VIDURA-NITI
(A Sanskrit—English Edition)
From Sri Mahabharatha

With A Foreword

By

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VICE-PRESIDENT,
INDIA,
NEW DELHI,
14th February '55.

Dear Mr. Menon,

Thank you for your letter of the 7th instant along with a copy of Vidura-Niti.

I have now read the typewritten preface and the printed part of the Sanskrit text and English translation of Vidura-Niti. The translation has been done with care and the readers will certainly profit by a study of it.

With best wishes,

Yours sincerely,

S. Radhakrishnan
FOREWORD

The idea of publishing the Prajagaraparva of Mahabharata with a translation is most useful.

The Preface has justly emphasised the crucial part played by the Epics of India in the formation of national traditions and character and the deep impression that they have made on the texture of Indian life. Over and over again in the Udyogaparva, the Santhiparva and the Anusasanaparva, the principles of equity and the dangers of indulgence in a lust for power as well as the perils encountered by the self-seeking and self-indulgent administrations have been described and re-iterated. Indeed, the risks attendant on ambitious, absolute and aggressive power have nowhere been set out with as much sincerity of conviction and wealth of illustration as in our Puranas and Ithihasas.

The author is to be congratulated on his attempt to popularise what is a handbook of universal morals for the benefit alike of the individual and of the State. The Prajagaramparva is epigrammatic in language but the difficulties of translation have been fairly
Nay, it has captivated the minds of nations far and wide, and has been translated into almost all prominent languages of the civilised world, the latest being in the Russian language. As remarked by the famous orientalist, the late Prof. Max Muller, in one of his letters to the late P. C. Roy, “I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer”. We hope with the dawn of our political independence, the above remark will be more than amply justified as days pass, and in the present political atmosphere of the world, such works convey a great message to the entire human race for its lasting peace and prosperity.

This great work Mahabharata goes also by the name of Jaya (जयो नामेतिहासोऽयम्). In the view of the late Lokamanya Tilak, this is not only an Ithihasa or epic but a great Arshakavya too (अर्थ महाकाव्यम्), satisfying all the tests laid down for a Mahakavya as he has explained, taking his stand on the text found herein (तथ्या च काव्यमितयुक्तं तस्मात् काव्यं अविभ्यषिति).

The authorship of this magnum opus is attributed to Vedavyasa who goes also by other names as Badarayana, Krishnadwaipayanà,
Parasaryya and Satyavati suta. The expression Vyasa might denote a mere title as one who has arranged the Vedas instead of the real name of the author, vide: "विद्वान वेदान्त यस्मात् स तस्माद्यास \nइति स्मृत; II" Further, in Devi Bhagawata it is said there have been 28 Vyasas and their names also are mentioned therein, one in every Dwapara Age of every cycle of years, and the last goes by the name of Krishnadwaipayana. Though last in the list, he is said to excel all as laid down in the Gita, 'दैवायनोदस्तिसि व्यासानाम'. To him are also attributed the eighteen Puranas and the Vedanta Brahma Sutra.

This voluminous work of Mahabharata is divided into eighteen cantos and is said to contain 1,00,000 slokas as laid down in the first chapter of 1st canto, "एकं शतसहस्रं च मयोक्ते वै निबोधत"
. In this respect there are diverse views. The published editions contain generally 84 to 94 thousand slokas only. Hence it is suggested that this number of one lakh includes the slokas of the supplement Harivamsa too. Whatever the truth might be, it is undoubtedly a voluminous magnificent epic, unrivalled in the world both as to size and excellence of its contents.

The central theme of this great epic is an internecine war between two branches of the
royal dynasty of Kurus in North West India, the sons of two brothers Pandu and Dhritarashtra. The latter being congenitally blind, the rightful heir to the throne on the premature death of the former was Yudhishtira, the eldest son of Pandu.

The treacherous machinations and the intrigues of the royal clique headed by Duryodhana, the eldest son of Dhritarashtra, Sakuni, Karna and others, coupled with the inordinate affection of Dhritarashtra towards his sons who could not see things justly though advised, brought matters to a climax with the inevitable declaration of war as the only solution. All the mighty warriors of the day were ranged on opposite sides, not excluding Sri Krishna, the Lord Incarnate, on the side of the Pandavas. The war lasted for eighteen days to the ultimate victory of the Pandava's and utter annihilation of the Kauravas and many a hero on each side. Around this central theme is woven many an episode touching on almost every aspect of human welfare. Of these, the most important are Vidura-Niti, the moral advice of Vidura to Dhritarashtra, the Bhagavad-Gita or the Lord’s advice to Arjuna and Bhishma’s parting advice to Yudhishtira on kingly duties.
VDURA

From the epic Mahabharata we get a glimpse into the origin and character of this noble personage Vidura (literally, the wise). When Vichitraveerya, the king of the Lunar race died without any issue, leaving but the two royal widows, Ambika and Ambalika, his mother (Sathyavathi) and his subjects were deeply sunk in grief at the prospect of the extinction of the dynasty. As Bhishma, her step-son could not be persuaded to break his vow of eternal celibacy, she invoked the help of her own son, Krishnadwaipayana Vyasa to beget issue on the two widows of Vichitraveerya. Though not himself willing, he yielded reluctantly to the wishes of his mother and begot on Ambika the congenitally blind Dhritarashtra, and on Ambalika, the pale faced Pandu. Not satisfied with the birth of these two sons with defects, she persuaded Ambika to approach Vyasa to beget a fair issue. As she was too shy, she sent instead one of her fairest maid servants, dressed in her guise. The maid servant approached the sage with great reverence who, divining the cause of Ambika's shyness, simply touched the maid servant who became later conceived of a noble son, wise and intelligent, who was later known as Vidura.
In the epic it is further narrated that Vidura was the God of Death and Righteousness incarnate as a human being due to the curse of a sage. There was a brahmin sage named Mandavya who was passing his days in the forest in deep penance. Some thieves who had stolen properties in the city thought themselves secure if they repaired to the forest, and approaching the vicinity of the sage, concealed the stolen properties close by him. The police in pursuit of them came to the spot where the sage was and asked him about the whereabouts of the thieves. As he was then in a deep spiritual trance, he was complete silence to all the questions of the Police who however apprehended the thieves and arrested them and seized all the hidden properties from the vicinity. Mistaking the sage to be one of the accomplices in a false guise, they reported the matter to the king who ordered that all of them should be impaled to death. The king's order was duly complied with. Yet after some days, all were surprised to see the impaled sage alive. The news was reported to the king who with a great retinue arrived at the spot, liberated the sage from the stake and begged pardon for his indiscretion. As the stake had to be cut at the top to liberate the sage from it, he goes in Purana by the name of Aani.
Mandavya (माणि माण्डव्य). In due course, the sage paid the debt of nature and facing the god of death asked him what sin he had committed to be thus suffering at the stake, to which the latter replied that he in his childhood had impaled small insects and flies at the pointed ends of small pieces of sticks. On hearing this, Mandavya replied that the sins committed in innocent childhood are, according to sastras, not punishable, and as the god of death had violated this cardinal principle of eternal moral law, he cursed him to be born as a human being and, thus passing a hundred years, to regain his lost position. In obedience to this he is said to have been born as a human being in the form of Vidura of Puranic fame.

Bhishma got both Dhritarashtra and Pandu decently married and endowed them with ample wealth and prosperity. Likewise he wanted Vidura too to be blessed. But Vidura was against all wealth and was from the very outset a fervent devotee of the Lord. Anyhow Bhishma succeeded in settling him to the life of a house-holder by getting him married to a maid-servant of the king Devaka of Mathura, of the name of Parasavi (पारसवी). He is said to have lived a happy married life, devoted to God, and finally cast off his mortal coil after a
sojourn of hundred years in this world in conformity with the curse of Mandavya.

Though divine in essence, he never exhibited that divinity in him but lived like an ordinary human being. He was ever devoted to virtue and righteousness, ever bent upon respectfully serving the elders like Vyasa, Bhishma, and others. He was very faithfully attached to Dhritarashtra, and the latter did never take to anything without consulting him. He was a real friend, philosopher and guide to Dhritarashtra who at times, on account of his inordinate affection for his son Duryodhana, played into his hands without consulting Vidura, to his great discomfiture and repentance. He was blunt in his advice and reproach, irrespective of personality, high or low. He was a great solace to the Pandavas in all their troubles who were all respect to him and who never failed to beseech him for his advice, nor did swerve from it any the slightest.

When Lord Krishna was not successful in his attempts for a compromise between the Pandavas and the Kouravas and war appeared to be the only solution, Vidura, not wishing to see the destruction of the Kouravas with his own eyes, resolved to leave the place and pass
his days in the company of the virtuous, in the recitation and meditation of the Lord's name and form, and in the performance of austerities like fasts and so forth. He visited several holy places, and finally while at Prabhas kshetra came to know of the results of the great Mahabharata war. Subsequently on coming into contact with Uddhava, the great devotee of Krishna, he came to know in detail the results of the war, the late installation of Yudhishtira as king, his horse-sacrifice and the final departure of the Lord from the world with His parting advice to Uddhava. Sorely hit with grief, at the Lord's departure he asked him to reveal to him the Lord's parting advice, and when the latter told him that the Lord had directed the sage Maitreyya to impart to him that knowledge, he left the place in search of the sage to Haridwar. After getting from him the key to spiritual knowledge and concluding that the propitiation of the Lord was the most essential thing he took leave of the sage and returned to Hastinapura, the capital. Accompanied by Dhritarastra, his wife Gandhari, and Kunti, the mother of the Pandavas, he repaired to the forests in the Himalayas, and cast off his body in due course after performing rigorous penance, and assumed the form of the God of Death, Yama, as before.
 Though Vidura figures in several contexts in Mahabharata, he is well known as the expounder of that moral science that goes by the name of Vidura Niti. On Sanjaya’s return from Yudhishtira with the reply for Dhritarashtra’s message that he should not resort to arms but retire to the forest doing penance, he scolded Dhritarashtra for his injustice and left him suddenly promising to divulge Yudhishtira’s reply message the next day in the council hall. At this, Dhritarashtra passed a restless night in anxiety without a wink of sleep. In this situation he sent for Vidura, hoping to get some consolation from him in his perturbed state of mind. Thus begins Vidura’s discourse which covers about eight chapters in the original Mahabharata. In the 1st chapter he diagnoses the situation and points out the cause of Dhritarashtra’s anxiety and restlessness to his want of judgment in leaving the administration of the kingdom in the hands of worthless counsellors like Duryodhana, Soubala, Karna, Dussasana and others of that ilk (Slokas 1—20). He then expatiates on the characteristics of a learned and wise man (Slokas 21—37) and those of a fool (38—47) and continues in general what ought to be done and what ought not, in a series
from one to ten (48–109) and concludes, by
generalisations from an episode about Sudhan-
vvan, advising Dhritarashtra to give a rightful
share of the kingdom to the Pandavas.

In the second chapter Vidura describes how
the king should be well equipped with noble
qualities, viz., control of the senses and control
of speech. In the third chapter he illustrates
by an episode of Virochana and Sudhanvan
the superiority of good conduct, good behaviour
and nobility of character. In the fourth chapter
narrating the discourse between the sage At eya
and the Sadhyas, he stresses the importance
of soft words, perseverance, the nature of noble
families and of true friends, the importance of
union and strict adherence to virtue. In the
fifth chapter, after describing the seventeen
types of persons engaged in vain efforts, he
answers Dhñiarashtra’s question why all people
do not live up to the full allotted period of
hundred years. He emphasises the importance
of saving one’s own soul at any cost and of fair
treatment of one’s dependents, describes the
prime qualifications of a messenger and the
nature of the five sorts of strength, and stresses
the necessity for the avoidance of hatred
towards the great and mighty.

In the sixth chapter beginning with the
necessity of respect for elders, he describes the
power and the greatness of intelligence, and how one should deal with women, should take counsel of ministers and friends, how a king should administer the kingdom and whose counsel he should seek and whose, avoid.

In the seventh chapter though Dhritarashtra is seen to approve of all advice tendered by Vidura, he still persists in keeping his son Duryodhana with him, resigning himself to fate (चनो चर्मस्ततं जयः). Vidura advises him again to give up the company of his evil counsellors, to cherish love towards his kith and kin, to be reconciled to the Pandavas by giving them some share, not to give cause for any repentance later, to be patient and straightforward and even-hearted towards Pandavas and Kowravas. In the final chapter Vidura continues his advice extolling the merits of the virtuous, condemning the evils of hatred, pride etc. that generally stand in the way of the acquisition of learning, narrating what ought to be welcomed in every household, pointing out that one should never go astray from the path of virtue, appealing to the evanescence of human glory and power and to the very transitoriness of this human life and all its attachments, and adverting to the necessity of a virtuous life freed from all passions with an eye to the merits of a life beyond. Dhritarashtra patiently listens to all
this advice and approves, yet confesses that in the presence of his son Duryodhana, his mind lapses back to its original state and he is not able to overcome it. Finally he finds peace in a solution of the situation as would be dictated by fate before which all manly effort and perseverance count for nothing. (दैवमेव बलं मन्ये पौरुषं द्वि निरंधकम्।)

Thus we see this short discourse of Vidura covers a wide field of individual and social life. In fact it is a mine of civil and moral wisdom. Though society, especially Hindu society, has undergone many changes with the march of centuries since its inception, the fundamentals remain the same even to this day. Vidura Niti is one of universal appeal without the bias of any sectarian outlook and will remain so for all time, since it is centered on the eternal fundamentals of duties and obligations, individual and social. What Bhagawat Gita is for enlightenment spiritual that is Vidura Niti for enlightenment temporal. Though clothed in simple language and style like the Gita, the ideas in several contexts are too deep as to baffle even learned scholars, so much so, it has given rise to several interpretations to several verses as could be seen from the notes within, based on about half a dozen commentaries of the original hitherto ransacked, the most
popular of which seems to be that of Nilakanta. No less indebted are we to that magnificent translation into English by the late P. C. Roy, C. I. E. published under the patronage of the late British Government of India and of several Ruling Chiefs of the day, the Government of France and several Oriental scholars in America, Germany and other countries of the west. Even such a work, par excellence as it is, has failed to do full justice to the original as regards some verses which are pointed out in this publication in their respective contexts. Further, we have made use of the vernacular translations also, such as, the Malayalam metrical version, verse by verse, of the original by that erudite scholar and poet, the late Kunhikuttan Thampuran of the Cranganore royal family, the Malayalam classical version of Sri Thunchath Ezhuthachan, the father of Malayalam language and a recent Malayalam edition of the Travancore Devaswam Board by Kavithilaka Rajaraja Varmaraja, and the Tamil prose version of the original by the late Mahamahopadhyaya Ramanujachariar of Kumbhakonam. In short, Vidura’s voice is a message of India from the far remote past—a message of stern warning and significant advice to humanity at large, especially at the present day when the world finds itself between the horns
of a big dilemma of either preservation or utter annihilation of the human race and civilisation.

Before closing, we wish, as in duty bound, to express our deep debt of gratitude to all those lovers of our ancient culture who have been most gracious enough to respond to our appeal for patronage and encourage us with liberal donations. The integration of our Native States with India, though a master-stroke of political insight most vital to the political security of our country, has nevertheless been a death-blow to the royal patronage of our letters and arts on which the Ruling Chiefs have been ever most prompt and lavish. Though thus divested of ruling powers, it is indeed most gratifying that there are some at least of these Royal dynasties who are not divested of their interest in our sacred culture, and of their hereditary munificence to all causes promoting the same. Among them we offer our most grateful thanks to Their Highnesses, The Maharaja of Mysore, The Maharaja of Idar and The Yuvaraja of Kashmir for all encouragement graciously extended to us.

Though there are many Mutts in India, the guardians of our ancient teachings and sacred culture—and some of them richly endowed too—we are sorry there are yet a few among
them who are too obsessed with sectarian and linguistic prejudice even as regards a work like Vidura-Niti of universal appeal. Our respectful homage and grateful thanks are due to all those Heads of Mutts and their executive officers who are broadminded enough not to be tainted with any such prejudices and have encouraged us with liberal donations, especially the venerable Heads of Sri Sringeri Mutt, the ever-encouraging Head of Sri Kanchi Kamakoti Peedhom, the munificent Head of Sri Chitrapur Mutt, the encouraging Peedhathipati of Sri Dattatreya Mutt and the broadminded venerable Head of Sode Vadiraj Mutt. Nor should we fail to express our heart-felt thanks for the help rendered to us by those lovers of our ancient culture especially to Sri. V. Seshasayee, the liberal-hearted industrialist of South India and to Sri R. B. Mallapur, the religious minded ardent disciple of Sri Chitrapur Mutt. Further we are extremely grateful to Dr. S. Radhakrishnan, Vice President, Government of India, and Dr. C. P. Ramaswamy Iyer, Vice-Chancellor, Benares Hindu University, two of the most eminent sons of India who have left their indelible impress on many a field of activity, for having spared some of their most precious time to go through the work and encourage us, and the latter by a short but
very instructive Foreword wherein the usefulness and importance of this publication, both for the individual and the state, especially at the present day, have been duly stressed. Our thanks are also due to the several foreign embassies in India who have readily responded on behalf of a cause that will strengthen the cultural link between ours and their great countries. In fine, we will be failing in our duty if we do not express herein our hearty thanks to the Management of The Scholar Press for their deep interest in our publications and prompt execution of the work.


P. N. Menon,  
Editor-in-Chief.
**CORRIGENDA**

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The Lord of the earth, Dhritarashtra of great intellect, addressed the door-keeper in attendance, "I wish to see Vidura. Bring him here. Don’t tarry."

Despatched by Dhritarashtra, the messenger said to Vidura, "O ye of great wisdom! our Lord, the great king, wishes to see you".

Note: Kshattri means a son of a female slave as here. It also means a son of a Sudra woman by a Kshatriya husband.
And Vidura, thus addressed, arriving at the palace spoke to the door-keeper in attendance, "Apprise me to Dhritarashtra".

"O Lord of Kings! Here is Vidura come at thy behest. He wishes to see Your Majesty (lit. thy feet). Command me as to what he should do."

"Usher in Vidura of great wisdom and foresight. I am never at all disinclined to receive this Vidura."

Note: "अक्को न, किंतु कहा: समर्थ पुव" I am not unable. I am ever ready (inclined).
"Enter ye, O Kshatta! the inner apartment of the great king who is intelligent, for the king told me that he was not at all disinclined to see you.

Note: If the reading here is 'दशने क्यो' the line means you need not stand on any etiquette to see him. (क्यो also means etiquette.)

Vaisampayana Udāch—Vaisampayana continued:

ततः प्रविष्य विदुरो धृतराष्ट्रनिवेशनम् ।
अत्रिवैत पाण्डविवैवं चिन्तयानं नराधिपम् ॥

Having then entered Dhritarashtra's royal chamber, Vidura addressed with folded hands the following words unto the king who was immersed in thoughts.

विदुरोऽहं महामात्र समास्तव शासनात ।
यदि किंवच कर्त्त्वद्वयमयल्यम् प्रशाङ्कि माम् ॥

O ye of great wisdom! Vidura I am, arrived at your command. If there is anything to be done, here I am, command me.

धृतराष्ट्र उदाच—Dhritarashtra said:

सद्यो विदुर धारो गान्यित्वा च शां गत: ।
अजातश्रोत्रोश्वो वाक्यं समास्ये स वक्ष्यति ॥

O Vidura! Sanjaya has come and after rebuking me he has left. Tomorrow he will deliver in the midst of the court the message from Ajatasatru (Yudhishtira).
Note: अजनानसः = An epithet of Yudhishtira (one to whom none is an enemy).

तस्याद्ध कृश्वरसः न विज्ञातं वचो पया ।
तन्मे दृष्टिः गात्राणि तदकार्यार्थं मृजागरसः ॥ १०

I have not known today what the message of that hero of Kurus’ (Yudhishtira’s) is. Hence my limbs are burning and that has brought about sleeplessness.

जाग्रते द्युपितानस्य श्रेयो यद्वनिश्चयसि ।
तदृऽ षृः त्वं हि नस्तात ध्यायिन्यकुशलो ब्रह्मिः ॥ ११

Tell us, O darling! what you consider best for one thus sleepless and burning. Thou art indeed well versed in the sastras or sacred works on virtue and worldly prosperity.

यत् प्राप्तः सद्यः पाण्डवेभ्यो
न मे यथावचनमेवः प्रश्नान्ति ।
समेत्यायायमसः गतानि
किं वै वश्यतैवेतेव मेधय प्रचिन्ता ॥ १२

Ever since the arrival of Sanjaya from the Pandavas I have no real peace of mind. All my senses are upset. My sole thought now is verily what he will deliver.

तन्मे षृः विदुर ले यथावचनः
प्रश्निते सर्वप्रजातिश्च श्रोः
Therefore, O Vidura! tell me exactly what may be Yudhishtira’s entire desire, so that, O darling! it may enure to our benefit (good) and the happiness of all subjects.

Note: Here Dhritarashtra tries to find consolation from a correct guess by Vidura of Yudhishtira’s message before knowing it really. This sloka is said to be an interpolation and is missing in some editions of the original.

विदुर उवाच—Vidura said:—

अभियुक्तं बहुव्रतं दुर्व्रलं हीनसाधनम् ।
हृतसं कामिनं चोरप्रविशिष्णति प्रजाधरा: ॥ १४

Sleeplessness overtakes the weak set on by the strong, one bereft of the means of livelihood (e. g. as an artisan of his tools), the man deprived of his wealth, a lover (or a man of lust) and a thief (as he is ever biding his opportunity during night).  (3)

Note: P. C. Roy takes हीनसाधनम् to mean one who has failed to achieve success.

कचिदेऽभृतोदेशेन्द्वुम्बोदिसि नराधिप ।
कचिच परविन्तेऽश्वद्यव्र वित्तप्पसे ॥ १५

I hope, O King! you are not beset by any of these great evils (calamities) nor are you troubled coveting the wealth of others.
Dhritarashtra said:—
I wish to hear thy words becoming or befitting virtue and conducive to great happiness. In this dynasty of royal sages, thou art alone highly esteemed by the wise.

Vidura said:—
O Dhritarashtra! A king blessed with good qualities will become the Lord of the three worlds, and Yudhishtira whose welfare you are to look unto has been banished. You are quite the reverse of him. Righteous and versed in virtue as you are, you are not favoured of Fortune (to become the king) verily by the loss of your sight.

Note: Preshnya means a dependent whose welfare has to be looked after by the master. प्रेश्यः पुष्पीयः: (one who is to be besought after). Another reading for प्रेश्यः is प्रेषित (living abroad). Dhritarashtra is विपरीततार for more than one reason. He has not the noble virtues of a great king, preyed upon as he is by his abnormal
love for his own children. He is blind both mentally and physically to think and see aright. अचिन्त देव means light (here of the eye).

आन्तर्श्च नागरमणि च ब्रह्मण सत्यात् पराक्रमात्
गुरुत्वात् त्वाय सम्पेक्ष्य वहनू न्देवांस्तितितिते || १९

On account of his mildness, tenderness, righteousness, truthfulness, heroism and consideration for you as a Guru (elder or preceptor), he (Yudhishtira) is meekly putting up with the many a trouble (worry).

हुयोधने सोवले च कणे हुशासने तथा ||
एते ब्रह्म्यायाय कथं तं सुतिमिच्छसि || २०

Entrusting sovereignty in the hands of Duryodhana, Soubala (Sakuni), Karna and likewise of Dussasana, how can you hope for happiness?

Note: Duryodhana is the eldest son of Dhritarashtra and Gandhari. Soubala is the maternal uncle of Duryodhana. Karna is born of Sun to Kunti before her marriage to Pandu and is thus the elder brother of Yudhishtira. He was a steadfast warrior on the side of Duryodhana. Dussasana is one of the hundred sons of Dhritarashtra. All these are evil-minded lacking in virtue.

They have no wisdom. Instead of openly saying that, Vidura proceeds to describe the qualities of a wise man (Pandit).
He is called verily a Pandita (wise man) whom, knowledge of self, exertion, forbearance and steadfastness in virtue do not drag away from the goals of life.

Note. Atmajnana is derived from Sastras, Sama-rambha is dependent on one’s ability, Titiksha, on the spirit of renunciation and Dharmanyatya on faith or attention.

ब्रह्म here refers to the four goals of life viz. Dharma (virtue), Arttha (wealth), Kama (desire) and Moksha (salvation). पण्डित is one who is endowed with पण्डा or spiritual wisdom. पण्डा आत्मविषयः ब्रह्म: वेषां ते पण्डितः (Sankara Bhashyam—Gita).

From the same one tree are produced sacrificial vessels, sacrificial ladle, boat, wooden basket and pestle. O king! understand from this what I say that verily from the same one stock are born both the bad and the good.

Note: The idea in this verse is indeed very beautiful but it seems inappropriate to the context which is devoted to the description of a Pandit. It will be more fitting if it comes after verse 20.
निषेधाते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः अद्ध्यान एतद् पणिण्डकशक्षणम् ॥ २३

Attachment to the laudable, rejection of the blameable, belief in God and to be imbued with faith (reverence), these are indeed the traits of a wise man (Pandit).

Note: A Nastika is one who denies the existence of God and other worlds like heaven etc 'Faith' here refers to the words of elders, preceptors and Scriptures.

क्रोधो हर्षश दुःखश हि स्तंभो मानयमानिता ।

यथायांनामप्रवेणित स वै पणिण्ड उच्यते ॥ २४

He whom neither anger nor joy, neither pride nor bashfulness, neither obstinacy (rigidity) nor self-esteem, drags away from the high ends of life, is verily called a Pandit.

Note: स्तंभ: may mean also stupefaction, elation etc.

यस्य कृत्यं न जानन्ति मत्त्रै वा पञ्चिते परे ।

क्रुद्दवायु स्तान्ति स वै पणिण्ड उच्यते ॥ २५

He, whose proposed action, policy or resolution others do not know of before hand, but know them only after they are done, is verily called a Pandit.

यस्य कृत्यं न विद्यन्ति शीतसृष्णं भयं रतिः ।

समुद्रिरसमुद्रिनां स वै पणिण्ड उच्यते ॥ २६

He whose action is not impeded either by heat or cold, by fear or love, by prosperity or adversity, is forsooth called a Pandit.
He whose intellect though naturally unsteady is yet in conformity with virtue and worldly prosperity (the two ends of life) and who prefers (chooses) prosperity to pleasure, is indeed called a Pandit.

**Note:** कामात्—More than worldly pleasures, the wise man seeks after Dharma or virtue and what is conducive to his welfare here and merit hereafter. Seeking Moksha or salvation, the fruit of knowledge, giving up all Karmas, he becomes like King Janaka, one accomplished of all objects. संसारिणी प्रज्ञा may also mean worldly wisdom.

Those men are of the wisdom of Pandits who aspire to do as much as lies in their power, do act to the best of their ability and do not look down upon anything (as worthless or silly).

That is the foremost characteristic of a wise man that he understands quickly, hears.
patiently, and grasping at the main purport applies to it disinterestedly, and that he spends not his energy in other’s affairs unasked.

Note: प्रजासां means characteristic or trait. चिरंश्रोति =hears patiently and long that he might properly and firmly understand. विज्ञाय =after ascertaining properly.

नाशाप्यमभिन्नांच्छन्ति नष्टे नैच्छिन्ति शोभितां।
आपत्तु न च मुद्गान्ति नरा: पण्डितवुद्धयः || ३०

They that do not aspire after objects unattainable, nor wish to bewail over what is lost, nor are dismayed in adversities, they have the intellect of a man of wisdom.

निशिल्य य: प्रकृतमेति नान्त्वेसाति कर्षण:।
अवनृत्यकालो वश्यात्मा स वै पण्डित उच्चते || ३१

He who undertakes the task after due consideration, who (once begun) does not stop in the middle of his action, who never wastes his time and who has his mind under due control, he is indeed called a Pandit.

Note: निशिल्य here refers to the considerations of proper time, one’s own capacity, of the possibility of accomplishment and all the pros and cons regarding the final result. Once begun, every moment is precious to him. The word वश्यात्मा refers to his steadfastness, perseverance and disinterestedness. यदु पुन: वश्यात्मा अस्यास्वैराग्यायाम् वश्यत्वमापिति: अत्यः पुन: यथा स: अर्थं वश्यात्मा (Gita—Sankara Bhashya 6, 36).
O Best of the Bharata dynasty! They are wise men who are devoted to noble deeds, who are engaged in actions conducive to prosperity and happiness, and who do not feel jealous of the welfare of others.

Note: क्षभ—Literally means ‘bull (ल) of the Bharata race.’

He is called a wise man who exults not in his honours nor feels distressed at disrespect, but remains imperturbable like unto a deep pool in the Ganges.

The man who knows the cardinal truth about all beings, is aware of the course and effect of all actions and is well versed in the devices of all men, is called a Pandit.

Note: तत्व = the essential nature. योग = the method of action. उपाय = the means of action. The ‘cardinal truth’ refers here to the essential nature and ultimate reality of all. The word Yoga has reference to the pros and cons of all human actions. The word Upaya
is suggestive of the four expedients of winning over another viz., conciliation, gift, sowing dissension and punishment, or refers to the general working of the human mind to achieve the desired object.

प्रजागरणेण:  

चिन्तकय ऊद्वान प्रतिभानबान।  
आश्च व्यवस्थ वक्ता च यस्त पण्डित उच्च्यते। ॥ ३५॥

He whose words are unimpeded (or who could speak boldly), who can discourse eloquently (or who can speak on diverse topics in a telling way), who can see the pros and cons of everything, who is endowed with a ready insight into every rising problem and who can quote texts quickly and interpret them, he is counted a Pandit.

Note: In Valmiki Ramayana Balakanda we find the expression “स्मृतिमानु प्रतिभानवान।” Here the commentator Tilaka explains the word प्रतिभानवान as follows: “अवहारसि श्रुतस्त्र वाश्चतस्य चैविदायिन्य वीर्य प्रतिभाय: प्रतिभाने तद्वाद्” (one whose flash of intellect could reveal the right meaning at the right time).

श्रुतं प्रजानुगं यस्य प्रजा चैव श्रुतानुगा।  
असम्प्रा र्यथम्यां: पण्डिताः भयेत स। ॥ ३६॥

He goes by the name of Pandit whose learning is in consonance with his intellect and whose intellect is in consonance with his learning, and who does not go astray from the well known established usages (or high moral laws).
Note: अतिमन्नायम्यमधारिः is explained by Roy as "who never abstaineth from paying respect to those that are good".

अर्थ पहान्नपासाय विदचत्य्येव ्च।
विचतचत्यसबुद्धो यद्स पण्डित दच्चनेऽ॥ ३७

He is called a wise man who though possessed of a vast fortune and likewise of learning and power too, yet moves about unrelated.

अभुतस्य समुख्यो दृद्धर्थ पहान्नना।।
अर्थायाकारणमुद्धुपूर्वयहृत्यचये बुधे।॥ ३८

He who has no learning, yet is conceited, who though poor, yet proud (or of inordinate desires), who wishes to achieve his objects (or wealth) by immoral means (or by remaining inactive), he is called a fool.

Note: Having described the nature of wise men, here begins the description about fools.

समय यः परित्क्ष्य प्रार्थेणरुतिश्वरि।।
मिथ्याचरित्विभिग्रार्थ यथा मूडः स उच्चनेऽ॥ ३९

He who after giving up his own affairs (or fortune) is interested in the affairs of others (or depends on others' fortune) and who, in the cause of friends, acts up falsely, he is indeed a fool.
Note: A man is said to act falsely towards a friend, when he assumes to take a seemingly fair interest in him outwardly but as a matter of fact he is insincere and only pretentious. This latter part is explained in another way too:—He who resorts to unfair and false means to serve a friend is really a fool.

अकारां कामयति यः कामयानां परिख्यजेत
बलवन्ते च यो द्विष्टि तपाहुमृढवेतस्मि

40

He who loves a woman who has no reciprocal love or discards her who loves him, who bears hatred towards the mighty, is said to be possessed of a foolish soul. (43)

Another reading of this verse is:—

अकारान्तः कामयति यः कामयानान्तः परिख्यजेत
बलवन्ते च यो द्विष्टि तपाहुमृढवेतस्मि

He who aspires for objects that should not be aspired for, forsakes those that can be fairly desired after, and who bears hatred against the mighty is of a foolish soul. (47)

It may be explained also thus:

One who loves others who have no love in return or who forsakes others who are really loving etc.

To explain: One should not desire to make another a friend, relation or a pupil if he has not a reciprocal desire, nor should he forsake one who is really desirous of such a connection.
He who makes a friend of his foe, who hates and does harm to his friend and who takes to wicked deeds, is said to be of a foolish mind.

