

## HITOPADES'A

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May success attend the good in their undertakings ( in the object they wish to accomplish ) by the favour of that Dhârjati, on whose head there is a digit of the moon looking like a streak of the foam of the Ganges.

This Hitopadesa (the work inculcating salutary instruction) when studied (*lit.*, carefully attended to) gives (the student) proficiency in elegant speeches, a variety of expression in every department and a knowledge of the conduct of human affairs.

A wise man should think of (acquiring) knowledge and money as though he were not subject to old age or death: but he should perform his religious duties as if Death had seized him by the hair.

Learning, of all things, (the wise) declare to be without a superior (the best of them all), because of its incapability of being taken away, or valued or exhausted.

Learning, although possessed by a low man, introduces him to the king who is (ordinarily) inapproachable, just as a river, although flowing through a low region, takes one to the inaccessible sea: (sources) from which floweth great fortune (or, the future rests with fortune).

Learning endows one with modesty; from (having) modesty one passes on to (gets) worthiness; being worthy one obtains riches; from riches religious merit and from that happiness.

The knowledge of arms and that of the Sâstras—these two lores conduce to glory: but the former exposes one to ridicule in old age, while the latter is ever respected.

As an impression made upon a raw (earthen or so) pot can undergo no change afterwards—so (following the same principle) in this work the science of conduct (or policy) is taught to youths under the guise of stories.

P.2. [The subjects of] "The acquisition of friends", "The separation of friends", "Making war" and "Concluding peace" are written upon, extracts being made from Panchatantra and other works.

On the bank of the Bhâgirathi there is a city named Pataliputra. In it there was a king, Sudarshana by name,