरस्तमयं गतः ।

अहन्यहनि बोद्धव्यं किमेतत् सुकृतं कृतम् ॥ ३६

The Sun sets daily taking away a part of one's longevity. Knowing this, one should reflect daily what righteous action one has performed.

मा दद्यात् खलसंगेषु कल्पनामधुरागिरः ।

यथा वानरहस्तेषु कोमलः कुसुमसृजः ॥ ३७

Speaking sweet words to the wicked is like offering a garland of exquisite flowers into the hands of a monkey.

बालार्कः प्रेतधूमश्च वृद्धस्त्री पल्वलोदकम् ।

रात्रौ दध्यन्नभुक्तिश्च रोगवृद्धिर्दिनेदिने ॥ ३८

Morning Sun, smoke from funeral pyre, coitus with old woman, muddy water and eating curd-rice at night increase ill health day by day.

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वृद्धार्को होमधूमश्च बालस्त्री निर्मलोदकम् ।

रात्रौ क्षीरान्नभुक्तिश्च आयुर्वृद्धिर्दिनेदिने ॥ ३९

Setting Sun, smoke from Homa (sacrificial pyre), coitus with young woman, pure water and eating milk rice at night increase longevity day by day.

अर्थाः गृहे निवर्तन्ते श्मशाने पुत्रबान्धवाः ।

सुकृतं दुष्कृतञ्चैव गच्छन्तमनुगच्छति ॥ ४०

One's wealth and properties remain at one's home, sons and relatives take leave at cremation ground. It is one's good and evil actions that accompany oneself after death.

धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ।

क्षमा जयति न क्रोधो विष्णुर्जयति नासुरः ॥ ४१

Righteousness prevails and not unrighteousness. Truth prevails and not untruth. Patience prevails and not anger. Gods prevail and not demons.

धान्यसंग्रहशीलत्वं वत्सपोषः स्वयंकृषी ।

प्रधानसेवामाधुर्यं पञ्चभिर्वर्धते कुलम् ॥ ४२

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Stocking grains, taking care of calves, doing cultivation oneself, serving one's elders - these five habits foster one's family.

राजवत्पञ्चवर्षाणि दशवर्षाणि दासवत् ।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदान्चरेत् ॥ ४३

Treat the child like a prince till the age of five, like a servant till the age of fifteen. When the son reaches the age of sixteen, treat him like a friend.

मूर्खशिष्योपदेशेन दुष्टस्त्रीसंगमेन च ।

द्विषतां संप्रयोगेन पण्डितोऽपि विनश्यति ॥ ४४

Even a wise man perishes by teaching a fool, contact with evil woman and by resorting to the company of the wicked.

आपदर्थं धनं रक्षेत् श्रीमतामापदः कुतः ।

सा चेदपहरेल्लक्ष्मीः सञ्चितन्तु विनश्यति ॥ ४५

Save wealth for difficult times; how can the wealthy have difficulties? If one squanders wealth, one will eventually lose all the accumulated wealth.

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अनित्यानि शरीराणि वैभवं नैव शाश्वतम् ।

नित्यः सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥ ४६

One's physical body, wealth and other resources are transitory. Death is always at hand. Knowing this, a wise man should strive to do righteous actions.

अश्वत्थमेकं पिचुमन्दमेकं न्यग्रोधमेकं दशतिन्त्रिणीश्च ।

कपित्थविल्वामलकत्रयश्च पञ्चाम्रनाली नरकं न याति ॥ ४७

One who plants a holy fig tree, a neem tree, an Indian fig tree, ten tamarind trees; three trees each of pomegranate, wood-apple and Emblic Myrobalan and five trees each of mango and coconut will not suffer Hell.

गुळपर्वतमध्यस्थं निम्बबीजं प्रतिष्ठितम् ।

पयोवर्षसहस्रेण निम्बः किं मधुरायते ॥ ४८

Will Neem ever acquire sweetness even if it is grown on top of a mountain of molasses and watered thousands of times with milk?

