

Hindi / English / Gujarati

# विदुर नीति



## Preface

The conversation reproduced below takes place between the Hastinapur king, Dhṛtarāṣṭra and his cousin Vidura. It is contained in eight chapters of the *Udyoga Parva* of the epic, the *Mahābhārata*.

A tussle is going on between the king's sons, the *Kauravas* led by *Duryodhana*, the eldest prince and their cousins, the *Pāṇḍavas*, led by Yudhiṣṭhira for an equitable division of the kingdom. Sañjaya, the king's confidante and charioteer, had gone to placate the *Pāṇḍava* princes. The tidings he brought gave no cheer to the blind king who wanted his son, Duryodhana to inherit the entire kingdom.

The narrator is *Ṛṣi* Vaiśampāyana, a celebrated pupil of Vyāsa. He is said to have recounted the whole of *Mahābhārata* to king Janamejaya, son of Parīkṣita, grandson of Arjuna, the *Pāṇḍava* prince.



# Submission

## [From I<sup>st</sup> Edition in Hindi]

Vidura Nīti is a well-known and highly beneficial part of the *Mahābhārata*. In these chapters, Mahātmā Vidura has explained to the King, Dhṛtarāṣṭra several issues relating to human welfare in this and the other world. The following extract consist of eight chapters (33—40) of the *Udyoga Parva* of the *Mahābhārata*. Several Sanskrit commentaries have been published on the Vidura Nīti.

In these chapters, while advising on the duties of a king, that is *Rāja Dharma*, several other issues have been discussed in eye-catching detail. Some of these are: Polity, interaction, treatment of others, truthful behaviour, *Dharma*, means to achieve happiness and eschew actions that lead to suffering, discrimination between undesirable and desirable qualities, importance of renunciation, different facets of justice, Truth, human welfare, forgiveness, non-violence, attributes of a friend, and consequences of ingratitude. The author has lucidly delineated the duties of a king while stressing upon the virtue of giving up greed.

Vidura Nīti will benefit the illiterate as well the learned, the adults, the aged and the young, the women, the rulers and the subjects, the rich and the poor, the teacher as well as the student, those busy in serving others, and those desirous of living a clean and happy life.

The *Ślokas* have been translated in simple language. We hope that Indians of whatever class or region they might belong to benefit from this book.

Śrāvaṇa Kṛṣṇa 8,  
Vikrama Saṁvat 2011  
Gorakhpur

# ॥ Shri Hari ॥

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# Vidura Nīti

## CHAPTER ONE

वैशम्पायन उवाच

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।

विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम् ॥ १ ॥

Continuing the narrative, Vaiśampāyana said, “As Sañjaya departed, the wise king, Dhṛtarāṣṭra motioned to his doorman to come closer and said, “I desire to see Vidura. Please send for him post haste.” (1)

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।

ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २ ॥

The messenger sent by Dhṛtarāṣṭra called on Vidura and said, “Wise master, Maharaj Dhṛtarāṣṭra has requested a meeting with you.” (2)

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।

अब्रवीद् धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥ ३ ॥

Obeying the summons, Vidura travelled to the king’s palace and asked the doorman to inform the king of his arrival. (3)

द्वाःस्थ उवाच

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।

द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४ ॥

The doorman approached the king and said, “Maharaj! As desired by you, Vidura has arrived. He requests an audience. What are orders for me, Should I send him in?” (4)



धृतराष्ट्र उवाच

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।  
अहं हि विदुरस्यास्य नाकल्पो जातु दर्शने ॥ ५ ॥

Dhṛtarāṣṭra replied, "Please lead the wise and far-sighted Vidura into the palace. There is no hindrance ever in meeting him." (5)

द्वाःस्थ उवाच

प्रविशान्तःपुरं क्षत्तर्महाराजस्य धीमतः ।  
नहि ते दर्शनेऽकल्पो जातु राजाब्रवीद्धि माम् ॥ ६ ॥

The doorman approached Vidura and asked him to proceed to the private chambers of the sagacious king. He told the visitor how the king had observed that there was never any hindrance for him to meet Vidura." (6)

वैशम्पायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।  
अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७ ॥

Vidura entered the King's chambers with hands folded and addressed the worried sovereign thus: (7)

विदुरोऽहं महाप्राज्ञं सम्प्राप्तस्तव शासनात् ।  
यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८ ॥

"As summoned by you, I have arrived, O wise King. I await your command." (8)

धृतराष्ट्र उवाच

सञ्जयो विदुर प्राज्ञो गर्हयित्वा च मां गतः ।  
अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९ ॥

Dhṛtarāṣṭra replied, "Vidura, Sañjaya was here a short time ago. He left after censoring me. Tomorrow, he will

report to the Court the response from the prince, Ajātaśatru Yudhiṣṭhira. (9)

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।

तन्मे दहति गात्राणि तदकार्षीत् प्रजागरम् ॥ १० ॥

“Today, I could not comprehend what the *Kuruvīra* Yudhiṣṭhira has conveyed. This inability [to know his intentions] has made me restless. I can hardly sleep. (10)

जाग्रतो दह्यमानस्य श्रेयो यदनुपश्यसि ।

तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ ११ ॥

“Brother, please be frank and speak what works, in your wise opinion, to my welfare who is unable to sleep and is restless with apprehensions. Among us, you alone are learned in the understanding of *Dharma* and *Artha*. (11)

यतः प्राप्तः सञ्जयः पाण्डवेभ्यो

न मे यथावन्मनसः प्रशान्तिः ।

सर्वेन्द्रियाण्यप्रकृतिं गतानि

किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता ॥ १२ ॥

“I have been at unease since Sañjaya returned after meeting the *Pāṇḍavas*. I feel distraught in my mind and body. I am apprehensive of what he might convey tomorrow in the Court.” (12)

विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हृत्स्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १३ ॥

After careful consideration, Vidura responded: “Rājan! They alone stay sleepless who antagonize a mightier person, or the weak, helpless and destitute who have lost whatever little they had. The lechers as well as the thieves too stay awake at night. (13)

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।  
कच्चिच्च परवित्तेषु गृध्यन् परितप्यसे ॥ १४ ॥

“Narendra! I hope that you are not afflicted with any of the aforementioned serious maladies. I trust that you are not impatiently coveting wealth that belongs to others. (14)

धृतराष्ट्र उवाच

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।  
अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसम्मतः ॥ १५ ॥

Dhṛtarāṣṭra replied, “I desire to hear your righteous words and your sound and beneficial advice. In our royal family, you alone are respected even by the learned.” (15)

विदुर उवाच

( राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत् ।  
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥ १६ ॥

Vidura continued: “The king, Yudhiṣṭhira possesses all the attributes to be a king of the universe. He always respected your wishes. You, however, exiled him. (16)

विपरीतरश्च त्वं भागधेये न सम्मतः ।  
अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥ १७ ॥

“You are a pious person, conscious of your duty. However, being blind [to his qualities], you did not recognize his merit. You turned hostile and declined to hand over a part of the kingdom to him. (17)

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात् ।  
गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून् क्लेशांस्तितिक्षते ॥ १८ ॥

“Yudhiṣṭhira respects you as an elder, a superior. In temperament, besides being chivalrous, he is gentle, kind, righteous and truthful. On account of this he has suffered one misfortune after another in silence. (18)

दुर्योधने सौबले च कर्णे दुःशासने तथा ।  
एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ १९ ॥

“You have entrusted the kingdom to incompetent persons like Duryodhana, Śakuni, Karṇa and Duḥśāśana. How then, do you expect to enhance your glory as a ruler? (19)

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।  
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २० ॥

“He alone is entitled to be named a *Paṇḍita* who knows his worth, is industrious, has the capacity to suffer and who does not deviate from his duty under any circumstances. (20)

निषेवते प्रशस्तानि निन्दितानि न सेवते ।  
अनास्तिकः श्रद्धधान एतत् पण्डितलक्षणम् ॥ २१ ॥

“A *Paṇḍita* always acts admirably and shuns evil activity. He believes in God and worships with devotion. (21)

क्रोधो हर्षश्च दर्पश्च ह्रीः स्तम्भो मान्यमानिता ।  
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २२ ॥

“A *Paṇḍita* is not diverted from the path of his duty, his *Dharma*, by the emotions of anger, joy, pride, shame, obstinacy and a false sense of superiority. (22)

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।  
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ २३ ॥

“We call him a *Paṇḍita* whose activities are not known to others when that is considered or advised but only when that succeeds.” (23)

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।  
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ २४ ॥

“A *Paṇḍita*’s actions are not interrupted by summer or winter, by heat or cold, neither by fear of consequences

nor by lust. He is not swayed from his path either by riches or poverty. (24)

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।  
कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २५ ॥

“He alone is entitled to be called a *Paṇḍita* whose worldly wisdom partakes of the twin qualities of *Dharma* and *Artha*, and one who forsaking the path of sensual indulgence takes the road of living like an upright human being. (25)

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।  
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २६ ॥

“The learned men, deep in their wisdom, know their limitations. They aspire to achieve what is possible within their power and work for the same. For them no effort, however small, is below their dignity. (26)

क्षिप्रं विजानाति चिरं शृणोति  
विज्ञाय चार्थं भजते न कामात् ।  
नासम्पृष्टो व्युपयुङ्क्ते परार्थे  
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २७ ॥

“The foremost attribute of a *Paṇḍita* is that he listens attentively, grasps the essence of a subject in no time, and acts firmly in his discretion and not out of emotion. He never utters an irrelevant word or tender an opinion about others unless so requested. (27)

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।  
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ॥ २८ ॥

“The wise do not aspire for the unattainable. They do not grieve for what is lost. Misfortune does not rattle them. (28)

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।

अबन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥ २९ ॥

“We call him a *Paṇḍita* who makes up his mind before taking up a project. Thereafter, he works relentlessly, and does not stop mid-way. All through this he exercises total control over his mind. (29)

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ ३० ॥

“O descendent of Bharata! The learned occupy themselves with the most desirable of objectives. They act in pursuit of progress and enrichment [of others]. They do not find a fault with those engaged in good deeds. (30)

न हृष्यत्यात्मसम्माने नावमानेन तप्यते ।

गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ ३१ ॥

“He alone deserves to be called a *Paṇḍita* who does not feel over-elated when praised. Condemnation does not depress him. His mind is like a large whirlpool in the Ganges, always ebullient. (31)

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ ३२ ॥

“A *Paṇḍita* is aware of the reality of life. He is dexterous in all activity. He can unravel any knot among human beings. (32)

प्रवृत्तवाक्चित्रकथ ऊहवान् प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ॥ ३३ ॥

“We know him as a *Paṇḍita* who is fluent in speech, whose choice of words is unique, who argues well, and is intellectually brilliant. A *Paṇḍita* can elucidate the essence of a literary work with felicity. (33)

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥ ३४ ॥

“He alone is entitled to be called a *Paṇḍita* whose learning is guided by intellect and whose intellect is moulded by his education. He never transgresses the limits of decency. (34)

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।  
अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३५ ॥

“The *Paṇḍitas* call a man a fool who although illiterate thinks too much of himself and who though a pauper dreams rich. Such a fool desires to grow rich without effort. (35)

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।  
मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३६ ॥

“This fool deserts his duty and looks after the interest of others. His conduct towards his friends is deceitful. (36)

अकामान् कामयति यः कामयानान् परित्यजेत् ।  
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ३७ ॥

“He is called an idiot who befriends undesirable persons and who shuns those whose company he ought to seek. For no rhyme or reason he courts enmity of the powerful. (37)

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।  
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ३८ ॥

“Unjustifiably, he makes enemies of friends while trying to befriend his enemies. He harms his friends for no reason. He is such a fool that he invariably sets out on the wrong path. (38)

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।  
चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ३९ ॥

“O descendent of Bharata! He is stupid who unnecessarily expands the scope of his activity, who doubts everyone’s intentions and who delays what can be completed in a short while. (39)

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ४० ॥

“He is deficient in intellect who does not perform *Śrāddha* for his ancestors and who does not worship the *Devatās*. He is unable to make sincere friends. (40)

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ४१ ॥

“He enters a house or Court uninvited and speaks much when not even asked to do so. Such a lowly fool trusts the most untrustworthy persons. (41)

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च क्रुध्यत्यनीशानः स च मूढतमो नरः ॥ ४२ ॥

“He is truly an idiot who while being himself at fault, accuses others of being so. He flies into unnecessary rage although he can do nothing about the situation. (42)

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।

अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ४३ ॥

“He is called a dunce who without understanding his limitations, without putting any effort, violating the principles of *Dharma* and *Artha*, desires to possess the unattainable. (43)

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते\* ।

कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ४४ ॥

“He who tenders advice to the undeserving, who worship the non-existent or *Śūnya*, the one who seeks favours with a miser, is the foolish one. (44)

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।

विचरत्यसमुन्द्धो यः स पण्डित उच्यते ॥ ४५ ॥

\* There should be understand the word ‘upāsate’ instead ‘Upāste’.



“We call him a *Paṇḍita* who does not take airs even after achieving wealth, prosperity, status and education. (45)

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।  
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४६ ॥

“Who can be crueler than the one who enjoys a sumptuous meal and puts on fancy clothes without sharing the same with those who deserve his care and who depend on him? (46)

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।  
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४७ ॥

“One person earns riches by committing evil deeds. Several others enjoy them. While the latter do not face any consequences, the former pays for his misdeeds. (47)

एकं हन्यान् वा हन्यादिषुर्मुक्तो धनुष्मता ।  
बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद् राष्ट्रं सराजकम् ॥ ४८ ॥

“A warrior’s arrow might or might not kill anyone. However, a wise man’s counsel may destroy a king as well the whole kingdom. (48)

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।  
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥ ४९ ॥

“Be happy by doing thus—decide between the two (duty and other) with the help of one (intellect); subjugate the three (friend, foe and neutral) with the help of four (*Sāma*, *Dāma*, *Daṇḍa* and *Bheda*) win over five (sense organs); know the six virtues of a king (*Sandhi*, *Vigraha*, *Yāna*, *Āsana*, *Dvaidhībhāva* and *Samāśrayarūpa*) and give up seven faults (womanising, gambling, hunting, taking liquor, using foul language, inflicting cruel punishment and earning wealth through unfair means). (49)

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।  
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविप्लवः ॥ ५० ॥

“Poison kills the one who is administered the same. A weapon kills the one who is attacked with it. However, a violation of policy and statesmanship destroys the king as well as his subjects. (50)

एकः स्वादु न भुंजीत एकश्चार्थान्न चिन्तयेत् ।  
एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥ ५१ ॥

“Do not partake a feast all by yourself. Do not take decisions unilaterally. Do not walk alone on a solitary path. Do not keep awake when others are asleep in a large group. (51)

एकमेवाद्वितीयं तद् यद् राजन्नावबुध्यसे ।  
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ५२ ॥

“Rājan! There is no alternative to a boat when crossing the sea. Likewise, truth alone is the stairways to heaven. However, you have failed to appreciate this reality. (52)

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।  
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५३ ॥

“The persons of a forgiving nature have only one shortcoming and no other. It is a pity that a person of forgiving temperament is considered to be a weakling. (53)

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।  
क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं क्षमा ॥ ५४ ॥

“A forgiving temperament is not a sign of weakness. Forgiveness is a sign of strength. It is a virtue of the weak and an ornament of the strong. (54)

क्षमा वशीकृतिलोके क्षमया किं न साध्यते ।  
शान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः ॥ ५५ ॥

“In this world, forgiveness can conquer everyone. It is a charm. Every obstacle can be overcome with patience and forbearance. No evil person can harm the one who carries peace as his weapon. (55)

अतृणे पतितो बह्निः स्वयमेवोपशाम्यति ।

अक्षमावान् परं दोषैरात्मानं चैव योजयेत् ॥ ५६ ॥

“A conflagration dies on its own when there is no dry grass to burn. A person lacking in the virtue of forgiveness makes himself and other associated persons equally guilty. (56)

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।

विद्वैका परमा तृप्तिरहिंसैका सुखावहा ॥ ५७ ॥

“*Dharma* alone is the highest virtue. Forgiveness alone is the panacea for peace. Learning is the most satisfying attainment. *Ahimsā* is the greatest source of happiness. (57)

द्वाविमौ ग्रसते भूमिः सर्पो विलशयानिव ।

राजानं चाविरोद्भारं ब्राह्मणं चाप्रवासिनम् ॥ ५८ ॥

“Serpents swallow the creatures like frogs hiding in their burrows. Likewise, this earth eats up the kings who do not take on an enemy or the Brahmins who do not travel away from their homes (in search of knowledge or spreading their acquired knowledge). (58)

द्वे कर्मणी नरः कुर्वन्स्मिल्लोके विरोचते ।

अब्रुवन् परुषं किञ्चिदसतोऽनर्चयंस्तथा ॥ ५९ ॥

“A person who is always polite and who does not honour and befriend evil persons, deserves special consideration in this world. (59)

द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ ।

स्त्रियः कामितकामिन्यो लोकः पूजितपूजकः ॥ ६० ॥

“Women who fall for another’s man and men who [without applying their mind to a person’s virtues] respect him only because some others hold him in high regard, show a lack of judgment and discretion. (60)

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ ।

यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥ ६१ ॥

“A destitute who craves for rich possessions and a weakling who gets angry for no reason, both are like sharp thorns that can pierce a body and make it lose vitality. (61)

द्वावेव न विराजेते विपरीतेन कर्मणा ।

गृहस्थश्च निरारम्भः कार्यवांश्चैव भिक्षुकः ॥ ६२ ॥

“A *Grhastha* who shuns his duties and never gets going and a *Samnyāsī* busy without business, neither of them deserve respect and recognition due to wrong attitude. (62)

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः ।

प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥ ६३ ॥

“Rājan! The person who though powerful is forgiving and the one who is benevolent although himself not a man of means, ascend to heaven. (63)

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।

अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥ ६४ ॥

“The wealth earned through fair means can be mishandled in two ways: give it to the undeserving and deny the deserving. (64)

द्वावम्भसि निवेष्टव्यौ गले बध्वा दृढां शिलाम् ।

धनवन्तमदातारं दरिद्रं चातपस्विनम् ॥ ६५ ॥

“The affluent who do not give charity and the poor who cannot patiently bear their circumstances, deserve to be drowned in water with a heavy stone tied to their neck. (65)

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ ।  
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥ ६६ ॥

“A *Samnyāsī* who lives according the yogic tenets and a warrior who lays down his life on the battlefield, both ascend to the heavens beyond. (66)

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।  
कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ६७ ॥

“O mighty king, the most superior among the progeny of Bharata, the learned know that to achieve success one can adopt means that can be sublime, mediocre or low. (67)

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।  
नियोजयेद् यथावत् तांस्त्रिविधेष्वेव कर्मसु ॥ ६८ ॥

“Likewise, the human beings too can be subdivided into three categories: The most capable, the mediocre and the good for nothing. They ought to be assigned duties according to their capabilities. (68)

त्रय एवाधना राजन् भार्या दासस्तथा सुतः ।  
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ ६९ ॥

“Rājan! The wife, the son and the servant are not owners of wealth. Even their earnings belong to the person whom they serve. (69)

हरणं च परस्वानां परदाराभिमर्शनम् ।  
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः ॥ ७० ॥

“However, depriving another of his wealth, sleeping with another’s woman and deserting a close friend surely lead to destruction of the guilty. (70)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ ७१ ॥

“Give up lust, anger and greed. These three evils destroy the soul and are a gateway to hell. (71)

वरप्रदानं राज्यं च पुत्रजन्म च भारत ।  
शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैकं च तत्समम् ॥ ७२ ॥

“O Bhārata! To beget a son, to be granted a boon and the conquest of another country taken together are as good as getting rid of an enemy. (72)

भक्तं च भजमानं च तवास्मीति च वादिनम् ।  
त्रीनेतांश्छरणं प्राप्तान् विषमेऽपि न संत्यजेत् ॥ ७३ ॥

“You must not let down three types of supplicants even in danger, be it a devotee, or a servant or the one who says that he belongs to you alone, if they seek your protection. (73)

चत्वारि राज्ञा तु महाबलेन  
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।  
अल्पप्रज्ञैः सह मन्त्रं न कुर्या-  
न् दीर्घसूत्रै रभसैश्चारणैश्च ॥ ७४ ॥

“A powerful king must eschew confidential consultation with four types of persons: Dimwits; those who procrastinate; others who act in haste (unthinking) and sycophants. The learned should identify such persons. (74)

चत्वारि ते तात गृहे वसन्तु  
श्रियाभिजुष्टस्य गृहस्थधर्मे ।  
वृद्धो ज्ञातिरवसन्नः कुलीनः  
सखा दरिद्रो भगिनी चानपत्या ॥ ७५ ॥

“Respected brother! You are wealthy. You are living the life of a *Gr̥hastha*. Four types of persons ought always to live in your household: your elders; someone from an esteemed family but fallen on evil days; a friend in penury and a childless sister. [A *Gr̥hastha* ought to give shelter to such persons.] (75)

चत्वार्याह महाराज साद्यस्कानि बृहस्पतिः ।  
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥ ७६ ॥

“Maharaj! At Indra’s instance, Bṛhaspati advised him about the four virtues that yield instantaneous results. These are as follows— (76)

देवतानां च संकल्पमनुभावं च धीमताम् ।  
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥ ७७ ॥

1. The determination of the Devatās, 2. the influence of the wise, 3. the humility of the learned, 4. the destruction of the sinners. (77)

चत्वारि कर्माण्यभयंकराणि  
भयं प्रयच्छन्त्ययथाकृतानि ।  
मानाग्निहोत्रमुत मानमौनं  
मानेनाधीतमुत मानयज्ञः ॥ ७८ ॥

“Four activities dispel fear. However, if not executed properly, the same generate fear. These are—1. Offering oblations to fire in full faith, 2. Observing silence as an act of faith, 3. Studious effort at self-education and 4. Performing *Yajña* with full ritual. (78)

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।  
पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥ ७९ ॥

“O Bharataśreṣṭha! A man must diligently serve the following five pre-eminent entities: 1. The mother, 2. The father, 3. *Agni*, 4. The Soul and 5. The *Guru*. (79)

पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।  
देवान् पितृन् मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥ ८० ॥

“A person who worships the *Devatās*, the ancestors, other human beings, the *Saṁnyāsīs* and the guests surely gets name and fame. (80)

पञ्च त्वानुगमिष्यन्ति यत्र यत्र गमिष्यसि ।  
मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ८१ ॥

“Rājan! The following five will ever pursue you wherever you go: the friends; the enemies; the indifferent lot [or

those who take a middle path]; those who seek protection and the ones who offer the same. (81)

पञ्चेन्द्रियस्य मर्त्यस्यच्छिद्रं चेदेकमिन्द्रियम्।

ततोऽस्य स्रवति प्रज्ञा दृतेः पात्रादिवोदकम् ॥ ८२ ॥

“Out of our five senses of perception, even if one goes astray, our discretion flows out like water out of a leaking pot. (82)

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।

निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ८३ ॥

“A man who aspires to wealth or craves to rise high must give up the following six undesirable traits—  
1. Excessive sleep, 2. Lassitude, 3. Fear, 4. Anger, 5. Laziness and 6. Procrastination. (83)

षडिमान् पुरुषो जह्याद् भिन्नां नावमिवाणवे।

अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥ ८४ ॥

अरक्षितारं राजानं भार्या चाप्रियवादिनीम्।

ग्रामकामं च गोपालं वनकामं च नापितम् ॥ ८५ ॥

“Shun the following six persons as a sailor avoids a boat with a hole: a *Guru* who is unable to communicate; a *Hotrī* who cannot recite the *Mantras*; a king unable to protect his subjects; a woman who talks bitter; a cowherd who does not want to step out of his habitation to graze his flock and a barber who desires to live in a forest. (84-85)

षडेव तु गुणाः पुंसा न हातव्याः कदाचन।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ८६ ॥

“A man should never eschew the following six virtues: Truth, charity, promptness, freedom from malice and spitefulness; forgiveness and forbearance. (86)

अर्थागमो नित्यमरोगिता च

प्रिया च भार्या प्रियवादिनी च।



वश्यश्च पुत्रोऽर्थकरी च विद्या

षड् जीवलोकस्य सुखानि राजन् ॥ ८७ ॥

“In this world the following six happenings are a source of joy: Steady income, sound health, a loving and soft-spoken wife; an obedient son and knowledge that can help in earning wealth. (87)

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ८८ ॥

“One who has conquered his senses and who has controlled the following six weaknesses of the mind—lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them. (88)

षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते ।

चौराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ८९ ॥

प्रमदाः कामयानेषु यजमानेषु याजकाः ।

राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ ९० ॥

“Different people earn their livelihood from different sources. They can be categorized in the following six ways only while a seventh one is unknown. A thief steals from a careless person. A *Vaidya* is dependent for his living on the sick. Women of loose character earn their living from lusting visitors. A *Purohita* depends on *Yajamānas*. A king lives on the income from litigants. An educated person survives on the ignorance of others. (89-90)

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात् ।

गावः सेवा कृषिर्भार्या विद्या वृषलसंगतिः ॥ ९१ ॥

“The following six are decimated if not steadily looked after: Cows, services, agriculture, women, education and an association with the lowly. (91)

