

Hindi / English / Gujarati

नीतिशतकम् आचार्य भर्तृहरि



INTRODUCTION

We do not have much information about Bhartrhari's life.

Maybe he was a great scholar, or a king, or a romantic lover, or a dispassionate Sage- we do not know for certain; but we have the three great gems in our possession which he has left back as a treasure of knowledge, namely the 'Subhaashita Trishatee' (Three hundred verses of 'Good-Sayings')!

However there is a slight trace of sadness that can be seen in the first 'Shataka'!

The poet seems to lament about the kings who do not recognize the scholars; the pathetic state of the good men in the society; the disappointments that lie in store for the talented and so on.

He goes to such an extent to even deny the value of human effort, and talks about destiny or fate destroying all the efforts of talented men.

Whereas we find that in the great scripture composed by Vaalmiki, the JnaanaVaasishtam, Sage Vasishta completely denies the existence of destiny and states that any man at any time of his life-span can achieve the greatest state of the Self (Knowledge of Reality) by sheer effort and sincere practice.

Anyhow, Bhartrhari might have personally had many bad experiences in his life to blame all his sufferings on the cruel destiny. But later he again reverts back to the 'Karma' theory and states that all that happens is the result of his own past actions of previous lives.

Whatever be the trend exhibited, fatalistic or sad, this collection of hundred verses on Ethics, is a storehouse of precious gems of knowledge presented by the great poet and is one of the invaluable treasures of Sanskrit Literature.

If we could enjoy the beautiful poetry, the amazing analogies, and the 'blemish-less truths' contained in it, there is nothing more the author would want, whoever he be!

Salutations to the noble Sage!

This work of translation is an offering at his feet!

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श्री भर्तृहरिविरचितनीतिशतकम्

NEETISHATAKA COMPOSED BY SHREE BHARTRHARI

[HUNDRED VERSES ON ETHICS]

अथ मङ्गलं

SALUTATION TO THE AATMAN

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥

*Salutation to the 'Quiescent Luster'
which is proved by personal experience,
which is undivided by space, time and other divisions,
which is the dense state of Consciousness!*

In this first verse, the poet offers salutation to the Aatman, the state of Para Brahman, the reality-state behind all these apparent world produced by sense perceptions.

This state is undivided by the lines of place and time demarcations and time; for it is a state of pure awareness which is aware of time and place; but is not limited by space and time.

It is nowhere and is at no time; but is at all times and everywhere as all. It is complete.

It has no beginning and end. It is a state of pure essence of knowledge alone.

It is the formless form of the world.

It shines as the awareness in all as Aatman, the understanding state.

It is the 'I' in all; and is experienced by all as the 'I'.

Yet everyone is under the mistaken knowledge that this 'I' is the inert body made of elements.

When one understands the true 'I' in him, and stays as the Reality-state that transcends the name and form; then he is said to be a JeevanMukta, a person who is liberated while living.

Moksha is not any new empty heaven to be attained after death; but is the realization of the Knowledge of the Reality which is referred to by the term Brahman.

(1)

{ALAS! NO ONE WILL APPRECIATE MY GOOD WORDS!}

बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः
अबोधोपताश्चान्ये जीर्णमङ्गे सुभाषितं ॥१॥

*The intellectuals are caught by envy.
The wealthy lords are unreceptive with their arrogant smiles.
Others are stuck in ignorance.
The good sayings are wasting away within (my mind)!*

A truly wise man is ignored always when he is alive.
This is the sad fate of the world. (It has not changed much now also.)
It is too cruel to the men of wisdom.
Bhartrhari is no exception.
His words of wisdom, his instructions are ignored by all.
The intellectual of his days are filled with envy and see to it that his works are not valued much.
The wealthy lords are happy with the idiots who flatter them; and ignore the truly wise.
The ordinary people cannot grasp the wisdom of his words, since they are not up to his intellectual level.
Whatever Knowledge he has acquired are going waste with no one to receive them.
He is like a precious gem buried under a heap of ordinary stones.
No one is able to realize his greatness and offer him his due honour.

{ANYHOW I WILL STILL PROCEED WITH MY WORK}

अथ मूर्खपद्धतिः

[WAY OF THE FOOLS]

(2)

{ THE FOOL WHO DOES NOT KNOW THAT HE DOES NOT KNOW }

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥२॥

*An ignorant man can be easily entertained.
A man specialized in some talent can be entertained more easily.
But even Lord Brahma cannot satisfy a person
who has very little knowledge yet acts arrogant and intelligent.*

There are three types of listeners.

A] I DO NOT KNOW: (An empty cup with no lid; so can be filled)

One who does not know anything, yet humble, can be taught something. There is a remote chance that he will try to grasp what is said.

B] I KNOW A LITTLE: (A cup which is filled slightly; but still empty; with lid open.)

One who has mastered some knowledge in some subject, yet humble, can also be taught. He will produce his own view-points and there might be a chance of a healthy debate.

C] I ALREADY KNOW: (An empty cup which has a tight lid over it; so nothing can fill it)

But if the person does not know anything, yet thinks he knows all, then such a fool who has blocked his mind from all knowledge can never be taught even by the Creator of the world.

Arrogance never allows any knowledge to enter within.

Such people, who hold on to misguided theories and viewpoints, will never accept the true knowledge from even Brahmaa also. There is no cure for foolishness which is held aloft as intelligence by these idiots.

These arrogant fools, who have not even an iota of knowledge, usually judge a man of true wisdom by their own standard of false beliefs and theories and humiliate him and his knowledge.

Fie on such self-conceited fools!

(3)

{ THE MOST IMPOSSIBLE FEAT IN THE WORLD }

Even the most difficult thing can be accomplished if one is brave and courageous! There is nothing a man cannot achieve if he makes an effort.

However there is one thing that has been proved as impossibility from time immemorial.

If a man thinks what he believes is the right thing and does not bend down before reason or logic, then there is never a chance of convincing him.

That 'perverse stubborn obstinate fool' is beyond redemption!

प्रसह्य मणिमुद्धरेन्मकरवक्त्रदंष्ट्रान्तरात्
समुद्रमपि सन्तरेत्प्रचलदूर्मिमालाकुलम्
भुजङ्गमपि कोपितं शिरसि पुष्पवद्धारयेत्
न तु प्रतिनिविष्ठमूर्खजनचित्तमाराधयेत् ॥३॥

*One can forcibly remove the precious gem
caught in the sharp teeth inside the mouth of a crocodile!
One can easily cross over the ocean turbulent with waves!
One can wear the hissing serpent on the head like a flower garland!
But one can never satisfy the mind of an obstinate blockhead!*

Who is to be branded as a fool? Let us analyze.

The world is a continuous fountain head of information only.

Senses bring in information about objects, mind co-relates such information and makes a theory of its own; the intellect analyzes it as good or bad; and the man acts based on these conclusions.

How much of the information received by the brain is true?

None! The world is a heap of wrong information produced by the mind.

He is branded as a fool whose actions are based on this heap of wrong-information only.

As long as you believe in the reality of the sense-produced world, you are to be branded as a fool only.

You are as foolish as a person running towards the mirage lake carrying a pot to fill waters.

Can you ever convince that fool who believes in the mirage, that the water is not real? Will he ever listen to the words of advice offered by a wise man, who already knows the mirage-water as non-existent?

Talk sense to any fanatic of religion or Guru; you will be lucky if you are still left alive.

(4)

लभेत सिकतासु तैलमपि यत्नतः पीडयन्
 पिबेत मृगतृष्णिकासु सलिलं पिपासार्दितः
 कदाचिदपि पर्यटन्शशविषाणमासादयेत्
 न तु प्रतिनिविष्ठमूर्खजनचित्तमाराधयेत् ॥४॥

*One can extract oil from the sand particles by effort if need be!
 A thirsty man can drink the water from a mirage-river also!
 At some time or other, wandering here and there,
 one may chance to get a hare's horn!
 But one can never satisfy the mind of an obstinate blockhead!*

(5)

{DO NOT EVER EXPECT A FOOL TO APPRECIATE THIS WORK,
 WHICH ABOUNDS IN GOOD-SAYINGS!}

The beauty of a poetry can be understood only by a very few.

Not all can feel the taste for it!

Any scripture, any literary piece, any good saying cannot be appreciated by the ignorant fool who is soaked in the base experiences of the world!

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते
 भेत्तुं वज्रमणिं शिरीषकुसुमप्रान्तेन सन्नहयति
 माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते
 मूर्खान्यः प्रतिनेतुमिच्छति बलात्सूक्तैः सुधास्यन्दिभिः ॥५॥

*If one desires to forcibly attract the idiots
 with 'Good-sayings' oozing nectar,
 he is trying to bring under control a mad rogue elephant
 with the tender stems of a lotus;
 he is trying to break the diamond with a petal of the soft Shireesha flower;
 he is trying to sweeten the salt ocean with a drop of honey!*

Poetry in metered verses, with wonderful analogies explaining some great truths is a Subhaashita/Sookti or Good Saying (apophthegm/ wise words/ apposite quotes)!

It is like the tender lotus stalk holding up the flower of truth! How can it ever get the attention of a man who is arrogant about his wealth (like a rogue elephant) without an iota of intelligence!

It is soft and tender like the Shireesha flower, making the heart melt in the 'Rasa' (taste) it contains within it as the honey! How can it ever soften the hardened heart (diamond-like) of a man who has turned into a stone-like personality with no reaction to others' sufferings!

It oozes honey in each and every verse! How can this little drop of honey please the mind of an idiot which is like a huge ocean of salt with its ever rising waves of desires, anxieties and attachments!

No one can ever get the attention of the fool who does not have the capacity to taste the nectar in the 'Good-Sayings'.

(6)

{IT IS BETTER THAT A FOOL DOES NOT OPEN HIS MOUTH
AND REVEAL HIS IGNORANCE IN A SCHOLARS' MEET!}

स्वायत्तमेकान्तहितं विधात्रा विनिर्मितं च्छादनमज्ञतायाः
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥६॥

*A shield to mask one's ignorance has been created by Lord Brahmaa
which is under the control of the fool himself!
Especially in a gathering of great scholars,
silence alone adorns those fools who do not know anything!*

(7)

{COMPANY OF THE WISE IS THE CURE FOR THE ARROGANT FOOL!}

Nobody is cursed to be a fool! Once the arrogance is got rid of in the company of the wise, any man can strive and attain true knowledge.

यदा किञ्चिज्ज्ञोऽहं गज इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः
यदा किञ्चित्किञ्चिद्विबुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥७॥

*When I knew very little, I had become blind with arrogance
like the musth elephant with its ichor-flow!
At that time my mind was haughty with the idea that 'I knew everything'!
When I started having the company of the wise now and then,
I understood that 'I was truly a fool';
and my pride was gone like the fever (by the intake of the correct medicine)!*

(8)

{THE GREEDY NATURE OF THE IGNORANT}

कृमिकुलचितं लालाक्लिलन्नं जुगुप्सितं
निरुपमरसप्रीत्या खादन्खरास्थि निरामिषं
सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते
न हि गणयति क्षुद्रो जन्तुः परिग्रहफल्गुतां ॥८॥

*With incomparable greed,
the dog, as he bites through the stinking, disgusting, fleshless
'bone-piece of the donkey'
which is filled with countless crawling worms,
and moist by the oozing saliva,
he does not feel discomfited
even if he sees Indra, the king of Gods standing near him!
The 'lowly being' does not understand
the worthless nature of the object obtained by 'it'.*

A man who is uncultured, uneducated, and animal-like in behavior has no thought for any higher things in his life. Like a dog which is satisfied by the momentary enjoyment of any stinking bone piece that it finds in the drain-hole, a fool is happy with the temporary enjoyments of his desired objects. He has no thoughts of the future; nor does he understand the lowly life he is leading. He never will aspire for the intellectual pleasures or spiritual achievements sought by the noble.

