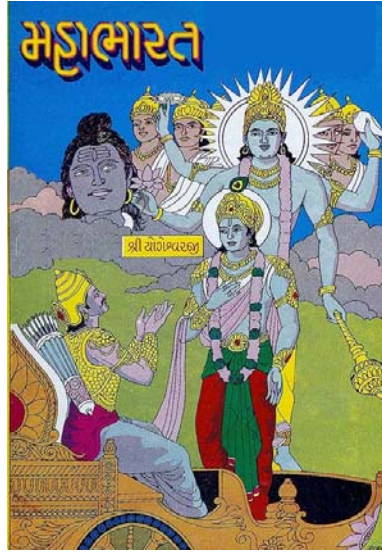


# विदुर नीति

(महाभारत - उद्योग पर्व)



Sanskrit text & illustration

# Vidur Niti

(The wisdom of Mahatma Vidura)

from Mahabharat - Udyog Parva

## MAHABHARATA : AN INTRODUCTION

Mahabharat, which literally means 'the great story of Bharat dynasty' is part of the Hindu *Itihās*, i.e. 'that which happened'. It is an extraordinary story of sibling rivalry, diplomatic maneuvering and shifting of human values culminating in a direct confrontation on the battlefield of Kurukshetra between five sons of King Pandu (Pandavas) and hundred sons of King Dhritarastra (Kauravas). It's a tale of tragic war which pitted brothers against brothers, sons against fathers and students against teachers. Exceptional characters, in-depth and complex set of interwoven relationships and dramatization on a grand scale makes this epic a memorable one. It's also a saga which marks the end of an era (dvapar Yuga) wherein characters lived up to morals, values and principles to the beginning of an era (Kali Yuga), wherein selfishness, deceit and immorality rules the reins.

Besides compelling drama and riveting plot, Mahabharata is unique in many ways. Larger than life characters including that of Lord Krishna, considered as an incarnation of Lord Vishnu; Bhishma - great grandfather of principle warriors, who pledged to serve the kingdom of Hastinapur and ended up being a silent witness of its fall; Arjuna - unparalleled archer of that time, who laid down his arms at the beginning of the war; Karna - son of Kunti who ended up on the enemy camp due to misfortune; Yudhisthir - an icon of truth who was compelled to lie to win over the battle; Duryodhan - son of blind king whose unending ambitions became the root cause of trouble; Dronacharya - accomplished teacher of that time, who was forced to fight against his favorite student Arjuna...all make this epic spectacular and fascinating.

Every single incident of Mahabharata is full of twists and turns - whether be it the game of dice between brothers or be it the 13 years exile of Pandavas in the forest with a condition of anonymity for the last year, or be it a mysterious fire in the house of wax and Pandava's miraculous escape thereof or be it the laying down of arms by dishearten Arjuna in the battlefield, which resulted in delivery of the message of Bhagavad-Gita (song of the supreme) by Lord Krishna or be it the deftness of Krishna in navigating Pandavas to victory and beyond. In a way, Ramayana and Mahabharata form the very basis of cultural consciousness that symbolize Hinduism. It's not a surprise that Mahabharata has attracted tremendous interest among literates and common man alike of India or East Asia but pundits and philosophers all over the world.

A timeless creation of **Sage Ved Vyasa** (who himself is one of the character of this epic) and one of the longest poem of all times, Mahabharata is divided into eighteen books or chapters (called Parvas) namely 01. Adi Parva; 02. Sabha Parva; 03. Aranyak Parva or Van Parva; 04. Virat Parva; 05. Udyog Parva; 06. Bhishma Parva; 07. Drona Parva; 08. Karna Parva; 09. Shalya Parva; 10. Sauptika Parva; 11. Stri Parva; 12. Shanti Parva; 13. Anushashana Parva; 14. Ashwamegha Parva; 15. Ashramvasik Parva; 16. Musala Parva; 17. Mahaprasthanika Parva and 18. Swargarohan Parva.

It is interesting to note that Bhagavad-Gita, most sacred text of Hindus having great philosophical impact, is part of Mahabharata (Bhishma Parva). Similarly, Vishnu Sahasranama, the most famous hymn of Lord Vishnu containing thousand names of the Supreme is part of Anushashana Parva. Other principal stories that are part of Mahabharata includes the life and works of Lord Krishna (Krishnavatar) woven throughout various chapters of Mahabharata, the love story of Nala and Damayanti as well as an abbreviated Ramayana in Aranyak Parva.

Here, you will find the Sanskrit text and illustration of Vidur Niti, the wisdom of Mahatma Vidura, which is contained in chapter 33 to 41 of Udyog Parva, fifth chapter of Mahabharata. To read principal stories of Mahabharata, and reference on its characters, please visit [www.swargarohan.org](http://www.swargarohan.org).



**INDEX**

- I. Vidur Niti : Sanskrit Text  
From Mahabharat Udyog Parva (Ch 33-41)
- II. Vidur Niti : Excerpts in Gujarati  
(from MAHABHARAT NA MOTI by Shri Yogeshwarji)
- III. Vidur Niti : Translation in English  
(from MAHABHARATA by Kisari Mohan Ganguly)

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**WISDOM OF VIDURA**

O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person. Reflecting on this, they that are wise never grieve for want of universal dominion.

- VIDURA

### ३३. वैशंपायन उवाच

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।  
 विदुरं द्रष्टुमिच्छामि तमिहानय माचिरम् ॥०१॥  
 प्रहितो धृतराष्ट्रेण दूतः क्षतारमब्रवीत् ।  
 ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥०२॥  
 एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।  
 अब्रवीद्धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥०३॥

#### द्वाःस्थ उवाच

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।  
 द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥०४॥

#### धृतराष्ट्र उवाच

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।  
 अहं हि विदुरस्यास्य नाकाल्यो जातु दर्शने ॥०५॥

#### द्वाःस्थ उवाच

प्रविशान्तःपुरं क्षतर्महाराजस्य धीमतः ।  
 न हि ते दर्शनेऽकाल्यो जातु राजा ब्रवीति माम् ॥०६॥

#### वैशंपायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।  
 अब्रवीत्प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥०७॥  
 विदुरोऽहं महाप्राज्ञ संप्राप्तस्तव शासनात् ।  
 यदि किंचन कर्तव्यमयमस्मि प्रशाधि माम् ॥०८॥

#### धृतराष्ट्र उवाच

संजयो विदुर प्राप्तो गर्हयित्वा च मां गतः ।  
 अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥०९॥  
 तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।  
 तन्मे दहति गात्राणि तदकार्षीत्प्रजागरम् ॥१०॥  
 जाग्रतो दह्यमानस्य श्रेयो यदिह पश्यसि ।  
 तद्ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥११॥

यतः प्राप्तः संजयः पाण्डवेभ्यो न मे यथावन्मनसः प्रशान्तिः ।  
 सर्वेन्द्रियाण्यप्रकृतिं गतानि किं वक्ष्यतीत्येव हि मेऽद्य चिन्ता ॥१२॥

#### विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हतस्वं कामिनं चोरमाविशन्ति प्रजागराः ॥१३॥  
 कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।  
 कच्चिन्न परवित्तेषु गृध्यन्विपरितप्यसे ॥१४॥

### धृतराष्ट्र उवाच

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।  
 अस्मिन्नाजर्षिवंशे हि त्वमेकः प्राज्ञसंमतः ॥१५॥

### विदुर उवाच

निषेवते प्रशस्तानि निन्दितानि न सेवते ।  
 अनास्तिकः श्रद्धधान एतत्पण्डितलक्षणम् ॥१६॥  
 क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।  
 यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥१७॥  
 यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।  
 कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥१८॥  
 यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।  
 समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥१९॥  
 यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।  
 कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥२०॥  
 यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।  
 न किञ्चिदवमन्यन्ते पण्डिता भरतर्षभ ॥२१॥  
 क्षिप्रं विजानाति चिरं शृणोति विज्ञाय चार्थं भजते न कामात् ।  
 नासंपृष्टो व्युपयुङ्क्ते परार्थं तत्प्रज्ञानं प्रथमं पण्डितस्य ॥२२॥  
 नाप्राप्यमभिवान्छन्ति नष्टं नेच्छन्ति शोचितुम् ।  
 आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ॥२३॥  
 निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।  
 अवन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥२४॥  
 आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।  
 हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥२५॥  
 न हृष्यत्यात्मसंमाने नावमानेन तप्यते ।  
 गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥२६॥  
 तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।  
 उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥२७॥  
 प्रवृत्तवाक्चित्रकथ ऊहवान्प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च स वै पण्डित उच्यते ॥२८॥  
 श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।  
 असंभिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥२९॥  
 अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।  
 अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥३०॥  
 स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।  
 मिथ्या चरति मित्रार्थं यश्च मूढः स उच्यते ॥३१॥  
 अकामान्कामयति यः कामयानान्परिद्विषन् ।  
 बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥३२॥  
 अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।  
 कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥३३॥  
 संसारयति कृत्यानि सर्वत्र विचिकित्सते ।  
 चिरं करोति क्षिप्रार्थं स मूढो भरतर्षभ ॥३४॥  
 अनाहूतः प्रविशति अपृष्टो बहु भाषते ।  
 विश्वसत्यप्रमतेषु मूढचेता नराधमः ॥३५॥  
 परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।  
 यश्च क्रुध्यत्यनीशः सन्स च मूढतमो नरः ॥३६॥  
 आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।  
 अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥३७॥  
 अशिष्यं शास्ति यो राजन्यश्च शून्यमुपासते ।  
 कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥३८॥  
 अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।  
 विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥३९॥  
 एकः संपन्नमश्नाति वस्ते वासश्च शोभनम् ।  
 योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥४०॥  
 एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।  
 भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥४१॥  
 एकं हन्यान्न वा हन्यादिषुर्मुक्तो धनुष्मता ।  
 बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद्राष्ट्रं सराजकम् ॥४२॥  
 एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।  
 पञ्च जित्वा विदित्वा षट्सप्त हित्वा सुखी भव ॥४३॥  
 एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।

सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविश्रवः ॥४४॥  
 एकः स्वादु न भुञ्जीत एकश्चार्थान्न चिन्तयेत् ।  
 एको न गच्छेदध्वानं नैकः सुमेषु जागृयात् ॥४५॥  
 एकमेवाद्वितीयं तद्यद्राजन्नावबुध्यसे ।  
 सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥४६॥  
 एकः क्षमावतां दोषो द्वितीयो नोपलभ्यते ।  
 यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥४७॥  
 एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।  
 विद्यैका परमा दृष्टिरहिंसैका सुखावहा ॥४८॥  
 द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव ।  
 राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम् ॥४९॥  
 द्वे कर्मणी नरः कुर्वन्नस्मिँल्लोके विरोचते ।  
 अब्रुवन्पुरुषं किञ्चिदसतो नार्थयंस्तथा ॥५०॥  
 द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ ।  
 स्त्रियः कामितकामिन्यो लोकः पूजितपूजकः ॥५१॥  
 द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषणौ ।  
 यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥५२॥  
 द्वाविमौ पुरुषौ राजन्स्वर्गस्योपरि तिष्ठतः ।  
 प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥५३॥  
 न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।  
 अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥५४॥  
 त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।  
 कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥५५॥  
 त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।  
 नियोजयेद्यथावत्तांस्त्रिविधेष्वेव कर्मसु ॥५६॥  
 त्रय एवाधना राजन्भार्या दासस्तथा सुतः ।  
 यते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥५७॥

चत्वारि राज्ञा तु महाबलेन वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।  
 अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्न दीर्घसूत्रैरलसैश्वारणैश्च ॥५८॥  
 चत्वारि ते तात गृहे वसन्तु श्रियाभिजुष्टस्य गृहस्थधर्मे ।  
 वृद्धो ज्ञातिरवसन्नः कुलीनः सखा दरिद्रो भगिनी चानपत्या ॥५९॥  
 चत्वार्याह महाराज सद्यस्कानि बृहस्पतिः ।

पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥६०॥  
 देवतानां च संकल्पमनुभावं च धीमताम् ।  
 विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥६१॥  
 पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।  
 पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥६२॥  
 पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।  
 देवान्पितृन्मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥६३॥  
 पञ्च त्वानुगमिष्यन्ति यत्र यत्र गमिष्यसि ।  
 मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥६४॥  
 पञ्चेन्द्रियस्य मर्त्यस्य छिद्रं चेदेकमिन्द्रियम् ।  
 ततोऽस्य स्रवति प्रज्ञा दृतेः पादादिवोदकम् ॥६५॥  
 षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।  
 निद्रा तन्द्री भयं क्रोध आलस्यं दीर्घसूत्रता ॥६६॥  
 षडिमान्पुरुषो जह्याद्भिन्नां नावमिवार्णवे ।  
 अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥६७॥  
 अरक्षितारं राजानं भार्या चाप्रियवादिनीम् ।  
 ग्रामकामं च गोपालं वनकामं च नापितम् ॥६८॥  
 षडेव तु गुणाः पुंसां न हातव्याः कदाचन ।  
 सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥६९॥  
 षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।  
 न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥७०॥  
 षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते ।  
 चोराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥७१॥  
 प्रमदाः कामयानेषु यजमानेषु याजकाः ।  
 राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥७२॥  
 सप्त दोषाः सदा राजा हातव्या व्यसनोदयाः ।  
 प्रायशो यैर्विनश्यन्ति कृतमूलाश्च पार्थिवाः ॥७३॥  
 स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।  
 महच्च दण्डपारुष्यमर्थदूषणमेव च ॥७४॥  
 अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।  
 ब्राह्मणान्प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥७५॥  
 ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।



रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥७६॥  
 नैतान्स्मरति कृत्येषु याचितश्चाभ्यसूयति ।  
 एतान्दोषान्नरः प्राज्ञो बुद्ध्य बुद्ध्वा विवर्जयेत् ॥७७॥  
 अष्टाविमानि हर्षस्य नवनीतानि भारत ।  
 वर्तमानानि दृश्यन्ते तान्येव सुसुखान्यपि ॥७८॥  
 समागमश्च सखिभिर्महांश्चैव धनागमः ।  
 पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने ॥७९॥  
 समये च प्रियालापः स्वयूथेषु च संनतिः ।  
 अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥८०॥  
 नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम् ।  
 क्षेत्रज्ञाधिष्ठितं विद्वान्यो वेद स परः कविः ॥८१॥  
 दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान् ।  
 मत्तः प्रमत्त उन्मतः श्रान्तः क्रुद्धो बुभुक्षितः ॥८२॥  
 त्वरमाणश्च भीरुश्च लुब्धः कामी च ते दश ।  
 तस्मादेतेषु भावेषु न प्रसज्जेत पण्डितः ॥८३॥  
 अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।  
 पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥८४॥  
 यः काममन्यु प्रजहाति राजा पात्रे प्रतिष्ठापयते धनं च ।  
 विशेषविच्छ्रुतवान्क्षिप्रकारी तं सर्वलोकः कुरुते प्रमाणम् ॥८५॥  
 जानाति विश्वासयितुं मनुष्यान्विज्ञातदोषेषु दधाति दण्डम् ।  
 जानाति मात्रां च तथा क्षमां च तं तादृशं श्रीर्जुषते समग्रा ॥८६॥  
 सुदुर्बलं नावजानाति कं चिद्युक्तो रिपुं सेवते बुद्धिपूर्वम् ।  
 न विग्रहं रोचयते बलस्थैः काले च यो विक्रमते स धीरः ॥८७॥  
 प्राप्यापदं न व्यथते कदा चिदुद्योगमन्विच्छति चाप्रमत्तः ।  
 दुःखं च काले सहते जितात्मा धुरंधरस्तस्य जिताः सपत्नाः ॥८८॥  
 अनर्थकं विप्रवासं गृहेभ्यः पापैः संधिं परदाराभिर्शम् ।  
 दम्भं स्तैन्यं पैशुनं मद्यपानं न सेवते यः स सुखी सदैव ॥८९॥  
 न संरम्भेणारभतेऽर्थवर्गमाकारितः शंसति तथ्यमेव ।  
 न मात्रार्थं रोचयते विवादं नापूजितः कुप्यति चाप्यमूढः ॥९०॥  
 न योऽभ्यसूयत्यनुकम्पते च न दुर्बलः प्रातिभाव्यं करोति ।  
 नात्याह किञ्चित्क्षमते विवादं सर्वत्र तादृग्लभते प्रशंसाम् ॥९१॥  
 यो नोद्धतं कुरुते जातु वेषं न पौरुषेणापि विकत्थतेऽन्यान् ।

न मूर्च्छितः कटुकान्याह किं चित्प्रियं सदा तं कुरुते जनोऽपि ॥९२॥  
 न वैरमुद्दीपयति प्रशान्तं न दर्पमारोहति नास्तमेति ।  
 न दुर्गतोऽस्मीति करोति मन्युं तमार्यशीलं परमाहुरग्र्यम् ॥९३॥  
 न स्वे सुखे वै कुरुते प्रहर्षं नान्यस्य दुःखे भवति प्रतीतः ।  
 दत्त्वा न पश्चात्कुरुतेऽनुतापं न कत्थते सत्पुरुषार्यशीलः ॥९४॥  
 देशाचारान्समयाञ्जातिधर्मान्बुभूषते यस्तु परावरजः ।  
 स तत्र तत्राधिगतः सदैव महाजनस्याधिपत्यं करोति ॥९५॥  
 दम्भं मोहं मत्सरं पापकृत्यं राजद्विष्टं पैशुनं पूगवैरम् ।  
 मतोन्मत्तैर्दुर्जनैश्चापि वादं यः प्रजावान्वर्जयेत्स प्रधानः ॥९६॥  
 दमं शौचं दैवतं मङ्गलानि प्रायश्चित्तं विविधाँल्लोकवादान् ।  
 एतानि यः कुरुते नैत्यकानि तस्योत्थानं देवता राधयन्ति ॥९७॥  
 समैर्विवाहं कुरुते न हीनैः समैः सख्यं व्यवहारं कथाश्च ।  
 गुणैर्विशिष्टांश्च पुरोदधाति विपश्चित्तस्तस्य नयाः सुनीताः ॥९८॥  
 मितं भुङ्क्ते संविभज्याश्रितेभ्यो मितं स्वपित्यमितं कर्म कृत्वा ।  
 ददात्यमित्रेष्वपि याचितः संस्तमात्मवन्तं प्रजहत्यनर्थाः ॥९९॥  
 चिकीर्षितं विप्रकृतं च यस्य नान्ये जनाः कर्म जानन्ति किञ्चित् ।  
 मन्त्रे गुप्ते सम्यगनुष्ठिते च स्वल्पो नास्य व्यथते कश्चिदर्थः ॥१००॥  
 यः सर्वभूतप्रशमे निविष्टः सत्यो मृदुर्दानकृच्छुद्धभावः ।  
 अतीव संजायते ज्ञातिमध्ये महामणिर्जात्य इव प्रसन्नः ॥१०१॥  
 य आत्मनापत्रपते भृशं नरः स सर्वलोकस्य गुरुर्भवत्युत ।  
 अनन्ततेजाः सुमनाः समाहितः स्वतेजसा सूर्य इवावभासते ॥१०२॥  
 वने जाताः शापदग्धस्य राज्ञः पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः ।  
 त्वयैव बाला वर्धिताः शिक्षिताश्च तवादेशं पालयन्त्याम्बिकेय ॥१०३॥  
 प्रदायैषामुचितं तात राज्यं सुखी पुत्रैः सहितो मोदमानः ।  
 न देवानां नापि च मानुषाणां भविष्यसि त्वं तर्कणीयो नरेन्द्र ॥१०४॥

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### ३४. धृतराष्ट्र उवाच

जाग्रतो दह्यमानस्य यत्कार्यमनुपश्यसि ।  
 तद्ब्रूहि त्वं हि नस्तात धर्मार्थकुशलः शुचिः ॥०१॥  
 त्वं मां यथावद्विदुर प्रशाधि प्रज्ञापूर्वं सर्वमजातशत्रोः ।  
 यन्मन्यसे पथ्यमदीनसत्त्व श्रेयस्करं ब्रूहि तद्वै कुरुणाम् ॥०२॥  
 पापाशङ्की पापमेवानुपश्यन्पृच्छामि त्वां व्याकुलेनात्मनाहम् ।