He who causes to revolve within himself what he should do (always hesitating), suspects everywhere and continues long what could be done quickly is, O bull (best) of Bharata race! a fool.

Note: The word संसारत्वि may also be explained as 'extends'. Some explain "to have their duties performed by servants and others", which does not appear to be quite sound.

He who does not offer oblations to the manes, nor worships his titular Deities, nor wins good-hearted friends, is said to be of foolish mind.
That wretch of a man who enters a place uninvited, who talks too much without being asked and who confides in the untrustworthy, is of a foolish mind.

That man who is himself blameworthy, yet casts blame on others, gets angry at others over whom he is no master—he is the worst of fools.

*Note*: The idea of the first two lines corresponds to the English saying, "He who lives in glass house should not throw stones over others."

He who knows not his own strength (ability), yet desires to achieve the unattainable which is bereft of all virtue and pecuniary value without any exertion, is said to be a fool of silly intellect.

*Note*: Some read धर्मार्थपरिवर्जित: for धर्मार्थपरिवर्जितम् to mean 'one who is dissociated from both virtue and profit'. (Roy).

O King! He who commands (or instructs) one who is not his pupil and he who does...
not command (or instruct) one who is a pupil, and he who serves a miser,—he is called a man of foolish mind.

**Note:** The first part may also mean "he who punishes one not deserving of punishment, and who does not punish one deserving the same" वास्तवः means to instruct, to command, to punish etc.

एकसमावधशायी वस्ते वास्तव शोभनम्।
योक्तस्तिविभज्य भूत्येन् को नुशंसत्तस्ततः।॥ ४८

Who is more cruel than he who takes sumptuous food himself and wears beautiful dress without sharing them with his dependents?

**Note:** Here वस्ते means "puts on" while वस्तित or वस्ते means "dwells".

एकः पापानि कुस्ते फलं खुब्नें महाजनः।
भोज्यारो विहासायनं कता दोषेणं लिघ्यं॥ ४९

One commits sins, while many reap the effects thereof. Those who share the effects are released of sins, while the doer alone remains tainted with it. (१०)

**Note:** This verse is explained in another way also. One commits sins but many reap the benefits thereof. In the long run those who have reaped the fruits of his sins are liberated, while the doer of it alone remains tainted with it. The first explanation seems to carry more sense.
An arrow discharged by an archer may or may not hit (kill) another, but the intelligence of an intelligent man when discharged (applied for a destructive purpose, may destroy a whole kingdom with the king.

Discriminating the two by one, bring under control the three by four. Conquering the five, knowing the six, and giving up the seven, be happy.

Note: This and the following slokas describe the path of kings to happiness. By 'one' here is meant the intellect; by 'two' right and wrong; by 'three' friend, foe and the stronger (or neutral too); by 'four' conciliation, bribery, sowing dissension and punishment; by 'five', the five senses; by 'six' treaty, war, marching, maintaining the post against the enemy biding time, double-dealing and seeking asylum; by 'seven' woman, gambling, hunting, drinking, harshness of speech, severity of punishment and waste of wealth. To quote in Sanskrit सचिनार्थ विस्मयार्थ धनमान्यमय: (the six as explained by Amara).

खियोद्धारस्त्र शरायत पाने वाँचस्या च १२।
महायद्युपाध्यामवर्णेव च ॥ (the seven vices).
Poison kills but one (who drinks it), and a weapon too but one (who is struck by it); whereas leakage of political (state) secrets destroys one's entire kingdom with the king and the subjects.

Note: मन्त्रविषयः is another reading. Some explain the expression मन्त्रविषयः as "wicked counsels" (P. C. Roy).

Alone one should not taste the delicious (but should share it with others); alone one should not think about affairs (serious), (but should consult with others wise); alone one should not proceed on a journey (but should have companions too), nor alone one should keep awake in the midst of others sleeping.

O King! Thou dost not understand that there is only one ladder without a second to heaven, viz., Truth, like the boat for the ocean (to cross over).
Note:  सत्येकर्षेन नः सत्येष्ये धर्मे: प्रतिष्ठितः।
सत्येवास्त्रया भेदः: सत्येनास्त्रयेऽपि परस्त्र॥


The one word Truth is Brahma. Dharma (morality) has its root on Truth. Truth is verily the eternal Vedas. Through Truth one attains the final goal (Salvation).

एकः श्रमावताः दौषो द्वितीयो नोपपचते।
यदेनं श्रमया युक्तपशचं मन्यते जनः॥ ५५

There is only one defect in a man of patience. There is not a second and that is that people consider a man of patience as weak.

सोक्ष्य दौषो न प्रत्ययः: क्षमा हि परमस वल्लम।
क्षमा गुणो शशक्तानां शक्तानां भूषणं तथा॥ ५६

That (patience) should not be taken to be a defect for him. For patience is a great power. Patience is verily a virtue to the weak and an ornament to the strong.

Note:  To put up with another's insult or injury without any desire for retaliation is patience.

क्षमा बशीक्रितिलोकसः क्षमया कि न साध्यते।
शान्तिलङ्कः करे यस्य कि करिष्यति दुःखः॥ ५७

Patience wins over all in the world. What is there that cannot be attained by patience? What can the wicked do to one who wields in his hand the sword of patience?
Fire fallen on a grassless plot is extinguished of itself. A man without patience brings unto himself many troubles.

Note: The word अत्रुणे may also be explained as meaning anything other than grass (e.g. water etc.).

Righteousness is the one highest good. Patience is the one greatest peace. Knowledge is the one supreme contentment. Harmlessness is the one conducive to happiness.

Note: The first half is capable of another explanation too “Patience alone is the one virtue that conduces to the highest good. It is verily supreme peace as well.” But the first explanation seems to be more appropriate consistently with the series of general maxims intended to be laid down in the sloka.

Like unto a serpent that devours creatures living in burrows, the earth devours these two, viz., a king who does not fight (when attacked) and a Brahmin who does not journey abroad. (22)
Note: A Brahmin is enjoined to journey abroad either in search of preceptors to initiate him into the studies of Sastras or to visit holy shrines and waters.

दे कर्मणी नरः कुवेश्वरिन् लोके विरोचते ।
अब्रवन् परम्परिचिद्वत्तो नार्त्यंस्थथा ॥ ६९

A man shines in this world by doing two things, viz., by not speaking harsh words and not worshipping the wicked. विरोचते means shines or becomes famous.

Note: Some explain the last foot as 'not requesting the wicked' with the reading "नार्त्यंस्थथा" consistent with Kalidasa's words:

"याज्ञा मीत्या वरमिथिगुगे नाथमे ज्ञायः"

द्वारिषैं पुरुषव्यायः परपत्यवकारिणो ।
खियः कामिनिकामिन्यो मूर्त्यः पूजितपूजकः ॥ ६२

O Tiger among men! (Most illustrious!) There are two who act on the opinion of others (without a will of their own), viz., women who fondly desire for what is desired by others, and fools who offer worship to those worshipped likewise.

Note: Women are generally prone to take a fancy for what is desired by others of their own sex. It is a common experience with woman that when she sees an object such as a new ornament or dress possessed of by another woman, she is naturally inclined to have one such for herself without any consideration as to
her means or its intrinsic value and utility or its adjustability to herself. Likewise if a fool sees another worshipped by others, he also readily imitates them with his offerings of fruit, flowers and other articles of worship. Some explain the word कामित to mean one loved by another of her own sex. Love is exclusive and jealous and a woman does not generally love another when she knows she is loved by another. She would not like her object of love to be shared by anyone else. It would be more appropriate if कामित is taken to mean 'an object desired for' instead of 'one loved'.

द्वारिको कुण्ठनो तीक्ष्णो शरीरपरिशोषणोऽि।
यशापन: क्षापयते यथा कुच्यत्यनीभवः॥ ६३

These are two sharp thorns that tend to wither the body, viz., the poor man who desires, and one, who is not a master, becoming angry.

Note: Like unto sharp thorns they give pain. The poor man feels sorry that he cannot have his desires fulfilled, for he is poor and has not the wretchedness. The man who feels angry at another over whom he is no master, does so in vain, for he cannot punish him. The sorrow consequent upon their inability tends to emaciate their body. The latter half is capable of another explanation too as referring to an indigent lover and an angry dependent.

द्रायेव न विराजेते विपरितेन कर्मणा।
गृहस्थः निरारस्मा कार्यवािश्वव बिद्युकः॥ ६४

These two will never shine on account of their incompatible acts, viz. a householder with-
out exertion and a religious mendicant with worldly affairs.

Note: A householder has to exert himself to maintain the household. He cannot remain inactive. A religious mendicant, especially of the class of Sanyasins, is enjoined by Sastras to renounce all worldly concerns. Hence the incompatibility referred to in the verse.

Some take the word भिडुक to mean 'beggar'. It is the renunciatory aspect that is implied in the idea which is expressible more by the meaning 'religious mendicant' than mere 'beggar'.

० राजसो प्रविष्टो राजन स्वर्गस्थोपरि निष्ठुरः ।
धर्मध्ये श्रमया धुतो दरिद्रेऽ प्रदाननन ॥ ६५

These two men, O King, remain in the region above heaven, viz., a lord with patience and a poor man of munificence (bountifulness).

Note: Patience in a lord and bountifulness in a poor man are rare combinations. Hence their superiority resting on a level higher than heaven.

न्यायागतस्य द्रव्यस्य बोद्धव्यो द्वावतिक्रमो ।
अपाते प्रतिपित्रम पात्रे चापतिपादनम् ॥ ६६

These two are to be known as misapplications of wealth rightly acquired, viz., to give to the undeserving and not to give to the worthy.

द्वारवंभसि निवेष्टियो गले बद्रव्या छोटे सिलायः ।
चन्द्रवत्तमदातारं दृढिं चायतपविनम् ॥ ६७
These two are to be immersed (drowned) in water with massive stone tied to their neck, viz., a rich man who does not give and a poor man who is not pious.

Note: A wealthy man is to consider himself as a trustee of the society, and he should give as much as he can conveniently afford, to relieve the needy. A poor man should pray God for His grace to rid him of his misery.

O Tiger among men! These two pierce the solar disc (and attain heaven), viz., an ascetic mastered (accomplished) in yoga and a warrior slain facing death in battle. (19)

Note: A Sanyasin who has mastered yogic practice and a warrior dauntlessly facing death in the battlefield, both attain salvation, vide Gita—

"हृद्या वा प्राप्तसे स्वर्ग जित्वा वा भोक्तसे महीम" "

Those versed in the Vedas, O illustrious scion of Bharata dynasty! have declared that men's policies are said to be three, viz., inferior, middling and superior.

Note: The four human means of achievement are साम (conciliation), दान (gift or bribery), नेत्र (disunion or
division) and दण्ड (punishment). Of these, war is inferior; disunion and bribery are the middling. Conciliation is the superior. Punishment is to be resorted to only when the three other means fail.

त्रिविधा: पुरुषा राजन्तत्त्वाधिपत्यमः।
नियोजयेद्ययावत्तांतिविशेषेव कर्मसु ॥ ७०

Men, O King, are of three sorts, good, bad and middling. These are indeed to be engaged respectively in the three sorts of work as befitting them.

**Note:** The good are to be engaged in good works and likewise others to works suited to them.

त्रय प्राध्यन्त राजन भार्या दासस्त्वा सृजः।
यत्वा साम्प्रविच्छल्ल्य यस्येति तस्य तदनुम् ॥ ७१

O King, there are only three who cannot have wealth of their own, viz., wife, slave and son. Whatever they acquire becomes the property of those to whom they belong.

**Note:** With the gradual recognition and growth of individual freedom, this conception is slowly disappearing from society.

हर्षं च परस्यानां परदर्शिनेनशः।
सुहृदेन परित्यागं धोषा शास्त्राण: ॥ ७२

To steal another’s property, to commit outrage on another’s wife, to give up a friend, these three tend to one’s destruction (fall).
Note: Another reading for क्षयावहारः is भयावहारः which means "bring on fear". The former carries greater sense.

These three are the gates of hell and they destroy one's own self, viz., lust, anger and covetousness. Therefore one should give up these three.

Giving boon (to dependents), winning kingdom and birth of a son, these three together, O ye of Bharata dynasty!, are equal in merit to the one, viz., liberating a foe from trouble (calamity).

Note: When one gets possession of an enemy one is generally inclined to crush him, and when one's foe is in trouble one is generally joyful to see him in that plight. Rare it is that one shows mercy or gives succour to one's foe in distress. Hence the last, the liberation of one's enemy from distress and giving protection to him, is considered equal in merit to the first three put together.
A past faithful attendant, a present follower and one who says ‘I am thine’, these three who seek protection, should never be forsaken even if exposed to danger.

Note: Some consider the three in the category to be (1) a follower (नायक), (2) a seeker of protection and lastly (शरण प्राप्त) those come to your house. Here the 1st two appear in singular and the last in plural (प्राप्त) and taking शरण (support) to mean a house. But in the first explanation there is uniformity, all the three अन्य अज्ञान एवं बाँधुं being in singular and explaining शरण in the ordinary sense of ‘refuge.’

चत्तारि राजा तु महाबलेन  
वर्धाण्यः पथिष्टस्वानि विधात् ।
अत्यधिकसंह मन्त्रं न कुर्या-  
ब दीर्घस्वरूपस्तेश्वरणेन ॥ ७६

The wise declare that a king, though highly mighty, should avoid these four, viz., he should not take counsel of men of little wisdom, nor of the dilatory, of the indolent nor of the flattering bards.

Note: One who proceeds slowly and delays action that should be done at the proper time is called a दीर्घसङ्कुष. Some take चारणे: as two चयं-अरणे: (those who are averse to fight, addicted to gambling etc.).

चत्तारिर् ते तात गृहेः वसन्तू  
चित्रभिचित्रस्व गृहस्वरूपेण ॥
Blessed with prosperity and steadfast in the duties of a house-holder, let these four, O sire, abide in thy house, viz, aged agnate relation, the high-born sunk in distress, poor friend and issueless sister.

Note: The above four classes of persons are to be kept and maintained in one's house by a house-holder of means, for they serve very useful purposes, viz. the aged impart instructions as to family virtue, the high-born instruct children on due customs and proper etiquette, the friend speaks what is beneficial and the sister guards the wealth.

O mighty king! Brihaspathi (the preceptor of the celestials) has declared unto the lord of the gods who asked him the four of instantaneous result. Be pleased to hear them from me.

Note: That which bears fruit at once without delay is साधस्व (साधा = means at once).

The resolve of the celestials, the power or greatness of the intelligent (wise), the humility
of the learned and destruction of the sinful, all take effect at once.

Note: Gods can do and undo things as they resolve. Creation of the world, its sustenance and destruction are brought about by the mere will of the Supreme. The God Brahma created Sanaka and others by his mere will. The intelligent and wise like Agastya and others are said to wield supernatural powers. The former is said to have drunk the ocean. The humility of the learned with the consequent blessings of their preceptors leads them to success. Those that commit crimes and sinful deeds meet with their end without delay like Bali and Ravana.

Some explain: Solemn faith in meditation of God brings on the fulfilment of one’s desires, sincere devotion or love towards the intelligent helps to solve one’s difficulties. Humility towards the learned wins respect in the world and giving up all sinful deeds conduces to purity of mind. These four are said to save one from all anxieties and worries. How far the force of सत्वकारणि in the previous sloka is brought out in this explanation is open to doubt.

चत्वारि कर्मणियभव्यक्रमणि भवं प्रयत्नयन्तरक्रमणि।
प्रार्णिधिष्ठेत्रं उत्तपत्तिं पानेत्तरातिस्राप्त पानयं।। ८०

Due performance of these four which conduce to one’s safety, leads to calamity if done improperly, viz., Agnihotra sacrifice, silence, study, and sacrifices in general, performed in a spirit of self-conceit.
Note: Agnihotra is a kind of sacrifice wherein fire is consecrated and maintained. मौन refers to the vow of silence performed with due consideration. One should study with due attention and all sacrifices are to be performed with great reverence. But none of these should be resorted to with a spirit of self-conceitedness.

पञ्जाश्रयो मनुष्येण परिचया: प्रयत्नः ।
पिता मातायिरित्या च गुरुस्य सर्वर्षेष ॥ ८९ ॥

O illustrious scion of Bharatha dynasty! these five fires are to be worshipped by every man at any cost, viz., father, mother, fire, one’s soul and preceptor. (३७)

Note: Like fire, one’s father and others have an intrinsic power or greatness worthy of worship.

पञ्जवेव पूजयन्त्यमेव यन्त्र: प्राचोति केवलम् ।
देवान् पितृन मनुष्यांश्च भिक्षूनातिष्ठितप्रज्ञानान् ॥ ८२ ॥

One attains unalloyed fame in the world: verily by rendering service to these five, viz., gods, manes, men, Sanyasins and guests.

Note: The Pitri’s (manes) referred to here includes the Rishis who are the progenitors of Gotras (families); the word ‘men’ denotes father, mother, preceptor and the elders; the word Bhikshu may be taken to mean a mendicant also.

पञ्च त्वात्सुगपष्ण्यन्ति यज्ञ यज्ञ महिष्यस्ति ।
पित्राण्यमित्रा पथ्यस्या उपजीव्योपजीविनः ॥ ८३ ॥
Wherever thou wilt go, these five will follow thee, viz., friends, foes, the indifferent, those who are to be maintained (like preceptors) and dependents.

Note: A मध्यस्य is one who is neither a foe nor a friend. Friends will accompany on account of their friendship, foes, on account of enmity looking for an opportunity to do harm, the indifferent to make enquiries of welfare and the dependents to render service.

पश्चेन्द्रियस्य पत्त्वस्य चिद्र चेदेक्षमिन्द्रियम्।
तवोऽस्य सत्वति पञ्चा दतेः पात्रादिवोदकसः॥ ८४

Of the five senses of a man, if one becomes defective (lit. having a hole in it), then from that sense flows out his intelligence, like unto water running out from a leathern bag (vessel).

षुट्टोष: पुरुषेणेह हातन्या भूतिमिच्छता।
निश्च तन्नी भयं क्रोध आलस्य दीयामुत्रता॥ ८५

Six evils are to be discarded by a person who longs after prosperity in this world, viz., sleep, drowsiness, fear, anger, laziness and procrastination.

षविद्मान पुरुषो जगात्म भिन्नां नापिविवार्येव।
अपवत्कारसारायचयमनाधीयानमुत्तिजयु॥ ८६

अरसिनां राजानं भायिं चामिय्यादिर्मिश्च।
ग्रामकां च गोपालं वनकां च नापितसः॥ ८७
These six are to be abandoned by a man like a broken vessel in the ocean, viz., a preceptor who does not explain the truths, an officiating priest in a sacrifice who cannot recite the Vedas, a king who is unable to protect (subjects), a wife that does not speak endearing words, a cowherd that desires to remain in the village (instead of going to the pasture fields), and a barber that wishes to go to the forest (instead of living in the village).

Note: The cowherd ought to go to the pasture ground with his herd. If he remains in the village, the herd will suffer for want of pasture. Likewise a barber wishing to go to the forest will put the village folk to great inconvenience and may have himself to starve without his professional means of livelihood. A different reading for the last is “वनकाम च नाविकं” which means a sailor desirous of going to the forest instead of plying his vessel in the sea.

षड्भ्र तु गुणाः पुष्कर न हातव्या क्रदाचनं
सत्यं दानमनालस्मनमस्या शय्या दृष्टि: ||

On the other hand these six qualities are never to be shunned by a man, viz., truth, charity, diligence, absence of envy, patience and fortitude.

अर्थागमो नित्यस्रोगिता च
प्रिया च भार्या मियावादिनी च ||
These six, O King, contribute to the happiness of man, viz., acquisition of wealth, continued health, a loving and sweet-tongued wife, an obedient son and knowledge that would help to earn money (or the high ends of life).

He who gains mastery over the six that are inherent in the human mind, that one who has conquered the senses is not tainted with sins; how then visited with calamities?

Note: The six mentioned above are, lust, anger, grief, ignorance, egotism and vanity. The root cause of all sins is when one is overpowered by the above six. The man who has conquered his senses, keeps these six under his control.

These six thrive always upon the six and a seventh is not had, viz., thieves on the careless; physicians, on the sick; women, on the lustful,
priests, on the performer of sacrifices, the king, on those quarrelling, and the learned, on the ignorant illiterate.

**Note:** The king fills his coffers interfering in the affairs of the quarrelling. The learned make use of their learning in instructing the ignorant and thereby make their livelihood.

पदमानि विनशयन्ति मृहत्तय्यनवेष्कणात ||
गावः सेवा कृषिस्सियां तिथा वृषभसंगति: || ९३

These six are destroyed if neglected for a moment, viz., kine, service, agriculture, wife, learning and association with a sudra (a lower order of Hindu society).

**Note:** Cows neglected will not milk properly and will soon turn out to be useless. Service or attendance, if not uninterrupted, will make the master to forget the servant. Agriculture if not looked after properly will yield no harvest. A wife neglected may take to evil ways or commit suicide. Learning will grow rusty without incessant practice. A contemptible association, if not uninterrupted, will get loosened of itself and cease in the long run, on account of the public opprobrium one has to face.

पढ़ते भ्रष्टपर्यन्ते नित्यं पूर्वोष्कारिणम् ||
आचार्यं शिषिता शिष्या: कङ्गलदाराञ्च मातरस् || ९४

नारीं विगत्तकामास्तु कङ्गतार्थाञ्च प्रयोजकम् ||
नान्तं निःतीर्णकान्तारा नातुराञ्च चिकित्सकम् || ९५
These six always forget those who have obliged them before, viz., pupils forget their preceptor after education, sons their mother, after marriage; lovers forget women after gratification of their lust, successful men, those that have contributed to their success, those that have crossed the vast sea, the boat that took them across, and healthy patients, the physician after their cure.

कान्तारं = the dark gloomy sea.

These six, O King, contribute to the happiness of men, viz., sound health, unindebtedness, to have no sojourn abroad from home, association with the good virtuous, occupation in conformity with one’s own inclination (view), and living without fear.

Note: स्थात्त्वया = according to one’s own inner dictates, as distinguished by the blind following the blind.

इंधुशुभी नस्तनुष्ठः क्रोधनो नित्यवन्दितः ।
परभाग्योपजीवी च षट्टे सम्प्रवासिता: ॥ ९७
These six are always miserable (distressed), viz., the jealous, the tender-hearted, the discontented, the irritable, the ever-suspicious and those that live upon other's fortunes.

These seven evils which lead to calamity should always be avoided by a king. For the most part, even steadfast gods (or kings firmly established) come by their ruin on account of these.

Women, gambling (dice), hunting, drinking, and fifth, harshness of speech, great severity of punishment and misuse of wealth (are the above seven).

Note: These are very serious vices which have wrought havoc and ruin to gods, emperors and others, and are seen to bring great misfortune to many families even at present. The irate Durvasas, Nala, Dasaratha, Pandu, Dharmaputra and others afford prominent illustrations of the effect of these vices.
Eight are the previous symptoms of a man’s impending destruction, viz., hatred against Brahmins, opposition to the Brahmins, appropriation of Brahmin’s property, desire to kill or do harm to Brahmins, joy or delight in their censure, disapproval (sorrow) in their praise, forgetting them in ceremonies, and anger in their asking for favours. A wise man should know these evils and knowing, them, eschew.

Note: A Brahmin is of the priestly class, devoted to Vedas.

O Scion of Bharata dynasty! These eight are seen to exist as the cream of delight and they are verily one’s own happiness, viz., union
with friends, acquisition of immense wealth, embrace of son, confluence in sexual union (equal passion of love), sweet conversation at the proper time, elevation among one’s own class, acquisition of what is wished for and respect in the assemblage of people (society).

**Note:** समर्पण च विषमालाम: is another reading, which means, ‘coming by the beloved after a long separation’. समर्पण: (equal intensity of sexual passion at the same time).

‘स्वयंभेन प्रसन्निः’ has been explained in another way too as “advancement of persons belonging to one’s own party”. We prefer the former as conveying a better sense.

अष्टौ गुणाः पुरुषं दृष्टयन्ति
प्रजा च कौले च दमः श्रुतं च ।
पराक्रमशाब्दंभाषिता च
dानं यथाशक्तिः कृतं च ॥ १०६

Eight qualities add lustre to a man, viz., wisdom, high birth, self-restraint, learning, valour, moderation in speech, charity according to one’s power, and gratitude.

नवद्वारासिद्धं बेदं त्रिंशूः च पञ्चसत्सिर्सूः।
सत्समासितिं विद्धम् यो वेदं स परं कविः ॥ १०७

This house has nine doors, three pillars, five attendants and is presided by the soul.
The learned man who knows this is a great sage
of philosophical wisdom.

**Note**: The nine doors are the nine apertures,
viz: two ears, two eyes, two nostrils and the mouth
above, the anus and the urinary passage below; the
three pillars are the three humours of wind (वात), bile
(पच्च) and phlegm (कफ); the five attendants are the five
senses, and Kshetrajna is the individual soul.

क्षेत्र means body; like unto a field, it is in this body
that a man reaps the fruits of his actions.

दश घर्म् न जानन्ति ध्रुतराष्ट्र निवोध तान।
मचः प्रचच उन्मत्सः आन्तः कुद्रो वयुकिलः॥ १०८

त्वरपाणांशु दुन्तः भाईः कप्री च ते दश।
तस्मादेदेशु भावेशु न प्रस्वचेत पण्डितः॥ १०९

O Dhritarashtra! Ten do not know what
ture is. Know them. These ten are, the intoxicated,
the inattentive, the raving, the wearied,
the angry, the hungry, the hasty, the covetous,
the terrified and the lustful. Therefore a wiseman
should not take to these modes or condi-
tions, (or should not be attached to these men).

**Note**: Here मच मय mean both ‘mood’ and
‘living being’. The word मच is suggestive of drinking.
मच, of inattention due to the mind’s attachment to
other objects, उन्मत्स, of an unsteady mind with an
impaired faculty of reasoning and आन्त, of exertion.
Illustrating this is an old story, a dialogue between Sudhanvan (a Brahmin) and the lord of the Asuras (Prahlada) regarding the latter’s son (Virochana).

That king who gives up lust and anger and confers wealth on the deserving, who is discriminative, learned, and of quick action,—he is looked upon as an authority by the entire world.

He who knows how to inspire confidence in men, who metes out condign punishment to those whose guilt has been proved, who knows the right measure of punishment and likewise mercy,—him attends all prosperity.
सुदुःखेञ्च नाभजानाति कश्चि-
चुर्को रियुं सेवते हुःधिपूर्वस् ।
न वियहीं रोचयते वकरस्यः:
काले च यो विकपते स धीरः ॥ ११३

He is wise (or bold) who does not disregard his foe, howsoever weak he might be, who moves cautiously with him biding his time, who does not wish to enter into hostilities with those mightier than himself and who strikes (shows his prowess) in time.

Note: धीर: means a bold man; also "a wise man".
चुर्क: means one who is watching the weak points in his foe (छिद्रप्रेक्षणवहित:) or one who is engaged in devising plans for the achievement of his object.

प्राप्यापदे न व्यथते कदाचि-
तुःध्योगयजित्तति चाशमचः ।
दुःखं च काले सहते महालमा
धुरन्धरास्त्य जीतास्तपः ॥ ११४

That high-souled one who, faced with adversity, does not grieve at all, who seeks after exertion assiduously, who endures misery in time, is the foremost of men, and he has all his foes conquered.

Note: धुराचर: means one who bears the yoke or burden, pre-eminent, foremost, capable of carrying out his design (कार्यमार्फः).
महाभारते

अनर्थकं विमवासं गृहेभ्यः
पापस्थानिव परदारापिश्वश्यः
द्रम्यं स्तैन्यं पैशुनं मध्यपानं
न सेवते यस्स सुली सदैव || ११५

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another’s wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, he is always happy.

Note: परसे परन्तु दक्षिणं पैशुनम् (Sankara) Pointing out to another defects in others, slander.

न संस्मेयार्यक्ते तिर्यगः
पाकारितशशंसति तत्तबेव ||
न मित्रायं रोचयते विवादः
नापूजितः कुप्यति चाप्यमूहः || ११६

He is a wise man who does not proceed with impetuosity to gain the three ends of life (viz., Dharma, Artha and Kama), who when questioned speaks only the truth, who does not like to enter into a quarrel (controversy) even for the sake of a friend and who never feels angry though not respected by others.

Note: There are other readings for मित्रायं, viz., मात्रवें (for a slight cause). The third line runs in some editions न बिवादं यतने बिवादम् (does not enter into a quarrel for the sake of a woman).
He who is not jealous of any but is sympathetic towards all, who being weak does not enter into opposition with any, who does not speak arrogantly (exceeding propriety), and who forgives a quarrel, such a man meets with praise everywhere.

He who never puts on haughty airs (or is never gaudily dressed), never reviles others boasting himself the while, and who never speaks harsh to others getting himself excited (oblivious of himself), he is indeed ever endeared by all.
The virtuous noble call him a man of extremely good conduct who never takes up old hostility, who never grows proud, but is ever calm, and who never takes to improper or unjust acts in the thought that he has become poor or is beset with misfortune.

**Note:** The second line is translated by Roy as follows: "Who behaveth neither arrogantly nor with too much humility."

He is called a man of noble character worthy of the virtuous who does not exult in his happiness nor is delighted in another’s misery, and who does not repent after having once made a gift of anything.

He who wishes to gain an insight into the local customs, conventional usages and the duties of the several castes, is one who know
all high and low. Wherever he visits, he lords always over the great men (of the place).

Note: The word बृहस्पति (Atmanepada) means "wishes to gain or obtain".

द्रम्भं मोहं मत्सरं पापक्षयं
राजद्विं हृष्यम पूर्व्वैरस्म।
प्रत्यन्ततेजुङ्गनेत्रापि वादे
यः प्रज्ञावान् वर्जयेत् सः प्रधानः || १२२

The wise man who shuns trickery, folly, enmity (quarrelsomeness), sinful deeds, treason or disloyalty to the king, roguery (slandering), enmity towards his own guild and conversation (controversy) with the drunk, insane and the wicked, stands pre-eminent in society.

Note: The word द्रम्भ means hypocrisy in the name of religion to deceive others; it means 'pride' also. मत्सर means jealousy, pride, anger, enmity and selfishness. All these may be explained into the context. हृष्यम is back-biting, slandering others पूर्व means a guild or corporation. प्रधान: has other meanings like chief, minister, commander etc.

द्रम्भ शोचं दैविकं मद्यज्ञनि
प्रायोगिनानि विविधानि लोकवादान।
एतानि यः क्रुद्दं नीत्वक्षणि
तस्योपयतां देवता राजयन्ति || १२३
The gods look to his prosperity who daily practises the obligatory duties of self control, purification, worship of the gods, auspicious rites, expiatory ceremonies and diverse discourses on worldly topics.

Note: द्रम denotes restraint of the external organs of sense; शौच denotes purification both physical (by bath etc.) and mental (by eschewing thoughts of lust, hatred and so forth). श्रावण्ण refers to acts performed in atonement of sins committed unintentionally. कोक्षादृ may be taken to mean discussion of secular subjects as opposed to religious topics विविधान कोक्षादृ is explained by Roy 'as other rites of universal observance'.

The ways of life of that wise man are well guided who enters into matrimonial alliance with equals and not with those inferior to him and whose friendship, dealings and conversation are likewise with equals and who gives precedence to the meritoriously eminent.
He who eats moderate sharing the food with his dependants, who sleeps but little after doing heavy work and who, when besought for help, gives it even unto a foe—him of such understanding, calamities never visit.

Note: आत्मा = disposition, understanding. आत्मवक्तेः has been explained by Roy as ‘one who has his soul under control’. प्रजाहति = Leave off.

चिक्खिषति बिप्रकृतं च यस्य
नाप्ये जना: कर्म जानन्ति किमित्र।
पन्ने गुस्से सम्भवनुष्ठिते च
नाल्पोष्यस्य च चयते कश्चिदर्थः ।। १२६

None of his desired objects, howsoever insignificant, slips away from him whose counsels are kept secret and duly carried out, and whose intended acts of retaliation to harm, others do not know at all. (Such a man accomplishes all his objects).

Note: बिप्रकृत means done in retaliation.

य: सर्वभूतश्चे निविद्यः
सत्यो भ्रुदुर्मान्नकुद्रुद्धभावः ।
अतीव स ज्ञायते ज्ञातिमध्ये
महामणिर्जायते इव प्रसन्नः ॥ १२७

He who is occupied in bringing peace to all creatures (whose actions are calculated to the
peace of all beings), who is truthful, kind, of self-respect and pure intentions (mind) becomes highly known among his kinsfolk, like a lustrous gem of the first water.