What can a street dog understand about the greatness of Indra, the ruler of the tri-world?!

What can the man of ignorance understand about the bliss of dispassion and non-attachment?

(9)

{DESTRUCTION IS UNAVOIDABLE IF REASON IS LOST}
[FALL OF GANGAA]

शिरः शार्वं स्वर्गात्पशुपति शिरस्तः क्षितिधरं
महीध्रादुत्तुङ्गादवनिमवनेश्चापि जलधिं
अथो गङ्गा सेयं पदमुपगता स्तोकमथ वा
विवेकभ्रष्टानां भवति विनिपातः शत मुखः ॥९॥

*From the heaven, to the head of Shiva;
from the head of the Lord to the Mountain (Himalaya);
from the top of the Mountain to the earth;
from the earth to the ocean;
thus this River Gangaa attained the lowly state!
For those who have lost their reasoning power,
the fall occurs in hundred ways!*

Once a man loses his control and indulges in any lowly activity even for once, there is no stopping later! The fall is very fast and in no time he will end up losing all that he had cherished, like health, wealth, family, name, fame etc! King Yudhishtira is one standing example for this fact where he lost everything pursuing his one vice, namely gambling!

Gangaa by nature is pure. She is a heavenly resident adored by even Gods! But she was slightly tainted by her arrogance! When she fell from the heaven to Shiva's head (at the request of king Bhageeratha), there was no stopping her. She went down and down; and at last entered the ocean; and disappeared into its salty waters to be seen no more!

Even a great man can experience the worst state in his life, if he even once swerves from the noble path he is pursuing!

(10)

{ALAS! FOOLISHNESS IS INCURABLE!}

शक्यो वारयितुं जलेन हुतभुक् शूर्पेण सूर्यातपो
नागेन्द्रो निहितान्कुशेन समदो दण्डेन गौगर्दभः
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रैः प्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥१०॥

*Fire can be put out by water.
 Hot sun can be warded off by a winnowing basket even.
 A rogue elephant chief can be subdued by attacking it with a goad.
 A cow or a donkey can be controlled by a stick.
 Illness can be cured by various medicines.
 Poison can be removed by special treatments and magical chants.
 There is a treatment as prescribed by the scriptures
 for everything in this world.
 But there is no medicine to cure a foolish man!*

अथ विद्वत्पद्धतिः

[WAY OF THE LEARNED]

(11)

{HEY KINGS! IF YOU DO NOT VALUE MY KNOWLEDGE, LOSS IS YOURS FOR SURE!
 I DO NOT LOSE MY WORTH!}

शास्त्रोपस्कृतशब्दसुन्दरगिरः शिष्यप्रदेयागमा
 विख्याताः कवयो वसन्ति विषये यस्य प्रभोर्निर्धनाः
 तज्जाड्यं वसुधाधिपस्य सुधियस्त्वर्थं विनापीश्वराः
 कुत्स्याः स्युः कुपरीक्षकैर्न मणयो यैरर्घतः पातिताः ॥११॥

*If the celebrated poets
 who are eloquent
 with the usage of beautiful words refined by the knowledge of the scriptures;
 who have mastered enough knowledge to be passed through disciples;
 live without any wealth in a king's place,
 then it is the apathy of the ruler!
 The men of wisdom are rich even without the material wealth!
 Precious gems get despised by those
 who do not have the expertise to appraise them, and appear less in value;
 but gems never ever lose their real worth!*

If truly learned men remain unrecognized in a country, it is the fault of the people around them who do not understand their value; for, any amount of wealth, fame or name have no meaning for these Knowers. Their value is not lessened in any way because the fools around them do not understand their worth!

(12)

{HEY KINGS! WHOM ARE YOU COMPETING WITH AND GLARING AT?
I AM WEALTHIER THAN YOU ALL! KNOWLEDGE ALONE IS MY WEALTH!
YOU CAN NEVER ACQUIRE IT EVER!}

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदापि
अर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं परां
कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं
येषां तान्प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥१२॥

*It remains invisible to the thief.
It continuously augments some unique happiness.
When offered to others without a break, it attains more Excellency.
Even after Brahmaa's time is over, it does not perish.
This is the wealth of knowledge within oneself!
Hey Kings! Do not feel contempt towards those who have this wealth!
Who can ever compete with them!*

Material wealth has to be safeguarded; it keeps nagging the brain with greed and anxiety; wastes away as you keep spending it; decreases when you give it to others; with your death you lose it all!
Knowledge is an amazing wealth that belongs only to the men of wisdom. It cannot be stolen; it gives continuous unique happiness; when you explain anything to others, you gain more insights into the subject; after the death of the body, it carries over (even after death) and the journey of knowledge-seeking continues forever to eternity; it belongs to oneself; it becomes the Ataman (essence of the person), one's unique identity!

A man is defined as what he knows.

A Knower is the supreme essence of Brahman itself because of his Knowledge level.

An ignorant man who jumps from one objet of desire to another, without ever acquiring any true knowledge is a 'nobody' actually. He is the poorest man, even if possesses the entire wealth of the tri-world even. A man of wisdom, even if he lacks material wealth is the riches of all.

Even if a man owns the whole of earth, he cannot compete with a man of knowledge!

(13)

{HEY KINGS! DO NOT DARE INSULT US KNOWERS!
 YOU WEALTH IS NOTHING BUT EQUAL TO THE ROAD-SIDE GRASS!
 DO NOT DARE TELL US WHAT TO DO OR WHAT NOT TO DO!
 WE ARE AS STRONG AS THE YOUNG ROGUE ELEPHANTS!
 DO NOT THINK THAT YOU CAN EVER OVERPOWER US
 WITH YOUR POMPOUS SHOW OF RICHES!}

अधिगतपरमार्थान्पण्डितान्मावमंस्थाः
 तृणमिव लघु लक्ष्मीर्नैव तान्संरुणद्धि
 अभिनवमदरेखाश्यामगण्डस्थलानां
 न भवति बिसतन्तुर्वारणं वारणानां ॥१३॥

*Do not insult those men of wisdom
 who have attained the Supreme Knowledge!
 The material wealth is as worthless as a piece of grass!
 Do not ever restrain them.
 A lotus stalk cannot hold back the elephants
 whose temple-regions are darkened by the lines
 made by the oozing ichor freshly pouring out!*

A man of wisdom cannot become a slave to the wealthy lords!

(14)

{HEY KING!
 EVEN THE CREATOR CANNOT REMOVE THE INNATE TALENT OF HIS OWN SWAN!
 WHAT CAN AN IDIOT LIKE YOU DO TO US KNOWERS?
 YOU CAN HARM OUR BODIES; BUT CANNOT TAKE AWAY OUR KNOWLEDGE.}

अम्भोजिनीवनविहारविलासमेव
 हंसस्य हन्ति नितरां कुपितो विधाता
 न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां
 वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥१४॥

*Even the Creator of the world,
even if extremely angry,
can only stop the swan from sporting among the clusters of the lotus plants!
Even he cannot take away its well-known famed talent
of separating the milk and the water!*

Some higher breed of swans have the talent of sucking milk alone as separated from water, from a bowl of water-mixed milk. The realized men also see only Self or Brahman in the perceived phenomenon of the world. Such Knowers are called 'PARAMA-HAMSAS' (Excellent Swans).

A king can punish a man of wisdom in various ways and harass him; but he can never ever remove the 'Supreme Knowledge' from him ever! }

(15)

{HEY RICH MEN!
HOWEVER YOU DECORATE YOUR BODY WITH,
IF YOU DO NOT KNOW HOW TO SPEAK PROPERLY,
YOU DO LOOK UGLY AND UNATTRACTIVE!}

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्तेऽखिलभूषणानि सततं वाग्भूषणं भूषणम् ॥१५॥

*Armlets do not adorn a man; or the garlands shining bright like the moon;
nor bathing in fragrant waters; nor anointment with fragrant pastes;
nor the flowers; nor the decorated hairs on the head.
Speech alone adorns a man which is well-refined!
All other ornaments will diminish as time goes by!
But the ornament of speech is the best ornament!*

The word 'Purusha' here refers to both men and women, as the word means 'an embodied one, who lives in the city of nine gates (holes)'.

If you want to be attractive and popular, do not waste your money on clothes and cosmetics. Learn to speak kindly, properly, eloquently and sincerely. A person with refined speech alone can be liked by one and all; and that type of refined speech is possible only through proper education and acquirement of knowledge. The wealth of the entire world cannot equal the ornament of refined speech.

All other decorations have to be redone again and again; not so the intellect ornamented with knowledge.

(16)

{VALUE OF KNOWLEDGE}

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
 विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः
 विद्या बन्धुजनो विदेशगमने विद्या परा देवता
 विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥१६॥

Knowledge enhances the beauty of a man.

It is a treasure well-hidden.

Knowledge brings about enjoyments, the happiness of fame.

Knowledge is the teacher of teachers.

Knowledge is the relative when visiting foreign countries.

Knowledge is the Supreme divinity.

Knowledge is respected even among kings; not so the material wealth.

A man without knowledge is an (brainless) animal!

A man of knowledge need not search for other tools to enhance his beauty. His knowledge adorns him. Sage Vyaasa was supposed to be black in hue and ugly; yet even Trinities worship him as he is the greatest among Knowers.

A man of knowledge need not hide his learning like the ignorant do with their wealth. As much as he gives it to others, he shines more with luster.

Wealth, fame and other material benefits fall at his feet, if only he cares to own them.

His capacity to understand any topic makes him a master of any learning.

Wherever he travels, he survives because of his knowledge.

He need not seek gods to protect him. Gods are at his behest taking care of all his needs; for he owns the Supreme God of all, the Knowledge!

Even if he is sparsely clothed or devoid of expensive ornaments, he is respected and revered by kings even; not so the wealthy man, since there is always a man wealthier than the other.

A man with Self-knowledge alone is a complete person; all the others are just surviving gene-machines, no better than the cow or the donkey.

The word 'Pashu' means an animal which sees the world without any understanding.

(17)

क्षान्तिश्चेत्कवचेन किं किमरिभिः क्रोधोस्ति चेद्देहिनां
 ज्ञातिश्चेदनलेन किं यदि सुहृद्विव्यौषधैः किं फलं
 किं सपर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
 व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किं ॥१७॥

If there is forbearance then who needs an armor (for protection)?

Nothing can affect a man of forbearance who has the quality of equanimity.

*If the embodied beings are prone to get anger,
 then why do they need any other enemy?*

Anger is the reaction for an unfulfilled desire. A man who is angry loses discrimination; forgets all his learning; acts as if insane and destroys himself and others around him.

*If there are kinsmen,
 what need of a fire (to burn off you and your possessions)?*

The relatives who are always trying to extract wealth and possessions from you are like the slow burning fire which consumes you slowly.

If there are (true) friends, of what use are the magically powered medicines?

A true friend supports and helps you when met with any problem; no need of seeking magical potions to solve your problems.