कवे तन्मे ब्रूहि सर्वं यथावन्मनीषितं सर्वमजातशत्रोः ॥०३॥

### विदुर उवाच

शुभं वा यदि वा पापं द्वेष्यं वा यदि वा प्रियम् ।  
 अपृष्टस्तस्य तद्ब्रूयाद्यस्य नेच्छेत्पराभवम् ॥०४॥  
 तस्माद्ब्रूयामि ते राजन्भवमिच्छन्कुरूप्रति ।  
 वचः श्रेयस्करं धर्म्यं ब्रुवतस्तन्निबोध मे ॥०५॥  
 मिथ्योपेतानि कर्माणि सिध्येयुर्यानि भारत ।  
 अनुपायप्रयुक्तानि मा स्म तेषु मनः कृथाः ॥०६॥  
 तथैव योगविहितं न सिध्येत्कर्म यन्नृप ।  
 उपाययुक्तं मेधावी न तत्र ग्लपयेन्मनः ॥०७॥  
 अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु ।  
 संप्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥०८॥  
 अनुबन्धं च संप्रेक्ष्य विपाकांश्चैव कर्मणाम् ।  
 उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥०९॥  
 यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये ।  
 कोशे जनपदे दण्डे न स राज्येऽवतिष्ठते ॥१०॥  
 यस्त्वेतानि प्रमाणानि यथोक्तान्यनुपश्यति ।  
 युक्तो धर्मार्थयोर्ज्ञाने स राज्यमधिगच्छति ॥११॥  
 न राज्यं प्राप्तमित्येव वर्तितव्यमसांप्रतम् ।  
 श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम् ॥१२॥  
 भक्ष्योत्तमप्रतिच्छन्नं मत्स्यो बडिशमायसम् ।  
 रूपाभिपाती ग्रसते नानुबन्धमवेक्षते ॥१३॥  
 यच्छक्यं ग्रसितुं ग्रस्यं ग्रस्तं परिणमेच्च यत् ।  
 हितं च परिणामे यत्तदद्यं भूतिमिच्छता ॥१४॥  
 वनस्पतेरपक्वानि फलानि प्रचिनोति यः ।  
 स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति ॥१५॥  
 यस्तु पक्वमुपादत्ते काले परिणतं फलम् ।  
 फलाद्रसं स लभते बीजाच्चैव फलं पुनः ॥१६॥  
 यथा मधु समादत्ते रक्षन्पुष्पाणि षट्पदः ।  
 तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया ॥१७॥  
 पुष्पं पुष्पं विचिन्वीत मूलच्छेदं न कारयेत् ।  
 मालाकार इवारामे न यथाङ्गारकारकः ॥१८॥

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः ।  
 इति कर्माणि संचिन्त्य कुर्याद्वा पुरुषो न वा ॥१९॥  
 अनारभ्या भवन्त्यर्थाः केचिन्नित्यं तथागताः ।  
 कृतः पुरुषकारोऽपि भवेद्येषु निरर्थकः ॥२०॥  
 कांश्चिदर्थान्नरः प्राज्ञो लघुमूलान्महाफलान् ।  
 क्षिप्रमारभते कर्तुं न विघ्नयति तादृशान् ॥२१॥  
 ऋजु पश्यति यः सर्वं चक्षुषानुपिबन्निव ।  
 आसीनमपि तूष्णीकमनुरज्यन्ति तं प्रजाः ॥२२॥  
 चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।  
 प्रसादयति लोकं यः तं लोकोऽनुप्रसीदति ॥२३॥  
 यस्मात्त्रस्यन्ति भूतानि मृगव्याधान्मृगा इव ।  
 सागरान्तामपि महीं लब्ध्वा स परिहीयते ॥२४॥  
 पितृपैतामहं राज्यं प्राप्तवान्स्वेन तेजसा ।  
 वायुरभमिवासाद्य भंशयत्यनये स्थितः ॥२५॥  
 धर्ममाचरतो राज्ञः सद्भिश्चरितमादितः ।  
 वसुधा वसुसंपूर्णा वर्धते भूतिवर्धनी ॥२६॥  
 अथ संत्यजतो धर्ममधर्मं चानुतिष्ठतः ।  
 प्रतिसंवेष्टते भूमिरग्नौ चर्माहितं यथा ॥२७॥  
 य एव यत्रः क्रियते परराष्ट्रावमर्दने ।  
 स एव यत्रः कर्तव्यः स्वराष्ट्रपरिपालने ॥२८॥  
 धर्मेण राज्यं विन्देत धर्मेण परिपालयेत् ।  
 धर्ममूलां श्रियं प्राप्य न जहाति न हीयते ॥२९॥  
 अप्युन्मत्तात्प्रलपतो बालाच्च परिसर्पतः ।  
 सर्वतः सारमादद्यादशमभ्य इव काञ्चनम् ॥३०॥  
 सुव्याहृतानि सुधियां सुकृतानि ततस्ततः ।  
 संचिन्वन्धीर आसीत शिलाहारी शिलं यथा ॥३१॥  
 गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः ।  
 चारैः पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥३२॥  
 भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा ।  
 अथ या सुदुहा राजन्नैव तां विनयन्त्यपि ॥३३॥  
 यदतसं प्रणमति न तत्संतापयन्त्यपि ।  
 यच्च स्वयं नतं दारु न तत्संनामयन्त्यपि ॥३४॥

एतयोपमया धीरः संनमेत बलीयसे ।  
 इन्द्राय स प्रणमते नमते यो बलीयसे ॥३५॥  
 पर्जन्यनाथाः पशवो राजानो मित्रबान्धवाः ।  
 पतयो बान्धवाः स्त्रीणां ब्राह्मणा वेदबान्धवाः ॥३६॥  
 सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते ।  
 मृजया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते ॥३७॥  
 मानेन रक्ष्यते धान्यमश्वान्नक्षत्यनुक्रमः ।  
 अभीक्षणदर्शनाद्वावः स्त्रियो रक्ष्याः कुचेलतः ॥३८॥  
 न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः ।  
 अन्त्येष्वपि हि जातानां वृत्तमेव विशिष्यते ॥३९॥  
 य ईर्ष्युः परवित्तेषु रूपे वीर्यं कुलान्वये ।  
 सुखे सौभाग्यसत्कारे तस्य व्याधिरनन्तकः ॥४०॥  
 अकार्यकरणाद्गीतः कार्याणां च विवर्जनात् ।  
 अकाले मन्त्रभेदाच्च येन माद्येन्न तत्पिबेत् ॥४१॥  
 विद्यामदो धनमदस्तृतीयोऽभिजनो मदः ।  
 एते मदावलिप्तानामेत एव सतां दमाः ॥४२॥  
 असन्तोऽभ्यर्थिताः सद्भिः किञ्चित्कार्यं कदाचन ।  
 मन्यन्ते सन्तमात्मानमसन्तमपि विश्रुतम् ॥४३॥  
 गतिरात्मवतां सन्तः सन्त एव सतां गतिः ।  
 असतां च गतिः सन्तो न त्वसन्तः सतां गतिः ॥४४॥  
 जिता सभा वस्त्रवता समाशा गोमता जिता ।  
 अध्वा जितो यानवता सर्वं शीलवता जितम् ॥४५॥  
 शीलं प्रधानं पुरुषे तद्यस्येह प्रणश्यति ।  
 न तस्य जीवितेनार्थो न धनेन न बन्धुभिः ॥४६॥  
 आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम् ।  
 लवणोत्तरं दरिद्राणां भोजनं भरतर्षभ ॥४७॥  
 संपन्नतरमेवान्नं दरिद्रा भुञ्जते सदा ।  
 क्षुत्स्वादुतां जनयति सा चाढ्येषु सुदुर्लभा ॥४८॥  
 प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते ।  
 दरिद्राणां तु राजेन्द्र अपि काष्ठं हि जीर्यते ॥४९॥  
 अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद्भयम् ।  
 उत्तमानां तु मर्त्यानामवमानात्परं भयम् ॥५०॥

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः ।  
 ऐश्वर्यमदमतो हि नापतित्वा विबुध्यते ॥५१॥  
 इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।  
 तैरयं ताप्यते लोको नक्षत्राणि ग्रहैरिव ॥५२॥  
 यो जितः पञ्चवर्गेण सहजेनात्मकर्शिना ।  
 आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोदुराट् ॥५३॥  
 अविजित्य य आत्मानममात्यान्विजिगीषते ।  
 अमित्रान्वाजितामात्यः सोऽवशः परिहीयते ॥५४॥  
 आत्मानमेव प्रथमं देशरूपेण यो जयेत् ।  
 ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥५५॥  
 वश्येन्द्रियं जितामात्यं धृतदण्डं विकारिषु ।  
 परीक्ष्यकारिणं धीरमत्यन्तं श्रीर्निषेवते ॥५६॥  
 रथः शरीरं पुरुषस्य राजन्नात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः ।  
 तैरप्रमत्तः कुशलः सद्दशैर्दान्तैः सुखं याति रथीव धीरः ॥५७॥  
 एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।  
 अविधेया इवादान्ता हयाः पथि कुसारथिम् ॥५८॥  
 अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।  
 इन्द्रियैः प्रसृतो बालः सुदुःखं मन्यते सुखम् ॥५९॥  
 धर्मार्थो यः परित्यज्य स्यादिन्द्रियवशानुगः ।  
 श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥६०॥  
 अर्थानामीश्वरो यः स्यादिन्द्रियाणामनीश्वरः ।  
 इन्द्रियाणामनैश्वर्यादैश्वर्याद्भ्रश्यते हि सः ॥६१॥  
 आत्मनात्मानमन्विच्छेन्मनोबुद्धीन्द्रियैर्यतैः ।  
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६२॥  
 क्षुद्राक्षणेव जालेन झषावपिहितावुभौ ।  
 कामश्च राजन्क्रोधश्च तौ प्रज्ञानं विलुम्पतः ॥६३॥  
 समवेक्ष्येह धर्मार्थो संभारान्योऽधिगच्छति ।  
 स वै संभृतसंभारः सततं सुखमेधते ॥६४॥  
 यः पञ्चाभ्यन्तराञ्शत्रून्विजित्य मतिक्षयान् ।  
 जिगीषति रिपूनन्यान्निपवोऽभिभवन्ति तम् ॥६५॥  
 दृश्यन्ते हि दुरात्मानो वध्यमानाः स्वकर्मभिः ।  
 इन्द्रियाणामनीशत्वाद्राजानो राज्यविभ्रमैः ॥६६॥

असंत्यागात्पापकृतामपापांस्तुल्यो दण्डः स्पृशते मिश्रभावात् ।  
 शुष्केणार्द्रं दह्यते मिश्रभावात्तस्मात्पापैः सह संधिं न कुर्यात् ॥६७॥  
 निजानुत्पततः शत्रून्पञ्च पञ्चप्रयोजनान् ।  
 यो मोहान्न निगृह्णाति तमापद्ग्रसते नरम् ॥६८॥  
 अनसूयार्जवं शौचं संतोषः प्रियवादिता ।  
 दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥६९॥  
 आत्मज्ञानमनायासस्तितिक्षा धर्मनित्यता ।  
 वाक्चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥७०॥  
 आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।  
 वक्ता पापमुपादते क्षममाणो विमुच्यते ॥७१॥  
 हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम् ।  
 शुश्रूषा तु बलं स्त्रीणां क्षमा गुणवतां बलम् ॥७२॥  
 वाक्संयमो हि नृपते सुदुष्करतमो मतः ।  
 अर्थवच्च विचित्रं च न शक्यं बहु भाषितुम् ॥७३॥  
 अभ्यावहति कल्याणं विविधा वाक्सुभाषिता ।  
 सैव दुर्भाषिता राजन्ननर्थायोपपद्यते ॥७४॥  
 संरोहति शरैर्विद्धं वनं परशुना हतम् ।  
 वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥७५॥  
 कर्णिनालीकनाराचा निर्हरन्ति शरीरतः ।  
 वाक्शल्यस्तु न निर्हर्तुं शक्यो हृदिशयो हि सः ॥७६॥  
 वाक्सायका वदनान्निष्पतन्ति यैराहतः शोचति रात्र्यहानि ।  
 परस्य नामर्मसु ते पतन्ति तान्पण्डितो नावसृजेत्परेषु ॥७७॥  
 यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम् ।  
 बुद्धिं तस्यापकर्षन्ति सोऽपाचीनानि पश्यति ॥७८॥  
 बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते ।  
 अनयो नयसंकाशो हृदयान्नापसर्पति ॥७९॥  
 सेयं बुद्धिः परीता ते पुत्राणां तव भारत ।  
 पाण्डवानां विरोधेन न चैनामवबुध्यसे ॥८०॥  
 राजा लक्षणसंपन्नस्त्रैलोक्यस्यापि यो भवेत् ।  
 शिष्यस्ते शासिता सोऽस्तु धृतराष्ट्र युधिष्ठिरः ॥८१॥  
 अतीव सर्वान्पुत्रांस्ते भागधेयपुरस्कृतः ।  
 तेजसा प्रज्ञया चैव युक्तो धर्मार्थतत्त्ववित् ॥८२॥

आनृशंस्यादनुक्रोशाद्योऽसौ धर्मभृतां वरः ।  
गौरवात्तव राजेन्द्र बहून्क्लेशांस्तितिक्षति ॥८३॥

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### ३५. धृतराष्ट्र उवाच

ब्रूहि भूयो महाबुद्धे धर्मार्थसहितं वचः ।  
शृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे ॥०१॥

### विदुर उवाच

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम् ।  
उभे एते समे स्यातामार्जवं वा विशिष्यते ॥०२॥  
आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।  
इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥०३॥  
यावत्कीर्तिर्मनुष्यस्य पुण्या लोकेषु गीयते ।  
तावत्स पुरुषव्याघ्र स्वर्गलोके महीयते ॥०४॥  
अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।  
विरोचनस्य संवादं केशिन्यर्थे सुधन्वना ॥०५॥

### केशिन्युवाच

किं ब्राह्मणाः स्विच्छ्रेयांसो दितिजाः स्विद्विरोचन ।  
अथ केन स्म पर्यङ्कं सुधन्वा नाधिरोहति ॥०६॥

### विरोचन उवाच

प्राजापत्या हि वै श्रेष्ठा वयं केशिनि सतमाः ।  
अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः ॥०७॥

### केशिन्युवाच

इहैवास्व प्रतीक्षाव उपस्थाने विरोचन ।  
सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ ॥०८॥

### विरोचन उवाच

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे ।  
सुधन्वानं च मां चैव प्रातर्द्रष्टासि संगतौ ॥०९॥

### सुधन्वोवाच

अन्वालभे हिरण्मयं प्राहादेऽहं तवासनम् ।  
एकत्वमुपसंपन्नो न त्वासेयं त्वया सह ॥१०॥

### विरोचन उवाच

अन्वाहरन्तु फलकं कूर्चं वाप्यथ वा बृसीम् ।



सुधन्वन्न त्वमर्होऽसि मया सह समासनम् ॥११॥

### सुधन्वोवाच

पितापि ते समासीनमुपासीतैव मामधः ।  
बालः सुखैधितो गेहे न त्वं किञ्चन बुध्यसे ॥१२॥

### विरोचन उवाच

हिरण्यं च गवाश्वं च यद्वित्तमसुरेषु नः ।  
सुधन्वन्विपणे तेन प्रश्नं पृच्छाव ये विदुः ॥१३॥

### सुधन्वोवाच

हिरण्यं च गवाश्वं च तवैवास्तु विरोचन ।  
प्राणयोस्तु पणं कृत्वा प्रश्नं पृच्छाव ये विदुः ॥१४॥

### विरोचन उवाच

आवां कुत्र गमिष्यावः प्राणयोर्विपणे कृते ।  
न हि देवेष्वहं स्थाता न मनुष्येषु कर्हिचित् ॥१५॥

### सुधन्वोवाच

पितरं ते गमिष्यावः प्राणयोर्विपणे कृते ।  
पुत्रस्यापि स हेतोर्हि प्रह्लादो नानृतं वदेत् ॥१६॥

### प्रह्लाद उवाच

इमौ तौ संप्रदृश्येते याभ्यां न चरितं सह ।  
आशीविषाविव क्रुद्धावेकमार्गमिहागतौ ॥१७॥  
किं वै सहैव चरतो न पुरा चरतः सह ।  
विरोचनैतत्पृच्छामि किं ते सख्यं सुधन्वना ॥१८॥

### विरोचन उवाच

न मे सुधन्वना सख्यं प्राणयोर्विपणावहे ।  
प्रह्लाद तत्त्वां पृच्छामि मा प्रश्नमनृतं वदीः ॥१९॥

### प्रह्लाद उवाच

उदकं मधुपर्कं चाप्यानयन्तु सुधन्वने ।  
ब्रह्मन्नभ्यर्चनीयोऽसि श्वेता गौः पीवरीकृता ॥२०॥

### सुधन्वोवाच

उदकं मधुपर्कं च पथ एवार्पितं मम ।  
प्रह्लाद त्वं तु नौ प्रश्नं तथ्यं प्रब्रूहि पृच्छतोः ॥२१॥

### प्रह्लाद उवाच

पुत्रो वान्यो भवान्ब्रह्मन्साक्ष्ये चैव भवेत्स्थितः ।

तयोर्विवदतोः प्रश्नं कथमस्मद्विधो वदेत् ॥२२॥  
 अथ यो नैव प्रब्रूयात्सत्यं वा यदि वानृतम् ।  
 एतत्सुधन्वन्पृच्छामि दुर्विवक्ता स्म किं वसेत् ॥२३॥

### सुधन्वोवाच

यां रात्रिमधिविन्ना स्त्री यां चैवाक्षपराजितः ।  
 यां च भाराभितसाङ्गो दुर्विवक्ता स्म तां वसेत् ॥२४॥  
 नगरे प्रतिरुद्धः सन्बहिर्द्वारे बुभुक्षितः ।  
 अमित्रान्भूयसः पश्यन्दुर्विवक्ता स्म तां वसेत् ॥२५॥  
 पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।  
 शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥२६॥  
 हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन् ।  
 सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः ॥२७॥

### प्रह्लाद उवाच ।

मत्तः श्रेयानङ्गिरा वै सुधन्वा त्वद्विरोचन ।  
 मातास्य श्रेयसी मातुस्तस्मात्त्वं तेन वै जितः ॥२८॥  
 विरोचन सुधन्वायं प्राणानामीश्वरस्तव ।  
 सुधन्वन्पुनरिच्छामि त्वया दत्तं विरोचनम् ॥२९॥

### सुधन्वोवाच

यद्धर्ममवृणीथास्त्वं न कामादनृतं वदीः ।  
 पुनर्ददामि ते तस्मात्पुत्रं प्रह्लाद दुर्लभम् ॥३०॥  
 एष प्रह्लाद पुत्रस्ते मया दत्तो विरोचनः ।  
 पादप्रक्षालनं कुर्यात्कुमार्याः संनिधौ मम ॥३१॥

### विदुर उवाच

तस्माद्राजेन्द्र भूम्यर्थे नानृतं वक्तुमर्हसि ।  
 मा गमः ससुतामात्योऽत्ययं पुत्राननुभ्रमन् ॥३२॥  
 न देवा यष्टिमादाय रक्षन्ति पशुपालवत् ।  
 यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम् ॥३३॥  
 यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।  
 तथा तथास्य सर्वार्थाः सिध्यन्ते नात्र संशयः ॥३४॥

न छन्दांसि वृजिनात्तारयन्ति मायाविनं मायया वर्तमानम् ।  
 नीडं शकुन्ता इव जातपक्षाश्छन्दांस्येनं प्रजहत्यन्तकाले ॥३५॥  
 मत्तापानं कलहं पूगवैरं भार्यापत्योरन्तरं ज्ञातिभेदम् ।