Note: Another reading for मानकृत्य is दानकृत्य (charitable). जात्मा means of the superior kind, most excellent.

That man who is extremely ashamed within himself of his acts (though not known to others) becomes indeed a preceptor to the entire world. Of infinite energy, a good heart, centred within himself (with inward calmness), he shines with his energy like unto a sun.

Note: A man who commits a sin but feels ashamed of it himself is not likely to repeat it and he becomes an example for others to follow.

O Son of Ambika! (Dhritarashtra), to the King Pandu consumed by (the fire of) curse (of a sage) was born in the forest five sons like unto
five Indras (Lord of gods). These children have been brought up and taught by thee and they obey your command.

**Note:** The allusion here is to the following episode: Once Pandu with his two queens Kunthi and Madri went on an excursion to the forests on the southern slopes of the Himalayas. Engaged in hunting with arrows and enjoying the wanton destruction of the beasts and birds in copulation, he aimed his fatal arrow at a couple of deer enjoying sexual union, whereupon the male deer fell down dead and assuming the form of a sage cursed him that a similar fate would befall him if he touched any woman with the desire of sexual union. With an acutely distressed heart, he returned to the capital and narrating the sad news to Bhishma and others repaired to the forest in penitence with his queens to do penance. Later at an evil hour, overcome with sexual passion he embraced his wife Madri, at which, as a result of the sage's curse, he dropped down dead instantaneously, and in his funeral pyre his wife Madri immolated herself.

Giving them, O King! their just share of the kingdom due to their father, be thou happy rejoicing with the sons and then thou shall not be reprehensible either before gods or men.
CHAPTER 2.
(Original Chapter 34.)

Dhritarashtra said:—

जागरतो द्वयपानस्य यत्कार्यमनुपठयसि ।
तद्वृत्ति लम्बे हि नस्तात धम्मार्थकुशलस्याचि: ॥

Tell me, O darling child, what you consider proper for one who is sleepless and burning with worries, for thou art well versed in the sastras on virtue and worldly welfare.

तस्माच्छयावद्भद्धुष प्रज्ञाचि
प्रज्ञापूर्व सर्वत्रभालतश्चोऽऽ
चन्द्रन्यसः पध्यात्मोद्वत
श्रेयस्करं नूहि तद्रूहवा कुर्लामू ॥

Therefore, O Vidura! advise me about all properly with due wisdom. Tell me, O thou of immaculate purity, what you consider beneficial to Ajatasatru (one to whom are born no enemies viz., Dharmaputra) and likewise what is conducive to the welfare of Kuru too.

Note: अन्नसम्बन्ध is one of immaculate sattva quality unalloyed by Rajas (activity) and Tamas (inertia).

"षेपक्षङ्गायनंस्मारविदं विन्यासमलयत: ।
सिद्धविभवध्योरिनिविर्काः कर्षा साधिक उष्णते ॥"

Gita—Chapter 18.
He is a sattvik doer who is detached, non egoistic, endowed with fortitude and industry, and who is not moved by (is indifferent to) success or failure.

Fearful of the sins already committed and seeing nothing but sin facing me, I do ask thee with a bewildered heart. O wise man! tell me exactly all that is desired by Dharmaputra.

Note: Dhritarashtra’s conscience has already begun to prick him on account of the injuries already done towards Pandavas and he sees no hope for the future. Hence his anxiety to know Dharmaputra’s mind, now that Sanjaya has left him rebuked without disclosing the reply message of Dharmaputra.

क्रियः means a man of wisdom, who could foresee the things to come, possessed as he is of knowledge transcendental.

विदुर उवाच—Vidura said:—

Unasked, one should not advise another whether good or bad, agreeable or disagreeable, lest one should wish to incur disrespect.
Note: This is based on the Smriti Text—

"Unasked one should not speak, nor speak to one who asks unjustly." To engage oneself in too much talk with another quite uninvited will meet with scant respect from that other, not to speak of the opprobrium of the society at large.

This may be translated in another sense also:—

Whether good or bad, odious or pleasant, one should always speak the truth to another even though unasked or uninvited to give an opinion, if one does not wish any disgrace or defeat for that other (i.e. if he wishes to save the other from any impending calamity or disgrace).

The former is more in consonance with the working of the worldly society, while the latter conveys a higher sense of morality in our dealings with our fellowmen. In the latter sense the word नापुष्प (unasked) has to be understood to mean नापुष्प अपि (even if unasked) to bring out the idea suggested.

तस्मादक्ष्यापि ते राजन हिंतं यदृ स्यात् क्रूर्त्र प्रति।
वच: श्रेयस्करं धर्मं बुद्धास्त्रांनाचौ मे॥

Therefore, O King, I shall speak to you what is beneficial for the Kurus. Listen to me, as I am going to speak words conducive to happiness and becoming of virtue.

मिथ्योपेतानि कर्माणि सिध्येयर्यानि भारत।
अनुपायशुक्तकानि पास्म तेषु मन: कुथा॥
O Scion of Bharatas! actions performed with deceit and with unbecoming means may bear fruit. Do not set thy heart on them.

Note: Such actions are to be eschewed since they would bring trouble and the temporary fruits reaped therefrom would not last long.

Likewise too an action done with due application and just means may not bear fruit. An intelligent man should not be dejected at heart on that score.

Note: ग्राप्येन् means ‘cause to be wearied or dejected’

In actions constituted of several connecting factors one should take due consideration of such factors before commencement and after taking due note of the pros and cons one should proceed with the work. One should never act on impulse (recklessly).

Note: The several factors of an action are, the ability of the doer, the nature of the act, the purpose served by it and so on.
A wise man should do an act or desist from it, taking fully into consideration the various connecting factors (the pros and cons), the consequences of the action and one’s own ability.

That king would not remain long in his throne who knows not properly the limits to be maintained in his rise and fall regarding his own station, his treasury, territory and army.

*Note*: Here स्थाने may mean ‘properly’ or ‘station’ दण्ड means army. A king should know what maximum and minimum limits he should keep up regarding his own position, the treasury, the extent of territory and the number of forces in conformity with his upward and downward trend of his prosperity.

But he who strictly takes into consideration these limits as laid down in sastras and who is possessed of the knowledge of virtue and welfare will retain his kingdom.

It is not proper that a king should remain quiet in the belief that the kingdom has been
won. Pride destroys prosperity as old age doth the most excellent form.

**Note:** Here the word अविनय is suggestive of not only pride, but misgovernment on the score of cruelty, ill-treatment of subjects, excessive taxation and so forth.

अक्षयोत्पतिच्छलं पत्त्यो बिद्धकायसाम्।
अभ्यांभिकाढी यस्ते नानुवन्धपैस्ते॥ १३

The fish, fond of food, swallows the iron hook concealed within the fine food (meat). It does not look into the consequences.

**Note:** None should do a thing without due consideration of the pros and cons.

चच्चक्षयं ग्रसितं ग्रासं ग्रस्तं परिणेष्ट यत्र॥
हितं च परिणामे यज्ञदायं भृतिमिच्छता॥ १४

He who is desirous of prosperity should take only that which can be taken, and which when taken would digest, and in the result be beneficial.

**Note:** As in food, so in every attempt or exertion one should look to one's capacity, and the nature of the undertaking, which should be one conducive to happiness in the long run.

आथे = fit to be eaten. अदूर = to eat.

वनस्पतेयपकानि फलानि प्रचिनोति यः।
स नामावति रसं तेष्यो वीजं चास्य विनङ्गयति॥ १५
He who plucks the unripe fruits from a tree, does not obtain juice from them and the seeds of the tree are also destroyed.

On the other hand he who plucks the ripe fruit duly grown ripe in season, obtains the juice from that fruit, and from the seed, fruits too in due course (when the seed grows up to a tree).

As the bee gathers honey from flowers yet protecting (not destroying) them, so also should a king collect taxes from the subjects without doing them harm.

Like unto a gardener, one should pluck flowers one by one, and not cut the tree by the root like unto one who burns wood to make charcoal.

Note: मालाकार means also a garland-maker. अब्दगार = charcoal
किं तु मे स्यादिदं कुत्वा किं तु मे स्याद्युष्टकः।
इति कर्मोंच सांख्यन्त्य कुष्ठाद्वा पुरुषों न वा। १९

What will it be to me if this is done and what, if not done; thus thinking over, a person should take to actions or desist from them.

अनारस्या भवन्त्यथा: केशचिहघ्रं तथागतः।
कुत्ता: पुरुषकारो ति मथेयेघु निर्यवकः। २०

Some acts are of a nature that should not be ventured at all and some are always incapable of accomplishment. Manly exertion in such acts is a waste (is productive of no effect).

Note: अगताः = कद्राचिहघ्रमास: (never at any time accomplished).

अनेष्य चैव निरतमध्ये चैव परास्तुखः।
न ते भरतरिप्पित्तं पदः पतिभवव ख्वियः। २१

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands.

पश्चादो निष्फलो यस्य क्रोधव्यापि निर्यवकः।
न ते भरतरिप्पित्तं पदः पतिभवव ख्वियः। २२

People do not like to have him as a ruler whose favour is fruitless and whose anger counts for nothing, as women do not like to have eunuchs as their husband.
There are certain matters which entail little effort but are of mighty effects. Such matters, the wise man takes up quickly and does not put off.

The subjects remain devoted to that king who, though seated silent, sees everything straight (honest) with keen eyes.

Though not bearing fruit, it should be in full blossoms; though fruitful, it should be difficult of ascent; though unripe, the fruit should appear to be ripe, but in no case it should wither.

Note: This sloka describes how a king should be, comparing him to a tree. A tree is always attractive and remains safe, if it is covered with blossoms though not fruit-bearing; if fruit borne, yet difficult of ascent; though of unripe fruits, yet appearing as full of ripe ones. But if it shows any sign of withering, none will approach it. Likewise a king remains beloved of his subjects, if he has sweet words for them, though
not tangible in effect; if he can be of any benefit to them he should be difficult of access as otherwise he would be approached by all, the deserving and the non-deserving, for benefits from him and thereby run the risk of displeasure from some section or other. Though he is immature, lacking in foresight and wisdom, he must appear mature to command respect. On the other hand, if he shows any sign of weakness, none will follow him but only discard him as a withered tree would be by birds and others.

Here the last part is explained in some other sense also as suggesting the result of the three previous moods. A king who follows the three moods described earlier will never find himself weak at any time. As typical of Vidura Vakya, this is one of the several stanzas couched in easy words with the implied ideas of deep significance.

चक्षुशा मनसा वाचा कर्मणा व चतुर्विंशम् ।
प्रसाद्यति यो लोकं तं लोकोनोक्षसीदति ॥ २६

Him the world adores, who pleases the world in four ways, with eyes, mind, word and deed.

यस्मात् त्वस्यात् भूतानि मुग्नव्याधानः मूगा इव ।
सागरान्तामपि मही तथा स परिहायते ॥ २७

He, whom all the creatures are afraid of, like beasts, of the hunter, will be found wanting as a king, even if he conquers the entire earth extending to the sea.
Note: A king who commands loyalty through terror will be discarded by the entire world of his subjects even though he becomes the lord of the entire earth. Loyalty enforced through terror is never lasting unlike that which spontaneously springs through love.

पितृपैतामहं राज्यं प्राप्यापि खेन कर्मणा ।
वायुरभ्रमिवासायं अंजनयसन्ये स्थ्यतः ॥ २८

Even though installed in the ancestral kingdom the king who treads the path of injustice takes it down by his own acts like unto the wind, coming into contact with cloud, disperses it.

Note: The first part is also explained as 'even though he has won the ancestral kingdom by his own prowess'.

धर्माचारतो राजः सद्विश्वारत्मातिदितः ।
सुसन्द्रव्रम्मूृणां बद्धते यूर्तिरधिनी ॥ २९

The kingdom of that king who treads the path of virtue practised from time immemorial by the virtuous, prospers full of wealth and welling with happiness.

अथ सन्त्यजतो धर्मसम्बं चानुतिदितः ।
प्रतःसंवेष्टेत् यूर्तिरयो चर्माहितं यथा ॥ ३०

If on the other hand a king forsakes virtue and holds fast to unrighteousness, his kingdom gets duly contracted in all ways like unto a piece of leather when thrown into the fire.
Note: Here the word अथ is used in the sense of condition.

य एव यज्ञः कहिते प्रराष्ट्रविपन्ने ||
स एव यज्ञः कर्त्तव्यः स्वराष्ट्रविपालने ॥ ३१

Whatever exertion is undertaken to crush the kingdom of an enemy, the same kind of exertion should be made to look after the welfare of one’s own kingdom.

Note: Both kinds of exertion are equally necessary for a king of righteousness.

चर्येण राज्यं विन्देत चर्येण परिपार्येर्वत ॥
चर्येमुल्यं श्रियं प्राप्यं न जहाति न हीयते ॥ ३२

One should acquire the kingdom through righteousness, and through righteousness one should govern it. Having won a prosperity founded on virtue, one has neither to forsake it nor is forsaken at any time.

अथ्युच्छात्तु प्रवेत्तो बालाच रिजिवत ॥
सर्वत्सारमाध्यादद्वैभव्य इव काल्वनमु ॥ ३३

One should extract the essence of truth from all, even from the raving maniac and the prattling child, as gold from stone.

सुन्दराहृतानि महतां सुकृतानि तत्सत्तन ॥
सत्वानन्द चौर असीत सिद्धार्थि सिद्धं यथे ॥ ३४
Gathering up the wise words and the noble deeds of the great, scattered here and there one should remain steady (or should be persevering) like unto one vowed to *Sīla* mode of livelihood: picking up the gleaning ears of corn.

**Note:** The expression धन्याहारी means one vowed to lead a life of austerity maintaining oneself on the gleaning ears of corn abandoned by the reaper in the field after harvest. What is suggested here is that one should act up to the wise words and noble deeds of the great.

चारैः पश्यन्ति राजान्तःभुव्याप्तिरे जना: || ३५:

Cows see through smell, brahmmins through the Vedas, kings through spies and others through physical eyes.

**Note:** Cattle find out things with the aid of smell. Brahmins with the aid of scriptures and sastras, kings find out the secret of their foes and others with the aid of spies, while the ordinary folk see only with their physical eyes and what is but superficial.

भूयांसं लम्बते केशं या गौर्भवति हुदुःहा ।
अय या सुदुष्पा राजानैव तां वितुद्वन्योपि || ३६

The cow that is difficult to milk is subjected to great torments, but that one, O King! which is easy to milk is not teased at all.
Note: The cow that does not allow others to approach her to milk is tied by the tail and the legs and held up by the horns and beaten too and so forth treated, suffers much, but not the one that is easily accessible and very docile.

शुद्धा=a docile milk-cow; तुः (at the end of a compound)=yielding.

यद्वास्ते प्रणमति न तत् सन्तापसह्वति।
षव यथं नरं दात्र न तत् सामायेतु प्रुः॥ ३७
पत्योपप्या भीरः सचमेत बलीयसे।
इन्द्राय स प्रणमते नम्बे यो बलीयसे॥ ३८

That which bends without heating is never heated. A piece of wood that would bend of itself, the wise do not bend again.

On this example, a wise man would bow down to one stronger than himself. He that bends before a stronger one, bows down in fact before Indra (the lord of gods).

Note: The expression भीर may be taken to suggest that one who bows down before a stronger person is none the less brave on that score, but reveals really his wisdom.

पर्जन्यनाथा: पश्चावो राजानो पन्त्रिबान्धवा:।
पत्यो बान्धवा: स्विष्णो भ्राह्मण बेदवान्धवा:॥ ३९

Cattle have their prop of support in clouds; kings depend on their ministers, husbands are
the support of women and brahmans look up to Vedas for their guidance.

Note: The word पञ्चार्त्र may be taken to mean all creatures that are in need of water and particularly the cattle whose main support, grass, depends on rain. A brahmin would be guided in all his actions and thoughts by the truths revealed in the Vedas. Some explain the last foot to mean that brahmans are the protectors of Vedas in so far as they study and teach Vedas and thus keep them intact without being lost. The former seems to carry better sense.

सत्येन रक्षये धर्मो विद्या योगेन रक्षये ।
प्रज्ञया रक्षये रूपं कुलं वृजेन रक्षये ॥ ४०

Virtue is kept up by truthfulness, learning is preserved by application (or steady practice), beauty by ablution and lineage by virtuous conduct.

Note: The word प्रज्ञा means cleansing by rubbing the various limbs of the body. वृजा means morality.

मानेन रक्षये धान्यमस्थान रक्षेदनुक्रमात् ।
अभीक्षणदर्शनादात: खिस्यो रक्षेत्र कुचेन्नात: ॥ ४१

Grain is preserved by measure, horses by exercise, cows by incessant care and women even by ragged garments.

Note: Grains are preserved by measuring; horses degenerate if they are kept always in the stable. They are to be led out daily when they are not put to any work. Cattle will grow well and milk much only when
they are constantly looked after personally by the master. Women should never be allowed to expose their nudity. On the other hand they should at any cost be dressed even in rags, if proper clothes could not be had.

The last foot is capable of several interpretations. Some explain that women should not be decently dressed, lest it should attract others to lead her astray from chastity, taking कुचेकृत: to mean ‘by bad clothes’. Others explain that women should be dressed decently, and never allowed to appear dirty, taking कुचेकृत: to mean ‘from dirty dress’. Some would like कुचेकृत to mean कुचेकृत suggesting that women should always cover their breasts. What we explain is that a woman should never be allowed to appear nude. Her nudity should be covered even by ragged clothes.

न कुलं वृज्जहीनस्य प्रमाणमिति मे पति: ।
अन्तेश्वरपि हि जातानां द्वतमेव विशिष्यते ॥ ४२

I am of opinion that mere lineage is no cause of respect for one who is lacking in morality. Morality alone is worthy of consideration or respect for one, even if he be of lowest birth.

य ईर्ष्य: परविचितु रूपे व्रीयं कुरान्ये ।
सुखसुभधिसत्कारे तस्य व्याथिरिन्तक: ॥ ४३

He who is envious of other’s wealth, beauty, valour, lineage, happiness, good fortune and honours, suffers from everlasting disease.
Note: Since his mind is incessantly obsessed with envy, he always suffers on that score. Envy is to be eschewed at all costs.

अकार्यकरणाज्ञीत: कार्याणां च विरजनात्म ।
अकार्ये मन्त्रमेदाच येन माधेच तत्र पिनेतु ॥ ४४

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication.

Note: Here the intoxication upsets the natural tenor of his mental activity and thus, deprived of sanity, the deterrent factor of fear in him gets effaced and he loses his sense of propriety and impropriety and is more prone to give vent to his thoughts however secretly concealed earlier.

This sloka is capable of another explanation too:

One should be afraid of doing what ought not to be done and of omitting to do what ought to be done and of divulging secret plans at the inopportune time. One should not take to that which will intoxicate him.

Here चेन is taken to mean ‘by covetousness and the like’. न पिनेतु means here ‘should not indulge in’.

Note: The last line is suggestive that one should not give oneself away to the passions that would puff him up with elation or egotism.
Fear is the deterrent factor that keeps one away from doing the improper act or omitting the proper act and from prematurely divulging a closely kept-up secret. With the loss of such a fear, one runs headlong to ruin.

Pradharmano chandradhritiyatpoabhijano mad: 
Madha etebhimaanayet eva sattan dama: ||

Pride of learning, pride of wealth and third the pride of family, these are intoxications for the haughty, while these three are verily deterrent restraints for the virtuous.

Note: A man of little sense becomes haughty when he is favoured of learning, wealth and lineage, but to a wise man of virtue these three acquisitions act as a restraint on him not to be proud of them.

Abhijnan: may also mean helpers or attendants.

Asannato sambhityathassadhir: karchita kaarya kataran ||

Munyanthe sannamatamanam nantarapiti vihruhtama ||

The wicked, approached for help by the virtuous on any object at any time, consider themselves as virtuous though they are indeed notoriously wicked.

Note. This is capable of another explanation too: Whenever the unrighteous are approached for help on any cause by the righteous, the former though bereft of learning (vihruvat) and indeed really wicked (abkarman) take pride that they are themselves virtuous. Some take “karchita kaaryam” to mean after doing very little.
The virtuous are the asylum to the self-controlled, as verily for the virtuous too and for the unrighteous (wicked). But never can the wicked be a refuge to the virtuous.

**Note:** आत्मवान means one who has control over his senses and mind. When the wicked seek refuge in the virtuous, the latter will not forsake him but will give him asylum, quite contrary to the nature of the wicked who will never give refuge to the virtuous in need of it.

A man dressed in excellent costume wins over the assembly, one owning cattle, the desire for dainties and one possessed of vehicles, the road. On the other hand, a man of good conduct (nature) wins over everything.

**Note:** ‘The apparel oft proclaims the man’. A well dressed man easily gains influence over an assembly. A man owning cattle can easily command milk, butter, cheese and every other like object that would satisfy the appetite for dainties. The man who goes on a vehicle undergoes no fatigue of the journey on foot, and reaches his destination quicker too. Though these are able by their peculiar qualifications to secure particular benefits, a man of good disposition is able to secure everything by his good nature.
Good conduct is vital to every man. He that loses it has no end to be gained here by his life, wealth or relations.

Note: A man without good conduct can never maintain a position in society. He will make enemies for him everywhere. His friends will turn out to be his foes and his wealth will slowly depart from him.

The diet of the wealthy is predominant of meat, of the middle class, of ghee and that of the poor, O scion of Bharata dynasty! of oil.

Note: गोरस = clarified butter or ghee.

The poor always eat their food verily with greater relish, for hunger begets taste, and that is rare among the wealthy.

Note: सम्पद्नां here means more tasteful or savoury It may be taken either to qualify the word अन्न or modify the verb सृजते.
Generally it is seen in the world that men of affluence have not the power to eat, while the poor, O Lord of the earth! can indeed digest even pieces of wood.

**Note:** In the matter of food, the poor are more fortunate than the rich.

अनुज्जिष्ठयमन्त्यानं मध्यानं मरणात् भयम् ।
उच्चानां तु मर्माणावयधानात् परं भयम् ॥ ५३

The lower orders of men are afraid of the lack of means of livelihood (unemployment) and middle class, of death, while the noblest of men are extremely afraid of disrespect or disgrace.

**Note:** The first foot is translated by Roy as "Men of the lower orders are afraid of injury to their lives".

ेष्यस्यंद्रापिष्ठा मदाः: पानमदादयः ।
ेष्यस्यंद्रमचो हि नापतित्वाद्वुभ्यते ॥ ५४

Intoxication caused by prosperity is the most heinous of the intoxications of drinking and the like. A man intoxicated with prosperity does not come to his senses until he meets with a fall.

**Note:** एष्यंद्र: पाविष्ठ: विन्द्रितलम: येष्यस्यमेन पानमदादयो: मदाः ॥
The intoxications of drinking and the like are due to the intoxication of wealth which is the worst type of all intoxications.
This world suffers great misery on account of the senses pursuing their respective objects of senses (such as of sight, smell etc.) without any control (of prudence, restraint, calmness and so forth), as the stars are affected by the planets (sun and so forth).

Like unto the moon in the bright half of the month, misfortunes multiply to him who is conquered by the group of the five senses which in their natural state do attract the mind.

Note: डुराकफ़ का गीता means moon (that which is the king of the stars). The gist is that lack of control of the senses leads to increasing calamities.

He who wishes to control his ministers without conquering his own self, or to overcome his enemies without controlling the ministers, becomes helpless and is lost.
He who conquers first his own self considering it as a foe does not hopelessly wish to control his ministers and conquer his enemies.

**Note:** One who has subdued one’s self could easily overcome one’s ministers and enemies. Here योजयेऽऽ may be taken as one word to mean ‘should consider’, or as two words ‘यो जयेऽऽ’ (who conquers).

वसयेन्द्रियं जितामायं धृतदं विकारिणु ।
परीक्ष्यकारिणं धीरमयतनं श्रीनिषेवते ॥ ॥ ५९

Prosperity attends on him for ever who has subdued his senses, controlled his ministers, who is able to mete out punishment on the guilty, who takes to action after due judgment and who is steady.

**Note:** जितामायं has another reading जितामायं (who has conquered his self) The former sounds better since one who subdues the senses, subdues the self also.

रथद्वारिनं युष्मस्य राजः
भात्वा नियमं दिनेन्द्रियायण्यस्य चाभाः ।
तैरमयचं कुशली सहस्रं
हृतं सुखं याति रथीव धीरं ॥ ॥ ६०

A man’s body is the chariot, O king! the driver is the mind within, and the senses are the horses. With the aid of these well-trained horses, a wise man, like a clever charioteer unerring, goes on the journey of life safe (comfortably).
Note: द्रान्त = well controlled or tamed.

एतान्यनिगम्यहीतात्ति व्यापार्यात्मरत्मस्वयम्।
अविभेया इवादान्ता: सर्वथा सार्वथा हया: ॥ ६१

These senses, if unrestrained, are capable of bringing about even one’s destruction, like horses that are unbridled and un submissive bring about the destruction of the charioteer along with the chariot.

अनर्थपर्यत: पहलोचर्ति चेतापायनर्तित: ॥
इन्द्रियेऽर्जेवःजालः सुदुःस्वं पर्यते सुखम् ॥ ६२

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness.

Note: Here the word बाङ्ग refers to one who is ignorant of the nature of men and objects of the world and who lacks in the experience of life. He does not see things in their true perspective, but only in the contrary way.

थर्मायों य: परीत्यञ्ज्य स्वादिन्द्रियवशायुगः।
श्रीप्राणवनदारेभ्यः क्षिप्रं स परिव्रियते ॥ ६२

He who gives up virtue and welfare and follows the dictates of his senses is soon forsaken by prosperity, life, wealth and wife.

Note: All actions should be based on the consideration of virtue and welfare.
He who is a lord of riches yet not of his senses falls down indeed from his prosperity for want of mastery over his senses.

Note: The lives of Ravana, Duryodhana and others are apt illustrations of the truth mentioned herein.

With the mind, the intellect and the senses duly controlled one should seek after the self by one's own self. One's self is verily one's own friend as well as one's own foe.

Note: One's own controlled self is one's friend who will help to cross the ocean of worldly misery. One's uncontrolled self is the foe that will destroy one in the ocean of worldly existence.

He who has conquered his self by his own self has his self as his very friend; the self is indeed its certain friend, and verily its certain foe.

Note: Atman or self is the collective principle constituted of the body, vital breath or Prana, the
senses, intellect, mind and egoism, "आत्मा काय्यकारणस्यहनः." So explains Sankara in his Gitabhashya. To conquer the Atman means to restrain the evil propensities and actions of the mind and so forth by practising the qualities that are opposed to them. The actions of the body are controlled by keeping the body, neck and the head in a straight position and by courage. the actions of Prana by the practice of Pranayama (control of breath) and patience, the activities of the senses by a spirit of renunciation and equanimity, those of the intellect by the discrimination of good and bad and the keen passion for salvation, of egotism by concentrating the Atman on the supreme Brahma. By a different reading of the last line as स पुवालयते रिपु: the meaning will be ‘the Atman that is controlled is a friend, and that uncontrolled, a foe’.

शुद्धाक्षेण जालेन झण्डारपिन्हितावरु।
कामस्य राजन कोष्ठस्य तो प्रजानेच विन्यस्य। ॥ ६७

Desire and anger, O king!, destroy one’s discernment like two large fishes destroy the net of small meshes cast over them.

Note: Here the word Kama may also mean ‘lust’ शुद्धाक्षेण means “of small eyes or meshes”. अपिवित्त—covered.

सम्प्रेक्ष्येत्र्वर्षयों संभारान्त्योष्टितिर्घचति।
स वै संभृतसंभारः सततं सख्मेणेते। ॥ ६८

He who makes the necessary preparations for success, with due consideration for righteousness and worldly prosperity, increases
indeed his happiness always in this world with the preparations thus collected.

Note: All efforts should be based on righteousness and worldly prosperity.

He who, without conquering the five internal mental foes, wishes to conquer other external enemies, is overcome by those other enemies.

Note: The five internal foes are lust, anger, covetousness, delusion and pride. These are born of the mind.

For want of mastery over the senses, even high-souled kings are seen to be held in bondage by their own actions caused by their lust for kingdoms (or royal pleasures).

Note: राज्यविभ्रमः = ऐंश्चर्यिन्सः: (by the flashes or glamour of sovereignty) or “lust of territory” also. Roy translates ‘many evil minded kings’ for ‘high souled kings’ perhaps due to a different reading.
By not giving up the sinful, but by associating with them, the sinless also meet with equal punishment (with the sinful), as by mixing up, the wet fuel also is burned along with the dry one. Hence one should not associate with the sinful (wicked).

निजातुत्पत्तति: पश्च धन्य तपात्यपात ।
यो मोहाच्छ मियुवलिति तपात्यपात । ॥ ७२ ॥

That person falls a prey to calamities, who, out of delusion, does not control his five soaring foes (the senses) with five different objects.

Note: The five different objects of the five senses are to see with the eye, to smell with the nose, to taste with the tongue, to hear with the ear and to feel with the skin. (रूपं शोकातो गण्धस्वादाभौ शौकः बिषया अमी)। उपववः = Flying up or soaring.

अनसुयाःश्रोत्रश्रोतो सन्तोषः मियवादिता ।
दमस्तत्तपनावासो न भवन्ति दुरात्मनाम ॥ ७२ ॥

Absence of envy, straightforwardness, purity, contentment, sweetness of speech, self control, truthfulness and steadiness—these the wicked never have (possess).

Note: अनसुया = want of envy at another's prosperity; आज्वां = plainness of speech without any crookedness in thought or word; शौचं = purity of mind (by washing away the mental impurities of lust, anger and the like) and of body (by washing away the physical dirt);
सन्तोष नाम contentment with what one has; प्रियवादिता =
sweetness of speech, pleasing and never irritating
another; द्म = control of the mind; सत्य = utterance of
the real facts; अनायास = अचालमय lack of shaking, steadi-
ness, unflinchingness. Roy translates अनसूया as
guilelessness.

आत्मज्ञानपनायासस्तितिष्ठा धर्मनित्यता |
वाक्यं चेत गुर्ज्र दानं च नैतान्यन्त्येषु भारत || ७४

Oye of Bharata race! self-knowledge, steadiness, forbearance and steadfastness in virtue,
guarded speech and charity—these are never known to the lower orders of men (the mean).

Note: तितिष्ठा = endurance of unpleasantness; वाक्य
गुर्ज्र = some take it to mean capacity to keep secrets
(which is far-fetched):

आक्रोशपरिवादाध्यां विशिष्ठन्त्यथा कुञ्जान || ७५

Fools do harm to the wise by harsh words
and vile reproaches, as a result, the revilers
take upon themselves the sins of the wise while
the latter who put up patiently with them are
absolved of their own.

Note: The user of vile language not only incurs
the sin of such utterance but takes upon himself the
sin if any, of the person against whom it is used.
आक्रोश = रूक्षमार्ग्य (harsh words); परिवादः = निन्दा (censure).
Violence is the strength of the wicked, the code of punishment, that of the king, obedience (or service) that of women, and patience, that of the meritorious.

Note: The wicked resort to violence as their first and last weapon, the king keeps up his position through his power of meting out punishment on those who break his laws; dutifulness and service are the keynotes of power and respect for a woman, while patience of the virtuous man brings him success and renown.

Control of speech, O king! is verily said to be most difficult, and to hold on a long discourse with elegance and substance is not easy too.

Note: Here the word विचित्र may refer either to the subjects of discourse as being fresh and exciting or to the mode of presentation as to arouse interest and cause delight to the hearer.

A speech well spoken O king! brings on various beneficial effects, while the same if ill spoken tends to troubles.
The wound caused by arrows gets healed in due course and likewise a forest cut down by the axe sprouts again, but a verbal wound caused by a word ill-uttered and loathsome will never be healed.

Note: Compare—
Many an arrow at random sent
May hit the mark the archer little meant
Many a word at random spoken
May soothe or wound the heart that is broken.

Arrows of karni, naleeka and naracha can be extracted from the body wherein they have pierced, but a wordy dart is impossible of extraction; it remains verily struck in the heart.

Note: Karni is a kind of arrow with its head in the shape of the ear (कण्ठाकुलिकाको बाण:); Naleeka is an arrow discharged through a tube (नलिकवा श्रेष्ठो बाण:); Naaraacha is an arrow made of iron.
Wordy arrows issue forth from the mouth and one hit by them grieves both day and night. A wise man should not discharge them at others since they hit the vital part of the man hurt.