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।  
 आचार्यं शिक्षिताः शिष्याः कृतदाराश्च मातरम् ॥ ९२ ॥  
 नारीं विगतकामास्तु कृतार्थाश्च प्रयोजकम् ।  
 नावं निस्तीर्णकान्तारा आतुराश्च चिकित्सकम् ॥ ९३ ॥

“Certain time-servers ignore their benefactors once their purpose has been served. A pupil, once his education is over, is indifferent to his teacher. Married sons overlook the happiness of their parents. A man turns his head away from a mistress once his lust has been satisfied. Helpers are ignored once a job has been accomplished. After crossing the ferocious currents of a river, the traveller gives up the boat. An ailing person once cured has no use for his doctor. (92-93)

आरोग्यमानृण्यमविप्रवासः  
 सद्भिर्मनुष्यैः सह सम्प्रयोगः ।  
 स्वप्रत्यया वृत्तिरभीतवासः  
 षड् जीवलोकस्य सुखानि राजन् ॥ ९४ ॥

“Rājan! There are six situations in which one is happy—  
 1. Freedom from sickness, 2. Freedom from debt, 3. Not living away from one's home, 4. Company of noble persons, 5. Living on one's own earnings and 6. Leading a fearless life. (94)

ईर्ष्यां घृणी न सन्तुष्टः क्रोधनो नित्यशंकितः ।  
 परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥ ९५ ॥

“On the contrary, the following are always unhappy: A jealous person, a hateful person, one who is never contented, an angry person; a person who always suspects others and a person ever dependent on others. (95)

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः ।  
 प्रायशो यैर्विनश्यन्ति कृतमूला अपीश्वराः ॥ ९६ ॥

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।

महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ९७ ॥

“A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।

ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥ ९८ ॥

ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।

रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥ ९९ ॥

नैनान् स्मरति कृत्येषु याचितश्चाभ्यसूयति ।

एतान् दोषान्नरः प्राज्ञो बुध्येद् बुद्ध्वा विसर्जयेत् ॥ १०० ॥

“A man on a destructive path exhibits the following eight tendencies: He is jealous of the Brahmins; he courts their enmity; he usurps their wealth and desires to kill them. He relishes condemning the Brahmins and cannot stand their praise. He does not invite them to the *Yajñas* and finds fault if they ask for any gifts or charity. A wise man ought to give up these evil habits because these would never do any good to him. (98—100)

अष्टाविमानि हर्षस्य नवनीतानि भारत ।

वर्तमानानि दृश्यन्ते तान्येव स्वसुखान्यपि ॥ १०१ ॥

समागमश्च सखिभिर्महांश्चैव धनागमः ।

पुत्रेण च परिष्वंगः सन्निपातश्च मैथुने ॥ १०२ ॥

समये च प्रियालापः स्वयूथ्येषु समुन्नतिः ।

अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥ १०३ ॥

“O Bhārata! Look for these eight happenings which indicate that people are happy. The same are in themselves a source of joy in this world—1. Social gatherings and

interaction of friends, 2. Increase in wealth, 3. Affection between sons and fathers, 4. Fondness of the couples for sex, 5. Use of appropriate, pleasant and timely words in conversation, 6. Rise in status amongst equals, 7. Acquisition of desired goals and social approval and 8. Appreciation in congregations. (101—103)

अष्टौ गुणाः पुरुषं दीपयन्ति  
 प्रज्ञा च कौल्यं च दमः श्रुतं च।  
 पराक्रमश्चाबहुभाषिता च  
 दानं यथाशक्ति कृतज्ञता च॥ १०४॥

“The following eight qualities add to the lustre of a man—1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of *Śāstra*, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one’s means and 8. Gratitude.” (104)

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम्।  
 क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः॥ १०५॥

“The wise man who knows about this abode of the soul, that is, the human body with nine doors, three pillars and five witnesses (sense organs), is truly learned.” (105)

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान्।  
 मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः॥ १०६॥  
 त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश।  
 तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः॥ १०७॥

O Dhṛtarāṣṭra! The ten types of men who do not know anything about *Dharma* are: An intoxicated man; a careless person; an insane person; a person who is fatigued; an angry man; a hungry person; a man in haste; greedy; frightened and lecherous. A learned man should not befriend such persons. (106-107)

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।  
पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ १०८ ॥

It is ancient lore. "Listen carefully what the *Asura* king Prahlāda accompanied with Sudhanvā advised his son during a discourse. (108)

यः काममन्यू प्रजहाति राजा  
पात्रे प्रतिष्ठापयते धनं च ।  
विशेषविच्छ्रुतवान् क्षिप्रकारी  
तं सर्वलोकः कुरुते प्रमाणम् ॥ १०९ ॥

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

जानाति विश्वासयितुं मनुष्यान्  
विज्ञातदोषेषु दधाति दण्डम् ।  
जानाति मात्रां च तथा क्षमां च  
तं तादृशं श्रीर्जुषते समग्रा ॥ ११० ॥

"Riches flow into the coffers of a king who instils faith in his subjects, the one who awards punishment only to those whose guilt has been established, who is aware of the limits of the maximum and the minimum sentence, and the one who understands when to pardon and when not. (110)

सुदुर्बलं नावजानाति कञ्चिद्  
युक्तो रिपुं सेवते बुद्धिपूर्वम् ।  
न विग्रहं रोचयते बलस्थैः  
काले च यो विक्रमते स धीरः ॥ १११ ॥

"It is a courageous and resolute ruler who does not insult the weak, who treats even an enemy carefully but intelligently, who avoids a conflict with the powerful, and who fights chivalrously when the occasion so arises. (111)

प्राप्यापदं न व्यथते कदाचि-

दुद्योगमन्विच्छति

चाप्रमत्तः ।

दुःखं च काले सहते महात्मा

धुरन्धरस्तस्य

जिताः

सपत्नाः ॥ ११२ ॥

“He is a pre-eminent, shrewd and noble soul who does not succumb even when faced with a misfortune, systematically, carefully and promptly he makes an effort to overcome the adversity. He suffers in silence but defeats his enemies in the long run. (112)

अनर्थकं विप्रवासं गृहेभ्यः

पापैः सन्धिं परदाराभिमर्शम् ।

दम्भं स्तैन्यं पैशुनं मद्यपानं

न सेवते यश्च सुखी सदैव ॥ ११३ ॥

“A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor. (113)

न संरम्भेणारभते त्रिवर्ग-

माकारितः

शंसति

तत्त्वमेव ।

न मित्रार्थे रोचयते विवादं

नापूजितः

कुप्यति

चाप्यमूढः ॥ ११४ ॥

न योऽभ्यसूयत्यनुकम्पते च

न दुर्बलः

प्रातिभाव्यं

करोति ।

नात्याह किञ्चित्क्षमते विवादं

सर्वत्र

तादृग्

लभते

प्रशंसाम् ॥ ११५ ॥

“A person possessed of the following attributes earns approbation amongst all—1. He does not initiate an effort in *Dharma*, *Artha* or *Kāma* in anger or in haste, 2. If asked, he utters only the truth, 3. He does not pick up a quarrel

even on behalf of a friend, 4. He does not flare up nor does he give up his discretion when not accorded due respect, 5. He never finds faults with others, 6. He is kind to others, 7. In a moment of weakness he does not stand security for another; and 8. He is not boastful nor intolerant. (114-115)

यो नोद्धतं कुरुते जातु वेषं  
न पौरुषेणापि विकथ्यतेऽन्यान्।  
न मूर्च्छितः कटुकान्याह किञ्चित्  
प्रियं सदा तं कुरुते जनो हि ॥ ११६ ॥

“A person who does not try to look formidable all the time, who does not all along brag to others about his chivalry and mite, one who even though highly upset and angry, does not utter unpleasant words, endears himself to everyone. (116)

न वैरमुद्दीपयति प्रशान्तं  
न दर्पमारोहति नास्तमेति।  
न दुर्गतोऽस्मीति करोत्यकार्यं  
तमार्यशीलं परमाहुरार्याः ॥ ११७ ॥

“The noble [the Ārya] consider a person of good conduct to be superior if he does not fan the extinguished embers of enmity, does neither act arrogant nor mean, and does not act foul and behave undesirably under the pretext that he is in grave danger. (117)

न स्वे सुखे वै कुरुते प्रहर्षं  
नान्यस्य दुःखे भवति प्रहृष्टः।  
दत्त्वा न पश्चात्कुरुतेऽनुतापं  
स कथ्यते सत्पुरुषार्यशीलः ॥ ११८ ॥

“Amongst persons of noble conduct he is considered superior to others who is not all the time celebrating his good fortune, who does not rejoice over the others’

misfortune, and who never feels sorry over what he has given away in charity. (118)

देशाचारान् समयाज्जातिधर्मान्  
बुभूषते यः स परावरजः ।  
स यत्र तत्राभिगतः सदैव  
महाजनस्याधिपत्यं करोति ॥ ११९ ॥

“A person who makes an effort to learn about the habits, social conduct and *Dharma* of his countrymen, soon learns to distinguish between the desirable and the undesirable. Such a person, wherever he goes, is able to establish his hold over the masses. (119)

दम्भं मोहं मत्सरं पापकृत्यं  
राजद्विष्टं पैशुनं पूगवैरम् ।  
मत्तोन्मत्तैर्दुर्जनैश्चापि वादं  
यः प्रज्ञावान् वर्जयेत् स प्रधानः ॥ १२० ॥

“That wise man alone is superior to others who gives up arrogance, attachment, evil deeds, envy, treachery, back-biting, enmity with the other social groups and contentious arguments with the persons who have lost their mind or with persons of evil intent. (120)

दानं होमं दैवतं मङ्गलानि  
प्रायश्चित्तान् विविधाँल्लोकवादान् ।  
एतानि यः कुरुते नैत्यकानि  
तस्योत्थानं देवता राधयन्ति ॥ १२१ ॥

“The *Devatās* pray for the prosperity of the person who gives charity, performs *Havana*, worships gods, performs auspicious deeds, repents for his mistakes or omissions, and daily attends to the most desirable activities. (121)

समैर्विवाहं कुरुते न हीनैः  
समैः सख्यं व्यवहारं कथां च ।



गुणैर्विशिष्टांश्च पुरो दधाति

विपश्चितस्तस्य नयाः सुनीताः ॥ १२२ ॥

“A learned man’s conduct is praiseworthy if he marries, makes friends, interacts socially and engages in conversation among equals. He shuns those who are not worthy of his association. He always behaves respectfully in the presence of the persons who are superior to him in learning and virtue. (122)

मितं भुङ्क्ते संविभज्याश्रितेभ्यो

मितं स्वपित्यमितं कर्म कृत्वा।

ददात्यमित्रेष्वपि याचितः सं-

स्तमात्मवन्तं

प्रजहत्यनर्थाः ॥ १२३ ॥

“A thinking person automatically gets rid of miseries who partakes of whatever is left after distributing the food among his dependents, who works more and sleeps less, and who gives away a part of his wealth to the needy who is not even his friend. (123)

चिकीर्षितं विप्रकृतं च यस्य

नान्ये जनाः कर्म जानन्ति किञ्चित्।

मन्त्रे गुप्ते सम्यगनुष्ठिते च

नाल्पोऽप्यस्य च्यवते कश्चिदर्थः ॥ १२४ ॥

“Such a person is unharmed and his goals are never destroyed who keeps to himself, and acts on his own volition and in his own interest; others never know even if he acts against their wishes. (124)

यः सर्वभूतप्रशमे निविष्टः

सत्यो मृदुर्मानकृच्छुद्धभावः।

अतीव स ज्ञायते ज्ञातिमध्ये

महामणिर्जात्य इव प्रसन्नः ॥ १२५ ॥

“One ought to be ever ready to be at peace and conciliatory with others. One should be truthful, gentle and

respectful towards others. Let one's thoughts be pure. A person with these attributes shines like a glistening, highly valuable gem from a reputed mine among his class. (125)

य आत्मनापत्रपते भृशं नरः  
 स सर्वलोकस्य गुरुर्भवत्युत ।  
 अनन्ततेजाः सुमनाः समाहितः  
 स तेजसा सूर्य इवावभासते ॥ १२६ ॥

“He is considered superior to others who is coy and does not show off. He radiates like the Sun because of his limitless brilliance, purity of heart and a composed mind. (126)

वने जाताः शापदग्धस्य राज्ञः  
 पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः ।  
 त्वयैव बाला वर्धिताः शिक्षिताश्च  
 तवादेशं पालयन्त्याम्बिकेय ॥ १२७ ॥

“Ambikānandana! All the five sons of the accursed king *Pāṇḍava* who were born in the forest, are brave like five Indras. You brought them up when young. You arranged for their education. They have always been obedient to you. (127)

प्रदायैषामुचितं तात राज्यं  
 सुखी पुत्रैः सहितो मोदमानः ।  
 न देवानां नापि च मानुषाणां  
 भविष्यसि त्वं तर्कणीयो नरेन्द्र ॥ १२८ ॥

“Brother! Give them their just share of the kingdom. You too would live happy along with your sons. Narendra, in case you act on this suggestion, neither the *Devatās* nor the humans would have a cause to criticize you. (128)”

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-three chapter entitled “Vidura-Nīti”*

## CHAPTER TWO

धृतराष्ट्र उवाच

जाग्रतो दह्यमानस्य यत् कार्यमनुपश्यसि ।  
तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ १ ॥

Responding to Vidura's advice, Dhṛtarāṣṭra said, "My worries keep me awake. Please advise how I should proceed next. You alone among us are dexterous in the knowledge of *Dharma* and *Artha*. (1)

त्वं मां यथावद् विदुर प्रशाधि  
प्रज्ञापूर्वं सर्वमजातशत्रोः ।  
यन्मन्यसे पथ्यमदीनसत्त्व  
श्रेयस्करं ब्रूहि तद् वै कुरूणाम् ॥ २ ॥

"Generous Vidura! Let me know your honest views after careful consideration. What would be the most suitable way out for Yudhiṣṭhira as well as the *Kauravas*? (2)

पापाशंकी पापमेवानुपश्यन्  
पृच्छामि त्वां व्याकुलेनात्मनाहम् ।  
कवे तन्मे ब्रूहि सर्वं यथाव-  
न्मनीषितं सर्वमजातशत्रोः ॥ ३ ॥

"O wise man! I always fear the worst. All around, I see nothing but the signs of doom. With a disturbed mind, I ask you, 'What are the demands of Ajātaśatru, Yudhiṣṭhira? Please tell me the truth. (3)"

विदुर उवाच

शुभं वा यदि वा पापं द्वेष्यं वा यदि वा प्रियम् ।  
अपृष्टस्तस्य तद् ब्रूयाद् यस्य नेच्छेत्पराभवम् ॥ ४ ॥

Vidura replied, "As a matter of principle, an advice of a well-wisher must ever be honest even if it hurts and even if it is unasked for. (4)

तस्माद् वक्ष्यामि ते राजन् हितं यत्स्यात् कुरुन्प्रति ।

वचः श्रेयस्करं धर्म्यं ब्रुवतस्तन्निबोध मे ॥ ५ ॥

“Please listen to me carefully. I speak the truth which also caters to your well-being. Further, I speak for the benefit of all the *Kauravas*. (5)

मिथ्योपेतानि कर्माणि सिध्येयुर्यानि भारत ।

अनुपायप्रयुक्तानि मा स्म तेषु मनः कृथाः ॥ ६ ॥

“O Bhārata! One should not indulge in deceitful acts in order to succeed in vicious designs. (6)

तथैव योगविहितं यत्तु कर्म न सिध्यति ।

उपाययुक्तं मेधावी न तत्र ग्लपयेन्मनः ॥ ७ ॥

“Likewise, it is not wise to be disheartened if you do not succeed even after putting in a careful and honest effort. (7)

अनुबन्धानपेक्षेत सानुबन्धेषु कर्मसु ।

सम्प्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥ ८ ॥

“One must be clear about one’s objective before initiating an activity. Think deep before taking a step forward. One must not hurry thoughtlessly. (8)

अनुबन्धं च सम्प्रेक्ष्य विपाकं चैव कर्मणाम् ।

उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥ ९ ॥

“A thoughtful person must think of the purpose, the consequences of an activity and the accruing benefit, if any, before taking up a project or not. (9)

यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये ।

कोशे जनपदे दण्डे न स राज्येऽवतिष्ठते ॥ १० ॥

“A king ought to understand the reality of the situation in his kingdom, progress or lack thereof under his rule. He must know the limits to which he can stretch his treasury. He should be aware of the measure of punishment that can be inflicted on the guilty. Otherwise, his rule will be unstable. (10)

यस्त्वेतानि प्रमाणानि यथोक्तान्यनुपश्यति ।  
युक्तो धर्मार्थयोर्ज्ञाने स राज्यमधिगच्छति ॥ ११ ॥

“A man who is aware of the aforesaid limitations and is occupied with the pursuit of knowing *Dharma* and *Artha*, rules a stable kingdom. (11)

न राज्यं प्राप्तमित्येव वर्तितव्यमसाम्प्रतम् ।  
श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम् ॥ १२ ॥

“Having attained a kingdom, the king must not become overconfident and treat others unfairly. Arrogance and an unbending temperament destroy wealth as old age shatters good looks. (12)

भक्ष्योत्तमप्रतिच्छन्नं मत्स्यो वडिशमायसम् ।  
लोभाभिपाती ग्रसते नानुबन्धमवेक्षते ॥ १३ ॥

“A greedy fish swallows the steel bait covered with tempting victuals. It does not for a moment think of the consequences. (13)

यच्छक्यं ग्रसितुं ग्रस्यं ग्रस्तं परिणमेच्च यत् ।  
हितं च परिणामे यत् तदाद्यं भूतिमिच्छता ॥ १४ ॥

“Anyone who desires to make a headway ought to adopt means that will ensure his success. A man should eat what is edible, what can be digested and what will nourish his body. (14)

वनस्पतेरपक्वानि फलानि प्रचिनोति यः ।  
स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति ॥ १५ ॥

“Anyone who plucks an unripe fruit does not enjoy its taste. Simultaneously, however, he destroys the seed as well. (15)

यस्तु पक्वमुपादत्ते काले परिणतं फलम् ।  
फलाद् रसं स लभते बीजाच्चैव फलं पुनः ॥ १६ ॥

“He who waits for the fruit to ripen prior to plucking it, enjoys its juice. With the seed, he grows more of the same fruit. (16)

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः ।  
तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया ॥ १७ ॥

“Like the black bee which sucks the sap of a flower while protecting it, a king gathers taxes painlessly from his subjects. (17)

पुष्पं पुष्पं विचिन्वीत मूलच्छेदं न कारयेत् ।  
मालाकार इवारामे न यथाङ्गारकारकः ॥ १८ ॥

“A gardener plucks flowers but does not pull out the roots of the plant. Similarly, a king gathers taxes in order to provide protection to the public. He does not uproot them like the person making charcoal out of it. (18)

किन्तु मे स्यादिदं कृत्वा किन्तु मे स्यादकुर्वतः ।  
इति कर्माणि संचिन्त्य कुर्याद् वा पुरुषो न वा ॥ १९ ॥

“Carefully consider an action to its end. Will it be beneficial or harmful? A decision to perform a task should be based on such considerations. (19)

अनारभ्या भवन्त्यर्थाः केचिन्नित्यं तथागताः ।  
कृतः पुरुषकारो हि भवेद् येषु निरर्थकः ॥ २० ॥

“Certain unnecessary and uncommon tasks are never accomplished. These are not worth even a try. Human effort is wasted in trying to perform such tasks. (20)

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।  
न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥ २१ ॥

“A king who cannot be generous when pleased and who cannot be tough even when angry, is as much unwanted by the public as an impotent man by a woman. (21)

कांश्चिदर्थान्नरः प्राज्ञो लघुमूलान्महाफलान् ।  
क्षिप्रमारभते कर्तुं न विघ्नयति तादृशान् ॥ २२ ॥

“A wise man does not delay performing a task where with little effort a significant result can be achieved. He does not brook any hurdle in such activity. (22)

ऋजु पश्यति यः सर्वं चक्षुषानुपिबन्निव ।  
आसीनमपि तूष्णीकमनुरज्यन्ति तं प्रजाः ॥ २३ ॥

“A king who looks kindly at his subjects, looks at them with such concentration as if he would drink them through his eyes into his heart, is loved by his *Prajā* even if he is not very voluble. (23)

सुपुष्पितः स्यादफलः फलितः स्याद् दुरारुहः ।  
अपक्वः पक्वसंकाशो न तु शीर्येत कर्हिचित् ॥ २४ ॥

“A king should not be easily accessible. He ought to be like a flower-laden tree which does not bear fruits. He should be like a fruit-laden tree which is not easy to climb. Even though weak, he must exude confidence and strength. Such a king cannot be uprooted. (24)

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।  
प्रसादयति यो लोकं तं लोकोऽनुप्रसीदति ॥ २५ ॥

“A king makes his subjects happy if he serves them attentively, wholeheartedly, addresses them courteously and works for their welfare. [Literally, ‘serves his subjects with his eyes, mind, words and deeds.’] (25)

यस्मात् त्रस्यन्ति भूतानि मृगव्याधान्मृगा इव ।  
सागरान्तामपि महीं लब्ध्वा स परिहीयते ॥ २६ ॥

“A king must not strike terror in the heart of his subjects just as a hunter frightens a deer. Such a ruler even though he has conquered the world, is soon deserted by his public. (26)

पितृपैतामहं राज्यं प्राप्तवान् स्वेन कर्मणा ।  
वायुरभ्रमिवासाद्य भ्रंशयत्यनये स्थितः ॥ २७ ॥

“Like the winds scattering the clouds hither and thither, an unjust king destroys with his misdeeds even an inherited kingdom. (27)

धर्ममाचरतो राज्ञः सद्भिश्चरितमादितः ।  
वसुधा वसुसम्पूर्णा वर्धते भूतिवर्धिनी ॥ २८ ॥

“If a king follows the righteous norms traditionally well-established by the wise, his empire prospers, the earth under his control produces more, and his wealth multiplies. With this happening, his glory and prestige scale new heights. (28)

अथ संत्यजतो धर्ममधर्मं चानुतिष्ठतः ।  
प्रतिसंवेष्टते भूमिरग्नौ चर्माहितं यथा ॥ २९ ॥

“When a king deserting the path of *Dharma*, takes to the path of *Adharma*, his empire shrinks like a sheet of leather placed on fire. (29)

य एव यत्नः क्रियते परराष्ट्रविमर्दने ।  
स एव यत्नः कर्तव्यः स्वराष्ट्रपरिपालने ॥ ३० ॥

“Save the effort that is needed to destroy another kingdom and utilize that energy for the uplift of your kingdom. (30)

धर्मेण राज्यं विन्देत धर्मेण परिपालयेत् ।  
धर्ममूलां श्रियं प्राप्य न जहाति न हीयते ॥ ३१ ॥

“Establish a kingdom in *Dharma* and protect it accordingly. A kingdom righteously attained does not slip out of a king's hands nor does a king let it go. (31)

अप्युन्मत्तात् प्रलपतो बालाच्च परिजल्पतः ।  
सर्वतः सारमादद्यादश्मभ्य इव काञ्चनम् ॥ ३२ ॥

“Like extracting gold out of rocks, one must learn something of substance even from a child who babbles, and an insane who talks aimlessly. (32)

सुव्याहतानि सूक्तानि सुकृतानि ततस्ततः ।  
संचिन्वन् धीर आसीत शिलाहारी शिलं यथा ॥ ३३ ॥

“Like a ascetic who depends on small gleanings of grain even from a rock, a man of substance gathers knowledge from all sources such as thoughtful sayings,



intellectual writings as well as from watching and emulating the good deeds of others. (33)

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः ।

चारैः पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥ ३४ ॥

“Its sense of smell leads a cow. A Brahmin follows the Vedic percepts. A king keeps an eye on his kingdom through his secret agents. The ordinary folk use their eyes to perceive. (34)

भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा ।

अथ या सुदुहा राजन् नैव तां वितुदन्त्यपि ॥ ३५ ॥

“Rājan! A cow which does not easily yield her milk, suffers discomfort. The one that allows itself to be milked easily is not maltreated. (35)

यदतप्तं प्रणमति न तत् संतापयन्त्यपि ।

यच्च स्वयं नतं दारु न तत् संनमयन्त्यपि ॥ ३६ ॥

“A malleable piece of metal does not require a furnace. A bent wooden stick needs no further effort to bend it. (36)

एतयोपमया धीरः संनमेत बलीयसे ।

इन्द्राय स प्रणमते नमते यो बलीयसे ॥ ३७ ॥

“All these illustrations indicate that the wise bow in the presence of the mighty. Giving in to a stronger person is like bowing before Indra. (37)

पर्जन्यनाथाः पशवो राजानो मन्त्रिबान्धवाः ।

पतयो बान्धवाः स्त्रीणां ब्राह्मणा वेदबान्धवाः ॥ ३८ ॥

“The clouds protect the animals. The ministers assist a king. The husbands look after their wives. The Brahmins derive support from the *Vedas*. (38)

