

३-२ नीतिमाला

3-2 Nītimālā

यदाऽकिञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥१॥

Yadā-kiñcij-gno-haṃ dvipa iva madāndhaḥ samabhavaṃ
Tadā sarvagno-smītya-bhava-dava-liptaṃ mama manaḥ.
Yadā kiñcit-kiñcid-budha-janasa-kā-śādava-gataṃ
Tadā mūrkhō-smīti jvar iva mado me vyapagataḥ..... 1

1. When I knew nothing, I behaved like a furious elephant in a rut, considering myself an Omniscient being; but now when I have come to know something from the wise, I have discovered my own ignorance and having shaken off the fever of vain conceit, I acknowledge myself to be a blockhead.

शिरः शार्व स्वर्गात्पतति शिरसस्तत्क्षितिधरं
महीघ्रादुत्तुङ्गादवनिमवनेश्चापि जलधिम् ।
अधोऽधो गङ्गेयं पदमुपगता स्तोकमथवा
विवेकभ्रष्टानां भवति विनिपातः शतमुखः ॥२॥

Śiraḥ śārva svargāt-patati śirasas-tat-kshiti-dharaṃ
Mahīghrātad-uttuṅgādava-nimavaneścāpi jaladhim.
Adho-dho gaṅgeyaṃ padamupagatā stokamathavā
Viveka-bhrasṭhānāṃ bhavati vinipātaḥ śata-mukhaḥ..... 2

2. Those who have unfortunately lost the power of discerning the right from the wrong are sure to suffer a thousand falls like those of the Ganges that first falls from the heights of heaven upon the head of Siva, and thence upon to the lofty summits of the Himalayas, from which it again flows down to the plains below, and then empties its waters into the sea, being thus obliged to fall to the lowest level by gradual descent.

साहित्यसंगीतकलाविहीनः
साक्षात्पशुः पुच्छविषाणहीनः ।
तृणं न खादन्नपि जीवमानः
तद्भगधेयं परमं पशुनाम् ॥३॥

Sāhitya-saṅgīta-kalā-vihīnaḥ
Sākshāt-paśuḥ puc-cha-vishāṇa-
hīnaḥ.
Tṛiṇaṃ na khādannapi jīvamānaḥ
Tad-bhagadheyam paramaṃ
paśunām

-3

3. He who is ignorant of literature and music is undoubtedly a tailless and hornless beast; and the fact of his being accustomed to live without grass affords a fortunate advantage to cattles that are thus secured to make a free use of their natural food.

येषां न विद्या न तपो न दानं
ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूता
मनुष्यरूपेण मृगाश्चरन्ति ॥४॥

Yeshāṃ na vidhyā na tapo na
dānaṃ
Gnānaṃ na śīlaṃ na guṇo na
dharmaḥ.
Te martya-loke bhuvi bhārabhūtā
Manushya-rūpeṇa mṛigāś-
caranti..... 4

4. Those who have neither learning, nor devotion, nor charity, nor spiritual knowledge, nor good conduct, nor morality, nor religious faith are nothing less than mere useless burden to Mother Earth, wandering over this mortal world like the wild beasts in human form.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
विद्या भोगकरी यशस्सुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं
विद्या राजसुपूजिता न तु धनं विद्याविहीनः पशुः ॥५॥

Vidyā nāma narasya rūpamadhikaṃ prac-channa-guptaṃ dhanam
Vidyā bhogakarī yasa-sukhakarī vidyā gurūṇāṃ guruḥ
Vidyā bandhu-jano videśa-gamane vidyā paraṃ daivataṃ
Vidyā rājasu-pūjitā na tu dhanam vidyā-vihīnaḥ paśuḥ..... 5

5. Knowledge is no doubt, an additional beauty to a man. It is a very hidden treasure, knowledge brings enjoyments, fame substitutes a relative in foreign travels. Knowledge is the supreme God. Kings reverently worship knowledge and not wealth. One devoid of knowledge is verily a brute.

जाड्यं धियो हरति सिञ्चति वाचि सत्यं	Jādyam̐ dhiyo harati siñcati vāci
मानोन्नतिं दिशति पापमपाकरोति ।	satyam̐ Mānonnatim̐ diśati
चेतः प्रसादयति दिक्षु तनोति कीर्तिं	pāpamapākaroti Cetaḥ prasādayati dikshu tanoti
सत्सङ्गतिः किं न करोति पुंसाम् ॥६॥	kīrtim̐ Satsaṅgatiḥ kiṃ na karoti puṃsām.....6

6. Good company is sure to drive out darkness from ignorant minds, water their words with truth, point them out the precise path of advancement, root out sinful propensities, enlighten their hearts, and, winnow the fragrance of their fame throughout the four corners of the universe. What is there that cannot be achieved by our communion with virtuous sages!!

प्रारभ्यते न खलु विघ्नभयेन नीचैः
 प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
 प्रारभ्य चोत्तमजना न परित्यजन्ति ॥७॥

Prārabhyate na khalu vighna-bhayena nīcaiḥ
 Prārabhya vighna-vihatā viramanti madyāḥ.
 Vighnaiḥ punaḥ punarapi prati-hanyamānāḥ
 Prārabhya cottamajanā na parityajanti....7

7. Bad men do not even begin a thing through fear of future obstacles; the mediocre-type of men after commencing it, give it up when they are confronted with some immediate obstacle; but, good men never leave unfinished what they have once begun, notwithstanding the fact of they being repeatedly baffled and opposed.