If there are wicked men (around), why have anxiety about mere serpents?

Wicked men are more vicious than snakes. Snakes carry poison in the mouth only; but the wicked carry honey in their mouths and burning poison in their hearts. You will never even know of their bites before it is too late.

*If there is blemish-less (correct) knowledge (of the Reality),
 why one will need riches ever?*

If one understands the unreal nature of the perceived world, why will he want the wealth of this world ever?

*If there is the quality of modesty,
 why one needs to wear ornaments (to make himself handsome?)*

A man with modesty and humbleness shines more handsome than the arrogant man decorated with rich ornaments.

*If there is a good poem (that you can read and understand),
 why the need for a kingdom even (to bestow joy)?*

The bliss that arises out of reading a good composition of poetry can never be had by owning any property or wealth. Blessed are those who are evolved enough to read and understand poetry and enjoy its nine Rasas (tastes/emotions)). Brahmaa's world has only six tastes and is less joy-giving than a poet's world.

(18)

{HOW SHOULD A WISE MAN CONDUCT HIMSELF IN THIS WORLD?}

दाक्षिण्यं स्वजने दया परिजने शाट्यं सदा दुर्जने
प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवं
शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता
ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥१८॥

Obligation towards relatives ;(otherwise they will blame you.)

Kindness towards servants ;(otherwise they will leave you.)

Cunningness towards the wicked at all times;

(otherwise they will cheat you.)

Affection for the good men; (they will bless you.)

Obedience towards the kings ;(otherwise they will punish you.)

Straightforward sincerity towards the learned;

(you will learn more from them.)

Exhibition of valor towards the enemies; (otherwise they will defeat you.)

Patience towards elders; (otherwise they will curse you.)

Firmness towards women-folk; (otherwise they will control you.)

Those men who have mastered these arts alone keep the world stable!

(19)

{THE VALUE OF GOOD COMPANY}

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसां ॥१९॥

*It steals away the dullness of the intellect.
 It sprinkles truth in the spoken words.
 It leads towards a position of honour.
 It destroys the sins.
 It pleases the mind.
 It spreads one's fame in all directions.
 Tell! What good does the company of the wise not do to men?*

(20)

{THOSE GREAT KNOWERS KNOW NO DEATH}

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः
 नास्ति तेषां यशःकाये जरामरणजं भयं ॥२०॥

*For those meritorious ones who have attained the excellent state of the Self;
 for those who have realized the state of Brahman;
 for those who see beyond the perceived world;
 for their fame-bodies, there is never the fear of old age and death!*

RasaSiddha means a poet who has mastered the 'Nine Rasas' like Shringaara etc. and uses them in his compositions. RasaSiddha also means a Siddha who has mastered Siddhis and can prepare many magical potions. RasaSiddha also means a person who has attained the state of Brahman, as 'Rasa' means Brahman. (रसो वै सः -Shrutis) Kaveeshvara means - one who sees beyond; beyond the three modes of time (a person who has realized the knowledge of the Self).

Since only realized Knowers lose their identity with the physical bodies, and as Bhartrhari himself was a realized Sage, we must surmise that he refers to those who have attained the state of Brahman, by the words 'RasaSiddha' and 'Kaveeshvara'.

Whatever special knowledge pertaining to the world is gained by men, it dies along with the death of their bodies. Only those who have realized the Self, live without the fear of old age and death, even when they live in the world with physical bodies.

They are JeevanMuktas.

Ordinary fame of ordinary knowledge lasts not long; as men always excel each other in such learning and no one gets permanent fame.

'Yashas' or 'renowned state' which lasts beyond the life-span of the Creator himself is the 'Knowledge of Brahman /Self' alone. Self is 'well-known' to all as their very essence. A realized man who has realized his essence as the Reality of Brahman has no connection with the physical body at all, which alone undergoes the pains of old age and death.

As the concluding verse of VidvatPaddati, Bhartrhari extols here those great men who have strived for and attained the 'Self-state of true Knowledge'.

अथ मानशौर्यपद्धतिः

[WAY OF THE VALOROUS MEN WITH SELF-RESPECT]

(21)

{ A MAN WITH 'SELF -RESPECT' NEVER GIVES UP HIS PRINCIPLES }

क्षुत्कामोऽपि जराकृशोऽपि शिथिलप्रायोऽपि
कष्टां दशामापन्नोऽपि विपन्नदीधितिरपि प्राणेषु नश्यत्स्वपि
मत्तेभेन्द्रविभिन्नकुम्भपिशितग्रासैकबद्धस्पृहः
किं जीर्णं तृणमत्ति मानमहतामग्रेसरः केसरी ॥२१॥

*Though emaciated by hunger; though shrunk by old age;
though limbs are drooping; though stuck in a difficult situation;
though the luster of the face is lost; though the five vital forces are leaving;
will the lion -
who is adorned by the mane,
who stands foremost among beings with self-respect,
who desires only the flesh of the broken head of the 'musth' elephant,
- ever eat the dried up grass?!*

A man with self-respect never will bend down before the tragic events of life and give up his noble virtues. Even an ordinary animal like a lion will only want to hunt its prey and eat the flesh than consume any rotten animal on the roadside. Hunger cannot make 'the king of the forest' munch dry grass and lose his self-respect.

(22)

{ DOG WILL EAT ANYTHING: NOT THE LION }

स्वल्पस्नायुवसावसेकमलिनं निर्मासमप्यस्थि गोः
श्वा लब्ध्वा परितोषमेति न च तत्तस्य क्षुधाशान्तये
सिंहो जम्बुकमङ्कमागतमपि त्यक्त्वा निहन्ति दिवपं
सर्वः कृच्छ्रगतोऽपि वान्छति जनः सत्त्वानुरुपं फलं ॥२२॥

*The dog gets a small bone-piece of a dead cow,
 which is dirty, with the sinews and marrow sticking on it;
 eats it though it has no flesh in it;
 and is completely satisfied,
 though that bone-piece does not satiate its hunger qualms.
 (Whereas) the lion rejects the fox which is on his lap even,
 and attacks only the elephant
 (and kills it by his valor and consumes its well-earned food.).
 A man who is perfect in his character,
 though in the worst circumstance,
 desires only the fruits that his talents deserve!
 (He will never beg from the stupid rich.)*

(23)

{DOG WILL DO ANYTHING TO PLEASE THE MASTER; NOT SO THE ELEPHANT}

लाङ्गूलचालनमधश्चरणावघातं
 भूमौ निपत्य वदनोदरदर्शनं च
 श्वा पिण्डस्य कुरुते गजपुङ्गवस्तु
 धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥२३॥

*Wagging the tail;
 hitting the ground with the feet;
 falling on the ground and exposing the face and the belly;
 all these acts are done by the dog in front of the person who offers it food.
 But the bull-elephant looks at the food-giver with defiance.
 He eats only after a lot of cajoling is done.*

(24)

{MAKE YOUR LIFE WORTHWHILE}

परिवर्तिनि संसारे मृतः को वा न जायते
 स जातो येन जातेन याति वंशः समुन्नतिं ॥२४॥

*In this worldly existence which keeps rotating continuously,
who does not get born when he dies!
But he alone is 'truly born' by whose birth his family attains Excellency!*

Look around! The world is overflowing with human species.

True, people keep dying also! Yet those who die also will get reborn dominated by their latent tendencies, as stated in the Bhagavad-Gita.

But according to poet Bhartrhari, all those that take birth are not really born. They just appear and disappear like some worthless patterns of flesh. But a person who brings name and fame to his family through his nobility and achievements alone is truly born.

Not only his family, but the entire world itself benefits because of his birth.

(25)

{A MAN OF TALENT EXPECTS DUE RESPECT FROM THE WORLD}

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥२५॥

*A man of courage has only two courses to be followed,
like the bunch of flowers.
Either he will shine atop the entire world;
or waste away in a forest (unknown to any one)!*

A person with self-respect will expect his talents to be recognized properly and will want to be treated with proper esteem. But if that does not happen, he would rather live alone in a forest not bothering about the world which did not offer him the due value.

(26)

{NEVER SWERVE FROM THE GOAL}

सन्त्यन्येऽपि बृहस्पतिप्रभृतयः संभाविताः पञ्चषाः
तान्प्रत्येष विशेषविक्रमरुची राहुर्न वैरायते
द्वावेव ग्रसते दिवाकरनिशाप्राणेश्वरौ भास्वरौ
भ्रातः पर्वणि पश्य दानवपतिः शीर्षावशेषाकृतिः ॥२६॥

*There exist other esteemed planets also five or six
like Brhaspati (Budha, Shukra etc) and others.
Raahu does not maintain any enmity towards them,
though he has a taste for conquering those of brilliant luster.
Observe brothers!*

*The king of the demons (Raahu) who is left alive with just a head
catches only the two 'Shining lords of the day and night' (Sun and Moon),
at the day of opposition and conjunction (Parva)!*

Gods and demons churned the milk ocean for obtaining the immortalizing nectar. The demons Raahu and Ketu disguised themselves as Gods to share the nectar which was getting served to Gods alone by Lord Vishnu. The two Gods Sun and moon found out the treachery and informed Lord Vishnu. The nectar already had got sipped by the two demons. Lord Vishnu sliced their heads off with his discus weapon. Their heads remained eternal without the body. Angry at the Sun and Moon who were the cause of all this, Raahu and Ketu swallow them up again and again at 'Parva' times; but as there are no 'bodies' below their throats, Sun and Moon come out of their throats unscathed.

Here the poet is commending the single-minded effort of Raahu, the demon king, who though would be very happy to overthrow the other esteemed planets by his prowess, goes only after the Sun and the Moon. The pathetic condition of his form which has only a 'live head' does not deter him from his purpose. Great men of enterprise do not easily give up their ventures, whatever hardships they encounter!

(27)

{WHAT THE NOBLE CANNOT ACHIEVE?}

वहति भुवनश्रेणिं शेषः फणाफलकस्थितां कमठपतिना मध्ये पृष्ठं सदा स च धार्यते
तमपि कुरुते क्रोडाधीनं पयोधिरनादरादहह महतां निःसीमानश्चरित्रविभूतयः ॥२७॥

*Aadi Shesha (the serpent-bed of Lord Vishnu)
bears the range of (fourteen) worlds
on his countless hoods which are like planks for them to rest on!
'Aadi Koorma' the Lord of tortoises,
bears him always on the center of his back!
The ocean hands him (tortoise-lord) over to the 'Varaaha' (boar) with ease!
Ahaha! The magnificent acts done by the great are unpredictable!*

According to Hindu Mythology, Aadi Shesha supports the fourteen worlds on his hoods. He is supported by the Supreme Lord in the form of a tortoise. When the dissolution time comes, even this huge tortoise sinks in those waters along with the 'Serpent Lord' and the fourteen worlds. Again Lord Vishnu as the 'Great Boar' dives into the ocean and retrieves the worlds by lifting them on his horn. There is no limit to what the great men can achieve!

Earth is big for us, little humans. This earth-world is just one universe among the fourteen worlds which exist in different dimensions. These worlds again are supported by the huge serpent with countless hoods. This huge serpent with its thousands of hoods again just rests on the middle point of the back of another huge tortoise. This huge tortoise sinks down into the ocean which again is unimaginably huge! The boar again has no problem in entering these waters to retrieve the fourteen worlds by lifting them all by the edge of its horn! Who is bigger than whom?
Do we with our bloated up egos count as anything at all in this great play of creation?!