राजद्विष्टं स्त्रीपुमांसोर्विवादं वर्ज्यान्याहुर्यश्च पन्थाः प्रदुष्टः ॥३६॥  
 सामुद्रिकं वणिजं चोरपूर्वं शलाकधूर्तं च चिकित्सकं च ।  
 अरिं च मित्रं च कुशीलवं च नैतान्साक्ष्येष्वधिकुर्वीत सप्त ॥३७॥  
 मानाग्निहोत्रमुत मानमौनं मानेनाधीतमुत मानयज्ञः ।  
 एतानि चत्वार्यभयंकराणि भयं प्रयच्छन्त्ययथाकृतानि ॥३८॥  
 अगारदाही गरदः कुण्डाशी सोमविक्रयी ।  
 पर्वकारश्च सूची च मित्रधुकपारदारिकः ॥३९॥  
 भ्रूणहा गुरुतल्पी च यश्च स्यात्पानपो द्विजः ।  
 अतितीक्ष्णश्च काकश्च नास्तिको वेदनिन्दकः ॥४०॥  
 सुवप्रग्रहणो व्रात्यः कीनाशश्चार्थवानपि ।  
 रक्षेत्युक्तश्च यो हिंस्यात्सर्वे ब्रह्महणैः समाः ॥४१॥  
 तृणोल्कया ज्ञायते जातरूपं युगे भद्रो व्यवहारेण साधुः ।  
 शूरो भयेष्वर्थकृच्छ्रेषु धीरः कृच्छ्रास्वापत्सु सुहृदश्चारयश्च ॥४२॥  
 जरा रूपं हरति हि धैर्यमाशा मृत्युः प्राणान्धर्मचर्यामसूया ।  
 क्रोधः श्रियं शीलमनार्यसेवा द्वियं कामः सर्वमेवाभिमानः ॥४३॥  
 श्रीर्मङ्गलात्प्रभवति प्रागल्भ्यात्संप्रवर्धते ।  
 दाक्ष्यात्तु कुरुते मूलं संयमात्प्रतितिष्ठति ॥४४॥  
 अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमः श्रुतं च ।  
 पराक्रमश्चाबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥४५॥  
 एतान्गुणांस्तात महानुभावानेको गुणः संश्रयते प्रसह्य ।  
 राजा यदा सत्कुरुते मनुष्यं सर्वान्गुणानेष गुणोऽतिभाति ॥४६॥  
 अष्टौ नृपेमानि मनुष्यलोके स्वर्गस्य लोकस्य निदर्शनानि ।  
 चत्वार्येषामन्ववेतानि सद्भिश्चत्वार्येषामन्ववयन्ति सन्तः ॥४७॥  
 यज्ञो दानमध्ययनं तपश्च चत्वार्येतान्यन्ववेतानि सद्भिः ।  
 दमः सत्यमार्जवमानृशंस्यं चत्वार्येतान्यन्ववयन्ति सन्तः ॥४८॥  
 न सा सभा यत्र न सन्ति वृद्धा न ते वृद्धा ये न वदन्ति धर्मम् ।  
 नासौ धर्मो यत्र न सत्यमस्ति न तत्सत्यं यच्छलेनानुविद्धम् ॥४९॥  
 सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम् ।  
 शौर्यं च चित्रभाष्यं च दश संसर्गयोनयः ॥५०॥  
 पापं कुर्वन्पापकीर्तिः पापमेवाश्रुते फलम् ।  
 पुण्यं कुर्वन्पुण्यकीर्तिः पुण्यमेवाश्रुते फलम् ॥५१॥  
 पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ।

नष्टप्रज्ञः पापमेव नित्यमारभते नरः ॥५२॥  
 पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः ।  
 वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ॥५३॥  
 असूयको दन्दशूको निष्ठुरो वैरकृन्नरः ।  
 स कृच्छ्रं महदाप्नोति नचिरात्पापमाचरन् ॥५४॥  
 अनसूयः कृतप्रज्ञः शोभनान्याचरन्सदा ।  
 अकृच्छ्रात्सुखमाप्नोति सर्वत्र च विराजते ॥५५॥  
 प्रज्ञामेवागमयति यः प्राज्ञेभ्यः स पण्डितः ।  
 प्राज्ञो ह्यवाप्य धर्मार्थो शक्नोति सुखमेधितुम् ॥५६॥  
 दिवसेनैव तत्कुर्याद्येन रात्रौ सुखं वसेत् ।  
 अष्टमासेन तत्कुर्याद्येन वर्षाः सुखं वसेत् ॥५७॥  
 पूर्वं वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।  
 यावज्जीवेन तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥५८॥  
 जीर्णमन्नं प्रशंसन्ति भार्या च गतयौवनाम् ।  
 शूरं विगतसंग्रामं गतपारं तपस्विनम् ॥५९॥  
 धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते ।  
 असंवृतं तद्भवति ततोऽन्यदवदीर्यते ॥६०॥  
 गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।  
 अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥६१॥  
 ऋषीणां च नदीनां च कुलानां च महात्मनाम् ।  
 प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥६२॥  
 द्विजातिपूजाभिरतो दाता ज्ञातिषु चार्जवी ।  
 क्षत्रियः स्वर्गभागाजंश्चिरं पालयते महीम् ॥६३॥  
 सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।  
 शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥६४॥  
 बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारत ।  
 तानि जङ्घाजघन्यानि भारप्रत्यवराणि च ॥६५॥  
 दुर्योधने च शकुनौ मूढे दुःशासने तथा ।  
 कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥६६॥  
 सर्वैर्गुणैरुपेताश्च पाण्डवा भरतर्षभ ।  
 पितृवत्त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत् ॥६७॥

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## ३६. विदुर उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।  
 आत्रेयस्य च संवादं साध्यानां चेति नः श्रुतम् ॥०१॥  
 चरन्तं हंसरूपेण महर्षिं संशितव्रतम् ।  
 साध्या देवा महाप्राज्ञं पर्यपृच्छन्त वै पुरा ॥०२॥  
 साध्या देवा वयमस्मो महर्षे दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम् ।  
 श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः काव्यां वाचं वक्तुमर्हस्युदाराम् ॥०३॥

## हंस उवाच

एतत्कार्यममराः संश्रुतं मे धृतिः शमः सत्यधर्मानुवृतिः ।  
 ग्रन्थिं विनीय हृदयस्य सर्वं प्रियाप्रिये चात्मवशं नयीत ॥०४॥  
 आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षितः ।  
 आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥०५॥  
 नाक्रोशी स्यान्नावमानी परस्य मित्रद्रोही नोत नीचोपसेवी ।  
 न चातिमानी न च हीनवृत्तो रूक्षां वाचं रुशतीं वर्जयीत ॥०६॥  
 मर्माण्यस्थीनि हृदयं तथासून्धोरा वाचो निर्दहन्तीह पुंसाम् ।  
 तस्माद्वाचं रुशतीं रूक्षरूपां धर्मरामो नित्यशो वर्जयीत ॥०७॥  
 अरुंतुदं परुषं रूक्षवाचं वाक्कण्ठकैर्वितुदन्तं मनुष्यान् ।  
 विद्यादलक्ष्मीकतमं जनानां मुखे निबद्धां निरृतिं वहन्तम् ॥०८॥  
 परश्वेदेनमधिविध्येत बाणैर्भृशं सुतीक्ष्णैरनलार्कदीप्तैः ।  
 विरिच्यमानोऽप्यतिरिच्यमानो विद्यात्कविः सुकृतं मे दधाति ॥०९॥  
 यदि सन्तं सेवते यद्यसन्तं तपस्विनं यदि वा स्तेनमेव ।  
 वासो यथा रङ्गवशं प्रयाति तथा स तेषां वशमभ्युपैति ॥१०॥  
 वादं तु यो न प्रवदेन्न वादयेद्यो नाहतः प्रतिहन्यान्न घातयेत् ।  
 यो हन्तुकामस्य न पापमिच्छेत्तस्मै देवाः स्पृहयन्त्यागताय ॥११॥  
 अव्याहृतं व्याहृताच्छ्रेय आहुः सत्यं वदेद्व्याहृतं तद्विद्वितीयम् ।  
 प्रियं वदेद्व्याहृतं तत्तृतीयं धर्म्यं वदेद्व्याहृतं तच्चतुर्थम् ॥१२॥  
 यादृशैः संविवदते यादृशांश्चोपसेवते ।  
 यादृगिच्छेच्च भवितुं तादृग्भवति पूरुषः ॥१३॥  
 यतो यतो निवर्तते ततस्ततो विमुच्यते ।  
 निवर्तनाद्धि सर्वतो न वेत्ति दुःखमण्वपि ॥१४॥  
 न जीयते नोत जिगीषतेऽन्यान्न वैरकृच्चाप्रतिघातकश्च ।  
 निन्दाप्रशंसासु समस्वभावो न शोचते हृष्यति नैव चायम् ॥१५॥

भावमिच्छति सर्वस्य नाभावे कुरुते मतिम् ।  
 सत्यवादी मृदुर्दान्तो यः स उत्तमपूरुषः ॥१६॥  
 नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च ।  
 राद्धापराद्धे जानाति यः स मध्यमपूरुषः ॥१७॥  
 दुःशासनस्तूपहन्ता न शास्ता नावर्तते मन्युवशात्कृतघ्नः ।  
 न कस्यचिन्मित्रमथो दुरात्मा कलाश्वैता अधमस्येह पुंसः ॥१८॥  
 न श्रद्धधाति कल्याणं परेभ्योऽप्यात्मशङ्कितः ।  
 निराकरोति मित्राणि यो वै सोऽधमपूरुषः ॥१९॥  
 उत्तमानेव सेवेत प्राप्ते काले तु मध्यमान् ।  
 अधमांस्तु न सेवेत य इच्छेच्छ्रेय आत्मनः ॥२०॥  
 प्राप्नोति वै वित्तमसद्दलेन नित्योत्थानात्प्रज्ञया पौरुषेण ।  
 न त्वेव सम्यग्लभते प्रशंसां न वृत्तमाप्नोति महाकुलानाम् ॥२१॥

### धृतराष्ट्र उवाच

महाकुलानां स्पृहयन्ति देवा धर्मार्थवृद्धाश्च बहुश्रुताश्च ।  
 पृच्छामि त्वां विदुर प्रश्नमेतं भवन्ति वै कानि महाकुलानि ॥२२॥

### विदुर उवाच

तपो दमो ब्रह्मवित्त्वं वितानाः पुण्या विवाहाः सततान्नदानम् ।  
 येष्वेवैते सप्त गुणा भवन्ति सम्यग्वृत्तास्तानि महाकुलानि ॥२३॥  
 येषां न वृत्तं व्यथते न योनिर्वृत्तप्रसादेन चरन्ति धर्मम् ।  
 ये कीर्तिमिच्छन्ति कुले विशिष्टां त्यक्तानृतास्तानि महाकुलानि ॥२४॥  
 अनिज्ययाविवाहैश्च वेदस्योत्सादनेन च ।  
 कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥२५॥  
 देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च ।  
 कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥२६॥  
 ब्राह्मणानां परिभवात्परिवादाच्च भारत ।  
 कुलान्यकुलतां यान्ति न्यासापहरणेन च ॥२७॥  
 कुलानि समुपेतानि गोभिः पुरुषतोऽश्वतः ।  
 कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥२८॥  
 वृत्ततस्त्वविहीनानि कुलान्यल्पधनान्यपि ।  
 कुलसंख्यां तु गच्छन्ति कर्षन्ति च महद्यशः ॥२९॥  
 मा नः कुले वैरकृत्कश्चिदस्तु राजामात्यो मा परस्वापहारी ।  
 मित्रद्रोही नैकृतिकोऽनृती वा पूर्वाशी वा पितृदेवातिथिभ्यः ॥३०॥

यश्च नो ब्राह्मणं हन्याद्यश्च नो ब्राह्मणान्द्विषेत् ।  
 न नः स समितिं गच्छेद्यश्च नो निर्वपेत्कृषिम् ॥३१॥  
 तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।  
 सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन ॥३२॥  
 श्रद्धया परया राजन्नुपनीतानि सत्कृतिम् ।  
 प्रवृत्तानि महाप्राज्ञ धर्मिणां पुण्यकर्मणाम् ॥३३॥  
 सूक्ष्मोऽपि भारं नृपते स्यन्दनो वै शक्तो वोढुं न तथान्ये महीजाः ।  
 एवं युक्ता भारसहा भवन्ति महाकुलीना न तथान्ये मनुष्याः ॥३४॥  
 न तन्मित्रं यस्य कोपाद्विभेति यद्वा मित्रं शङ्कितेनोपचर्यम् ।  
 यस्मिन्मित्रे पितरीवाश्चसीत तद्वै मित्रं संगतानीतराणि ॥३५॥  
 यदि चेदप्यसंबन्धो मित्रभावेन वर्तते ।  
 स एव बन्धुस्तन्मित्रं सा गतिस्तत्परायणम् ॥३६॥  
 चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।  
 पारिप्लवमतेर्नित्यमधुवो मित्रसंग्रहः ॥३७॥  
 चलचित्तमनात्मानमिन्द्रियाणां वशानुगम् ।  
 अर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥३८॥  
 अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।  
 शीलमेतदसाधूनामभ्रं पारिप्लवं यथा ॥३९॥  
 सत्कृताश्च कृतार्थाश्च मित्राणां न भवन्ति ये ।  
 तान्मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते ॥४०॥  
 अर्थयेदेव मित्राणि सति वासति वा धने ।  
 नानर्थयन्विजानाति मित्राणां सारफल्गुताम् ॥४१॥  
 संतापाद्भ्रश्यते रूपं संतापाद्भ्रश्यते बलम् ।  
 संतापाद्भ्रश्यते ज्ञानं संतापाद्व्याधिमृच्छति ॥४२॥  
 अनवाप्यं च शोकेन शरीरं चोपतप्यते ।  
 अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः ॥४३॥  
 पुनर्नरो म्रियते जायते च पुनर्नरो हीयते वर्धते पुनः ।  
 पुनर्नरो याचति याच्यते च पुनर्नरः शोचति शोच्यते पुनः ॥४४॥  
 सुखं च दुःखं च भवाभवौ च लाभालाभौ मरणं जीवितं च ।  
 पर्यायशः सर्वमिह स्पृशन्ति तस्माद्धीरो नैव हृष्येन्न शोचेत् ॥४५॥  
 चलानि हीमानि षडिन्द्रियाणि तेषां यद्यद्वर्तते यत्र यत्र ।  
 ततस्ततः स्रवते बुद्धिरस्य छिद्रोदकुम्भादिव नित्यमम्भः ॥४६॥

### धृतराष्ट्र उवाच

तनुरुच्छः शिखी राजा मिथ्योपचरितो मया ।  
 मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति ॥४७॥  
 नित्योद्विग्नमिदं सर्वं नित्योद्विग्नमिदं मनः ।  
 यत्तत्पदमनुद्विग्नं तन्मे वद महामते ॥४८॥

### विदुर उवाच

नान्यत्र विधातपसोर्नान्यत्रेन्द्रियनिग्रहात् ।  
 नान्यत्र लोभसंत्यागाच्छान्तिं पश्यामि तेऽनघ ॥४९॥  
 बुद्ध्या भयं प्रणुदति तपसा विन्दते महत् ।  
 गुरुशुश्रूषया ज्ञानं शान्तिं त्यागेन विन्दति ॥५०॥  
 अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।  
 रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥५१॥  
 स्वधीतस्य सुयुद्धस्य सुकृतस्य च कर्मणः ।  
 तपसश्च सुतप्तस्य तस्यान्ते सुखमेधते ॥५२॥

स्वास्तीर्णानि शयनानि प्रपन्ना न वै भिन्ना जातु निद्रां लभन्ते ।  
 न स्त्रीषु राजन्नतिमाप्नुवन्ति न मागधैः स्तूयमाना न सूतैः ॥५३॥  
 न वै भिन्ना जातु चरन्ति धर्मं न वै सुखं प्राप्नुवन्तीह भिन्नाः ।  
 न वै भिन्ना गौरवं मानयन्ति न वै भिन्नाः प्रशमं रोचयन्ति ॥५४॥  
 न वै तेषां स्वदते पथ्यमुक्तं योगक्षेमं कल्पते नोत तेषाम् ।  
 भिन्नानां वै मनुजेन्द्र परायणं न विद्यते किञ्चिदन्यद्विनाशात् ॥५५॥  
 संभाव्यं गोषु संपन्नं संभाव्यं ब्राह्मणे तपः ।  
 संभाव्यं स्त्रीषु चापल्यं संभाव्यं जातितो भयम् ॥५६॥  
 तन्तवोऽप्यायता नित्यं तन्तवो बहुलाः समाः ।  
 बहून्बहुत्वादायासान्सहन्तीत्युपमा सताम् ॥५७॥  
 धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च ।  
 धृतराष्ट्रोल्मुकानीव जातयो भरतर्षभ ॥५८॥  
 ब्राह्मणेषु च ये शूराः स्त्रीषु जातिषु गोषु च ।  
 वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते ॥५९॥  
 महानप्येकजो वृक्षो बलवान्सुप्रतिष्ठितः ।  
 प्रसह्य एव वातेन शाखास्कन्धं विमर्दितुम् ॥६०॥  
 अथ ये सहिता वृक्षाः संघशः सुप्रतिष्ठिताः ।  
 ते हि शीघ्रतमान्वातान्सहन्तेऽन्योन्यसंश्रयात् ॥६१॥



एवं मनुष्यमप्येकं गुणैरपि समन्वितम् ।  
 शक्यं द्विषन्तो मन्यन्ते वायुर्द्रुममिवैकजम् ॥६२॥  
 अन्योन्यसमुपष्टम्भादन्योन्यापाश्रयेण च ।  
 ज्ञातयः संप्रवर्धन्ते सरसीवोत्पलान्युत ॥६३॥  
 अवध्या ब्राह्मणा गावः स्त्रियो बालाश्च ज्ञातयः ।  
 येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥६४॥  
 न मनुष्ये गुणः कश्चिदन्यो धनवतामपि ।  
 अनातुरत्वाद्भद्रं ते मृतकल्पा हि रोगिणः ॥६५॥  
 अत्याधिजं कटुकं शीर्षरोगं पापानुबन्धं परुषं तीक्ष्णमुग्रम् ।  
 सतां पेयं यन्न पिबन्त्यसन्तो मन्युं महाराज पिब प्रशाम्य ॥६६॥  
 रोगार्दिता न फलान्याद्रियन्ते न वै लभन्ते विषयेषु तत्त्वम् ।  
 दुःखोपेता रोगिणो नित्यमेव न बुध्यन्ते धनभोगान्न सौख्यम् ॥६७॥  
 पुरा ह्युक्तो नाकरोस्त्वं वचो मे यूते जितां द्रौपदीं प्रेक्ष्य राजन् ।  
 दुर्योधनं वारयेत्यक्षवत्यां कितवत्त्वं पण्डिता वर्जयन्ति ॥६८॥  
 न तद्वलं यन्मृदुना विरुध्यते मिश्रो धर्मस्तरसा सेवितव्यः ।  
 प्रध्वंसिनी क्रूरसमाहिता श्रीर्मृदुप्रौढा गच्छति पुत्रपौत्रान् ॥६९॥  
 धार्तराष्ट्राः पाण्डवान्पालयन्तु पाण्डोः सुतास्तव पुत्रांश्च पान्तु ।  
 एकारिमित्राः कुरवो ह्येकमन्त्रा जीवन्तु राजन्सुखिनः समृद्धाः ॥७०॥  
 मेढीभूतः कौरवाणां त्वमद्य त्वय्याधीनं कुरुकुलमाजमीढ ।  
 पार्थान्बालान्वनवासप्रतप्तान्गोपायस्व स्वं यशस्तात रक्षन् ॥७१॥  
 संधत्स्व त्वं कौरवान्पाण्डुपुत्रैर्मा तेऽन्तरं रिपवः प्रार्थयन्तु ।  
 सत्ये स्थितास्ते नरदेव सर्वे दुर्योधनं स्थापय त्वं नरेन्द्र ॥७२॥