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।

मृजया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते ॥ ३९ ॥

“The truth protects *Dharma* while concentration and

application preserves learning. Constant care protects a person's charm and noble conduct protects a family. (39)

मानेन रक्ष्यते धान्यमश्वान् रक्षत्यनुक्रमः ।

अभीक्षणदर्शनं गाश्च स्त्रियो रक्ष्याः कुचैलतः ॥ ४० ॥

“Correct weight and measurement and care protect the grain. The horses need to exercise all the time. The cows need constant care. Dirty clothes offer protection to women by hiding their charms. (40)

न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।

अन्तेष्वपि हि जातानां वृत्तमेव विशिष्यते ॥ ४१ ॥

“In my view, birth in a noble family is no armour for a characterless man. A man though born low is superior if he is of a sound moral character. (41)

य ईर्षुः परवित्तेषु रूपे वीर्ये कुलान्वये ।

सुखसौभाग्यसत्कारे तस्य व्याधिरनन्तकः ॥ ४२ ॥

“A man suffers from an incurable malady if he is envious of others' wealth, beauty, valour, social status, happiness, good fortune, and prestige. (42)

अकार्यकरणाद् भीतः कार्याणां च विवर्जनात् ।

अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत् ॥ ४३ ॥

“One should be afraid of undertaking an undesirable task, one should be afraid of delay in what is to be accomplished and leakage of secrets yet to be achieved. One should not imbibe intoxicating liquor. (43)

विद्यामदो धनमदस्तृतीयोऽभिजनो मदः ।

मदा एतेऽबलिप्तानामेत एव सतां दमाः ॥ ४४ ॥

“For an arrogant person boasting of his education, wealth and his family standing, can be poisonous. [It can result in an unseemly behaviour and undesirable consequences.] However, for the noble, these attributes are a source of strength [to do good.] (44)

असन्तोऽभ्यर्थिताः सद्भिः क्वचित्कार्ये कदाचन ।

मन्यन्ते सन्तमात्मानमसन्तमपि विश्रुतम् ॥ ४५ ॥

“Even a villain takes airs and considers himself a virtuous person in case he is approached by a noble person with a request. (45)

गतिरात्मवतां सन्तः सन्त एव सतां गतिः ।

असतां च गतिः सन्तो न त्वसन्तः सतां गतिः ॥ ४६ ॥

“The saintly persons provide moral support to the intellectuals as well as to other persons of a saintly disposition. Even the wicked are helped by the saints. However, the reverse never happens. (46)

जिता सभा वस्त्रवता मिष्टाशा गोमता जिता ।

अध्वा जितो यानवता सर्व शीलवताजितम् ॥ ४७ ॥

“A well dressed person wins over others in an assembly. Anyone possessing a cow can successfully cater to sweet buds. If you possess a carriage, you can comfortably travel long distances. Likewise, a man of noble character easily wins over others. (47)

शीलं प्रधानं पुरुषे तद् यस्येह प्रणश्यति ।

न तस्य जीवितेनार्थो न धनेन न बन्धुभिः ॥ ४८ ॥

“Character is the bed-rock of a human being. If it is destroyed, his life, wealth and his relatives are of no advantage to him. (48)

आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम् ।

तैलोत्तरं दरिद्राणां भोजनं भरतर्षभ ॥ ४९ ॥

“O superior among the Bharatas! The arrogant wealthy take more of meat in their meals while the middle class is happy with milk and milk products. The poor, however, use more of oil than other ingredients while cooking food. (49)

सम्पन्नतरमेवान्नं दरिद्रा भुञ्जते सदा ।

क्षुत् स्वादुतां जनयति सा चाढ्येषु सुदुर्लभा ॥ ५० ॥

“The paupers always relish their meal because being hungry they enjoy whatever is available. This sort of pleasure is not available to the rich. (50)

प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते ।  
जीर्यन्त्यपि हि काष्ठानि दरिद्राणां महीपते ॥ ५१ ॥

“Rājan! The rich in this world cannot even digest a proper meal [because the tension in their life upsets their digestion.] A poor man can digest even wood pieces. (51)

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम् ।  
उत्तमानां तु मर्त्यानामवमानात् परं भयम् ॥ ५२ ॥

“A lowly person is worried about unemployment. A middle-class man fears death. The highest fear dishonour more than any other thing. (52)

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः ।  
ऐश्वर्यमदमत्तो हि नापतित्वा विबुध्यते ॥ ५३ ॥

“While liquor certainly intoxicates and is therefore undesirable, the desire to live a luxurious life intoxicates all the more. It is so frightening because a person enamoured of an indulgent life does not return to his senses before his downfall. (53)

इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।  
तैरयं ताप्यते लोको नक्षत्राणि ग्रहैरिव ॥ ५४ ॥

“The world suffers from uncontrolled senses and resultant desires. This results in unbridled indulgence. Everyone suffers thus like the stars diminished in the presence of the Sun. (54)

यो जितः पञ्चवर्गेण सहजेनात्मकर्षिणा ।  
आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोदुराद् ॥ ५५ ॥

“The sufferings of a person who is overwhelmed by the five senses of touch, smell, sight, taste and sound, senses which lead the human beings astray, multiply like the waxing moon. (55)

अविजित्य य आत्मानममात्यान् विजिगीषते ।

अमित्रान् वाजितामात्यः सोऽवशः परिहीयते ॥ ५६ ॥

“A king who, without first conquering his five senses and the mind, asks his ministers to comply with his orders, or who, without subordinating his advisers, wants to conquer his enemies, is soon deserted by his public. (56)

आत्मानमेव प्रथमं द्वेष्यरूपेण यो जयेत् ।

ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥ ५७ ॥

“A king who takes them on as his enemies and conquers his five senses and the wandering mind, surely succeeds in being victorious over his ministers as well as his enemies. (57)

वश्येन्द्रियं जितात्मानं धृतदण्डं विकारिषु ।

परीक्ष्य कारिणं धीरमत्यन्तं श्रीर्निषेवते ॥ ५८ ॥

“A sober king who has conquered his senses and his wayward mind, who awards punishment to the guilty and undertakes a task only after weighing the pros and cons, has Lakṣmī always at his beck and call. (58)

रथः शरीरं पुरुषस्य राजन्

नात्मा नियतेन्द्रियाण्यस्य चाश्वाः ।

तैरप्रमत्तः कुशली सदश्वै-

र्दान्तैः सुखं याति रथीव धीरः ॥ ५९ ॥

“Rājan! The human body is like a chariot of which the soul is the charioteer. The sensory perceptions are the horses geared to pull this chariot. An ever-alert man who has reigned them, who is dexterous, clever and in control of himself, travels on this chariot of life in joy and peace. (59)

एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।

अविधेया इवादान्ता हयाः पथि कुसारथिम् ॥ ६० ॥

“The senses when not reined are powerful enough to destroy a man just as untamed and uncontrollable horses throw off the foolish charioteer. (60)

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।  
इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥ ६१ ॥

“An ignorant man, unable to control his senses, takes the real for the unreal and accepts the apparent for what might be worthless. Such a man [having lost his sense of discrimination] rejoices even when he is in fact deep in sorrow. (61)

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः ।  
श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥ ६२ ॥

“Ignoring *Dharma* and *Artha*, such a person becomes a slave to his senses. Soon he gets deprived of his prosperity, his woman, his wealth, and even his life. (62)

अर्थानामीश्वरो यः स्यादिन्द्रियाणामनीश्वरः ।  
इन्द्रियाणामनैश्वर्यादैश्वर्याद् भ्रश्यते हि सः ॥ ६३ ॥

“He may be wealthy but if he has not overpowered his senses, his wealth gets destroyed because of his lack of control over senses. (63)

आत्मनाऽऽत्मानमन्विच्छेन्मनोबुद्धीन्द्रियैर्यतैः ।  
आत्मा ह्येवात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६४ ॥

“Controlling your mind, the five senses as well as your sense of discrimination, try to look within yourself in order to realize your soul. Your soul is your friend as well as your enemy. (64)

बन्धुरात्माऽऽत्मनस्तस्य येनैवात्माऽऽत्मना जितः ।  
स एव नियतो बन्धुः स एव नियतो रिपुः ॥ ६५ ॥

“Realization of your soul [of yourself] makes the soul your true friend. It is your well-wisher as well as your enemy. (65)

क्षुद्राक्षेणेव जालेन झषावपिहितावुरू ।  
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः ॥ ६६ ॥

“Rājan! As two large fish trapped in a net with tiny

holes, working together tear the net apart, lust and anger do away with the sense of discrimination. (66)

समवेक्ष्येह धर्मार्थौ सम्भारान् योऽधिगच्छति।

स वै सम्भृतसम्भारः सततं सुखमेधते ॥ ६७ ॥

“He who keeping in mind the dictates of *Dharma* and *Artha* in this world, organizes the means of achieving his ends, forever stays happy and prosperous with their help. (67)

यः पंचाभ्यन्तरान् शत्रून्विजित्य मनोमयान्।

जिगीषति रिपूनन्यान् रिपवोऽभिभवन्ति तम् ॥ ६८ ॥

“Anyone who without having conquered his five senses which are basically his weaknesses and therefore inimical to his well-being, tries to conquer his enemies, is defeated. [The unvanquished five senses are enemies within, hidden and dangerous.] (68)

दृश्यन्ते हि महात्मानो बध्यमानाः स्वकर्मभिः।

इन्द्रियाणामनीशत्वाद् राजानो राज्यविभ्रमैः ॥ ६९ ॥

“In case the five senses are not subjugated, even the great saints become subject to the consequences of their deeds. In a similar situation, the kings stay mired in meaningless lives of luxury to the detriment of their kingdom. (69)

असंत्यागात् पापकृतामपापां-

स्तुल्यो दण्डः स्पृशते मिश्रभावात्।

शुष्केणार्द्रं दह्यते मिश्रभावात्

तस्मात् पापैः सह सन्धिं न कुर्यात् ॥ ७० ॥

“Even an innocent man suffers the consequences of his association with the guilty. It is like water-soaked sticks catching fire easily when tied with a dry pack. Hence, avoid an evil person under all circumstances. (70)

निजानुत्पततः शत्रून् पंच पंचप्रयोजनान्।

यो मोहान्न निगृह्णाति तमापद् ग्रसते नरम् ॥ ७१ ॥

“Anyone who unwisely and because of foolish

attachment, is unable to control the inimical horses of the five sensory pleasures going astray, meets with an undesirable fate. (71)

अनसूयाऽऽर्जवं शौचं संतोषः प्रियवादिता ।

दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥ ७२ ॥

“A villainous person is a stranger to the following virtues: Not finding faults with virtuous attributes [in others]; simplicity; purity; contentment; polite conversation; control of the five senses; truth and an absence of a fickle temperament. (72)

आत्मज्ञानमसंरम्भस्तितिक्षा धर्मनित्यता ।

वाक् चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥ ७३ ॥

“Bharata, the vile, the mean and the lowly persons do not have the following qualities: Knowledge of the self; an absence of anger; forbearance; truthful conduct; keeping one's word and charity. (73)

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।

वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥ ७४ ॥

“An uncaring fool causes anguish to the learned by calling them names and demeaning them. The abusive person commits a sin. On the contrary, the person offended gets rid of a sin by forgiving the guilty. (74)

हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम् ।

शुश्रूषा तु बलं स्त्रीणां क्षमा गुणवतां बलम् ॥ ७५ ॥

“Violence is the strength of the wicked. The king is powerful because he can punish the guilty. A woman's strength is her ability to care. Forgiveness is the weapon of the virtuous. (75)

वाक्संयमो हि नृपते सुदुष्करतमो मतः ।

अर्थवच्च विचित्रं च न शक्यं बहु भाषितुम् ॥ ७६ ॥

“Rājan, it is quite a job to control one's utterances.



However, even the meaningful, literary and learned language cannot be overused. (76)

अभ्यावहति कल्याणं विविधं वाक् सुभाषिता ।

सैव दुर्भाषिता राजन्ननर्थायोपपद्यते ॥ ७७ ॥

“A well-spoken word can be a source of immense joy and well-being. The same intent if conveyed in bitter words can cause a lot of damage. (77)

रोहते सायकैर्विद्धं वनं परशुना हतम् ।

वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥ ७८ ॥

“A forest damaged by the hunters’ arrows and sliced by axes will revive in time. However, a wound caused by bitter taunts does not heal. (78)

कर्णिनालीकनाराचान्निर्हरन्ति शरीरतः ।

वाक्शल्यस्तु न निर्हर्तुं शक्यो हृदिशयो हि सः ॥ ७९ ॥

“The arrows named Karṇi, Nālīka and Nārāca can be plucked out of the body. However, the thorn of a bitter spite cannot be pulled out because it pierces deep into the heart. (79)

वाक्सायका वदनान्निष्पतन्ति

यैराहतः शोचति रात्र्यहानि ।

परस्य नामर्मसु ते पतन्ति

तान् पण्डितो नावसृजेत् परेभ्यः ॥ ८० ॥

“Unpleasant words coming out of a mouth like arrows hurt the core of the listener. The aggrieved person suffers day and night. Hence the learned should avoid using any bitter and foul language. (80)

यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।

बुद्धिं तस्यापकर्षन्ति सोऽवाचीनानि पश्यति ॥ ८१ ॥

“When the gods desire to vanquish a person, they deprive him of his wisdom. The latter then, in sheer perversity, confines himself to undesirable deeds alone. (81)

बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते ।  
अनयो नयसंकाशो हृदयान्नापसर्पति ॥ ८२ ॥

“When the times are bad, discretion gets buried under the dirt of ignorance and malicious thinking. Under such circumstances even unfair and unjust means, deeply ingrained in the psyche, appear to be just and justified. (82)

सेयं बुद्धिः परीता ते पुत्राणां भरतर्षभ ।  
पाण्डवानां विरोधेन न चैनानवबुध्यसे ॥ ८३ ॥

“O mighty Bharata! Your sons have lost all sense of discretion on account of their enmity against the *Pāṇḍavas*. You are obviously unable to appreciate the situation. (83)

राजा लक्षणसम्पन्नस्त्रैलोक्यस्यापि यो भवेत् ।  
शिष्यस्ते शासिता सोऽस्तु धृतराष्ट्र युधिष्ठिरः ॥ ८४ ॥

“Maharaja! Your obedient nephew Yudhiṣṭhira alone is fit to be the king. He has all the attributes of a capable king, even of the universe. (84)

अतीत्य सर्वान् पुत्रांस्ते भागधेयपुरस्कृतः ।  
तेजसा प्रज्ञया चैव युक्तो धर्मार्थतत्त्ववित् ॥ ८५ ॥

“He is superior to all your sons. He is well versed in the concepts of *Dharma* and *Artha*. He is glorious. He is extremely wise and is a favourite of fortune. (85)

अनुक्रोशादानृशंस्याद् योऽसौ धर्मभृतां वरः ।  
गौरवात् तव राजेन्द्र बहून् क्लेशांस्तितिक्षति ॥ ८६ ॥

“Rājendra, among the followers of *Dharma*, Yudhiṣṭhira is supreme. He is kind, merciful, and pleasant of temperament. He holds you in great respect. That is why he is tolerating indescribable suffering. (86)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-fourth chapter entitled “Vidura-Nīti”*



## CHAPTER THREE

धृतराष्ट्र उवाच

ब्रूहि भूयो महाबुद्धे धर्मार्थसहितं वचः ।  
शृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे ॥ १ ॥

Dhṛtarāṣṭra said, "My wise brother, tell me more about *Dharma* and *Artha*. My curiosity is insatiable. The more you speak, the more I want to listen. Your point of view on the subject is unique." (1)

विदुर उवाच

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम् ।  
उभे त्वेते समे स्यातामार्जवं वा विशिष्यते ॥ २ ॥

Vidura replied, "Taking a bath in the holy places and cordial behaviour towards others are equally virtuous. Hence polite behaviour matters more than anything else." (2)

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।  
इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥ ३ ॥

"Hence, O brother, treat your sons and the *Pāṇḍava* princes on an equal footing. [Both are your children.] Treat them kindly. Thereby, you will gain name and fame in this world and on your death ascend to heavens." (3)

यावत् कीर्तिर्मनुष्यस्य पुण्या लोके प्रगीयते ।  
तावत् स पुरुषव्याघ्र स्वर्गलोके महीयते ॥ ४ ॥

"O Lion among men! Long as the virtuous and glorious deeds of a person are remembered and recited in this world, he stays in the *Swargaloka*." (4)

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।  
विरोचनस्य संवादं केशिन्यर्थे सुधन्वना ॥ ५ ॥

“To illustrate this, since ancient times, the conversation between Sudhanvā and Virocana with reference to Keśini is narrated. (5)

स्वयंवरे स्थिता कन्या केशिनी नाम नामतः ।  
रूपेणाप्रतिमा राजन् विशिष्टपतिकाम्यया ॥ ६ ॥

“The story relates to Keśini’s Swaymvara. She was an unusually charming woman. She appeared in a *Swaymvara* gathering in order to choose the best of a groom among several gathered to win her hand. (6)

विरोचनोऽथ दैतेयस्यदा तत्राजगाम ह ।  
प्राप्तुमिच्छंस्ततस्तत्र दैत्येन्द्रं प्राह केशिनी ॥ ७ ॥

“Virocana, son of a *Daitya* king was present there to win over her hand. Addressing him Keśini said, (7)

केशिन्युवाच

किं ब्राह्मणाः स्वच्छ्रेयांसो दितिजाः स्वद्विरोचन ।  
अथ केन स्म पर्यङ्कं सुधन्वा नाधिरोहति ॥ ८ ॥

“Virocana, kindly tell me as to who is superior among the Brahmins and the *Daityas*? If the Brahmins are superior, why should I not choose the Brahmin Sudhanvā for my bed?” (8)

विरोचन उवाच

प्राजापत्यास्तु वै श्रेष्ठा वयं केशिनि सत्तमाः ।  
अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः ॥ ९ ॥

Virocana replied, “Keśini, we are the descendants of Prajāpati. We are superior to others. The entire world belongs to us. Neither the *Devatās* nor the Brahmins compare with us.” (9)

केशिन्युवाच

इहैवावां प्रतीक्षाव उपस्थाने विरोचन ।  
सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ ॥ १० ॥

Keśini said, "Virocana, let us stay put and wait till tomorrow when Sudhanvā arrives. I shall thereafter come face to face with the two of you at the same time." (10)

विरोचन उवाच

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे।

सुधन्वानं च मां चैव प्रातर्द्रष्टासि संगतौ ॥ ११ ॥

Virocana responded and said, "I shall do as you please, O shy woman. Tomorrow morning you will face me and Sudhanvā at the same time." (11)

विदुर उवाच

अतीतायां च शर्वर्यामुदिते सूर्यमण्डले।

अथाजगाम तं देशं सुधन्वा राजसत्तम।

विरोचनो यत्र विभो केशिन्या सहितः स्थितः ॥ १२ ॥

Vidura continued: "O mighty king, next morning at sunrise Sudhanvā arrived at the scene where Virocana waited with Keśini. (12)

सुधन्वा च समागच्छत् प्रह्लादिं केशिनीं तथा।

समागतं द्विजं दृष्ट्वा केशिनी भरतर्षभ।

प्रत्युत्थायासनं तस्मै पाद्यमर्घ्यं ददौ पुनः ॥ १३ ॥

"O mighty Bharata, Sudhanvā approached Keśini and Virocana, son of Prahalāda. The woman stood up to honour the Brahmin and offered him a seat, water to wash his feet and Arghya." (13s)

सुधन्वोवाच

अन्वालभे हिरण्मयं प्राह्लादे ते वरासनम्।

एकत्वमुपसम्पन्नो न त्वासेऽहं त्वया सह ॥ १४ ॥

Addressing the two of them, Sudhanvā said, "Prahādanandana, I can merely touch your pretty, golden throne but I cannot sit upon it. That would make us equal." (14)

विरोचन उवाच

तवार्हते तु फलकं कूर्चं वाप्यथवा बृसी ।  
सुधन्वन् त्वमर्होऽसि मया सह समासनम् ॥ १५ ॥

Virocana replied, “Sudhanvā, you are not entitled to sit next to me on my throne. For you a stool, a *Kuśa* mat or a mat woven with reeds would suffice.” (15)

सुधन्वोवाच

पितापुत्रौ सहासीतां द्वौ विप्रौ क्षत्रियावपि ।  
वृद्धौ वैश्यौ च शूद्रौ च न त्वन्यावितरेतरम् ॥ १६ ॥

Sudhanvā responded, “A father and son can share a seat. So can two Brahmins, two *Kṣatriyas*, two *Vaiśyas*, two *Śūdras* or two aged persons. However, others cannot share a common seat.” (16)

पिता हि ते समासीनमुपासीतैव मामधः ।  
बालः सुखैधितो गेहे न त्वं किञ्चन बुध्यसे ॥ १७ ॥

“Your father, Prahalāda looks after me sitting in front at a lower level. You are a mere child brought up in the luxury of a palace. You are not yet aware of such niceties.” (17)

विरोचन उवाच

हिरण्यं च गवाश्वं च यद्वित्तमसुरेषु नः ।  
सुधन्वन् विपणे तेन प्रश्नं पृच्छाव ये विदुः ॥ १८ ॥

Virocana replied, “Sudhanvā, I put on stake all the gold, cows, horses and the wealth at the command of the *Asuras*. Let us go to a learned person and ask him which one of us is the superior of the two.” (18)

सुधन्वोवाच

हिरण्यं च गवाश्वं च तवैवास्तु विरोचन ।  
प्राणयोस्तु पणं कृत्वा प्रश्नं पृच्छाव ये विदुः ॥ १९ ॥

Sudhanvā responded: “Virocana, you keep your gold,

cows, horses and wealth to yourself. We wager our lives and put this question to a knowledgeable person.” (91)

विरोचन उवाच

आवां कुत्र गमिष्यावः प्राणयोर्विपणे कृते।

न तु देवेष्वहं स्थाता न मनुष्येषु कर्हिचित्॥ २० ॥

Virocana said, “Betting upon our lives, where shall we go? I cannot approach the *Devatās* nor the human beings for a decision.” (21)

सुधन्वोवाच

पितरं ते गमिष्यावः प्राणयोर्विपणे कृते।

पुत्रस्यापि स हेतोर्हि प्रह्लादो नानृतं वदेत्॥ २१ ॥

Sudhanvā said—“Now that both of us have put our lives on stake, we shall go to your father for a decision. I am sure that Prahalāda would not speak untruth even for the sake of his son.” (22)

विदुर उवाच

एवं कृतपणौ क्रुद्धौ तत्राभिजग्मतुस्तदा।

विरोचनसुधन्वानौ प्रह्लादो यत्र तिष्ठति॥ २२ ॥

Continuing, Vidura said, “Having set up a wager in anger, both Sudhanvā and Virocana approached Prahalāda.” (22)

प्रह्लाद उवाच

इमौ तौ सम्प्रदृश्येते याभ्यां न चरितं सह।

आशीविषाविव क्रुद्धावेकमार्गाविहागतौ॥ २३ ॥

Looking at them, Prahalāda thought to himself, “These two have never even walked together. However, today Sudhanvā and Virocana, walking like two angry serpents have walked the same path to approach me. How come?” (23)

किं वै सहैवं चरथो न पुरा चरथः सह।

विरोचनैतत् पृच्छामि किं ते सख्यं सुधन्वना॥ २४ ॥

Addressing Virocana, the king said, “Have you made friends with Sudhanvā? How is it that you are together? It has never been so before.” (24)

विरोचन उवाच

न मे सुधन्वना सख्यं प्राणयोर्विपणावहे ।

प्रह्लाद तत्त्वं पृच्छामि मा प्रश्नमनृतं वदेः ॥ २५ ॥

Virocana replied—“Father, Sudhanvā has not tied a bond of friendship with me. We have bet upon our lives to settle an issue. Hence we are here and you are the judge. Please tell me the truth. Do not prevaricate.” (25)

प्रह्लाद उवाच

उदकं मधुपर्कं वाप्यानयन्तु सुधन्वने ।

ब्रह्मन्भ्यर्चनीयोऽसि श्वेता गौः पीवरी कृता ॥ २६ ॥

Prahalāda asked his attendants—Fetch water and *Madhuparka* to welcome Sudhanvā. Later addressing the guest, he said, “Brahmin, you are my honoured guest. I have a white, well-tended cow to present you with.” (26)

सुधन्वोवाच

उदकं मधुपर्कं च पथिष्वेवार्पितं मम ।

प्रह्लाद त्वं तु मे तथ्यं प्रश्नं प्रब्रूहि पृच्छतः ।

किं ब्राह्मणाः स्विच्छ्रेयांस उताहो स्विद् विरोचनः ॥ २७ ॥

Sudhanvā replied—“*Madhuparka* and water have already been offered to me en-route. Prahalāda, kindly answer me in truth whether this Brahmin is superior to Virocana or not?” (27)

प्रह्लाद उवाच

पुत्र एको मम ब्रह्मंस्त्वं च साक्षादिहास्थितः ।

तयोर्विवदतोः प्रश्नं कथमस्मद्विधो वदेत् ॥ २८ ॥

Prahalāda replied—“Brahmin, I have only one son. You stand as his adversary. [It is a difficult situation.] How can I decide the issue between the two of you?” (28)