(28)

{IS LIFE MORE PRECIOUS THAN CARING FOR THE PARENT?}

वरं प्राणोच्छेदः

समदमघवन्मुक्तकुलिशप्रहारैरुद्गच्छद्बहुलदहनोद्गारगुरुभिः
तुषाराद्रेः सूनोरहह पितरि क्लेशविवशे न चासौ संपातः
पयसि पयसां पत्युरुचितः ॥२८॥

*It would have been better if 'Mainaaka' the son of 'Himavaan',
had given up his life-forces by the blows
dealt out by the arrogant Indra with his 'Vajra' weapon,
when he (Mainaaka) had annoyed Indra
by the loud noises of the fire rising by the constant collision of mountains
as he jumped about in the sky.*

Ah! Ah!

*It was not the right thing to do
that he entered the waters of the 'Ocean-Lord'
to save his own lives,
when his father was withering in pain (by those blows)!*

According to Hindu mythology, mountains had wings in the past. They flew everywhere without control; sat anywhere they liked, collided with each other making great noises accompanied by fire. Mainaaka Mountain was the son of Himalaya by his wife Menaa. Indra annoyed by the mad behavior of the winged mountains, clipped off their wings with his Vajra (Thunderbolt) weapon. At that time Mainaaka hid himself in the ocean, who (Lord of the ocean) was his friend, and thus saved his wings.
When parents suffer, is it right for their sons and daughters to ignore their suffering and engage in fulfilling their own desires?!}

(29)

{ HOW CAN A MAN OF SELF-RESPECT BEAR WITH INSULTS? }

यदचेतनोऽपि पादैः स्पृष्टः प्रज्वलति सवितुरिनकान्तः
तत्तेजस्वी पुरुषः परकृतनिकृतिं कथं सहते ॥२९॥

*Even if inert by nature, the 'Sun-stone' blazes red in hue (with anger)
when the Sun steps on it (sunrays fall on it)!
How then can a man who has the shine of consciousness
(and is established in the Knowledge of Reality)
bear the insult of an enemy?!*

(30)

{ AGE HAS NOTHING TO DO WITH GREATNESS! }

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसां हेतुः ॥३०॥

*The lion even if it is just a cub,
when elephants are seen,
pounces on their hard temple region darkened by ichor immediately.
This is the very nature of the people who are strong.
Age is not a deterring factor for the valorous men.*

अथ अर्थपद्धतिः [WAY OF THE WEALTH]

(31)

{WEALTH ALONE IS THE MOST CHERISHED OBJECT FOR A MAN}

जातिर्यातु रसातलं गुणगणस्तत्राप्यधो गच्छतां
शीलं शैलतटात्पतत्वभिजनः संदहयतां वह्निना
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थो अस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥३१॥

*Let the caste preferences go to hell (infernal regions)!
Let the collection of virtues go even down below (to nether worlds)!
Let the good character fall down from the top of the hill!
Let those born of this family get burnt by fire!
Let the thunderbolt (of Indra) strike the valorous enemy!
(We do not want any such noble qualities.)
Let only wealth belong to us!
Because, without wealth, all these virtues are equal to worthless grass!*

Birth in a noble lineage, virtues, good character, kinship, valor; nothing of these are coveted by men.
Money or wealth is the only goal they are after; and ignore these qualities in others also.

(32)

{A MAN OF WEALTH ALONE GETS PRAISED AS A MAN OF VIRTUES}

यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान्गुणज्ञः
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति ॥३२॥

*He who has wealth-
 he alone is born of a good family; he alone is a scholar;
 he alone is a master of all scriptures;
 he alone can recognize the merits of others;
 he alone is eloquent; he alone is handsome!
 All good qualities take shelter in the 'gold'!*

If a man is wealthy, that is enough to get adored by the people of the world. Those men who want favors from him will flatter him as a noble man possessing all the good qualities, which he does not have actually! That is the magic of wealth!

(33)

{WHAT NOT TO DO!}

दौर्मन्त्र्यान्ननृपतिर्विनश्यति यतिःसङ्गात्सुतो लालनात्
 विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात्
 हीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रयात्
 मैत्री चाप्रणयात्समृद्धिरनयात्त्यागात्प्रमादाद्धनं ॥३३॥

*A king perishes by misguided consultation of a minister;
 a recluse, by the company of others (who have no mind-control);
 a son, by pampering (too much);
 a Brahmin, by neglecting studies;
 a family, by a badly behaved son;
 good character, by seeking the company of the wicked;
 demureness, by drinking alcohol;
 agriculture, by lack of regular supervision;
 affection in the family, by continuous tours outside;
 friendship, by not maintaining love;
 prosperity, by acting against the law;
 money, by discarding (and wasting it off) or through mistakes!*

(34)

{CHARITY IS THE EXCELLENT WAY TO USE UP THE MONEY}

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥३४॥

*Charity, enjoyment, and destruction
are the three possible ways money can end up in.
If a man does not give it to others, nor enjoys himself,
his wealth ends up in only the third possibility.*

Of course, a man can keep all the money to himself and not give anyone anything! Even then how much can he spend on himself? Whatever he buys, will belong to others only when he dies! He cannot buy immortality with his money! He cannot change the stinking body into something god-like! He cannot prevent diseases! Even his own kith and kin will wait for opportunities to fleece his wealth! He cannot ever buy love or affection with his money!

Therefore the best way to spend the wealth is keep enough for one's need (not greed) and give the needy the rest of your earnings! After all, when death is waiting at every step you walk, in every drop of water you drink, in every morsel of food you consume, better gain some merits and also the good will of others, through charity. (धर्मो रक्षति रक्षितः/ Dharma when protected protects)

(35)

{LOSE A LITTLE TO GAIN EVERYTHING}

मणिः शाणोल्लीढः समरविजयी हेतिदलितो
मदक्षीणो नागः शरदि सरिदाश्यानपुलिना
कलाशेषश्चन्द्रः बालवनिता
तन्निम्ना शोभन्ते गलितविभवाश्चार्थिषु नराः ॥३५॥

*A precious stone polished on a whet-stone;
 a warrior who is wounded by a weapon and has won the war;
 an elephant which is emaciated by the ichor flow;
 a river with dry sand collected on its banks in the autumn;
 a moon with just one crescent left to become full;
 the girl in just the threshold of youth, exhausted after the copulation act;
 and men who have lost their wealth by offering all of it in charity;
 shine well, though with a slight lack of luster!*

A precious stone when polished shines bright, though it has lost a little part of it in the polishing process. But it has reached the fulfillment; as it will be embedded in some gold ornament to be adored by all!

By giving up something, it has attained its fulfillment!

A king has returned victorious from a war, appears exhausted, wounded, bleeding all over, hair crumpled and limbs dusty and tainted; yet he has reached the fulfillment; he has completed the duty of protecting his people! Being ready to offer his life for the sake of his people, he has gained the most cherished state in the world and will adorn the hearts of his citizens like a precious gem.

By giving up something, he has attained his fulfillment!

Similarly the musth elephant with its ichor flow is strong enough to lead the other elephants; the river which has pushed all the sands (collected in the monsoon) within it, to the outside has become pure; looks beautiful and is sought by all!

Moon has sixteen digits. The last digit known as 'Kalaa' (Amrtaa/Nectar) is worn by Shiva! Short of one digit, the moon yet shines in full glory for it has offered its own digit to the Supreme Lord and attained immortality through that act.

By giving up something, all these have attained their fulfillment!

A youthful girl attains her fulfillment by offering all her beauty to her lover! Though she looks exhausted and crumpled after the act of union, she shines more beautiful than before by her act of 'love-offering'.

She has reached her fulfillment!

Men attain fulfillment only by offering all their wealth in charity! Or as mentioned in the earlier verse, all their wealth otherwise, will be plundered or wasted away being of no use to anyone!

(36)

{ THE WEALTHY MAN }

परिक्षीणः कश्चिश्चित्स्पृहयति यवानां प्रसृतये
 स पश्चात्संपूर्णः कलयति धरित्रीं तृणसमां ।
 अतश्चानेकान्ता गुरुलघुतयार्थेषु
 धनिनामवस्था वस्तूनि प्रथयति च संकोचयति च ॥३६॥

*A person who has lost everything wants to spread off the seeds on the land.
 (When he is need, he cares for the land.)
 Later on, when he has everything, he disregards the land as worthless grass.
 (He has no need for the land now.)
 That is why, the approach of the wealthy towards objects,
 expands the worth of the objects or contracts it
 giving them valuable or worthless positions.*

The arrogant and wealthy, when in need, will act kind and cordial. Once their wants are fulfilled, they will ignore those who helped them when they were in trouble!
 These wealthy ones decide the value of people and objects through their own selfish needs.
 Ah the power of wealth!

(37)

{HEY KING! TAKE CARE OF THE PEOPLE WELL! YOU WILL GET ALL THE PROSPERITY!}

राजन् दुधुक्षसि यदि क्षितिधेनुमेनां
 तेनाद्य वत्समिव लोकममुं पुषाण।
 तस्मिन्श्च सम्यगनिशं परिपुष्यमाणे
 नानाफलं फलति कल्पलतेव भूमिः ॥३७॥

*King! If you milk this earth-cow, then nourish the country like the calf.
 If that calf is well-taken care of day and night,
 the earth (kingdom) will give various fruits
 like the (wish-fulfilling) 'Kalpa-creeper'!*

A ruler who extracts wealth from his kingdom, then he must use that wealth for the welfare of the people only. By this, both he and his people will stay prosperous at all times.

(38)

{THE UNPREDICTABLE WAYS OF A KING}

सत्यानृता च परुषा प्रियवादिनी च हिंसा दयालुरपि चार्थपरा वदान्या।
 नित्यव्यया प्रचुरनित्यधनागमा च वाराङ्गनेव नृपनीतिरनेकरूपा ॥३८॥

*A harlot -
 speaks both truth and untruth;
 speaks both rudely and pleasantly;
 she is both cruel and kind;
 she is greedy for money and also is very charitable;
 she spends her money daily wastefully; she also earns a lot of money daily;
 she has various dispositions; so does the king!*

Who can predict the ways of a king? His moods swing like that of a harlot!

(39)

{THE QUALITIES A KING SHOULD HAVE}

आज्ञा कीर्तिः पालनं ब्राह्मणानां दानं भोगो मित्रसंरक्षणं च
 येषामेते षड्गुणा न प्रवृत्ताः कोऽर्थस्तेषां पार्थिवोपाश्रयेण ॥३९॥

*Commanding disposition; fame; caring for Brahmins;
 charity; enjoyment; and protection of friends;
 if a king does not have these six qualities,
 what purpose is served by taking shelter in such a king?!*
(He cannot be worth the name of a king at all!)

(40)

{WEALTH}

यद्वात्रा निजभालपट्टलिखितं स्तोत्रं महद्वा धनं
 तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ च नातोऽधिकं ।
 तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
 कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलं ॥४०॥

*Whatever quantity of money, 'sparse or abundant',
is written on the fore-head by the Creator,
that alone one will obtain!*

*Even in a desert he will get the (limited) wealth that is to be certainly his;
in Meru Mountain also (made of gold), he will not get anything more!*

Therefore be of a stable mind.

Do not wastefully act pathetic in the presence of the wealthy!

*A pot will fill only that much water alone,
whether it is dipped inside a well or the ocean!*

The wealthy will not shower money on you by recognizing your talent.