परोऽपि हितवान् बन्धुः बन्धुरप्यहितः परः ।

अत्यर्थं द्वेषितं व्याधेर्हितमारण्यमौषधम् ॥ ४९

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One who is beneficial is a kinsman though he is a stranger. One who is harmful is an enemy though he is a kinsman. When one is seriously sick, herbs from distant forest are used as medicine.

पुस्तकस्थापिता विद्या परहस्तगतं धनम् ।

देशान्तरगतः पुत्रः नाममात्रमुपाचरेत् ॥ ५०

The knowledge confined to books, wealth that is in the custody of others and a son who has gone to foreign countries are useful in name only.

दशवैद्यसमा पत्नी दशपत्नीसमो रविः ।

दशसूर्यसमा माता दशमातृहरीतकी ॥ ५१

Company of wife is as good as the treatment given by ten physicians. Sun is ten times beneficial than the care given by wife. Mother is ten times beneficial compared to the Sun. Yellow Myrobalan is ten times beneficial than the mother.

काकैः कृतेन दोषेण हंसो भवति हिंसितः ।

एवं दुर्जनसंसर्गात्सत्पुत्रोऽपि विनश्यति ॥ ५२

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Even a virtuous person perishes due to association with the wicked just as the swans that gave refuge to the crows perished because of the evil deeds committed by the crows.

अहो प्रकृतिसादृश्यं श्लेष्मणोर्दुर्जनस्य च ।

मधुरैः कोपमायाति कटुकैरुपशाम्यति ॥ ५३

The characteristics of the wicked persons and phlegm are surprisingly similar. Both of these are agitated by sweetness and are pacified by bitterness. (Phlegm is agitated by sweet food and is pacified by bitter food while the wicked person is agitated by sweet words and is pacified by bitter words).

मरणान्तानि वैराणि प्रसवान्तञ्च यौवनम् ।

कोपिता प्रणतान्ता हि याचितान्तं च गौरवम् ॥ ५४

Enmity comes to an end by death. Youth ends with pregnancy. Anger comes to an end by bowing down. Pride comes to an end by begging before others.

नष्टं कुलं भिन्नतटाकूपं विभृष्टराजं शरणागतञ्च ।

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गोब्राह्मणान्देवगृहञ्च शून्यं योद्धारयेत्पूर्वचतुर्गुणञ्च ॥ ५५

He, who renovates or helps to regain the glory of fallen family, abandoned well or lake, dethroned king, refugee, cows, temples and wise men, attains fourfold merit.

उत्तमं कुशलं विद्या मध्यमं कृषिवाणिभम् ।

अधमं सेवया वृत्तिर्विषमं भारजीवनम् ॥ ५६

Profession of an artist or writer is the highest. That of cultivation and trade is mediocre, that of a servant is the lowest and that of a porter is lower than the lowest.

अळिरनुसरति परिमळं लक्ष्मिरनुसरति नयनिपुणम् ।

निम्नमनुसरति सलिलं विधिलिखितं बुद्धिरनुसरति ॥ ५७

A bee pursues fragrance. Lakshmi, the Goddess of wealth pursues a tactful person, water pursues depth. Fate follows intelligence.

दुर्जनं काञ्चनं भेरी दुष्टाश्चं दुष्टयोषिता ।

इक्षुदण्डस्तिलं शूद्रः मर्दनाद्गुणवर्धनम् ॥ ५८

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The following give better results when they are beaten: the wicked, gold, drum, stubborn horse, unchaste woman, sugar-cane, sesamum and uncultured person.

मृष्टान्नदाता शरणग्निहोत्री वेदान्तगिच्चन्द्रसहस्रजीवी ।

मासोपवासि च पतिव्रता च षड्जीवलोके मम वन्दनीया ॥ ५९

I bow down before these six persons - one who gives pure food, one who performs agnihotra (daily fire ritual) everyday, a knower of Vedanta, one who has seen one thousands full moons, one who fasts every month and a chaste woman.