Note: नाममें = on that part which is not non-vital, i.e. on the vital part.

यस्मे देवा: प्रयर्प्नित पुष्पाय पराभवम् ।
वृज्ञि तत्स्थापकर्णित सोमाचीनानि पश्यति ॥ ८२

Gods take away the intellect of that person to whom they decree defeat or disgrace, as a result, he stoops to unworthy acts.

Note: The last line literally means ‘he sees downward’ in the sense that he bends down to do despicable acts. अबाचीन (southern or downward) is the opposite of उद्धीन (northern or upwards), here it means ‘base deeds’.

वृज्ञि कलुक्ष्याताः विनाशो प्रत्युपस्थिते ।
अनन्यो नवस्थासो हृदयाचारस्थिति ॥ ८३

When the intellect is clouded and fall is at hand, injustice appears as justice and never departs from the heart. (Injustice remains embedded in the heart).

सेवं वृज्ञि: परीता ते पुत्राणा भर्तर्षम् ।
पाण्डवाणां मित्रोपेन न चैतन्यवृद्धयसे ॥ ८४

O, ye, foremost of Bharata dynasty! on account of hostility towards the Pandavas, this
kind of right understanding has left thy sons. and thou dost not know them.

**Note:** This has been translated by Roy as follows: "O Bull of Bharata dynasty! on account of their hostility towards the Pandavas, this kind of clouded understanding has seized them on account of their enmity towards Pandavas and thou dost not see them" This can be explained in several ways as we take the meaning of the word 'परित' (P. Participle of ध्याय with परि) as 'surrounded', seized, or filled with, or departed.

राजा भक्षणसम्पन्नवेदोष्ट्रयस्वापि यो भवेत।
शिष्यस्ते शासिता सोऽस्तु वृत्तराष्ट्र युविषिष्ठ:। ॥ ८५

O Dhritarashtra! Let Yudhishtira who is blessed with all the marks of royalty to become the king of even the three worlds and who is obedient to thyself, be installed as the ruler.

अर्तीव सर्वानं पुनःस्ते भागवेयपुरस्कृत:।
तेजसा प्रज्ञा चेव युक्तो वर्मांशितत्वविद्।। ॥ ८६

He is the more rightful heir than all your sons, is possessed of energy and wisdom and is versed in the truths of virtue and worldly welfare.

**Note:** भागवेय = राज्यवेय (In the heirship to the kingdom).

अनुकोशादानुश्वस्यान्योऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽस्त्रोऽ
O Lord of kings! this Yudhishtira, the foremost of the virtuous, is putting up patiently with many troubles on account of his kindness and tenderness and out of reverence to thee.

Note: अनुशोषः = द्वालुकवम् (kindness);
     आनुशेष्यः = अनुभृत्यम् (tenderness).

CHAPTER 3.
(Original Chapter 35.)

चृतराष उवाच—Dhritarashtra said:—

चूँहि सूर्यो प्रहारुढः धर्मार्थसहितं वचः।
भृण्यो नास्ति मे दृशिविचित्राणाम भाषे॥ १

O Thou of mighty intellect! tell me again words such as these brimming with virtue and worldly welfare. Hearing these I am not satisfied. Thou dost speak of beautiful (varied) truths.

विदुर उवाच—Vidura said:—

सुव्रतीययिणु वा स्तानं सुव्रतीययिणु चार्जयम्।
उभे त्वेते समे स्वातामार्जनं वा विशिष्यते॥ २

Bath in the holy waters and equality towards all beings, these two may be equal (in merit), or, rather, equality excels.

Note: आज्ञें = ज्ञेयस्यम् (equality, sameness of attitude).
O Lord! Be always equal towards thy sons.
Thus will thou win great fame here, and attain
heaven after death.

O Thou best of men! as long as a man's
holy fame is sung in this world, so long will he
be honoured in heaven.

In this context is an old story illustrating
the same, viz., Virochana's dialogue with
Sudhanwan for the sake of Kesini.

O King! with the desire of selecting a best
husband, a maiden of the name of Kesini, un-
rivalled in beauty, made up her mind for a
Swayamvara form (Self-choice) of marriage.
Wishing to gain her hand there came then to that place Virochana, the Daiteya (born of Diti), whereupon Kesini addressed that Lord of Daityyas as follows:

केशिन्युवाच—Kesini said:—

कि ब्राह्मणास्सित्वाः अश्यांसो दितिजा: स्विदिरोचन ।
अथ केन स्म परेक्षे सुधन्वा नाधिरोहिति ॥ ८

O, Virochana! who is superior, whether Brahmins or the descendants of Diti? Also why did not Sudhanwan take his seat on the cot (sofa)?

विरोचन उवाच—Virochana replied:—

भाजापत्यास्तु वै श्रेष्ठा बर्यं केशिनि सत्तमा: ।
अख्यांक खलिमे लोकां: के देवा: के द्विजातय: ॥ ९

We, the descendants of Prajapathi, (Kasyapa), O Kesini! are verily the superior and best of all. Ours indeed are all these worlds. Who are the gods and who, the Brahmins!

Note: Herein is revealed the arrogance of Virochana when he praises his own superiority and contemptuously refers to the inferiority of the gods and the brahmins हिस्सति= a brahmin (who is supposed to have two births, one natural and the other with the investiture of thread).

केशिन्युवाच—Kesini said:—

इहेत्रां मर्मीकां उपस्थाने विरोचन ।
सुधन्वा प्रातरागन्ता पद्येयं वां समागतौ ॥ १०
O Virochana! Here in this very sacred place we two shall wait. Sudhanwan will arrive here at day-break and I shall see both of you come (sitting) together.

Note: उपासना is any place sanctified for a function.

विरोचन उवाच—Virochana said:—
तथा भद्रे करिष्यामि यथा त्यां भीरु मात्रासे |
सुधन्वानं च मां चावः पाल्लिण्विसि संगतो ||

O Gracious timid girl! I shall abide by thy words and thou wilt see at day-break both myself and Sudhanwan come together.

विदुर उवाच—Vidura continued:—
अतीतायां च शर्वयामुद्दते सुर्यमण्डले |
अथाजगाम ते देशं सुधन्वा राजसंतम ||

Then as the night had passed and the solar disc had risen, Sudhanwan, O best of kings! came to that place.

विरोचनो यत्र विभो केरिन्या सहित स्थित: स्थित: |
सुधन्वा च समागच्छन पाल्लिण्वि केरिन्यां तथा ||

And at the spot O Lord! where Virochana was waiting with Kesini, Sudhanwan appeared before Virochana (the son of Prahlada) and Kesini.

समागवं द्विः द्वाः केरिन्यां भरतेषस्मि |
पत्रसुत्यायासं तस्मौ पाल्लिण्वि द्वो द्वन: ||

14
O best of Bharata dynasty! seeing the brahmin (Sudhanwan) arrived, Kesini rose and offered him a seat, water to wash feet and then articles of worship.

इति होवाच वचनं विरोचनमुत्तमम्।
आस्था तत्प्रि हि सौवर्णं प्राह्लादेऽब्राह्मणस्तवम्॥ १५॥

Then verily did Sudhanwan address the incomparable Virochana as follows:— "O Son of Prahlada, be thou seated on the golden cot, I am indeed a brahman".

Note: The expression इति ह as one word means 'in conformity with tradition'. अनुत्तम=that over which there is nothing superior; unsurpassed. This sloka is not found in some editions and is considered an interpolation.

अन्वाठे हिरण्यं प्राह्लादे ते वरासनम्।
एकत्वमुपस्पन्नो न लवसेचं लव्या सह॥ १६॥

O son of Prahlada! I shall touch thy superb golden seat. I have become one with thee but I cannot be seated along with thee.

Note: Roy translates the latter part as follows: 'I cannot, however, suffer myself to be regarded as thy equal and sit on it with thee'. अन्वाठम्=to touch; उपस्पन्न =gained, attained. न तु आसे=but I do not sit (बसू).

विरोचन ववाच—Virochana said:—

tवाहिते तु फलं कृतं वाप्यथवा वृश्चि।
सुधन्त्रं न लघुइङ्गिष्मि मथा सह समासनम्॥ १७॥
A plank, a mat of kusa grass or skin, is O Sudhanwan! what is fit for thee. Thou dost not deserve the same seat with me.

Note: कूच्छ is a mat made of Kusa grass. बृद्ध is the seat of a holy sage, either of Kusa grass or the skin of an animal like deer, tiger etc.

सुधन्वन:—Sudhanwan said:

पितापुत्रो सहासितां द्वी तिशो श्रीतियाचारपि।
हुदो बेक्ष्यो च हुदो च न भव्याविलेलेतरसम्।

Father and son, two Brahmins, two Kshatriyas, two Vaisyas and two Sudras equally old can sit on the same seat, but not others, one with the other.

पिता हि ते समासीनमुनासीतेव पापथः।
वाछि सुखस्थितो गेहे न त्यं किष्णन बुधवसे।

Indeed thy father used to wait upon me seated betaking himself to a position lower than mine. Thou art a child brought up in the luxury of the palace and dost not know anything (of it).

विरोचन उवाच—Virochana replied:

हिरण्यं च गवाष्मं च यद्विचमसुरेभु नः।
सुधनवन विपणे तेन पश्चं पुरुषान ये विदु:।

O Sudhanwan! wagering upon all our gold, cattle, horses and all the wealth we, Asuras, have among us, we shall put the question to those that are capable of answering it.
Sudhanwan said:

"HiranyakshaGovardhan with his     arms raise'd,

PrayagosthuryaHindu gods know not."

O Virochana! keep to thyself alone all the
gold, the cattle and horses. Laying our lives in
wager, we shall put the question to those who
are able to answer it.

Virochana said:

"As I know but one thing, the question is:

Is this noble god, or man, who has won
our wagers?"

Laying a bet on our lives where shall we
go? I shall not stand before gods nor at any
time before men.

Note: Virochana thinks it below his dignity to
approach gods or men to solve the question.

Sudhanwan said:

"For we have wagered our lives, we shall
approach thy father, for, Prahlada will never
utter a false-hood even for the sake of his son.

Vidura said—Vidura continued:

"The gods, cast in our favour, will not be grieved at
Virochana's question."

24
Then having thus laid a wager, Virochana and Sudhanwan, both enraged, proceeded to the place where Prahlada was.

प्रहलाद उवाच—Prahlada said:

इन्हों तो सम्प्रभुक्ते याब्यां न चरितं सह।
आशीर्विषातिव्र कुद्वावेक्कागार्गिहागतो॥ २५

These two, who have not moved together as companions before, are seen now coming hither by the same path like two enraged snakes.

किन्तु सहें चरणों न पुरा चरणसह।
विरोचनेषु प्रच्छापि किं ते सहयं सुध्वन्न।॥ २६

Do you two who never moved in companionship before, do so now? I ask thee this, O Virochana, "Have you made friendship with Sudhanwan?"

विरोचन उवाच—Virochana replied:

न मे सुध्वन्ना सहस्यं प्राणयोचितप्पवे॥
प्रह्लाद तत्वं प्रच्छापिमा प्रश्नमात्रं वदेशः॥ २७

I have made no friendship with Sudhanwan. We have laid a wager on our lives. O Prahlada! I ask you the truth. Don't answer the question untruthfully.

प्रहलाद उवाच—Prahlada said:

उदरं प्रधुर्णं चाप्यानयन्तु सुध्वन्न।
प्रह्लादभयंतायोऽसि भेता गोऽ गीतार्गुः।॥ २८
Prayagaparb:

Let water and madhuparka be brought for Sudhanwan. O brahmin, thou art worthy of worship. A white fat cow is kept ready.

Note: Water is first offered to a guest for washing the feet, then Madhuparka for quenching the thirst. Madhuparka is a delicious mixture of curds, clarified butter, water, honey and sugar, generally offered in ancient days to a respectable guest. The cow is offered as a gift to a brahmin.

Sudhavan said:—

उदायं मधुपर्कं च प्रश्नवाचार्यं परि ।
प्रह्लादं ततुये मे तथयेप्रश्नं प्रभृति पूर्वछत्: । २९

Water and madhuparka have been offered to me, as it were, by thy enquiries as to my welfare. Tell me, O Prahlada! The truth as to the question that I ask thee.

Note: Here the expression प्रश्नवाच च means ‘by the words of enquiry as to my welfare’. Roy translates it as ‘on my way hither’ based on another reading प्रवेशवाचार्यं परि॥

कि ब्राह्मणास्वच्छक्षेत्रयांस उताहोक्षित्वादिरोचन: ।
Are Brahmins superior or Virochana?

Prahlada said:—

न कलमशाः न कपिलो न कुष्णो न च लोहितः ॥ ३०

Neither Kalmasha, nor Kapila, nor Vyasa (Krishnadwaipayana), nor the sage Lohita is competent to answer the question.
Note: The above personages are venerable preceptors of yore who had expounded Dharma (virtue) in its various aspects.

अणीयान् भृगुरायाः को धर्मं कुक्षप्रहितः ।
अभिधार्यो भगवन् ब्रह्म चास्ये चैव नियोजितः ॥ ३१

Who is able to speak of Dharma (virtue) which is keener than the sharp edge of a razor? O brahmin, thou art to be respectfully saluted and I am appointed to be a witness.

Note: In some edition this and the latter half of the previous sloka do not find a place.

पुत्रं एको मप्रह्णस्त्रं च साक्षादिहास्यत् ।
तयानिविवद्वतोऽपि कथमस्वदिह्रो वेदतु ॥ ३२

O Brahmin! One is my son and thou art present in person. How can one like us answer the question on which you are disputing?

Note: Self-interest as regards the son and fear of curse on behalf of the brahmin are the two factors that would prejudice the answer to the question.

सुधनवोचाच—Sudhanwan said:—

यदै तत्त्वं न बह्यसि यदि वापि विक्षिप्तसि ।
प्रह्लाद प्रभासपतुं मूर्खा ते विफळिष्ण्यति ॥ ३३

If however thou dost not answer the truth or dost answer untruly this incomparable question, thy head, O Prahlada, will burst into pieces.
Vidura continued:—

आदित्येन समायातं प्रह्लादो हृसमवर्धीः।
प्रत्येक नद्याय सत्त्वं सत्तेवर्तिनम्॥ ३४

O Dhritarashtra of great wisdom! then Prahlada asked of a divine sage (Hamsa) who had arrived there accompanied by a descendant of Aditi and who was all all-knowing and all-seeing.

Note: Hamsa is an ascetic of a particular order.

Prahlada said:—

पुत्रे वासनयो भवेत् ब्रह्मण साक्षे चापि भवेत् स्थितः।
तयोविवेद्वदोह्स करथं धर्मं: प्रवर्तते॥ ३५

O Sage! one may be a son or a stranger (another) and one may stand as a witness (unto them). O Hamsa! while those two are disputing, how should virtue prevail?

Note: In a dispute between a son and another, how should a virtuous witness act? Here ब्रह्मण=one possessed of supreme knowledge.

Hamsa replied:—

गान् प्रत्येकादि दृश्यं वय्यानयत् स्वात् मियं धनम्।
दयोविवेद्वदो राजन पशं सतयं यथा कर्तेत॥ ३६

O king! one may give to one's son the cattle or all other wealth counted dear. But where two dispute, one should answer their question according to truth.
Note: The latter part has another reading:—
“दुर्बिन्विततोलथ्यो वाच्यं च मतिमेत्वाया” मतिमनु = O Thou, intelligent. The above slokas 33, 34, 35 are considered by some as interpolations. श्रीः = one's own son.

प्रहलाद उवाच—Prahlada said:—

अथ यो नेत्र प्रभुयात् सत्यं वा यदि वास्तवम् ।
हंस तत्त्रं च पृथ्वामि कियदेन: करोति सः || ३७.

Then if one does not speak at all the truth or untruth, O Sage, I ask thee what sin he commits.

Note: Another reading for the latter half is:—
“पुत्र पुनःनवम पृथ्वामि दुर्बिन्विता सा कि बहुतूः”. कि वहुतू = what misery will he suffer?

हंस उवाच—Hamsa replied:—

पृष्णं धर्मं न विन्दुयात् गोक्रणशिरिभिः चरतः ।
धर्माद्ध्रुवष्टिः राजस्तु नास्त्य लोकोडस्तिः न प्रजाः || ३८.

One who is asked about virtue should not explain off the question in a zigzag way like a mule astray. O king! such a one falls from virtue and he has neither the kingdom nor subjects (i. e. that king loses both).

Note: Some explain गोक्रणशिरिभिः चरतः = as loose as the loose ear of a cow, neither steady nor definite; but the force of the word चरतः could be fully brought out if the word गोक्रणशिरिभिः is taken to mean 'straying out of path like a mule.' The last line may be explained. He does not gain the end of life here in this world nor
will he have any issue (if the idea is to be applied
generally for all, not for a king alone).

gokr̥ṇaḥ = a cow’s ear; a mule.

Bṛhaspatiṁ and the other, they
are seen, then he is an ascetic.

They who see righteousness, but remain
silent, meditating without giving utterance to
it, are destroyed by that righteousness, as trees
on the banks by rivers in flood.

Aśeṣṭhaṁ tu hṛṣeṣṭhaṁ bhavitum pāḍant karṇīṁ āṁśa

Where in an assembly, the censurable are
not condemned, the president shares the half of
the sin, the sinner, a quarter, and the audience.
the other quarter.

Note: N smaṁ praviniṁ prajāṁ śṛṣṭaṁ katuśṣaṅgaṁ (A wise man
should not attend a meeting, with the knowledge of the
defects or evils of the members of the audience.)

Anenaṁ bhavitum aśeṣṭhaṁ śṛṣṭaṁ nitiṁ pāḍant karṇīṁ āṁśa

Where the censurable are condemned, the
president of the assembly becomes sinless as
well as the audience, and the sin reverts to the
sinner himself.

Note: Anenaṁ = one without sin (प्रेम).
O sage! I ask thee, what is the state of that speaker of untruth who, out of ignorance or interest, speaks the untruth.

Note: Slokas 38—42 are not seen in some editions. वृत्राष्ट्र is a kind of swan (hamsa) with the beak and foot black and the rest of the body white (here means one of a hamsa order of saints). किं बसेन्तं—where or how will he live? (or also what will he suffer from).

One who does not speak plain and true will pass his time, as a wife superseded by another, as one defeated at dice and as one groaning under the weight of anxieties, would pass their respective nights. (He will be sleepless).

Note: अविभित्र is the past passive participle of विद्वं with अवि=to marry in addition to one already married.

One who speaks not plain and true will pass his time as one barred of admission to the
town at the outer gate starving, and as one seeing only enemies wherever the eye is cast, would pass their respective nights.

Note: इसका साहित्यिक意义 may be taken also as a separate entity meaning as one exposed to starvation.

यां च रातिपित्रभो यां च पित्रे पियासुः।
सत्कां च होनो यो दुर्लभिक्षा तु तां बसेत्।

One who speaks not plain and true will have to pass his time as one who is injured (by another), as one who has played false to an intimate friend and as one who has lost all his wealth, would pass their respective nights (care-worn and sleepless).

पञ्च पञ्चतः हनित्त दश हनित गवासुः।
शतम्बास्तः हनित सहस्रं पुरुषातः।

By uttering falsehood regarding an animal (as a sheep or goat) one destroys (casts into hell) five of one's ancestors in the ascending line; By doing the same on behalf of cow, ten such ancestors, on behalf of a horse, a hundred such, and on behalf of a man, a thousand such ancestors are cast into hell.

Note: The increasing seriousness of sin is based on the value of the factors concerned to the welfare of the society.
He who speaks falsehood regarding gold bring ruin on all those born and to be born in the family, and who does so regarding land, bring ruin to everything. Never speak falsehood regarding land.

Note: Here मृदि is said to refer to Kesini who is equal to the earth in many ways. How strict is the last injunction that one should neither encroach on nor claim unlawful title over another's land!

Prahlada said:

Superior to myself is indeed Angiras and superior to thyself O Virochana! is Sudhanwan, and superior to thy mother is his. Therefore thou art conquered by him.

Note: Angiras is the father of Sudhanwa.

O Virochana! this Sudhanwa has now become the lord of thy life. But O Sudhanwan! I do wish thou dost restore it back to Virochana (or thou didst restore Virochana to me).
Sudhanwan replied:

O Prahlada! since thou hast preferred virtue and have not spoken untruth through self interest, I grant back thy son that ought not to be restored (by the wager).

Note: Roy translates the latter part as 'I grant thy son his life that is dear'. Some take दुर्भं to mean 'worthy'.

Here is thy son Virochana, O Prahlada! granted by me. He should wash my feet in the presence of the maiden Kesini (suggestive of acceptance of my superiority).

Note: One washing another's feet is according to the ancient Hindu code of morality a mark of offering respect to the latter. The latter half of the sloka is capable of another explanation which, based on a custom prevalent among some, finds little sanction in Sastras viz, "He should wash the feet of the maiden in my presence." This is explained by the custom observed in some quarters that at marriage the couple smear each other’s feet with turmeric, suggesting that Kesini be married by Virochana.
Vidura continued:

तस्माद्राजेन्द्र भुस्यथें नान्तं वद्यमहैसि ।
पा गमः सच्चुतामालोऽनां पुज्वर्त्यमनुबन्धन ॥ ५२

Therefore, O Lord of kings! Dhritarashtra, it does not behove thee to speak untruth for the sake of land. Do not rush to ruin with thy sons and ministers by not speaking the truth for the sake of thy sons (Kurus).

न देवा यथिप्रदाय रक्षन्ति पशुपाठवत् ।
यं तु रक्षितमिच्छन्ति बुद्ध्वा संयोजयन्ति तस्म ॥ ५३

Gods do not protect men by resorting to stick like the herdsman. They bless them with intelligence whom they wish to protect.

Note: बुद्ध्वा योजयन्ति तस्म is another reading for the last line. (They unite them with good intelligence.)

यथा यथा हि पुष्पः कल्याणे कुरूते मनः ।
तथा तथास्य सर्वार्थः सिद्धचतुर्वत्त नात्र संशयः ॥ ५४

The more or the less a person directs his mind to the good and auspicious, so the more or the less are all his objects accomplished. There is no doubt about this.

Note: In proportion to the mind's goodness is success achieved in all directions.

नैनं छन्दोपि द्रोहिनात्वार्यन्ति
पायाविनं पायया वर्त्यानमु ।
The Vedas do not save from sin the deceitful man living by fraud. They forsake him in his last moments like new-fledged birds forsaking their nests.

*Note:* Another reading for अन्नकाले is अप्नाले (in a short time). No amount of Vedic learning will save a deceitful man in this world or in the world hereafter.

Drinking, quarrel, enmity against many men (or against one's guild), sowing difference between husband and wife, causing dissension among relations, treason against the king, controversy between man and woman and all others sinful ways of life are, it is said, to be shunned.

*Note:* ख्रीपुष्योर्विवाद—Dispute between man and woman should be avoided being unequally matched, or it may als mean interference in disputes between husband and wife recoils to the disgrace of the intervener ultimately, as the former becomes united in due course. भार्षेप्योर्विवाद is translated as 'connubial disputes' by Roy.
A palmist, an erst-while thief of a merchant, a swindler, a physician, a foe, a friend and an actor—these seven are not competent to be witnesses.

Note: शलाकर्ष वानिः has been defined also as:— “शलाकवशा वासादिना वा शलाकविद्विषस्या योस्मानू वश्यति ल्” (one who deceives others by telling omens of good and evil and the like with the aid of a stick or string); it means also a ‘fowler’ who catches birds with the aid of stick or string. कुशीलबव is defined as:— कुशितं श्रीर वानि अनुस्वरत्ति, नलंकी द्वारं विदोष्मृद्वादिकं वा (one who follows or imitates a despicable character, or a servant of an actress, sensualist, one intoxicated and so forth). The allusion of कुशीलबव is in reference to Sakuni who played false in the game of dice. वणिः च मृत्युः may also mean one who uses false weights.
An incendiary, an administerer of poison, a pimp, a seller of Soma juice, a maker of arrows, a back-biter, one that injures a friend (one treacherous), an adulterer, one causing abortion, one violating the preceptor’s bed, a brahmin addicted to spirituous liquors, one who is sharp tongued (or very cruel), one who rakes up old sores, an atheist, a denouncer of Vedas, a greedy priest (one who squeezes money at the point of the sacrificial laddle), one not invested with the sacred thread within the prescribed age, a slaughterer of kine, one who slays another who has taken refuge though himself capable of self preservation, all these are to be reckoned equal to those who have slain brahmans.

Note: These are said to incur the same sin as those who have killed brahmans.

अग्नि = house; गर = poison; कुड़ासी = one who makes a livelihood by an adultererine (कुड़ा). This word has been defined as follows:—

अशुते बारज़: कुड़ा शुचे मतेर यीएँ गोकङ्गः।
ब्रह्मेयोक्त्रमभाति स कुड़ासीरिति कथ्यते॥

The issue of a woman by a paramour while the husband is alive is called ‘Kunda’, and that born to a widow is called ‘Golaka’. He who eats the food prepared by these two is called a Kundaasi (from अशु to eat); शूची = a back-biter (also a spy, an informer, an astrologer). शूण्डा = one who kills an embryo (शूण्डा); क्राङ्क = one who like a crow gives pain to one already in trouble, one
who rakes up old enmity. 

Another reading for काक्ष is काक्ष (one unclean); Dhritarashtra’s sons are guilty of the crimes of अगारदाही and गार्ह: towards Pandavas.

With the aid of a torch of straw is known the form of a thing (during night), by action, one noble, and by conduct (non-violence etc.) a virtuous man. A hero is known in danger, the valiant, in difficulty, and friends and foes in dire calamities (of famine and so forth).

Note: उक्कः = fire; जातरुपः = the form of a thing (also gold); भद्धः = a noble-born (also virtue, hypocrite). Here is an allusion to the lack of virtue and good conduct among the sons of Dhritarashtra.

Decrepitude or infirmity of old age destroys beauty; desire, patience; death, life-
breath; and envy, righteous conduct; Anger destroys prosperity; the association with the low, one’s good disposition; lust, shame; while pride destroys everything.

Note: श्रैण्य = here means ‘patience’. Some take it as ‘boldness’. The former seems better.

न क्रोधिनोढ्यो न दृश्यस्य मित्रं
कृस्य न न्ही सुखिनो न विचा।
न कापिनो हृदभस्य स भी:
सर्व तु न स्थानवस्थितस्य ।। ६३

Fortune smiles not on the wrathful, nor friend attends on the malicious; women shun the cruel; and learning, the easy-goer. There is no sense of shame for the lustful, nor prosperity to the indolent, and nothing at all to the unsteady.

श्रीमन्न्यातु मपवर्ति प्रागलभ्यातु सम्पर्क्षे।
हास्यातु कुखते मूलं संरमात्र प्रतिपिठत।। ६४

Prosperity is born of good auspicious deeds, flourishes through activity, becomes rooted by skill and stays on with self control.

Note: मधून्त = everything auspicious or virtuous; प्रागलभ्य = activity; वाक्य = ability or skill to do the right quick at the right time (श्रीमन्न्यायं). No prosperity is had without virtuous deeds.
Eight qualities make a man illustrious, viz., wisdom, high lineage, self restraint, scriptural learning, valour, moderation in speech, charity as it lies within one's power, and gratitude.

O sire! yet there is but one quality that depends exceedingly on the possession of these illustrious acquisitions. When a king honours a man, this quality of royal honour surpasses all other qualities.

**Note:** Generally royal honour is bestowed on those possessed of the eight merits. But when a man is bestowed with royal honour, even though he has not these eight qualities, the mere fact of his being a recipient of that royal honour though undeserving surpasses all other merits or he is assumed to be possessed of them. Roy translates this sloka as follows: "But, O sire, there is one endowment which alone can cause all these attributes to come together."
The fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite). The commentator Nilakantha suggests that here is an allusion to Dhritarashtra's favouring Karna who has neither high birth as being brought up as the charioteer's son nor any scriptural learning. These two slokas 65 & 66 are found in some editions repeated as slokas 29 & 30 in Chapter V here. Further sl. 65 is seen as sl. 106 in Chapter I as well.

प्रसून = exceedingly; अतिभावति = adds greater lustre to or transcends in lustre.

अश्ली न्यायमानिः प्रत्यक्षर्थोके
खर्जस्य लोकस्य निर्देशनानि ।
चतवायंतान्यनवेतानि सञ्जि-
अत्वारि चेषामत्यान्नि सन्तः ॥

67

O king, in the world of men these eight are the pointers to the heavenly region. Of these, four are inseparable with the virtuous and four are sought after by them.

Note: अभवेत = P. P. Participle of इ with अनु and भव accompanied with; going with.

यज्ञो दानमध्ययनं तपस्य
चतवायंतान्यनवेतानि सञ्जि: ।
द्व: सत्यमार्जनमान्तुश्चसं
चतवायंतान्यनुयान्नि सन्तः ॥

68

Sacrifice, charity, study and penance, these four are inseparably connected with the
virtuous. Self restraint, truthfulness, straightforwardness, non-violence are the four sought after by them.

Note: The latter four, the virtuous try to come by at any risk. अन्यायान्त्रिक (निरस्तव्रद्धानि) = ever accompanying; अनुयात्तिक (यक्तव समन्ति) = pursue with effort.

इष्टाध्ययनदानानि तपस्तथं श्रमं घृणा |
अलोभ इति पागोदं धर्मस्याश्रितिः स्मृतः || ६९

The eight paths of virtue enjoined by the seers are:— sacrifice, study, charity, penance, truthfulness, forgiveness, mercy and non-covetousness.

Note: ‘स्मृता’ suggests that this is enjoined by the seers.

तत्र पूवचतुर्भर्गों द्वारायमपि सेव्यते ।
उत्सर्व चतुर्भर्गों नामप्रत्यतु तिथिति ॥ ७०

The former group of four may be resorted to even out of vanity, but the latter four do not remain with those that are not high-souled. (They are found to exist only in the truly great).

Note: Some resort to the first four only for a show to delude the world with their vanity, not out of any sincerity for the acquisition of such means of virtue.

न सा सभा यत्र न सन्ति दृढः:
न ते दृढः ये न बद्दल धर्मस्मू ॥
That is not an assembly wherein there are no old men. They are not old who do not speak of virtue. That is not virtue wherein is no truth and that is not truth wherein is interwoven deceit.

Note: This sloka finds a place in Chapter 59, Uttarakanda of Valmiki Ramayana and that chapter is considered to be an interpolation, and this occurs also in the 8th Chapter of स्मृतिकथार्यः.

These ten are the ways to heaven viz., truth, humility, scriptural knowledge, learning, high lineage, good character, strength, wealth, bravery, and ability to discourse sweet on various topics.

Note: शुल्क has been commented upon as 'विनियमशः' (mark of humility). It means also beauty. शुल्क means religious study, and विद्या is taken by some as propitiation of Deities. चिन्माश्वः has been explained in several ways as 'reasonable talk', 'sweet discourse', ability to speak on various topics and so on. The word स्मृतिकथार्यः has been explained in two senses, viz., 'of heavenly origin' (having heaven for their origin) and also as 'ways to heaven' (the sources of heaven, heavenly life). Another reading for the last foot is दशा संस्मृतिकथा गुणः: ||
One committing sin becomes notorious and reaps indeed the fruit of sin (misery), while one who does good, becomes famous and enjoys the everlasting fruit of merit (happiness).

Therefore one should, with a determined vow, never commit sin. Sin, repeatedly indulged in, destroys one’s intelligence.

**Note**: शंकितम् = one with a firm resolve. शंकित = praised, here (fig), determined or fixed. प्रज्ञ = intellect धी: प्रज्ञ नेम्यो मिति: (Amara).

A man who has lost his intelligence commences daily only sinful deeds, while virtue, repeatedly practised, increases one’s intelligence.

The man with increased intelligence always takes only to virtuous deeds. By so doing
(virtuous deeds) he becomes highly famous and departs to blessed regions. Therefore a man should, with a steady resolve, resort to virtue.

असूरसों द्विज़्धुषों निष्टुरां वैरकृष्णोऽ ।
स कृष्णः महामोति न चिरागः पापमार्गः ॥ ७७

He that is envious and venomous, cruel-hearted (or of harsh words), prone to make enmity and is deceitful, is exposed ere long to great misery by taking up to sins.

Note: द्विज़्धुषः is a snake, one with sharp teeth, capable of doing harm to others. (शुकः = sharp or pointed; one who strikes at the vital parts.