You deserve only very little money whether you are in a desert or in the golden mountain.

That is what Brahmaa has fixed for you as yours. That alone will be yours.

Who can change the act of fate! Wealth and poverty are decided by the results of the actions performed in the past, as ordained by Lord Brahmaa!

Instead of anxiously trying to amass wealth and waste your life; instead of kneeling down at the feet of the rich like a dog for the crumbs they throw at you; instead of using the precious life-span to worry and hanker after money; seek knowledge, the never-perishing wealth!

अथ दुर्जनपद्धतिः [WAY OF THE WICKED]

(41)

{QUALITIES OF THE WICKED MEN}

अकरुणत्वमकारणविग्रहः परधने परयोषिति च स्पृहा
सुजनबन्धुजनेश्वसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥४१॥

*Lack of compassion; dispute without any reason;
desire for money belonging to others and women belonging to others;
impatience with the good people and one's own relatives too;
these qualities belong to the wicked souls by nature!*

(42)

{AVOID A WICKED MAN EVEN IF HE IS LEARNED}

दुर्जनः परिहर्तव्यो विद्ययालङ्कृतोऽपि सन्
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥४२॥

*A wicked man should be avoided even if he is adorned by education.
Even if a serpent is adorned by a gem, is he not terrifying?!*

(43)

{HOW THE WICKED PRETEND TO BE GOOD}

जाड्यं ह्रीमति गण्यते व्रतशुचौ दम्भः शुचौ कैतवं
शूरे निर्घृणता मुनौ विमतिता दैन्यं प्रियालापिनि
तेजस्विन्यवलिप्तता मुखरता वक्तव्यशक्तिः स्थिरे
तत्को नाम गुणो भवेत्स गुणिनां यो दुर्जनैर्नाङ्कितः ॥४३॥

(Do not get fooled by the outward conduct of the wicked.)

*If demureness is there, it appears that way because of stupidity.
(not because one keeps away from prohibited acts)*

*If austerity is observed for purifying the mind, it is a mere show-off.
(not because of devotion to righteous acts)*

*If cleanliness is observed, it is just for deceiving others.
(not because of pursuing spiritual goals)*

*If valor is exhibited, it is just an act of cruelty (against the weak).
(not a true act of courage)*

*If silence is observed, it is because of dullness of the brain.
(not the silence of intelligence)*

*If pleasant words are spoken, it is because of their pathetic condition.
(for getting advantage of others)*

*If shining forth in a crowd, it is because of the arrogant behavior.
(not by the quality of nobility)*

*If eloquence is there, it is sheer nonsense.
(not expertise in a subject)*

*When such is the case,
which virtue of the virtuous men is there
that has not been polluted by the wicked men?!*

(44)

{FAME ILL-GOTTEN IS DEATH}

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किं
सौजन्यं यदि किं जनेन महिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥४४॥

*If greed is there, which bad quality needs to be added more?
 (Greed itself is enough to drag all the other bad qualities towards it.)
 If back-biting nature is there, what other sinful act can excel it?
 If one has realized the true knowledge,
 what more gain can the penance bring forth?
 If the mind is pure (and free of all wicked qualities),
 why one should seek sacred places (to gain purity of heart)?
 If courteousness is there (which makes you self-sufficient),
 what need of servants to serve you?
 If noble qualities adorn you (and enhance your beauty),
 what need is there for other decorations?
 If proper learning is there (as the excellent wealth owned by you)
 what need is there for material wealth?
 If ill-fame is there (that has killed you already),
 why the need for actual death?!*

(45)

{THE SEVEN SPEARS}

शशी दिवसधूसरो गलितयौवना कामिनी
 सरो विगतवारिजं मुखमनक्षरं स्वाकृतेः
 प्रभुर्धनपरायणः सततदुर्गतिः सज्जनो
 नृपाङ्गणगतः खलो मनसि सप्तशल्यानि मे ॥४५॥

*The luster-less moon of the day;
 the beloved who has lost her youth;
 the lake without lotuses;
 the uneducated look of the handsome man;
 the master who is greedy for money;
 a good man suffering continuously;
 a cheat who has gained the favor of the king;
 these are the seven spears wounding my heart!*

There is nothing more hurting than when a king ignores a good man - like the moon of the day, or a woman who has passed her youthful age, or a lotus less lake; favors uneducated men who have only good looks to speak off; is always busy expanding his kingdom and riches; does not encourage scholars and poets; spends his time with the wicked in seeking pleasures!

(46)

{ANGER OF WICKED KINGS}

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजां
होतारमपि जुह्वानं स्पष्टो दहति पावकः ॥४६॥

*For the kings who give into extreme rage, no one becomes close.
The fire burns if even the person performing the Fire-rite contacts it!*

(47)

{THE DIFFICULTY OF SERVING MASTERS}

मौनान्मूकः प्रवचनपटुर्वाचको जल्पको वा
धृष्टः पार्श्वे भवति च वसन्दूरतरोऽप्यप्रगल्भः
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः
सेवाधर्मः परमगहनो योगिनाप्यगम्यः ॥४७॥

(A Master is ready to censure his subordinates at the slightest excuse.)

If silent he is (censured as) dumb.

*If he is eloquent or speaks in many languages
he is (censured as) talking nonsense.*

If he stays close by, he is said to be impudent.

If he remains at a distance (and quiet),

(he is censured that) he does not say anything and is impetuous.

If anger is controlled by remaining patient, he is said to be frightened.

If not patient, then he is said to belong to a lowly family (with ill manners).

*The profession of serving others is beyond understanding,
even for the Yogis who know everything!*

The profession of serving is beyond the comprehension of even realized Yogis.

The Masters never get pleased by the servant's behavior.

Whatever the servant does, he is sure to be censured and scolded.

If he remains silent, he will be scolded-“Are you dumb?”

If he talks eloquently, he will be scolded -“Do you think you know everything? Stop talking nonsense!”

If he stays at distance without interfering, then he will be censured as acting arrogant. If the servant stays very close, he will be scolded as acting impudent.

If he does not talk back when wrongly censured, he will be thought off as a timid guy acting with fear and will be scolded more. If the servant answers back, he will be scolded as a mean fellow coming from a lowly family, who has no manners. Alas, the sad plight of the servants!}

(48)

{A WICKED KING}

उद्भासिताखिलखलस्य विशृङ्खलस्य
 प्रोद्गाढविस्मृतनिजाधमकर्मवृत्तेः
 दैवादवाप्तविभवस्य गुणद्विषोऽस्य
 नीचस्य गोचरगतिः सुखमास्यते कैः ॥४८॥

*Who can live in a country ruled by a (wicked) king,
 who gives eminent posts to the men of wicked disposition;
 who acts as he pleases without restraint,
 who has completely forgotten his lowly acts of the past,
 who has become prosperous by some freak luck,
 who hates men of good character,
 who is very mean!*

(49)

{FRIENDSHIP}

आरम्भगुर्वी क्षयिणी क्रमेण
 लघ्वी पुरा वृद्धिमती च पश्चात्
 दिनस्य पूर्वार्धपरार्धभिन्ना
 छायेव मैत्री खलसज्जनानां ॥४९॥

*Very strong in the beginning and decreasing in course of time;
 very light in the beginning and becoming very strong later;
 the friendship of the bad and good people
 differ like the shadow of the first half and second half of the day.*

(50)

{ WHY HATE THE GOOD MEN? }

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनां
 लुब्धकधीवरपिशुना निष्कारणमेव वैरिणो जगति ॥५०॥

*In this world,
 the deer remains happy by eating grass.
 The hunter hates it for no reason (and kills it).
 The fish remains happy by living inside the water.
 The fisher-man hates it for no reason (and kills it).
 The good man remains happy by contentment.
 The malicious hate him for no reason (and try to insult him always)!*

अथ सुजनपद्धतिः

[WAY OF THE GOODMEN]

(51)

{THE QUALITIES OF GOOD MEN- I}

वाञ्छा सज्जनसङ्गतौ परगुणे प्रीतिर्गुरौ नम्रता
विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयं
भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खलैः
एते येषु वसन्ति निर्मलगुणास्तेभ्यो महद्भ्यो नमः ॥५१॥

Desire for the company of the wise ;(not avoidance)

admiration for the good qualities of others ;(not censure)

humble in the presence of elders ;(not rude and arrogant)

interest in learning ;(not in vices like gambling etc)

love for one's own wife ;(not other women)

fear of public censure ;(not acting with abandon)

devotion towards Lord Shiva ;(not the worship of lowly gods)

strength in controlling oneself ;(not hurting others)

complete avoidance of the wicked people ;(not seeking their company)

Salutation to those noble ones who have these taintless qualities!

(52)

{THE QUALITIES OF GOOD MEN- II}

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः
यशसि चाभिरतिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥५२॥

*Courage when met with difficulties ;(not self-pity)
forbearance when prosperity is on the rise; (not arrogance and rudeness)
eloquence in a meet of learned ;(not silence due to ignorance)
valor in wars ;(not cowardice)
desire for good fame ;(not for ill-fame through bad acts)
interest in scriptures of knowledge ;(not in trash books)
These are the innate qualities of good men!*

(53)

{THE QUALITIES OF GOOD MEN- III}

करे श्लाघ्यस्त्यागः शिरसि गुरुपादप्रणयिता
मुखे सत्या वाणी विजयि भुजयोर्वीरमतुलं
हृदि स्वच्छा वृत्तिः श्रुतमधिगतं च श्रवणयोः
विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम् ॥५३॥

*(What ornaments do the noble choose to wear?)
Sacrifice that is praiseworthy in the hand (not the bracelet);
saluting the feet of the elders by bending the head (not a bejeweled crown);
truthful speech in the mouth (not fragrant betel-chewing);
extreme courage in the victorious shoulders (not arm-lets);
a heart willed with pure thoughts (not the chest decorated by garlands);
ears turned towards listening to discourses on scriptures
(not the ear-ornaments);*

*Even without any wealth,
these become the ornaments for the noble, by their very nature!
(They always are adorned by these ornaments.)*

(54)

{THE QUALITIES OF GOOD MEN- IV}

प्राणाघातान्निर्वृत्तिः परधनहरणे संयमः सत्यवाक्यं
 काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषां
 तृष्णाश्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकंपा
 सामान्यं सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥५४॥

*Avoidance of killing other beings (for food or pleasure);
 control of the mind by not stealing the money of others
 (to fulfill one's desires);
 truthful speech (no fakeness);
 charity at needed times as per one's capacity;
 silent (disinterested) when discussion is about other young girls
 (because of the faithful love for one's spouse);
 damming the floods of desires of the needy
 (by trying to provide what they want);
 politeness in the presence of the elders;
 compassion towards all beings;
 and equal mindedness towards all;
 discipline of studying all scriptures regularly without a break;
 These are the paths followed by the great!*

(55)

{THE QUALITIES OF GOOD MEN- V}

संपत्सु महतां चित्तं भवेदुत्पलकोमलं
आपत्सु च महाशैलशिलासंघातकर्कशम् ॥५५॥

*When prosperity is there,
the minds of the noble will be soft like the lotus;
(no arrogance or self-conceit);
(but) when difficulties are there,
they will be as hard as the heap of stones of a great mountain.
(will not swerve from the path of nobility)*

(56)

{WALKING ON THE EDGE OF THE SWORD-I}

प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेप्यऽसुकरं
त्वसन्तो नाभ्यर्थाः सुहृदपि न याच्यः कृशधनः
विपद्युच्चैः स्थैर्यं पदमनुविधेयं च महतां
सतां केनोद्दिष्टं विषममसिधारारत्रतमिदम् ॥५६॥

*Fondness for proper conduct;
not doing a malicious act even if the life is at stake;
not taking help from the ignoble;
if money is lacking, never begging from even a friend;
extreme stability when met with difficulties.
For gaining what, such rigid rules are followed by the good men
like following the 'Vow of standing on the edge of the sword'!*

ASIDHAARAA VRATAM- 'Standing on the edge of the sword'

According to some, it means a vow when a man keeps constant company with a young wife but never has union with her, placing a sword in between them. In general, it means 'a very difficult task'.