मक्षिका व्रणच्छन्ति धनमिच्छन्ति पार्थिवाः ।

नीचाः कलहमिच्छन्ति सन्धिमिच्छन्ति पण्डिताः ॥ ६०

Flees desire wounds, kings desire wealth, the wicked persons desire to quarrel and the wise men desire to have peace.

रविसन्निधिमात्रेण सूर्यकान्तं प्रकाशयेत् ।

गुरुसन्निधिमात्रेण शिष्यज्ञानं प्रकाशयेत् ॥ ६१

The sun stone shines by the mere presence of the Sun. In the same manner, knowledge

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shines in a disciple by the mere presence of the teacher.

अदाता पुरुषस्त्यागी धनं संत्यज्य गच्छति ।

दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥ ६२

One who does not do any charity is in fact a man of renunciation since he leaves behind all his wealth when he dies and goes to the other world empty-handed. I consider the person who does charity as a miser because when he dies he takes with him the fruits of his charity.

मातृवत्परदाराणि परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पण्डितः ॥ ६३

He is a wise man who sees the wives of others as his mother, the wealth of others like clod of earth and all beings as his own self.

उत्पलस्यारविन्दस्य मत्स्यस्य कुमुदस्य च ।

एकयोनिप्रसूतानां तेषां गन्धः पृथक् पृथक् ॥ ६४

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Though the blue water lily, lotus, fish and white water lily are born in water, they have different odours.

न देवेभ्यो न विप्रेभ्यो न बन्धुभ्यो न चात्मने ।

जलारिनृपचोरेभ्यो निश्चयं धननाशनम् ॥ ६५

The wealth that is not used for the gods, wise men, relatives or for oneself is destroyed by water, enemy, king and thieves.

व्यसने वार्थकृच्छ्रे वा भये वा जीवितावधौ ।

विमृशन् स स्वयंबुध्या कृतान्तं प्रहसिष्यति ॥ ६६

One, who decides the course of action after intelligent contemplation when confronted with difficult situations, loss of wealth or life threatening incidents, laughs at the lord of death.

वस्त्रदानफलं राज्यं पादुकाभ्यां च वाहनम् ।

ताम्बूलाद्भोगमाप्नोति अन्नदानात्फलत्रयम् ॥ ६७

The fruit of giving cloth in charity is attainment of kingdom; that of footwear is

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attainment of vehicle; that of Tamboolam⁵ is enjoyment of pleasure. One gains all the above by giving food to the poor.

कोकिलानां स्वरं रूपं नारीरूपं पतिव्रता ।

विद्यारूपश्च विप्राणां क्षमारूपं तपस्विनाम् ॥ ६८

The virtue of cuckoo is voice; the virtue of women is chastity; virtue of brahmin is knowledge and that of ascetics is patience.

मुखं पद्मदलाकारं वचश्चन्दनशीतलम् ।

हृदयं वह्निसन्तप्तं त्रिविधं दुष्टलक्षणम् ॥ ६९

The following three are the characteristics of a wicked person: lotus like face, speech as cool as sandal wood and a heart burning with fire (of evil thoughts).

प्रथमवयसि दत्तं तोयमल्पं स्मरन्तः

शिरसि निहितभारा नाळिकेरा नराणाम् ।

सलिलममृतकल्पं दद्युराजीवनान्तम्

⁵ The leaf of piper-betel, which together with the areca-nut, catechu, chunam (lime), and spices is usually chewed after meals.

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न हि कृतमुपकारं साधवो विस्मरन्ति ॥ ७०

Just as a coconut tree bears the weight of coconuts on its head and gives nectarine water throughout its life in return for a little water that was given to it during the first year, a saintly person never forgets the help that he had received.