अनसूरः कृष्णः शोभनायाचरं सदा ।
न कृष्णः महामोति सर्वत्र च विरोचने ॥ ७८

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come by great misery. On the other hand, he shines everywhere.

प्रज्ञामेवागमयति यः प्रज्ञेयः स पृष्टः ।
प्रज्ञो ह्वाप्य धमांथे शक्तिः सुखमेविशिष्य ॥ ७९

He is a wise man who draws only wisdom from the wise. He that is wise, after acquiring both virtue and worldly prosperity, becomes capable of increasing his happiness.
One should take up to that by day whereby one could pass the night in happiness. Take to that work during the eight months of the year which will help to pass the rainy season (of four months) in comfort.

Be engaged in that work in your earlier part of life (youth) whereby you could pass your old age in happiness. Be engaged in that work all your life here that departing hence you can live in happiness.

The wise praise that food that is digested and that wife who has passed her youth, that hero who has won the battle and that ascetic who has attained realisation (lit. the other side).

Note: Food is worthy of praise only if and when it is digested. Any praise before digestion may turn it to be ill-placed. Likewise a wife is to be praised after she had passed her youth, for youth is the testing period of all vices and virtues. A hero is to be praised after success in the field is assured and not earlier, and
likewise an ascetic only after realisation of the Supreme and not earlier. Many are the instances in Hindu treatises where sages like Viswamitra and others have yielded to temptations during their penance.

The defect that is sought to be covered by ill-gotten wealth remains uncovered, while new ones spring up at other places.

Note: छिद्रम् = a hole (hence defect). In the attempt to plug the hole, not only the hole is not plugged, but new ones are formed in other places too.

The Guru or preceptor controls those who have controlled their senses, the king controls the wicked-hearted, and the god of Death, Yama, the son of Vivaswat (Sun) controls those who commit sin clandestinely.

Note: Disciples who have conquered their senses act up to the advice of their Guru.

Here प्रच्छड़वाप्: alludes to Duryodhana.

The origin of sages, the source of rivers, that of the families of the high-souled, and of the wicked ways of women are not to be traced.
Note: The sources of these may often be tainted with impurities which are not to be raked up. The root cause of the wicked ways of a woman may lead us tracing after that to find it in her parents or relations which is not desirable to be raked up. This sloka has been translated by Roy as follows:—"The greatness of Rishis, of rivers, of river banks (कुल), of high-souled men, and of woman's wickedness cannot be conceived." "प्रभुवो ज्ञानसूभे ज्ञात्मकंदेष्टौ पराक्रमं" (source, power etc.).

That kshatriya who is intent on the worship of brahmins, who is liberal in charity, who is plain in his dealings with his relations and who possesses a good character, will rule the earth very long.

Note: द्विजाति=a brahmin (having two births, one before and one after the investiture with the thread. It is applicable to Kshatriya and Vaisya also).

Three classes of people gather unto them an earth of gold flowers (i.e. an earth of plenty and prosperity) viz., the brave, the learned and he that knows to render service to others.

Note: These three classes of people are able to make the country prosperous. They gather flowers of gold from the earth. सुवर्णपुष्पां पृष्ठिः चिन्वन्ति पुष्पालाष्यः।

शुरुश्च कुर्विचार्य यथा जानाति सेवितम्॥

87
flowers of gold (prosperity) or where gold flowers.

बुद्धिश्रेष्ठानि कर्माणि वाहुपरस्यानि भारत ।
तानि जंगाजयन्यानि भारपत्यवर्षाणि च । ॥ ॥

About actions, those done with the aid of intellect are the best, those with the aid of arms, middling, those with the thighs bad, and those of carrying weights (on the head), the worst.

Note: तुषा = means both the upper part of the leg (thigh) and the lower part (the shank). Since तुषा (thigh) refers to a private part of the body, the actions of thigh refers to what are accomplished deceitfully. जकळय = bad, last (also pertaining to ज्वलन or hip). श्वसब = worst. भार here refers to those actions in the accomplishment of which the burden falls on one's own head.

दुर्योधननीस्य शकुनो मृदु दुश्शासने तथा ।
कर्णेः चैवपरमायाय कर्भं त्यं भृतिमिच्छसि ॥ ॥ ॥

सरंगेशपदातस्तु पाण्डवाः भरतरथम ।
पिताचतु त्वयि वर्तते रूपु वतेस्व पुन्नवाद ॥ ॥ ॥

How canst thou hope for prosperity, having entrusted the administration of the kingdom on Duryodhana, on Sakuni, on the foolish Dussasana and on Karna. The Pandavas, possessed of all virtues, O best of Bharata dynasty! look upon thee as a father. Treat them as thy sons.
CHAPTER 4.
(Original Chapter 36.)

विदुर उवाच—Vidura said:—

अत्रेयोदाहरन्तीममित्तदां पुरातनम्।
अत्रेयस्य च संवादं साध्यानां वेदि न: भुतम्॥ १

In illustration of this context I shall narrate an old story heard by us. It is a dialogue between the sage Atreyā and the Saadhyaas.

Note: अत्रेयस्य=तत्कालयस्य; साध्य=A class of celestials.

चरतं इसरूपेन महर्षिः संशितत्रत्वम्।
साध्या देवा महामां धर्मपुरुषान्तवेन पुरा॥ २

In days of yore the gods Saadhyaas asked of the great sage Atreyā of great wisdom and of austere vow who was wandering in the garb of an ascetic (of the Hamsa order).

Note: संशितत्व=of fixed vows; (संशित=sharpened, determined). हस्त=an ascetic of a particular order.

साध्या उवाच—Sadhyas said:—

साध्या देवा बयमेते महर्षेः
द्या भवन्ते न शक्तुमोऽस्मातम्।
श्रुतेन धीरे बुद्धिमान्तः पतो न: काव्यां वाचं वन्तुपूर्द्धाराम्॥ ३
O great sage! we are the celestials known as Sadhyas. Seeing thee, we are not able to guess who thou art. We think thou art learned in the scriptures and very intelligent. It behoves thee to speak unto us words of lofty wisdom.

Note: धारा: = learned; कवचा: = becoming a sage (of wisdom). उर्ररा: = lofty. साध्या: = related to Siddhas who are sprung from the gods (सिद्धासूधुःत्वोदयोः); those who have realised the Supreme are also called Siddhas (सिद्धो ब्यासदित्व श्यातः).

इंस उचाच — Hamsa replied:—

पुत्रकार्यमयमर्रसंख्रूतं मे
धृतिश्रमसत्वयंमानुवक्ति: ।
ग्रन्थिविनिन्यहृदयस्य सर्वे
पियार्थेचात्तसमं नगीत ॥ ॥

O ye, Celestials! (immortals), this fact is well learnt by me, viz., holding fast to fortitude, tranquility, truth and virtue, untying all the knots of the heart, one should look upon both the pleasant and the unpleasant equally (as far as one is concerned).

Note: संख्रूतं = well learnt (शू with सं = to learn well). विनिय = discarding, untying. The knots (ग्रन्थि) referred to here are the passions of love, hatred and so forth. It may also mean the false identity of the soul and Anthakarana (mind) as one. आत्मसमं = same to oneself (whether it be pleasant or unpleasant).
The word स्वाभाविक is translated by Roy as 'observance of true religion', and आक्रोष as 'like his own self' which does not bring out any clear meaning.

आक्रोशपानो नाक्रोशन्युरेव तितिक्षतः।
आक्रोषारं निर्देहिति सुकृतं चाम्य विन्दति॥

One who is being reviled should not pay the reviler in his own coin. The grief of the man who patiently puts up with it consumes the reviler, and wins him the merit of the latter too.

Note: मन्यः = grief, anger, affliction.

नाक्रोशी स्वाभाविकानि परस्य
प्रतर्द्धी नोत नीचोपसेती ।
न चाभिमानी न च हीनद्रतः
रुक्षां वाचं रुक्षां वर्जयीत॥

Neither be a reviler nor an insulter of another, neither be a traitor to your friends nor a dependent on the mean; neither be arrogant nor take to mean action. Avoid words harsh and hurting.

Note: हीनद्रतः may also mean one of ignoble conduct. Other readings रुक्षां are रुक्षां (angry), रुक्षां (burning).

पर्याप्यस्यांति हृदयं तथापूर्वः
रुक्षां वाचो निर्देशतीह पुनसः ॥
Harsh words consume the vital parts of the body, the bones, heart and the vital breaths. Therefore one who is virtuous should always avoid words harsh and cutting.

Note: दरवी = injurious talk or cutting speech. धमराम = one who exults in virtue (virtuous).

अहर्न्तुर्दः परुषं वसवाचं
वाक्षण्डकव्यितुदनं मनुष्यान।
विशालाक्ष्यिनकतं जनानां
भुवे नित्वं निर्ववारे वहन्तम्।

One should know him to be the worst of the unfortunate (cursed) among men, verily carrying the god of death chained in his mouth who is acrimonious in disposition, hardhearted, harsh of words and piercing men to the quick with wordy thorns.

Note: अहर्न्तुर्दः = of sour temper (piercing the vital parts also); परुषं = rough, cruel; कण्टक = thorn; वितुदनं = piercing (तुद्र = to pierce); निव्यर्द्वं = chained; निस्वति = the god of death (inauspiciousness also). One is said to carry death in his face when he is about to meet with death or destruction.

Roy translates the third line as ‘should ever be regarded as a dispenser of misery to men’.
A man of wisdom, if hit hard by another with wordy arrows, extremely sharp and blazing like fire or sun, though getting exhausted, should remain undaunted, knowing that the other is granting his merit to him.

Note: विरिळ्यमानः = getting exhausted or reduced. अतिरिळ्यमानः = surpassing. bearing with patience; द्वारातिः = gives (बा to give with dative or genitive), or adds to.

Another reading for the third line is: स विरिळ्यमानोप्यतिद्वार-मानो (though being hit and being burnt thereby). He should not give tit for tat, but should put up with his pain patiently.

If one serves another who is virtuous or who is wicked, who is an ascetic or verily a thief, one comes under the influence of that other, like a cloth that takes the colour of the dye in which it is soaked.

Note: Association with the virtuous makes one virtuous, and with the wicked, wicked, and so of others.
(The allusion is Dhritarashtra's sons are of harsh words by nature and in their company he also will turn out likewise).

अतिवादं न श्रवदेवं वादये-
धो नाहतः प्रतिहन्यात्र वाचयेत।
हन्तुं च यो नेच्छति पापकं वै
तख्षे देवा: सुहयङ्यागताय। ॥ ११

Gods wish him indeed to come with them (to be in their company) who (though insulted) does not himself insult nor cause others to do so for him in return, who though struck does not himself strike nor cause others to strike in return, and who does not wish to do even slightest harm to the sinner who injures him. (अतिवाद: = Insulting language.)

Note: Nilakanta reads the second line as धोनाहत: for धो नाहत: and explains, "one not struck should never strike back, and if struck, should never wish to harm the injurer." In this sense, the force of प्रतिहन्यात्र is not fully brought out.

अव्याहतं व्याहटाच्छेय आहुः
सत्यं वरदेयाहतं वद्वितीयम्।
मियं वरदेयाहतं तत् तृतीयं
घर्म्यं वरदेयाहतं तच्चतुर्यम्। ॥ १२

Silence is said to be better than speech. And secondly, speech, if at all, should be
truthful. Thirdly, truthful utterance should be beneficial, and fourthly beneficial utterance of truth should conform to Dharma (virtue or righteousness.)

Note: Better silence than speech. Better speak truth than speech for speech sake. Better beneficial or pleasant utterance of that truth than that of mere blunt truth. Let that beneficialness be conducive to maintain righteousness or morality.

If a man goes to injure another and the neighbour, knowing the motive, when questioned, speaks the blunt truth that he is in the house, it is not an utterance of truth beneficial to that other or to society. Likewise to speak the blunt truth to one’s face that he is blind or deaf is neither a pleasant one, though it is truthful. In the former case, the beneficialness does not conform to virtue.

यांग्रेजसचिविशते यांग्रांशोपसेवते ।
यांग्रिच्छेत्र भवितुं तादक भवति पूरुषः ॥ १३

A man turns out verily like them with whom he associates, or like them whom he attends on, or verily like that which he wishes to become.

Note: Association with the virtuous makes one virtuous and that with the wicked makes one wicked.

यतो यतो निवृत्ते तत्स्वता विमुच्यते ।
निवर्तनास्वदि सत्ते न वेचि दुःखमण्डविप ॥ १४
From whatsoever one turns away, from that he becomes released. By turning away from everything, one does not taste the slightest misery.

This one (as described above) is neither conquered nor wishes to conquer others. He is neither a foe nor a retaliator to any. He remains even in praise or censure. He does neither grieve nor rejoice.

He is the foremost of men who wishes for the prosperity of all and never sets his heart on anything opposed to it, who is truthful in speech, gentle by nature, and restrained of all passions.

Note: The keynote of such a man is ‘कोकास्समस्ताः-स्पृष्टिः आनन्दः’ (let all be happy). सावः = prosperity.
He is of the middling class who never appeases by empty promises, gives having once promised and who sees the defects of others.

Note: अनश्य्कं is explained also to mean ‘by saying what is not true’ (सिद्धा). Another explanation is ‘only by mere words, not by any objects’ (वायुक्षेत्रः न पद्यार्थादिधिता).

दुस्कालस्तुपहतोदिशस्तो
नार्तेते पन्थुवशायं कुतट्रः ।
न कस्यचिनिमत्तपयो दुरात्मा
कपलवैता अधमस्थेव पुंसः ॥ १८

These are the traits of the lowest of persons viz., to be unmanageable, agitated and sinful, given up to anger and ungrateful, never a friend of any and wicked at heart.

Note: दुस्कालम् may also mean one whose orders or commands are wicked or cruel; (‘incapacity to be controlled’—Roy). नार्ते = does not return; पन्थुवशाय = from the grip of anger. The allusion here is to the story that when Duryodhana and others when assaulted by the Gandharvas on their triumphal procession they were rescued by the Pandavas and still they are ungrateful to the latter. उपहः = beaten; अभिशः = hurt with weapons.

न श्रद्धार्थि क्षत्याणं परेर्मोद्यत्यात्मशिल्प्निवः ।
निरग्रोति पिठाणि यो वै सोभवमपूल्यः ॥ १९

He is also the lowest of men who does not pay heed to the good counsel from others
(elders, preceptors etc.) who is suspicious of himself and repudiates his own friends.

Note: Roy translates the first line as 'who is dissatisfied with any good that may come to him from others'.

उत्तमानेव सेवेत प्रामाण्यकै तु मध्यपान।
अथपांस्तु न सेवेत य इच्छेदृष्टिमात्रमः॥ २०

He who wishes his own prosperity should attend only on those that are best, and in times of need on the middling, but never on those that are lowest (mean.)

प्राम्यति वै विचमसद्वेन
निमोत्यानात् पश्चया पौरुषेण।
न लेव सम्मुक्क ठमते प्रशंसां
न दृत्तमार्गति महाकुडानाम॥ २१

True it is that one earns wealth by an improper use of one's might or by perseverance or by intelligence or manliness, but never can that one duly win a good name nor the character of those born of noble family.

Note: बक्षुलेन may be split up as two words बक्षु and लेन and translated as "the wicked man indeed earns wealth by might etc."

घृतराष्ट उच्च—Dhritarashtra said:—

महाकुलेभ्यः स्मृहयन्ति देवा
घर्मैर्यनिल्यास्फ वहुश्रुताय॥
The gods who are ever intent on virtue and welfare and who are highly learned (or highly famous), desire for high families. O Vidura! I ask thee this question. "What are indeed high families"?

Note: It is said that gods have a special liking for high noble families.

Vidura said—Vidura replied:

Those families are high in which always exist these eight virtues of the good viz., asceticism, self-restraint, knowledge of the Supreme, forbearance, sacrifice, pure marriages, appeasement, and gifts of food (free feeding)

Note: Another reading for this verse is Vidura said—Vidura: श्रद्धा विवाह: सतताचब्राह्मणः। येष्वेने सस्त्र गुणां वसन्ति सञ्मुखचतुर्वारणि महाकुलानि। According to this only seven virtues are given prominence, viz., "Asceticism, self-restraint, the Vedic study, Vedic teaching, sacrifices, pure marriages and gifts of food." (Roy).

According to some others these seven are "Asceticism, self-restraint, Vedas, wealth, sacrifices, pure marriages and gifts of food."
Those are high families wherein those born do not swerve from their good conduct, nor their ancestors are pained (but only pleased at their conduct), but practise virtue with a pleasing heart, wish for high fame for their family and shun every sort of falsehood.

Note: व्यथति is taken here in two senses, viz. ‘changes’ and ‘is not pained’ as applied to योनि: (ancestors).

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming alliances, giving up the Vedas and by the transgression of virtue.

Note: Herein begins the description of the causes that make a high family impure. कुञ्जि may refer to the kinds of unapproved marriages like Rakshasa form etc. also.
High families become sullied by the destruction of things belonging to the god (installed in temples), by taking away properties of the Brahmins and by insulting them too.

Note: परिवार: or परिवार: = blame or censure; न्यास: = a deposit or pledge. The above three slokas are based on the injunctions laid down in the Code of Manu.

Families well blessed with cattle, members and wealth do not come under the list of high families if they are deficient in good conduct and manners.

Note: This may be translated in another way also:—Families are listed as high when they are blessed with learning, virtuous persons and wealth. They are not so listed if they lack in Dharma or righteousness.

I 130
Families which are not deficient in good conduct and manners though possessed of little wealth come under the list of high families and attain great renown. (क्षणिनि=आहरनि attract or attain.)

Good conduct and manners should be preserved at any cost; wealth comes and goes; one lacking in wealth is not lost, while one lacking in good conduct and manners is doomed for ever.

Note: दृष्टः श्वरो is another reading for दृष्टो हीनो
(meaning same)

Families richly endowed with cows, (learning also) other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame.

Let none in our family be an inciter of hatred, none of our kings a captive, none
misappropriating the wealth of others, none treacherous towards friends, none deceitful and lying, nor taking food before offering it to the manes, gods and guests.

Note: नेक्रतिक = one possessed of Nikriti (deceit or dishonesty). Another reading for राजा बढो is राजाशालो (none serving a king as minister).

यथा नो ब्राह्मणान हन्या-
यथा नो ब्राह्मणान दिव्यत् ।

न न: स समिति गच्छे-
यथा नो निर्वृ备त क्रिष्यू ॥

Let him not mingle with us whoever of our dynasty injures brahmins or hates them or destroys agriculture.

Note: निर्वृ备त = would destroy or stand in the way of (also to scatter seed). The last line is translated by some as “who will not cultivate land” and by some as “who among us would cultivate”. Both these, we think, miss the spirit since a king’s duty is to protect agriculture.

द्रणानि भूसिद्धक्षं वाक्च चतुर्थि च समत्रता ।
सतामेतानि गेहेषु नोचछिड्यते कदाचन ॥ ३४

These are never lacking at any time in the houses of the virtuous, viz., grass, ground, water and fourth, true and sweet speech.
Note: नृगानि refers to seats or mats of grass. भूमि
to specially prepared plots of ground for guests to be
seated upon, वदेन to water for washing the feet;
विन्ध्यासे are deprived of (विन्ध with उद्द= to be deprived of).

अद्वै पर्या राजन्यपनीतानि सत्कृतिम् ।
भूमानि महाप्राय धर्माण गुण्योऽपरिणामम् ॥ ॥ ३५

The virtuous devoted to the performance of
meritorious deeds have these (the four mentioned
above), O king of mighty intellect!, offered in
great reverence to the guests when they are
engaged in entertaining them.

मृष्टस्योषपि भारं नपते स्यान्दनो वै
शक्रो गोदु न तथावन्ये मह्याः ।
एवं दुक्ता भारसह भवनित
महाकुलीनान न तथावन्ये पनुष्या: ॥ ॥ ३६

O king! the wood Syandana, though of small
dimensions, is verily capable of bearing weights,
but not so other trees (though bigger). Possessed
of the virtues (mentioned above), those born in
high families are like-wise able to bear great
burdens (responsibilities) of life, but not so,
other ordinary men.

Note: The Syandana tree is remarkable for its
hardness and durability and is generally used in the
making of carts and chariots. The wood of even very
small dimensions of that tree can bear heavy weights,
while wood of other trees, though greater in dimensions, cannot “निःशेषे खन्नो नेमी स्थुलशिलिक्कः” (Amara). Hence the word खन्नः a chariot.

न तमिलं यस्य कोपादृ विभेदित
यद्य पित्रेण शक्ततनोपचर्यम्।
यस्मिन् पित्रेण पितराज्यच्छीत
तद्मै पित्रेण संगतारीतराणि॥ ३७

He is not a friend whose anger instills fear, nor is he a friend who has to be attended on in fear or mistrust. One in whom one can seek solace as in a father is indeed the friend. Others are merely those come in contact (mere acquaintances).

Note: The implication is that Dhritarashtra disturbed by doubts on all and everywhere does not look upon Vidura as a friend but only as a casual acquaintance.

यः कथिद्वयसंबवद्रो भिन्नभावेन वर्तते।
स एव वन्यस्तनिमित्त सा गतिस्तत्तपायणम्॥ ३८

Whoever though unconnected (as a relation) behaves with the feelings of a friend, he is verily the relation, verily the friend, the sole help and the best resort.

चर्चचित्स्य वै पुंसो द्राक्षानुपसेवतः।
पारिष्टपतेनित्यमुनो मित्रसंयाहि॥ ३९
He who is fickle-minded, who has not waited upon the aged (ripe with wisdom and worldly experience) and who is of a restless or delusive nature, can never gain friends.

Worldly prosperity turns away from him who is unsteady of mind, uncontrolled of self and is under the influence of the senses, like swans forsaking a dried-up lake.

Note: Nilakantha explains समभिर्भर्ते as समभगिति दृश्य वर्तन्ते, न दुःश्रवणि (gather round, but do not touch). Swans do not gather round a dried lake, but turns away for good. Will not समभगिति be a more correct reading to mean 'turn away from' since समभिर्भर्ते means turn towards?

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky (also cloud).

Note: The sky is at times overcast with dark clouds and becomes gloomy. Suddenly it shines bright with the clouds dispelled. Likewise, the wicked are unsteady, slaves of whims and caprices.
Even those creatures that live upon carrion (like foxes, birds of prey and the like) will not touch the dead bodies of those ungrateful who though treated hospitably by their friends are yet dissatisfied.

Note: (सक्तता अष्टि कृतार्थी न सवर्निति). कःश्यादः=those that eat carrion (क्रयः). Some translate the first part as 'though treated hospitably and made happy by their friends, they do not work for their welfare in return' taking विहिताः to mean विहिताः हिताय. Roy's translation is: 'The very birds of prey abstain from touching the dead bodies of those who, having been served and benefitted by friends, show ingratitude to the latter'. Here the force of the negative in न सवर्नित does not seem to have brought out.

Whether one be rich or poor, one should verily approach friends (for help). Without making request, one is not able to know the sincerity or otherwise of friends.

Note: फल्गुणः=insincerity, untrue nature. Here Roy takes अर्थादेव for अर्थेदेव to mean 'should worship' and the second अर्थायनः to mean 'until some service is asked'. Nilakanta takes अर्थादेव for अर्थेदेव in the first line, and explains the latter half as follows: अर्थादेव
Through sorrow fades beauty, through sorrow fails strength, through sorrow is lost knowledge, and through sorrow one falls a victim to disease.

Note: संनार is explained as ‘sorrow caused by the separation of one’s beloved’.

Nothing is gained through grief; on the other hand, the body suffers much and foes rejoice. Never lose the mind to grieve.

Note: The first foot is explained as शोकेन इश्व न प्राप्यम्. (Through grief no object of desire is attainable.)

Man dies and is born again, becomes poor and flourishes again; he begs and is begged for again, and he mourns and is mourned for again.
Note: Nothing is constant in this world. Death is followed by birth and poverty by prosperity. He who begs today is begged after by others tomorrow and who mourns for another is mourned for in turn in due course.

Happiness and misery, prosperity and poverty, gain and loss, death and birth, these visit all by turns. Therefore the bold (self controlled) should neither rejoice nor bewail.

These six senses are indeed always unsteady. Whichever of these increases in intensity anywhere, through that flows out one's understanding, like water through the holes of a water pot.

Note: The six senses are the ear, skin, eye, tongue, nose and the mind (आरों चक्कः चक्षुः जिह्वा नासिकः चैव प्रश्नी, and मनः). Whichever of these increases in its restlessness, through those holes of restlessness flows-
out the water of understanding from the pot of the heart and it gradually becomes emptied.

धृतराष्ट्र उवाच—Dhritarashtra said:

ततुद्दूषितारा राजा सिद्धोपचारितो मया।
मण्डानां मम पुग्नाणं युध्यनान्तं करिष्यति॥ ४९॥

The king Duryodhana, wrongly fondled by me is a fire enclosed in the body. He will annihilate my foolish sons through war.

Note: Here the word राजा may as well be applied to Yudhishtira since Dhritarashtra knows in his heart of hearts that he is the rightful heir to the kingdom. “King Yudhishtira who has been deceitfully treated by me is like unto a fire concealed in the body and he will annihilate my foolish sons through war.” The former idea can be justified as follows: Dhritarashtra has not openly acknowledged Yudhishtira as a king, contrary to what is said here as ‘Raja’ (King). Further, fire lay concealed in the wood and when kindled it burns the very wood in which it was hidden and all those in contact with it. In this sense the word तिथी (fire) is more suitable as applying to Duryodhana in the context, for Duryodhana by taking to war will destroy not only himself, but all his foolish brothers and partisans. ततुद्दूष्ट is explained in two ways as (1) enclosed in the body (तत्) (2) enveloped by subtle virtue (ततुद्व युष्मेण धनेण) as applicable to Yudhishtira.

निन्योद्धियामिदं सर्वं निन्योद्धियामिदं मनः।
पचत्वदमयूद्धिं तन्मे वद पहामते॥ ५०॥
All this is perpetually alarming; and my mind is always beset with anxiety. O, thou of great intellect! instruct me as to the way whereby I can be free of anxieties.

**Note:** पद may mean word, matter, or way.

बिदुर उक्राच—Vidura said:—

**नान्‌यत्र बिदुरात्पसोर्नान्यत्रेत्रियनिमिर्यहातु।**
**नान्‌यत्र होभसन्यासागाच्छांति पियामि तेषनघ॥ ५१**

O Sinless one! I do not find any peace for you in anything else other than knowledge and penance, in anything else other than control of the senses and in anything other than complete renunciation of covetousness.

**Note:** Here the word अनश (sinless) suggests that Dhritarashtra has not committed any serious sins that debar him from attaining peace. विद्या is what is had through study; तप: is the observance of one's duty.

**बुद्धत्वा भयं पण्डर्त्ते तपसा विन्दते पहत्॥**
**गुरुषुश्रुष्या ज्ञानं शान्ति योजेन विन्दति॥ ५२**

By knowledge one dispels all fear, by penance attains everything great, by waiting upon the preceptor, obtains knowledge, and by self-restraint, peace.

**Note:** Here the knowledge (बुद्धि) referred to is self-knowledge (आत्मज्ञान) knowing that the one self is pervading all the universe. Through penance, one seeks after and comes by transcendental experience.
By waiting upon the preceptor in all reverence and by questions, doubts are cleared and pure wisdom is had; eternal peace can be had only through Yoga or the restraint of mental activities (योगशिस्त्रक्तचिन्तनतोष:). The keynote here is that one should get rid of all ignorance and see God in all and everywhere. महत्वातुक्षुसाधारितत: (a good preceptor and all sciences).

अनाशिरता दानपुण्यं वेदपुण्यपनाशिरत: ||
रागद्वेषचिन्तित्कः विचरन्तीह माक्षिण: || ५३

Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals. Roy translates the first half of this sloka as follows:— (They that desire salvation) without having acquired the merit attainable by gifts or that which is attainable by practising the ritual of the Vedas.

Note: Attachment and aversion are to be avoided at all costs by those that seek salvation and release from worldly bondage.

स्वास्तस्य सुयुद्धस्य सुकुलत्वस्य च कर्मेण: ||
तपस्तः सुकुलस्य तस्मानि सुवेशेषते || ५४

He fares prosperous at the end who has taken to a right course of study, who has fought valiantly for a right cause, who has done good deeds and who has practised austere penance.
Note: Here the expression तप्त in तप्तान्ते refers to study, the fight, the good deeds and penance mentioned earlier, at the close of which he attains increased happiness. In Roy’s translation: “The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly always increases at the end.” Meritorious deeds do not figure as a separate factor.

स्वास्तीर्णानि गच्छनानि प्रपञ्चा
न वै भिच्चा जातु निद्रां लभन्ते ।
न ख्यीषु राजन्य रतिमासुखनि
न पाण्डवः स्तूयमाना न सूतः ॥ ।

Those that are divided (from their relatives after quarrelling) never get a wink of sleep though they take up to beds decently prepared, nor O king! any pleasure from women, nor any delight in being eulogised by court-bards and sycophants.

Note: मागवः and सूतः are two classes of court-bards who are engaged to sing praises of the king.

भिच्चा: = वेदङ्कितम्यः: (who see difference everywhere as opposed to one who sees everything as the one Supreme), जलांकितेवेशः: (who see difference among relations).

न वै भिच्चा जातु चरिति धरमे
न वै सुरसं प्राप्ततीह भिच्चा: ।
न वै भिच्चा गौरवेप्राप्तसुखनि
न वै भिच्चा: प्रशम रोचयनि ॥ ।
Those with the outlook of difference never practise virtue (willingly); happiness they find nowhere; respectability they do never command; nor find they delight in peace.

*Note:* भिष्जा = खजातिविशीचिन: (who are opposed to one's own relations).

न वै तेषां स्वद्वे पथमुक्तं वोगाशे नवं कल्पते नेष्ठ मेतापो।
भिषानां वै पनुजेन्द्र ज्ययाम न निधः तिष्ठदिवार्ये विनाशान्॥ ५७

What is spoken to their good, they never relish, nor have they any concern about their welfare. O king, the ultimate goal (final resort) of those averse to relations is nothing but destruction.

*Note:* The implied idea in Yogakshema is explained as follows: Yoga is the acquisition of what one has not got and Kshema is the safe preservation of what one has acquired.

संप्रभु गोष्ठ संभाव्यं संभाव्यं ब्राह्मणे तपः।
संभाव्यं चापलं ख्रीष्ठयं संभाव्यं शाति भावू॥ ५८

As abundance of milk is possible to be had from cows, as asceticism is possible of brahmins, and inconstancy in women, so is fear possible from relations (for the man who is partial).
Many a fine thread of equal length gathered together are able, on account of their numbers, to bear many a pressure over them (caused by the rolling of the shuttle-cock). The same is the case with the good. (They are able to accomplish great things by their union).

Note: Nilakantha explains this referring to the context as follows: तन्त्र=perpetuators; कृतत्वः (पाण्डवः); आप्यायितः=संबंधितः (brought up by पुंडरिक); तन्त्रः=बालः (children); बहुः=समा: (many years); बहुः on account of many relations and sages in the forest, thus revealing that Pandavas are virtuous and are not to be deceived.

O Dhritarashtra! burning brands, when separated, emit only smoke, but when collected together blaze out. O thou best of Bharata’s dynasty! exactly same is the case with the relatives.

Note: Union conduces to lustre and success while disunion leads to dimness and failure.
O Dhritarashtra! Those who act the tyrant towards brahmins, women, relations and cows fall down like ripe fruit from its stalk.

Note: The Pandavas besides being relations are associating with brahmins and as such they are not to be tyrannised over at all.

A tree standing alone though great, strong and deep-rooted, is possible of being in a moment shattered along with its branches by (a violent blast of) wind.

Note: सकन्व = the long branch (also trunk) of a tree. प्रस्था :=शक्य: (is able).

While those trees that are close, deep rooted and standing together in clumps, withstand the on-rushing gust of wind, on account of their mutual support.

Even so, a man though endowed with all merits yet standing single is considered by his...
enemies to be capable of being defeated like the lonely tree shattered by the wind.

अन्योन्यसमुप्रभादन्योन्योपाध्रिः  
शातयः सम्भवर्धने सरसीवोत्पलान्युतः ॥  ६५  

With mutual support and with mutual dependence, relatives prosper verily like the water-lilies in the lake (water-lilies grow with their stalks mutually intertwined).

Note: उत्पलः = any lotus or water lily, especially blue lotus. Another reading is अन्योन्यापाध्रिः (अध्यायः = support).