(57)

{ WALKING ON THE EDGE OF THE SWORD-II }

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
 प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृतेः
 अनुत्सेको लक्ष्म्या निरभिभवसारः परकथाः
 सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥५७॥

*If charity is given, it is hidden from others (not seeking advertisement).
 If the house is visited, they offer a welcome
 with great excitement and affection.
 After doing the needed thing for others,
 no mentioning of it in the assembly (no self-glorification);
 eloquent about the help done by others
 (grateful for even small helps rendered by others);
 no great excitement if any wealth is attained (because of equanimity);
 conversing about others without degrading them in any way;
 For gaining what, such rigid rules are followed by the good men
 like following the 'Vow of standing on the edge of the sword'!*

(58)

{ THREE TYPES OF COMPANY }

संतप्तायसि संस्थितस्य पयसो नामापि न श्रूयते
 मुक्ताकारतया तदेव नलिनीपत्रस्थितं दृश्यते
 अन्तःसागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते
 प्रायेणाधममध्यमोत्तमजुषामेवंविधा वृत्तयः ॥५८॥

*The water drop which falls on the hot iron is never ever mentioned again!
 It looks like a pearl when staying on the lotus leaf!
 When it falls into the ocean inside a (pearl-oyster) shell,
 it turns into a pearl!
 Mostly, these are the results of keeping the company of
 lowest, middle type and excellent men!*

Company of the wicked leads towards complete destruction; company of the ordinary people makes one live as a good member of the society; company of the noble rises one to the highest level of knowledge with complete transformation of personality.

(59)

{THE THREE RARE THINGS}

यः प्रीणयेत्सुचरितैः पितरं स पुत्रो
यद्भर्तुरेव हितमिच्छति तत्कलत्रम्
तन्मित्रमापदि सुखे च समक्रियं यत्
एतत्त्रयं जगति पुण्यकृतो लभन्ते ॥५९॥

*He who pleases his father with his good behavior is a true son!
She who wishes for the good of her husband alone is a true wife.
He is a true friend who has the same affection
whether in difficult times or prosperous times.
Only those who have earned merits, get these three!*

(60)

{THE AMAZING CHARACTERS OF THE NOBLE MEN}

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान्ख्यापयन्तः
स्वार्थान्संपादयन्तो विततपृथुतरारम्भयत्नाः परार्थे
क्षान्त्यैवाक्षेपरूक्षाक्षरमुखरमुखान्दुर्जनान्दुःखायन्तः
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥६०॥

*By bending down, they stand up!
By praising the qualities of others, they exhibit their own qualities!
By making effort in every possible way to fulfill the ambitions of others,
they fulfill their own!
By maintaining forbearance against
the censuring rude loudly spoken words,
they hurt the wicked!
Who will not adore these noble men with such amazing characters,
revered by all in the world!*

अथ परोपकारपद्धतिः

[WAY OF THE 'HELPING OF OTHERS']

(61)

{HUMILITY, EVEN WHEN HELPING ALL}

भवन्ति नम्रास्तरवः फलोद्गमैः नवाम्बुभिर्दूरविलंबिनो घनाः
अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥६१॥

*The trees bend down (humbly) by the weight of the fruits
(ready to offer anyone who is hungry).*

*The clouds wander far and wide and hang around (humbly)
holding fresh water-drops (to offer water to any land).*

*The good men too do not become high-headed when they are prosperous!
(They are ready to offer help to any needy ones).*

This is the nature of those who do good things to the others!

(62)

{WHAT IS A TRUE ORNAMENT?}

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन
विभाति कायः करुणाकुलानां परोपकारेण न चन्दनेन ॥६२॥

The ear (looks beautiful)

by listening to the Scriptures, not by the ear ornaments;

the hand (looks beautiful) by charity, not by the bracelet;

*the body of the compassionate men shines by doing good to the others,
not by the application of sandal paste.*

(63)

{ 'HELPING OTHERS – WITHOUT ASKING' IS THE NATURE OF GOOD MEN }

पद्माकरं दिनकरो विकचं करोति चन्द्रो विकासयति कैरवचक्रवालम्
नाभ्यर्थितो जलधरोऽपि जलं ददाति सन्तः स्वयं परहिते विहिताभियोगाः ॥६३॥

*The maker of the day (Sun) makes the groups of lotuses bloom
The moon makes the multitude of night lotuses bloom.
Even the water-bearing cloud gives water though not prayed for.
The good men are naturally inclined towards helping others
(without being asked for).*

(64)

{ 'THREE + ONE' TYPES OF MEN }

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये
मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥६४॥

*These are the good men who keep away their own projects
and help others to achieve their goals.
(Saatvic/unsselfish)(no pretense)*

*Whereas these are the ordinary people who appear to do things for others
having their own benefit in the mind.
(Raajasic/selfish)(pretense)*

*And these other human shaped demons
bring harm to others for their own good.
(Taamasic/selfish and mean-minded)(cruel and rude)*

*But we do not actually know, what are these human shaped creatures
who harm others for no purpose at all!?
(worse than animals also)(sadistic and wicked)*

(65)

{A GOOD FRIEND}

पापान्निवारयति योजयते हिताय गुह्यं निगूहति गुणान्प्रकटीकरोति
आपद्गतं च न जहाति ददाति काले सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥६५॥

*Stops one from doing a sinful act; guides one towards well-being;
keeps the secrets confided to him safely;
openly talks about friend's good qualities;
does not discard one when in trouble; gives any help at needed times;
these are the signs of a good friend; so proclaim the learned!*

(66)

{TRUE FRIENDSHIP OF MILK AND WATER}

Water and milk are friends. Water is added to milk in a pot. Water also now looks like milk. Milk has given its own qualities to the milk. This water-mixed milk in the pot is placed on the fire to boil. The water is unable to bear the suffering of the milk. It evaporates by the heat (gives up life). The milk is unable to bear the separation of water. It jumps into the fire. (It boils over.) Immediately water is sprinkled on the overflowing milk. It subsides back into the pot. Because the friend came back, the milk is now happy. This is true friendship!

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः
क्षीरोत्तापमवेक्ष्य तेन पयसा स्वात्मा कृशानौ हुतः
गन्तुं पावकमुन्मनस्तदभवदृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥६६॥

*The milk gave all its qualities to the water which came into it.
Seeing the suffering of the milk,
the water offered itself to the fire and dried up.
Seeing the friend in difficulty,
the milk also decided to fall into the fire.
But it calms down when the water is given back to it.
The friendship of the good is indeed like this.*

(67)

{GOOD MEN CAN HELP ALL; THEIR HEARTS ARE LIKE THE SINDHU OCEAN}

इतः स्वपिति केशवः कुलमितस्तदीयद्विषां
 इतश्च शरणार्थिनः शिखरिणां गणाः शेरते
 इतोऽपि वडवानलः सह समस्तसंवर्तकैः
 अहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥६७॥

*Here in this place sleeps Keshava (with all the creations within his belly)!
 His enemies of many generations also stay in this place (the ocean)!
 Here sleep the groups of mountains (Mainaaka and others)
 which have taken shelter there!
 And here is the Vadava fire along with all the dissolution clouds.*

*Aha! The body of the 'Sindhu Ocean' is
 truly widespread (because of Keshava's presence),
 is large (because the dissolution fire is there),
 and capable of bearing weight too (because mountains are there)!!*

(68)

{DO NOT WASTE YOUR PRECIOUS LIFE}

Be at the bottom; but be like that 'Koorma' (tortoise) which offered his back to the entire world and made his birth worthwhile. Or, be like Dhruva, the prince who became a fixed star in the sky by the grace of Naaraayana; the whole star-sphere is identified by him. Otherwise you are to be considered as just a worthless mosquito hovering around an 'Udumbara fruit', (Ficus Glomerata) one among the countless populace, born to just die without any meaning in your life!

जातः कूर्मः स एकः पृथुभुवनभरायापितं येन पृष्टं
 श्लाघ्यं जन्म ध्रुवस्य भ्रमति नियमितं यत्र तेजस्विचक्रं
 संजातव्यर्थपक्षाः परहितकरणे नोपरिष्टान्न चाधो
 ब्रह्माण्डोदुम्बरान्तर्मशकवदपरे जन्तवो जातनष्टाः ॥६८॥

*That one and only 'Tortoise' was born
who offered his back to bear the weight of the wide-spread world.*

*The birth of Dhruva is praiseworthy,
for, the sphere of stars moves in a fixed pace because of him.*

*Those other creatures, who belong to the group of wasteful births
where nothing good is done to the others,
who neither go up nor stay down, but get born to just die,
are like the hosts of mosquitoes
hovering inside the Udumbara fruit of the Cosmic egg!*

(69)

{ THE QUALITIES OF A GOOD MAN }

तृष्णां च्छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः
सत्यं ब्रूयन्नुयाहि साधुपदवीं सेवस्व विद्वज्जनम्
मान्यान्मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् ॥६९॥

Shatter away the desire for sense-pleasures.

Develop forbearance.

Discard the quality of arrogance.

Do not be attracted to sinful acts.

Speak the truth.

Follow the path of the noble.

Serve the men of wisdom.

Respect those who are fit to be revered.

Adjust with enemies too.

Be polite to the elders.

Keep maintaining good fame.

Be compassionate to the suffering.

This is the conduct followed by the good men.

(70)

{THE NOBLE MEN ARE RARE}

मनसि वचसि काये पुण्यपीयूषपूर्णाः
 त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः
 परगुणपरमाणून्पर्वतीकृत्य नित्यं
 निजहृदि विकसन्तः ख्यापयन्तः कियन्तः ॥७०॥

*‘In the mind, speech and body, overflowing with the nectar of merits;
 pleasing all the three worlds with their rows of helping acts;
 always feeling gladness in the heart
 by extolling the minutest atom like virtues of others as big as a mountain,
 and praising them everywhere’*

How many men are noble like this?

अथ धैर्यपद्धतिः

[WAY OF THE COURAGEOUS]

(71)

{NO DIVERSION FROM THE GOAL THAT IS TO BE ACHIEVED}

रत्नैर्महाब्धेस्तुतुषुर्न देवाः न भेजिरे भीमविषेण भीतिम्
सुधां विना न प्रययुर्विरामं न निश्चितार्थादिवरमन्ति धीराः ॥७१॥

*The gods were not satisfied by the (ordinary) precious gems
inside the great milk ocean.*

They did not fear the terrible poison.

They did not rest till they got the nectar (of immortality).