वहन्ति नद्यः स्वयमेकवृष्टिः खादन्ति न स्वादु फलानि वृक्षाः ।

पयोधरेण प्ररुहन्ति सस्याः परोपकाराय भवन्ति सन्तः ॥ ७१

Saints live to serve others just as a river flows, the trees bear fruits and the plants grow not for themselves but for others.

अक्षरं विप्रहस्तेन मातृहस्तेन भोजनम् ।

भार्याहस्तेन ताम्बूलं राजहस्तेन कङ्कणम् ॥ ७२

One should receive knowledge from a Brahmin (wise man), food at the hands of mother, betal leaves (tamboolam) from one's wife and bracelet (recognition) from the king.

रजनीकरश्शीतः स्याद्रजनीकराच्चन्दनो महाशीतः ।

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रजनीकरचन्दनाभ्यां सज्जनवचनानि शीतलानि ॥ ७३

Moon is cool. Sandal wood is cooler than the moon. The words of virtuous persons are cooler than moon and sandalwood.

नागो भाति मदेन खं जलधरैः पूर्णेन्दुना शर्वरी

शीलेन प्रमदा जवेन तुरगो नित्योत्सवैर्मन्दिरम् ।

वाणी व्याकरणेन हंसमिथुनैर्नद्यः सभा पण्डितैः

सत्पुत्रेण कुलं नृपेण वसुधा लोकत्रयं भानुना ॥ ७४

Elephant shines by the rut⁶, sky by rain clouds, woman by character, horse by speed, temple by regular festivals, speech by grammatical correctness, rivers by swan couples, an assembly by the presence of scholars, a family by virtuous son, earth by king and the three worlds by the Sun.

सासूयोऽसत्यवाक् चैव कृतघ्नो दीर्घवैरवान् ।

⁶ The juice that exudes from the temples of an elephant in rut

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चत्वारः कर्मचण्डाला जातिचण्डालशूद्रवत् ॥ ७५

One who is jealous, one who speaks untruth, one who is ungrateful and one who carries enmity for a long time - these four are *karmachandalas*⁷.

प्राणमेकं परित्यज्य मानमेवाभिरक्षतु ।

अनित्याश्चाध्रुवाः प्राणाः मानमाचन्द्रतारकम् ॥ ७६

Protect your fame by giving up life. Life is transitory while fame will exist as long as the moon and the stars exist.

लब्धविद्यो गुरुं द्वेष्टि लब्धभार्यास्तु मातरम् ।

लब्धपुत्रा पतिं नारी लब्धारोग्यचिकित्सकम् ॥ ७७

One who has received knowledge despises the teacher; one who is married, despises the mother; the woman who has given birth to a child, despises the husband; one who has recovered from disease despises the physician.

⁷ A karmachandala is a person belonging to the lowest and most despised of the mixed castes originating from a Sudra father and a Brahmana mother - Practical Sanskrit English Dictionary by VS Apte.

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शिरस्सुपुष्पं चरणं सुपावनम् वराङ्गनासेवनमल्पभोजनम् ।

अनङ्गशय्या ननु पर्वसङ्गमो विमुक्तलक्ष्म्याः पुनरागमश्च ॥ ७८

One who wears fragrant flowers on head, keeps the feet always clean, associates with beautiful women, eats food in small quantities, does not sleep on bare ground and does not have union with women on new moon days regains the wealth that was lost previously.

विद्या विवादाय धनं मदाय शक्तिः परलोकनिपीडनाय ।

खलस्य साधोर्विपरीतमेतद् ज्ञानाय दानाय च रक्षणाय ॥ ७९

The wicked, if they are educated, start arguing unnecessarily; become arrogant if they are rich; if they become powerful, they start tormenting others. At the same time the virtuous persons utilize education, wealth and power for knowledge, charity and protection of others.

अनुचितकर्मारंभः संघविरोधो बलीयसां स्पर्धा ।

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प्रमदाजनविश्वासो नाशद्वाराणि चत्वारि ॥ ८०

The following four are the doors to destruction: doing improper actions, opposing groups of people, quarreling with powerful persons and believing in the words of women.