सुधन्वोवाच

गां प्रदद्यास्त्वौरसाय यद्वान्यत् स्यात् प्रियं धनम् ।  
द्वयोर्विवदतोस्तथ्यं वाच्यं च मतिमंस्त्वया ॥ २९ ॥

Sudhanvā replied—“O wise man! You hand over all your wealth including the cows to Virocana, your legitimate son. However, settle our dispute truthfully.” (29)

प्रह्लाद उवाच

अथ यो नैव प्रब्रूयात् सत्यं वा यदि वानृतम् ।  
एतत् सुधन्वन् पृच्छामि दुर्विवक्ता स्म किं वसेत् ॥ ३० ॥

Prahalāda replied—“Sudhanvā! Tell me the fate of an evil person who tells a lie and gives a false decision.” (30)

सुधन्वोवाच

यां रात्रिमधिविन्ना स्त्री यां चैवाक्षपराजितः ।  
यां च भाराभितप्ताङ्गो दुर्विवक्ता स्म तां वसेत् ॥ ३१ ॥

Sudhanvā said, “A judge who gives a perverse decision meets the fate of a woman whose husband visits another woman at night, of a gambler who at the end of a day has lost the bet or of a person who is compelled to carry a weight even though he is tired having worked throughout the day.” (31)

नगरे प्रतिरुद्धः सन् बहिर्द्वारे बुभुक्षितः ।  
अमित्रान् भूयसः पश्येद् यः साक्ष्यमनृतं वदेत् ॥ ३२ ॥

“A king who gives an unjust and false decision is confined to his city or is thrown out to starve and face his enemies.” (32)

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।  
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ ३३ ॥

“Our lies lead us to hell: five generations suffer for a lie told to retain animals. Ten generations suffer if the lie relates to a cow. For lies relating to horses, a hundred generations

suffer in hell. The punishment for a lie relating to humans is for one thousand generations to rot in hell. (33)

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन्।  
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदेः ॥ ३४ ॥

“The preceding as well as the succeeding generations suffer in hell for a lie told for the sake of gold. A person who indulges in lies for the sake of a woman or for land, destroys himself. Kindly avoid doing so.” (34)

प्रह्लाद उवाच

मत्तः श्रेयानङ्गिरा वै सुधन्वा त्वद्विरोचन।  
मातास्य श्रेयसी मातुस्तस्मात्त्वं तेन वै जितः ॥ ३५ ॥

Addressing his son, Prahalāda said, “Sudhanvā’s father, Angirā is superior to me. Sudhanvā is superior to you and so is his mother to your mother. You have, therefore, lost your bet today. (35)

विरोचन सुधन्वायं प्राणानामीश्वरस्तव।  
सुधन्वन् पुनरिच्छामि त्वया दत्तं विरोचनम् ॥ ३६ ॥

“Virocana! Sudhanvā now controls your life and death.” Addressing Sudhanvā, Prahalāda said, “If you please, I would like to have Virocana returned by you.” (36)

सुधन्वोवाच

यद्धर्ममवृणीथास्त्वं न कामादनृतं वदीः।  
पुनर्ददामि ते पुत्रं यस्मात् प्रह्लाद दुर्लभम् ॥ ३७ ॥  
एष प्रह्लाद पुत्रस्ते मया दत्तो विरोचनः।  
पादप्रक्षालनं कुर्यात् कुमार्याः संनिधौ मम ॥ ३८ ॥

Sudhanvā replied—“Prahalāda! You have followed the path of *Dharma*. You have not spoken an untruth out of attachment and self-interest. Hence I return your precious son to you. “Please ask Virocana to accompany me and wash my feet in Kumārī Keśini’s presence. (37-38)

विदुर उवाच

तस्माद् राजेन्द्र भूम्यर्थे नानृतं वक्तुमर्हसि ।

मा गमः ससुतामात्यो नाशं पुत्रार्थमब्रुवन् ॥ ३९ ॥

Vidura continued thus—"Rājendra! Therefore, do not resort to falsehood for the sake of land. By abstaining from truth in the interest of your son, do not lead yourself, your sons and your ministers to perdition. (39)

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।

यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम् ॥ ४० ॥

"The *Devatās* do not stand guard with sticks like the cowherds. They bless the man they want to take care of with wisdom. (40)

यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।

तथा तथास्य सर्वार्थाः सिद्ध्यन्ते नात्र संशयः ॥ ४१ ॥

"There is no doubt about it that as a man involves himself in virtuous deeds and works for the welfare of others, he succeeds in whatever he aims for. (41)

नैनं छन्दांसि वृजिनात् तारयन्ति

मायाविनं मायया वर्तमानम् ।

नीडं शकुन्ता इव जातपक्षा-

श्छन्दांस्येनं प्रजहत्यन्तकाले ॥ ४२ ॥

"Even the scriptures do not absolve a crook who cheats others. Like the young birds flying out of the coop as soon as they grow feathers, the *Vedas* too desert the wicked when he nears his end. (42)

मद्यपानं कलहं पूगवैरं

भार्यापत्योरन्तरं ज्ञातिभेदम् ।

राजद्विष्टं स्त्रीपुंसयोर्विवादं

वर्ज्यान्याहुर्यश्च पन्थाः प्रदुष्टः ॥ ४३ ॥

"The *Vedas* prescribe that one must eschew the

following: Liquor; strife and violence; enmity of a group; marital discord; inciting conflict between members of a family; mutiny against a king; arguments between a man and woman and evil deeds. (43)

सामुद्रिकं वणिजं चोरपूर्वं  
शलाकधूर्तं च चिकित्सकं च ।  
अरिं च मित्रं च कुशीलवं च  
नैतान् साक्ष्ये त्वधिकुर्वीत सप्त ॥ ४४ ॥

“The following seven must never be called as witnesses: A palmist; a trader in stolen goods; a gambler; a physician; an enemy; a friend and a dancer. (44)

मानाग्निहोत्रमुत मानमौनं  
मानेनाधीतमुत मानयज्ञः ।  
एतानि चत्वार्यभयंकराणि  
भयं प्रयच्छन्त्ययथाकृतानि ॥ ४५ ॥

“The following four actions if performed with dignity and in faith, make a person fearless: *Agnihotra* [offering oblations to fire]; observing silence; self-education and performing *Yajña*. In case these tasks are not undertaken correctly and in true spirit, they generate a fear [of an impending calamity] (45)

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।  
पर्वकारश्च सूची च मित्रधुक् पारदारिकः ॥ ४६ ॥  
भ्रूणहा गुरुतल्पी च यश्च स्यात् पानपो द्विजः ।  
अतितीक्ष्णश्च काकश्च नास्तिको वेदनिन्दकः ॥ ४७ ॥  
स्रुवप्रग्रहणो ब्रात्यः कीनाशश्चात्मवानपि ।  
रक्षेत्युक्तश्च यो हिंस्यात् सर्वे ब्रह्महभिः समाः ॥ ४८ ॥

“The following can be classified as guilty like the one who has killed a Brahmin: A person who sets a house on fire; a person who poisons another; a paramour who depends on the earnings of a bastard; a person who earns

a living selling liquor; a person who makes arms; a person who backbites; the one who stabs a friend in the back; a womanizer; a person who aborts; one who sleeps with the teacher's wife; a Brahmin who indulges in liquor; a sharp-tempered person; one who blurts like a crow; an atheist; one who denounces the *Vedas*; one who poses as a priest just because he carries a ladle; an outcaste; a cruel person and the one who though powerful harms another person even though asked for protection. (46—48)

तृणोल्कया ज्ञायते जातरूपं  
वृत्तेन भद्रो व्यवहारेण साधुः ।  
शूरो भयेष्वर्थकृच्छ्रेषु धीरः  
कृच्छ्रेष्वापत्सु सुहृदश्चारयश्च ॥ ४९ ॥

“Gold is tested in fire. Nobility is judged by behaviour. A *Sādhū* is recognized by his conduct. The bravery of a person is revealed only when he confronts danger. Financial distress brings out the best in a composed person. A friend or a foe is judged when a person faces a grave misfortune or danger. (49)

जरा रूपं हरति हि धैर्यमाशा  
मृत्युः प्राणान् धर्मचर्यामसूया ।  
क्रोधः श्रियं शीलमनार्यसेवा  
ह्रियं कामः सर्वमेवाभिमानः ॥ ५० ॥

“Old age takes a toll on beauty. Forbearance is run out by hope. Death brings an end to life. A person who is ever finding fault with others cannot act righteously. Anger destroys riches. Being servile to the wicked destroys character. A man loses all sense of shame when swayed by lust, and arrogance destroys everything. (50)

श्रीर्मगलात् प्रभवति प्रागल्भ्यात् सम्प्रवर्धते ।  
दाक्ष्यात्तु कुरुते मूलं संयमात् प्रतितिष्ठति ॥ ५१ ॥

“Good fortune brings wealth. It is multiplied by boldness.

It takes root in wisdom. Thereafter the riches are preserved by care and control. (51)

अष्टौ गुणाः पुरुषं दीपयन्ति

प्रज्ञा च कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च

दानं यथाशक्ति कृतज्ञता च ॥ ५२ ॥

“The following eight attributes enhance a man’s glory:  
1. Wisdom, 2. Noble lineage, 3. Self-control, 4. Knowledge of the *Śrutis* or the books of ancient wisdom, 5. Valour, 6. Brevity in speech, 7. Charity within one’s means and 8. Gratitude. (52)

एतान् गुणांस्तात महानुभावा-

नेको गुणः संश्रयते प्रसह्य ।

राजा यदा सत्कुरुते मनुष्यं

सर्वान्गुणानेषु गुणो विभाति ॥ ५३ ॥

“Respected brother! However, there is one virtue which overrides all the above noted ones. When a person is honoured by the king this one virtue surpasses all others. (53)

अष्टौ नृपेमानि मनुष्यलोके

स्वर्गस्य लोकस्य निदर्शनानि ।

चत्वार्येषामन्ववेतानि सद्भि-

श्चत्वारि चैषामनुयान्ति सन्तः ॥ ५४ ॥

“Rājan! On this earth, eight virtues make you feel as if you are in *Swargaloka*. Four of these are associated with the saints and are ingrained in them. The other four are aspired for by noble persons. (54)

यज्ञो दानमध्ययनं तपश्च

चत्वार्येतान्यन्ववेतानि सद्भिः ।

दमः सत्यमार्जवमानृशंस्यं

चत्वार्येतान्यनुयान्ति

सन्तः ॥ ५५ ॥

“The saints practice self-control or the control of the five senses, truth, simplicity and politeness. The noble persons perform *Yajña*, give charity, acquire education and perform austerities. (55)

इज्याध्ययनदानानि तपः सत्यं क्षमा घृणा ।

अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥ ५६ ॥

The following have been described as the eight parts to *Dharma* : 1. *Yajña*, 2. Learning, 3. Charity, 4. Penance, 5. Truthfulness, 6. Forgiveness, 7. Kindness and 8. Absence of greed. (56)

तत्र पूर्वचतुर्वर्गो दम्भार्थमपि सेव्यते ।

उत्तरश्च चतुर्वर्गो नामहात्मसु तिष्ठति ॥ ५७ ॥

“The first four of the above might even make the practitioner arrogant. However, the last four are virtues not to be found among those who are not *Mahātmās* [realized souls]. (57)

न स सभा यत्र न सन्ति वृद्धा

न ते वृद्धा ये न वदन्ति धर्मम् ।

नासौ धर्मो यत्र न सत्यमस्ति

न तत् सत्यं यच्छलेनाभ्युपेतम् ॥ ५८ ॥

“An assembly lacks substance in the absence of the elders. He is not fit to be called an elder who does not stand by *Dharma*. Without truth there is no *Dharma* and where there is guile, there is no truth. (58)

सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम् ।

शौर्यं च चित्रभाष्यं च दशमे स्वर्गयोनयः ॥ ५९ ॥

“Truth, elegance, ability to patiently hear the other

person, learning, noble birth, high character, valour, wealth, and ability to talk well are the route to Heaven. (59)

पापं कुर्वन् पापकीर्तिः पापमेवाश्नुते फलम् ।

पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यमत्यन्तमश्नुते ॥ ६० ॥

“A notorious person indulging in evil deeds begets nothing but sin. On the contrary, a noble person performing virtuous tasks is blessed with a deserving reward. (60)

तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः ।

पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ॥ ६१ ॥

“Hence a person known and praised for his good deeds must never commit a sin. Sinful deeds repeatedly indulged in, destroy one’s discretion and wisdom. (61)

नष्टप्रज्ञः पापमेव नित्यमारभते नरः ।

पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः ॥ ६२ ॥

“His wisdom destroyed, a person repeatedly commits sin. Likewise, a virtuous deed performed again and again, makes a person wiser. (62)

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ।

पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यं स्थानं स्म गच्छति ।

तस्मात् पुण्यं निषेवेत पुरुषः सुसमाहितः ॥ ६३ ॥

“Growing wiser, a man always performs virtuous deeds. Such a person transcends to Heaven. That is why a man ought always to wholeheartedly perform good deeds. (63)

असूयको दन्दशूको निष्ठुरो वैरकृच्छठः ।

स कृच्छ्रं महदाप्नोति न चिरात् पापमाचरन् ॥ ६४ ॥

“A person who is always finding faults with others, who is cruel, who rubs salt into others’ wounds, who always acts inimical, and who is wicked, soon suffers grievously because he is indulging in sinful deeds. (64)



अनसूयुः कृतप्रज्ञः शोभनान्याचरन् सदा ।

न कृच्छ्रं महदाप्नोति सर्वत्र च विरोचते ॥ ६५ ॥

“On the contrary, a person with a positive attitude and who is not seeking to find fault with others, is always occupied with noble deeds. He attains happiness and is respected all around. (65)

प्रज्ञामेवागमयति यः प्राज्ञेभ्यः स पण्डितः ।

प्राज्ञो ह्यवाप्य धर्मार्थौ शक्नोति सुखमेधितुम् ॥ ६६ ॥

“He alone is entitled to be called a *Pañḍita* or a wise man who approaches the learned for wisdom. It is only the latter who having attained *Dharma* and *Artha*, are able to progress steadily. (66)

दिवसेनैव तत् कुर्याद् येन रात्रौ सुखं वसेत् ।

अष्टमासेन तत् कुर्याद् येन वर्षाः सुखं वसेत् ॥ ६७ ॥

“He who works hard during the day, sleeps at peace at night. Similarly a man ought to work hard for the eight months of the dry season so that he can take it easy during the four months of the rainy season. (67)

पूर्वे वयसि तत् कुर्याद् येन वृद्धः सुखं वसेत् ।

यावज्जीवेन तत् कुर्याद् येन प्रेत्य सुखं वसेत् ॥ ६८ ॥

One must work hard when young so as to live his old age in happy contentment. Likewise, one must lead one's life in such an orderly fashion that he can be happy even in afterlife. (68)

जीर्णमन्नं प्रशंसन्ति भार्या च गतयौवनाम् ।

शूरं विजितसंग्रामं गतपारं तपस्विनम् ॥ ६९ ॥

“It is a matter of grace to approve of food that is easily digested, appreciate a blameless wife's looks even when she is past her prime, say bravo to a warrior after his

victory and recognize the achievement of a *Tapasvī* when he has attained higher knowledge and wisdom. (69)

धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते ।  
असंवृतं तद् भवति ततोऽन्यदवदीर्यते ॥ ७० ॥

“An effort made to hide deficiencies with the help of wealth earned by foul means, does not succeed. Rather, this highlights more shortcomings. (70)

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।  
अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ ७१ ॥

“*Guru* guides the pupils who exercise control over their mind and senses. The king disciplines the wicked. Those who indulge in sin under various guises Yama, son of *Sūrya* takes their control. (71)

ऋषीणां च नदीनां च कुलानां च महात्मनाम् ।  
प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥ ७२ ॥

“It is difficult to go to the bottom of a *Rṣi*, a river, the family of a *Mahātmā*, and misdeeds of a fallen woman. (72)

द्विजातिपूजाभिरतो दाता ज्ञातिषु चार्जवी ।  
क्षत्रियः शीलभाग् राजंश्चिरं पालयते महीम् ॥ ७३ ॥

“*Rājan*! A king rules for long if he worships the Brahmins, if he is charitable, if he is kind to his kin and if he is of a noble character. (73)

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।  
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥ ७४ ॥

“The brave, the learned and those who know how to serve others, garner wealth from the earth. (74)

बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारत ।  
तानि जङ्घाजघन्यानि भारप्रत्यवराणि च ॥ ७५ ॥

“Bhārata! Well-thought out actions are preferable. Next are the deeds done with the use of force. Jobs done where the thighs and legs are involved are placed in the next category. Carrying dead weight is the worst of a job. (75)

दुर्योधनेऽथ शकुनौ मूढे दुःशासने तथा ।  
कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ ७६ ॥

“Rājan! How do you expect to prosper by handing over administration to Duryodhana, Śakuni, the idiot Duḥśāsana and Karṇa? (76)

सर्वैर्गुणैरुपेतास्तु पाण्डवा भरतर्षभ ।  
पितृवत् त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत् ॥ ७७ ॥

“Bharataśreṣṭha! The *Pāṇḍavas* are endowed with all the superior attributes. They treat you like a father. You too should accord them a fair treatment as if they are your sons. (77)

*Thus, in the Mahābhārata Udyogaparva-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, ends of the thirty-five chapter entitled “Vidura-Nīti”*



## CHAPTER FOUR

विदुर उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।  
आत्रेयस्य च संवादं साध्यानां चेति नः श्रुतम् ॥ १ ॥

Vidura continued and said, "In this context I have heard of a conversation between Dattātreya and the gods he was worshipping. (1)

चरन्तं हंसरूपेण महर्षिं संशितव्रतम् ।  
साध्या देवा महाप्राज्ञं पर्यपृच्छन्त वै पुरा ॥ २ ॥

"In ancient times, the wise Maharṣi Dattātreya, a man of firm determination, was wandering as a royal swan [*Paramahamṣa*]. The gods asked him: (2)

साध्या ऊचुः

साध्या देवा वयमेते महर्षे  
दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम् ।  
श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः  
काव्यां वाचं वक्तुमर्हस्युदाराम् ॥ ३ ॥

"Though we are the gods to be placated, we are unable to gauge your reality just by looking at you. We believe that you are learned in scriptures, wise and a composed person. Kindly say a few learned words to us." (3)

हंस उवाच

एतत् कार्यममराः संश्रुतं मे  
धृतिः शमः सत्यधर्मानुवृत्तिः ।  
ग्रन्थि विनीय हृदयस्य सर्वं  
प्रियाप्रिये चात्मसमं नयीत ॥ ४ ॥

The Haṁsa replied: "*Devatās!* I have learnt that a person's duty lies in being composed, in control of the

senses and the mind and in following the Truth and the *Dharma*. Shedding all prejudices, he should treat everyone equally whether he likes him or not. (4)

आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः ।  
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥ ५ ॥

“He should not retort to foul words with expletives. Controlling his anger, the person who forgives the guilty, reduces him to nothingness. To him is transferred any merit that might be due to the guilty. (5)

नाक्रोशी स्यान्नावमानी परस्य  
मित्रद्रोही नोत नीचोपसेवी ।  
न चाभिमानी न च हीनवृत्तो  
रूक्षां वाचं रुषतीं वर्जयीत ॥ ६ ॥

“He must not insult another nor abuse him. He must not betray a friend nor serve another who is mean and vicious. He should not be arrogant nor of a loose moral character. He must avoid use of angry, harsh and unkind words in addressing another. (6)

मर्माण्यस्थीनि हृदयं तथासून्  
रूक्षा वाचो निर्दहन्तीह पुंसाम् ।  
तस्माद् वाचमुषतीं रूक्षरूपां  
धर्मारामो नित्यशो वर्जयीत ॥ ७ ॥

“Harsh and unkind words hurt the listener in the core of his heart, mind and even bones. Such words make the life of the addressee miserable as if sinned. Therefore, a righteous person should give up the use of harsh words forever. (7)

अरुन्तुदं परुषं रूक्षवाचं  
वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।  
विद्यादलक्ष्मीकतमं जनानां  
मुखे निबद्धां निर्ऋतिं वै वहन्तम् ॥ ८ ॥

“A person who uses harsh and unbecoming words, who is hot tempered, who hurts others in their weak moments, and who pierces others with poisonous barbs, is like a pauper, or like the dregs in a rubbish heap. [In the form of foul and harsh language] he carries penury and death in his mouth. (8)

परश्चेदेनमभिविध्येत बाणै-  
 भृशं सुतीक्ष्णैरनलार्कदीप्तैः ।  
 स विध्यमानोऽप्यतिदह्यमानो  
 विद्यात् कविः सुकृतं मे दधाति ॥ ९ ॥

“If a righteous person is injured by another with penetrating arrows of taunts that burn like fire or the rays of the Sun, the learned should take it as if his suffering is adding to his stock of *Punya* [merit.] (9)

यदि सन्तं सेवति यद्यसन्तं  
 तपस्विनं यदि वा स्तेनमेव ।  
 वासो यथा रंगवशं प्रयाति  
 तथा स तेषां वशमभ्युपैति ॥ १० ॥

“Like cloth taking on the colour of a dye in which it is soaked, a noble person is adversely affected if he renders service to or keeps the company of an evil person, a fraudulent *Tapasvī* or a thief. His coming under their sway affects his character (10)

अतिवादं न प्रवदेन् वादयेद्  
 योऽनाहतः प्रतिहन्यान् घातयेत् ।  
 हन्तुं च यो नेच्छति पापकं वै  
 तस्मै देवाः स्पृहयन्त्यागताय ॥ ११ ॥

“Even the gods await the arrival of a person who does not speak ill of others or who does not compel others to back-bite. Such a person unless provoked, does not attack others nor does he provoke others to hurt anyone.