*Brave men do not swerve from their ascertained goals
(because of desires or fear of failure).*

(72)

{EXCELLENT ACHIEVERS}

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः

विघ्नैर्मुहुर्मुहुरपि प्रतिहन्यमानाः

प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥७२॥

*The lowest categories of men do not begin any enterprise
for fear of obstacles.*

*The middle category of men start on a venture
but stop the effort once an obstacle rises up.*

*Though hit by obstacles again and again,
the excellent class of men do not discard the work that has been started.*

(73)

A man intent on finishing his work has no time to bother about the food or clothing. As the occasions require he goes through these routine acts, not giving much importance to them.

क्वचित्पृथ्वीशय्यः क्वचिदपि च पर्यङ्कशयनः
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः
क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम् ॥७३॥

*Sometimes he sleeps on the bare ground.
Sometimes he sleeps on a soft mattress.
Sometimes he eats plain vegetables only.
Sometimes he enjoys a grand meal of special rice.
Sometimes he is covered by tattered clothes.
Sometimes he wears divine garments of exquisite variety.
The man of courage who is intent on finishing his work,
does not bother about the good or bad of his surroundings.*

(74)

{ NOBLE MEN WITH PRINCIPLES }

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टं
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥७४॥

*Let the experts of legal science censure or praise;
let the riches be lost or arrive abundantly;
let there be death today or after the end of a Kalpa;
the men of courage
do not swerve from the noble path ordained by Scriptures.*

(75)

{SELF-CONTROL}

कान्ताकटाक्षविशिखा न लुनन्ति यस्य
 चित्तं निर्दहति कोपकृशानुतापः
 कर्षन्ति भूरिविषयाश्च न लोभपाशा
 लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥७५॥

*He whose mind is not pierced by the fleeting side glances of the pretty girls;
 he whose mind does not burn by the scorching fire of anger;
 he whose mind
 is not pulled by the abundant sense objects and the snares of greed;
 such a man of courage gains complete victory over the three worlds.*

(76)

{COURAGE CANNOT BE DESTROYED BY DIFFICULTIES}

कदर्थितस्यापि च धैर्यवृत्तेः न शक्यते धैर्यगुणः प्रमार्ष्टुम्
 अधोमुखस्यापि कृतस्य वहनेः नाधः शिखा यान्ति कदाचिदेव ॥७६॥

*The quality of courage cannot be completely erased
 in man of courageous disposition,
 even if he is in the worst of circumstances.*

*Even if the fire is made to face downwards,
 the flames never burn downwards.*

(77)

{GOOD CHARACTER}

वरं शृङ्गोत्सङ्गाद्गुरुशिखरिणः क्वापि विषमे
 पतित्वायं कायः कठिनदृषदन्ते विगलितः
 वरं न्यस्तो हस्तः फणिपतिमुखे तीक्ष्णदशने
 वरं वह्नौ पातस्तदपि न कृतः शीलविलयः ॥७७॥

*It is better that this body falls
 from the topmost point of the tallest mountain into the hard rocky chambers
 and gets shattered to pieces!
 It is better that the hand is
 placed inside the mouth of a snake with sharp fangs!
 It is even better to fall inside a blazing fire;
 but never the loss of good character!*

(78)

{GOOD CHARACTER}

वह्निस्तस्य जलायते जलनिधिः कुल्यायते तत्क्षणात्
 मेरुः स्वल्पशिलायते मृगपतिः सद्यः कुरङ्गायते
 व्यालो माल्यगुणायते विषरसः पीयूषवर्षायते
 यस्याङ्गेऽखिललोकवल्लभतरं शीलं समुन्मीलति ॥७८॥

*In the presence of a man,
 in whose personality shines forth
 the 'good character' which attracts the entire world -
 fire behaves like water;
 ocean behaves like a stream the next moment!
 Meru Mountain behaves like a small rock;
 lion behaves like a pet deer immediately!
 Even the serpent gets the qualities of a flower garland!
 Poisonous liquid pours down like the life-giving nectar!*

A man of good character can easily achieve his goals.

(79)

{WHAT IF EVERYONE DISCARDS ME, I WILL RISE UP AGAIN!}

च्छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते पुनश्चन्द्रः
इति विमृशन्तः सन्तः संतप्यन्ते न विश्लथेषु लोकेषु ॥७९॥

*Even if cut off, the tree grows back again.
The moon grows back again to become complete,
even if he wanes for the first half of the month.
Understanding this factor,
the noble ones do not become anxious (and give up their ambition)
if people turn away from them (and oppose their noble ventures).*

(80)

{BEST OF ALL ORNAMENTS}

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परम् भूषणं ॥८०॥

*The ornament of prosperity is generosity ;(helpful nature)
of valor is controlled speech ;(no self-glorification)
of knowledge, quiescent nature ;(no arrogance of superiority)
for the learned, humility ;(no arrogance of learning)
of wealth, giving it away to those who deserve it ;(charity to the needy)
of penance, not giving into anger ;(mind-control)
of efficiency, forbearance; (patience and no anxiety)
of righteousness, non-pretense. (no fakeness to impress others)*

*For all, in all ways, good character is the best ornament.
(This includes all other virtues by itself.)*

अथ दैवपद्धतिः [WAY OF DESTINY]

(81)

{WHAT USE IS EFFORT?}

नेता यस्य बृहस्पतिः प्रहरणं वज्रं सुराः सैनिकाः
स्वर्गो दुर्गमनुग्रहः खलु हरेरैरावणो रावणः
इत्याश्चर्यबलान्वितोऽपि बलभिद्भग्नः परैः संगरे
तद्व्यक्तं ननु दैवमेव शरणं धिग्धिग्वृथा पौरुषम् ॥८१॥

*His (Indra's) counselor was Brhaspati himself.
His weapon was (unfailing) 'Thunderbolt'.
His army contained the powerful gods (with divine powers).
The fort was the heaven. (No one could enter it.)
Lord Vishnu (the great god) was in his favor.
The main vehicle was Aeiraavata (white powerful elephant).
Such were his amazing accessories in war.
Even then, Indra, the slayer of the demon called Bala,
was defeated by his enemies.*

*It is very well becomes clear that 'destiny' alone is powerful.
Fie fie on the wasteful effort!*

(82)

{WHAT IS IMPOSSIBLE, IF FATE ALONE IS FAVORABLE?!}

भग्नाशस्य करण्डपिण्डिततनोर्मर्लानेन्द्रियस्य क्षुधा
कृत्वाखुर्विवरं निपतितो मुखे भोगिनः
तृप्तस्तत्पिशितेन सत्वरमसौ तेनैव यातः पथा
स्वस्थास्तिष्ठत दैवमेव हि परं वृद्धौ क्षये कारणम् ॥८२॥

*The rat at night, makes a hole (in the basket) (searching for food),
and falls by himself into the mouth of the serpent
who was forced to remain coiled inside a small basket,
who had no hope of any food, and whose limbs were weak by starvation.
Satiated by the rat-flesh,
the serpent escapes through that very hole made by the rat.
Remain without apprehension, O Good men!
'Divine destiny' is the powerful cause for a man's fall or rise.*

(83)

{ WISE FALL, ONLY TO RISE AGAIN }

यथा कन्दुकपातेनोत्पतत्यार्यः पतन्नपि
तथा त्वनार्यः पतति मृत्पिण्डपतनं यथा ॥८३॥

*A noble man rises up again, like a ball falling down (bouncing back again).
But an ignoble man falls like a mud-ball (and shatters to pieces).*

(84)

{ WHERE CAN YOU RUN AWAY FROM THE CLUTCHES OF THE CRUEL FATE? }

खल्वाटो दिवसेश्वरस्य किरणैः संतापिते मस्तके
गच्छन्देशमनातपं द्रुतगतिस्तालस्य मूले स्थितः
तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः
प्रायो गच्छति यत्र दैवहतकस्तत्रैव यान्त्यापदः ॥८४॥

*A man who has no hair left on his head (because of an illness called IndraLupta),
tormented by the heat of the Sun burning his head,
searches for a place free of sun's heat;
runs quickly to the shade of a Taala tree, and stands under it.
Even there, the huge fruit of the tree fell on his head
and his skull shattered off with a great noise.
It is a common fact that
wherever a man un-favored by destiny goes, the difficulties follow him.*

(85)

{ALAS! WHY GOOD MEN SUFFER?}

गजभुजङ्गविहङ्गमबन्धनं शशी दिवाकरयोर्ग्रहपीडनम्
मतिमतां च निरीक्ष्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥८५॥

*Observing the elephant, snake, and birds getting trapped
(for no fault of theirs);
the moon and the sun getting harassed by the vicious planets;
(for no reason)
and the men of wisdom living in poverty; (ignored by the society)
alas, I think that this destiny (Brahmaa's rule) alone
is the most powerful thing.*

He must have made a rule that the talented noble men should never be prosperous and rich.

(86)

{WHY SHOULD BRAHMAA CREATE A GOOD MAN AND DESTROY HIM ALSO?}

सृजति तावदशेषगुणाकरं पुरुषरत्नमलङ्करणं भुवः
तदपि तत्क्षणभङ्गि करोति चेदहह कष्टमपण्डितता विधेः ॥८६॥

*The Creator (destiny) creates a gem of a man,
who is a mine of virtues, thus decorating the earth!
Even then, if within a second it (he) destroys him,
(by not giving him the honour he deserves)
ahaha, what a mockery!
Brahmaa is indeed not wise!*

(87)

{ALAS THE CRUEL FATE; ONLY ONE PIECE OF CLOTH FOR THE TWO GREAT GODS!}

येनैवाम्बरखण्डेन संवीतो निशि चन्द्रमाः
तेनैव च दिवा भानुरहो दौर्गत्यमेतयोः ॥८७॥

*The very piece of sky (Ambara) (piece of cloth)
which covers the moon and others (stars and planets) at night,
that very sky-piece covers the Sun also in the morning!
Ah! The pathetic state of these two!*

{ अम्बर- Sky, cloth }

(88)

{ ATTACK OF SICKNESS, THOUGH FILLED WITH MEDICINES }

अयममृतनिधानं नायकोऽप्योषधीनां
शतभिषगनुयातः शंभुमूर्ध्नोऽवतंसः
विरहयति न चैनं राजयक्ष्मा शशाङ्कं
हतविधिपरिपाकः केन वा लङ्गनीयः ॥८८॥

*He (Moon) is the store-house of (cool) nectar.
He is the lord of all medicinal plants.
He is followed by hundreds of medicine men (stars).
He adorns the head of Shankara (creator of the quiescent state).
Still the moon with the taint of the rabbit,
is not freed of the 'consumption' disease.
(He waxes and wanes.)
Who can escape the work of this evil destiny!*

{ ओषधीशो निशापतिः –Moon is the Lord of the herbs }

{ राजयक्ष्मा- Consumption disease is said to be the king of all diseases - रोगराट् }

(89)

{ WHY AM I SUFFERING LIKE A BALL OF WET CLAY MANHANDLED BY THE POTTER? }

प्रियसख विपद्दण्डाघातप्रपातपरम्परापरिचयबले
चिन्ताचक्रे निधाय विधिः खलः
मृदमिव बलात्पिण्डीकृत्य प्रगल्भकुलालवत्
भ्रमयति मनो नो जानीमः किमत्र विधास्यति ॥८९॥

*My dear friend!
 The wicked destiny, like an expert potter,
 is rotating my mind,
 by making a ball of it forcefully like clay;
 having placed it on the wheel of worries;
 beating it with the stick of difficulties
 and continuously hitting it in many ways known only to him.
 I do not know what he is trying to make!*