कः कालः कानि मित्राणि को देशः कौ व्ययागमौ ।

कश्चाहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥ ८१

One ought to ask the following questions repeatedly before beginning any new venture: What is the ideal time? Who are my friends? What is the ideal place? What are my income and expense? Who am I? What is my strength?

सिंहादेकं बकादेकं शिक्षेच्चत्वारि कुक्कुटात् ।

वायसात्पञ्चशिक्षेच्च षड् शुनस्त्रीणि गर्दभात् ॥ ८२

One ought to learn one lesson each from lion and crane, four lessons from domestic fowl, five lessons from crow, six lessons from dog and three lessons from donkey.

प्रवृत्तं कार्यमल्पं वा यो नरः कर्तुमिच्छति ।

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सर्वारम्भेण तत्कार्यं सिंहादेकं प्रचक्षते ॥ ८३

One ought to learn the following virtue from lion: Once a work is begun, one must put maximum effort to complete it whether that work is big or small.

इन्द्रियाणि च संयम्य बकवत्पण्डितो नरः ।

देशकालबलं ज्ञात्वा सर्वकार्याणि साधयेत् ॥ ८४

A wise man ought to perform his duties knowing the time, place and strength and also having controlled all the senses like a crane.

प्रागुत्थानञ्च युद्धञ्च संविभागश्च बन्धुषु ।

स्वयमाक्रम्यभुक्तिश्च शिक्षेच्चत्वारि कुक्कुटात् ॥ ८५

One ought to learn from dog the virtues of getting up early in the morning, fighting, sharing food with near and dear ones and toiling for one's livelihood.

गूढमैथुनधीरत्वं काले काले च संग्रहम् ।

अप्रमत्तमविश्वासं पञ्च शिक्षेच्च वायसात् ॥ ८६

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One ought to learn from a crow, five virtues of copulating secretly, valour, stocking food, etc for bad times, impeccability and not believing in anyone.

बह्वाशी स्वल्पसन्तुष्टः सुनिद्रो लघुचेतनः ।

स्वामिभक्तिश्च शूरत्वं षडेते श्वानतो गुणाः ॥ ८७

One ought to learn from a dog six virtues: To eat in large quantities when food is available, to be content with even small quantities of food, to have deep sleep, to awaken easily, devotion to master and valour.

सुश्रान्तोऽपि बहेद्भारं शीतोष्णौ न च पश्यति ।

सन्तुष्टश्चरते नित्यं त्रीणि शिक्षेच्च गर्दभात् ॥ ८८

One ought to learn from a donkey the virtues of carrying load even when one is tired, not caring about heat and cold and always being content.

य एतान् विंशतिगुणानाचरिष्यति मानवः ।

कार्यावस्थासु सर्वासु विजयी संभविष्यति ॥ ८९

That person who cultivates these twenty virtues, will attain success in all his ventures.

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चिकित्सकज्यौतिषमान्त्रिकाणाम् गृहे गृहे भोजनमादरेण ।

अन्यानि शास्त्राणि सुशिक्षितानि पानीयमात्रं न तु दापयन्ति ॥ ९०

Physicians, astrologers and sorcerers received with respect and offered food by everyone while those who have mastered other science do not get even a glass of water.

आलस्योपहता विद्या परहस्तगताः स्त्रियः ।

अल्पबीजं हतं क्षेत्रं हन्ति सैन्यमनायकम् ॥ ९१

Knowledge is lost by laziness; women are lost when they are in the custody of others; cultivation fails when the quantity of seeds sown is very less; an army without a commander is lost too.

व्यालाश्रयापि विफलापि सकण्टकापि

वक्रापि पङ्किलभवापि दुरासदापि ।

गन्धेन बन्धुरिह केतकपुष्पवल्ली

एको गुणः खलु निहन्ति समस्तदोषान् ॥ ९२

Though the Ketaki creeper is infested with snakes; does not bear fruits; is thorny,

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crooked (winding) and grows in muddy places and is thus not easily accessible, it is liked by all due to the fragrance of its flower. A single virtue nullifies all defects.