He is so noble that even if hurt by someone, he forgives the guilty. (11)

अव्याहृतं व्याहृताच्छ्रेय आहुः  
सत्यं वदेद् व्याहृतं तद् द्वितीयम्।  
प्रियं वदेद् व्याहृतं तत् तृतीयं  
धर्मं वदेद् व्याहृतं तच्चतुर्थम् ॥ १२ ॥

“It is said that silence is better than speech. However, the second virtue of speech is telling the truth, the first being silence. Use of pleasant words is the third desirable attribute of speech. Fourthly, speaking according to *Dharma* makes even pleasant words sound better. (12)

यादृशैः सन्निविशते यादृशांश्चोपसेवते।  
यादृगिच्छेच्च भवितुं तादृग् भवति पूरुषः ॥ १३ ॥

“A human being takes on the colour of the company he keeps or of those he serves. He can mould himself according to his will as well. (13)

यतो यतो निवर्तते ततस्ततो विमुच्यते।  
निवर्तनाद्धि सर्वतो न वेत्ति दुःखमण्वपि ॥ १४ ॥

“A man is freed from the desires he wants to eschew or take his mind off from. Once completely detached, he is unaffected by any sorrow. (14)

न जीयते चानुजिगीषतेऽन्या-  
न वैरकृच्चाप्रतिघातकश्च।  
निन्दाप्रशंसासु समस्वभावो  
न शोचते हृष्यति नैव चायम् ॥ १५ ॥

“He moves beyond happiness and sorrow who is neither vanquished nor has a desire to overcome another, who is not inimical to anyone, who does not like to hurt the others, and who looks at infamy and aplomb with equanimity. (15)

भावमिच्छति सर्वस्य नाभावे कुरुते मनः।  
सत्यवादी मृदुर्दान्तो यः स उत्तमपूरुषः ॥ १६ ॥

“He is a superior being who wishes everyone well, who never nurses an ill-will for anyone else, who is truthful and soft-spoken and who has conquered his senses. (16)

नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च ।

रन्ध्रं परस्य जानाति यः स मध्यमपूरुषः ॥ १७ ॥

“That person is slightly lower who does not make a false promise, who delivers what he has promised, and who is aware of others’ shortcomings. (17)

दुःशासनस्तूपहतोऽभिषस्तो

नावर्तते मन्युवशात् कृतघ्नः ।

न कस्यचिन्मित्रमथो दुरात्मा

कलाश्चैता अधमस्येह पुंसः ॥ १८ ॥

“The following are the vilest of persons: An unjust and cruel king; a person full of several shortcomings; a tainted person; someone who out of anger denounces everyone else; an ungrateful person; a person not friendly with anyone else and one who is evil at heart. (18)

न श्रद्दधाति कल्याणं परेभ्योऽप्यात्मशंकितः ।

निराकरोति मित्राणि यो वै सोऽधमपूरुषः ॥ १९ ॥

“He is mean who out of self-doubt does not believe in doing well to others. He keeps a distance even from his friends. (19)

उत्तमानेव सेवेत प्राप्तकाले तु मध्यमान् ।

अधमांस्तु न सेवेत य इच्छेद् भूतिमात्मनः ॥ २० ॥

“For your uplift serve or seek help from the most superior persons. If unavoidable, go to persons at the next level. However, under no circumstances, cringe in front of the vilest to ask for a gain. (20)

प्राप्नोति वै वित्तमसद्बलेन

नित्योत्थानात् प्रज्ञया पौरुषेण ।



न त्वेव सम्यग् लभते प्रशंसां  
न वृत्तमाप्नोति महाकुलानाम् ॥ २१ ॥

“Even if a man gets enriched with help from undesirable persons, or by putting in tireless effort, because of his wisdom or by sheer hard work, he cannot hope to attain the respect, character and dignity of the persons of reputed families.” (21)

धृतराष्ट्र उवाच

महाकुलेभ्यः स्पृहयन्ति देवा  
धर्मार्थनित्याश्च बहुश्रुताश्च ।  
पृच्छामि त्वां विदुर प्रश्नमेतं  
भवन्ति वै कानि महाकुलानि ॥ २२ ॥

At this stage, Dhṛtarāṣṭra intervened and said: “Vidura! Even the *Devatās*, knowledgeable in *Dharma* and *Artha*, desire to be friends with the persons from families of status. Please tell me which these superior families are?” (22)

विदुर उवाच

तपो दमो ब्रह्मवित्तं वितानाः  
पुण्या विवाहाः सततान्नदानम् ।  
येष्वेवैते सप्त गुणा वसन्ति  
सम्यग्वृत्तास्तानि महाकुलानि ॥ २३ ॥

Vidura replied: “Those families are superior to others, the members of which have the following attributes: Meditation or penance; subjugation of senses; a study of the *Vedas*; performance of *Yajña*; holy matrimonial alliances; distribution of grains in charity all the time and noble conduct. (23)

येषां हि वृत्तं व्यथते न योनि-  
श्चित्तप्रसादेन चरन्ति धर्मम् ।  
ते कीर्तिमिच्छन्ति कुले विशिष्टां  
त्यक्तानृतास्तानि महाकुलानि ॥ २४ ॥

“The families of repute are never lax in their moral attitudes. Their young members do not cause pain to their parents with their shortcomings. Such families willingly follow the path of *Dharma*. By rejecting the path of falsehood, these families enhance their prestige. (24)

अनिज्यया कुविवाहैर्वेदस्योत्सादनेन च ।  
कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥ २५ ॥

“The families decline if they do not perform *Yajña*, if they marry in tainted families, if they give up reading the scriptures or if they violate the tenets of *Dharma*. (25)

देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च ।  
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ २६ ॥

“Destroying the wealth of the *Devatās*, usurping a Brahmin’s assets and overstepping the limit of decorum and decency in dealing with the Brahmins, even the highly regarded families come to naught. (26)

ब्राह्मणानां परिभवात् परिवादाच्च भारत ।  
कुलान्यकुलतां यान्ति न्यासापहरणेन च ॥ २७ ॥

“Bharata, humiliating the Brahmins or usurping the pledged wealth bring disrepute even to families of status. (27)

कुलानि समुपेतानि गोभिः पुरुषतोऽर्थतः ।  
कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥ २८ ॥

“The families which, even though endowed with the wealth of cows, human beings or riches, do not maintain a high moral character, cannot be counted among the nobility. (28)

वृत्ततस्त्वविहीनानि कुलान्यल्पधनान्यपि ।  
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद् यशः ॥ २९ ॥

“The families of high moral conduct even though poor, can be counted among the superiors. Their prestige is enhanced by their conduct. (29)

वृत्तं यत्नेन संरक्षेद् वित्तमेति च याति च ।

अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः ॥ ३० ॥

“Take care that you do not deviate from the path of the righteous conduct. Wealth is transitory. It comes and goes. A virtuous man, even though reduced to penury, is not considered a pauper. However, the one who has strayed from the path of virtue, is diminished for good. (30)

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्धया ।

कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥ ३१ ॥

“Families devoid of virtue cannot prosper even if they are rich in milch cattle, horses, other animals and fields rich in harvest. (31)

मा नः कुले वैरकृत् कश्चिदस्तु

राजामात्यो मा परस्वापहारी ।

मित्रद्रोही नैकृतिकोऽनृती वा

पूर्वाशी वा पितृदेवातिथिभ्यः ॥ ३२ ॥

“In our families, may there be none who is inimical to others! May there be no king or minister who usurps the wealth belonging to others! May none be a traitor, a cheat, or the one indulging in falsehood! May there be none who takes a meal before offering it to the ancestors, the parents and the guests. (32)

यश्च नो ब्राह्मणान् हन्याद्यश्च नो ब्राह्मणान् द्विषेत् ।

न नः स समितिं गच्छेद्यश्च नो निर्वपेत् पितॄन् ॥ ३३ ॥

“He shall not enter our assembly who kills a Brahmin, who is jealous of a Brahmin, and who does not offer *Pinḍa* [a round mass or ball of food] and *Tarpaṇa* [presenting libations of water] to the ancestors. (33)

तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।

सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥ ३४ ॥

“A virtuous person is never in short supply of a mat of grass, earth to sit upon, water and sweet words. (34)

श्रद्धया परया राजन्नुपनीतानि सत्कृतिम् ।  
प्रवृत्तानि महाप्राज्ञ धर्मिणां पुण्यकर्मिणाम् ॥ ३५ ॥

“My wise King! These four items are faithfully and devotedly offered to welcome the guests in the homes of the virtuous who are otherwise busy in holy pursuits. (35)

सूक्ष्मोऽपि भारं नृपते स्यन्दनो वै  
शक्तो वोढुं न तथान्ये महीजाः ।  
एवं युक्ता भारसहा भवन्ति  
महाकुलीना न तथान्ये मनुष्याः ॥ ३६ ॥

“Even a small carriage can carry a heavy load while a large piece of wood cannot. Likewise, only the courageous persons of high descent can carry heavy responsibility and not others. (36)

न तन्मित्रं यस्य कोपाद् बिभेति  
यद् वा मित्रं शंकितेनोपचर्यम् ।  
यस्मिन् मित्रे पितरीवाश्वसीत  
तद् वै मित्रं संगतानीतराणि ॥ ३७ ॥

“He is not a friend who always inspires fear with his angry behaviour or who has been placated for fear of harm. He alone is a true friend who can be trusted like a father. Others are at best companions. (37)

यः कश्चिदप्यसम्बद्धो मित्रभावेन वर्तते ।  
स एव बन्धुस्तन्मित्रं सा गतिस्तत् परायणम् ॥ ३८ ॥

“Even a hitherto stranger, if he behaves like a friend, becomes a relation, a friend, support and shelter. (38)

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।  
पारिप्लवमतेर्नित्यमध्रुवो मित्रसंग्रहः ॥ ३९ ॥

“A fickle person, or one who does not look after the

elderly, or one whose thinking is never stable, can never make permanent friends. (39)

चलचित्तमनात्मानमिन्द्रियाणां वशानुगम् ।

अर्थाः समभिवर्तन्ते हंसाः शुष्कं सरो यथा ॥ ४० ॥

“An ignorant man, a man who changes his mind all the time, or a man who is ensnared by his lustful senses, cannot attain *Artha* [objective, desire, riches]. He is like a *Haṁsa* which hovers around a lake that has dried but never steps into it. (40)

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।

शीलमेतदसाधूनामभ्रं पारिप्लवं यथा ॥ ४१ ॥

“An evil man’s temperament is fickle like that of a cloud. He gets angry for no reason and is pleased without justification. (41)

सत्कृताश्च कृतार्थाश्च मित्राणां न भवन्ति ये ।

तान् मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते ॥ ४२ ॥

“Even carnivores do not feed upon the flesh of ungrateful men who betray their friends who have helped them and who have treated them with kindness. (42)

अर्चयेदेव मित्राणि सति वासति वा धने ।

नानर्थयन् प्रजानाति मित्राणां सारफल्गुताम् ॥ ४३ ॥

“Honour a friend whether he is rich or a pauper. Making no demand on friends, one ought not to look forward to material benefits from them. (43)

सन्तापाद् भ्रश्यते रूपं सन्तापाद् भ्रश्यते बलम् ।

सन्तापाद् भ्रश्यते ज्ञानं सन्तापाद् व्याधिमृच्छति ॥ ४४ ॥

“Distress, grief, pessimism or worry destroy beauty, valour, and knowledge. Rather, a person affected by these negative attitudes, soon becomes sick. (44)

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।

अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः ॥ ४५ ॥

“Do not grieve because it does not beget what you aspire to. Grief merely brings bodily suffering and pleases your enemies. (45)

पुनर्नरो म्रियते जायते च  
पुनर्नरो हीयते वर्धते च ।  
पुनर्नरो याचति याच्यते च  
पुनर्नरः शोचति शोच्यते च ॥ ४६ ॥

“A human being dies repeatedly and is reborn. He suffers losses and recoups them. He asks others for favours while at another time others approach him for their benefit. Similarly, in life he grieves for others while at another time they grieve for him. (46)

सुखं च दुःखं च भवाभवौ च  
लाभालाभौ मरणं जीवितं च ।  
पर्यायशः सर्वमेते स्पृशन्ति  
तस्माद् धीरो न च हृष्येन शोचेत् ॥ ४७ ॥

“Joy and sorrow, creation and destruction, profit or loss, birth or death, are a part of every life cycle. Hence a composed person should neither rejoice in nor moan their occurrence. (47)

चलानि हीमानि षडिन्द्रियाणि  
तेषां यद् यद् वर्धते यत्र यत्र ।  
ततस्ततः स्रवते बुद्धिरस्य  
छिद्रोदकुम्भादिव नित्यमम्भः ॥ ४८ ॥

“Our six senses are quite fickle. When these perceptions [recklessly] indulge in a certain deed, discretion is correspondingly extinguished. It is like water leaking out of a pot with a hole.” (48)

धृतराष्ट्र उवाच

तनुरुद्धः शिखी राजा मिथ्योपचरितो मया ।  
मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति ॥ ४९ ॥

Dhṛtarāṣṭra interrupted: "I have treated Yudhiṣṭhira deviously. He is bound by the essence of *Dharma* like fire hidden in a piece of wood. The *Pāṇḍavas* will now wage a war and destroy my foolish progeny. (49)

नित्योद्विग्नमिदं सर्वं नित्योद्विग्नमिदं मनः ।

यत् तत् पदमनुद्विग्नं तन्मे वद महामते ॥ ५० ॥

"O wise brother! This fear agitates my mind. Everything around me too is upset by the thought of an impending catastrophe. Therefore, guide me to the path of peace. Advise me how to quench my apprehension." (50)

विदुर उवाच

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात् ।

नान्यत्र लोभसंत्यागाच्छान्तिं पश्यामि तेऽनघ ॥ ५१ ॥

Vidura replied: "My faultless king! I do not see any other means of pacifying your apprehensions except erudition, *Tapasyā*, abjuration of greed and command of the five senses. (51)

बुद्ध्या भयं प्रणुदति तपसा विन्दते महत् ।

गुरुशुश्रूषया ज्ञानं शान्तिं योगेन विन्दति ॥ ५२ ॥

"A man wards off fear with intelligence. He attains to a higher level with the help of *Tapasyā*. Service of the *Guru* brings him knowledge. *Yoga* leads to the peace of mind. (52)

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।

रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥ ५३ ॥

"The persons looking forward to salvation do not depend on charity. They do not even depend upon the virtue gained by reading the *Vedas*. They lead their life in this world giving up attachment, lust, jealousy and greed. (53)

स्वधीतस्य सुयुद्धस्य सुकृतस्य च कर्मणः ।

तपसश्च सुतप्तस्य तस्यान्ते सुखमेधते ॥ ५४ ॥

“One’s store of happiness is augmented at the conclusion of a balanced education, a justified war, virtuous deeds and intense meditation. (54)

स्वास्तीर्णानि शयनानि प्रपन्ना  
न वै भिन्ना जातु निद्रां लभन्ते ।  
न स्त्रीषु राजन् रतिमाप्नुवन्ति  
न मागधैः स्तूयमाना न सूतैः ॥ ५५ ॥

“Rājan! Those who sow seeds of disunity do not get a sound sleep even lying on well-made beds. They do not enjoy the company of women nor the eulogies sung by the court singers. (55)

न वै भिन्ना जातु चरन्ति धर्मं  
न वै सुखं प्राप्नुवन्तीह भिन्नाः ।  
न वै भिन्ना गौरवं प्राप्नुवन्ति  
न वै भिन्नाः प्रशमं रोचयन्ति ॥ ५६ ॥

“Those who are inimical to each other, never act according to *Dharma*. They can never be happy. They are unable to garner a good name. They are not interested in being at peace with others. (56)

न वै तेषां स्वदते पथ्यमुक्तं  
योगक्षेमं कल्पते नैव तेषाम् ।  
भिन्नानां वै मनुजेन्द्र परायणं  
न विद्यते किञ्चिदन्यद् विनाशात् ॥ ५७ ॥

“Such persons do not appreciate even what is said for their well-being. They are unable to take care of their possessions or of their welfare. Such divisive persons are ultimately destroyed. Their situation is hopeless. (57)

सम्पन्नं गोषु सम्भाव्यं सम्भाव्यं ब्राह्मणे तपः ।  
सम्भाव्यं चापलं स्त्रीषु सम्भाव्यं ज्ञातितो भयम् ॥ ५८ ॥

“It is normal for a cow to give milk. So too, it is probable



for a Brahmin to be a *Tapasvī* and for a woman to be playful. Likewise, to fear one's kith and kin is quite natural. (58)

तन्तवः प्यायिता नित्यं तनवो बहुलाः समाः ।

बहून् बहूत्वादायासान् सहन्तीत्युपमा सताम् ॥ ५९ ॥

"Slim creepers, daily nourished with water, withstand strong gusts of wind for years, for they are many and together. The same is true of noble and truthful persons. Individually weak, they are formidable when united. (59)

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च ।

धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ ॥ ६० ॥

"O Bharataśreṣṭha! Burning logs of wood emit smoke when kept separate. When these are brought together, a conflagration occurs. Members of a clan suffer when disunited and prosper when united. (60)

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च ।

वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥ ६१ ॥

"Dhṛtarāṣṭra! Those who try to exhibit their strength over the cows, the Brahmins, the women and members of their clan, fall to the ground like ripe fruit cracked at the stem. (61)

महानप्येकजो वृक्षो बलवान् सुप्रतिष्ठितः ।

प्रसह्य एव वातेन सस्कन्धो मर्दितुं क्षणात् ॥ ६२ ॥

"A tree standing alone, though strong, widespread and with deep roots, can be uprooted with all its branches by a powerful windstorm in no time. (62)

अथ ये सहिता वृक्षाः संघशः सुप्रतिष्ठिताः ।

ते हि शीघ्रतमान् वातान् सहन्तेऽन्योन्यसंश्रयात् ॥ ६३ ॥

"However, when a number of trees stand together as a group in a grove, they can withstand the fiercest of gales. (63)

एवं मनुष्यमप्येकं गुणैरपि समन्वितम् ।

शक्यं द्विषन्तो मन्यन्ते वायुर्द्रुममिवैकजम् ॥ ६४ ॥

“Like the wind overcoming the strength of a solitary tree, a man endowed with all the qualities, if alone, is considered an easy prey by his enemies. (64)

अन्योन्यसमुपष्टम्भादन्योन्यापाश्रयेण च ।

ज्ञातयः सम्प्रवर्धन्ते सरसीवोत्पलान्युत ॥ ६५ ॥

“However, when united and supporting each other, members of a clan prosper like the lotus in a pond. (65)

अवध्या ब्राह्मणा गावो ज्ञातयः शिशवः स्त्रियः ।

येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥ ६६ ॥

“One must never kill a Brahmin, a cow, a member of the family, a child, a woman, the one who provides for food in charity and the one who seeks protection. (66)

न मनुष्ये गुणः कश्चिद् राजन् सधनतामृते ।

अनातुरत्वाद् भद्रं ते मृतकल्या हि रोगिणः ॥ ६७ ॥

“Rājan! God bless you! For human beings there is nothing better than wealth and good health. A sick person is like a corpse. (67)

अव्याधिजं कटुकं शीर्षरोगि

पापानुबन्धं परुषं तीक्ष्णमुष्णम् ।

सतां पेयं यन्न पिबन्त्यसन्तो

मन्युं महाराज पिब प्रशाम्य ॥ ६८ ॥

“Maharaj! Overcome your anger which is born without sickness, which is bitter and causes a headache. Your anger is associated with evil, is unyielding, and is penetrating and hot [like an iron bar kept in a furnace]. The noble persons gulp their anger down while the evil persons are unable to do so. [If you overcome this you will be at peace] (68)

रोगार्दिता न फलान्याद्रियन्ते

न वै लभन्ते विषयेषु तत्त्वम् ।

दुःखोपेता रोगिणो नित्यमेव  
न बुध्यन्ते धनभोगान् सौख्यम् ॥ ६९ ॥

“The sick have no taste for delicious fruit. They derive no real joy even from indulgence in the pleasures of the senses. The sick are always suffering. They enjoy neither their riches nor any moments of happiness. (69)

पुरा ह्युक्तं नाकरोस्त्वं वचो मे  
द्यूते जितां द्रौपदीं प्रेक्ष्य राजन्।  
दुर्योधनं वारयेत्यक्षवत्यां  
कितवत्वं पण्डिता वर्जयन्ति ॥ ७० ॥

“Rājan! Looking at Draupadī being won over in the game of dice, I had warned you: “Kindly restrain Duryodhana engaged in betting in the Court. The learned prohibit this type of behaviour.” However, you paid no heed to my words. (70)

न तद् बलं यन्मृदुना विरुध्यते  
सूक्ष्मो धर्मस्तरसा सेवितव्यः।  
प्रध्वंसिनी क्रूरसमाहिता श्री-  
मृदुप्रौढा गच्छति पुत्रपौत्रान् ॥ ७१ ॥

“Whatever is opposed to a polite temperament cannot be called valour. One ought to follow *Dharma* in all its fine nuances. Wealth earned through harsh and villainous means is soon destroyed. On the contrary, riches accumulated through gentle and honest means last for generations. (71)

धार्तराष्ट्राः पाण्डवान् पालयन्तु  
पाण्डोः सुतास्तव पुत्रांश्च पान्तु।  
एकारिमित्राः कुरवो ह्येककार्या  
जीवन्तु राजन् सुखिनः समृद्धाः ॥ ७२ ॥

“Rājan! Your progeny should protect the *Pāṇḍavas* while the *Pāṇḍava* princes safeguard your sons. The *Kauravas* must treat the enemy of the *Pāṇḍavas* as their

enemy and look at their friend as their own. They ought to share the same aims, the same joys and spend their lives in prosperity. (72)

मेढीभूतः कौरवाणां त्वमद्य  
 त्वय्याधीनं कुरुकुलमाजमीढ ।  
 पार्थान् बालान् वनवासप्रतप्तान्  
 गोपायस्व स्वं यशस्तात रक्षन् ॥ ७३ ॥

“Maharaj! Today you are the corner-stone of the *Kaurava* Empire. The *Kuru* clan looks up to you for leadership. Brother, Kuntī’s sons are young. They have suffered terribly in exile. At the moment, for the sake of your prestige, look after the interest of the *Pāṇḍavas*. (73)

संधत्स्व त्वं कौरव पाण्डुपुत्रै-  
 र्मा तेऽन्तरं रिपवः प्रार्थयन्तु ।  
 सत्ये स्थितास्ते नरदेव सर्वे  
 दुर्योधनं स्थापय त्वं नरेन्द्र ॥ ७४ ॥

“Narendra! Kindly arrive at a settlement with the *Pāṇḍavas* so that your enemies have no occasion to notice your weak points. Naradeva, the *Pāṇḍava*’s claim is rooted in truth. It is for you to restrain your son, Duryodhana.” (74)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-sixth chapter entitled “Vidura-Nīti”*



## CHAPTER FIVE

विदुर उवाच

सप्तदशेमान् राजेन्द्र मनुः स्वायम्भुवोऽब्रवीत् ।  
वैचित्रवीर्यं पुरुषानाकाशं मुष्टिभिर्घ्नतः ॥ १ ॥  
दानवेन्द्रस्य च धनुरनाम्यं नमतोऽब्रवीत् ।  
अथो मरीचिनः पादानग्राह्यान् गृह्णतस्तथा ॥ २ ॥  
यश्चाशिष्यं शास्ति वै यश्च तुष्येद्  
यश्चातिवेलं भजते द्विषन्तम् ।  
स्त्रियश्च यो रक्षति भद्रमश्नुते  
यश्चायाच्यं याचते कथ्यते च ॥ ३ ॥  
यश्चाभिजातः प्रकरोत्यकार्यं  
यश्चाबलो बलिना नित्यवैरी ।  
अश्रद्धानाय च यो ब्रवीति  
यश्चाकाम्यं कामयते नरेन्द्र ॥ ४ ॥  
वध्वावहासं श्वशुरो मन्यते यो  
वध्वा वसन्नभयो मानकामः ।  
परक्षेत्रे निर्वपति स्वबीजं  
स्त्रियं च यः परिवदतेऽतिवेलम् ॥ ५ ॥  
यश्चापि लब्धा न स्मरामीति वादी  
दत्त्वा च यः कथ्यति याच्यमानः ।  
यश्चासतः सत्त्वमुपानयीत  
एतान् नयन्ति निरयं पाशहस्ताः ॥ ६ ॥

Vidura continued: "Rājendra! Son of Vicitravīrya! Svāyambhuva Manu has written:

"The following seventeen categories of men are led to the hell by the Yamarāja messengers carrying snares:

1. Men who challenge the sky with a fist,

2. The man who wants to bend the unyielding rainbow and who wants to catch the Sunbeams,
3. The man who rules over the subjects unfit to be ruled.
4. A man who derives satisfaction crossing the limits of propriety.
5. The man who [stealthily] serves the enemy.
6. The one who defends a woman of ill repute and expects favours in return.
7. A man who asks for favours from another unworthy of granting a favour.
8. One who sings his own praise and though born high he indulges in mean acts.
9. Though weak he makes an enemy of the powerful.
10. He imparts lessons to those who have no faith.
11. He who craves for the undesirable.
12. A father-in-law who flirts with the daughter-in-law, sleeps with her and still fearlessly strives for social recognition.
13. One who cohabits with another's wife.
14. He who condemns a woman unnecessarily.
15. He who wants to usurp goods by denying their receipt.
16. Having made a donation, he boasts of being charity-minded.
17. One who tries to prove a lie as the truth. (1—6)

यस्मिन् यथा वर्तते यो मनुष्य-

स्तस्मिंस्तथा वर्तितव्यं स धर्मः ।

मायाचारो मायया वर्तितव्यः

साध्वाचारः साधुना प्रत्युपेयः ॥ ७ ॥

“*Dharma* lays down that we should treat a man as he treats us. Pay a deceitful man in the same coin. Respond to a man of good conduct with dignity and honesty. (7)

जरा रूपं हरति धैर्यमाशा

मृत्युः प्राणान् धर्मचर्यामसूया ।

कामो ह्रियं वृत्तमनार्यसेवा

क्रोधः श्रियं सर्वमेवाभिमानः ॥ ८ ॥

“Advancing years take a toll on physical appearance. Hope kills perseverance. Death extinguishes life. Jealousy and intolerance lead you astray from the path of *Dharma*. Lustful craving overcomes restraint. Serving the vicious and mean takes a toll on good character. Anger destroys wealth and arrogance obliterates everything.” (8)

धृतराष्ट्र उवाच

शतायुरुक्तः पुरुषः सर्ववेदेषु वै यदा ।

नाज्जोत्यथ च तत् सर्वमायुः केनेह हेतुना ॥ ९ ॥

Dhṛtarāṣṭra intervened: “When the scriptures lay down that a man will live for a hundred years, why is he unable to meet the target?” (9)

विदुर उवाच

अतिमानोऽतिवादश्च तथात्यागो नराधिप ।

क्रोधश्चात्मविधित्सा च मित्रद्रोहश्च तानि षट् ॥ १० ॥

एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूंषि देहिनाम् ।

एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥ ११ ॥

Vidura replied, “Rājan! May God bless you! The following sharp-edged swords cut short the life of a human being. It is these that kill, not death :

1. Extreme arrogance, 2. Limitless speech, 3. A failure to renounce, to give up, 4. Anger, 5. Exclusive concern in personal welfare, 6. Treachery to a friend.