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### ३७. विदुर उवाच

सप्तदशेमान्नाजेन्द्र मनुः स्वायंभुवोऽब्रवीत् ।  
 वैचित्रवीर्यं पुरुषानाकाशं मुष्टिभिर्घ्नतः ॥०१॥  
 तानेवेन्द्रस्य हि धनुरनाम्यं नमतोऽब्रवीत् ।  
 अथो मरीचिनः पादाननाम्यान्नमतस्तथा ॥०२॥  
 यश्चाशिष्यं शासति यश्च कुप्यते यश्चातिवेलं भजते द्विषन्तम् ।  
 स्त्रियश्च योऽरक्षति भद्रमस्तु ते यश्चायाच्यं याचति यश्च कथ्यते ॥०३॥  
 यश्चाभिजातः प्रकरोत्यकार्यं यश्चाबलो बलिना नित्यवैरी ।  
 अश्रद्धधानाय च यो ब्रवीति यश्चाकाम्यं कामयते नरेन्द्र ॥०४॥

वध्वा हासं श्वशुरो यश्च मन्यते वध्वा वसन्नुत यो मानकामः ।  
 परक्षेत्रे निर्वपति यश्च बीजं स्त्रियं च यः परिवदतेऽतिवेलम् ॥०५॥  
 यश्चैव लब्ध्वा न स्मरामीत्युवाच दत्त्वा च यः कथति याच्यमानः ।  
 यश्चासतः सान्त्वमुपासतीह एतेऽनुयान्त्यनिलं पाशहस्ताः ॥०६॥  
 यस्मिन्मन्यथा वर्तते यो मनुष्यस्तस्मिंस्तथा वर्तितव्यं स धर्मः ।  
 मायाचारो मायया वर्तितव्यः साध्वाचारः साधुना प्रत्युदेयः ॥०७॥

### धृतराष्ट्र उवाच

शतायुक्तः पुरुषः सर्ववेदेषु वै यदा ।  
 नाप्नोत्यथ च तत्सर्वमायुः केनेह हेतुना ॥०८॥

### विदुर उवाच

अतिवादोऽतिमानश्च तथात्यागो नराधिप ।  
 क्रोधश्चातिविवित्सा च मित्रद्रोहश्च तानि षट् ॥०९॥  
 एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूषि देहिनाम् ।  
 एतानि मानवान्घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥१०॥  
 विश्वस्तस्यैति यो दारान्यश्चापि गुरुतल्पगः ।  
 वृषलीपतिर्द्विजो यश्च पानपश्चैव भारत ॥११॥  
 शरणागतहा चैव सर्वे ब्रह्महणैः समाः ।  
 एतैः समेत्य कर्तव्यं प्रायश्चित्तमिति श्रुतिः ॥१२॥

गृही वदान्योऽनपविद्धवाक्यः शेषान्नभोक्ताप्यविहिंसकश्च ।  
 नानर्थकृत्यक्तकलिः कृतज्ञः सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥१३॥  
 सुलभाः पुरुषा राजन्सततं प्रियवादिनः ।  
 अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥१४॥  
 यो हि धर्मं व्यपाश्रित्य हित्वा भर्तुः प्रियाप्रिये ।  
 अप्रियाण्याह पथ्यानि तेन राजा सहायवान् ॥१५॥  
 त्यजेत्कुलार्थं पुरुषं ग्रामस्यार्थं कुलं त्यजेत् ।  
 ग्रामं जनपदस्यार्थं आत्मार्थं पृथिवीं त्यजेत् ॥१६॥  
 आपदर्थं धनं रक्षेद्वारान्नक्षेद्धनैरपि ।  
 आत्मानं सततं रक्षेद्वारैरपि धनैरपि ॥१७॥  
 उक्तं मया द्यूतकालेऽपि राजन्नैवं युक्तं वचनं प्रातिपीय ।  
 तदौषधं पथ्यमिवातुरस्य न रोचते तव वैचित्रवीर्यं ॥१८॥  
 काकैरिमांश्चिन्नबर्हान्मयूरान्पराजैष्ठाः पाण्डवान्धार्तराष्ट्रैः ।  
 हित्वा सिंहाङ्गोष्कान्गूहमानः प्राप्ते काले शोचिता त्वं नरेन्द्र ॥१९॥

यस्तात न कुध्यति सर्वकालं भृत्यस्य भक्तस्य हिते रतस्य ।  
 तस्मिन्भृत्या भर्तरि विश्वसन्ति न चैनमापत्सु परित्यजन्ति ॥२०॥  
 न भृत्यानां वृत्तिसंरोधनेन बाह्यं जनं संजिघृक्षेदपूर्वम् ।  
 त्यजन्ति ह्येनमुचितावरुद्धाः स्निग्धा ह्यमात्याः परिहीनभोगाः ॥२१॥  
 कृत्यानि पूर्वं परिसंख्याय सर्वाण्यायव्ययावनुरूपां च वृत्तिम् ।  
 संगृहीयादनुरूपान्सहायान्सहायसाध्यानि हि दुष्कराणि ॥२२॥  
 अभिप्रायं यो विदित्वा तु भर्तुः सर्वाणि कार्याणि करोत्यतन्द्नीः ।  
 वक्ता हितानामनुरक्त आर्यः शक्तिञ्च आत्मेव हि सोऽनुकम्प्यः ॥२३॥  
 वाक्यं तु यो नाद्रियतेऽनुशिष्टः प्रत्याह यश्चापि नियुज्यमानः ।  
 प्रजाभिमानी प्रतिकूलवादी त्याज्यः स तादृक्त्वरयैव भृत्यः ॥२४॥  
 अस्तब्धमक्लीबमदीर्घसूत्रं सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।  
 अरोगजातीयमुदारवाक्यं दूतं वदन्त्यष्टगुणोपपन्नम् ॥२५॥  
 न विश्वासाज्जातु परस्य गेहं गच्छेन्नरश्चेतयानो विकाले ।  
 न चत्वरे निशि तिष्ठेन्निगूढो न राजन्यां योषितं प्रार्थयीत ॥२६॥  
 न निह्वं सत्रगतस्य गच्छेत्संसृष्टमन्त्रस्य कुसंगतस्य ।  
 न च ब्रूयान्नाश्वसामि त्वयीति सकारणं व्यपदेशं तु कुर्यात् ॥२७॥  
 घृणी राजा पुंश्वली राजभृत्यः पुत्रो भ्राता विधवा बालपुत्रा ।  
 सेनाजीवी चोद्धृतभक्त एव व्यवहारे वै वर्जनीयाः स्युरेते ॥२८॥  
 गुणा दश स्नानशीलं भजन्ते बलं रूपं स्वरवर्णप्रशुद्धिः ।  
 स्पर्शश्च गन्धश्च विशुद्धता च श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥२९॥  
 गुणाश्च षण्मिमतभुक्तं भजन्ते आरोग्यमायुश्च सुखं बलं च ।  
 अनाविलं चास्य भवेदपत्यं न चैनमाद्यून इति क्षिपन्ति ॥३०॥  
 अकर्मशीलं च महाशनं च लोकद्विष्टं बहुमायं नृशंसम् ।  
 अदेशकालज्ञमनिष्टवेषमेतान्गृहे न प्रतिवासयीत ॥३१॥  
 कदर्यमाक्रोशकमश्रुतं च वराकसंभूतममान्यमानिनम् ।  
 निष्परिणं कृतवैरं कृतघ्नमेतान्भृशार्तोऽपि न जातु याचेत् ॥३२॥  
 संक्लिष्टकर्माणमतिप्रवादं नित्यानृतं चादृढभक्तिकं च ।  
 विकृष्टरागं बहुमानिनं चाप्येतान्न सेवेत नराधमान्ष्ट ॥३३॥  
 सहायबन्धना ह्यर्थाः सहायाश्चार्थबन्धनाः ।  
 अन्योन्यबन्धनावेतौ विनान्योन्यं न सिध्यतः ॥३४॥  
 उत्पाद्य पुत्राननृणांश्च कृत्वा वृत्तिं च तेभ्योऽनुविधाय कांचित् ।  
 स्थाने कुमारीः प्रतिपाद्य सर्वा अरण्यसंस्थो मुनिवद्भूषेत् ॥३५॥

हितं यत्सर्वभूतानामात्मनश्च सुखावहम् ।  
 तत्कुर्यादीश्वरो ह्येतन्मूलं धर्मार्थसिद्धये ॥३६॥  
 बुद्धिः प्रभावस्तेजश्च सत्त्वमुत्थानमेव च ।  
 व्यवसायश्च यस्य स्यात्तस्यावृत्तिभयं कुतः ॥३७॥  
 पश्य दोषान्पाण्डवैर्विग्रहे त्वं यत्र व्यथेरन्नपि देवाः सशक्राः ।  
 पुत्रैर्वैरं नित्यमुद्विग्नवासो यशःप्रणाशो द्विषतां च हर्षः ॥३८॥  
 भीष्मस्य कोपस्तव चेन्द्रकल्प द्रोणस्य राज्ञश्च युधिष्ठिरस्य ।  
 उत्सादयेल्लोकमिमं प्रवृद्धः श्वेतो ग्रहस्तिर्यगिवापतन्खे ॥३९॥  
 तव पुत्रशतं चैव कर्णः पञ्च च पाण्डवाः ।  
 पृथिवीमनुशासेयुरखिलां सागराम्बराम् ॥४०॥  
 धार्तराष्ट्रा वनं राजन्व्याघ्राः पाण्डुसुता मताः ।  
 मा वनं छिन्धि सव्याघ्रं मा व्याघ्रान्नीनशो वनात् ॥४१॥  
 न स्याद्वनमृते व्याघ्रान्व्याघ्रा न स्युर्गृते वनम् ।  
 वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान्नक्षति काननम् ॥४२॥  
 न तथेच्छन्त्यकल्याणाः परेषां वेदितुं गुणान् ।  
 यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥४३॥  
 अर्थसिद्धिं परामिच्छन्धर्ममेवादितश्चरेत् ।  
 न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥४४॥  
 यस्यात्मा विरतः पापात्कल्याणे च निवेशितः ।  
 तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या ॥४५॥  
 यो धर्ममर्थं कामं च यथाकालं निषेवते ।  
 धर्मार्थकामसंयोगं सोऽमुत्रेह च विन्दति ॥४६॥  
 संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः ।  
 स श्रियो भाजनं राजन्यश्चापत्सु न मुह्यति ॥४७॥  
 बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे ।  
 यत्तु बाहुबलं नाम कनिष्ठं बलमुच्यते ॥४८॥  
 अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।  
 धनलाभस्तृतीयं तु बलमाहुर्जिगीषवः ॥४९॥  
 यत्त्वस्य सहजं राजन्पितृपैतामहं बलम् ।  
 अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम् ॥५०॥  
 येन त्वेतानि सर्वाणि संगृहीतानि भारत ।  
 यद्वलानां बलं श्रेष्ठं तत्प्रज्ञाबलमुच्यते ॥५१॥

महते योऽपकाराय नरस्य प्रभवेन्नरः ।  
 तेन वैरं समासज्य दूरस्थोऽस्मीति नाशसेत् ॥५२॥  
 स्त्रीषु राजसु सर्पेषु स्वाध्याये शत्रुसेविषु ।  
 भोगे चायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति ॥५३॥  
 प्रज्ञाशरेणाभिहतस्य जन्तोश्चिकित्सकाः सन्ति न चौषधानि ।  
 न होममन्त्रा न च मङ्गलानि नाथर्वणा नाप्यगदाः सुसिद्धाः ॥५४॥  
 सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारत ।  
 नावज्ञेया मनुष्येण सर्वे ते ह्यतितेजसः ॥५५॥  
 अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।  
 न चोपयुङ्क्ते तद्दारु यावन्नो दीप्यते परैः ॥५६॥  
 स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।  
 तदा तच्च वनं चान्यन्निर्दहत्याशु तेजसा ॥५७॥  
 एवमेव कुले जाताः पावकोपमतेजसः ।  
 क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शरते ॥५८॥  
 लताधर्मा त्वं सपुत्रः शालाः पाण्डुसुता मताः ।  
 न लता वर्धते जातु महाद्रुममनाश्रिता ॥५९॥  
 वनं राजंस्त्वं सपुत्रोऽम्बिकेय सिंहांवने पाण्डवांस्तात विद्धि ।  
 सिंहैर्विहीनं हि वनं विनश्येत्सिंहा विनश्येयुरुते वनेन ॥६०॥

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### ३८. विदुर उवाच

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।  
 प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥०१॥  
 पीठं दत्त्वा साधवेऽभ्यागताय आनीयापः परिनिर्णिज्य पादौ ।  
 सुखं पृष्ट्वा प्रतिवेद्यात्मसंस्थं ततो दद्यादन्नमवेक्ष्य धीरः ॥०२॥  
 यस्योदकं मधुपर्कं च गां च नमन्त्रवित्प्रतिगृह्णाति गेहे ।  
 लोभाद्भयादर्थकार्पण्यतो वा तस्यानर्थं जीवितमाहुरार्याः ॥०३॥  
 चिकित्सकः शल्यकर्तावकीर्णी स्तेनः क्रूरो मद्यपो भ्रूणहा च ।  
 सेनाजीवी श्रुतिविक्रायकश्च भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥०४॥  
 अविक्रेयं लवणं पक्वमन्नं दधि क्षीरं मधु तैलं घृतं च ।  
 तिला मांसं मूलफलानि शाकं रक्तं वासः सर्वगन्धा गुडश्च ॥०५॥  
 अरोषणो यः समलोष्टकाञ्चनः प्रहीणशोको गतसंधिविग्रहः ।  
 निन्दाप्रशंसोपरतः प्रियाप्रिये चरन्नुदासीनवदेष भिक्षुकः ॥०६॥

नीवारमूलेङ्गुदशाकवृत्तिः	सुसंयतात्माग्निकार्येष्वचोद्यः	
वने वसन्नतिथिष्वप्रमतो	धुरंधरः पुण्यकृदेष तापसः	॥०७॥
अपकृत्वा बुद्धिमतो	दूरस्थोऽस्मीति नाश्वसेत्	
दीर्घो बुद्धिमतो बाहू	याभ्यां हिंसति हिंसितः	॥०८॥
न विश्वसेदविश्वस्ते	विश्वस्ते नातिविश्वसेत्	
विश्वासाद्भयमुत्पन्नं	मूलान्यपि निकृन्तति	॥०९॥
अनीर्ष्युर्गुप्तदारः	स्यात्संविभागी प्रियंवदः	
श्लक्ष्णो मधुरवाक्स्त्रीणां	न चासां वशगो भवेत्	॥१०॥
पूजनीया महाभागाः	पुण्याश्च गृहदीप्तयः	
स्त्रियः श्रियो	गृहस्योक्तास्तस्माद्रक्ष्या विशेषतः	॥११॥
पितुरन्तःपुरं	दद्यान्मातुर्दद्यान्महानसम्	
गोषु चात्मसमं	दद्यात्स्वयमेव कृषिं व्रजेत्	
भृत्यैर्वणिज्याचारं	च पुत्रैः सेवेत ब्राह्मणान्	॥१२॥
अद्भ्योऽग्निर्ब्रह्मतः	क्षत्रमश्मनो लोहमुत्थितम्	
तेषां सर्वत्रगं तेजः	स्वासु योनिषु शाम्यति	॥१३॥
नित्यं सन्तः कुले	जाताः पावकोपमतेजसः	
क्षमावन्तो निराकाराः	काष्ठेऽग्निरिव शेरते	॥१४॥
यस्य मन्त्रं न जानन्ति	बाह्याश्चाभ्यन्तराश्च ये	
स राजा	सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते	॥१५॥
करिष्यन् प्रभाषेत	कृतान्येव च दर्शयेत्	
धर्मकामार्थकार्याणि	तथा मन्त्रो न भिद्यते	॥१६॥
गिरिपृष्ठमुपारुह्य	प्रासादं वा रहोगतः	
अरण्ये निःशलाके	वा तत्र मन्त्रो विधीयते	॥१७॥
नासुहृत्परमं मन्त्रं	भारतार्हति वेदितुम्	
अपण्डितो वापि	सुहृत्पण्डितो वाप्यनात्मवान्	
अमात्ये ह्यर्थलिप्सा	च मन्त्ररक्षणमेव च	॥१८॥
कृतानि सर्वकार्याणि	यस्य वा पार्षदा विदुः	
गूढमन्त्रस्य नृपतेस्तस्य	सिद्धिरसंशयम्	॥१९॥
अप्रशस्तानि कर्माणि	यो मोहादनुतिष्ठति	
स तेषां विपरिभ्रंशे	भश्यते जीवितादपि	॥२०॥
कर्मणां तु प्रशस्तानामनुष्ठानं	सुखावहम्	
तेषामेवाननुष्ठानं	पश्चात्तापकरं महत्	॥२१॥

स्थानवृद्धिक्षयज्ञस्य षाड्गुण्यविदितात्मनः ।  
 अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप ॥२२॥  
 अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।  
 आत्मप्रत्ययकोशस्य वसुधेयं वसुंधरा ॥२३॥  
 नाममात्रेण तुष्येत छत्रेण च महीपतिः ।  
 भृत्येभ्यो विसृजेदर्थान्नैकः सर्वहरो भवेत् ॥२४॥  
 ब्राह्मणो ब्राह्मणं वेद भर्ता वेद स्त्रियं तथा ।  
 अमात्यं नृपतिर्वेद राजा राजानमेव च ॥२५॥  
 न शत्रुरङ्कमापन्नो मोक्तव्यो वध्यतां गतः ।  
 अहताद्धि भयं तस्माज्जायते नचिरादिव ॥२६॥  
 दैवतेषु च यत्नेन राजसु ब्राह्मणेषु च ।  
 नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च ॥२७॥  
 निरर्थं कलहं प्राज्ञो वर्जयेन्मूढसेवितम् ।  
 कीर्तिं च लभते लोके न चानर्थेन युज्यते ॥२८॥  
 प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः ।  
 न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥२९॥  
 न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये ।  
 लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः ॥३०॥  
 विद्याशीलवयोवृद्धान्बुद्धिवृद्धांश्च भारत ।  
 धनाभिजनवृद्धांश्च नित्यं मूढोऽवमन्यते ॥३१॥  
 अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम् ।  
 अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥३२॥  
 अविशंवादं दानं समयस्याव्यतिक्रमः ।  
 आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥३३॥  
 अविशंवादको दक्षः कृतज्ञो मतिमानृजुः ।  
 अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥३४॥  
 धृतिः शमो दमः शौचं कारुण्यं वागनिष्ठुरा ।  
 मित्राणां चानभिद्रोहः ससैताः समिधः श्रियः ॥३५॥  
 असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।  
 तादृङ्नराधमो लोके वर्जनीयो नराधिप ॥३६॥  
 न स रात्रौ सुखं शेते ससर्प इव वेश्मनि ।  
 यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम् ॥३७॥

येषु दुष्टेषु दोषः स्याद्योगक्षेमस्य भारत ।  
 सदा प्रसादनं तेषां देवतानामिवाचरेत् ॥३८॥  
 येऽर्थाः स्त्रीषु समासक्ताः प्रथमोत्पतितेषु च ।  
 ये चानार्यसमासक्ताः सर्वे ते संशयं गताः ॥३९॥  
 यत्र स्त्री यत्र कितवो यत्र बालोऽनुशास्ति च ।  
 मज्जन्ति तेऽवशा देशा नद्यामशमप्लवा इव ॥४०॥  
 प्रयोजनेषु ये सक्ता न विशेषेषु भारत ।  
 तानहं पण्डितान्मन्ये विशेषा हि प्रसङ्गिनः ॥४१॥  
 यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः ।  
 यं प्रशंसन्ति बन्धक्यो न स जीवति मानवः ॥४२॥  
 हित्वा तान्परमेष्वासान्पाण्डवानमितौजसः ।  
 आहितं भारतैश्वर्यं त्वया दुर्योधने महत् ॥४३॥  
 तं द्रक्ष्यसि परिभ्रष्टं तस्मात्त्वं नचिरादिव ।  
 ऐश्वर्यमदसंमूढं बलिं लोकत्रयादिव ॥४४॥