गुरुरग्निद्विजातीनां वर्णानां ब्राह्मणो गुरुः ।

पतिरेव गुरु स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥ ९३

Fire is the guru of twice-born (those who undertake Vedic studies); Brahmin is the guru of other castes; Husband is the guru of women; A guest is the guru for everyone.

विद्याविधिविहीनेन किं कुलीनेन देहिनाम् ।

अकुलीनोऽपि विद्याढ्यो दैवतैरपि वन्द्यते ॥ ९४

Of what use is nobility of family if a person is illiterate? A learned man is respected by Gods too though he does not belong to a noble family.

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।

अथवा विद्यया विद्या चतुर्थन्नोपलभ्यते ॥ ९५

One can acquire knowledge by serving the guru or by offering sufficient wealth in return for the knowledge or by exchanging

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one branch of knowledge for another. There is no means other than these three to acquire knowledge.

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।

तथा हि सर्वविद्यानां कर्मस्य च धनस्य ॥ ९६

Just as a pot is filled continuously falling water drops, knowledge, dharma (virtue) and wealth too increase gradually if one pursues them persistantly.

विद्याशास्त्रञ्च शास्त्रञ्च द्वे विद्याप्रतिपत्तये ।

आद्या हासाय वृद्धत्वे द्वितीयाद्रियते सदा ॥ ९७

One ought to learn both the art of fighting with weapons and knowledge of various arts and sciences. The former is scorned in old age while the latter is always respected.

कामधेनूसमा विद्या सदैव फलदायिनी ।

प्रवासे मातृवत्तस्मात् विद्या गुप्तधनं स्मृतम् ॥ ९८

Knowledge is like Kamadhenu, the wish-fulfilling cow. Knowledge protects one like a mother when one is in foreign lands.

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Therefore, knowledge is considered as 'hidden wealth'.

अनभ्यासे विषं विद्या अजीर्णं भोजनं विषम् ।

विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषम् ॥ ९९

Knowledge without application is poison; Food undigested is poison; Assembly is poison for the poor; Young woman is poison for an old man.

विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च ।

रोगिणामौषधं मित्रं धर्मो मित्रं मृतस्य च ॥ १००

One's friend during foreign journey is knowledge; wife is friend to one who is at home; medicine is the friend of those who are sick; fruit of good deeds is the friend of the departed soul.

विद्या प्रशस्यते लोकैर्विद्या सर्वत्र गौरवा ।

विद्यया लभते सर्वं विद्वान् सर्वत्र पूज्यते ॥ १०१

Knowledge is extolled by everyone; knowledge is considered great everywhere; one can attain everything with the help of

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knowledge; a wise man is respected everywhere.

विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।

स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥ १०२

A king can never be considered equal to a wise man. King is respected only in his kingdom whereas the wise man is respected everywhere.

शुनः पुच्छमिव व्यर्थं जीवितं विद्यया विना ।

न गुह्यगोपने शक्तं न च दंशनिवारणे ॥ १०३

The life of one who is ignorant is meaningless like the tail of a dog which is of no use in hiding the secret parts or in chasing away the flies that bite the dog.

यथा खनन् खनित्रेण नरो वार्याधिगच्छति ।

तथा गुरुगताम् विद्यां शुश्रूषुरधिगच्छति ॥ १०४

A student who serves the guru attains knowledge just as one who digs the earth gets water from the bottom of the earth.

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श्लोकेन वा तदर्द्धेन तदर्द्धार्द्धाक्षरेण वा ।

अवन्ध्यं दिवसं कुर्यात् ध्यानाध्ययनकर्मभिः ॥ १०५

One ought to make each day fruitful by studying at a verse or a part of it; one must spend time in studies, meditation and in doing one's duty.