(10-11)

विश्वस्तस्यैति यो दारान् यश्चापि गुरुतल्पगः ।

वृषलीपतिर्द्विजो यश्च पानपश्चैव भारत ॥ १२ ॥

आदेशकृद् वृत्तिहन्ता द्विजानां प्रेषकश्च यः ।  
 शरणागतहा चैव सर्वे ब्रह्महणः समाः ।  
 एतैः समेत्य कर्तव्यं प्रायश्चित्तमिति श्रुतिः ॥ १३ ॥

“O Bharat! According to the *Śrutis* the following are treated as killing a Brahmin. One must atone for associating with them :

1. One who seduces a trusting woman, 2. One who seduces a teacher's wife, 3. A Brahmin who has an affair with a *Śūdra* woman, 4. One who drinks heavily, 5. He who tries to order about the seniors, 6. One who destroys another's livelihood, 7. He who orders the Brahmins on his chores, 8. One who kills another seeking protection. (12-13)

गृहीतवाक्यो नयविद् वदान्यः  
 शेषान्नभोक्ता ह्यविहिंसकश्च ।  
 नानर्थकृत्याकुलितः कृतज्ञः  
 सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥ १४ ॥

“Such learned person goes to Heaven : 1. Who obeys the elders, 2. Who follows *Nīti*, 3. Is charitable, 4. Who is satisfied with the remnants of the offerings of the *Yajña* meal, 5. The one who abjures violence, 6. The one who keeps away from destructive activities, 7. Who is grateful, and 8. Who is truthful and of mild nature. (14)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।  
 अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ १५ ॥

“Rājan! It is easy to find a person who is always polite and sweet. However, it is difficult to come across the one who renders good advice in harsh words and who willingly listen to such words of advice. (15)

यो हि धर्मं समाश्रित्य हित्वा भर्तुः प्रियाप्रिये ।  
 अप्रियाण्याह पथ्यानि तेन राजा सहायवान् ॥ १६ ॥

“He alone is of genuine assistance to the ruler who without worrying whether his advice would please the king



or not, following the path of *Dharma*, speaks words, though harsh, in the interest of the, kingdom. (16)

त्यजेत् कुलार्थे पुरुषं ग्रामस्यार्थे कुलं त्यजेत् ।  
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥ १७ ॥

“It is advisable to give up a friend for the sake of the family, to give up the attachment to a clan for the sake of the town, to sacrifice a town to save the country and to give up (pleasures of) this world for the well-being of the soul. (17)

आपदर्थे धनं रक्षेद् दारान् रक्षेद् धनैरपि ।  
आत्मानं सततं रक्षेद् दारैरपि धनैरपि ॥ १८ ॥

“Save your wealth for help in times of distress. Use your riches to protect your woman. Wealth as well as the woman can be used as armour for self. (18)

द्यूतमेतत् पुराकल्पे दृष्टं वैरकरं नृणाम् ।  
तस्माद् द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥ १९ ॥

“Gambling has always been considered as the means of driving a wedge of enmity between human beings. Hence, the wise ought not to engage in gambling even for fun. (19)

उक्तं मया द्यूतकालेऽपि राजन्  
नेदं युक्तं वचनं प्रातिपेय ।  
तदौषधं पथ्यमिवातुरस्य  
न रोचते तव वैचित्रवीर्य ॥ २० ॥

“Rājan! When the game of dice was about to begin, I had warned against its propriety. O Pratīpanandana! Son of Vicitravīrya! However, you did not like my advice as a sick person does not relish taking medicine and a suitable diet. (20)

काकैरिमांश्चित्रबर्हान् मयूरान्  
पराजयेथाः पाण्डवान् धार्तराष्ट्रैः ।  
हित्वा सिंहान् क्रोष्टुकान् गूहमानः  
प्राप्ते काले शोचिता त्वं नरेन्द्र ॥ २१ ॥

“Narendra! You have all along been trying to get the *Pāṇḍavas*, handsome like the peacocks with multi-coloured feathers, defeated by your sons who are ugly as the crows. In due course you will repent that you, deserting the lions, had tried to save the jackals. (21)

यस्तात न क्रुध्यति सर्वकालं  
भृत्यस्य भक्तस्य हिते रतस्य ।  
तस्मिन् भृत्या भर्तरि विश्वसन्ति  
न चैनमापत्सु परित्यजन्ति ॥ २२ ॥

“Brother! A master who does not get annoyed with a devoted menial who is always at his command looking after his comfort, is in turn trusted by his employees. The latter does not desert him in times of distress. (22)

न भृत्यानां वृत्तिसंरोधनेन  
राज्यं धनं संजिघृक्षेदपूर्वम् ।  
त्यजन्ति ह्येनं वंचिता वै विरुद्धाः  
स्निग्धा ह्यमात्याः परिहीनभोगाः ॥ २३ ॥

“A king must not delay the payment of wages to his staff. He must not try to usurp another’s kingdom and wealth. Remember that even loyal ministers denied their wages and consequently their comforts, turn into enemies and desert the king. (23)

कृत्यानि पूर्वं परिसंख्याय सर्वा-  
ण्यायव्यये चानुरूपां च वृत्तिम् ।  
संगृह्णीयादनुरूपान् सहायान्  
सहायसाध्यानि हि दुष्कराणि ॥ २४ ॥

“The most difficult of jobs are accomplished by able assistants. However, before recruiting competent persons, the king ought to decide upon their duties, availability of funds and how these are to be spent, and the wages of the future employees. (24)

अभिप्रायं यो विदित्वा तु भर्तुः  
 सर्वाणि कार्याणि करोत्यतन्द्री ।  
 वक्ता हितानामनुरक्त आर्यः  
 शक्तिज्ञ आत्मेव हि सोऽनुकम्प्यः ॥ २५ ॥

“Be kind to an employee and treat him as an equal if he understands the nuances of your thinking on various issues. Such a person attends to his duties with utmost promptness and fulfills his assignment in total. He speaks for your well-being, is loyal, well-behaved and gentle, and knows your strength and competence. (25)

वाक्यं तु यो नाद्रियतेऽनुशिष्टः  
 प्रत्याह यश्चापि नियुज्यमानः ।  
 प्रज्ञाभिमानी प्रतिकूलवादी  
 त्याज्यः स तादृक् त्वरयैव भृत्यः ॥ २६ ॥

“An employee who disobeys his master's command, who declines to carry out an assignment, who overestimates his intelligence, or who contradicts his employer, ought to be dismissed at the earliest. (26)

अस्तब्धमक्लीबमदीर्घसूत्रं  
 सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।  
 अरोगजातीयमुदारवाक्यं  
 दूतं वदन्त्यष्टगुणोपपन्नम् ॥ २७ ॥

“A man is suitable to be a messenger or an ambassador if he has the following eight attributes:

1. He is not arrogant, 2. He is not a coward, 3. He does not procrastinate, 4. He is kind-hearted, 5. He is pure at heart, 6. He is not misled by others, 7. He is healthy, 8. He can converse elegantly. (27)

न विश्वासाज्जातु परस्य गेहे  
 गच्छेन्नरश्चेतयानो विकाले ।  
 न चत्वरे निशि तिष्ठेन्निगूढो  
 न राजकाम्यां योषितं प्रार्थयीत ॥ २८ ॥

“A smart person does not, in misplaced faith, untimely visit the place of an undependable man. He does not stand in hiding at crossroads at night. He never tries to win the affection of a woman in whom the king is interested. (28)

न निह्नवं मन्त्रगतस्य गच्छेत्  
संसृष्टमन्त्रस्य कुसंगतस्य ।  
न च ब्रूयान्नाश्वसिमि त्वयीति  
सकारणं व्यपदेशं तु कुर्यात् ॥ २९ ॥

“A smart courtier will not contradict the king in an assembly where the latter is consulting vicious advisers in a group. He must not utter the words: ‘I do not believe it.’ He ought to remove himself from such a gathering on some pretext or the other. (29)

घृणी राजा पुंश्चली राजभृत्यः  
पुत्रो भ्राता विधवा बालपुत्रा ।  
सेनाजीवी चोद्धृतभूतिरेव  
व्यवहारेषु वर्जनीयाः स्युरेते ॥ ३० ॥

“A smart person avoids dealing with a king who is unusually kind and generous, with a woman of disrepute, government servants, a son, a brother, a widow with young children, soldiers or with men deprived of their rights. (30)

अष्टौ गुणाः पुरुषं दीपयन्ति  
प्रज्ञा च कौल्यं च श्रुतं दमश्च ।  
पराक्रमश्चाबहुभाषिता च  
दानं यथाशक्ति कृतज्ञता च ॥ ३१ ॥

“The following eight virtues add to a man’s prestige:

1. Intelligence, 2. Noble birth, 3. Knowledge of the scriptures, 4. Control of senses, 5. Valour, 6. Being a man of few words, 7. Being charitable within means and 8. Gratitude. (31)

एतान् गुणांस्तात महानुभावा-

नेको गुणः संश्रयते प्रसह्य ।

राजा यदा सत्कुरुते मनुष्यं

सर्वान् गुणानेष गुणो बिभर्ति ॥ ३२ ॥

“Brother! There is another virtue which powerfully overrides the virtues listed above. When the king welcomes a person, this particular quality stands out. (32)

गुणा दश स्नानशीलं भजन्ते

बलं रूपं स्वरवर्णप्रशुद्धिः ।

स्पर्शश्च गन्धश्च विशुद्धता च

श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥ ३३ ॥

“The person who takes a daily bath gets the following ten rewards:

1. Valour, 2. Beauty, 3. A sweet voice, 4. A shining complexion, 5. Softness, 6. Fragrance, 7. Purity, 8. Resplendence, 9. Dedicacy, 10. Charming women. (33)

गुणाश्च षण्मिमतभुक्तं भजन्ते

आरोग्यमायुश्च बलं सुखं च ।

अनाविलं चास्य भवत्यपत्यं

न चैनमाद्यून इति क्षिपन्ति ॥ ३४ ॥

“A person who is restrained in food intake gets the following six rewards:

1. Health and absence of sickness, 2. Longevity, 3. Bodily strength, 4. Happiness, 5. Charming progeny, 6. Nobody calls him a glutton. (34)

अकर्मशीलं च महाशनं च

लोकद्विष्टं बहुमायं नृशंसम् ।

अदेशकालज्ञमनिष्टवेष-

मेतान् गृहे न प्रतिवासयेत् ॥ ३५ ॥

“Do not give shelter to the following: An idle person; a glutton; one who is inimical to everyone; a trickster; a

cruel person; a man who ignores the limitations of time and place and a person dressed unsuitably. (35)

कदर्यमाक्रोशकमश्रुतं च  
वनौकसं धूर्तममान्यमानिनम् ।  
निष्ठूरिणं कृतवैरं कृतघ्न-  
मेतान् भृशार्तोऽपि न जातु याचेत् ॥ ३६ ॥

“Even when in dire straits do not beg of help from the following: A miser; a person who uses filthy language; an idiot; a person who lives in the wild; a rogue; a mean fellow; a heartless person; an ungrateful person and a man who make an enemy of others. (36)

संक्लिष्टकर्माणमतिप्रमादं  
नित्यानृतं चादृढभक्तिकं च ।  
विसृष्टरागं पटुमानिनं चा-  
प्येतान् न सेवेत नराधमान् षट् ॥ ३७ ॥

“One must not render service to the following undesirable and mean persons: A person whose activities harm others; a lazy person, a liar, a man fickle in loyalty, a person devoid of love, and one who over-rates his intelligence. (37)

सहायबन्धना ह्यर्थाः सहायाश्चार्थबन्धनाः ।  
अन्योन्यबन्धनावेतौ विनान्योन्यं न सिद्ध्यतः ॥ ३८ ॥

“To earn money one has to seek help from others. The helper, in turn, makes a demand. He wants a return for his effort. Wealth as well as those who assist in garnering it, depend on each other, and stay unfulfilled without each other. (38)

उत्पाद्य पुत्राननृणांश्च कृत्वा  
वृत्तिं च तेभ्योऽनुविधाय काञ्चित् ।  
स्थाने कुमारीः प्रतिपाद्य सर्वा  
अरण्यसंस्थोऽथ मुनिर्बुभूषेत् ॥ ३९ ॥

“A *Gṛhastha* begets sons. He must keep them free of debt and make sure that they are settled in gainful employment. For his daughters he finds suitable matches and gives them away. Thereafter he can settle down to live in a forest like a *Muni*. (39)

हितं यत् सर्वभूतानामात्मनश्च सुखावहम् ।  
तत् कुर्यादीश्वरे ह्येतन्मूलं सर्वार्थसिद्धये ॥ ४० ॥

“The secret of all success and attainments is: ‘Act in a manner conducive to the benefit of the entire mankind as well as yourself. All your activities should be in the service of God and to fulfil His design. This is the secret of all success.’ (40)

वृद्धिः प्रभावस्तेजश्च सत्त्वमुत्थानमेव च ।  
व्यवसायश्च यस्य स्यात् तस्यावृत्तिभयं कुतः ॥ ४१ ॥

“A person need not fear the loss of his living if he has the following qualities: motivation and strength to move ahead, prestige, brilliance [of intellect and personality], valour, determination and capacity to put in effort. (41)

पश्य दोषान् पाण्डवैर्विग्रहे त्वं  
यत्र व्यथेयुरपि देवाः सशक्राः ।  
पुत्रैर्वैरं नित्यमुद्विग्नवासो  
यशःप्रणाशो द्विषतां च हर्षः ॥ ४२ ॥

“Look at the damage that would be caused by fighting against the *Pāṇḍavas*. A war against them would cause a suffering to Indra and the other *Devatās*. This war would result in enmity against your sons, an unending disturbed life for you, loss of your prestige and joy to your enemies. (42)

भीष्मस्य कोपस्तव चैवेन्द्रकल्प  
द्रोणस्य राज्ञश्च युधिष्ठिरस्य ।  
उत्सादयेल्लोकमिमं प्रवृद्धः  
श्वेतो ग्रहस्तिर्यगिवापतन् खे ॥ ४३ ॥

“Maharaj, you are chivalrous like Indra. A comet making a trajectory through the sky creates a disturbance throughout the world. Consequently the peace of the universe is lost. Likewise, your boiling anger and that of Bhīṣma, Droṇācārya and of the king Yudhiṣṭhira can destroy the universe. (43)

तव पुत्रशतं चैव कर्णः पञ्च च पाण्डवाः ।  
पृथिवीमनुशासेयुरखिलां सागराम्बराम् ॥ ४४ ॥

“The hundred sons of yours and Karṇa and the five *Pāṇḍavas*, can jointly rule the entire land to the ocean’s shore. (44)

धार्तराष्ट्रा वनं राजन् व्याघ्राः पाण्डुसुता मताः ।  
मा वनं छिन्धि सव्याघ्रं मा व्याघ्रान् नीनशन् वनात् ॥ ४५ ॥

“Rājan! Your sons are like a forest and the *Pāṇḍavas* are like the lions living therein. Do not destroy the forest along with the lions. Nor you should turn those lions away. (45)

न स्याद्वनमृते व्याघ्रान् व्याघ्रा न स्युर्ऋते वनम् ।  
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम् ॥ ४६ ॥

“A forest cannot be protected without the lions. Similarly the lions cannot survive without the forest. While the lions safeguard the jungle, the latter provides them with safety. (46)

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान् ।  
यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥ ४७ ॥

“Those occupied with evil deeds are uninterested in knowing the virtues of others. Their interest lies in knowing others’ shortcomings only. (47)

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।  
न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥ ४८ ॥

“Anyone who desires to achieve his objective in full,



should take to the path of *Dharma*. As the *Amṛta* cannot be separated from the *Swargaloka*, *Dharma* cannot be divorced from *Artha*. (48)

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः ।

तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या ॥ ४९ ॥

“Once a person diverts his attention from evil deeds to the path of others’ welfare, he soon realizes the distinction between what is appropriate and inappropriate in this world. (49)

यो धर्ममर्थं कामं च यथाकालं निषेवते ।

धर्मार्थकामसंयोगं सोऽमुत्रेह च विन्दति ॥ ५० ॥

“Anyone who follows the path of *Dharma*, *Artha* and *Kāma* according to the requirements of time, he realizes their benefits in this world as well as in world beyond. (50)

संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः ।

स श्रियो भाजनं राजन् यश्चापत्सु न मुह्यति ॥ ५१ ॥

“Rājan! A person who can overcome the rising tide of anger or joy, and who stays calm in the face of misfortune, deserves to be a ruler. (51)

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे ।

यत्तु बाहुबलं नाम कनिष्ठं बलमुच्यते ॥ ५२ ॥

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।

तृतीयं धनलाभं तु बलमाहुर्मनीषिणः ॥ ५३ ॥

यत्त्वस्य सहजं राजन् पितृपैतामहं बलम् ।

अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम् ॥ ५४ ॥

येन त्वेतानि सर्वाणि संगृहीतानि भारत ।

यद् बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते ॥ ५५ ॥

“Rājan! May God bless you! The wise have described five useful sources of empowerment:

1. Physical strength. This is the least important,
2. Availability of a wise minister, 3. Riches, 4. Inherited

family traits. Nobility, 5. Intelligence which includes all of the above and is, therefore, the best. (52—55)

महते योऽपकाराय नरस्य प्रभवेनरः ।

तेन वैरं समासज्य दूरस्थोऽस्मीति नाश्वसेत् ॥ ५६ ॥

“It is not wise to court the enmity of a person who can grossly harm you, in the belief that he not being close by, can cause no damage. (56)

स्त्रीषु राजसु सर्पेषु स्वाध्यायप्रभुशत्रुषु ।

भोगेष्वायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति ॥ ५७ ॥

“Which wise man can fully trust a woman, a king, a serpent, and lessons taught long ago, a powerful opponent, an enemy, indulgence and the hope of longevity? (57)

प्रज्ञाशरेणाभिहतस्य जन्तो-

श्चिकित्सकाः सन्ति न चौषधानि ।

न होममन्त्रा न च मङ्गलानि

नाथर्वणा नाप्यगदाः सुसिद्धाः ॥ ५८ ॥

“A person who has been shot with the arrow of intelligence, cannot be revived by a *Vaidya*, any medicine, by performing *Havana*, auspicious rituals, the recitation of Vedic verses nor by tried and proved herbs. (58)

सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारत ।

नावज्ञेया मनुष्येण सर्वे ह्येतेऽति तेजसः ॥ ५९ ॥

“Bhārat! A man must not insult a serpent, the fire, a lion, and his own family members because all of these can be fiercely resistant. [They will not bear an insult or ill-treatment with impunity.] (59)

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।

न चोपयुङ्क्ते तद्दारु यावन्नोद्दीप्यते परैः ॥ ६० ॥

“*Agni* is fiercely lustrous and penetrating. Yet it lies hidden in wood. It does not burn the wood till someone else ignites it. (60)

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।  
तद्दारु च वनं चान्यनिर्दहत्याशु तेजसा ॥ ६१ ॥

“The moment a fire is ignited through friction between two pieces of wood, its flames swallow the same wood nay the entire jungle, and any other object in its path. (61)

एवमेव कुले जाताः पावकोपमतेजसः ।  
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥ ६२ ॥

“Similarly, born in your family and incandescent like fire, the *Pāṇḍavas* are lying dormant and at peace because of their forgiving nature and want of greed. They are like the fire hidden in a piece of wood. (62)

लताधर्मा त्वं सपुत्रः शालाः पाण्डुसुता मताः ।  
न लता वर्धते जातु महाद्रुममनाश्रिता ॥ ६३ ॥

“Along with your sons you are like a creeper while the *Pāṇḍavas* are like a giant *Sāla* tree. A creeper cannot multiply without taking support of the *Sāla* tree. (63)

वनं राजंस्तव पुत्रोऽम्बिकेय  
सिंहान् वने पाण्डवांस्तात विद्धि ।  
सिंहैर्विहीनं हि वनं विनश्येत्  
सिंहा विनश्येयुर्ऋते वनेन ॥ ६४ ॥

“Ambikānandana! Your sons are like a forest. Treat the *Pāṇḍavas* like lions living therein. Brother! Deserted by the lions, a forest is destroyed. On the other hand, the lions too are destroyed if the forest dies.” (64)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-seventh chapter entitled “Vidura-Niti”*



## CHAPTER SIX

विदुर उवाच

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।  
प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥ १ ॥

Vidura continued: "When a senior approaches a young man, the latter begins to breathe heavy in anticipation. Later when he stands to welcome the guest and bows to him, he regains his breath. (1)

पीठं दत्त्वा साधवेऽभ्यागताय  
आनीयापः परिनिर्णिज्य पादौ ।  
सुखं पृष्ट्वा प्रतिवेद्यात्मसंस्थां  
ततो दद्यादन्नमवेक्ष्य धीरः ॥ २ ॥

"A calm and composed person should at first offer a seat to a virtuous man who arrives as a guest. He should wash the guest's feet with water and ask about his well-being. Only then he should talk about his own situation. In due course, the guest is offered a meal as required. (2)

यस्योदकं मधुपर्कं च गां च  
न मन्त्रवित् प्रतिगृह्णाति गेहे ।  
लोभाद् भयादथ कार्पण्यतो वा  
तस्यानर्थं जीवितमाहुरार्याः ॥ ३ ॥

"The wise have described the life of a *Grhastha* as in vain if a Brahmin, learned in the *Vedas*, out of the host's fear or his greedy nature, or his miserly habits, does not accept the offering of water, *Madhuparka*, or cow. (3)

चिकित्सकः शल्यकर्तावकीर्णी  
स्तेनः क्रूरो मद्यपो भ्रूणहा च ।  
सेनाजीवी श्रुतिविक्रायकश्च  
भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥ ४ ॥

“The following persons do not deserve their feet to be washed. Yet, when they come as unannounced guests, they should be welcomed: A *Vaidya*; a surgeon; a man who has strayed from celibacy; a thief; a cruel person; a drunkard; a person who carries out an abortion; a soldier or a person who sells Vedic knowledge. (4)

अविक्रयं लवणं पक्वमन्नं  
दधि क्षीरं मधु तैलं घृतं च ।  
तिला मांसं फलमूलानि शाकं  
रक्तं वासः सर्वगन्धा गुडाश्च ॥ ५ ॥

“The following items are not to be put on sale: Common salt, cooked food, curd, milk, honey, edible oil, ghee, linseeds, meat, the fruit, the roots, leafy vegetables, red cloth, perfumes and jaggery. (5)

अरोषणो यः समलोष्टाश्मकाञ्चनः  
प्रहीणशोको गतसन्धिविग्रहः ।  
निन्दाप्रशंसोपरतः प्रियाप्रिये  
त्यजन्नुदासीनवदेष भिक्षुकः ॥ ६ ॥

“The following are the traits of a *Samnyāsī*:

1. He does not get angry.
2. For him a piece of stone and a nugget of gold are the same.
3. He does not grieve.
4. He is indifferent to settlements or dissensions.
5. He is devoid of censure or approval.
6. He is neither a friend nor an enemy to anyone.
7. He is indifferent [to his surroundings]. (6)

नीवारमूलेद्गुदशाकवृत्तिः  
सुसंयतात्माग्निकार्येषु चोद्यः ।  
वने वसन्नतिथिष्वप्रमत्तो  
धुरन्धरः पुण्यकृदेष तापसः ॥ ७ ॥

“The attributes of the highest *Vānaprastha* are as follows:

1. He survives on brown rice, roots, vegetables and the *Inguda* nuts.
2. He is in control of his wandering mind.
3. He performs *Agnihotra* regularly.
4. Even while residing in a forest he is particular in looking after his guests. (7)

अपकृत्य बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत्।

दीर्घो बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः ॥ ८ ॥

“If you harm an intelligent person, do not believe that there would be no retribution because you are away from him. A wise man’s arms can always reach you if you harass him. (8)

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।

विश्वासाद् भयमुत्पन्नं मूलान्यपि निकृन्तति ॥ ९ ॥

“Never trust an untrustworthy person. Do not have a blind faith even in a trustworthy person. Fear born out of blind faith can totally uproot a person. (9)

अनीर्षुर्गुप्तदारश्च संविभागी प्रियंवदः।

श्लक्ष्णो मधुरवाक् स्त्रीणां न चासां वशगो भवेत् ॥ १० ॥

“A man ought to protect women without fear or favour and free of jealousy. He must justly apportion his property. He should talk sweet and stay neat and clean. He must address women politely. However, a man must never be totally under the influence of women. (10)

पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः।

स्त्रियः श्रियो गृहस्योक्तास्तस्माद्रक्ष्या विशेषतः ॥ ११ ॥

“Women deserve special protection. They have been called the wealth of the family [*Gṛhalakṣmī*]. They are auspicious and deserve to be worshipped. They are the

harbingers of good fortune. Women are sacred. They illuminate a home with their radiance. (11)

पितुरन्तःपुरं दद्यान्मातुर्दद्यान्महानसम् ।  
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं ब्रजेत् ॥ १२ ॥

“[The duties of a household should be thus divided.] A father runs the home. The mother looks after the kitchen. A householder should entrust the care of the cows to an equal. He does the farming himself. (12)

भृत्यैर्वाणिज्यचारं च पुत्रैः सेवेत च द्विजान् ।  
अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ॥ १३ ॥  
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ।

“A man’s business ought to be run by his employees. His sons look after the Brahmins. *Agni* was born of water. The *Kṣatriyas* were born of Brahmins. Iron comes out of rocks. However the radiation of each one of them although illuminating everything else, gets lost in the place of its origin. (13½)

नित्यं सन्तः कुले जाताः पावकोपमतेजसः ॥ १४ ॥  
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ।

“Gentle persons, born of a noble family, resplendent like *Agni*, of temperament forgiving, free of shortcomings, stay calm like the fire hidden in a piece of wood. (14½)

यस्य मन्त्रं न जानन्ति बाह्याश्चाभ्यन्तराश्च ये ॥ १५ ॥  
स राजा सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते ।

“The king whose counsel and decisions are unknown to the ministers of his inner cabinet as well as to the other officials, and who is aware of every happening around him, enjoys power and glory for a long time. (15½)

करिष्यन् प्रभाषेत कृतान्येव तु दर्शयेत् ॥ १६ ॥  
धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते ।

