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## Useful management concepts in Nitishatakam by Bhartrihari

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The science of management can never be explained only on the theoretical basis. It has more to do with the practical approach than looking into the theoretical aspects. The essence of management is an experience and experiment between the managed and the manager on various issues. Many factors influence the science of managing crisis. Both the individual and issues are to be dealt with evaluating all the points pertaining to arriving at a compromise or solution of the problem. No one has to fail and no one has to claim the victory in the management. It is finding out a solution for the smooth functioning of the individuals or companies.

Almost exactly in the same way ancient Indians also handled the science of management. With every issue, they explained the qualifications required by sitting the examples. Literally, a wonderful approach was followed in the ancient Indian management books. They gave every advice with illustration. Perhaps that is why this advice still remembered as subhashitam, which means good words or advice. The management books are generally classified as NEETISARAMS, which means the essence of justice. Many ancient neetisaram

looks are available. Bhartruhari's neetisatakam (AD 700) is an exceptionally great and meritorious book in these approach. Hundred verses are given in this book. Half of them are directly implementable for modern management.

Some of the subhashits are here described by me with modern view of management.

1. *Vyalam baalmrinal tantubhirasau roddhum samujjrimbhate.  
bhetum vajra manim shirish kusum pranten sannhayati.  
Madhuryam madhubinduna rachayitum ksharam budhe rihate,  
Murkhanyah pratinetum icchati balat suktaih sada rasyandibhih..(7)*

He who hopes to redeem fools by persuading them with the words of poets, dripping with nectar, attempts at the impossible. He strives to bind a wild tusker with the tender fibers of lotus talk; he tries to cut a diamond with the delicate edge of Sirisa flower and he wishes to impart sweetness to the saline sea with a drop of honey should not experiment with impossible programs.

2. *Swayatta mekant hitam vidhatra vinirmitam chhadanmagyatayah.  
visheshatah sarvavidaam samaje vibhushanam maunpanditaanam..(4)*

Silence is an ornament for men without learning, especially in the assembly of omniscient scholars. It is a veil for ignorance ordained by the Creator which is easily accessible and always helpful, Should talk less on subjects of minimum knowledge.

3. *Yada kinchitagyoham gaj iv madhandhah dambhavam,  
yada sarvagyoa smityabhavadav liptam mam manah.  
yada kinchitkinchitbudhjan sakashad gatam,  
tada murkhesmiti jwar iv mado me vyapgatah..(9)*

When I had but a smattering knowledge, I grew blind with pride like a ratty elephant. I fancied myself to be omniscient and my mind was steeped in

haughtiness. When. Bit by bit, I imbibed (true) knowledge from the company of the wise, I realized how little I knew and my pride, which was like a fever, vanished. Keep the Company of wise people.

4. *Shakyo varayitum jalen hutbhukchhren suryatapo,  
Nagendro nishitankushen samado danden gaurgardabhah.  
Vyadhir bheshaj sangrahaishchaiv nividhairmantraih prayogarvisham,  
Sarvasya aushadhamasti shashtraviihit murkhasya nastyoshadam..(12)*

Fire can be extinguished with water. Sunlight can be warded off with an umbrella. A strong and ruddy elephant can be restrained with a sharp goad. A bull and an ass can be controlled with a stick. A disease can be cured with mixtures of drugs and the effects of poison can be counteracted by making use of chants and incantations. For every ill, There is a remedy prescribed in Sastras; but there is no antidote to cure a fool. Do not try to teach everyone, but can try to learn.

5. *Keyourani na bhushayanti purusham purusham harah na chandrojjwalah,  
Na snananm na kusumam nalankrita murdhajah.  
Vanyeka samalankaroti purusham ya sanskrita dharyate,  
Kshiyanteakhilbhushanani satatam vagbhushanam bhushaman..(18)*

Bracelets do not adorn a person. Necklaces (of pearls) dazzling like the moon, a bath, unguents flower or bedecked tresses do not adorn him either. Only the learning of the pure and refined culture, possessed by a person, adorns him. All other ornaments wear away. The ornament of learning is the only one for all time. Acquire knowledge, it is power.

6. *Vidya naam narasya roopamadhikam prachchana guptam dhanam,  
Vidya bhogakari yashahssukhakari vidya gurunam guru.  
Vidya bandhujano videsh gamane vidya paradevata,  
Vidya rajasu puiyate nahi dhanam vidyavihinah pashuh..(19)*

Learning, indeed, enhances the personality of a man; it is a secretly protected treasure. Learning confers enjoyment, fame and comfort. Learning is the preceptor of all preceptors. While travelling in foreign lands learning is a kinsman. Learning is the greatest of deities. Learning and not wealth is adored even among kings. Devoid of such learning man is a veritable beast. Cultivate the habit of learning.