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### ३९. धृतराष्ट्र उवाच

अनीश्वरोऽयं पुरुषो भवाभवे सूत्रप्रोता दारुमयीव योषा ।  
 धात्रा तु दिष्टस्य वशे किलायं तस्माद्दद त्वं श्रवणे धृतोऽहम् ॥०१॥

### विदुर उवाच

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।  
 लभते बुद्ध्यवज्ञानमवमानं च भारत ॥०२॥  
 प्रियो भवति दानेन प्रियवादेन चापरः ।  
 मन्त्रं मूलबलेनान्यो यः प्रियः प्रिय एव सः ॥०३॥  
 द्वेष्यो न साधुर्भवति न मेधावी न पण्डितः ।  
 प्रिये शुभानि कर्माणि द्वेष्ये पापानि भारत ॥०४॥  
 न स क्षयो महाराज यः क्षयो वृद्धिमावहेत् ।  
 क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत् ॥०५॥  
 समृद्धा गुणतः केचिद्भवन्ति धनतोऽपरे ।  
 धनवृद्धान्गुणैर्हीनान्धृतराष्ट्रं विवर्जयेत् ॥०६॥

### धृतराष्ट्र उवाच

सर्वं त्वमायतीयुक्तं भाषसे प्राज्ञसंमतम् ।  
 न चोत्सहे सुतं त्यक्तुं यतो धर्मस्ततो जयः ॥०७॥



## विदुर उवाच

स्वभावगुणसंपन्नो न जातु विनयान्वितः ।  
 सुसूक्ष्ममपि भूतानामुपमर्दं प्रयोक्ष्यते ॥०८॥  
 परापवादनिरताः परदुःखोदयेषु च ।  
 परस्परविरोधे च यतन्ते सततोत्थिताः ॥०९॥  
 सदोषं दर्शनं येषां संवासे सुमहद्भयम् ।  
 अर्थादाने महान्दोषः प्रदाने च महद्भयम् ॥१०॥  
 ये पापा इति विख्याताः संवासे परिगर्हिताः ।  
 युक्ताश्चान्यैर्महादोषैर्ये नरास्तान्विवर्जयेत् ॥११॥  
 निवर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति ।  
 या चैव फलनिर्वृतिः सौहृदे चैव यत्सुखम् ॥१२॥  
 यतते चापवादाय यत्नमारभते क्षये ।  
 अल्पेऽप्यपकृते मोहान्न शान्तिमुपगच्छति ॥१३॥  
 तादृशैः संगतं नीचैर्नृशंसैरकृतात्मभिः ।  
 निशाम्य निपुणं बुद्ध्या विद्वान्दूराद्विवर्जयेत् ॥१४॥  
 यो ज्ञातिमनुगृह्णाति दरिद्रं दीनमातुरम् ।  
 स पुत्रपशुभिर्वृद्धिं यशश्चाव्ययमश्नुते ॥१५॥  
 ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनः शुभम् ।  
 कुलवृद्धिं च राजेन्द्र तस्मात्साधु समाचर ॥१६॥  
 श्रेयसा योक्ष्यसे राजन्कुर्वाणो ज्ञातिसत्क्रियाम् ।  
 विगुणा ह्यपि संरक्षया ज्ञातयो भरतर्षभ ॥१७॥  
 किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकाङ्क्षिणः ।  
 प्रसादं कुरु दीनानां पाण्डवानां विशां पते ॥१८॥  
 दीयन्तां ग्रामकाः केचित्तेषां वृत्यर्थमीश्वर ।  
 एवं लोके यशःप्राप्तो भविष्यसि नराधिप ॥१९॥  
 वृद्धेन हि त्वया कार्यं पुत्राणां तात रक्षणम् ।  
 मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम् ॥२०॥  
 ज्ञातिभिर्विग्रहस्तात न कर्तव्यो भवार्थिना ।  
 सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ ॥२१॥  
 संभोजनं संकथनं संप्रीतिश्च परस्परम् ।  
 ज्ञातिभिः सह कार्याणि न विरोधः कथंचन ॥२२॥  
 ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च ।

सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च ॥२३॥  
 सुवृत्तो भव राजेन्द्र पाण्डवान्प्रति मानद ।  
 अधर्षणीयः शत्रूणां तैर्वृतस्त्वं भविष्यसि ॥२४॥  
 श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति ।  
 दिग्धहस्तं मृग इव स एनस्तस्य विन्दति ॥२५॥  
 पश्चादपि नरश्रेष्ठ तव तापो भविष्यति ।  
 तान्वा हतान्सुतान्वापि श्रुत्वा तदनुचिन्तय ॥२६॥  
 येन खट्वां समारूढः परितप्येत कर्मणा ।  
 आदावेव न तत्कुर्यादधुवे जीविते सति ॥२७॥  
 न कश्चिन्नापनयते पुमानन्यत्र भार्गवात् ।  
 शेषसंप्रतिपत्तिस्तु बुद्धिमत्स्वेव तिष्ठति ॥२८॥  
 दुर्योधनेन यद्येतत्पापं तेषु पुरा कृतम् ।  
 त्वया तत्कुलवृद्धेन प्रत्यानेयं नरेश्वर ॥२९॥  
 तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः ।  
 भविष्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम् ॥३०॥  
 सुव्याहतानि धीराणां फलतः प्रविचिन्त्य यः ।  
 अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति ॥३१॥  
 अवृत्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः ।  
 हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम् ॥३२॥  
 परिच्छदेन क्षेत्रेण वेश्मना परिचर्यया ।  
 परीक्षेत कुलं राजन्भोजनाच्छादनेन च ॥३३॥  
 ययोश्चित्तेन वा चित्तं नैभृतं नैभृतेन वा ।  
 समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यते ॥३४॥  
 दुर्बुद्धिमकृतप्रज्ञं छन्नं कूपं तृणैरिव ।  
 विवर्जयति मेधावी तस्मिन्मैत्री प्रणश्यति ॥३५॥  
 अवलिसेषु मूर्खेषु रौद्रसाहसिकेषु च ।  
 तथैवापेतधर्मेषु न मैत्रीमाचरेद्बुधः ॥३६॥  
 कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम् ।  
 जितेन्द्रियं स्थितं स्थित्यां मित्रमत्यागि चेष्यते ॥३७॥  
 इन्द्रियाणामनुत्सर्गा मृत्युना न विशिष्यते ।  
 अत्यर्थं पुनरुत्सर्गः सादयेद्देवतान्यपि ॥३८॥  
 मार्दवं सर्वभूतानामनसूया क्षमा धृतिः ।

आयुष्याणि बुधाः प्राहुर्मित्राणां चाविमानना ॥३९॥  
 अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।  
 मतिमास्थाय सुदृढं तदकापुरुषव्रतम् ॥४०॥  
 आयत्यां प्रतिकारजस्तदात्वे दृढनिश्चयः ।  
 अतीते कार्यशेषज्ञो नरोऽर्थेन प्रहीयते ॥४१॥  
 कर्मणा मनसा वाचा यदभीक्षणं निषेवते ।  
 तदेवापहरत्येनं तस्मात्कल्याणमाचरेत् ॥४२॥  
 मङ्गलालम्भनं योगः श्रुतमुत्थानमार्जवम् ।  
 भूतिमेतानि कुर्वन्ति सतां चाभीक्षणदर्शनम् ॥४३॥  
 अनिर्वेदः श्रियो मूलं दुःखनाशे सुखस्य च ।  
 महान्भवत्यनिर्विण्णः सुखं चात्यन्तमश्रुते ॥४४॥  
 नातः श्रीमत्तरं किञ्चिदन्यत्पथ्यतमं तथा ।  
 प्रभविष्णोर्यथा तात क्षमा सर्वत्र सर्वदा ॥४५॥  
 क्षमेदशक्तः सर्वस्य शक्तिमान्धर्मकारणात् ।  
 अर्थानर्थो समौ यस्य तस्य नित्यं क्षमा हिता ॥४६॥  
 यत्सुखं सेवमानोऽपि धर्मार्थाभ्यां न हीयते ।  
 कामं तदुपसेवेत न मूढव्रतमाचरेत् ॥४७॥  
 दुःखार्तेषु प्रमत्तेषु नास्तिकेष्वलसेषु च ।  
 न श्रीर्वसत्यदान्तेषु ये चोत्साहविवर्जिताः ॥४८॥  
 आर्जवेन नरं युक्तमार्जवात्सव्यपत्रपम् ।  
 अशक्तिमन्तं मन्यन्तो धर्षयन्ति कुबुद्धयः ॥४९॥  
 अत्यार्यमतिदातारमतिशूरमतिव्रतम् ।  
 प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥५०॥  
 अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।  
 रतिपुत्रफला दारा दत्तभुक्तफलं धनम् ॥५१॥  
 अधर्मोपार्जितैरर्थैः करोत्यौर्ध्वदेहिकम् ।  
 न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥५२॥  
 कान्तारवनदुर्गेषु कृच्छ्रास्वापत्सु संभ्रमे ।  
 उद्यतेषु च शस्त्रेषु नास्ति शेषवतां भयम् ॥५३॥  
 उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः ।  
 समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तत् ॥५४॥  
 तपो बलं तापसानां ब्रह्म ब्रह्मविदां बलम् ।

हिंसा बलमसाधूनां क्षमा गुणवतां बलम् ॥५५॥  
 अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।  
 हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥५६॥  
 न तत्परस्य संध्यात्प्रतिकूलं यदात्मनः ।  
 संग्रहेणैष धर्मः स्यात्कामादन्यः प्रवर्तते ॥५७॥  
 अक्रोधेन जयेत्क्रोधमसाधुं साधुना जयेत् ।  
 जयेत्कदर्यं दानेन जयेत्सत्येन चानृतम् ॥५८॥  
 स्त्रीधूर्तकेऽलसे भीरौ चण्डे पुरुषमानिनि ।  
 चौरैः कृतघ्ने विश्वासो न कार्यो न च नास्तिके ॥५९॥  
 अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
 चत्वारि संप्रवर्धन्ते कीर्तिरायुर्यशोबलम् ॥६०॥  
 अतिक्लेशेन येऽर्थाः स्युर्धर्मस्यातिक्रमेण च ।  
 अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥६१॥  
 अविद्यः पुरुषः शोच्यः शोच्यं मिथुनमप्रजम् ।  
 निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥६२॥  
 अध्वा जरा देहवतां पर्वतानां जलं जरा ।  
 असंभोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥६३॥  
 अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ।  
 कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः ॥६४॥  
 सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रपु ।  
 ज्ञेयं त्रपुमलं सीसं सीसस्यापि मलं मलम् ॥६५॥  
 न स्वप्नेन जयेन्नद्रां न कामेन स्त्रियं जयेत् ।  
 नेन्धनेन जयेदग्निं न पानेन सुरां जयेत् ॥६६॥  
 यस्य दानजितं मित्रममित्रा युधि निर्जिताः ।  
 अन्नपानजिता दाराः सफलं तस्य जीवितम् ॥६७॥  
 सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा ।  
 धृतराष्ट्रं विमुञ्चेच्छां न कथंचिन्न जीव्यते ॥६८॥  
 यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।  
 नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति ॥६९॥  
 राजन्भूयो ब्रवीमि त्वां पुत्रेषु सममाचर ।  
 समता यदि ते राजन्स्वेषु पाण्डुसुतेषु च ॥७०॥

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## ४०. विदुर उवाच

योऽभ्यर्थितः सद्भिरसज्जमानः करोत्यर्थं शक्तिमहापयित्वा ।  
 क्षिप्रं यशस्तं समुपैति सन्तमलं प्रसन्ना हि सुखाय सन्तः ॥०१॥  
 महान्तमप्यर्थमधर्मयुक्तं यः संत्यजत्यनुपाकुष्ट एव ।  
 सुखं स दुःखान्यवमुच्य शेते जीर्णां त्वचं सर्प इवावमुच्य ॥०२॥  
 अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।  
 गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥०३॥  
 असूयैकपदं मृत्युरतिवादः श्रियो वधः ।  
 अशुश्रूषा त्वरा क्षाघा विद्यायाः शत्रवस्त्रयः ॥०४॥  
 सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।  
 सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा सुखं त्यजेत् ॥०५॥  
 नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।  
 नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥०६॥  
 आशा धृतिं हन्ति समृद्धिमन्तकः क्रोधः श्रियं हन्ति यशः कदर्यता ।  
 अपालनं हन्ति पशूँश्च राजन्नेकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥०७॥  
 अजश्च कांस्यं च रथश्च नित्यं मध्वाकर्षः शकुनिः श्रोत्रियश्च ।  
 वृद्धो ज्ञातिरवसन्नो वयस्य एतानि ते सन्तु गृहे सदैव ॥०८॥  
 अजोक्षा चन्दनं वीणा आदर्शा मधुसर्पिणी ।  
 विषमौदुम्बरं शङ्खः स्वर्णं नाभिश्च रोचना ॥०९॥  
 गृहे स्थापयितव्यानि धन्यानि मनुरब्रवीत् ।  
 देवब्राह्मणपूजार्थमतिथीनां च भारत ॥१०॥  
 इदं च त्वां सर्वपरं ब्रवीमि पुण्यं पदं तात महाविशिष्टम् ।  
 न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ॥११॥  
 नित्यो धर्मः सुखदुःखे त्वनित्ये नित्यो जीवो धातुरस्य त्वनित्यः ।  
 त्यक्त्वानित्यं प्रतितिष्ठस्व नित्ये संतुष्य त्वं तोषरो हि लाभः ॥१२॥  
 महाबलान्पश्य महानुभावान्प्रशास्य भूमिं धनधान्यपूर्णाम् ।  
 राज्यानि हित्वा विपुलांश्च भोगान्गतान्नेन्द्रान्वशमन्तकस्य ॥१३॥  
 मृतं पुत्रं दुःखपुष्टं मनुष्या उत्क्षिप्य राजन्स्वगृहान्निर्हरन्ति ।  
 तं मुक्तकेशाः करुणं रुदन्तश्चितामध्ये काष्ठमिव क्षिपन्ति ॥१४॥  
 अन्यो धनं प्रेतगतस्य भुङ्क्ते वयांसि चाग्निश्च शरीरधातून् ।  
 द्वाभ्यामयं सह गच्छत्यमुत्र पुण्येन पापेन च वेष्ट्यमानः ॥१५॥  
 उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः ।

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयंकृतम् ॥१६॥  
 अस्माल्लोकादूर्ध्वममुष्य चाधो महत्तमस्तिष्ठति ह्यन्धकारम् ।  
 तद्वै महामोहनमिन्द्रियाणां बुध्यस्व मा त्वां प्रलभेत राजन् ॥१७॥  
 इदं वचः शक्यसि चेद्यथावन्निशम्य सर्वं प्रतिपत्तुमेवम् ।  
 यशः परं प्राप्स्यसि जीवलोके भयं न चामुत्र न चेह तेऽस्ति ॥१८॥  
 आत्मा नदी भारत पुण्यतीर्था सत्योदका धृतिकूला दमोर्मिः ।  
 तस्यां स्नातः पूयते पुण्यकर्मा पुण्यो ह्यात्मा नित्यमम्भोऽम्भ एव ॥१९॥  
 कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम् ।  
 कृत्वा धृतिमयीं नावं जन्मदुर्गाणि संतर ॥२०॥  
 प्रजावृद्धं धर्मवृद्धं स्वबन्धुं विद्यावृद्धं वयसा चापि वृद्धम् ।  
 कार्याकार्ये पूजयित्वा प्रसाद्य यः संपृच्छेन्न स मुह्येत्कदाचित् ॥२१॥  
 धृत्या शिश्रोदरं रक्षेत्पाणिपादं च चक्षुषा ।  
 चक्षुःश्रोत्रे च मनसा मनो वाचं च कर्मणा ॥२२॥  
 नित्योदकी नित्ययज्ञोपवीती नित्यस्वाध्यायी पतितान्नवर्जी ।  
 ऋतं ब्रुवन्गुरवे कर्म कुर्वन्न ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥२३॥  
 अधीत्य वेदान्परिसंस्तीर्य चाग्नीनिष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।  
 गोग्राहणार्थं शस्त्रपूतान्तरात्मा हतः संग्रामे क्षत्रियः स्वर्गमेति ॥२४॥  
 वैश्योऽधीत्य ब्राह्मणान्क्षत्रियांश्च धनैः काले संविभज्याश्रितांश्च ।  
 त्रेतापूतं धूममाघाय पुण्यं प्रेत्य स्वर्गे देवसुखानि भुङ्क्ते ॥२५॥  
 ब्रह्मक्षत्रं वैश्यवर्णं च शूद्रः क्रमेणैतान्न्यायतः पूजयानः ।  
 तुष्टेष्वेतेष्वव्यथो दग्धपापस्त्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते ॥२६॥  
 चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो हेतुं चात्र ब्रुवतो मे निबोध ।  
 क्षात्राद्धर्माद्धीयते पाण्डुपुत्रस्तं त्वं राजन्नाजधर्मं नियुङ्क्ष्व ॥२७॥

### धृतराष्ट्र उवाच

एवमेतद्यथा मां त्वमनुशाससि नित्यदा ।  
 ममापि च मतिः सौम्य भवत्येवं यथात्थ माम् ॥२८॥  
 सा तु बुद्धिः कृताप्येवं पाण्डवान्प्रति मे सदा ।  
 दुर्योधनं समासाद्य पुनर्विपरिवर्तते ॥२९॥  
 न दिष्टमभ्यतिक्रान्तुं शक्यं मर्त्येन केनचित् ।  
 दिष्टमेव कृतं मन्ये पौरुषं तु निरर्थकम् ॥३०॥

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## ४१. धृतराष्ट्र उवाच

अनुक्तं यदि ते किञ्चिद्वाचा विदुर विद्यते ।  
तन्मे शुश्रूषवे ब्रूहि विचित्राणि हि भाषसे ॥०१॥

## विदुर उवाच

धृतराष्ट्र कुमारो वै यः पुराणः सनातनः ।  
सनत्सुजातः प्रोवाच मृत्युर्नास्तीति भारत ॥०२॥  
स ते गुह्यान्प्रकाशांश्च सर्वान्हृदयसंश्रयान् ।  
प्रवक्ष्यति महाराज सर्वबुद्धिमतां वरः ॥०३॥

## धृतराष्ट्र उवाच

किं त्वं न वेद तद्भूयो यन्मे ब्रूयात्सनातनः ।  
त्वमेव विदुर ब्रूहि प्रजाशेषोऽस्ति चेत्तव ॥०४॥

## विदुर उवाच

शूद्रयोनावहं जातो नातोऽन्यद्वक्तुमुत्सहे ।  
कुमारस्य तु या बुद्धिर्वेद तां शाश्वतीमहम् ॥०५॥  
ब्राह्मी हि योनिमापन्नः सुगुह्यमपि यो वदेत् ।  
न तेन गर्ह्यो देवानां तस्मादेतद्ब्रवीमि ते ॥०६॥

## धृतराष्ट्र उवाच

ब्रवीहि विदुर त्वं मे पुराणं तं सनातनम् ।  
कथमेतेन देहेन स्यादिहैव समागमः ॥०७॥

## वैशंपायन उवाच

चिन्तयामास विदुरस्तमृषिं संशितव्रतम् ।  
स च तच्चिन्तितं ज्ञात्वा दर्शयामास भारत ॥०८॥  
स चैनं प्रतिजग्राह विधिदृष्टेन कर्मणा ।  
सुखोपविष्टं विश्रान्तमथैनं विदुरोऽब्रवीत् ॥०९॥  
भगवन्संशयः कश्चिद्धृतराष्ट्रस्य मानसे ।  
यो न शक्यो मया वक्तुं तमस्मै वक्तुमर्हसि ॥१०॥  
यं श्रुत्वायं मनुष्येन्द्रः सुखदुःखातिगो भवेत् ।  
लाभालाभौ प्रियद्वेष्यौ यथैनं न जरान्तकौ ॥११॥  
विषहेरन्भयामर्षो क्षुत्पिपासे मदोद्भवौ ।  
अरतिश्चैव तन्द्री च कामक्रोधौ क्षयोदयौ ॥११॥

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## વિદુરનીતિ (સારસંક્ષેપ)

(Excerpts from Shri Yogeshwarji's book "Mahabharat na Moti")

મહાભારતના ઉદ્યોગપર્વમાં વિદુરે ધૃતરાષ્ટ્રને જે ઉપદેશ આપ્યો છે તે ઉપદેશ વિસ્તારપૂર્વક રજૂ કરાયો છે. તેને વિદુરનીતિનું નામ આપવામાં આવ્યું છે. વિદુરનીતિનો એ સર્વોપયોગી સારસંક્ષેપ આ રહ્યો :

યુધિષ્ઠિર સર્વ લક્ષણોથી યુક્ત છે. તેથી ત્રણે લોકના અધિપતિ થવાને યોગ્ય છે.