अवधाय भाषणा गातो शातयः शिब्रवः क्रियः ।  
वेषां चामानी खुङ्गीत ये च स्थः शरणागताः ॥  
महत्यपराधेःपि तेषां दण्डो विसजन्मृ ॥  ६६  

Brahmins, cows, relatives, infants, women, those whose food is eaten and those all who have sought refuge, these are never to be slain. Even if they are guilty of serious crimes, their punishment is banishment.

न मनुष्ये गुणः कथित्राजन सघनतामृते ।  
अनातुर्वात्र भद्रे ते गृहकल्यानः हि रोगिनः ॥  ६७  

O king! there shines no merit in man without his being wealthy. From sound health arise thy prosperity; the sick are almost equal to the dead.
Note: "There shines no merit in man without his being wealthy and healthy. May you be happy (since you are both wealthy and healthy) and attain peace." (According to Nilakantah).

अन्यायाधिकं कहुकं शीर्षरोगि
पापातुबन्धे परुषं तीन्द्रण्युप्पणम्।
सतां पेघं यन्नि पिपलन्यसञ्चतो
मन्युं महाराज पिप प्रशाम्य॥ ६८

O great king! anger is a sort of head ache that is not born of any (real) disease. It is a strong drink, bitter, pungent, hot and of injurious effects which can be swallowed by the virtuous but not by the wicked. Do thou, O great king, swallow it up and enjoy peace.

Note: मन्युः=मन्युःबःन्ये कती कुष्ठि (grief or miserableness, sacrifice, anger). Nilakantah takes मन्यु to mean here जैन्यं (feebleness or meanness).

प्रशाम्य=शान्ति प्राप्तुहि =Mayst thou attain peace.

रोगार्दिन्ता न फलान्यायाप्रियन्ते
न वै चभन्ते विषयेषु अवशयं।
दुःखोपेता रोगिणो नित्येमेव
न दुःखयन्ते चचन्भोगांच्छोल्यम्॥ ६९

Those who are afflicted with disease have no love or regard for their offspring and worldly possessions, nor have they the power of discrimination of good and bad of worldly pleasures.
They are always beset with misery. They know not anything of the enjoyments of wealth or of happiness.

Note: Roy takes फळ to mean 'enjoyment' and translates the second line as 'nor do they desire any happiness from wealth'.

The last line is explained in other ways too as follows:— They find (know) no happiness in the possession of wealth, in sexual enjoyment or in food (feast). Or, though sick they are not unaware of happiness consequent on the possession of wealth (though they cannot enjoy them). फळ = offspring; तब्ब = knowledge about good and bad.

Beholding Droupadi (in tears) won at dice, I did tell thee before, O king!, "keep off Duryodhana from the game at dice. The wise shun gambling", but thou didst not pay heed (act up) to my words.

Note: कितवल्ल = चूतप्रियत्वल्ल (addiction to gambling); also 'deceit'.

न तद्धर्ष्यः यन्मुदुना विशुद्ध्यते
सुश्यो बर्मस्तरसा सैवितव्यः।
प्रच्छंसिनी कृत्समाहिता श्री-
मृदुओदा गच्छति पुत्रपोष्ट्रानः॥
That is not strength which is pitted against softness. Subtle justice is to be pursued after by strength. Prosperity won by cruel means is doomed to perish, while that acquired by gentle and dignified means descends to sons and grandsons (to posterity).

Note: To explain with reference to the context:-
Strength as used by Duryodhana, Dussasana and others against the gentle Pandavas and Droupadi was not becoming. Strength should always pursue the subtle ends of justice. The success gained by Duryodhana and others over the Pandavas in the game at dice through deceit cannot last long.

To explain generally. Strength should be tempered with gentleness and it should be used to serve justice. What is won by illegal and cruel means will not only not last long but will bring destruction on the winner himself, while that acquired properly by gentle and dignified means will last long, descending to posterity.

तत्सा = by strength (तत्सू = strength). Some take it as 'quickly'. प्रवंशिनी = liable to destruction or that which destroys. कूरसमाहिता = entrusted with thy cruel sons by Yudhishtira the soft-natured, according to Nilakanta.

चारिराष्ट्रः पाण्डवान पार्थनु
पाण्डोस्सुतास्तव पुत्रांश्च पान्तु।
एकारिमित्रा: करो बेककार्या
जीवन्तु राजन सुखिनः संस्पर्शः || ७२
O king! let thy sons protect the Pandavas, and the sons of Pandu protect thy sons. Let the Kurus having the same friends and the same foes and a same common activity, live happy and prosperous.

Note: Here the expressions धातेराश्र: and पाण्डोसुला: suggest their near relationship as being the sons of Dhritarashtra and Pandu, the brothers. The word कुरव: is suggestive of the fact that both of them (Pandavas and Kouravas) belong to the same royal race of Kuru, a term applied to the kings of Kuru, the country in the North-west of India about the site of modern Delhi.

मेदीमूत: कौरवाणां त्यथा
त्यथायीनं कुर्कुलकामालपीढ़ ॥
पार्थानु बालानावनवासपत्मानः
गोपायस्य सं यशस्तात रक्षन ॥ ७३

Thou art at present the prop of the Kauravas. O thou of the race of Ajameeda! the dynasty of Kurus is dependent on thee. O Sire! dost thou protect the children of Pritha who are extremely afflicted with the sufferings of their exile in forest, and keep thy own fame (untarnished).

Note: मेदीमूत:= who has become a medhi or prop, (pillar) "मेदीमूत: खलस्यात्मिकूत: सवं निव्यायारूपिणी परित: साध्यांतःवाणां बलीवर्द्धङ्गामिन्युपालाणी वथेतपर्चार्यपरिशोचः." A post put up in the middle of a thrashing floor, though it is stationary by itself controls the oxen bound to it from not going
beyond the tether. Like such a post, Dhritarashtra is to control the wayward movements of his sons.

ājñāmetro = born of the dynasty of Ajameeda who was the eldest son of Hasti who founded the city called Hastinapura (near modern Delhi) so called after his name; पार्थनु = sons of Pritha or Kunti, one of the two wives of Pandu.

सन्यात्वः त्वं कौरव पाण्डुपुत्रे।
मा तेन्तरं रिपवः पार्थंयन्तु।
सत्येऽस्थितास्ते नरदेव सर्वे।
दुर्यौधनं स्थापय त्वं नरेन्द्र॥

O thou born of the Kuru race! reconcile thyself with the sons of Pandu. Let not the foes seek after their defects. All of them, O God among men, are steadfast in truth. O Lord of men! dost thou check Duryodhana.

Note: The second line may also be explained as “Let not thy foes pray for difference (between you and the Pandavas). अन्तरं = defect, difference, opportunity; स्थापयं = keep back.

CHAPTER 5.

(Original Chapter 37.)

विदुर उवाच—Vidura continued:—

समुद्रशोभान राजेन्द्र पतुः स्वायंखुबोधब्रीतु।
वैचिन्त्रवीर्य पुरुषानाकारं मुखिष्मित्रवेदः॥

O Lord of kings, son of Vichitraveerya! Manu, the first, the son of the god Brahma
has declared the following seventeen persons as those who strike the atmosphere with clenched fists.

**Note:** ‘To strike the atmosphere with clenched fists’ as used here is an idiomatic expression in Sanskrit for ‘to do an act rashly and to no purpose which merely serves to expose oneself to contempt’.

\[ \text{तन्नेवन्द्रस्य च बुजुर्गस्य नमोऽस्वर्गात्} \]
\[ \text{अथो गरीविनः पादानायाम्युः गुह्तस्तथा} \]

He has spoken of these men too as those who wish to bend the unbendable bow of Indra (the rainbow of watery vapour), and likewise to catch the uncatchable rays of the sun and the moon.

**Note:** Another reading for तन्नेवन्द्रस्य is द्रानवेन्द्रस्य (द्रानवं समूहो द्रानवं = a bank of clouds. The rainbow (इन्द्रचुः:) seen in the clouds is unbendable since it is light reflected in the vapour). द्रानवं इन्द्रचुः = द्रानवेन्द्रस्य (archaic). मरीचिनः = of that with rays, viz., sun, moon and the like; पादानाः = rays.

\[ \text{वश्याशिष्यं शास्त्रं वै वश्य तुष्ये-} \]
\[ \text{वश्याविकेलं भजते द्रव्यन्तमृ} \]
\[ \text{वत्त्यश्य यो रक्षाति भवरहिनं} \]
\[ \text{वश्यायां याच्यं कर्त्ते कत्यथे वा} \]

\[ \text{यश्यभवितः पकरोत्स्तकारं} \]
\[ \text{यश्यायों बलिना नित्यवैरी} \]
The seventeen classes of men mentioned above are as follows:

He who teaches one who is not (desirous of becoming) his pupil, he who is pleased with what little he gains, he who maintains himself waiting upon the enemy unseasonably, and on protecting women, he who begs of him who should never be begged for, and who is given to boasting.

Note: असित्व may also mean (one uncontrollable). बद्धस्वते (keeps oneself safe) refers to one who waits upon the enemy and to one who seeks protection from women. In this sloka are six types of persons. Roy translates the third line as 'he who seeks to restrain women'. The second and third lines are explained by
Nilakanta says: "One who serves an enemy and protects women with a self-interest, viz., to maintain oneself" (द्विपिलं भजते स्त्रियांचेमिति शेषा:। कायमेवाहु—भद्रमहतृत्र इति शाबुतेवया शीर्षक्या च दो महमहत्र्यूते तौ द्वौ मूर्खविलये:).

He who born in a high family takes to unbecoming act, he who though weak entertains perpetual enmity towards the powerful, he who talks to one not listening to attentively, he who desires to have that which is undesirable.

Note: Herein are four types of the above class of seventeen.

He who considers himself a father-in-law and yet jests with his daughter-in-law, he whose fears have been dispelled by a woman (or daughter-in-law) and yet wishes to command respect from them, he who sows seed in another's field (who begets on another's wife), he who excessively speaks ill of woman.

Note: Herein are four other types. Roy translates the last line 'he who speaketh ill of his own wife'.

He who having received from another says that he does not remember, he who having given or having promised to give abuses when asked to keep up to it (or having given on being begged for, boasts of it) and he who seeks to console the unrighteous. With noose in hand, the messengers of the god of Death drag them to hell.
Note: With the three types mentioned above the total comes to seventeen.

It is a practice with Hindu pilgrims to make oral gifts of both movable and immovable property when they visit holy shrines and sacred places, which are completed by legal documents of such gifts on their return home.

Another reading for सत्वं in the 3rd line of sloka 6 is सत्वं. One who tries to prove as truth (सत्वं=सत्वं) what is really false असतः (or the existence of what does not really exist), or to prove the goodness (सत्वं=साधुतं) of the wicked (असतः). Nilakanta.

The following two slokas are seen in some editions after the sixth sloka herein of which the latter is a repetition of the sloka 62 in chapter 3

यस्मिन यथा वर्तते यो मनुष्य:-
स्तस्मिन तथा वर्तितब्रम्य स थर्मे:।
भायाचारो भायया वर्तितेल्यः:
साध्वाचारः साधुना पशुपेयः॥

That is virtue that in the way a man behaves towards another, that other should likewise behave towards him. One who behaves deceitfully should be treated deceitfully, and one of good behaviour should likewise be treated well or honestly.

जरा रूपं हरति हि धैर्यमानः
मृत्युः भ्रान्तान चर्मच्यर्यमूयः।
क्रामो हिः वृत्तपनार्थसेवा
क्रोषः थिः सर्वेऽत्वाभिमानः। ॥

Old age destroys beauty; desire, patience; death takes away life; envy, the practice of righteousness; lust takes off shame; association with the ignoble destroys good conduct; anger destroys prosperity, and pride, everything.

Note: Dhritarashtra thinks as follows after hearing this truth from Vidura: — If my sons who are by nature proud are fated to live only short, then even if they discard their pride, they will not live longer. Likewise if they are destined to live long they will not die earlier even if they do not give up their pride. With this thought in mind he asks Vidura the question as asked in the next sloka श्रावः। (Nilakantha).

धृतराष्ट्र उवाच —Dhritarashtra said:—

शतायुस्तसः पुरुषः सर्वेऽदेशु वै यदा।
नामोत्स्था च तत्सर्वेशाः केनेह हैतुना। ॥

When it has been verily declared in all Vedas that a man lives for a hundred years, why is it that all do not attain that age?

विदुर उवाच —Vidura replied:—

अतिमानोद्वित्रादशृ तथाश्च मानो नराधिष्ठधृ
क्रोष्यत्वात्मविनिमित्ता च नित्रेतरीश्च तानि षट्। ॥

dhruva एवासयस्तीलक्षणः कृष्णन्यायं धेहिनाम्।
एतत्त्व मानवान द्विनि न मृत्युभेदेण्मस्तु दे। ॥
Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O king! are verily the sharp swords that cut off the periods of life of beings. These kill men, and not death. May you be blessed (your sons giving up all these six evils and living a hundred years).

Note: Vidura wishes that the sons of Dhritarashtra may be saved of these evils and thus live the full life span of hundred years to the glory and renown of their aged, blind father.

अत्याश: may also mean great error (अग्नि:) Roy has for this ‘excess in eating’ perhaps based on the reading अत्याशः.

विभवस्तस्मैति यो दारान् यथापि गुरुलब्धः ।
द्रष्टःपतितिविदिनः यक्ष पानपर्षेव भारत ॥ १०
आदेशकत्र ट्रक्षिहन्ता द्विजानां प्रेषकश्य ॥
शरणागतह चैव सवेव ब्रह्मणः समाः ॥
एतेसंमेत्य कर्तव्यं प्रायःस्विचारितिषुति ॥ ११

He who takes to the wife of one trusted in him, who violates the bed of his preceptor, that brahmin who is the husband of the woman of the low caste, he who is addicted to drinking, who advises (or gives orders) to commit unrighteous deeds, who destroys the means of one's livelihood, who keeps brahmans as servants
and he who takes away the life of those who have sought refuge in him, all these, O scion of Bharata dynasty! are equal to have committed the sin of slaying brahmins. The Vedas declare that one coming in contact with these, should undergo expiation.

Note: आदेशकां भामणि: means ‘a leader’(भामणि:). Roy translates the first part of sloka 11 as follows:— ‘He who commands brahmins or becometh their master or taketh away the lands that support them.’ The implication as suggested by Nilakanta is ‘if thy sons do not give up their pride etc., they stand in the way of Pandavas (पुंचिन्ता), and as such thou shouldst not associate with them’.

गृहीतत्वाक्षायो नयविद्वद्वान:  
शेषानन्दोक्ष्य हरिविहिंङकश ।

नानर्याहसत्याभिंकित: क्रताि:  
सत्यांमुदु: य्यमृष्टि विधवान ॥

He who has taken advice of the virtuous, preceptors, who is well versed in morality, who is liberal, who takes food having first offered it to the gods, manes and guests, who is non-violent towards others, who is not distressed as having done anything evil, who is grateful, gentle and learned, he goes to heaven.

Note: गृहीतवाक्य: is explained by some as ‘learned’; another reading is गृहीतवाक्यः नय: गृहीतवाक्य (of moderate speech). नय: —morality, justice etc. अविहिंङकशः = he that
ymieth none (Roy).  

सुलभा: पुरुषा राजन सत्तं पियवादिनः ।
अपियस्य तु प्रध्यस्य वक्ता श्रोता च दुर्भय: ॥ १३

O king! very common are men who speak always pleasing words, but rare indeed are the speaker and the listener of words unpleasant yet beneficial.

यो हि धर्म समाधित्व हित्वा भर्तुः पियामिषः ।
अपियाण्याभ प्रध्यानि तेन राजा सहायत्रान ॥ १४

The king finds a real help in him who speaks unpleasant yet beneficial words taking his stand on virtue, leaving out of consideration whether it is pleasing or displeasing to the former.

त्येर्द कुठाय अंधं प्रामस्यायं कुर्यं त्येर्द ।
प्रामं जनपदस्यायं आत्मायं पृथिवीः त्येर्द ॥ १५

An individual should be abandoned for the sake of a family, a family for the sake of a village, a village for the sake of the country, and the whole earth for the sake of one’s self.

आपद्ये चं रक्षेहारानु रक्षेदनेरपि ।
आत्मानं सत्तं रक्षेदनेरपि घनेरपि ॥ १६

One should protect one’s wealth for the sake of (future) adversity; should protect one’s
wedded wife even (at the cost of one’s wealth), and should protect one’s own self more than the wealth or the wedded wife.

(द्वारा: = wife, always plural).

Note: Roy translates द्वारा श्रेष्ठ धनीर्दिपि ‘by his wealth one should protect his wives etc.’

चूतमेतद पुरा कह्ये द्वि वैरकरं नुणाम्।
तस्माच्छूतं न सेवेत हास्यार्थमपि बुद्धदम्यन। १७

It has been noted from very early ages that gambling generates enmity among men. Therefore a wise man should never take to it even for the sake of mere jest (of passing away time).

Note: कल्प = that which is capable (of creation and destruction). Thousand celestial cycles of years is one day-time of Brahma, the God of creation, and an equal period his one night. With the beginning of his day, creation starts, and with that of night, it ceases to exist.

उच्चं मयाचुःतकालेषपि राजः
वेदं युक्तं वचनं प्रातिपेय।
तद्वैष्टं पञ्चघ्रिनि अतरस्य
न रोचते तव व्यक्तिन्द्रीय। १८

Even at that very time of the gambling, O son of Pratipasa, I told thee, “O king, this is not proper”. But O son of Vichitraveerya! like an efficacious (safe) medicine unto the sick, those words of mine were not to thy taste.
161

O king! thou wouldst have the sons of Pandavas, the peacocks with variegated plumage, defeated by thy sons, the crows. Leaving off the lions and seeking to protect the jackals, thou wilt have to bewail when the proper time is at hand.

O sire! that master who never gets angry with his servants devoted to him and intent on his good, enlists their confidence in him, and they never forsake him in his adverse times.

One should not seek to acquire new kingdom or wealth by stopping the means of livelihood.
of one’s servants. Even the most loving of counsellors thus deluded and deprived of enjoy-
ments turn out inimical and forsake him.

Note: A king should provide sufficient for the due comfort and well-being of his servants and min-
sters. अपूर्वं=रक्षों (another's). Nilakanta.

After due consideration at first of all the duties to be discharged, the income and expendi-
ture and the due remuneration, one should take suitable assistants. Even the most difficult of achievements are indeed accomplished with other’s help.

Note: दुष्क्राणि=परराष्ट्रप्रहणादीनि (Nilakanta) conquest of other’s kingdoms etc.

He is to be treated with sympathy as one’s own self who, after knowing the intention of the master, does all actions with due diligence, who
speaks what is beneficial, who is devoted (to his master) and is himself respectable and who is aware of his capacity (and also that of his opponents).

वाक्यं तु ये नाद्रियतेष्वैयुक्तिः।
प्रत्यां यथापि निगुणवनां।
प्रज्ञाभिमानी प्रतिकृतिवादी।
स्मायामस्त तादक तत्रयेत्व भुवः॥ ॥ २४

That sort of a servant who when ordered by his master does not pay heed to his words, who on being asked to do anything replies against, who is proud of his intelligence and who always argues to the contrary, is to be dismissed as early as possible.

अस्तव्यप्रकोपसदीयसूत्रं सानक्रोषश्च शृष्णप्रहारयम्यं।
अरोगजातीयमुदारांवाक्यं दूरं बदन्त्यशुभगोपपमम्॥ ॥ २५

The wise say that a messenger should be possessed of these eight qualities, viz., presence of mind, boldness, readiness in action, tenderness, refinement in manners, incorruptibility, sound health and dignified (eloquent) speech.

Note: अहायं !== not to be shaken or won over. अरोग-जातीयं !== belonging to a family or race which is free from all virulent maladies; बद्धरं !== dignified, also eloquent. Nilakanta explains अहृतं (वर्जयत्वं) bereft of pride; अक्षों === clever; बद्धरं === सुन्तिकुलं (reasonable).
Never should a man of discernment enter out of confidence another’s house at an improper time, nor lurk at night in the courtyard of another, nor make approaches to a woman who is fit to be loved by a king.

Note: परस्पर=another’s (also enemy’s); विकाल=improper time (also ‘close of day’); चेतना=discerning; चतुर=courtyard (also a place where many roads meet).

One should not get into the secret counsels of a person who keeps bad company and takes advice from all. One should not say, “I have no faith in thee”, but offer some pretext with a plausible reason (and withdraw).

Note: निहित=concealment (denial also), secrecy, deprival, mistrust etc. The first foot is explained in many ways by commentators. Some as ‘one should not try to deprive another of his secret counsel’. Another as ‘one should not probe into the secret consultations of the wicked.’ Roy translates as ‘never set thyself against the conclusion to which a person hath arrived who keepeth low company and who is in the
habit of consulting all he meeteth. Never tell him—I do not believe thee—but assigning some reason, send him away on a pretext'. Nilakanta as 'one should not steal the secret resolutions (अस्सहं) नाशविद्विच when many have confided, one should not say 'I do not believe'. Vidura suggests when the king has taken counsel of Karna and others he should not probe into it or spoil it.

One should avoid dealings in money with the following, viz., one averse to you (or reproachful), the king, an unchaste woman, a servant of the king, son, brother, a widow with a child, one in the military and one who has lost all his property (or authority).

**Note:** छुटी is taken also to mean tender-hearted, shameful etc.’. The money lent to these ten above is not likely to be got back. Roy takes छुटीराजा to mean a tender-hearted king instead of two classes. Nilakanta takes छुटी as ‘having a sense of shame’. Explaining that such a man out of fear of being styled cruel if he presses the debtor to pay is not able to punish the debtor who in turn if highly sensitive would commit suicide if pressed too much.

**Note:** The money lent to these ten above is not likely to be got back. Roy takes छुटीराजा to mean a tender-hearted king instead of two classes. Nilakanta takes छुटी as ‘having a sense of shame’. Explaining that such a man out of fear of being styled cruel if he presses the debtor to pay is not able to punish the debtor who in turn if highly sensitive would commit suicide if pressed too much.
The following ten qualities brace one who is habituated to take bath, viz., strength, beauty, clearness in voice and pronunciation of letters, softness of touch, sweetness of smell, cleanliness, intelligence, youthfulness and most excellent women (their love).

**Note:** आनं कण्ठुवलस्वाद मन्त्र-नृद्र राहस्यमंजित (अश्वाङ्गवादे). The Hindu science of medicine, Ayurveda, speaks as to the benefit of bath as one overcoming scratching, dirt, sweat, lethargy, thirst, burning sensation, sin (or evil fortune).

हृणाश्च परित्युक्तं मन्तने
आरोग्यमयुक्त वर् गुणं च ।
अनाविर्भि चास्म भवत्यपतं
न चैनमाधून इति श्रीपन्ति ॥ ॐ

He who eats moderate is blessed with six qualities, viz., health, long life, strength, happiness, healthy (and good natured) issue, and is not reproached as being a glutton.

**Note:** अनाविर्भि=रोगाभावः (absence of disease, healthy). आयुः=one who eats too much; a glutton (आयुः श्वसेवः-दृष्टो विज्ञापिविवरायते—इत्यर्थः) "बहु मोजी "।

अयुस्मीलं च महाश्च च
लोकविदुः बहुमायं नुशांतमुः
अदेशकालप्रभुअवेष-
मेतान ग्रहे न प्रतिवास्येत ॥ ॥ ३१
One should not give shelter to these in one’s house, viz., he that is disposed to inactivity, who eats too much, who is hated by the world, who is highly deceitful, who is cruel, who knows not the proprieties of time and place and who dresses indecently.

Note: अकम्मशीलं = one that always acteth improperly (Roy)

कत्यूपाक्रोशकस्मुन्ते च
बनोकसं घृङ्गमान्यमानिनिं म
निघ्नसिरिणं कुतवर्यं कुतस- मेतानू भृशाखोरिपि न जातु याचेऽ ॥ ३२

One, though sorely distressed, should never beg help of one who is a miser, one who is prone to use abusive language, one that is not learned, one who is a fisherman (or dweller in the forest) one who is crafty (roguish), one that does not pay regard to those worthy of respect, one who is cruel, one who is an enemy and one that is ungrateful.

Note: The word बनोकस may mean either a fisherman as Nilakanta takes (बनं = water), or one dwelling in the forest. The latter may either mean an ascetic or a forester. आकोशकं = one that speaketh ill of others (Roy); कुतवर्यं = one that habitually quarrels with others (Roy). अमान्यमार्तिते is explained also as ‘Though honoured highly, he who thinks he is not honoured’ (बहुक्षुक्तेष्विति जाहिमनेन सत्कत हृति मन्वावः) — Nilakanta.
One should never serve these six meanest of men, viz., one that commits heinous crimes like setting fire to a house and the like, one that is always erring, one that is given up to falsehood, one who is not steadfast in his devotion to God, one bereft of love or affection and one that esteems oneself highly clever.

Note: स्त्रिक्षमृणी is one who commits atrocious crimes, such as setting fire to a house, administering poison, causing grievous hurt with a deadly weapon, robbing another of his wealth, encroaching upon another’s land, and outraging the modesty of another’s wife (असिद्रो गान्धावेव लाखागणिवेनारहः। क्षेष्ठावहरक्षत्र वेदेते आदायिन:॥)

Sahayabavanah arthasahayadharabavanah: ||

Anuyoyabavanahavato vinayoyony navatamitre: || 34

Results of actions are dependent on the means resorted to, and means depends on the nature of the results to be achieved. They are inter-related, and without that inter-relation, neither is possible.

Note: This is explained in another sense also taking सहाय to mean helper and अर्थ to mean wealth.
Begetting sons and settling them unencumbered in some occupation, and giving all the daughters in marriage to proper persons, one should betake to forest and desire to pass one's days as a Muni (sage).

Note: बृत्ति=occupation or maintenance. In the latter sense, the second line would mean "making some provision for maintenance". अशुभ=free from debts (क्रुण), without any encumbrance; संवाभ=a dwelling.

One should do dedicating to God (the fruits of one's actions) what is beneficial to all beings and conducive to one's own happiness. For, that sort of work alone is verily at the root of the accomplishment of all one's objects.

Note: Without such kind of work, even God is helpless to bless one with fruit (Nilaakanta).

Whence the fear of no means of livelihood (or of no occupation) for him who has intelligence, capacity, fire of energy, strength, activity and industry?
Behold the evils of a war between you and the Pandavas, which will give bitter pain even to the gods including Indra, their lord. Those evils are, enmity between thy sons (both Pandavas & Kouravas), a life of constant anxiety (sorrow) to you, loss of fame for the Kurus and joy for your enemies. Another reading for ते is तः.

Note: The Pandavas are said to have a divine origin and Arjuna is said to be born of Indra. Hence a war between Pandavas and Kouravas cannot but lead to the great distress of Indra and the gods.

O king equal to Indra! the (inflamed) wrath of Bhishma, of thyself, of Drona and of Yudhishtira will annihilate this entire world like a comet highly risen in the sky falling crosswise on the earth.
Note: राजा दुर्योधन युधिष्ठिर स्वयं को may be taken separate to mean 'of the king Duryodhana and Yudhishtira'. The rise of a comet in the sky forbodes calamity to the king "राजा दुर्योधन युधिष्ठिर स्वयं को।"

तत्र पुत्रश्वते चेव कर्ण: पश्चाच च पाण्डुराचः।
पुष्यितामनुष्यासेवरिष्टिं सागराम्बराम्॥ ४०

Thy hundred sons, Karna and the five sons of Pandu together can rule the entire earth girt by the seas.

Note: सागराम्बरां = the earth girt by the seas (अंग्रें = cloth).

वातराष्ट्र वनं राजन् व्याघ्रः पाण्डुसुता मता:।
पा वनं छि?निष सवायं या व्याघ्रा नीनश्च वनान्। ॥ ४१

O king! it is to be known that the sons of Dhritarashtra are the forest, and the sons of Pandu are the tigers. Let not the forest be destroyed along with the tigers, nor the tigers driven out of the forest.

Note: नीनश्च = नाना वाचनुयः (should be destroyed).

न स्वाधिनःसुते व्याघ्रान् व्याघ्रा न स्वरुपाते वनमू।
बनं हि रक्षये व्याघ्रैव्याघ्रान् रक्षति काननम्। ॥ ४२

There can be no forest without tigers, nor tigers without forest. The tigers protect the forest and the forest protects the tigers.

Note: The destruction of one will bring about the destruction of the other as well.
The evil minded do not desire so much to know the good qualities of others as they would like to find out those others' defects.

Note: Here परेषां alludes to Pandavas and पापवेतस to Duryodhana and others.

He that desires highest worldly prosperity should from the very outset practise virtue, for worldly prosperity is never divorced of virtue as nectar is never of heaven.

Note: Nectar goes with immortality and heavenly residence; so also virtue leads to prosperity and enjoyment of worldly life.

He whose mind is withdrawn from sin, and is firmly set on virtue, has known everything in their naturalness and modifications

Note: A virtuous man knows the truth of both virtue and non virtue. प्रकृति = naturalness (also Maya); विकृति = modified state (also Mahat and the like). He knows the supreme.
Pranagarpa

ये भर्पेयथो काम च यथाकालं निषेवते।
चपार्यकारण्योगं सोडलुम्ब्रह्च विन्दुति॥

He that takes to virtue, worldly prosperity and sensual enjoyment at the due time, comes by all the three together both here and hereafter.

Note: अखुल = there in the above world, in the life to come.

सन्तिपीछति यो वेगमुचिकं कोपहर्षयोः।
स भ्रियो भाजनं राजन यश्चापतू न मुखति॥

He who checks the force born of both wrath and joy and who is not deluded in adversities becomes, O king!, the receptacle of prosperity.

बलं पञ्चविधं नित्यं पुरुषार्णं निवोध मे।
पलु वाहुवलं नाम प्रथमं बलमुच्चयते॥

Hear from me that men are possessed of five kinds of strength. What is verily the strength of arm (or muscular strength) is said to be the first strength.

अमालखाभो भद्रं ते द्वितीयं बलमुच्चयते।
द्वितीयं घन्दर्पं तु बलमाहुम्बिवीणिषः॥

Acquisition of wise counsellors is said to be the second strength, auspicious. The wise speak of the acquisition of wealth as the third strength.
वत्स्य सहन राजन पितृप्रेतायां बलम्।
अभिजातबलं नाम तद्वर्त्यं बलं स्मृतम्॥ ५०

That strength, O king!, which is natural to one, born of heredity from father and grandfather, is said to be the fourth, known as strength of noble descent.

थैन ल्यौतानि सर्वाणि संगृहीतानि भारतः।
यद्यानां बलं भएङ् तनू प्रज्ञाविलम्बयते॥ ५१

O Bharata! that by which all these are gained and which is the strength of strengths and pre-eminent, is what is called the strength of intellect.

Note: The five sorts of strength mentioned above are respectively superior one to the other, culminating in the excellence of the last, strength of intellect.

महते योजयकाराय नरस्य प्रभवेचारः।
तेन वैरं समासाय दूरस्योऽसीति नामसेतु॥ ५२

Having incurred the enmity of a man who is capable of inflicting great harm on others, one should not take courage in the fact that one is living far off (from the other).

श्रीराजसु सपेदु स्वाध्यायमयुश्रुषु।
भोगेन्द्रायुष्मेव विभासं कः प्राणः कर्तृपद्वृत्ति॥ ५३

Which man of wisdom can rely upon women, kings, serpents, the Vedas (his own
studies), the wealthy, enemies, enjoyments and period of life?

Note: None could safely place trust on women and others mentioned above. Even one’s own study or that of the Vedas cannot be relied upon as they are likely to be forgotten. Some take खापण्ययु as one word and explain it as the teacher of one’s studies or of the Vedas. All the above are fickle-minded or naturally prone to do harm more than good.

भ्रात्रेणाभिहत्सय जन्तो- शिक्षकांत: सत्ति न च चोच्यामि।
न हृदयन्त्रा न च मद्दांति
नार्थ्वना नाभ्यदास्तसूसिद्धा: II ५४

To the creature that is hit by the arrow of wisdom, there are no physicians nor medicines to cure it. Neither the hymns of homa (burnt offerings to gods), nor auspicious rites to ward off evils, nor exorcism by the mystic spells of Atharvaveda, nor medicines are of any efficacy.

Note: The acts of a man of wisdom can never fail in their effect and nothing can divest it of its power: Some explain the second line as ‘medicines cannot cure them’.

सर्पेभ्या शिङ्गाय सिंहं भूपुत्रं भारत।
नावश्येन मुन्येण सर्वं हेतुरतिलेजस: II ५५

O Bharata! serpent, fire, lion and one born in a good family, are never to be disregarded by
any man. All these are endowed with great power.