7. *Dakshinyam swajane daya parijane shathyam sada durjane,  
Pritih sadhujane naye nripjane vidwajjane charjawam.  
Shauryam shatrujane kshama gurujane kantajane dhrishtata,  
Ye chaivam kalasu kushalasteshev lokasthitih..(22)*

Amiability towards kinsfolk, compassion towards dependants, craftiness always towards rogues, affection towards the good, diplomacy towards kings, Sincerity towards the learned, valour towards foes, forbearance towards elders and rectitude towards ladies-only on those people who are adepts in these arts rests the sustainment of the world.-Know to deal with different types of people appropriately.

8. *Jadyam dhiyo harati sinchati vachi satyam,  
Manonnatim dishati papampakaroti.  
Cheetah prasadayati dikshu tanoti kirtim,  
Satsangati kathay kim na karoti punsam..(20)*

Association of the good removes dullness of the intellect, cultivates truthfulness in speech, confers elevation of honor, dispels sins, tranquillizes the mind and extends one's fame in all directions. What is there-which good company does not achieve for men? Keep the company of meritorious, experienced people.

9. *Kshutkshamoapi jara krishamoapi shithilprayoapi kashtaam dasa,  
Maapnoyapi vipannadiidhitirapi praneshu nashyatwasapi.*

*Mattebhendra vibhinnkumbhpushititagrasaikbadwasprihah,  
Kim jirnam trinamati manmahata agresarah kesari..(29)*

Though emaciated by hunger, though worn out by age, though almost shattered and reduced to a wretched state, though deprived of bodily luster and though lingering on the verge of death, will a lion, the foremost among the great self-respecting creatures which longs for morsels of flesh from the broken heads of a lordly, rutty elephant, ever eat the dry grass? Maintain self respect at all circumstances at all situations.

*10. Laangulchalan madhashcharanavghatam,  
Bhumaunipatya vadanaudardarshanashcha.  
Swa pindasya kurute gajapungavastu,  
Dhiram vilokayati chatushteshch bhunkte..(33)*

The dog wags its tail, scratches the earth with its paws, falls flat on the ground, and cringes by showing its mouth and belly before the man who gives it just a morsel of food. The mighty elephant, on the other hand, looks (at its feeder) majestically and eats only after a hundred words of coaxing. Keep the dignity and high personal integrity.

*11. Kusumastabasyev dwayi vrittirmanaswinah.  
Murdhni vaa sarvalokasya shiryate van ev vaa..(27)*

Lofty minded men, like a bunch of flowers, occupy one of the two positions in life; they either shine at the head of all the world or waste away in the forest (in obscurity) Do receive respect and keep the status.

*12. Yada chetanoapi padaih sprishtah prajwalati saviturinkantah.  
Tattejaswipurashah parkritnikritam katham sahate..(31)*

Even the inanimate sun-stone, blazes forth with fire (anger) 'when touched by the rays (feet) of the sun, how? then, can a valorous man put up with this insult committed by others? React boldly against injustice in a dignified manner.

13. *Sinhah shishurapi nipatati madmalinkapolbhittishu gajeshu.*

*Prakritiriyam satwawataam na khalu vayastejasaha hetuh..(38)*

A lion, though a cub, pounces upon elephants whose broad temples are dirty with rut. Such is the very nature of the mighty. Age is not at all the deciding factor for valour. Develop the culture of boldness at all situations.

14. *Yasyasti vittah sa narah kulinah,*

*Sa panditassa shrutawan gunagyah.*

*Sa ev vakta sa cha darshaniyah,*

*Sarve gunah kanchanamashrayanti..(41)*

The man who possesses wealth is (considered as) noble by birth, learned, well versed in Vedas and a judge of merits, He alone is (held as) eloquent and handsome. Thus all merits accompany gold. Maintain a sound financial background in a proper way.

15. *Daurmannyantnnripatirvinashyati yatisangatsuto lalana*

*Dwiproanaddhyaynatkulam kutanayajchhila khalopasanat.*

*Hirmadyadanvekshanaadapi krishih snehah pravasashraya-*

*-nmaitri chaprayatsamritdwiranayagatpramadaadwanamam..(42)*

A king is ruined by having bad ministers, an ascetic by attachment and son by over indulgence. A Scholar is lost by failure to study the truth, the prestige of a family by a vicious son and character, by the company of the wicked. Sense of shame is destroyed by drink, husbandry by want of supervision and affection by staying away in distant countries. Friendship decreases by lack of sincere love, prosperity by the absence of right conduct and wealth by (extravagant) charity

and carelessness. Know the means of gain and loss of things and feelings.

16. *Danam bhogo nashastistro gatayah bhavanti vittasya.*

*Yo na dadati na bhunkte tasya tritiya gatirbhavati..(43)*

Charity, enjoyment and loss are the three different courses for the disposal of wealth. He who neither gives alms nor, spends on his own enjoyment is left with the third alternative. Judiciously evaluate the method of spending.

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