તમારે તેમને રાજ્ય કરવાને પ્રાર્થના કરવી જોઈએ. તેને બદલે તમે તેમને વનમાં કાઢ્યા છે. તમે આંખે અંધ છો. એટલે ધર્માત્મા અને ધર્મનિપુણ છતાં રાજ્યભાગના અધિકારી નથી. આમ છતાં મુદ્દતા, દયાળુતા, ધર્મ, સત્ય તથા પરાક્રમ જેવા ગુણોને લીધે અને તમારા વડીલપણા તરફ જોઈને યુધિષ્ઠિર રાજ્યના અધિકારી છતાં પુષ્કળ સંકટોને સહન કરે છે. હે રાજા ! તમે દુર્યોધન, શકુનિ, કર્ણ અને દુઃશાસનને રાજ્યસત્તા સોંપીને કેવી રીતે ઐશ્વર્ય ઇચ્છો છો ?

પંડિત તો એને જ કહેવાય છે કે જેને આત્મજ્ઞાન, ઉત્તમ ઉદ્યોગ, સહનશીલતા અને ધર્મપરાયણતા પુરુષાર્થથી ભ્રષ્ટ કરતાં નથી. જે પ્રશંસાપાત્ર કામો કરે છે અને નિંદાપાત્ર કામો કરતો નથી, જે આસ્તિક, શ્રદ્ધાવાન છે તેને પંડિતનાં લક્ષણવાળો જાણવો. ક્રોધ, હર્ષ, અન્યની અવજ્ઞા, લજ્જા, અકડાઈ અને આત્મશ્લાઘા જેને પુરુષાર્થથી ભ્રષ્ટ કરતા નથી તે જ પંડિત કહેવાય છે.

જેની બુદ્ધિ સંસારમાં રહેલી છતાં ધર્મ તથા અર્થને અનુસરીને ચાલે છે અને જે આ લોકના સુખરૂપ કામ કરતાં અર્થને સ્વીકારે છે, તેને પંડિત કહેવાય છે.

પંડિત બુદ્ધિવાળા પુરુષો પોતાની શક્તિ પ્રમાણે કામ કરવાની ઇચ્છા રાખે છે. યથાશક્તિ કામ કરે છે, અને તેઓ કોઈનું પણ અપમાન કરતા નથી.

પંડિત બુદ્ધિવાળા પુરુષો અપ્રાપ્ય વસ્તુની અભિલાષા કરતા નથી. નાશ પામેલી વસ્તુનો શોક કરવા ઇચ્છતા નથી. અને આપત્તિમાં મુંઝાતા નથી. જે નિર્ધારપૂર્વક કાર્યને આરંભે છે, કાર્યની વચ્ચે અટકી પડતો નથી, સમયને ફોકટ જવા દેતો નથી અને મનને વશ રાખે છે તે જ પંડિત કહેવાય છે.

જે પોતાના સન્માનથી રાજી થતો નથી, અપમાનથી તપી ઉઠતો નથી પણ ગંગાની ધારાની પેઠે ગંભીર રહે છે, તે પંડિત કહેવાય છે.

જેની વાણી અસ્ખલિત વહેનારી છે, જે લોકકથાનો જાણકાર છે, તર્કશીલ પ્રતિભાશક્તિવાળો છે અને ગ્રંથને બરાબર સમજાવી શકે છે તે પંડિત કહેવાય છે. શાસ્ત્ર જેની બુદ્ધિને અનુસરે છે, અને જે શિષ્ટની મર્યાદાને ઓળંગતો નથી તે પંડિતની સંજ્ઞાને પામે છે.

જે પોતે કરવાનાં કામો સેવક વિગેરે પાસે કરાવે છે, જે જ્યાં ત્યાં શંકા કરે છે તે મુર્ખ છે.

જે વણબોલાવ્યો અંદર આવે છે, વણપૂછ્યે બોલબોલ કરે છે, અવિશ્વાસુ પર વિશ્વાસ રાખે છે તે અધમ મનુષ્ય મૂઢ બુદ્ધિવાળો છે. જે બીજાના દોષોને જોઈને તેની નિંદા કરે છે. છતાં પોતે જ તેવું દોષમય વર્તન રાખે છે, અને જે અસમર્થ છતાં ક્રોધ કરે છે તે પુરુષ મુર્ખ શિરોમણિ છે.



જે મનુષ્ય પોતાના સેવક આદિ પરિવારને બાકાત રાખીને પોતે સારું સારું ભોજન જમે છે અને સારાં સારાં વસ્ત્રો પહેરે છે તેના કરતાં વધારે ઘાતકી બીજો કોણ છે ?

ધનુષધારીએ છોડેલું બાણ કોઈને મારે કે ના મારે પરંતુ બુદ્ધિમાને યોજેલી બુદ્ધિ તો રાજા સાથે રાષ્ટ્રનો પણ નાશ કરી નાખે. એક બુદ્ધિ વડે બે કાર્ય તથા અકાર્યનો નિશ્ચય કરો; ત્રણ મિત્ર, ઉદાસીન તથા શત્રુને ચાર સામ, દાન, ભેદ તથા દંડથી વશ કરો. પાંચ જ્ઞાનેન્દ્રિયો ઉપર જય મેળવો. છ સંધિ, વિગ્રહ, યાન, આસન, દ્વૈધીભાવ તથા આશ્ચર્યને સમજી લો અને સાત સ્ત્રીસંગ, દ્યુત, મૃગયા, મદ્યપાન, કઠોર વાણી, કુર દંડ, તથા દ્રવ્યનો અપવ્યયનો ત્યાગ કરો. આમ કરીને તમે સુખી થાઓ.

જેમ સમુદ્રને તરવા માટે નૌકા જ એકમાત્ર વાહન છે. તેમ સત્યભાષણ એ જ સ્વર્ગની એક અદ્વિતીય સીડી છે, અને સત્ય-બ્રહ્મ જ મોક્ષનું એક અદ્વિતીય સાધન છે.

ક્ષમા મહાન બળ છે. અશક્તોને માટે ક્ષમા ગુણરૂપ છે તો સમર્થો માટે ભૂષણરૂપ છે. ક્ષમા જગતમાં વશીકરણ છે. ક્ષમા વડે શું સાધ્ય થતું નથી ?

કઠોર વાણી ના બોલવી ને દુષ્ટની પૂજા ના કરવી એ બે કર્મોને કરનારો મનુષ્ય આ લોકમાં વિશેષ શોભે છે.

ગૃહસ્થ હોઈને નિરુદ્યોગી રહેનાર અને ભિક્ષુક સંન્યાસી થઈને કાર્ય કરનાર એ બંને વિપરીત કર્મ કરવાથી શોભતા નથી.

ધનવાન હોવા છતાં જે દાતા નથી અને દરિદ્રી હોવા છતાં જે તપસ્વી નથી એ બંનેને ગળે મજબુત શિલા બાંધીને પાણીમાં ડુબાડી દેવા.

પરદ્રવ્યનું હરણ, પરસ્ત્રીની છેડતી અને હિતૈષીનો નાશ એ ત્રણ દોષ નાશકારક છે.

જે ભક્ત છે, જે સેવક છે, 'હું તમારો છું.' એ પ્રમાણે કહે છે એ ત્રણે જો શરણે આવ્યા હોય તો પોતાની વિષમ સ્થિતિમાં પણ તેમનો ત્યાગ કરવો નહીં.

પિતા, માતા, અગ્નિ, આત્મા અને ગુરુ એ પાંચ અગ્નિની પેઠે ઉપાસના કરવા યોગ્ય છે. માટે મનુષ્યે તેમની પ્રયત્નપૂર્વક સેવા કરવી.

પાંચ ઈન્દ્રિયવાળા મનુષ્યની જો એક ઈન્દ્રિય પણ છિદ્રવાળી વિષયપરાયણ હોય તો તૂટેલી પખાલમાંથી ટપકી જતાં પાણીની જેમ તેની બુદ્ધિ પણ એ છિદ્ર દ્વારા બહાર ટપકી જાય છે.

જગતમાં ઐશ્વર્ય મેળવવાની ઈચ્છાવાળા પુરુષે નિદ્રા, તંદ્રા, ભય, ક્રોધ, આળસ અને દીર્ઘસૂત્રપણું - એ છ દોષોનો ત્યાગ કરવો જોઈએ.

સત્ય, દાન, ઉદ્યોગપણું, ઈર્ષ્યારહિતતા, ક્ષમા અને ધૈર્ય - એ છ ગુણોને પુરુષે કદાપિ છોડવા નહીં.

હે રાજન્ ! આરોગ્ય, કરજ વિનાની સ્થિતિ, સ્વસ્થાનમાં નિવાસ, સારા મનુષ્યોની સંગતિ, પોતાને અનુકૂળ જીવિકા તથા નિર્ભયવાસ - આ છ જીવલોકનાં સુખ છે. ઈર્ષ્યાખોર, દયાળુ, અસંતોષી, ક્રોધી, નિત્ય શંકાશીલ અને પારકાના ભાગ્ય પર જીવનારો - એ છવે નિત્ય દુઃખી છે.

સ્ત્રીસંગ, દ્યુત, મૃગયા, મદ્યપાન, કઠોર વાણી, કઠોર શિક્ષા અને પૈસાની ખુવારી લાવનાર સાત દોષોને ત્યજવા, કારણ કે બરાબર સ્થિર થયેલા પણ એ દોષથી વિનાશ પામે છે.

બુદ્ધિ, કુલીનતા, ઇન્દ્રિયનિગ્રહ, શાસ્ત્રનું જ્ઞાન, પરાક્રમ, પરિમિત ભાષણ, યથાશક્તિ દાન અને કૃતજ્ઞતા એ આઠ ગુણો પુરુષને દિપાવે છે.

આ શરીરરૂપી ઘરને નવ દ્વાર, બે નેત્ર, બે નાસિકાપુટ, બે કાન, એક મુખ, એક મુત્રદ્વાર અને એક મળદ્વાર છે. અવિદ્યા, કામ અને કર્મ એ ત્રણ થાંભલા છે. શબ્દાદિ પાંચ વિષયો એના સાક્ષી છે. અને જીવ એમાં ઘરનાં ઘણી તરીકે નિવાસ કરે છે. જે વિદ્વાન આ ઘરને યથાર્થ રીતે જાણે છે તે સર્વોત્તમ બ્રહ્મવેત્તા છે.

જે મનુષ્ય આશ્રિતજનોને વહેંચી આપ્યા પછી પોતે માપસર ભોજન કરે છે, જે અમાપ કામ કરીને માપની ઊંઘ લે છે, અને શત્રુઓ યાચના કરે તો તેમને પણ આપે છે, તે વશચિત્તવાળા મનુષ્યને અનર્થો છોડી જાય છે. જે મનુષ્યના કરવા ધારેલા કામને તથા અપકારને બીજા લોકો જરા પણ જાણતા નથી અને જે મંત્રણાને ગુપ્ત રાખીને સારી રીતે કાર્યને પાર પાડે છે તેનું કામ જરા-સરખું પણ બગડતું નથી. જે સર્વ પ્રાણીને શાંતિ મળે એ હેતુથી યત્ન કરે છે, સાચો છે, માન આપનારો અને શુદ્ધ ભાવવાળો છે, તે પોતાની જ્ઞાતિમાં ઉત્તમ, ખાણમાં ઉત્પન્ન થયેલા તેજસ્વી મહામણિની જેમ, અત્યંત પ્રસિદ્ધિ પામે છે.

જે કર્મો કપટભરેલા હોય અને અયોગ્ય ઉપાયોથી સિદ્ધ થતાં હોય તેમની અંદર મનને ના રાખવું. તેવાં કર્મો કદી પણ ભૂલેચૂકે ના કરવાં.

પોતાને રાજ્ય મળ્યું છે એટલે કાંઈ ફાવે તેમ ના વર્તાય. કેમ કે વૃદ્ધાવસ્થા જેમ ઉત્તમ રૂપનો નાશ કરે છે તેમ અવિનય લક્ષ્મીનો નાશ કરે છે.

જે રાજા સજ્જનોએ આચરેલા ધર્મ પ્રમાણે ચાલે છે, તેના રાજ્યકાળમાં પૃથ્વી ધનથી ભરપૂર અને ઐશ્વર્યને વધારનારી થઈને વૃદ્ધિ પામે છે. પરંતુ જો રાજા ધર્મનો ત્યાગ કરે અને અધર્મથી વર્તે તો તે જ પૃથ્વી અગ્નિમાં નાખેલા ચામડાની પેઠે સંકોચાઈ જાય છે.

સારા કુળમાં જન્મેલો મનુષ્ય પણ દુરાચારી હોય, તો તે માનને માટે યોગ્ય નથી. પણ નીચ કુળમાં જન્મેલો મનુષ્ય પણ જો સદાચારી હોય તો શ્રેષ્ઠ છે. જે મનુષ્ય પારકા ધનની, રૂપની, પરાક્રમની, કુળની, વંશની, સુખની, સૌભાગ્યની અને સન્માનની ઇર્ષ્યા કરે છે તેને પાર વિનાની પીડા રહે છે.

પુરુષનું શરીર રથ છે. આત્મા સારથિ છે. ઇન્દ્રિયો ઘોડા છે. જેમ કેળવેલા સારા ઘોડાઓવાળા રથમાં બેસીને રથી સુખે પ્રયાણ કરે છે, તેમ સાવધાન ધીરપુરુષ, ઇન્દ્રિયરૂપી ઘોડાઓને વશ રાખીને સુખથી આયુષ્ય પસાર કરે છે, પણ સ્વાધીન ના રહેનારા ઉદ્ભૂત ઘોડાઓ જેમ સારથિનો માર્ગમાં નાશ કરે છે તેમ વશ ના રાખેલી એ ઇન્દ્રિયો આત્માને પણ નાશ પમાડે છે.

સૂકાં લાકડાંની સાથે રહીને જેમ લીલું લાકડું પણ બળી જાય છે તેમ પાપ કરનારાની સંગતિથી નિષ્પાપ મનુષ્યને પણ પાપીના જેટલી શિક્ષા થાય છે. આથી પાપીઓનો સંગ કરવો નહીં.

દેવો ગોવાળોની પેઠે હાથમાં લાકડી લઈને રક્ષણ કરતા નથી; પણ તેઓ જેનું રક્ષણ કરવા ઇચ્છે છે તેની બુદ્ધિમાં વધારો કરે છે. પુરુષ જેમ જેમ કલ્યાણકર્મ કરવામાં મન જોડે છે તેમ તેમ તેના સર્વ અર્થો સિદ્ધ થાય છે.

શૂરાની પરીક્ષા ભયને પ્રસંગે થાય છે. ધીરજની પરીક્ષા આર્થિક આપત્તિમાં થાય છે. મિત્રોની પરીક્ષા સંકટમાં થાય છે. અને શત્રુઓની પરીક્ષા આપત્તિમાં થાય છે. વૃદ્ધાવસ્થા રૂપને હરે છે. આશા ધૈર્યને હરે છે.

મૃત્યુ પ્રાણને હરે છે. ઇર્ષ્યા ધર્માચરણને હરે છે. ક્રોધ લક્ષ્મીને હરે છે. નીચની સેવા શીલને હરે છે. કામ લજ્જાને હરે છે અને અભિમાન સર્વ કાંઈને હરી લે છે.

જે કામ કરવાથી રાત્રે સુખે રહેવાય તે કામ દિવસે જ કરી લેવું. જે કામ કરવાથી ચોમાસાના ચાર મહિનામાં સુખે રહેવાય તે કામ આગલા આઠ મહિનામાં જ કરી લેવું. ઊતરતી વય પ્રાપ્ત થતાં જે કાર્ય કરવાથી સુખે રહેવાય તે કાર્ય આગલી વયમાં જ કરી લેવું. પણ જે કામથી મૃત્યુ પછી સુખ સાંપડે તે કામ તો આખા જીવન સુધી કર્યા જ કરવું.

કોઈ ગાળો દે તો પણ તેને સામી ગાળ દેવી નહીં. આમ જે ગાળને સહન કરે છે તેનો ક્રોધ જ ગાળ દેનારને બાળી મૂકે છે, તેમ તેના પુણ્યને પ્રાપ્ત થાય છે. કોઈને ગાળ આપવી નહીં. કોઈનું અપમાન કરવું નહીં. મિત્રનો દ્રોહ કરવો નહીં. નીચની સેવા કરવી નહીં. અભિમાની થવું નહીં. હીન આચરણ કરવું નહીં અને કઠોર તથા રોષભરી વાણી બોલવી નહીં.

વસ્ત્ર જેવા રંગનો સંગ કરે તેવા રંગવાળું થાય છે. તેમ મનુષ્ય પણ સાધુ, અસાધુ, તપસ્વી તથા ચોર એ પૈકી જેની સંગતિ કરે છે તેના જેવો થાય છે.

જે સર્વનું કલ્યાણ ઇચ્છે છે અને કોઈના અકલ્યાણની કલ્પના સરખી કરતો નથી, જે સત્ય બોલે છે, કોમળભાવ રાખે છે, અને ઇન્દ્રિયોને વશમાં રાખે છે તે ઉત્તમ પુરુષ છે.

જેઓનું સદાચરણ ચલિત થતું નથી, જેઓનું આચરણ માતાપિતાને દુઃખી કરતું નથી, જેઓ પ્રસન્નચિત્ત ધર્માચરણ કરે છે, કુળની કીર્તિ વધારવા ઇચ્છે છે અને અસત્યનો ત્યાગ કરે છે, તેઓને મહાકુલીન જાણવા.

સંતાપથી રૂપ નાશ પામે છે. બળ નાશ પામે છે. જ્ઞાન નાશ પામે છે. અને વ્યાધિ આવે છે.

પાય જ્ઞાનેન્દ્રિયો અને છકું મન, એ છ ઇન્દ્રિયો ચંચળ છે. તેમાંથી જે જે ઇન્દ્રિયો વિષયમાં આસક્ત થાય છે, તે તે ઇન્દ્રિય દ્વારા પુરુષની બુદ્ધિ નિત્ય પાણી ભરેલા ઘડામાંથી પાણીની પેઠે ઝરી જાય છે.

હે રાજન ! મીઠું મીઠું બોલનારા પુરુષો તો જ્યાં ત્યાં સદૈવ સહેજે મળી આવે છે. પરંતુ કડવું છતાં હિતકારી કહેનાર અને સાંભળનાર તો દુર્લભ હોય છે.

દ્યુત મનુષ્યોને વેર કરાવનારું છે. એવું પૂર્વકલ્પમાં જોવામાં આવ્યું છે. માટે બુદ્ધિમાન મનુષ્યે ગમ્મત માટે પણ દ્યુત રમવું નહીં.