Note: Some take कुड़ुब as connoting 'blood relations' (ज्ञाति:).

अभिस्तनेन प्रहारके गृहस्तिष्ठति दार्श्य ।
न चाप्युच्छः तद्हार यावनादिप्यते परेः ॥ ५६

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

स पुन्न लड़ दार्श्यो यथा निर्भेक्ष दीप्यते ।
तद्हार च वर्णानान्यश्रेण्यं तेजसा ॥ ५७

Indeed that very fire, as kindled by the rubbing together (friction) of trees, burns up quickly by its power (energy) the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

प्रवेञ्च कुले जाता: पाप्ष्चोपष्चेतेनस ।
क्षमावन्तो निराकारा: काश्चिद्यिरिव शोरते ॥ ५८

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood.

Note: निराकार: = formless (concealed of form). They do not show out their energy until forced to do so. Here कुले जाता: is suggestive of the Pandavas.
Thou with thy sons art of the nature of creepers, and the sons of Pandu are to be known as Sala trees. Never a creeper grows without the prop of a big tree (round which it entwines).

Note: Let thy sons flourish depending on the Pandavas.

O King! son of Ambika! thy son is like unto a forest, and be pleased to know, O sire!, the Pandavas as the lions of the forest. The forest bereft of lions will be destroyed and the lions without forest (to shelter them) will verily share the same fate.

Note: Lions and forest are mutually dependent for their existence. Likewise Pandavas and Kauravas should remain in amity for their existence on earth.
CHAPTER 6.
(Original Chapter 38.)

Vidura said:—

When an old man comes to a house, the vital airs of the young man therein seek to go out. By getting up and saluting him, he comes by them again.

Note: The gist is that the young should pay due respect to the aged when they come across the latter by getting up and saluting. This is based on the text of Manu which says that one paying due respect to the old one becomes blessed with long life, learning, fame and strength. "अभिवादनशीलवाय नित्यं वृद्धोपसेवितः। चतुष्करि तथा वर्जिते आयुविधा यद्यो बलसम्॥" (Manu Smriti).

Offering a seat to the virtuous good on his approach, the wise man should bring water, wash his feet and after enquiring of his welfare and informing him of his own, should offer food, taking into consideration the then situation.

Note: This and the following slokas describe how a brahmin should be, and be treated by others.
The venerable say that the life of a man in whose house one learned in the Vedic hymns does not accept his water, mixture of honey and curds and cow offered out of avarice (to have more in return) or fear or niggardliness, is beset with calamity (or is wasted in vain).

Note: मयाद = with fear that he, a miser, might be known to the world as rich, or out of fear for the curse of the venerable guest.

A physician, a maker of arrows, a religious student of broken celibacy, a thief, one cruel, a drunkard, one who causes abortion, one serving in the army and one selling the Vedas, these, though very intimate and dear, do not deserve to be offered water as a guest.

Note: अब्धिब्राह्मणं = नष्टव्रद्धचन्द्र (a student of broken celibacy). The above classes of persons are not to be offered water for washing feet, but they are to be respected in other ways as one would treat a son-in-law.
विवेकेन श्रवण पक्षमानं
दयं सोरं मधु तैः च घृतं च ।
तिंद्रा पांसं फलमुखानि शाकं
रत्कं वासः सर्वगंधा गुदामः ॥

One should never trade in salt, cooked food, curds, milk, honey, oil, ghee, sesamum, meat, fruits and roots, vegetables, dyed (red) cloth, all kinds of perfumery and treacle (syrup of crude sugar).

Note: Herein are described the trades prohibited especially to a real brahmin. What a contrast to the present day! Nilakanta explains though these trades are prohibited, they who deal in them are to be respected.

अरोपणं यस्मपलोश्राब्धकाश्चशः
प्रहीणशःको गतसन्निविद्याः ॥
निन्दापांशोपरत: भियामिये
त्यजन्युदासीनवदैष भिश्रुकः ॥

He is of the Bhikshu order of Sanyasins, who is bereft of anger, to whom a clod of earth, a piece of stone and gold are of equal value, whom grief does not taint, who has neither affection nor hatred towards any, who attaches no value to blame or praise and who remains indifferent giving up all, pleasing and displeasing.

Note: गतसन्विद्याः = खेलवैरसहित: (bereft of affection and hatred).
He is the foremost meritorious hermit who lives upon rice growing wild, roots, nuts of Ingudi tree and edible leaves, who is self-controlled, who is duly intent on offering oblations to the sacred fire, who is living in the forest and who is unerring towards guests.

Note: चोथः: =विशेषः, सावधानः: (duly intent on). गुरूपरः: = foremost (literally one who is capable of bearing the yoke or burden).

Having done harm to an intelligent person, one should not take courage in the fact that one is far away from that person. Long are the arms of the intelligent with which the injured can inflict harm on those who have done harm to them.

Note: Herein is suggested that the Pandavas who are ever devoted to guests can inflict harm even though they are far away.
One should not place trust on the untrustworthy nor too much trust on the trustworthy. The danger born of such trust cuts off one’s very roots (exterminates).

अनीषुर्दुहृतार्थ संविभागी प्रवंघः।
श्रुत्नो मथुराक्ष खीणां न चासां वशगो भवेत्॥ १०॥

One should be unenvious, protecting one’s wife, partaking with others (not enjoying alone), speaking pleasant words, gentle and sweet-tongued towards women but should never be slaves unto them.

_Note:_ संविभागी may also mean, ‘taking food after sharing with the gods, manes, guests and dependents’; also ‘giving unto others what is their due’. युग्माः = पाण्डुः मथुराक्ष खीणां alludes to the insult offered to Draupadi.

पूजनीया महाभागा: पुण्याय गृहदीर्मयः॥
खियः थियो गृहस्योक्तस्मातादृश्यः विशेषाः॥ ११॥

Women who are highly blessed and virtuous and a lustre to the home are to be worshipped. They are said to be the embodiments of the goddess of Lakshmi (incarnate) in the house and are therefore to be specially protected.

_Note:_ Compare Manu—

चब्ब नायतलं पूज्यते रमन्ते तत्र देवता:॥
वैततस्तु न पूज्यते सर्वा खीणाकाराः। कियो:॥

Where women are worshipped, there the gods abide in joy; where they are not worshipped, there all actions to gain divine grace are in vain.
One should entrust (the management of) the inner appartments to the father, the kitchen to the mother, the cows to one who is looked upon as one's own self, and as to agriculture one should look after it oneself. Trading should be carried on through dependents (servants), and brahmins entertained (waited upon) through sons.

**Note:** बाजारबारे = practice (चारे) of trade.

From water arose fire, from the brahmins’ race was born the kshatriya, and from stones are got the metal (like iron, gold, etc.) The energy of these (fire, ruling dynasty and metals) is all-pervading, but ceases to have any action when in contact with their respective primal sources.

**Note:** These fire, Kshatriya and metal do not destroy their sources of origin, though they are capable of producing effect as regards everything else. Fire is capable of destroying everything that comes in its way, but when in contact with its primal source, water, it ceases to have any effect.
The virtuous born high have always the energy like unto that of fire. They remain patient and formless like fire in the wood.

That king whose deliberations either outsiders or those about him do not know, and who is vigilant all round, enjoys long prosperity.

One should not give expression to what one is going to do. Matters of virtue, desire and prosperity one should reveal only after they are done. So also secret counsel is not to be divulged.

Getting to the top of a mountain or a mansion or retiring to the solitude of the forest, one should in secret take (invoke) one's deliberation.

Note: निद्राक्षक=solitude (स्त्राक्ष=a spring or shoot), where there is no plant, tree, or grass for any one to lurk and eavesdrop.
नासूहूँ परम मन्त्रे भारताहिनि वेदितुम् ।
अपौडितो वासिप सूहूँ पौडितो वासपनात्मवान् ॥ १८

O Bharata! one who is not a friend is not fit to be told of the topmost secret, nor a friend who is not learned (shrewd), nor a learned who is not self-possessed.

Note: अनारामिन = चरणतंत्र (one of uncontrolled words).

नापरीक्ष्य पहारावः कुर्यात् सचिवमात्मनः ।
अमात्ये ब्रह्मचर्या च मन्त्ररक्षणमेव च ॥ १९

O king! without testing well one should never make one’s minister, for, the desire to fill up the coffers of state and the keeping of the counsel rest with the minister.

क्षतानि सर्वकार्याणि यस्य पारिष्ठदा विदुः ।
थभेम चाथे च कामेच स राजा राजस्तथः ॥ २०

That king is the pre-eminent of kings, all of whose actions regarding virtue, prosperity and enjoyment are known to his councillors only after they are done.

गृहपन्त्रस्य नृपतेस्तस्य सिद्धिरस्वंगययः ।
अपरशस्तानि कार्याणि यो मोहादुःरिष्टिः ।
स तेषां विपरिस्वंबाद्र सत्यते जीवितादिपः ॥ २१

The king who keeps his counsel secret gains his end quite assuredly. He who out of
delusion takes to blameable actions falls down from his very life on account of their reverse consequences. (His life is a miserable failure).

कर्मणां तु पश्चिनामनुष्ठानं सुखावहम् ।
तेषामेवाननुष्ठानं पथाचारकरं मतम् ॥ २२

The performance of praiseworthy deeds conduces to happiness, while their nonperformance is verily said to cause repentance.

अनथीयम् यथा वेदांति विष्णुहृदयिति ।
एवमहुतपापभो न पत्रं शोतपहिति ॥ २३

Even as a brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets.

Note: The six expedients of politics referred to are peace (स्वास्थ्य), war (विप्रह), march of army (वाहन), beseige or encampment (अध्यन), division (स्मृति), and seeking protection (अन्याय)。

स्मानव्रेष्टमेघस्य गाहूण्यविदितात्मनः ।
अनवज्ञातशीलस्य स्थार्याना पृथिवी नृप ॥ २४

O king! he keeps the kingdom under his control who is cognisant of the increase and decrease of the stamina of the kingdom, who is himself well-versed in the six expedients of politics, and is of unblemished character.
Note: स्थान=the stamina of a kingdom, viz., army, treasure, town and territory. अनुवादास्थीक=one whose character is not reprehensible.

अमोघकोंहर्षस्य स्वयं कुत्वाननवेलिनः ् ||

आत्मपत्यकोंशस्य वासुदेव वसुन्धरा ् || २५

The earth will verily yield riches to him whose anger and joy are effective, who having done a thing himself reflects over it, and whose treasure is self confidence.

Note: अमोघ=not in vain, productive of effects or result. आत्मपत्यकोश—some explain as ‘whose treasury is under one’s own control’ or ‘who has confidence in his own finance’ or who looks himself into (or knows himself) the state of his finance (अत्मां=अत्मां). वासुदेव=वसुन्धर (yielding wealth, plenty).

नामपात्रेण तुष्येत छत्रेण च पहिचितः ् ||

भूतभूण्या विग्रहेत्वा मृगाक्ष्वर्हो भवेत् ् || २६

A king should be satisfied with his own name (title of Maharaja) and the royal parasol (the sign of regal power). He should distribute wealth among those who serve him. He should never take everything for himself.

Note: The first foot is explained by Roy as, “The king should be content with the name he wins.”

श्राहणं श्राहणं वेदं भर्तं वेदं घिरं तथा ्

अपाल्यं नुपत्तितिंद्र राजा राजानमेव च ् || २७
A brahmin knows a brahmin and likewise a husband knows his wife. A king knows the minister, and a king knows a king.

Note: Only those of equal qualifications, and those who move about closely are capable of knowing one another. A king is known only by another king of equal virtue.

न शत्रुशमाप्पनो मोक्तव्यो यथात्तां गतः ।
न्यग्नौत्रता पर्युपासीत यथं हन्याद्रहेषु सति ।
अह्नानां यं तस्माजायते न चिरादिव || २८

One fallen into the clutches of an enemy and condemned to death would not be released. He should serve him in all humility and when he gains strength should kill him who deserves to be killed. Danger overtakes him without delay from him who is not killed.

Note: There seems to be another reading as न शत्रुशमाप्पनो in which case the meaning will be: “An enemy caught in one’s grasp and deserving death is never to be set free. If overcome or humiliated by the enemy, one should wait upon him most humbly and when strength is had one must kill him who deserves to be killed.”

०७५१ुण्यु प्रयत्नेन राजसु ब्राह्मणेषु च ।
नियनत्वः सदा क्रोधो इद्भवालातुरेषु च ॥ २९

One should always at any cost restrain one’s anger towards gods, kings, brahmins, the old, children and the distressed.
The man who is wise should not enter into purposeless quarrel which is resorted to only by fools. Such a man wins fame in this world and is not yoked to any calamity.

He is not desired as a ruler whose favour is fruitless and anger of no account like women desire not a eunuch to be a husband.

Neither intelligence conduces to the acquisition of wealth nor indolence to poverty (as seen from our experience of the world). The man of intelligence knows the nature of the turning conditions of the world, and not the other, the indolent.

Note: The world has its turns, viz., a world here and a world hereafter. The man of intelligence knows the nature of these two worlds, viz., that everything depends on the fruit of one's actions—(Nilakanta). लोकार्थ पर्यायः (इह लोके तथा कर्मण: परलोके फलप्राप्तिव्रतांतातिक्षु). लोकार्थार्थान्तरत् =cause of the diversities of conditions in this world (Roy).
The fool, O Bharata, always disregards the man advanced in learning, eminent of good conduct, advanced in age, intelligence, and wealth, and eminent of noble lineage.

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful.

Charity for charity’s sake (untainted by deceitfulness or unwillingness), observance of promise and well-applied words win over all creatures.

Note: अविसंवादन is taken by some as a separate factor to mean non-deceitfulness. समयस्वावस्थितिक्रमः = may also mean ‘punctuality’ (समय = promise, or may mean the conventional etiquette of society)

He that is not deceptive, who is diligent, grateful, intelligent and straightforward,
though of almost empty coffers, gains a retinue (of ministers, counsellors, servants, friends and relatives and other followers).

Note: अविश्वासः may also mean “a keeper of promises”. परिवारः=a retinue (भूत्वमिला दीनः).

प्रतिहतमाद दमच्छोंं कारणं वागनिध्वरा।
पित्राणं चानभिन्नरोह: समेतास्मिनः सिंग: ॥ ३७

These seven, viz., fortitude, tranquility, self-restraint, cleanliness, compassion, soft words and non-injury towards friends, are the fuel (the means) to inflame prosperity (for increased prosperity).

Note: प्रतिः=(also) intelligence (Roy). वागनिध्वरः=speech not harsh. अनमिनीहः=non-plotting, unwillingness to do anything disagreeable (Roy). समिनः=fuel (that which inflames डचेजिल्लः).

असंयोभागी हुष्टात्मा कुलो निरपत्रपः।
ताभ्यनारिन्यो भोके वर्जनीयो नाराथिष ॥ ३८

That king who does not distribute unto others (enjoying all himself), who is wicked-minded, ungrateful and shameless, should, O king! be avoided in this world.

Note: He does not deserve to be a ruler of the kingdom.

न च रात्री नूलं शेते सर्पं इत्व वेशपनि।
शः कोषवति निद्रायं सद्रोपोश्यन्तरं जनमः ॥ ३९
That faulty person who irritates an innocent person about him cannot sleep soundly at night like one with a serpent inside the house.

**Note:** One with a serpent inside the house is always in horror about it and cannot have any peace of mind. So also one who has provoked an innocent person in the house cannot have sound sleep at night, not knowing when he would be revenged.

**पैठू हुष्टेषु दोषः स्वाधोगशेषस्य भारतः**
**सद्य प्रसादनं तेषां देवतानाशिवाचरेत्** ॥ ४०

Those are to be always propitiated like unto the gods, O Bharata! who when provoked (by ill-will or anger) is a danger to one’s acquisition and possession of worldly objects of welfare.

**Note:** दुष्टेषु=देवतानाशिवाचरेत् (Nilakanta) by standing in the way of their salary or livelihood.

**पैठयः स्त्रीषु समायुक्तः प्रसववितेषु च**
**ये चानायेः समास्तः सर्वे ते संशयं गता:** ॥ ४१

Those affairs entrusted with women and the erring and with those that have fallen away (or are degraded) and those that are dishonourable, are all doubtful of success.

**Note:** पति is one who has fallen away from his caste by taking up to things prohibited for the caste, such as drinking and so forth.
They who are guided by woman, cheat and child sink helplessly O king! like a small boat made of stone in the river

I regard them as wise O Bharata! who are intent on the general ends to be gained and not on their various particulars or peculiarities, for peculiarities or particulars are but subordinate or incidental to the general.

Note: Nilakanta explains this as follows: "I consider those servants as wise who are intent on the main end in view (प्रयोजनं) and not on showing their individual excellence (विशेषं अथवं) as such excellence leads to a contest for superiority (वेदाङ्कं धृत्यं धर्मं = friction or contest)."

That person who is highly praised by rogues, bards and women of lewd character, is more dead than alive.

Note: To be praised by such vile people of vicious character reflects but the vices of the man praised.
Giving up those mighty archers of unlimited energy, the sons of Pandu, thou hast, O Bharata! entrusted the great sovereignty on Duryodhana.

Thou wilt see him ere long fallen from that sovereignty like the king Bali from the three worlds, infatuated by the pride of supreme prosperity.

Note: Both Bali and Duryodhana are victims of the pride of supreme prosperity, and the qualifying expression of the third line is applicable to both.

CHAPTER 7.

(Original Chapter 39.)

Man is not the master of his prosperity or adversity. He is like unto a wooden female doll held up by strings. By the creator, he is
made subservient to Fate. Therefore, continue your talk; I am all attention.

Note: Dhritarashtra does not blame himself, but attributes everything to fate and asks Vidura not to blame him.

विदुर उवाच—Vidura said:—

अप्रासन्तकां वचनं बृहस्पतिरिपु हुवन ।

इभेते बुद्धवद्वद्धानमवर्मानं च भारत ॥ २

Even Brihaspati (the preceptor of the gods), 'O Bharata!, if he were to speak untimely words, incurs contempt for his intellect, and disrespect.

पियो भवति दनेन पियवदेन चापरः ।

पन्त्यमूच्छलेनानयो यो पिय: पिय पव सः ॥ ३

One becomes dear by gifts, another by sweet words, a third by the power of charms and medicinal roots, but he, who is naturally dear, ever remains dear.

Note: मन्तमूच्छलेन may also mean by the force of magic (मन्तमूच्छल=magic) Here Vidura hints that he belongs to the last class and his words are not to be disregarded.

देश्यो न साधुर्मृत्वति न मेषावि न पण्डितः ।

पियेऽशुभानि कार्याणि देश्ये पापानि चैव ह ॥ ४

One who is hated is never to his hater good, intelligent or learned. One finds in him who is
dear everything only good, and in him who is hated, everything only bad.

Note: The gist is that an enemy never turns out to be a friend even by any amount or kind of service.

उत्तरं पवः जातपातेऽधिरि राजन ।
दुर्योधनं त्यज पुत्रं त्वमेकं ।
तस्य त्यागात् पुत्रशतस्य द्विद्रि-
रस्या त्यागात् पुत्रशतस्य नाशः ॥ ५

O king! I have told thee the very moment that Duryodhana was born, “Abandon this one son Duryodhana and by his abandonment thy hundred sons will become prosperous, and by not abandoning him thy hundred sons will face destruction.”

न द्विद्रिवहुप्रयत्यया या द्विद्रि: क्षयमाश्वेत ।
शयोश्चष बहुप्रयत्यययो य: शयो द्विद्रिमाश्वेत ॥ ६

That rise is not to be esteemed high which will bring on decline, but that decline should be valued high that will lead to rise.

न स शयो महाराज यः शयो द्विद्रिमाश्वेत ।
शयः स त्लिह मन्तवयो यं भव्या वहु नाश्वेत् ॥ ७

That loss which will ultimately lead to gain is, O great king! no loss. But that should be considered as loss, where what is gained will lead to greater loss in the end.
समृद्ध गुणतः कैचित् भवनि धनतोपरे।
धनमद्दान गुणईहिणान ध्रुतराष्ट्र विवर्जय॥

Some abound in merits, others in wealth.
O Dhritarashtra! avoid them who abound in wealth, but are lacking in merits.

ध्रुतराष्ट्र उवाच—Dhritarashtra said:—
सब त्वमायतोधुकं भाषसे भाजस्म्पतम्।
न चोतस्थे सुतं त्यक्ते यतो धर्मस्तो जय॥

All that thou speakest of is for the future good and is approved by the wise, but I dare not think of abandoning my son. Where there is righteousness, there is success.

विदुर उवाच—Vidura said:—
अतीव गुणसम्पन्नो न जातु विनयान्वितः।
सुसृष्ट्यपि भूतानासपद्यमद्यपेते॥

He who is highly blessed with every virtue and is possessed of humility does never overlook even the minutest oppression to a being.

Note: A virtuous man can never brook even the slightest harm done not only to human beings but to all other living creatures as well. This is said suggesting though the king could not give up his sons, he should give up at least those wicked counsellors like Sakuni and others and save the dynasty—(Nilakanta).
Those who are intent on slandering others take assiduously to works that would bring misery to others and sow mutual dissension among them.

The very sight of these people is inauspicious (foreboding evil) and association with them highly dangerous. There is great sin in accepting money from them and great danger in giving the same too.

They are condemned as unworthy of association—those who are prone to sow the seeds of separation (dissension), who are lustful (covetous), shameless, roguish and notorious as wicked (sinful). One should avoid also those men who are tainted with other great evils.

Note: For संवाते, another reading is संवादे (in talk).
When friendliness ceases, the love of one who is low, the beneficial results and happiness that arose during that friendship also come to an end. He then strives to spread evil reports about his erstwhile friend and begins to work for his destruction.

And even if he be wronged but a little, he does not, out of declension get calm (and cease to be hostile). A wise man deeply considering with his intellect should shun far away the association with these low men, malicious and impure at heart.

Note: For निषाध्य is another reading निषाध्य = विचार्य (having considered).

He that gives relief to his relations, poor, wretched and afflicted, enjoys prosperity of sons and cattle, and fame everlasting (unending).

ज्ञातयो वर्षनीयास्तेय इच्छन्त्यात्मनिषर्षयमु || १८
कुलदृढ़ च राजेन्द्र तस्मात सचु समाचर ||
श्रेयसा योष्क्यते राजन कुर्वणो ज्ञातिसद्रुकियास || १९.
Those who desire happiness for themselves and prosperity to the family should protect their relations. Therefore, O Lord of kings! do thou what is right. Wedded to fame wilt thou be, O king, doing good to thy relations.

विमुषण ह्यि संरक्षया ज्ञातयो भरतर्थम्। ।
कि पुरुषंवन्तस्ते तत्तपादापिभिकांशिणः॥ २०

O best of Bharata dynasty! relatives who are even bereft of virtues, ought to be protected. How much more then are they that are virtuous and longing for thy favours!

प्रसादं कुरु वीराणां पालवानां विशां पते।
दीयतं ग्रामका: केचित्तेषां हृद्ययथमेश्वर॥ २१

O Lord of men! Be pleased to favour the heroic Pandavas. Let a few hamlets be given to them, O Lord! for their maintenance.

पुरं लोके यत्न: पासं भविष्यति नराधिष्प।
ब्रह्मेन हि त्यथा कार्यं पुत्राणां तत् श्रासनम्॥ २२

By doing so, O king, fame will be won in this world. By thee who art old, thy sons, O sire, should be controlled.

भवा चारि हति बाच्ये बिद्धे पां लव्धितेषिषणम्।
झालिनिर्विष्मित्यस्तात् न कर्तव्यक्ष्युष्मार्थिना॥ २३
And I should speak too of what is to thy good. Know me as one who wishes thy welfare. He who desires his good should never enter into quarrel with his kinsmen.

"सुवानि सह भोज्यानि ज्ञातिमिररत्सभ ।
संभोजनं संक्षयनं संप्रीतिय परस्यस्मु ॥

ज्ञातिभिस्मह कार्याणि न विरोधः कदाचन ।
ज्ञात्यस्तरार्थन्तीह् ज्ञात्यो प्रज्ययन्ति च ॥

"O Foremost of Bharata dynasty! Happiness is to be enjoyed in common with kinsmen. Interdining, intercourse and mutual affection are what should prevail among kinsmen, never enmity. In this world, it is kinsmen that lead one across to safety, and sink one as well.

"सुद्यास्तरार्थन्तीह दुष्ट् च ज्ञात्यन्ति च ।
सुद्द्वो भव राजेन्द्र पाण्डवानु धर्ति मानस ॥
अर्थं गो महत्रण तेष्वतस्तं भविष्यति ॥

"Those (relations) of good conduct save, while those of wicked nature sink. O Lord of kings, the bestower of honours, be'st thou righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unassailable to thy enemies.

"श्रीमन्ते ज्ञातिप्रकाश्यो ज्ञातिरक्षिद्विति ।
दिग्महस्तं भूग इव स प्रज्ययस्य विन्द्विति ॥"
An affluent (yet unobliging) kinsman takes unto himself the sin of that kinsman of his who shrinks in distress after approaching him (for help), like a deer that has faced a hunter with poisoned arrows in hand.

**Note:** A person who can afford to help a poor kinsman of his in distress, yet fails in his duty to help him when approached for relief, takes unto himself all the sins of the latter, as a hunter takes to himself the sin of killing the deer. **दिव्यः=a poisoned arrow.**

O king! thou wilt have verily to repent later on hearing (in future) the death of either the Pandavas or thy sons. Be pleased to ponder deeply (over all these).

*चेन खर्द्वां समालूः परितप्यत कर्मणा ।
आदाषेव न तत् कृष्णंद्रुवे जीविते सति ॥* २८

When life itself is not certain, one should at the very outset abstain from that act by which one would have to be distressed retiring to one’s chamber (cot).

**Note:** **कुटुङ्गः=a cot, a bedstead.** The sense is he will have to shut himself in shame and remorse in his closed bed-chamber.

*न कथित्वापनपते पुमानन्यत्र भागवात् ।
श्रेष्ठसम्भविचित्तु बुद्धिमत्तचेता तिष्ठति ॥* ३०
There is no man other than Bhargava (Sukracharyar) who does not act in defiance of morality or justice, but consideration for further action (without brooding over the wrong past) rests only with the intelligent wise.

Note: Bhargava or Sukracharya, the preceptor of the Asuras, is the author of Nitisastra (or the science of morality). None other than Sukracharya is infallible. The wise will not bewail over the wrong past, but will consider about the future course to be pursued befitting the situation.

वेषस्मत्तिधिष्टिः consideration of the further course to be pursued (तद्व काहोचित्य अयं भिचार: ). Some take this to mean ‘clear and correct knowledge of the consequences’ and explain the sloka as follows:— It is not true that no person has been guilty of an offence except Bhargava. It is seen, however that a just notion of the consequences is present in all persons of intelligence (Roy). The former translation is more suitable to the context looking into what is expressed in the next sloka.

ত্র্যোঁচ্ছনে যথেতত পাপেন তেদু পুরা ক্লতম।
ল্যা তত্ত্ব মুঁক্ত্রুদ্ধেন প্রত্যানেয় নরেশ্বর। || ৩১

If however wrong has been done earlier to Pandavas by Duryodhana, by thee, O king, the doyen of the dynasty, it has to be undone.

Note: কুলব্রুহ; = an old and experienced member of the family. The sense is that the wrong done in the past is to be redeemed by the wise course as to the future.
Installing them in proper position, thou wilt in the world be freed of all stain (sin) and become worthy of worship at the hands of the intelligent (wise).

Reflecting well on the good sayings of the wise from the side of practical effect, he who exerts in enterprises wins lasting fame.

Note: अध्यवस्यति कार्येषु चिरं यशसि निष्ठुति—takes a firm resolve in matters.

Knowledge is improperly used even by the clever when as a result the attainable is not known and the known is not practised.

Note: Knowledge must help one to know what is to be known and to practise what is known. The gist here is "my words only fall flat on you".

पापोदयफतं बिद्धानं यो नारभति कर्थे ।
यस्तु पुरविशुद्धं पापमविपृणयाचञ्जवते ॥
अगायक्षकं दुर्मेघा विषमे विनिपत्याते ॥

25
That learned person who does not take to actions productive of sin, prospers. While he that is of perverted intelligence who persists thoughtlessly in pursuing sinful deeds done earlier is thrown into unfathomable mud (hell) difficult to come out.

A wise person should note the following six holes of leakage of secret counsel, and he that is desirous of success (wealth) and lineage should always take care of them.

They are intoxication, sleep, ignorance (about the spies of others working against), facial expression (mien) suggestive of mental disposition, confidence in wicked ministers and un-skilful ambassadors or envoys.

O King, knowing these holes, he who always keeps them plugged and is engaged in the practice of the three ends of life, viz., virtue, worldly welfare and sensual enjoyment, presides over his enemies.
Note: अथष्टालि:—continued prosperity (increase of prosperity). मदृ=unsteadiness of mind caused by intoxicant drinks: अविज्ञान=०कीय गुस्साचारिेर्खानम्; अत्मसंवं आकार=expressions of the eyes, face, etc., indicative of the state of the mind नेत्रवस्तबिकारारित्कम्.

न वै अत्तुज्ञाय द्रुद्धाननुपरेव वा।
ध्यानेऽवेदितुं शक्यो ब्रह्मस्पतिसमप्रविष्टे॥ ३९  
Without a knowledge of the scriptures (and sastras) and without waiting upon the old, virtue and worldly welfare are impossible of being known, even by those equal unto Brihaspathi himself in knowledge.

नष्ठं समुद्रे पतितं न एतं वाक्यमण्यावति।
अनात्मजि श्रुतं न एतं हुतपनायिक्रम॥ ४०  
What is fallen in the ocean is lost, words addressed to one who listens not are lost (wasted). Scriptural knowledge is lost (does not serve any purpose) in one lacking self-restraint, and sacrificial oblations thrown into the sacrificial pit where there is no fire is likewise lost (does not conduce to any spiritual merit.)

Note: अनात्मजि=०ूँखि (in a fool, also)

पत्या परिक्ष्य मेघावृह द्रुद्धा सम्पाद चासक्रुठः।
श्रुतरा ह्माध्यम बिज्ञाय प्राध्मन्नि समाचरे।॥ ४१  
The man of intelligence should cultivate friendship with the wise after examining them
with his intellect, constantly searching with his discernment, and making use of his ears, eyes and power of discrimination.

**Note:** पम्पाय = collecting or putting one's thoughts in order. शुल्य = hearing from others; ल्यू = having himself seen personally; द्याय = knowing fully in every detail.

अकीति विनय हनित हन्त्यन्तर पराय:।
हनित नित्या शमा क्रोधमाचारो हन्त्यर्धरणम्॥ ४२

Humility wards off disgrace; prowess overcomes calamity (defeat); patience always conquers anger, and good conduct (observance of customary duties) destroys all inauspiciousness.

परिच्छदेन क्रेणं वेदपना परिचर्चया।
परीशेषत कुलं राजभोजनाच्छादने च॥ ४३

O King! one should test lineage taking into consideration the personal possessions, landed property, house, general behaviour, food and dress.

**Note:** परिच्छад = personal property, one's possessions such as utensils, implements etc., (or उपचारसर्वः) external appendages; शेष = landed property, (also) place of origin (कम्प्लक्षष्व). Ordinarily a man of rural area is lacking in knowledge and polished manners,

उपस्थितस्य कामस्य प्रतिवादो न विद्यते।
अष्टी निष्क्रेमेयस्य कामरक्षस्य किं पुनः॥ ४४
Even a man freed from worldly bondage will not reject an object of enjoyment if available at hand. What then is to be said of him who is impassioned with desire?

Note: निमित्तकेः = सुमुखः (an aspirant for emancipation). A man of desire will only too fondly take to it.

श्रापापसेविंन वैद्य यांति किं दक्षिणस्मृ।
मित्रवतं सुवाचरं च सुहृदं परिपण्येत्॥ ५५॥

One should keep up that friend who is wont to wait upon the wise, and is possessed of learning, who is virtuous, good-looking, social and sweet-tongued.

Note: निकाक्रि=having friends; सुहृद= a friend, or may be taken as 'one who has a good heart'; वैद्य=one possessed of learning (Vidya).

दुष्कुर्वीतः कुलीनो वा मधुसुंदनां गो न संपुष्येत्॥
ब्रववापेसः सुरुद्धिमानः स कुलीनश्रद्धाः॥ ५६॥

Whether born low or high, he is superior to a hundred noble born, who does not go against moral law, who is deferential to virtue, gentle, and has a sense of shame.