(90)

{THE NOBLE NEVER BEND DOWN IN FRONT OF DIFFICULTIES}

विरम विरमायासादस्माद्दुरध्यवसायतो
 विपदि महतां धैर्यध्वंसं यदीक्षितुमीहसे
 अयि जडविधे कल्पापायेऽप्यपेतनिजक्रमाः
 कुलशिखरिणः क्षुद्रा नैते न वा जलराशयः ॥९०॥

*Hey dumb destiny!
 Take rest; take rest from exhausting yourself
 in this impossible task,
 if you are interested in seeing the destruction of courage in the noble!
 (The noble will not break down when faced with adversities.)
 Even at the time of dissolution
 that will happen at the end of the Kalpa (Brahmaa's creation-span),
 they do not swerve from their principles.
 The Kula Mountains or the ocean waters are not such lowly characters
 (as you deem them to be).
 (They never cross their limits.)*

(91)

{EXTRA VERSE}

{WHAT IS YOURS IS FIXED BY DESTINY! WHO CAN CHANGE IT?}

दैवेन प्रभुणा स्वयं जगति यद्यस्य प्रमाणीकृतं
 तत्तस्योपनमेन्मनागपि महान्नैवाश्रयः कारणं
 सर्वाशापरिपूरके वर्षत्यपि प्रत्यहं
 सूक्ष्मा एव पतन्ति चातकमुखे दिवत्राः पयोबिन्दवः ॥९१॥

*Whatever the divine destiny has fixed for every man in this world,
 by his very will,
 that alone he will get.
 Even the shelter of the great is not going to change it in the least.
 When the clouds which fill all the quarters pour down as rains,
 only two or three drops fall very lightly
 into the (waiting) mouth of the chaataka bird.*

Can one change his fate by taking shelter with the rich or royal? No! Nothing much happens by that!

The clouds fill the whole sky and pour down tons and tons of water.

But the 'Chaataka bird' which waits for the rain water only, thirsty and eager, gets only a few drops into its open mouth! What is destined, that alone is its lot.

The Chaataka is well-known for its quality of not drinking water from any collected source; but the direct rain water falling from the sky.

{This one extra verse is given in the Sanskrit original text.}

अथ कर्मपद्धतिः

[WAY OF KARMA (ACTION)]

(91)

The rules ordained by Brahmaa at the beginning of the Creation process, cannot be transgressed by even Brahmaa himself. Since he has ordained that each action will have an equivalent result, our lives are controlled by the actions we perform. Even Brahmaa cannot change his own rules. All the denizens of the fourteen worlds, including Gods and Trinities are bound by this rule and have to act in a proper manner. Nobody can escape the 'Rule of Karma'.

नमस्यामो देवान्ननु तविधेस्तेऽपि वशगा
विधिर्वन्द्यः सोऽपि प्रतिनियतकर्मैकफलदः
फलं कर्मायत्तं यदि किमपरैः किञ्च विधिना
नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥९१॥

*We salute the Gods (Indra and others) (as if they can solve our problems)!
But Gods are also under the control of
the terrible rules ordained by Brahmaa.
(Therefore) Brahmaa alone is to be revered;
but he is bound to give everyone the fruit of their own actions.
If fruit is the result of an action,
then why salute the others (gods and deities)?
Why even bother about Brahmaa also?
Salutation to the 'Actions bound to results' which,
even Brahmaa cannot control!*

{ Karma- Action which is endowed with a result. }

(92)

{ EVEN GREAT GODS ARE UNDER THE POWER OF KARMA }

Gods are also bound by the various functions which they have to perform as their allotted duties.

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे
विष्णुर्येन दशावतारगहने क्षिप्तो महासंकटे
रुद्रो येन कपालपाणिपुटके भिक्षाटनं सेवते
सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥९२॥

*Brahmaa (the Lord of Creation) has been designated the job of
filling the belly of the cosmic egg-pot, like a potter!
Vishnu (who pervades all)
has been thrown into the deep terrible forest of 'ten incarnations'!
Rudra (who makes all beings cry through dissolution-work)
holds the begging bowl (Brahmaa's skull) in his hand
and wanders as a beggar.
The sun goes round the sky every day (without rest).
Salutation to that 'Karma', who is the cause of these sufferings!*

{बृम्हणशीलः ब्रह्मा (बृह वृद्धौ) (Brahma- one who expands)

व्यापकशीलः विष्णुः (one who pervades is Vishnu)

यदरोदीत्तद्गदस्य रुद्रत्वं (Rudra is the one who makes all beings cry)}

(93)

{ WORSHIP THIS GREAT GODDESS }

या साधून्श्च खलान्करोति विदुषो मूर्खान्हितान्द्वेषिणः
प्रत्यक्षं कुरुते परोक्षममृतं हालाहलं तत्क्षणात्
तामाराधय सत्क्रियां भगवतीं भोक्तुं फलं वान्छितं
हे साधो व्यसनैर्गुणेषु विपुलेष्वास्थां वृथा मा कृथाः ॥९३॥

*She (SatKriyaa) changes the wicked into saints.
She changes the fools into intelligent.
She changes the enemies into friends.
She makes that which is unseen to be seen.
She turns poison into nectar instantly.
Hey good man! Adore that Goddess, the 'Good act'
if you want to enjoy the fruit you desire.
Do not wastefully chase the countless pleasures of the senses
which surely end up in problems!*

{प्रतिगतं अक्षं- प्रत्यक्षं- इन्द्रियगोचरं – perceived by senses directly

साधुः - समर्थं निपुणे – Saadhu means- talented, efficient

व्यसनं - विपदि भ्रंशे- Vyasana means danger, destruction, problem}

(94)

{WHEN MERITS GET OVER WITH...!}

शुभ्रं सद्म सविभ्रमा युवतयः श्वेतातपत्रोज्ज्वला
 लक्ष्मीरित्यनुभूयते चिरमनुस्यूते शुभे कर्मणि
 विच्छिन्ने नितरामनङ्गकलहक्रीडाव्रुटत्तन्तुकं
 मुक्ताजालमिव प्रयाति झटिति भ्रश्यद्विशो दृश्यताम् ॥९४॥

*A shining mansion; lovely girls who are experts in amorous sports;
 prosperity accompanied by the 'white umbrella' (ruler ship of a kingdom);
 all such things get experienced for long
 if good actions bestowing merits continue.
 If it completely gets over with, then observe (that),
 all such things get shattered in all directions instantly,
 like a pearl necklace,
 whose string gets broken in an amorous sport!
 (unexpectedly, without warning)*

(95)

{HASTE MAKES WASTE}

गुणवदगुणवद्वा कुर्वता कार्यजालं
 परिणतिरवधार्या यत्नतः पण्डितेन
 अतिरभसकृतानां कर्मणामाविपत्तेः
 भवति हृदयदाही शल्यतुल्यो विपाकः ॥९५॥

*A man of wisdom
 should keep in mind with effort,
 the (perfect) end-result (after completion)
 of the net-work of actions, whether specialized or ordinary.
 (He should pay attention to the minute details of the process also.)
 The actions done with extreme haste to reach the end only as the goal,
 (without proper attention to the small details involved)
 result in (failure) burning the heart like a sharp spear.*

(96)

{ WHAT A WASTE OF GOOD THINGS! }

When a man uses expensive objects for very ordinary matters, he indeed looks silly and stupid. What are we then, when we waste away our precious life-span in pursuing the pleasures of sense objects, instead of performing penance to attain the Supreme state of Brahman?!

स्थाल्यां वैडूर्यमय्यां पचति तिलखलं चान्दनैरिन्धनौघैः
 सौवर्णैर्लाङ्गलाग्रैर्विलिखति वसुधामर्कतूलस्य हेतोः
 च्छित्त्वा कर्पूरखण्डान्वृतिमिह कुरुते कोद्रवाणां समन्तात्
 प्राप्येमां कर्मभूमिं न भजति मनुजो यस्तपो मन्दभाग्यः ॥९६॥

*(The idiot) cooks the (ordinary) gingili paste
 in a pot studded with lapis lazuli,
 using hosts of sandalwood as fuel;
 ploughs the land using a plough, made of gold at the tail end,
 to sow the seeds of (ordinary) Arka Toola;
 cuts the camphor tree into pieces and makes a fence all around
 to protect the (worthless) Kodrava plants;*

*Having attained this land of Karma,
 a man does not perform penance (to gain knowledge)
 (but wastes his precious life away in ordinary pursuits.)
 (He is engaged in amassing wealth and producing children.)
 Indeed he is stuck by misfortune.*

{ Vaidoorya- produced in Vidoora hill

Arka Toola – cotton from a tree named Arka

Kodrava- grains of this plant are eaten by the poor }

(97)

Acts bestowing merits act as seeds and will fructify in a future time, like a seed sown grows into a tree and gives fruits.

नैवाकृतिः फलति नैव कुलं न शीलं
विद्यापि नैव न च यत्नकृतापि सेवा
भाग्यानि पूर्वतपसा खलु सञ्चितानि
काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥९७॥

*Not the good looks, nor the family, nor the character,
nor the learning, nor the service done with effort
bestow the appropriate results.*

*Only the fortunes collected by the penance of the past
give fruits a man in time, like the trees (which give fruit after a long time.)*

(98)

मज्जत्वंभसि यातु मेरुशिखरं शत्रूञ्जयत्वाहवे
वाणिज्यं कृषिसेवने च सकला विद्याः कलाः शिक्षतु
आकाशं विपुलं प्रयातु खगवत्कृत्वा प्रयत्नं परम्
नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः ॥९८॥

(To escape the result of Karma)

*Let one dive into the ocean; ascend the Meru mount;
win over the enemies in a war!*

*Let him master all learning like business, agriculture, and others!
(all the sixty four arts even)*

*Let him float all over the sky like a bird doing extreme effort.
That which cannot happen cannot happen,
as everything is a result of the past action.*

How can one even prevent what is going to happen?!

(99)

{DO GOOD ACTIONS ONLY}

वने रणे शत्रुजलाग्निमध्ये महार्णवे पर्वतमस्तके वा
सुप्तं प्रमत्तं विषमस्थितं वा रक्षन्ति पुण्यानि पुराकृतानि ॥९९॥

*In the forest, in the battle-field, in the midst of enemies, or waters, or fire,
in the great ocean or on the top of the mountain,
whether one is sleeping, or intoxicated, or in any danger,
the meritorious actions of the past alone protect a man.*

(100)

भीमं वनं भवति तस्य पुरं प्रधानं
सर्वो जनः स्वजनतामुपयाति तस्य
कृत्स्ना च भूर्भवति संनिधिरत्नपूर्णा
यस्यास्ति पूर्वसुकृतं विपुलं नरस्य ॥१००॥

*If a man has the merits of the past,
the terrifying forest becomes his capital city;
all the people of the world become his citizens;
the entire earth with its aggregate treasures of gems and diamonds
becomes his.*

For a man of merits, even a terrifying forest filled with wild animals can provide the luxuries of a city; all the people will obey his words; the entire earth will bestow what he wants like a Kalpa tree, like a Chintaamani gem, like a KaamaDhenu cow.

Therefore always one should perform noble deeds which bestow merits.

इति

श्रीभर्तृहरिमहायोगीश्वरस्य कृतौ सुभाषितत्रिशत्यां नीतिशतकं संपूर्णम्॥