ગર્વરહિત, સામર્થ્યવાન, શીઘ્ર કામ કરનાર, દયાળુ, મીઠા સ્વભાવનો, બીજાથી ના ફૂટી જનારો, નીરોગી અને યુક્તિભરેલું તથા મહાન અર્થવાળું બોલનારો એ આઠ ગુણોથી જે સંપન્ન હોય તેને દૂત કહે છે.

બુદ્ધિ, કુલીનતા, શાસ્ત્રજ્ઞાન, ઇન્દ્રિયનિગ્રહ, પરાક્રમ, અલ્પ ભાષણ, યથાશક્તિ દાન અને કૃતજ્ઞતા આ આઠ ગુણો પુરુષને દીપાવે છે.

મારા મત પ્રમાણે ધૃતરાષ્ટ્રપુત્રો વનરૂપ છે. અને પાંડવો તેમાંના વાઘ છે. માટે તમે વાઘ સાથે વનનો નાશ કરશો નહીં. અને વનમાંથી વાઘનો નાશ થાય નહીં. વાઘ વિના વન રહેતું નથી અને વન વિના વાઘ રહેતા નથી, કારણ કે વાઘોથી વનનું રક્ષણ થાય છે. અને વન વાઘોનું રક્ષણ કરે છે.

દુષ્ટ બુદ્ધિવાળા લોકો બીજાના દોષો જોવાની ઇચ્છા રાખે છે તેવી તેઓના ઉત્તમ ગુણો જાણવાની ઇચ્છા રાખતા નથી.

છેતરપિંડી ના કરવી. દાન આપવું. ઠરાવેલી મર્યાદાનું પાલન કરવું અને મીઠી વાણી બોલવી, એટલાથી સૌને પોતાના પક્ષમાં કરી લેવાય છે.

જીવન પાણીના પરપોટા જેવું છે. એટલે જે કામ કરવાથી મૃત્યુશય્યા પર પડ્યા પડ્યા પશ્ચાતાપ કરવો પડે તે કામ પ્રથમથી જ કરવું નહીં.

જે મનુષ્ય નિત્ય અભિવંદન કરવાના સ્વભાવવાળો હોય છે તથા વૃદ્ધોની સેવા કરે છે તેનાં કીર્તિ, આયુષ્ય તથા બળ એ ચાર સારી રીતે વૃદ્ધિ પામે છે.

આ પૃથ્વીમાં જે કાંઈ સુવર્ણ છે, ડાંગર આદિ ધાન્ય છે, પશુઓ છે, અને સ્ત્રીઓ છે તે બધું કોઈ એકને મળે તોપણ તેને તૃપ્તિ થતી નથી એ જોઈને ડાહ્યો મનુષ્ય મોહ પામતો નથી.

આશા ધૈર્યનો નાશ કરે છે, કાળ સમૃદ્ધિનો નાશ કરે છે. ક્રોધ લક્ષ્મીનો નાશ કરે છે. કૃપણતા યશનો નાશ કરે છે. અરક્ષણ પશુઓનો નાશ કરે છે, અને ક્રોપાયમાન થયેલો બ્રાહ્મણ આખા દેશનો નાશ કરે છે.

કામ, ભય, લોભથી જીવિતને માટે કદી ધર્મનો ત્યાગ કરવો નહીં. ધર્મ નિત્ય છે અને સુખદુઃખ અનિત્ય છે. તેમજ જીવ નિત્ય છે અને તેના કારણરૂપ અવિદ્યા-અજ્ઞાન અનિત્ય છે. માટે તમે અનિત્યનો ત્યાગ કરીને નિત્ય વસ્તુમાં નિષ્ઠા રાખો અને સંતુષ્ટ રહો.

કયું કાર્ય કરવું અને કયું ના કરવું એ સંબંધમાં જે મનુષ્ય જ્ઞાનમાં, ધર્મમાં, વિદ્યામાં અને વયમાં વૃદ્ધ એવા પોતાના સંબંધીને માન આપીને તથા પ્રસન્ન કરીને પૂછે છે તે કોઈ દિવસ મૂઝાતો નથી.



## Vidur Niti

(From Mahabharata by Kisari Mohan Ganguly)

### SECTION XXXIII

Vaisampayana said, 'King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting, 'I desire to see Vidura. Bring him here without delay.'

Despatched by Dhritarashtra, the messenger went to Kshatri and said, 'O thou of great wisdom, our lord the mighty king desireth to see thee.'

Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly, 'Apprise Dhritarashtra of my arrival.'

Thereupon the orderly went to Dhritarashtra, and said, O, foremost of kings, Vidura is here at thy command. He wisheth to behold thy feet. Command me as to what he is to do.'

Thereupon Dhritarashtra said, 'Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.'

The orderly then went out and spoke unto Vidura, 'O Kshatri, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee.'

Vaisampayana continued, 'Having entered Dhritarashtra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought, 'O thou of great wisdom, I am Vidura, arrived here at thy command. If there is anything to be done, here I am, command me!'

Dhritarashtra said, 'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. Tomorrow he will deliver, in the midst of the court, Ajatasatru's message. I have not been able today to ascertain what the message is of the Kuru hero. Therefore, my body is burning, and that hath produced sleeplessness.

Tell us what may be good for a person that is sleepless and burning. Thou art, O child, versed in both religion and profit. Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered'.

### SLEEPLESSNESS

Vidura said, 'Sleeplessness overtaketh thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. I hope, O king, that none of these grave calamities have overtaken thee. I hope, thou dost not grieve, coveting the wealth of others.'

Dhritarashtra said, 'I desire to hear from thee words that are beneficial and fraught with high morality. In this race of royal Rishis thou alone art revered by the wise.'

Vidura replied, 'King (Yudhishtira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however worthy of being kept by thy side, he was exiled by thee. Thou art, however, possessed of qualities which are thy very reverse of those possessed by him. Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight. In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishtira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity?

### WHO IS WISE ?

- He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise.
- These again are the marks of a wise man, viz., adherence to acts, worthy of praise and rejection of what is blamable, faith, and reverence.
- He whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise.
- He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise.
- He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise.
- He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise.
- They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise.
- He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom.
- They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom.
- He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise.
- They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good.
- He who exulteth not at honours, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of Ganga, is reckoned as wise.
- That man who knoweth the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise.
- He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise.

- He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man.

#### WHO IS FOOL ?

- He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool.
- He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool.
- He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul.
- He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul.
- bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool.
- He who doth not perform the Sraddha for the Pitris, nor worshipping the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul.
- That worst of men who entereth a place uninvited, and talketh much without being asked, and reposest trust on untrustworthy wights, is a fool.
- That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men.
- That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence.

O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he, who, though possessed of affluence, eateth himself and wareth excellent robes himself without distributing his wealth among his dependents?

While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt.

When a bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously); it may destroy an entire kingdom with the king.

Discriminating the two by means of the one, bring under thy subjection the three by means of four, and also conquering the five and knowing the six, and abstaining from the seven, be happy.

ONE

- Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom with king and subject.
- Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions.
- That Being who is One without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean.

### FORGIVENESS

- There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power.
- Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve?
- What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. And unforgiving individual defileth himself with many enormities.
- Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness.

### TWO

- Even as a serpent devoureth animals living in holes, the earth devoureth these two, viz., a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places.
- A man may attain renown in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are wicked.
- tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others.
- These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent.
- These two persons never shine because of their incompatible acts, viz., a householder without exertion, and a beggar busied in schemes.
- These two, O king, live (as it were) in a region higher than heaven itself, viz., a man of power endued with forgiveness, and poor man that is charitable.
- Of things honestly got, these two must be looked upon as misuse, viz., making gifts to the unworthy and refusing the worthy.
- These two should be thrown into the water, tightly binding weights to their necks, viz., a wealthy man that doth not give away, and a poor man that is proud.
- These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight.
- bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit.



## THREE

- These three, O king, cannot have wealth of their own, viz., the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong.
- Great fear springeth from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friend.
- These three, besides, being destructive to one's own self, are the gates of hell, viz., lust, anger, and covetousness. Therefore, every one should renounce them.
- These three should never be forsaken even in imminent danger, viz., a follower, one who seeks protection, saying,--I am thine,--and lastly one who hath come to your abode.
- Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, viz., conferring a boon, acquiring a kingdom, and obtaining a son.

## FOUR

- Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers.
- sire, crowned with prosperity and leading the life of a householder, let these four dwell with thee, viz., old consanguineous, relatives, high-born persons fallen into adversity, poor friends, and issueless sisters.
- On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful.
- These four that are calculated to remove fear, bring on fear when they are improperly performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general).

## FIVE

- bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor.
- By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests.
- These five follow thee wherever thou goest, viz., friends, foes, those that are indifferent, dependants, and those that are entitled to maintenance.
- Of the five senses beholding to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel.

## SIX

- The six faults should be avoided by a person who wisheth to attain prosperity, viz., sleep, drowsiness, fear, anger, indolence and procrastination.

- These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods.
- Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience.
- These six are instantly destroyed, if neglected, viz., kine, service, agriculture, a wife, learning, and the wealth of a Sudra.
- These six forget those who have bestowed obligations on them, viz., educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, they who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians.
- Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six.
- king, conduce to the happiness of men. These six are always miserable, viz., the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others.
- These six, O king, comprise the happiness of men, viz., acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative.
- He that succeedeth in gaining the mastery over the six that are always present in the human heart, being thus the master of his senses, never committeth sin, and therefore suffereth calamity.
- These six may be seen to subsist upon other six, viz., thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it.

#### SEVEN

- A king should renounce these seven faults that are productive of calamity, inasmuch as they are able to effect the ruin of even monarchs firmly established; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth.

#### EIGHT

- These eight are the immediate indications of a man destined to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew.
- These eight, O Bharata, are the very cream of happiness, and these only are attainable here, viz., meeting with friends, accession of immense wealth, embracing a son, union for

intercourse, conversation with friends in proper times, the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society.

- These eight qualities glorify a man, viz., wisdom, high birth, self-restraint, learning, prowess, moderation in speech gift according to one's power, and gratitude.

#### NINE

- This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise.

#### TEN

- Dhritarashtra, these ten do not know what virtue is viz., the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these.

In this connection is cited the old story about what transpired between Suyodhana and (Prahlada), the chief of the Asuras in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority of all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown.

He is a wise person who doth not disregard even a weak foe; who proceeds with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished.

He who doth not live away from hope uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking is always happy.

He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise.

He who beareth not malice towards others but is kind to all, who being weak disputeth not with others, who speaketh not arrogantly, and forgetteth a quarrel, is praised everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others for getting himself, is ever loved by all.

He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct.

He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct.

He who desireth to obtain a knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low; and wherever he may go, he is sure to gain an ascendancy over even those that are glad. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance.

The acts of that learned man are well-conceived, and well-applied who formeth matrimonial alliances with persons of equal positions and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position.

He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him.

He whose counsels are well-kept and well-carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects.

He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun.

King Pandu consumed by a (Brahmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands. Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons. Then, O monarch, thou shalt inspire confidence in both the gods and men."

#### SECTION XXXIV

Dhritarashtra said, 'Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit. Advise

me wisely, O Vidura. O thou of magnanimous heart, tell me what is thou deemest to be beneficial for Ajatasatru and what is productive of good to the Kurus. Apprehending future evils. I look back only on my previous guilt: I ask thee with anxious heart, O learned one, tell me what is exactly in Ajatasatru's mind,'

### ACTS

Vidura said, 'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me. Do not, O Bharata, set the heart upon means of success that are unjust and improper.

A man of intelligence must not grieve if any purpose of his doth not succeed, notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse.

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequence also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long.

He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom.

### SUBDUE THE SENSES

As the stars are affected by the planets, so is this world affected by the senses, when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural state, which ever lead him towards various acts.

He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs deprived of strength.

He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment or who is blessed with patience.

One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds, when well-trained, he that is wise, pleasantly performeth the journey of life, and awake in peace. The horses that are unbroken and incapable of being

controlled, always lead an unskilful driver to destruction in the course of the journey; so one's senses, unsubdued, lead only to destruction. The inexperienced wight, who, led by this unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness.

He, who, forsaking religion and profit, followeth the lead of his senses, loseth without delay prosperity, life, wealth and wife.

He, who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's friend as, indeed, it is one's own foe. That man, who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe.

### DESIRE AND ANGER

Desire and anger, O king, break through wisdom, just as a large fish breaks through a net of thin cords. He, who in this world regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought.

He, who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by the lust of territory. As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided.

He that, from ignorance, faileth to control his five greedy foes, having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,--these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,--these,--O Bharata, never exist in inferior men.

Fools seek to injure the wise by false reproaches and evil speeches, The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins, are forgiven. In malice lieth the strength of the wicked; in criminal code, the strength of kings, in attentions of the weak and of women; and in forgiveness that of the virtuous.

### CONTROL SPEECH

To control speech, O king, is said to be most difficult. It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils.

A forest pierced by arrows, or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons, such as arrows, bullets,

and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not discharge such arrows, for do they not touch the very vitals of others.

#### WHEN DEFEAT IS ORDAINED

He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right., firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishtira is obedient to thy commands. Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons, Yudhishtira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishtira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation.

#### SECTION XXXV

Dhritarashtra said, 'O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayst is charming!'

Vidura said, 'Ablution in all the holy places and kindness to all creatures,--these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter. As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven.

In this connection is cited an old story about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand.

#### THE STORY : MISUSE OF TONGUE

Once on a time, O king, there was a maiden of the name of Kesini, unrivalled for beauty; moved by the desire of obtaining a good husband, she resolved to choose her lord in Swayamvara.

Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the Daityas, Kesini addressed him, saying, 'Are Brahmanas superior, O Virochana, or are the sons of Diti superior? And why also should not Sudhanwan sit on the sofa?'

Virochana said, 'Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt. Who are the gods, and who are the Brahmanas?'

Kesini said, 'We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together.'

Virochana said, 'O amiable and timid girl, I will do what thou sayst.

Thou wilt behold Sudhanwan and myself met together in the morning.'

Vidura continued, 'When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahlada's son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers, offered him a seat, water to wash his feet, and Arghya. And asked by Virochana (to share his seat) Sudhanwan said, 'O son of Prahlada, I touch thy excellent golden seat. I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee.'

Virochana said, 'A piece of wooden plank, an animal skin, or a mat of grass or straw,-- these only, O Sudhanwan, are fit for thee. Thou deservest not, however, the same seat with me.'

Sudhanwan said, 'Father and son. Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas and two Sudras, can sit together on the same seat, Except these, no other can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me. Thou art a child, brought tip in every luxury at home and thou understandest nothing.'

Virochana said, 'Staking all the gold, kine, horses, and every other kind of wealth that we have among the Asuras, let us, O Sudhanwan, ask them this question that are able to answer.'

Sudhanwan said, 'Let alone your gold, kine, and heroes, O Virochana? Making our lives forfeited, we will ask them this question that are competent.'

Virochana said, 'Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men.'

Sudhanwan said, 'Having wagered our lives, we will approach thy father, for he, Prahlada, will never say an untruth even for the sake of his son.'

Vidura continued, 'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahlada was. And beholding them together, Prahlada said, 'These two who had never before been companions, are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions,--ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?'

Virochana said, 'There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the Asuras, I shall ask thee a question, do not answer it untruly!'

Prahlada said, 'Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana. A white and fat cow is ready for thee.'

Sudhanwan said, 'Water and honey and curds, have been presented to me on my way hither. I shall ask thee a question. Prahlada, answer it truly! are Brahmanas superior, or is Virochana superior?'

Prahlada said, O Brahmana, this one is my only son. Thou also art present here in person. How can one like us answer a question about which ye two have quarrelled?'

Sudhanwan said, 'Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it.'

Prahlada said, 'How doth that misuser of his tongue suffer, O Sudhanwan, who answereth not truly but falsely, a question that is put to him? I ask thee this.'

Sudhanwan said, 'The person that misuseth his tongue suffers like the deserted wife, who pineth, at night, beholding her husband sleeping in the arms of a co-wife; like a person who hath lost at dice, or who is weighed down with an unbearable load of anxieties. Such a man hath also



to stay, starving outside the citygates, into which his admission is barred. Indeed, he that giveth false evidence is destined to always find his foes. He that speaketh a lie on account of an animal, casteth down from heaven five of his sires of the ascending order. He that speaketh a lie on account of a cow casteth down from heaven ten of his ancestors.

A lie on account of a horse causeth the downfall of a hundred; and a lie on account of a human being, the downfall of a thousand of one's sires of the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of land.'

Prahlada said, 'Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana. Mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been defeated by Sudhanwan. This Sudhanwan is now the master of thy life.

But, O Sudhanwan, I wish that thou shouldst grant Virochana his life.'

Sudhanwan said, 'Since, O Prahlada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear to thee. So here is thy son Virochana, O Prahlada, restored by me to thee. He shall, however, have to wash my feet in the presence of the maiden Kesini.'

Vidura continued, 'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land. Saying an untruth from affection for thy son, O king, hasten not to destruction, with all thy children and counsellors. The gods do not protect men, taking up clubs in their hands after the manner of herdsmen; unto those, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality. The Vedas never rescue from sin a deceitful person living by falsehood.

On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, all connections with connubial disputes, and severance of relationship between husband and wife, internal dissensions, disloyalty to the king,--these and all paths that are sinful, should, it is said, be avoided.

A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a minstrel, these seven are incompetent as witness.

An Agnihotra performed from motives of pride, abstention from speech, practised from similar motives, study and sacrifice from the same motives,--these four, of themselves innocent, become harmful when practised unduly.

#### MORAL TERPITUDE

One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the Soma-juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brahmana addicted to drink, one that is sharp-speched, a raker of old sores, an atheist, a reviler of the Vedas, and taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,--these all are reckoned as equal in moral turpitude as the slayers of Brahmanas.

Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger.

Decrepitude destroyeth beauty; ambitious hopes, patience; death, life, envy, righteousness, anger, prosperity, companionship with the low, good behaviour; lust, modesty, and pride, everything.

Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control.

### EIGHT QUALITIES

Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness--these eight qualities shed a lustre upon their possessor. 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). Those eight, O king, in the world of men, are indications of heaven.

Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

### PATHS OF RIGHTEOUSNESS

Sacrifice, study, charity, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble.

### ASSEMBLY

That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is not truth which is fraught with deceit.

### HEAVENLY ORIGIN

Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk--these ten are of heavenly origin.

### SIN & VIRTUE

A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man, rigidly resolved, should abstain

from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence, repeatedly committeth sin.

Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practicing virtue, goeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue.

He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery; on the other hand, he shineth everywhere. He that draweth wisdom from them that are wise is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness.

#### DO THAT

Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter.

The wise prize that food which is easily digested, that wife whose youth hath passed away, that hero who is victorious and that ascetic whose efforts have been crowned with success.

The gap that is sought to be filled by wealth acquired wrongfully, remaineth uncovered, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control; the king controlleth persons that are wicked; while they that sin secretly have their controller in Yama, the son of Vivaswat. The greatness of Rishis, of rivers, of river-banks, of high-souled men, and the cause of woman's wickedness, cannot be ascertained.

O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,--these three are always able to gather flowers of gold from the earth.

Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs, and those by bearing weights upon the head, are the very worst. Reposing the care of thy kingdom on Duryodhana, on Sakuni, on foolish Dussasana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as on thy sons!"

#### SECTION XXXVI

Vidura said, 'In this connection is cited the old story of the discourse between the son of Atri and the deities called Sadhyas is as heard by us.

## THE STORY

In days of old, the deities known by the name of Sadhyas questioned the highly wise and great Rishi of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood.

The Sadhyas said, 'We are, O great Rishi, deities known as Sadhyas. Beholding thee, we are unable to guess who thou art. It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning.'

The mendicant Rishi answered, 'Ye immortals, it hath been heard by me that by untying all the knots in the heart by the aid of tranquillity, and by mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self.