“The king should be a doer. He should perform according

to the dictates of *Dharma*, *Artha* and *Kāma*. He need not disclose his plans in advance to others. (16 $\frac{1}{2}$ )

गिरिपृष्ठमुपारुह्य प्रासादं वा रहोगतः ॥ १७ ॥  
अरण्ये निःशलाके वा तत्र मन्त्रोऽभिधीयते ।

“Secret consultations are to be held at the top of a mountain or in an upper chamber of the palace in seclusion or in a thatched, hidden cottage in a forest. (17 $\frac{1}{2}$ )

नासुहृत् परमं मन्त्रं भारताहति वेदितुम् ॥ १८ ॥  
अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान् ।  
नापरीक्ष्य महीपालः कुर्यात् सचिवमात्मनः ॥ १९ ॥

“Bhārata! The one who is not a friend, who though a friend is not wise, or though wise, yet not in control of his thoughts and mind, is not worthy to participate in secret consultations. The king must not appoint a minister without a thorough assessment of the qualities of a person. (18-19)

अमात्ये ह्यर्थलिप्सा च मन्त्ररक्षणमेव च ।  
कृतानि सर्वकार्याणि यस्य पारिषदा विदुः ॥ २० ॥  
धर्मे चार्थे च कामे च स राजा राजसत्तमः ।  
गूढमन्त्रस्य नृपतेस्तस्य सिद्धिरसंशयम् ॥ २१ ॥

“Ultimately it is the responsibility of a minister to take care of the treasury and implement the decision of the kingdom. That king is the most successful among kings whose performance in *Dharma*, *Artha* and *Kāma*, [that is, the policies laid down by the scriptures], is discovered by his courtiers only after their implementation. A king who can keep his decisions to himself is sure to succeed. (20-21)

अप्रशस्तानि कार्याणि यो मोहादनुतिष्ठति ।  
स तेषां विपरिभ्रंशाद् भ्रंश्यते जीवितादपि ॥ २२ ॥

“A person can even lose his life as a result of the



adverse consequences of evil deeds indulged out of lust or greed. (22)

कर्मणां तु प्रशस्तानामनुष्ठानं सुखावहम् ।  
तेषामेवानुष्ठानं पश्चात्तापकरं मतम् ॥ २३ ॥

“Performing a good deed is a source of joy. However if an intended good deed is not executed, it becomes something to repent for. (23)

अनधीत्य यथा वेदान् विप्रः श्राद्धमर्हति ।  
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥ २४ ॥

“A Brahmin is ineligible to be invited to perform a *Śrāddha* unless he has studied the *Vedas*. Similarly, a person is not eligible to be taken into confidence by the king unless he has knowledge of the following six policy attributes:

1. How to forge an alliance, 2. How to wage a war, 3. How to march on an expedition to attack, 4. Where to halt or interrupt an attack and 5. How to use duplicity to gain an upper hand 6. Where to look for shelter. (24)

स्थानवृद्धिक्षयज्ञस्य षाड्गुण्यविदितात्मनः ।  
अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप ॥ २५ ॥

“Rājan! A king who is knowledgeable in the aforesaid six facets of policy, who is conscious of the present situation, who is aware of the losses or of the gains made by him, and who is admired by his public for his polite behaviour, is sure to succeed as a ruler of the earth. (25)

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।  
आत्मप्रत्ययकोशस्य वसुदैव वसुन्धरा ॥ २६ ॥

“This earth blesses that king with riches, who does not squander his pleasure or wrath, who personally supervises important projects, and who is fully aware of his finances. (26)

नाममात्रेण तुष्येत छत्रेण च महीपतिः ।  
भृत्येभ्यो विसृजेदर्थान्नैकः सर्वहरो भवेत् ॥ २७ ॥

“A king should be contented with his designation and appurtenances of a king such as an umbrella. He ought to pay enough as wages to his employees. He must not usurp the wealth of the kingdom to himself. (27)

ब्राह्मणं ब्राह्मणो वेद भर्ता वेद स्त्रियं तथा ।  
अमात्यं नृपतिर्वेद राजा राजानमेव च ॥ २८ ॥

“A Brahmin knows the *Vedas*. A man knows all about his wife. A king knows the qualities of his minister. However, a king alone knows himself [that is, his strengths and shortcomings]. (28)

न शत्रुर्वशमापन्नो मोक्तव्यो वध्यतां गतः ।  
न्यग् भूत्वा पर्युपासीत वध्यं हन्याद् बले सति ।  
अहताद्धि भयं तस्माज्जायते नचिरादिव ॥ २९ ॥

“An enemy once conquered must not be allowed to live. If, for want of strength, he cannot be done away with, bide with him till he can be finished. An enemy, if not eliminated, can present a danger at any time. (29)

दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च ।  
नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥ ३० ॥

“Under all circumstances, one must restrain one’s anger over a *Devatā*, a Brahmin, a king, an old person, a child or a sick person. (30)

निरर्थं कलहं प्राज्ञो वर्जयेन्मूढसेवितम् ।  
कीर्तिं च लभते लोके न चानर्थेन युज्यते ॥ ३१ ॥

“It is the fools who rake up an argument all the time. The wise should eschew this habit. The society respects a person who shuns unnecessary argument. Such a person escapes considerable damage. (31)

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।

न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥ ३२ ॥

“A king whose pleasure is unrewarding and whose anger is futile, is as much shunned by his subjects as an impotent husband by his wife. (32)

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये ।

लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः ॥ ३३ ॥

“Intelligence does not necessarily bring riches nor does stupidity reduce a person to penury. The wise alone understand the ways of this world, not others. (33)

विद्याशीलवयोवृद्धान् बुद्धिवृद्धांश्च भारत ।

धनाभिजातवृद्धांश्च नित्यं मूढोऽवमन्यते ॥ ३४ ॥

“Bhārata! It is a fool who always dishonours learning, character, age, intelligence, wealth and the elders of the family. (34)

अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम् ।

अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥ ३५ ॥

“Misfortune soon overtakes a man of a mean character, the one who is stupid, who notices defects even in virtues, who is irreligious, is foul of tongue and loses temper at the slightest pretext. (35)

अविसंवादनं दानं समयस्याव्यतिक्रमः ।

आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥ ३६ ॥

“To make friends all around, one must not cheat, should be charitable, should keep his word, and always talk of the welfare of others. (36)

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः ।

अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥ ३७ ॥

“A king who never cheats, who is smart, grateful, wise, and simple-minded, gets supporters even when his treasury is empty. (37)

धृतिः शमो दमः शौचं कारुण्यं वागनिष्ठुरा ।

मित्राणां चानभिद्रोहः सप्तैताः समिधः श्रियः ॥ ३८ ॥

“The following seven virtues add to wealth: 1. Patience/Perseverance, 2, Control of the mind, 3. Control of the five senses, 4. Purity [in living and in thought], 5. Kindness, 6. Polite speech, 7. Being faithful to friends. (38)

असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।

तादृङ्नराधिपो लोके वर्जनीयो नराधिप ॥ ३९ ॥

“Rājan! A king who does not fairly disburse wealth among his dependents, who is cruel, ungrateful and shameless, deserves to be deserted. (39)

न च रात्रौ सुखं शेते ससर्प इव वेश्मनि ।

यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम् ॥ ४० ॥

“A man who though guilty, hurts his guiltless associates, cannot sleep well, just like a person residing in a home inhabited by a serpent. (40)

येषु दुष्टेषु दोषः स्याद् योगक्षेमस्य भारत ।

सदा प्रसादनं तेषां देवतानामिवाचरेत् ॥ ४१ ॥

“Bhārata! Those [kindly and truthful souls] who are blameless and whose criticism interferes with the eternal happiness and the security of the property of others, should always be treated like the *Devatās*. (41)

येऽर्थाः स्त्रीषु समायुक्ताः प्रमत्तपतितेषु च ।

ये चानार्ये समासक्ताः सर्वे ते संशयं गताः ॥ ४२ ॥

“The ultimate fate of wealth and other objects is doubtful when these are handed over for upkeep to a woman, a slothful person, a lowly being, and a wicked person. (42)

यत्र स्त्री यत्र कितवो बालो यत्रानुशासिता ।

मज्जन्ति तेऽवशा राजन् नद्यामश्मप्लवा इव ॥ ४३ ॥

“Rājan! The subjects of a kingdom being governed by

a woman, a gambler, or a child, drown in a sea of sorrows like the passengers in a boat full of stones. (43)

प्रयोजनेषु ये सक्ता न विशेषेषु भारत ।  
तानहं पण्डितान् मन्ये विशेषा हि प्रसंगिनः ॥ ४४ ॥

“I consider him to be wise who undertakes only that much of a job for execution as he can conveniently handle. Rājan, taking up a burden beyond one’s capacity can lead to jealousy and friction. (44)

यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः ।  
यं प्रशंसन्ति बन्धक्यो न स जीवति मानवः ॥ ४५ ॥

“He is like the living dead who is eulogized by a gambler, by hired singers, and by prostitutes. (45)

हित्वा तान् परमेष्वासान् पाण्डवानमितौजसः ।  
आहितं भारतैश्वर्यं त्वया दुर्योधने महत् ॥ ४६ ॥

“Bhārata! Ignoring the great archers and glorious Pāṇḍavas, you have entrusted your great empire to Duryodhana. (46)

तं द्रक्ष्यसि परिभ्रष्टं तस्मात् त्वमचिरादिव ।  
ऐश्वर्यमदसम्पूढं बलिं लोकत्रयादिव ॥ ४७ ॥

“Soon you will see the downfall of Duryodhana who is intoxicated with the immense prosperity and grandeur of the empire. It will be like fall of the King Bali who lost his dominance of the three worlds in no time [to Viṣṇu appearing as Vāmana.] (47)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-eight chapter entitled “Vidura-Nīti”*



## CHAPTER SEVEN

धृतराष्ट्र उवाच

अनीश्वरोऽयं पुरुषो भवाभवे  
सूत्रप्रोता दारुमयीव योषा ।  
धात्रा तु दिष्टस्य वशे कृतोऽयं  
तस्माद् वद त्वं श्रवणे धृतोऽहम् ॥ १ ॥

Dhṛtarāṣṭra spoke: "Vidura! Man is shackled in attaining prosperity and its destruction. Brahmā has made him subservient to his fate as a stringed puppet. Kindly continue your discourse. I am listening patiently." (1)

विदुर उवाच

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।  
लभते बुद्ध्यवज्ञानमवमानं च भारत ॥ २ ॥

Vidura replied: "Bhārata! It will be an insult even to Bṛhaspati if he says something without consideration of time and place. His intelligence too will be doubted. (2)

प्रियो भवति दानेन प्रियवादेन चापरः ।  
मन्त्रमूलबलेनान्यो यः प्रियः प्रिय एव सः ॥ ३ ॥

"In this world a person is liked because he is charitable; another because he talks politely and in sweet tones. A third one endears himself because he can prescribe a remedy or suggest a *Mantra*. However, he alone is genuinely beloved of all who is dear, good and kind at all times. (3)

द्वेष्यो न साधुर्भवति न मेधावी न पण्डितः ।  
प्रिये शुभानि कार्याणि द्वेष्ये पापानि चैव ह ॥ ४ ॥

"If you develop enmity with another, he is no longer considered to be a saint, learned or intelligent. [One is so

biased that] everything a beloved does is considered auspicious and whatever an enemy does is thought to be evil. (4)

उक्तं मया जातमात्रेऽपि राजन्  
दुर्योधनं त्यज पुत्रं त्वमेकम्।  
तस्य त्यागात् पुत्रशतस्य वृद्धि-  
रस्यात्यागात् पुत्रशतस्य नाशः ॥ ५ ॥

“Rājan! When Duryodhana was born, I had advised you to give him up. I had told you that giving up this one would ensure the survival of the other hundred while clinging to him would destroy all others. (5)

न वृद्धिर्बहु मन्तव्या या वृद्धिः क्षयमावहेत्।  
क्षयोऽपि बहु मन्तव्यो यः क्षयो वृद्धिमावहेत् ॥ ६ ॥

“An accretion that forebades ill for the future should not be taken seriously. On the contrary, even a depletion is welcome if it augurs well for the future. (6)

न स क्षयो महाराज यः क्षयो वृद्धिमावहेत्।  
क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत् ॥ ७ ॥

“Maharaj! A decline which rebounds into an ascent, is not in reality a setback. However, any current advantage is not welcome if it converts into a set back and destruction later on. (7)

समृद्धा गुणतः केचिद् भवन्ति धनतोऽपरे।  
धनवृद्धान् गुणैर्हीनान् धृतराष्ट्र विवर्जय ॥ ८ ॥

“Dhṛtarāṣṭra! Some are rich in virtues while others are wealthy. However, if a rich person lacks virtues, he ought to be shunned completely.” (8)

धृतराष्ट्र उवाच

सर्वं त्वमायतीयुक्तं भाषसे प्राज्ञसम्मतम्।  
न चोत्सहे सुतं त्यक्तुं यतो धर्मस्ततो जयः ॥ ९ ॥

Dhṛtarāṣṭra interrupted and said, "The end result of whatever you say is beneficial. The wise endorse it. It is also true that *Dharma* alone is the victor. In spite of this, I am unable to desert my son." (9)

विदुर उवाच

अतीवगुणसम्पन्नो न जातु विनयान्वितः ।  
सुसूक्ष्ममपि भूतानामुपमर्दमुपेक्षते ॥ १० ॥

Vidura responded: "A deeply virtuous and humble man cannot withstand the slightest annihilation of mankind nor turn his face away. (10)

परापवादनिरताः परदुःखोदयेषु च ।  
परस्परविरोधे च यतन्ते सततोत्थिताः ॥ ११ ॥  
सदोषं दर्शनं येषां संवासे सुमहद् भयम् ।  
अर्थादाने महान् दोषः प्रदाने च महद् भयम् ॥ १२ ॥

"It is inadvisable to borrow money from those who denounce others all the time, who enjoy causing pain to others, who relish destroying the unity among others, whose thinking is perverse and whose association can be highly dangerous. There is danger in lending them either. (11-12)

ये वै भेदनशीलास्तु सकामा निस्त्रपाः शठाः ।  
ये पापा इति विख्याताः संवासे परिगर्हिताः ॥ १३ ॥

"Avoid the company of those who sow seeds of dissension, who are lechers, shameless, vicious and well-known rascals. Such persons are condemnable. (13)

युक्तांश्चान्यैर्महादोषैर्ये नरास्तान् विवर्जयेत् ।  
निवर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति ॥ १४ ॥  
या चैव फलनिर्वृत्तिः सौहृदे चैव यत् सुखम् ।

"Shun those as well who have other shortcomings besides the ones mentioned above. The mean persons stop being affectionate once their friendship is over. The



joys and any other advantages accruing from such friendship are also lost. (14½)

यतते चापवादाय यत्नमारभते क्षये ॥ १५ ॥  
अल्पेऽप्यपकृते मोहान्न शान्तिमधिगच्छति।

"Thereafter, that mean person denounces his former friends. He tries to harm them if they are even slightly at fault. He is never at peace. (15½)

तादृशैः संगतं नीचैर्नृशंसैरकृतात्मभिः ॥ १६ ॥  
निशम्य निपुणं बुद्ध्या विद्वान् दूराद् विवर्जयेत्।

"Considering the damage that is likely to be caused to himself by an association with such mean, cruel, and lecherous persons, the learned man must eschew any contact with them. (16½)

यो ज्ञातिमनुगृह्णाति दरिद्रं दीनमातुरम् ॥ १७ ॥  
स पुत्रपशुभिर्वृद्धिं श्रेयश्चानन्त्यमश्नुते।

"A man who obliges his kith and kin, the poor, the humble and the sick, prospers in sons and animals. He enjoys immense prosperity. (17½)

ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनः शुभम् ॥ १८ ॥  
कुलवृद्धिं च राजेन्द्र तस्मात् साधु समाचर।

"Rājendra! Those who desire their own welfare, should help their near and dear ones to progress. Therefore, go ahead and add to your clan. (18½)

श्रेयसा योक्ष्यते राजन् कुर्वाणो ज्ञातिसत्क्रियाम् ॥ १९ ॥

"Rājan! The one who treats the members of his family with respect, deserves to be prosperous. (19)

विगुणा ह्यपि संरक्ष्या ज्ञातयो भरतर्षभ।  
किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकाङ्क्षिणः ॥ २० ॥

"O superior among the Bhāratas! Even if the members of your family are devoid of virtue, they ought to be

protected. Naturally, your virtuous well-wishers deserve a higher consideration. (20)

प्रसादं कुरु वीराणां पाण्डवानां विशाम्पते ।  
दीयन्तां ग्रामकाः केचित् तेषां वृत्त्यर्थमीश्वर ॥ २१ ॥

“Rājan! You are competent to oblige the chivalrous *Pāṇḍavas*. Hand them over a few villages for their upkeep. (21)

एवं लोके यशः प्राप्तं भविष्यति नराधिप ।  
वृद्धेन हि त्वया कार्यं पुत्राणां तात शासनम् ॥ २२ ॥

“Nareśwara! You will earn a good name in the world if you do so. Brother! You are ageing. You ought to exercise control over your sons. (22)

मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम् ।  
ज्ञातिभिर्विग्रहस्तात न कर्तव्यः शुभार्थिना ।  
सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ ॥ २३ ॥

“Bharataśreṣṭha! Please think of me as your well-wisher. I speak for your benefit. Brother, if a person desires everyone’s well-being, he must not quarrel with his relatives. Rather, he should share his happiness with them. (23)

सम्भोजनं संकथनं सम्प्रीतिश्च परस्परम् ।  
ज्ञातिभिः सह कार्याणि न विरोधः कदाचन ॥ २४ ॥

“Members of a clan ought to share a meal, pleasant conversation and affection. Such is the duty of each one of them. They must avoid conflict. (24)

ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च ।  
सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च ॥ २५ ॥

“In this world your kith and kin help you to sink or swim. The good ones among them help you to tide over the flood. The vicious push you down to drown. (25)

सुवृत्तो भव राजेन्द्र पाण्डवान् प्रति मानद ।  
अधर्षणीयः शत्रूणां तैर्वृतस्त्वं भविष्यसि ॥ २६ ॥

“Rājendra! Treat the *Pāṇḍavas* fairly. O Respectful !  
protected by them you will be safe from your enemies, if  
any. (26)

श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति ।  
दिग्धहस्तं मृग इव स एनस्तस्य विन्दति ॥ २७ ॥

“A deer suffers when it nears a hunter carrying  
poisonous arrows. If a relative suffers when in the vicinity  
of a rich man, it is the latter who suffers the consequences  
of the sin [of not helping him in time of need.] (27)

पश्चादपि नरश्रेष्ठ तव तापो भविष्यति ।  
तान् वा हतान् सुतान् वापि श्रुत्वा तदनुचिन्तय ॥ २८ ॥

“Naraśreṣṭha! Later on you will repent over the death  
of the *Pāṇḍavas* or of your sons. Just think over the  
situation. [There is still time.] (28)

येन खट्वां समारूढः परितप्येत कर्मणा ।  
आदावेव न तत् कुर्यादध्रुवे जीविते सति ॥ २९ ॥

“Life is not certain. Do not commit an act if you have  
to repent at its consequences later on.” (29)

न कश्चिन्नापनयते पुमानन्यत्र भार्गवात् ।  
शेषसम्प्रतिपत्तिस्तु बुद्धिमत्स्वेव तिष्ठति ॥ ३० ॥

“Barring Śukrācārya, there is none who has not violated  
ethics at one time or the other. Let bygones be bygone. It  
is for a wise person like you to carefully decide the future  
course of action. (30)

दुर्योधनेन यद्येतत् पापं तेषु पुरा कृतम् ।  
त्वया तत् कुलवृद्धेन प्रत्यानेयं नरेश्वर ॥ ३१ ॥

“Nareśwara! If Duryodhana has earlier caused harm

to *Pāṇḍavas*, as the eldest in the family it is your duty to compensate them. (31)

तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः ।

भविष्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम् ॥ ३२ ॥

“Naraśreṣṭha! If you hand over the kingdom to the *Pāṇḍavas*, it will wipe out the blot on your name. The wise will regard you with respect. (32)

सुव्याहृतानि धीराणां फलतः परिचिन्त्य यः ।

अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति ॥ ३३ ॥

“The man who paying attention to a wise man’s words, acts upon them, is remembered for a long time. (33)

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।

उपलभ्यं चाविदितं विदितं चाननुष्ठितम् ॥ ३४ ॥

“The advice tendered by the learned goes waste if it does not enlighten the listener of his duty or if not acted upon. (34)

पापोदयफलं विद्वान् यो नारभति वर्धते ।

यस्तु पूर्वकृतं पापमविमृश्यानुवर्तते ।

अगाधपङ्के दुर्मेधा विषमे विनिपात्यते ॥ ३५ ॥

“A learned man prospers if he does not initiate an evil task. On the contrary, the one with a perverse vision who continues following the evil course of actions undertaken earlier, is pushed into a limitless mire in the hell. (35)

मन्त्रभेदस्य षट् प्राज्ञो द्वाराणीमानि लक्षयेत् ।

अर्थसंततिकामश्च रक्षेदेतानि नित्यशः ॥ ३६ ॥

मदं स्वप्नमविज्ञानमाकारं चात्मसम्भवम् ।

दुष्टामात्येषु विश्रम्भं दूताच्चाकुशलादपि ॥ ३७ ॥

“A wise man need understand the following six leakages of confidential discussions of wealth and plug the same. This will help protect his riches:

1. Drinking habit, 2. Sleep, 3. Ignorance of the essentials, 4. Maladies of the eyes and of the mouth, 5. Blind faith in dishonest ministers, 6. Trust in a foolish messenger.  
(36-37)

द्वाराण्येतानि यो ज्ञात्वा संवृणोति सदा नृप।  
त्रिवर्गाचरणे युक्तः स शत्रूनधितिष्ठति ॥ ३८ ॥

“Rājan! The one who always keeps these leaking exits shut and is occupied in the pursuit of *Dharma*, *Artha* and *Kāma*, gains control of his enemies.  
(38)

न वै श्रुतमविज्ञाय वृद्धाननुपसेव्य वा।  
धर्मार्थौ वेदितुं शक्यौ बृहस्पतिसमैरपि ॥ ३९ ॥

“Even like Br̥haspati, a man cannot, without the knowledge of the scriptures or without looking after his elders, understand the significance of *Dharma* and *Artha*.  
(39)

नष्टं समुद्रे पतितं नष्टं वाक्यमशृण्वति।  
अनात्मनि श्रुतं नष्टं नष्टं हुतमनग्निकम् ॥ ४० ॥

“An object falling into the ocean drowns and is destroyed. An advice is lost upon a person who does not pay heed. The learning of a person is lost who has no control over his senses, and *Havana* made in ashes is useless similarly.  
(40)

मत्या परीक्ष्य मेधावी बुद्ध्या सम्पाद्य चासकृत्।  
श्रुत्वा दृष्ट्वाथ विज्ञाय प्राज्ञैर्मैत्रीं समाचरेत् ॥ ४१ ॥

“Even the learned ought to be judged wisely, with discretion and by yardsticks born of experience, before making them friends. Suitable and discreet investigation need to be carried out. Others too can be consulted for advice in the matter.  
(41)

अकीर्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः।  
हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम् ॥ ४२ ॥

“Humility makes up for lack of renown, Valour defeats misfortune, Forgiveness wipes out anger, Good conduct overcomes many a shortcoming. (42)

परिच्छदेन क्षेत्रेण वेश्मना परिचर्यया ।  
परीक्षेत कुलं राजन् भोजनाच्छादनेन च ॥ ४३ ॥

“Rājan! A family should be judged by the following yardsticks: Availability of varied objects of luxury; the mother-side relatives the house itself; the manners of receiving the guests; quality of food served and the type of clothing used. (43)

उपस्थितस्य कामस्य प्रतिवादो न विद्यते ।  
अपि निर्मुक्तदेहस्य कामरक्तस्य किं पुनः ॥ ४४ ॥

“Even a man devoid of arrogance about his body does not spurn a justified offering, though he had never asked for it. How then can a lecher give it up? (44)

प्राज्ञोपसेविनं वैद्यं धार्मिकं प्रियदर्शनम् ।  
मित्रवन्तं सुवाक्यं च सुहृदं परिपालयेत् ॥ ४५ ॥

“Protect a friend who is a *Vaidya*, who serves the learned, who is religious, handsome, and who has several friends, and is polite of speech. (45)

दुष्कुलीनः कुलीनो वा मर्यादां यो न लंघयेत् ।  
धर्मापेक्षी मृदुर्हीमान् स कुलीनशताद् वरः ॥ ४६ ॥

“Whether born low or high, a man who does not violate the principles of *Dharma*, stays within the limits of morality, is mild tempered and restrained, is superior to hundreds of the high-born. (46)

ययोश्चित्तेन वा चित्तं निभृतं निभृतेन वा ।  
समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यति ॥ ४७ ॥

“It makes for a durable friendship if two persons think alike [under different situations], share and keep secrets

and are of the same views [in matters where an application of intelligence is called for]. (47)