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥ १०६

The wise men spend their time enjoying literary works, reading or listening to scriptures while the fools waste their time in grief, sleep or quarrel.

एकेनापि सुपुत्रेण विद्ययुक्तेन साधुना ।

आह्लादितं कुलं सर्वं यथा चन्द्रेण शर्वरी ॥ १०७

An only son who is educated and virtuous brings joy to the whole family happy just as a single moon brings light at night.

विषादप्यमृतं ग्राह्यं अमेध्यादपि काञ्चनम् ।

नीचादत्युत्तमा विद्या स्त्रीरत्नं दुष्कुलादपि ॥ १०८

Niti-Saara नीतिसारः

Ambrosia should be obtained even from poison; gold must be taken even if it lies in filth; knowledge has to be received even from a person of lower social status; a woman of beauty and character should be accepted even if she is from a fallen family.

सुकुले योजयेत्कन्यां पुत्रं विद्यासु योजयेत् ।

व्यसने योजयेच्छत्रुमिष्टं धर्मेण योजयेत् ॥ १०९

One ought to give one's daughter in marriage into a noble family; One's son must be given proper education; One's enemy must be made to grieve and guide one's dear ones on the path of righteousness.

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।

को विदेशस्तु विदुषां कः परः प्रियवादिनाम् ॥ ११०

What is impossible for those who are competent? Does distance matter to those who are industrious? Which is foreign land for the learned persons? Who is a stranger for those who talk sweetly?

Niti-Saara नीतिसारः

धनधान्यप्रयोगेषु विद्यासंग्रहणेषु च ।

आहारे व्यवहारे च त्यक्तलज्जस्सुखी भवेत् ॥ १११

One who is free from modesty attains success and happiness in following matters: In acquiring wealth, grains and knowledge, while eating food and doing business deals.

काकदृष्टिर्बकध्यानं श्वाननिद्रा तथैव च ।

अल्पाहारं जीर्णवस्त्रं एतद्विद्यार्थिलक्षणम् ॥ ११२

The following are the qualities of a student: eye sight similar to that of a crow, concentration similar to that of a crane, light sleep similar to that of a dog, small quantity of food and simple cloths.

आज्ञामात्रफलं राज्यं ब्रह्मचर्यफलं तपः ।

परिज्ञानफलं विद्या दत्तभुक्तफलं धनम् ॥ ११३

The fruit of acquiring a kingdom is that everyone will obey one's commands; the fruit of austerity is Brahmacharya (celibacy and study of Vedas); the fruit of education is knowledge; the fruit of wealth is enjoyment and charity.

Niti-Saara नीतिसारः

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी ।

विद्या कामदुघा धेनुः सन्तोषं नन्दनं वनम् ॥ ११४

Anger is like the lord of death; greed is like the river Vaitarani (which is very difficult to cross over); knowledge is like Kamadhenu, the wish-fulfilling cow; contentment is like the Nandana garden (which is in Heaven).

गुणो भूषयते रूपं शीलं भूषयते कुलम् ।

सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ॥ ११५

Virtues adorn beauty; character adorns family; success in work adorns knowledge; enjoyment adorns wealth.

अगुणस्य हतं रूपं दुःशीलस्य हतं कुलम् ।

असिद्धस्य हतं विद्या अभोगेन हतं धनम् ॥ ११६

Beauty is in vain if one has no virtues; family reputation is of no value for one who has no character; knowledge that doesn't give success is in vain; wealth that is not used for enjoyment is also in vain.

Niti-Saara नीतिसारः

विद्यार्थी सेवकः पान्थः क्षुधार्तो भयकातरः ।

भाण्डी च प्रतिहारी च सप्तसुप्तान् प्रबोधयेत् ॥ ११७

Wake from sleep the 7 persons mentioned below: student, servant, traveler, a hungry person, a person struck with fear, a porter and watchman.