यथोक्तिभिः न च विचन निमृत्तं निमृत्तेन वा।
समेतः प्रहत व्रता क्योऽवैरिनी न जीयेति॥ ५७॥

The friendship of those two persons never gets worn-out, whose minds, secrets and understandings exactly agree each other.
Note: निम्नलिखित = what is secret (secret workings and pleasures).

An intelligent man avoids the friendship of one who is wicked-minded, untutored and keeping away secrets like a well covered with grass. Friendship with him is soon lost.

Note: छृं = one who keeps away secrets from another (not open-hearted). छित्र = covered.

A wise man should never cultivate friendship with those who are haughty, foolish, fierce, rash and likewise devoid of virtue.

He is desired as a friend who is grateful, virtuous, truthful and noble, who is firm in devotion, self controlled and steadfast in moral rectitude.

Note: स्थिति = correctness of conduct. Another reading for the last foot is निम्नलिखित = a friend who never forsakes is desired.
The withdrawal of the senses from their objects of enjoyment excels even death, while excessive indulgence in them brings ruin even unto gods.

**Note:** All persons desire to avoid death which is natural and enjoy life where the senses are naturally attracted by their respective objects of enjoyment. He who controls the senses from being thus attracted, brings about willingly a cessation of all sensual enjoyment, while death brings a cessation of sensual enjoyment naturally and most unwillingly. Control of senses from being attracted by their objects of sense is a sort of death voluntarily courted and thus it excels natural death. Unlike ordinary death which is a matter of course and does not require any special exertion to come by it, withdrawal of the senses from their objects requires great exertion and is not had for the mere wish of it.

उत्सर्गः = letting lose; अनुरक्षः = controlling.

मार्हवं स्वप्नभूतानामनस्सूया क्षमा दृष्टि: ।
आयुष्याणि मुघाः प्राहुर्मित्राणां चायं पिपातना ॥ ५२

Kindness towards all beings, unenviousness, patience, fortitude, and respect for friends, these, the wise say, promote long life.

**Note:** The first foot is translated in another way as ‘Humility, love of all creatures’ (Roy).

अपनीतं सुनीतेन योस्यं प्रत्याचिनिषते ।
पतिमास्थ्याय सुद्धां तदक्षरुष्पत्तम् ॥ ५३
That is the solemn vow of a noble person that he desires with a firm resolve to win back by a right policy what has been lost earlier.

नक्सुरसः = Not a mean fellow (noble).

आयत्ता प्रतिकारङ्गविते दृढ़निश्चयः ।
अतीते कार्येष्वप्रन: नरोपयं वहीयते ॥ ५४

That man never fails in his purposes who knows the remedies to be resorted as to the future, who is firmly resolved as to the present and who knows the further course to be adopted as to what is past (without being depressed at heart for what is over).

Note: Roy translates the third foot as 'who could anticipate in the past how an act begun would end'.

कर्णाण मनसा वाचा यद्भीक्ष्णं निषेधते ।
तदेववापस्यश्च: तस्मात् कर्यायानमाचरे ॥ ५५

That to which a man devotes himself incessantly by deed, thought and word, draws him unto itself. Therefore one should always pursue what is good for oneself.

Note: If one is devoted to sinful deeds one will reap sin, and if to virtue, will reap virtue.

प्रज्ञालंबनं योगः शुद्धयुक्तानामांजनम् ।
शुरुतिसत्तानि कुर्वनित सत्तां चार्यीक्षणद्वंशनम् ॥ ५६

Pursuit of what is auspicious, assiduity, learning, activity, straightforwardness and
constant visits to the virtuous—these bring on prosperity.

Note: आलम्बन=taking hold of or touching. Some explain मक्खल्लम्बन to mean the traditional practice of touching a cow, an elephant, and other auspicious objects which are supposed to bring auspiciousness. योग may be taken to mean ‘continued application, opportunity, Devotion to God or friendly aid’ (सहाय-लक्ष्य). उच्चान्न=उच्च (Exertion). Roy takes योग: to mean ‘the proprieties of time place and means’.

अनिवेदः श्रियो मूलं लाभस्य च शुभस्य च ।
धनान्म भवत्त्विनिविष्णु: सुखं चाचन्त्यमप्रज्ञुते ॥ ५७

Perseverance is the source of prosperity, of profit and happiness. He who is not depressed but persevering becomes great and enjoys happiness unending.

Note: अनिवेदः=absence of dejection or despondency; self-reliance (hence perseverance=उद्भोगाच्य अनुपरम:).

नात: श्रीपर्सं किंविदन्यतु वथयतमं मत्स्य ।
प्रभविश्वय्येता तात स्मा सर्वेऽ सर्वेऽ सर्वदा ॥ ५८

Nothing is known O Sire!, to be more conducive to happiness, nothing more wholesome for a lord of might and power than patience at all places and at all times.

Note: प्रभविश्वन्=a lord (of might, power).

समेद्दशत्: सर्वेऽस्य शक्तिपानं धर्माकारण ।
अर्थानैः समौ यस्य तस्य निल्यं शमास्वहिता ॥ ५९.
PRAGAAGARAPRAYE

He that is weak should put up with everything in patience, while the man of power should do so on the ground of morality. He to whom both good and bad are equal, is always forgiving.

Note: आहिता = felt or entertained. By taking another reading as शमा हिता some explain ‘Patience is beneficial to him’. The former seems to carry better sense. The word तथ्य in the last foot refers to the man who is neither weak nor strong but is indifferent.

YATPAKVA SEVAMANODEVIP CARYARPHANGYAM N HRIYATE
KARM TADUPSEVE T N MUDRAMTAMACREAT

He who indulges in a pleasure and is not thereby deprived of virtue and worldly welfare, may indulge in it to his heart’s content. But one should never take to the mode of life of a fool (allowing free play to his senses for excessive indulgence).

Note: कामं = to one’s heart’s content. मूढ्वतमं = as fastidiousness of taste especially in diet.

DUHSAARTE MAMETEHU NAAMTKEETHWALSENCHU CH
N SHREEVASHYADANTHEHU YEH COTTSAHINVAJITAH

Prosperity never abides in those who give themselves away to grief, who are erring, non-believing in the existence of God and are idle, who have no self-restraint and are bereft of industry (exertion).

Note: अद्वायस्येहु = छिप्पाहीनेषु (unambitious). Nilakanta.
Men of perverted intelligence regard him as weak who is straightforward and is possessed of a sense of shame born of that straightforwardness, and persecute him.

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austerities, and who thinks too much of his wisdom.

Note: Everything has a limit beyond which it is looked down upon (भ्रष्ट स्वस्व कल्याण—too much of anything is good for nothing). अत्यार्थे—अत्यन्तमुक्तिभ (extremely straightforward)—Nilakanta.

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad).
Note: A furious or untamed cow though not steady at any place has anyhow to seek shelter in some place blind to the nature of the spot or her owner. Likewise prosperity is fickle and finds no permanent abode. She abides with some, as she has to do, blind to the inherent nature of the man with whom she stays, how short or long it may be. The last line may be explained also in another way, viz., "like a blind cow, fortune is wayward."

अग्निहोत्रशङ्किता वेदा: शीलद्रव्यवमृत्तम् शृंगमः ।
रतिषुष्णशङ्किता नारीं दृष्टान्तकस्मिन् धनसः ॥ ६६

Th Vedas have for their fruits the performance of Agnihotra ceremony (offering oblations to the sacred fire). The study of scriptures bears the fruit of good behaviour (nature) and conduct. A woman bears the fruit of sexual pleasure and children, and wealth has as its fruit both gift and enjoyment.

Note: If these fruits are not had respectively from the Vedas and others, they are of no use.

अधमौष्णार्जितस्य: करोत्वोधवेदेहिकस्य ।
न स तस्य फलं पेत्य खुद्दर्थस्य दुरागमाद् ॥ ६७

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means.
Note: आध्यात्मिक = pertaining to the body after death in the other world.

कान्तारे बन्दुगृषु क्रृत्यान्तापत्तु संभ्रमे ।
उचतेषु च शर्केषु नासित सतवश्रतां भवस्य ॥ ६८

A man of courage knows no fear whether he is in a vast wilderness, or an impenetrable forest or an inaccessible fortress, or in the face of dire calamity or in bewilderment or before a weapon raised against him.

Note: सावर्त = a man of courage or strength of mind.

उत्थानं संयमो दाश्यमरम्पादो धृतिः स्मृतिः ।
समीक्ष्य च समारंभो विद्भ मूङ्ड भवस्य तु ॥ ६९

Activity, self-control, dexterity, carefulness, firmness, memory and duly considered undertakings—know these to be the cause of prosperity. (भवस्य = of prosperity.)

तपोवंतं तापसानां त्रैम ब्रह्मविद्वां बलमू ।
हिसा बलमसताधृताः स्मा गुणवत्तां बलमू ॥ ७०

Penance is the strength of ascetics, the Supreme (or the Vedas) is the strength of the self-realised (the knower of Vedas). In violence lies the strength of the wicked, and in patience that of the virtuous.

Note: Ascetics achieve their aim with the help of austerities, the self-realised find their goal in
Brahma. The wicked accomplish their objects of desire by force and doing harm. The virtuous carry out everything by their patience.

अष्टो तान्यत्रत्वन्ति आपो मूलं फलं पयः।
हिब्राह्मणकाम्या च मुरार्विैनमॉष्ठम् ॥ ७१

Water, roots, fruit, milk, clarified butter, (what is done at) the desire of a brahmin or at the word of a preceptor and medicine—these eight will not tend to break vows.

Note: During fast a man can take water and other things and that will not lead to a violation of the vow. So also other acts as described above. 

न तत् परस्य सन्दर्भात् प्रतिकूलं यदातन:।
संसम्हेषेन धर्मस्यात् कामादन्यः प्रवत्तेते ॥ ७२

Do not do unto another what is disagreeable to thyself. Merely by thus guarding or controlling, there will be virtue. While the other (non-virtue) proceeds from desire.

Note: The last two lines are translated as “briefly even this is virtue (on the reading समेषेष). Other kinds of virtue there are, but those proceed from caprice”.

(Roy).

In thus translating, the force of खात is not fully brought out. The last line may be explained in a positive sense in contrast to the negative aspect set forth in the first two lines viz., ‘the other (positive) virtue proceeds from good actions done according to one’s desire.
संभेषण = by controlling one's senses and physical organs अन्यः = the other (either non-virtue अधिष्ठा: or virtue in a positive sense).

Another reading for संभेषण = अधिष्ठण (अधिष्ठ = an organ of sense, अपषण = attacking, checking).

अकृष्णेन जयेत कौशमसाधुं साधुना जयेत ।
जयेत् कदन दानेन जयेत सत्येन चाहतात ॥ ७३॥

One should conquer anger by patience, the wicked by virtuous deed, the miser by liberality, and falsehood by truth.

Note: An angry man is easily deprived of his anger by the other, at whom he is angry, remaining patient. Likewise a wicked man can be weaned off his wickedness by dealing virtuously with him, and so a miser by liberality shown to him and a liar by others dealing honestly with him.

श्रीवृद्धीकेस्थः भीरो चण्डे पुरुषमानिनि ।
चारे कृत्तव्र विनाशो न कायं न च नास्तिके ॥ ७४॥

One should not repose confidence in the following viz., a woman, a rogue, an idler, a coward, one who is fierce, one who boasts of his manliness, a thief, one ungrateful and an atheist.

Note: श्रीवृद्धीके = सिद्धि घुणें च (in a woman and in a rogue).

अभिवादनशीलस्य नित्यं द्रोपदस्विनः ।
चत्वारि संपर्कालं कीतिरायुर्यशो बलमु ॥ ७५॥
Approbation, length of life, fame and power, these four increase for him who is wont to respectfully salute superiors and wait upon the old (elders).

अतिक्षेपोऽस्यायः स्वर्थ्यस्यात्मकमेऽण च।
अरेवः प्रणवतेन वा सः तेषु मनः क्रयः।। ७६

Do not set thy heart on objects that can be attained only after great troubles, by the transgression of virtue, or by bowing down to the enemy.

अविचः पुरुषशोच्चयशोच्चयं मैः सुनमर्जस्।
निराहारा: प्रजा:शोच्चयः शोच्चयं राष्ट्रं राजः।। ७७

A man without learning is to be pitied, a sexual intercourse that does not conduce to the birth of issue is likewise to be pitied. The subjects of a king who starve for want of food are to be felt sorry for, and likewise too a country without a king (or ruler).

Note: Without the above things no welfare can be properly had. Compare "विद्या विहीन: पशु:”—सहः (a man without learning is like unto a beast); “सन्नेत्यथा स्वासः स्वासः कृत: रह:”—तवहः (the wise say that a sexual union between a wedded couple is for progeny).
Long way deteriorates the health of embodied beings, falling water erodes mountains. Want of enjoyment (sexual) brings forth premature old age for women, and wordy darts tend to great mental anguish and depression.

Note: अध्वा=way or road (continuous walking over long distances). जरा=that which weakens; or destroys; compare:

अध्वा जरा पञुभाणापनज्ञा वाजिनां जरा ||
अपैथुनं जरा खीणां पठानामातये जरा ||

Long walk exhausts man, while keeping horses merely in the stable without being used for ride destroys their health. Want of sexual union deteriorates the health of women, while exposure to heat (to fire or sun) destroys clothes.

Note: In some editions this sloka is missing, perhaps owing to the repetition of ideas in the next above verse.

अनाध्यायमल्ला वेदा व्रजाणस्यायत्तं पञ्चमू ||
परं पृष्ठभिय्या बाद्वीकः पुष्पस्यानुतं पञ्चमू || ७९

The dirt of Vedas is the want of scriptural study; the dirt of brahmins, absence of vows; of earth, the tribe named Bahlikas; and of men, falsehood.

Note: One’s study of Vedas becomes impure by non-repetition (or non-observance of traditional usages and scriptural study). A brahmin who is enjoineda
by Sastras to observe vows, becomes impure by non-observance of those vows; the earth is made impure by the tribe of Bahlikas of North-west India who are a disgrace to humanity by their cruel practices of sin and immorality. The impurity of man lies in his untruthfulness. पञ्चानां किन्युष्ठानां नदीनां यथा हुक्तम्: बाह्लिका नाम हे देशा:: That part (of India) where the river Indus meets with the five tributaries is called Bahlika. अनान्यायामुखिका is explained as अनान्यायोगोवनास्ति (non-repetition) हेतु मद्ध मध्यान: (impure) अनुपस्थिता इत्ययः.

कौतूहलस्य वर्णित्वे विपयभास्न्ययान: ख्रिय: ||
सुवर्णतः परं स्वयम् रूपस्यस्यापि मर्यं चनु: ||
हेत्यं तपस्वयं सीसं सीसस्यापि परम् पल्लुः /// ८०

The impurity for a chaste woman is her curiosity, that of women (in general) is separation from husbands (which brings on them great affliction and sorrow or leads to an immoral life). When gold deteriorates in fineness, it is equal to silver in value; likewise silver becomes equal to tin; tin, to lead, and the impurity of lead is verily impurity. (The most valuable is gold and the least is lead).

Note: विपयासमष्ट:—रिवेशेष प्रवाह: पञ्चास्य मद्ध दुवंतुः: ||

न स्वेच्छे जयेन्द्रियान्त न कामेन जयेत् ख्रियः ||
नेन्द्रन जयेद्रियः न पानेन सुरां जयेत् /// ८१

One cannot conquer sleep by lying down, nor women by sexual enjoyment, nor fire by fuel, nor liquor by drinking it.
Note: To avoid sleep one should not merely lie down, nor to avoid women one should indulge in sexual enjoyment. Fire burns only the more with the addition of fuel. The desire for liquor increases by indulging in it.

कः (sexual enjoyment) one should not think of overcoming the desire for women by indulging in sexual enjoyment.

यस्य द्रान्तजितं मिन्त्रं शत्रुः युथि निर्जितः ।
अभिपान्तितारां दत्तं तस्य जीवितम् || ८२

His life is one of success who has won over his friends by gift, who has overcome his enemies in battle and endeared himself to his wife by giving her good food and drink.

सहित्रेषोधिपि जीवनित जीवनित शतिनस्तथा ।
पुत्रारो विसुब्रेष्प्तां न कथिन्न जीव्यते || ८३

Men with thousands live and those having hundreds too. O Dhritarashtra! give up desire. There is none who cannot somehow or other, pull on.

Note: सहित्रेषोधि: = सह्रेषोधि: (stamped coins) यन्त्र वेषां वे; पुत्रारो here means राज्यव्यवस्था = the desire to enjoy the kingdom.

यत् युथित्यां चीर्यितं हिरण्यं परम: स्मः ।
नालमेकस्य तत्स्वर्यपिति पश्यच मुहति || ८४

What there are on earth, as, paddy, barley, gold, animals and women, all these are not
enough for a man (to quench his desire for their possession). Thus understanding, none will be foolish after the exclusive possession of all things in this world.

Note: Desire is unsatiabl. It will lead only to misery. Inordinate desires are to be avoided.

राजन भूयो प्रव्रःपि पुत्रशु सम्पादाचर।
समता यदि ते राजन स्वेषु पाण्डुस्तेषु वा॥ ८५

O king! I advise thee again, “Behave equally towards the children, if there is such equality of feeling in you, towards thy own sons and those of Pandu.”

CHAPTER 8.
(Original Chapter 40.)

विदुर उवाच—Vidura said:—

योपश्यस्यत्सहज्जरस्यज्ञपानः
करोत्वथ शक्तिप्रहारपद्यत्वा।
सिम्यं यशस्तं सहुपैति सन्तः
पल्ल प्रसान्न हि सुखाय सन्तः॥ १

Fame comes to him without delay who is respected by the virtuous and who performs his work or duties without any attachment to the results thereof and without wasting his energy. The virtuous who are pleased are verily capable of bestowing happiness.
Note: अभिज्ञानः—अभिमानरहितः (without self-conceit); 
शक्तिजयपतिभवः—अनंतिक्रय शक्ति (as it lies in one's power).
Thus are explained by some commentators.

Like unto a snake that has cast off its slough, he remains happy bereft of all misery, who, without in the least being attracted, discards even a great object, if it is blended with unrighteousness.

Note: अब्धम् may mean also wealth, or prosperity. अनवप्रकृतिः is explained in several senses as 
(1) पैंत्रिकयमप्राप्तोपि (Nilakanta) though not subjected to disgrace by others; (2) अनवप्रहृतचितः = unattracted (3) of 
one's own accord (Roy).

The gist is that everything, howsoever noble or high, should be discarded if it is tainted with unrighteousness.

अनूते च समुत्कशो राजगामी च पैंत्रिकम् ।
गुरोश्चालीकरिब्य्वः सपाति ब्रह्माल्ययाः ॥

Excellence acquired through falsehood, malignity towards the king and obstinacy in false assertions before a preceptor, these are equal to the sin of slaying a brahmin.
Envy is tantamount to death. Harsh or abusive language is the death-knell to prosperity. Want of attention to the preceptor, haste and boastfulness are the three enemies of learning.

Note: एकपदं = one and the same word (in all ways equal). A man of envy is like unto one dead. His life is of no use to him and less to others. अतिवित्तिः = abusive language; over-talkativeness; or excessive zeal in litigation or controversy as some explain.

अशुभ्रूषा = lack of interest, or carelessness to hear the instruction imparted by the preceptor. Roy translates the first half as ‘Excessive envy, death and boastfulness are the causes for the destruction of prosperity’. Instead of taking them separate as three factors, it seems better to take otherwise, since death cannot be a special cause of destruction of prosperity. Another reading for श्वापा is श्रेष्ठा

आक्षण्म मद्योद्दी च चाॅर्थं गोदिलकर्च  च।
स्तब्धता चाभिमानित्वं तथात्म्यागित्वामेव  च ॥
प्रवेज वै सपदोषास्य: सदा विधार्थिनों मता: ॥ ५

Idleness, pride and confusion of intellect, unsteadiness, assembling together for vain discourse, obstinacy, self-conceitedness and selfishness — these are known as the seven besetting sins of students.

* 15
Note: Here मदमोही should be taken to be one of the seven sins, as otherwise the number will be eight. कठवता = stubborn-ness (or haughtiness also कठवत्य). गोष्ठी = gossip. अत्यागिन्य = covetousness (हुँवता).

सुखार्थिनः कुतो विच्छ नास्ति विच्छार्थिनः सुखम्।
सुखार्थिनं वा स्वजेत्विर विचार्थिया वा लघेत् सुखम्॥ ६

Whence learning for those who are after pleasure? Nor is there pleasure to him who is after learning. If one is after pleasure one should give up (the hope for the acquisition of) learning (knowledge), and if after learning, should give up all consideration of worldly pleasures.

Note: Worldly pleasure and learning do not go together.

नायिनिष्टप्यति काष्ठानं नायणां महोदयिः।
नान्तकसस्वभूतानं न हुँसं वाष्पस्वतना॥ ७

Fire is never satiated with fuel, nor the ocean with rivers. God of death is never satisfied with all the creatures, nor a beautiful damsel with men.

Note: Fire can consume any quantity of firewood and will still remain unsatisfied. The ocean can receive unto her any number of rivers and still remain as before without encroaching on the shores. The God of death is capable of consuming all living creatures and is not exhausted. A beautiful damsel can attract any number of men and is not satisfied but ever attracting any number of admirers.
Desire destroys self-command; the God of death destroys development; anger destroys prosperity; miserliness kills fame. Carelessness in looking after cows kills them. O king! A single angry brahmin is capable of destroying the whole kingdom.

Note: The anger of the brahmin (one who is well-versed in the scriptures and acts up to them) is to be avoided at all costs. Roy translates the first part आशा ध्रुतं हृन्ति समृद्धिमन्तकं as 'hope killeth patience'. On the other hand it is hope that keeps up patience as Kalidasa says:

"आशावन्यं कुञ्जुलकः प्रायोपप्यक्षनानाम्।
सचःपाति प्रणविध्वं विप्रयोगे कृपदि॥" (मेघदूते)

Let these be kept in thy house always, viz., goats, bell-metal, silver, honey, drugs that suck up poison, birds, brahmins versed in the scriptures, kinsmen aged, and the noble-born in distress.

आकर्षः = That which sucks up all poison.
O Bharata! Manu has said that the following objects which are auspicious should be kept in the house for the sake of worshipping gods, brahmans and guests, viz., goats, bulls, sandal, lyre, mirror, honey, clarified butter, iron, copper, conch-shell, the Salagram stone (representing Vishnu) and the yellow pigment gorchana.

Note: विष्णु=metal iron; शल्क=conch turned to the right side (दक्षिणावतः). स्त्रेणाम=a kind of stone found in the river Gandak, with gold stripes and gold within, which is said to be a symbol representing God Vishnu. गोरोचन=a pigment yellow in colour made from the bile of the cow or found in the head of it, and used for medicinal purposes.

I shall tell thee O Sire! another matter, which is highly remarkable, meritorious and most excellent of all. Even for the sake of
one's very life, one should never discard virtue out of desire, fear or covetousness.

Note: महाविशिष्टं="महेन उपप्रेयन अविशिष्टं समानं, माकृत्तिकम्":
That which is auspicious equally like a great festival, highly remarkable.

नित्यो धर्मं सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुस्य त्वनित्यः।
त्यत्वार्थं नित्यं प्रतिशुभं नित्ये
सन्तुष्य सन्तोषपरा हि सन्तः॥ १३

Virtue is eternal; pleasure and pain are but transitory. Life is eternal, but the instruments (the embodiments) of it are transitory. Discarding the transitory, stick up to the eternal and be well-contented. The virtuous indeed are solely devoted to contentment.

Note: Another reading for हेतुस्य is घातस्य. Another reading for the last foot is: सन्तुष्य धर्म सन्तोषपरो हि काम:।
सन्तुष्य = Be contented. It is verily an acquisition wherein contentment is supreme (तोष: पर उक्ष्य: वरिष्ठं लाभे)।
(Nilakanta).

हेतु is taken to mean अविश्व or ignorance, the cause of embodiment, the elements of earth etc. with which it embodies.

महाविशिष्टं पयं महानुभवानु
पशास्य भूमि घनवायन्यपूर्णाम्।
राज्यानि हित्या विपुलांथ्य भोगान्
गतानु नरेन्द्रानु वशमन्नवस्य॥ १४
Behold the highly mighty and magnanimous monarchs of yore who, after ruling the earth abounding in wealth and corn for a while, have fallen victims to the God of Destruction, giving up all their kingdoms and extensive enjoyments.

Note: Herein are the illustrations for the transitoriness of human glory alluding to the lives of Mandhata, Sri Rama, Harischandra and other illustrious royal personages of Puranic fame.

When a son brought up with great care and under great strain is dead, people, O king! lift up the dead body and remove it from the house to the burial ground. They lament over it piteously with dishevelled hair (especially alluding to women) and throw it like another piece of wood into the middle of the funeral pyre.

Note: निहृत्ति=carry the dead body to the burial place (ह with लिस).
Another enjoys the wealth of the deceased; the birds and fire consume the elements (five, as air, water etc.) of the body. Accompanied by two, his merits and demerits, he proceeds to the other world.

Throwing away the dead body, his kinsmen, friends and sons return home like birds, O sire, that abandon the trees bereft of blossoms and fruits.

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees.

O king! above this world (of ours) and below are regions of great gloom and darkness.
Know that they are most stupefying the senses. Let them not possess thee (blind with all attachment as thou art).

Note: अमुष्य means of that heaven (ऊपरेदोकाल). असाधोकः दूषोऽयो गर्गो (in heaven) अमुष्य अमुष्यात गर्गोऽय चातु असाध अवः पात्राः (below that heaven and below this in Patala). (Nilakanta).

इद्ध वचशङ्कयसि चेचयावः
विशिष्य सर्वं प्रतिपतुमेव।
यश: परं प्राप्त्यसि जीवंतोकं
भयं न चाप्यत्र न चेह तेषस्ति॥ २०

If, after having heard all these words of mine, thou wilt be able to act up to them in the real spirit, thou wilt attain great fame in this world of beings and will have nothing to be afraid of, either here or in the world hereafter.

Note: प्रतिपतुं=to practise or perform. Nilakanta takes it to mean जातु (to know).

आत्मा नदी भारत पुण्यतीर्था
सत्योक्ता वृत्तिकूला दयोर्मिः।
तस्यां स्तात: पुर्वते पुण्यकर्मः
पुण्यो व्वात्स्या विवर्धह कोभेव॥ २१

O Bharata! The soul is said to be a river whose bathing ghat is religious merit, whose waters are truth, whose banks, self possession or
control and whose waves, pity. He who bathes in it is purified and becomes meritorious. For the soul is sacred, and what is supreme merit is verily absence of desire.

Note: 'वैराग्याय परं पुर्य' (there is no merit greater than non-attachment). तत्तं ज्ञात: (Immersed in the meditation of the inner self) or whose mind is ever devoted to the soul. Another reading for सत्योदया is सत्योदया (whose origin is from Satya, Brahma) Nilakanta. The gist is one's mind should ever be set on the soul, free from all desire or attachment.

कायमुक्ताभवती पंचब्रह्मिप्रजाः नन्देन ।
नावं धुतिमयी कुल्वा जन्मसहार्गभिः सन्ततिः ॥

Using the boat of self-command cross the eddies of the cycle of births in the river of worldly existence of the water of the five senses infested with the crocodiles of desire and anger.

Note: जन्मसहार्गभिः=the cycle of births and deaths. नावं=a narrow difficult passage in a stream, or a whirlpool. Here नन्देन=संसारसप्तो (the river of worldly existence). धुति=self-control (also fortitude).

प्रजां धर्मदृढः स्वरूपः
विचारदृढः वयसा चापि तदमु ।
कार्योकार्यं पूजयित्वा प्रसाय
यस्मात्त्वेऽवृत्तिः स मृदेत्र कदाचित ॥

Honouring and winning the grace of one's kinsman who is advanced in wisdom, virtue,
learning and age, he, who consults with him as to what ought to be done and what ought not, will never err.

धृत्या शिश्नोदरे रसेत् पाणिपांच च चचुषा।
चचुष: ओत्र्ये च मनसा मनो वाचं च कर्मणा॥

One should keep under control one’s organ of generation (lust) and stomach (food) with the aid of fortitude; hands and feet, with that of the eye; eyes and ears, with that of the mind; mind and speech, with that of deeds.

Note: One should guard oneself against the temptations of lust and food by mental courage; Dhriti or courage is defined as “जिझोपक्षजयो धृतिः” (conquest of the tongue and the reproductive organ). When hands and feet take to wrong action, it is the eye that sees it and withdraws them from it. Eyes and ears are controlled by the mind, eyes from tempting objects and ears from unbecoming words. Thoughts and words are to be guided by action. Good thoughts and words are to be acted up, while bad ones are to be restrained.

Another reading for the last line is ‘मनोवाचं च विचया’ (mind and words by wisdom).

नित्योद्कि मित्यङ्गोपेषीति
नित्यसङ्क्षायो पतितांत्रजाः।
सत्यं ब्रह्मण गुर्वेन कर्म कुर्वे
व ब्राह्मणसङ्क्षणते ब्रह्मस्थोकात्॥

The brahmin who performs his daily ablutions, wears always his sacred thread, daily
recites the Vedas, avoids the food prepared by
the outcast, speaks truth and performs deeds in
honour of his preceptor, never falls off from the
world of Brahma.

Note: It is incumbent on every brahmin to take
his daily bath (morning and evening) and perform his
daily prayers of both Sandhyas (twilights). व्यक्तिकानं न
चयनेताः=he does not fall off from Brahmaloka. He attains
the state of Brahma or the Supreme.

अन्नोत्सेवा वेदानं परिसंस्तिर्य चाम्यः
निःश्च यथै: पाठायते प्रजाधि ।
गोमन्विधार्य: श्रव्यपूतान्तरात्मा
हत: संप्राये क्षत्रियस्वर्गमेति ॥ २६

After studying the Vedas, consecrating the
sacrificial fires, performing sacrifices, and
protecting the subjects, and with a soul purified
by taking to arms to protect cows and brahmins,
and facing death in the battlefield, a Kshatriya
attains heaven.

Note: The sacrificial fires to be consecrated by a
Kshatriya (of the warrior caste) are three viz., Garhasthya,
Ahavaneeya and Dakshina. One of the vows of a
Kshatriya is the protection of cows and brahmins, the
former, since they give milk and other cow-products
for maintaining the five daily sacrifices whereby
the gods and the manes are propitiated, and the latter,
since brahmins preserve the Vedas and virtues un-
sullied.
After studying the Vedas, and distributing his wealth on proper occasions among brahmans, kshatriyas and his own dependents, having smelt the sanctified smoke of the three fires (alluded to above), a Vaisya (of the trading caste) enjoys after death divine bliss in heaven.

After properly worshiping in due order the Brahmins, the Kshatriyas and the Vaisyas and burning his sins as these are pleased thereby, a Sudra faces death with the satisfaction of having done his duty, and comes by heavenly enjoyments after death.
The duties of the four castes have been described to thee. Learn from me the reason thereof as I proceed. Pandu’s son (Yudhishtira) is falling off from his duty of a Kshatriya. Instal him, O king! to discharge the duty of the king.

धृतराष्ट्र उचाय—Dhritarashtra said:
एवंमेततथा लं मामतुशाससि निल्यदा।
मामापि च प्रतिश्वाम्य भवत्येवं यथास्त्य माम्॥ ३०

It is exactly so as thou advisest me constantly. O gentle one! my mind also is inclined to what thou hast advised me.

सा तु बुद्धि क्रोधाप्येवं पण्डितवान प्रति मे सदा।
दुर्योधनं समासाधं पुनर्बिपरिवर्तिते॥ ३१

Though my mind is always inclined thus towards the Pandavas, yet on coming into contact with Duryodhana, it turns to the contrary.

Note: From this and the previous stanza it is clear that Dhritarashtra has a sense of duty and virtue and is eager to follow it up, but the inordinate affection towards his son Duryodhana is the one stumbling block that stands in the way of his meting out righteousness, however sincere and ardent he might be as regards his own natural bent of mind.
None whatsoever is able to transgress Fate. Fate alone, I think, is certain (to prevail), while human effort is of no avail.

Note: सूत्र= a being or creature. भ्रष्ट= certain, not deviating from its chalked-out tenor nor from the inevitable consequences. बौध्य= human exertion, manliness. निर्याचरण= of no use, in vain.

Dhritarashtra though naturally inclined to righteousness is tied down by his inordinate affection for his son. Though he is conscious of this dereliction, he seeks consolation for his perverted bent of mind in attributing everything to the will of Providence or Fate, wherein the free will of man has no choice.

THE END
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