

One of the reasons for conducting a recitation competition is to introduce original Saṁskritam texts to children (and their parents). Bhartruhari is a Saṁskritam scholar, who composed vākyapadīya on Saṁskritam grammar and Śatakatrāyam, comprising three collections of 100 verses each. Of these śatakams, Nīti Śatakam is a popular text that deals with moral conduct and we chose this text to provide all of us including our children an opportunity to learn and recite them. During this year's recitation competition, participants in śiśugaṇa category (children in 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> grades) will memorize nine selected verses. For detailed meaning and commentary, please refer to Raashtriya Samskrita Samsthanam book on this topic.

अथ नीतिशतकम् ।

atha nītiśatakam ।

दिक्कालाद्यनविच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥ १ ॥ अनु॥

dikkālādyanavicchinnānantacinmātramūrtaye ।  
svānubhūtyekamānāya namaḥ śāntāya tejase ॥ 1 ॥ anu. ॥

*I bow down to the Supreme Lord whose form is infinite and spiritual unrestricted by time and space, who is only measure by subjective perception, who is both peaceful and all powerful.*

बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः ।

अबोधोपहताश्चान्ये जीर्णमङ्गे सुभाषितम् ॥ २ ॥ अनु॥

boddhāro matsaragrastāḥ prabhavaḥ smayadūṣitāḥ ।  
abodhopahatāścānye jīrṇamaṅge subhāṣitam ॥ 2 ॥ anu. ॥

*The learned are envious the powerful are too proud; while others are just foolish—so my wise sayings have remained yet unspoken.*

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह

न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि ॥ १४ ॥ अनु॥

varam parvatadurgeṣu bhrāntaṃ vanacaraiḥ saha  
na mūrkhajanasamparkaḥ surendrabhavaneṣvapi || 14 || anu. ||

*I would rather wander, lost in the mountains and surrounded by wild animals than  
have the association of fools in the mansions of heaven.*

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः ।

नास्ति येषां यशःकाये जरामरणजं भयम् ॥ २४ ॥ अनु.॥

jayanti te sukṛtino rasasiddhāḥ kavīśvarāḥ |  
nāsti yeṣāṃ yaśaḥkāye jarāmaraṇajam bhayam || 24 ||

*May there be glory to wise men who are learned and accomplished poets! There is  
no fear that their renown shall wither or perish.*

स्वायत्तमेकान्तगुणं विधात्रा

विनिर्मितं छादनमज्ञतायाः ।

विशेषतः सर्वविदां समाजे

विभूषणं मौनमपण्डितानाम् ॥ ७ ॥ उप. ॥

svāyattamekāntaguṇam vidhātrā  
vinirmitaṃ chādanamajñatāyāḥ |  
viśeṣataḥ sarvavidāṃ samāje  
vibhūṣaṇam maunamapaṇḍitānām || 7 || upa. ||

*The creator has given a unique quality by which one can hide his ignorance,  
especially when in the company of the learned: silence is the ornament of the  
uneducated.*

साहित्यसङ्गीतकलाविहीनः

साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानः

तद्भागधेयं परमं पशूनाम् ॥ १२ ॥ उप. ॥

sāhityasaṅgītakalāvihīnaḥ

sākṣātpaśuḥ pucchaviṣāṇahīnaḥ |

tr̥ṇaṃ na khādannapi jīvamānaḥ

tadbhāgadheyam paramaṃ paśūnām || 12 || upa. ||

*A human being with no culture, without learning in literature, music or the arts, is nothing more than an animal without a tail or horns. Though he may live by eating other things than grass, his destiny is exactly that of the beasts.*

येषां न विद्या न तपो न दानं

ज्ञानं न शीलं न गुणो न धर्मः ।

ते मर्त्यलोके भुवि भारभूताः

मनुष्यरूपेण मृगाश्चरन्ति ॥ १३ ॥ उप. ॥

yeṣāṃ na vidyā na tapo na dānaṃ

jñānaṃ na śīlaṃ na guṇo na dharmah |

te martyaloke bhuvi bhārabhūtāḥ

manuṣyarūpeṇa mṛgāścaranti || 13 || upa. ||

*Those who have no learning, no self-control, no sense of charity, no wisdom, no character, no virtue and no sense of duty, are the burden of the world. Though they have human form, they are animals.*

अधिगतपरमार्थान् पण्डितान् मावमंस्थाः

तृणमिव लघु लक्ष्मीर्नैव तान्संरुणद्धि ।

अभिनवमदलेखाश्यामगण्डस्थलानां

न भवति बिसतन्तुर्वारणं वारणानाम् ॥ १७ ॥ मा ॥

adhigataparamārthān paṇḍitān māvamaṁsthāḥ  
tr̥ṇamiva laghu lakṣmīrnaiva tānsaṁruṇaddhi |  
abhinavamadalekhāśyāmagāṇḍasthalānāṃ  
na bhavati bisatanturvāraṇaṃ vāraṇānām || 17 || mā ||

*Despise not wise men who have attained to knowledge of the truth. They are not held bound by riches, for they count wealth even as grass. The stalk of a water-lily will not bind an elephant who is infuriated by passion.*

अम्भोजिनीवनविहारविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।

न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ १८ ॥ व.ति . ॥

ambhojinīvanavihāravilāsameva  
haṁsasya hanti nitarāṃ kupito vidhātā |  
na tvasya dugdhajalabhedavidhau prasiddhāṃ  
vaidagdhyaakīrtimapahartumasau samarthaḥ || 18 || va. ti. ||

*The Creator in his anger may hinder the swan from sporting in the lotus-bed, his dwelling; but he cannot take away his faculty of separating milk from water.*

इति श्री भर्तृहरेः नीतिशतकोद्धृतश्लोकाः ।

iti śrī bhartṛhareḥ nītiśatakoddhṛtaślokāḥ