दुर्बुद्धिमकृतप्रज्ञं छन्नं कूपं तृणैरिव ।  
विवर्जयीत मेधावी तस्मिन् मैत्री प्रणश्यति ॥ ४८ ॥

“Like avoiding a well, covered with grass and straws, a wise man must give up his association with a vicious person who is devoid of clear thinking. Such a friendship wanes in any case. (48)

अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च ।  
तथैवापेतधर्मेषु न मैत्रीमाचरेद् बुधः ॥ ४९ ॥

“A wise person must not befriend an arrogant person, a fool, an angry man, a thoughtlessly courageous or an irreligious person. (49)

कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम् ।  
जितेन्द्रियं स्थितं स्थित्यां मित्रमत्यागि चेष्ट्यते ॥ ५० ॥

“A friend ought to have the following traits:

1. Gratitude, 2. Religiousity, 3. Truthfulness, 4. Generosity, 5. Firm devotion, 6. Conquest of senses, 7. Appreciation of his limitations, 8. Firm friendship. (50)

इन्द्रियाणामनुत्सर्गो मृत्युनापि विशिष्यते ।  
अत्यर्थं पुनरुत्सर्गः सादयेद् दैवतान्यपि ॥ ५१ ॥

“A complete subordination of the senses is as difficult as an effort to avoid death. However, allowing them complete freedom can destroy even the divinity of *Devatās*. (51)

मार्दवं सर्वभूतानामनसूया क्षमा धृतिः ।  
आयुष्याणि बुधाः प्राहुर्मित्राणां चाविमानना ॥ ५२ ॥

“According to the wise, the following virtues add to longevity:

1. Kindness to all creatures, 2. Not finding fault with the virtues of others, 3. Forgiveness, 4. Composure, 5. Never insulting a friend. (52)

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।  
मतिमास्थाय सुदृढां तदकापुरुषव्रतम् ॥ ५३ ॥

“Anyone who desires to regain the wealth unjustly destroyed, by taking recourse to unshakable wisdom, with noble intentions, acts like a brave man. (53)

आयत्यां प्रतिकारज्ञस्तदात्वे दृढनिश्चयः ।  
अतीते कार्यशेषज्ञो नरोऽर्थेन प्रहीयते ॥ ५४ ॥

“A man who knows how to prevent an impending calamity, who is firmly determined to do his duty in the present, and who is aware of the unfinished tasks in the past, is never reduced to penury. (54)

कर्मणा मनसा वाचा यदभीक्षणं निषेवते ।  
तदेवापहरत्येनं तस्मात् कल्याणमाचरेत् ॥ ५५ ॥

“A noble deed done wholeheartedly and steadily, in speech, thought and action, is fascinating and attractive. Therefore, always act for the welfare of others and perform good deeds. (55)

मङ्गलालम्भनं योगः श्रुतमुत्थानमार्जवम् ।  
भूतिमेतानि कुर्वन्ति सतां चाभीक्षणदर्शनम् ॥ ५६ ॥

“The following activities are beneficial: Contact with auspicious objects; control of the wayward mind; a study of the scriptures; hard work; simplicity and frequent contact with truthful and noble persons. (56)

अनिर्वेदः श्रियो मूलं लाभस्य च शुभस्य च ।  
महान् भवत्यनिर्विण्णः सुखं चानन्त्यमश्नुते ॥ ५७ ॥

“To work consistently, without interruption, is a source of money, profit and welfare. That is why a hardworking man rises to great heights and lives happily. (57)

नातः श्रीमत्तरं किञ्चिदन्यत् पथ्यतमं मतम् ।  
प्रभविष्णोर्यथा तात क्षमा सर्वत्र सर्वदा ॥ ५८ ॥



“Brother! For a well-endowed man, there is no other measure to bless him with more wealth and beneficial in all respects, than forgiveness at all times and place. (58)

क्षमेदशक्तः सर्वस्य शक्तिमान् धर्मकारणात्।

अर्थानर्थौ समौ यस्य तस्य नित्यं क्षमा हिता ॥ ५९ ॥

“A powerless man has perforce to forgive others. However, the powerful ought to forgive others for the sake of *Dharma*. For anyone who does not distinguish between good and a wrong doing, the virtue of forgiveness is always handy and beneficial. (59)

यत् सुखं सेवमानोऽपि धर्मार्थाभ्यां न हीयते।

कामं तदुपसेवेत न मूढव्रतमाचरेत् ॥ ६० ॥

“Indulge in a pleasure that does not make you stray from the path of *Dharma* and *Artha*, but in a reasonable measure. However, avoid the excessive indulgence and attachment to sensory pleasures. (60)

दुःखार्तेषु प्रमत्तेषु नास्तिकेष्वलसेषु च।

न श्रीर्वसत्यदान्तेषु ये चोत्साहविवर्जिताः ॥ ६१ ॥

“Lakṣmī does not oblige those who are always grieving, are slothful, atheists, lazy, have succumbed to the sensory pleasures, and lack enthusiasm. (61)

आर्जवेन नरं युक्तमार्जवात् सव्यपत्रपम्।

अशक्तं मन्यमानास्तु धर्षयन्ति कुबुद्धयः ॥ ६२ ॥

“Men of perverted wisdom spurn a man who is simple and hesitant because of being such. They dishonour him to be a weakling. (62)

अत्यार्यमतिदातारमतिशूरमतिव्रतम् ।

प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥ ६३ ॥

“Even Lakṣmī is afraid to go near a man who is by extremely superior, unusually brave, a strict follower of

rules and arrogant about his wealth of wisdom. [Moderation is the key for success.] (63)

न चातिगुणवत्स्वेषा नात्यन्तं निर्गुणेषु च ।  
नैषा गुणान् कामयते नैर्गुण्यान्नानुरज्यते ।  
उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते ॥ ६४ ॥

“Rājyalakṣmī obliges neither the highly virtuous nor those without any noble qualities whatsoever. She is not enamoured of too many fine traits nor does she have an attachment for total idiots. Like a cow under heat, the blind Lakṣmī stays at a few places only. (64)

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।  
रतिपुत्रफला नारी दत्तभुक्तफलं धनम् ॥ ६५ ॥

“A study of the *Vedas* leads you to perform *Agnihotra*. A study of the scriptures makes a person humble and of good conduct. A woman gives sexual pleasure and a son. Riches allow you to live well and be charitable. (65)

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वदेहिकम् ।  
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥ ६६ ॥

“If with the help of ill-gotten wealth a person performs *Yajña* and other rituals for betterment of his after-life, he does not succeed in his effort. The tainted riches do not result in any benefit in the other world. (66)

कान्तारे वनदुर्गेषु कृच्छ्रास्वापत्सु सम्भ्रमे ।  
उद्यतेषु च शस्त्रेषु नास्ति सत्त्ववतां भयम् ॥ ६७ ॥

“A fearless man is not afraid of a dense forest, a difficult path, a terrible misfortune, of turmoil, or seeing a weapon raised to attack him. (67)

उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः ।  
समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तु ॥ ६८ ॥

“The following are the keys to progress: Effort; restraint;

smartness; care; perseverance; an alert memory and the quality of initiating an effort after careful consideration. (68)

तपो बलं तापसानां ब्रह्म ब्रह्मविदां बलम् ।

हिंसा बलमसाधूनां क्षमा गुणवतां बलम् ॥ ६९ ॥

“*Tapasyā* is the strong point of a *Tapasvī*. The *Vedas* provide the backbone of intelligence to the knowledgeable. The vicious depend on violence to advance their objectives. The virtuous depends for success on forgiveness. (69)

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।

हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥ ७० ॥

The following eight do not violate a fast:

1. Water, 2. The roots, 3. The fruit, 4. Milk, 5. Ghee, 6. Feeding a Brahmin/satisfying his desire, 7. Obeying the command of a *Guru*, 8. Medicine. (70)

न तत् परस्य संदध्यात् प्रतिकूलं यदात्मनः ।

संग्रहेणैष धर्मः स्यात् कामादन्यः प्रवर्तते ॥ ७१ ॥

“Do not treat anyone in a manner that looks harmful to yourself. This is in a nutshell what *Dharma* is all about. If anyone desires to act otherwise, he follows the path of *Adharma* (Sin). (71)

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत् ।

जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥ ७२ ॥

“Conquer anger with calmness. Conquer a devious person by treating him well. Be charitable to a miser. Let Truth override untruth. (72)

स्त्रीधूर्तकेऽलसे भीरौ चण्डे पुरुषमानिनि ।

चौरे कृतघ्ने विश्वासो न कार्यो न च नास्तिके ॥ ७३ ॥

“Do not place your trust in the following: A woman; a cheat; a lazy person; a coward; a habitually angry man; a man arrogant about his manliness; a thief; an ungrateful person and an atheist. (73)

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
चत्वारि सम्प्रवर्धन्ते कीर्तिरायुर्यशो बलम् ॥ ७४ ॥

“The fame, longevity, glory and valour of a person who is ever engaged in the service of the elders and who each day greets his elders respectfully, are always on the increase. (74)

अतिक्लेशेन येऽर्थाः स्युर्धर्मस्यातिक्रमेण वा ।  
अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥ ७५ ॥

“Do not covet wealth which you acquire after a lot of suffering, by violating the tenets of *Dharma*, or by submitting to an enemy. (75)

अविद्यः पुरुषः शोच्यः शोच्यं मैथुनमप्रजम् ।  
निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥ ७६ ॥

“The following are a matter for concern:

1. An uneducated person, 2. A coitus that does not result in pregnancy, 3. A hungry population, 4. A nation without a king. (76)

अध्वा जरा देहवतां पर्वतानां जलं जरा ।  
असम्भोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥ ७७ ॥

“The following situations resemble old age:

1. Walking long distances for a human being, 2. Non-stop and heavy rains in the hills, 3. A woman deprived of sex, 4. Taunts that disturb the mind of the listener. (77)

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ॥ ७८ ॥  
मलं पृथिव्या बाह्लीकाः पुरुषस्यानृतं मलम् ।  
कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः ॥ ७९ ॥

The following show the doer in a bad light:

1. The *Vedas* if not studied regularly, 2. A Brahmin who violates the rules of his conduct, 3. Travelling to distant lands, 4. A man telling lies, 5. A woman keen to flirt

with strangers, 6. A woman living away from her husband in a distant land. (78-79)

सुवर्णस्य मलं रूढ्यं रूढ्यस्यापि मलं त्रपु।  
ज्ञेयं त्रपुमलं सीसं सीसस्यापि मलं मलम्॥८०॥

“Silver is used to add impurity to gold. Tin is used to modify silver. Tin is mixed with lead and lead is mixed with any available impurity. (80)

न स्वप्नेन जयेन्निद्रां न कामेन जयेत् स्त्रियः।  
नेन्धनेन जयेदग्निं न पानेन सुरां जयेत्॥८१॥

“One cannot overcome sleep by continuing to sleep. A woman cannot be won over by too frequent sexual indulgence. One cannot extinguish fire by adding more fuel. The evil habit of excessive drinking is not cured by taking more and more of liquor. (81)

यस्य दानजितं मित्रं शत्रवो युधि निर्जिताः।  
अन्नपानजिता दाराः सफलं तस्य जीवितम्॥८२॥

“He succeeds in life who has won over a friend by offering him money, enemies by defeating them in battle, and women by lavishing luxuries upon them. (82)

सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा।  
धृतराष्ट्र विमुञ्चेच्छां न कथञ्चिन्न जीव्यते॥८३॥

“A person can live happily with a thousand. Another is satisfied with merely a hundred. Therefore, Maharaj Dhṛtarāṣṭra, give up greed. Survive you will. (83)

यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः।  
नालमेकस्य तत् सर्वमिति पश्यन् मुह्यति॥८४॥

“A man stays unattached who realizes that all the grain, animals, women, and other goods available on earth are not enough to satisfy for one man alone. [A greedy man’s desires can never be satisfied.] (84)

राजन् भूयो ब्रवीमि त्वां पुत्रेषु सममाचर।  
समता यदि ते राजन् स्वेषु पाण्डुसुतेषु वा ॥ ८५ ॥

“Rājan! I repeat that if you look at your sons and the Pāṇḍavas with the same affection, treat them as equal in all fairness.” (85)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-ninth chapter entitled “Vidura-Nīti”*



## CHAPTER EIGHT

विदुर उवाच

योऽभ्यर्चितः सद्भिरसज्जमानः

करोत्यर्थं शक्तिमहापयित्वा ।

क्षिप्रं यशस्तं समुपैति सन्त-

मलं प्रसन्ना हि सुखाय सन्तः ॥ १ ॥

Vidura continued: "A man soon gains name and fame if he, respected by other noble persons, unattached, acting within his limits, tries to attain his objective. He is always happy [and successful] who is blessed by the saints. (1)

महान्तमप्यर्थमधर्मयुक्तं

यः संत्यजत्यनपाकृष्ट एव ।

सुखं सुदुःखान्यवमुच्य शेते

जीर्णा त्वचं सर्प इवावमुच्य ॥ २ ॥

"He sleeps in peace, free from sorrows, who like a snake shedding its skin, gives up wealth earned by devious means. (2)

अनृते च समुत्कर्षो राजगामि च पैशुनम् ।

गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ३ ॥

"The following three acts are like killing a Brahmin:

1. To progress by telling lies, 2. Backbiting against others to the king, 3. To insist upon a wrongdoing even to a *Guru*. (3)

असूयैकपदं मृत्युरतिवादः श्रियो वधः ।

अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥ ४ ॥

"To find faults with the virtuous is like courting death. To use harsh words or to denounce them is like killing Lakṣmī. The following three habits are inimical to learning:

No desire to pay heed to the teacher or be at his service; restlessness and self-praise. (4)

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।  
स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च ।  
एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥ ५ ॥

“For a student the following seven are known handicaps [in the path of his success]:

1. Laziness, 2. Lust, 3. Inability to concentrate,
4. Gossip, 5. Arrogance, 6. Pride, 7. Greed. (5)

सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।  
सुखार्थी वा त्यजेद् विद्यां विद्यार्थी वा त्यजेत् सुखम् ॥ ६ ॥

“It is difficult for a person harking for pleasures to get educated. [There is much distraction.] Those seeking learning eschew pleasures. One has to choose either of the two. (6)

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।  
नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥ ७ ॥

“There is never enough fuel for any fire. Even the mighty rivers cannot flood an ocean. Yamarāja is not satiated with any number of deaths. A lustful woman needs more and more men to satisfy her. [There is no end to greed.] (7)

आशा धृतिं हन्ति समृद्धिमन्तकः  
क्रोधः श्रियं हन्ति यशः कदर्यता ।  
अपालनं हन्ति पशूंश्च राज-  
नेकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥ ८ ॥

“Hope kills contentment. Yamarāja takes a toll on prosperity [Even the rich die.] Anger destroys riches. A



miser does not attain name and fame. The animals die for want of care. A lone angry Brahmin can destroy a nation. (8)

अजाश्च कांस्यं रजतं च नित्यं  
मध्वाकर्षः शकुनिः श्रोत्रियश्च ।  
वृद्धो ज्ञातिरवसन्नः कुलीन  
एतानि ते सन्तु गृहे सदैव ॥ ९ ॥

“Try to always stock the following in a home:

1. Goats, 2. Utensils made of a copper and zinc alloy, 3. Silver, 4. Honey, 5. Utensils to make essences, 6. Pet birds, 7. The Brahmins learned in the *Vedas*, 8. The elders, 9. Members of the family, 10. A noble person who has fallen on evil days. (9)

अजोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी ।  
विषमौदुम्बरं शङ्खः स्वर्णनाभोऽथ रोचना ॥ १० ॥  
गृहे स्थापयितव्यानि धन्यानि मनुरब्रवीत् ।  
देवब्राह्मणपूजार्थमतिथीनां च भारत ॥ ११ ॥

“Bhārata! Manu has advised that to worship the *Devatās*, the guests and the Brahmins, the following goods should always be available in a household: goats, bullocks, sandalwood, *Vīṇā*, a looking glass, honey, *Ghee*, water, copper utensils, a conch, *Śālagrāma* idols and *Gorocana* powder. (10-11)

इदं च त्वां सर्वपरं ब्रवीमि  
पुण्यं पदं तात महाविशिष्टम् ।  
न जातु कामान्न भयान्न लोभाद्  
धर्मं जह्याज्जीवितस्यापि हेतोः ॥ १२ ॥

“Brother! I now advise about the most important and blissful fact of life: Never give up your *Dharma* because of

an insatiable desire, fear, greed, and even for the sake of your life. (12)

नित्यो धर्मः सुखदुःखे त्वनित्ये  
जीवो नित्यो हेतुरस्य त्वनित्यः ।  
त्यक्त्वानित्यं प्रति तिष्ठस्व नित्ये  
संतुष्य त्वं तोषपरो हि लाभः ॥ १३ ॥

“*Dharma* alone is eternal. Happiness and sorrow are transitory. And so are human beings, birds, and animals or whatever lives. Do not settle down for the transient in preference to the eternal. Be contented because contentment brings peace and a wealth of joy. (13)

महाबलान् पश्य महानुभावान्  
प्रशास्य भूमिं धनधान्यपूर्णाम् ।  
राज्यानि हित्वा विपुलांश्च भोगान्  
गतान्निरेन्द्रान् वशमन्तकस्य ॥ १४ ॥

“Think of the mighty kings who at the end of their glorious reins, leaving behind their kingdoms and the ultimate in luxury they had enjoyed, surrendered to Yamarāja. Their treasuries were full. They were powerful kings. Yet they could not escape death. (14)

मृतं पुत्रं दुःखपुष्टं मनुष्या  
उत्क्षिप्य राजन् स्वगृहान्निर्हरन्ति ।  
तं मुक्तकेशाः करुणं रुदन्ति  
चितामध्ये काष्ठमिव क्षिपन्ति ॥ १५ ॥

“Rājan! When a son brought up with loving care and effort dies, we take his body out of the home. We moan grievously. And, later like a log of wood we mount his body onto a pier into the flames. (15)

अन्यो धनं प्रेतगतस्य भुङ्क्ते  
वयांसि चाग्निश्च शरीरधातून् ।

द्वाभ्यामयं सह गच्छत्यमुत्र

पुण्येन पापेन च वेष्ट्यमानः ॥ १६ ॥

“Others enjoy the wealth of the deceased. The birds pick at his bones or the fire devours it. Only the good deeds or the evil ones travel with him to the other world. (16)

उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः ।

अपुष्यानफलान् वृक्षान् यथा तात पतन्निनः ॥ १७ ॥

“Brother! As the birds desert a tree that does not bear fruit or flowers, a dead body is left to burn on the pyre by his sons, his kinsmen and other near and dear ones. (17)

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयंकृतम् ।

तस्मात्तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छनैः ॥ १८ ॥

“The dead person who is left to burn carries nothing but his good or bad deeds to the other world. Therefore, a human being ought to gradually pile up the fruit of rightful activities. (18)

अस्माल्लोकादूर्ध्वममुष्य चाधो

महत्तमस्तिष्ठति

ह्यन्धकारम् ।

तद् वै महामोहनमिन्द्रियाणां

बुध्यस्व मा त्वां प्रलभेत राजन् ॥ १९ ॥

“High above and below this and the other world is the darkness of ignorance. This envelops our senses and misleads them. Rājan! Be aware of this and let this darkness of ignorance not envelope you. (19)

इदं वचः शक्यसि चेद् यथाव-

निशम्य

सर्वं

प्रतिपत्तुमेव ।

यशः परं प्राप्स्यसि जीवलोके

भयं न चामुत्र न चेह तेऽस्ति ॥ २० ॥

“If you understand what I say, you would earn fame and name in this world. You have then nothing to fear here or thereafter. (20)

आत्मा नदी भारत पुण्यतीर्था  
सत्योदका धृतिकूला दयोर्मिः ।  
तस्यां स्नातः पूयते पुण्यकर्मा  
पुण्यो ह्यात्मा नित्यमलोभ एव ॥ २१ ॥

“Rājan! Our soul is like a river. The virtuous conduct is like the sacred places on its banks. It originated in God who alone is the Truth. Its banks are made of contentment. A virtuous man gets purified taking a bath in its waters full of kindness. A soul that has eschewed greed always stays pure. (21)

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम् ।  
नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतर ॥ २२ ॥

“The river of life is teeming with the reptiles of lust and anger. The five sensory organs are like the water running in this river. Life and death constitute the difficult to cross flood of its water. Cross this river riding the boat of contentment and perseverance. (22)

प्रज्ञावृद्धं धर्मवृद्धं स्वबन्धुं  
विद्यावृद्धं वयसा चापि वृद्धम् ।  
कार्याकार्ये पूजयित्वा प्रसाद्य  
यः सम्पृच्छेन्न स मुह्येत् कदाचित् ॥ २३ ॥

“The man who pleases his elders, superior to him in intelligence, *Dharma*, education, and age, with his courteous behaviour, stays unattached. He questions them for the knowledge about his *Dharma* and *Adharma*. (23)

धृत्या शिशुनोदरं रक्षेत् पाणिपादं च चक्षुषा ।  
चक्षुःश्रोत्रे च मनसा मनो वाचं च कर्मणा ॥ २४ ॥

“A man ought to take care of his penis and stomach with patience. [He should bear the hunger for sex and food with composure.] He should use his eyes to protect his hands and feet, his mind to look after his eyes and ears and his good deeds to oversee his mind and speech. (24)

नित्योदकी नित्ययज्ञोपवीती  
नित्यस्वाध्यायी पतितान्नवर्जी ।  
सत्यं ब्रुवन् गुरवे कर्म कुर्वन्  
न ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥ २५ ॥

“A Brahmin who takes care of the following, never strays from the *Brahmaloka*:

1. A daily bath with offering of water to gods and the evening prayers, 2. Wearing the *Yajñopavīta* all the time, 3. Reading books every day, 4. Not accepting food from the fallen, 5. Always speaking the truth, 6. Serving the *Guru*. (25)

अधीत्य वेदान् परिसंस्तीर्य चाग्नी-  
निष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।  
गोब्राह्मणार्थं शस्त्रपूतान्तरात्मा  
हतः संग्रामे क्षत्रियः स्वर्गमेति ॥ २६ ॥

“A *Kṣatriya* goes to heaven if he follows the following practices:

1. He reads the *Vedas*, 2. Sitting on the *Kuśa* grass around the fire, he performs different types of *Yajñas*, 3. He looks after his subjects, 4. He dies in battle trying to save the cows and the Brahmins. He takes arms because that is the call of his conscience. (26)

वैश्योऽधीत्य ब्राह्मणान् क्षत्रियांश्च  
धनैः काले संविभज्याश्रितांश्च ।  
त्रेतापूतं धूममाघ्राय पुण्यं  
प्रेत्य स्वर्गे दिव्यसुखानि भुङ्क्ते ॥ २७ ॥

“A *Vaiśya* ascends to heaven if he, having read the scriptures, helps the Brahmins, the *Kṣatriyas* and those dependent on him, from time to time with money. He should also perform *Yajñas* and inhale the sacred fragrance coming out of the three sacred fires. (27)

ब्रह्म क्षत्रं वैश्यवर्णं च शूद्रः

क्रमेणैताभ्यायतः

पूजयानः ।

तुष्टेष्वेतेष्वव्यथो दग्धपाप-

स्त्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते ॥ २८ ॥

“The *Śūdra* can overcome his misfortune and, remain free of sins, ascend to the *Swargaloka* if he renders appropriate and just service to the Brahmins, the *Kṣatriyas* and the *Vaiśyas*. (28)

चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो

हेतुं चानुब्रुवतो मे निबोध ।

क्षात्राद् धर्माद्धीयते पाण्डुपुत्र-

स्तं त्वं राजन् राजधर्मे नियुङ्क्ष्व ॥ २९ ॥

“Maharaj! The reason for my elaborating upon the *Dharma* of the four *Varṇas* is that because of your attitude the Pāṇḍunandana Yudhiṣṭhira is moving away from his *Kṣatriya Dharma*. Therefore, you revert him to his *Rāja Dharma*.” (29)

धृतराष्ट्र उवाच

एवमेतद् यथा त्वं मामनुशाससि नित्यदा ।

ममापि च मतिः सौम्य भवत्येवं यथाऽऽत्थ माम् ॥ ३० ॥

Dhṛtarāṣṭra responded and said,

“Vidura! Whatever advice you render daily, is most appropriate. *Saumya*! I too think on the same lines. (30)

सा तु बुद्धिः कृताप्येवं पाण्डवान् प्रति मे सदा ।

दुर्योधनं समासाद्य पुनर्विपरिवर्तते ॥ ३१ ॥

“Although I think of the welfare of the *Pāṇḍavas* in a similar fashion, my views change the moment I consult Duryodhana. (31)

न दिष्टमभ्यतिक्रान्तुं शक्यं भूतेन केनचित्।  
दिष्टमेव ध्रुवं मन्ये पौरुषं तु निरर्थकम्॥३२॥

“None of us dare challenge Destiny. That alone is unchangeable. Human effort fails when faced with the dictates of Fate.” (32)

*Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the Forty chapter entitled “Vidura-Nīti”*

॥ विदुरनीति सम्पूर्ण ॥

॥ Thus ends of Vidura-Nīti ॥