## SLANDER AND REPRACHES

One should not return the slanders or reproaches of others for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches.

Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and the very sources of the life of men. Therefore, he, that is virtuous, should always abstain from harsh and angry words. That worst of men is of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and smarting like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently remembering that the slanderer's merits become his.

He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh the colour from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company, who, stung with reproach, returneth if not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him.

Silence, it is said, is better than speech, if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality.

A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be.

One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to suffer even the least misery. Such a man neither vanquisheth others,

nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor exalteth in joy.

That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control.

That man is regarded as a mediocre in goodness who never consoleth others by saying what is not true; who giveth having promise; and who keepeth an eye over the weakness of others.

### BAD MAN

These, however, are the indications of a bad man, viz., incapacity to be controlled; liability to be afflicted by dangers; proneness to give way to wrath, ungratefulness; inability to become another's friend, and wickedness of heart.

He too is the worst of men, who is dissatisfied with any good that may come to him from others who is suspicious of his own self, and who driveth away from himself all his true friends.

He that desireth prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad.

He that is wicked, earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess, but he can never win honest fame, nor can he acquire the virtues and manners of high families (in any of which he may be born).'

### ON HIGH FAMILIES

Dhritarashtra said, 'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,--what are those families that are called high?'

Vidura said, 'Asceticism, self-restraint, knowledge of the Vedas, sacrifices, pure marriages, and gifts of food,--those families in which these seven exist or are practised duly, are regarded as high. There are high families who deviate not from the right course whose deceased ancestors are never pained (by witnessing the wrong-doings of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood.

Families that are high, **fall down** and become low owing to the absence of sacrifices, impure marriages, abandonment of the Vedas, and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others.

Those families that are possessed of members, wealth and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and good conduct be maintained with care, for, as regards wealth, it cometh or goeth.

He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really in want. Those families that abound in kine and other cattle and in the produce of the field are not really worthy of regard and fame if they be wanting in manners and conduct.

Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests. He, in our race, who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us.

Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly sweet words,--these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence.

As the Sandal tree, O king, though thin, is competent to bear weights which timbers of other trees (much thicker) cannot; so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot.

### ON FRIENDS

He is no friend whose anger inspireth fear, or who is to be waited upon with fear. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connection. He that beareth himself as a friend, even though unconnected by birth of blood, is a true friend, a real refuge, and a protector. He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends.

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without sufficient cause; they are like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who having been served and benefited by friends, show ingratitude to the latter.

Beest thou poor or beest thou rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known.

### ON SORROW & GRIEF

Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of his object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief, Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented.

Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither exult in joy nor repine in sorrow. The six senses are always restless. Through the most predominant one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes.'

Dhritarashtra said, 'King Yudhishtira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons. Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety, O thou of great intelligence, tell me such words as may dispel my anxiety.'

Vidura said, 'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good. Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint.

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion.

The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no steep even if they have recourse to well-made beds; nor do they, O king, derive any plea. sure from women, or the laudatory hymns of bards and eulogists.

Such persons can never practise virtue. Happiness can never be theirs, in this world. Honours can never be theirs, and peace hath no charm for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have, O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives.

### STRENGTH IN UNITY

Numerous thin threads of equal length, collected together, are competent to bear, from the strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good, O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives. They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe. And the tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind.

Those trees, however, that grow in close compact are competent owing to mutual dependence to resist winds more violent still. Thus he that is single, however, endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind.

Relatives, again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake. These must never be slain, viz., Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield by asking for protection.

O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences: it is a kind of headache not born of any physical illness, and they that are unwise can never digest it.

Do thou, O king, swallow it up and obtain peace. They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are.

Beholding Draupadi won at dice, I told thee before, O king, these words,--They that are honest avoid deceit in play. Therefore, stop Duryodhana! Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons in tact. Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons.

O king, let the Kurus and the Pandavas, both having same friends and same foes, live together in happiness and prosperity. Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee. O sire, preserving thy fame unsullied, cherish thou the children of Pandu, afflicted as they are with the sufferings of exile.

O descendant of Kuru, make peace with the sons of Pandu. Let not thy foes discover thy holes. They all, O god among men, are devoted to truth. O king of men, withdraw Duryodhana from his evil ways."

## SECTION XXXVII

### FOOLISH MEN

Vidura said, 'O son of Vichitravirya, Manu, the son of the Self-created, hath, O king, spoken of the following seven and ten kinds of men, as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follow:

- he who seeketh to control a person that is incapable of being controlled;
- he who is content with small gains; he who humbly pays court to enemies;
- he who seeks to restrain women's frailty;
- he who asketh him for gifts who should never be asked;
- he who boasteth, having done anything;
- he who, born in a high family, perpetrates an improper deed;
- he who being weak always wages hostilities with one that is powerful;
- he who talketh to a person listening scoffingly;
- he who desireth to have that which is unattainable;
- he who being a father-in-law, jesteth with his daughter-in-law;
- he who boasteth at having his alarms dispelled by his daughter-in-law;
- he who scattereth his own seeds in another's field;
- he who speaketh ill of his own wife;
- he who having received anything from another sayeth that he doth not remember it,
- he who, having given away anything in words in holy places, boasteth at home when asked to make good his words, and
- he who striveth to prove the truth of what is false.

The envoys of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with social polity. One may behave deceitfully towards him that behaveth deceitfully, but honestly towards him that is honest in his behaviour.



Old age killeth beauty; patience, hope; death, life; the practice of virtue, worldly enjoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

#### WHAT CUT SHORT LIFE

Dhritarashtra said, 'Man hath been spoken of in all the Vedas as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

Vidura said, 'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,--these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!'

#### WHO ARE GUILTY OF SIN

'He who appropriates to himself the wife of one who hath confided in him; he who violates the bed of his preceptor; that Brahmana, O Bharata, who becomes the husband of a Sudra woman, or drinks wines; he who commendeth Brahmanas or becometh their master, or taketh away the lands that support them; and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas.

#### REQUIRES EXPIATION

The Vedas declare that contact with these requires expiation. He that accepts the teaching of the wise; he that is acquainted with the rules of morality; he that is liberal; he that eateth having first dedicated the food to the gods and Pitris; he that envieth none; he that is incapable of doing anything that injureth others; he that is grateful, truthful, humble and learned, succeedeth in attaining to heaven.

'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable, but medicinal, truly addeth to the strength of the king.

#### WHAT CAN BE SACRIFICED

For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives, and by both his wealth and wives one should protect his own self.

#### ON GAMBLING

From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king--this is not proper. But, O son of Vichitravirya, like medicine to a sick

man, those words of mine were not agreeable to thee. O king, thou desirest to vanquish the sons of Pandu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows. Forsaking lions thou art protecting jackals! O king, when the time cometh, thou wilt have to grieve for all this.

### SERVANTS

That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress.

By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress).

Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances.

That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against, whom he may be engaged, should be regarded by the king as his second self.

That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay.

Men of learning say that a servant should be endued with these eight qualities, viz., absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech.

### ONE SHOULD NOT

No man should confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love.

Never set thyself against the decision 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.

A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son one serving in the army, and one that hath suffered great losses, should never be engaged in pecuniary transactions of lending or borrowing.

### EIGHT QUALITIES

These eight qualities shed a lustre on men, viz., wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only by gifts.

When the king favours a person, that incident (of royal favour) bringeth in all others and holdeth them together.

#### ABLUTION WINS

He that performeth ablutions winneth these ten, viz., strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women.

#### EAT SPARINGLY

He that eateth sparingly winneth these six, viz., health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him for gluttony.

#### NO SHELTER TO

One should not give shelter to these in his house, viz., one that always acteth improperly, one that eateth too much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently.

#### NEVER SOLICIT

A person, however distressed, should never solicit a miser for alms, or one that speaketh ill of others, or one that is unacquainted with the shastras, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful.

#### NEVER WAIT UPON

A person should never wait upon these six worst of men, viz., one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything.

One's purposes depend (for their success) on means; and means are dependent, again, on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other, so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a Muni.

One should, for obtaining the favours of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the successful of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity and perseverance?

'Behold the evils of a rupture with the Pandavas which would sadden the very gods with Sakra. These are, first, enmity between them that are all thy sons; secondly, a life of continued

anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies. The wrath of Bhishma, O thou of the splendour of Indra, of Drona, and the king Yudhishtira, will consume the whole world, like a comet of large proportions falling transversely on the earth. Thy hundred sons and Karna and the sons of Pandu can together rule the vast earth with the belt of the seas.

O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and tigers guard the forest!

They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states; he that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king.

#### FIVE STRENGTH OF MEN

Men are said to have five different kinds of strength, Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect.

#### DO NOT TRUST

Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise that can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for one that hath been struck by the arrow of wisdom. In the case of such a person neither the mantras of homa, nor auspicious ceremonies, nor the mantras of the Atharva Veda, nor any of the antidotes of poison, are of any efficacy.

#### POSSESSED OF POWER

Serpents, fire, lions, and consanguineous relatives,--none of these, O Bharata, should be disregarded by a man; all of these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurketh, but

also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood.

Thou, O king, with thy sons art possessed of the virtue of creepers, and the sons of Pandu are regarded as Sala trees. A creeper never grows unless there is a large tree to twine round. O king, O son of Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them)."

## SECTION XXXVIII

### GUESTS

Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back. He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food.

The wise have said that man liveth in vain in whose dwelling a Brahmana conversant with mantras doth not accept water, honey and curds, and kine from fear of being unable to appropriate them, or from miserliness and unwillingness with which the gifts are made.

A physician, a maker of arrows, even one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas, when arrived as a guest, however undeserving he may be the offer of water should be regarded (by a householder) as exceedingly dear.

### BRAHMANA

A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruits, roots, potherbs, dyed clothes, all kinds of perfumery, and treacle.

He that never giveth way to anger, he that is above grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable, like one perfectly withdrawn from the world, is a real Yogin of the Bhikshu order.

That virtuous ascetic who liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is indeed, the foremost of his brotherhood.

Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent

persons have, by which they can return wrongs for wrongs done to them, One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots.

One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave.

It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly.

One should devolve the looking over of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self, but as regards agriculture, one should look over it himself. One should look after guests of the trader-caste through his servants, and those of the Brahmana caste through his sons.

#### ORIGIN

Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (i.e., fire, Kshatriyas, and iron) can affect all things but is neutralised as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy, do not betray any outward symptoms of what is within them.

#### IMPORTANT FOR A KING

That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long.

One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness devoid of trees and plants, one should, in secrecy, mature his counsels.

O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister.

That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit and desire, only after they are done. The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance.

As a Brahmana without having studied the Vedas is not fit to officiate at a Sraddha (in honour of the Pitris), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations.

O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself.

He whose anger and joy are productive of consequences, he who looketh over personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself.

The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything.

A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs.

A foe that deserveth death, when brought under subjection should never be set free. If one be weak one should pay court to one's foe that is stronger, even if the latter deserves death; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him.

One should, with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness.

People never desire him for a master whose grace is fruitless and whose wrath goeth for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world.

The fool, O Bharata, always disregardeth those that are elderly in years, and eminent in conduct and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued, and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection.

He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech and unwillingness to do anything disagreeable to friends,--these seven are regarded as the **fuel of prosperity's flame**.

The wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night, like a person passing the night with a snake in the same room. They, O Bharata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods.

Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success. They sink helplessly. O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide.

They that are competent in the general principles of work, though not in particular kinds of work are regarded by men as learned and wise for particular kinds of work, are subsidiary, That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive, Forsaking these mighty bowmen of immeasurable energy, viz., the son of Pandu, thou hast.

O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off, like Vali fallen off from the three worlds."

#### SECTION XXXIX

Dhritarashtra said, 'Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest.'

Vidura said, 'O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance, one becometh agreeable by gift, another by sweet words, a third by the force of incantation and drugs. He, however, that is naturally agreeable, always remaineth so. He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth; and everything evil to him one hateth.

#### GAIN AND LOSS

O king, as soon as Duryodhana was born I told thee,--thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy hundred sons,--and by keeping him, destruction would overtake thy hundred sons, that gain should never be regarded highly which leadeth to loss.

On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!



Dhritarashtra said, 'All that you sayest is approved by the wise and is for my future good. I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory.'

Vidura said, 'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures. They, however, that are ever employed in speaking ill of others, always strive with activity quarrelling with one another and in all matters, calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to them, whose very sight is inauspicious and whose companionship is fraught with danger.

They that are quarrelsome, covetous, shameless, deceitful, are known unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature, When the occasion that caused the friendship is over the friendship of those that are low, the beneficial result of that connection, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that they, from want of self-control, fail to enjoy peace.

He that is learned, examining everything carefully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these. He that helpeth his poor and wretched and helpless relatives, obtain children and animals and enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O Monarch, if thou behavest well towards all thy relatives. Even relatives that are destitute of good qualities should be protected.

O bull of the Bharata race, how much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favours? Favour thou the heroic sons of Pandu, O monarch, and let a few villages be assigned to them for their maintenance. By acting thus, O king, fame will be thine in this world. Thou art old; thou shouldst, therefore, control thy sons. I should say what is for thy good. Know me as one that wishes well to thee.

He that desireth his own good should never quarrel, O sire, with his relatives. O bull of the Bharata race, happiness should ever be enjoyed with one's relatives, and not without them, to eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is the relatives that rescue, and the relatives that ruin (relatives). Those amongst them that are righteous rescue; while those that are unrighteous sink (their brethren).

O king, be thou, O giver of honours, righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative, like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other.

O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons. O, think of all this. When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe. True it is that a person other than Bhargava, the author of the science of morality is liable to commit actions that go against morality. It is seen, however, that a just notion of consequence is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pandu, it is thy duty, O king of men, to undo them all. Re-instating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control.

Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice.

That learned person who never doth an act, the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul, who from folly pursueth his sinful course commenced before falleth into a slough of deep mire.

He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are, intoxication, sleep, inattention to spies, set over one by another, one's own demeanour as dependent on the working of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys.

Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati.

A thing is lost if cast into the sea; words are lost if addressed to one that listens not; the scriptures are lost on one that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished.

He that is endued with the intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment.

Humility removeth obloquy, ears, failure, prowess; forgiveness always conquereth anger; and auspicious rites destroy all indications of evil.

One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even that one who hath

attained emancipation is not unwilling to enjoy; what, again, need be said of him that is yet wedded to desire?

### WHOM TO CHERISH

A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those persons never coolth, whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect.

He that is intelligent should avoid an ignorant person of wicked soul, like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend.

The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends,--these, the learned have said, lengthen life.

He who with a firm resolution striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. That man attaineth all his objects, who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end.

### PROSPERITY & FORGIVENESS

That which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good. Effort after securing what is good, the properties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good,--these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending.

O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses.

Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control,

and who is divested of exertion. The man that is humble, and who from humility is modest is regarded as weak and persecuted by persons of misdirected intelligence.

Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom.

Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues, nor is she pleased with the total absence of all virtues. Blind, like a mad cow, prosperity resides with some one who is not remarkable.

### THE FRUITS

The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and charity.

### FEAR

He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts, or deep woods, or inaccessible fastnesses, amid all kinds of dangers and alarms or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear.

### ROOTS OF PROSPERITY

Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation,--know that these are the roots of prosperity.

### STRENGTH

Austerities constitute the strength of ascetics; the Vedas are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous.

### MAINTAIN VOW

These eight, viz., water, roots, fruits, milk, clarified butter (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow.

That which is antagonistic to one's own self, should never be applied in respect of another. Briefly even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth.

### WHOM NOT TO TRUST

One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist.

### DO NOT SET HEART

Achievements, period of life, fame, and power--these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after these objects which cannot be acquired except by very painful exertion, or by sacrificing righteousness, or by bowing down to an enemy.

### WHAT TO PITY

A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied.

### SOURCE OF PAIN

These constitute the source of pain and weakness to embodied creatures; the rains, decay of hills and mountains; absence of enjoyment, anguish of women; and wordy arrows of the heart.

### THE SCUM

The scum of the Vedas is want of study; of Brahmanas, absence of vows; of the Earth, the Vahlikas; of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dross.

### WINNING

One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath won his friends by gifts, his foes in battle, and wife by food and drink; they who have thousands live; they, who have hundreds, also live.

### FORSAKE DESIRE

O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person .. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal conduct towards thy children, i.e., towards the sons of Pandu and thy own sons.'

### SECTION XL

Vidura said, 'Worshipped by the good and abandoning pride, that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh, of his own accord, even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all foes, like a snake that hath cast off its slough.

### SIN

A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,--these three are each equal to the sin of slaying a Brahmana.

### STUDENTS

Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon preceptor, haste, and boastlessness, are the three enemies of knowledge.

Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness,--these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up pleasure.

Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified even with entire living creatures. A beautiful woman is never gratified with any number of men (she may have).

O king, hope killeth patience; Yama killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom.

Let goats, brass, silver, honey, antidotes of poison, birds, Brahmanas versed in the Vedas, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, salagram (the stony-image of Vishnu with gold within) and gorochana should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious.

### HIGHEST OF ALL TEACHINGS

O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear, or temptation, nay, nor for the sake of life itself. Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for

contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment.

The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With the dishevelled hair and crying piteously, they then cast the body into the funeral pyre, as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, viz., his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore, should men carefully and gradually earn the merit of righteousness.

In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places to thine. Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter.

O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its water; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit.

O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy raft, cross thou its eddies which are represented by repeated births! Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled.

One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts.

#### DUTIES OF FOUR

- That Brahmana who never omitteth to perform his ablutions, who always wearth his sacred thread, who always attendeth to the study of the Vedas, who always avoideth food that is unclean, who telleth the truth and performeth acts in honour of his preceptor, never falleth off from the region of Brahma.
- Having studied the Vedas, poured libations into fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven.
- Having studied the Vedas, and distributed in proper time, his wealth among Brahmanas, Kshatriyas, and his own dependents, and inhaled the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world.
- Having properly worshipped Brahmanas, Kshatriyas, and Vaisayas in due order, and having burnt his sins, by gratifying them, and then peacefully casting off his body, the Sudra enjoyeth the bliss of heaven.

The duties of the four orders are thus set forth before thee. Listen now to the reason of my speech as I discourse it. Yudhishtira, the son of Pandu, is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings.'

Dhritarashtra said, It is even so as thou always teachest me. O amiable one, my heart also inclineth that very way of which thou tellest me. Although, however, I incline in my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to avert fate. Indeed, Destiny, I think, is certain to take its course; individual exertion is futile.'

#### SECTION XLI (Sanat-sujata Parva)

Dhritarashtra said, 'If there is anything still left unsaid by thee, O Vidura, say it then, as I am ready to listen to thee. The discourse is, indeed, charming.'

Vidura. said, 'O Dhritarashtra, O thou of the Bharata race, that ancient and immortal Rishi Sanat-sujata who, leading a life perpetual celibacy, hath said that there is no Death,--that foremost of all intelligent persons,--will expound to thee all the doubts, in thy mind, both expressed and unexpressed.'

Dhritarashtra said, 'Dost thou not know what that immortal Rishi will say unto me? O Vidura, do thou say it, if indeed, thou hast that degree of wisdom.'

Vidura said, 'I am born in the Sudra order and, therefore, do not venture to say more than what I have already said. The understanding, however, of that Rishi leading a life of celibacy, is regarded by me to be infinite. He that is a Brahmana by birth, by discoursing on even the profoundest mysteries, never incurth the censure of the gods. It is for this alone that I do not discourse to thee, upon the subject.'

Dhritarashtra said, 'Tell me, O Vidura, how with this body of mine I can meet with that ancient and immortal one?'

Vaisampayana said, 'Then Vidura began to think of that Rishi of rigid vows. And knowing that he was thought of, the Rishi, O Bharata, showed himself there. Vidura then received him with the rites prescribed by ordinance. And when, having rested a while, the Rishi was seated at his ease, Vidura addressed him, saying, 'O illustrious one, there is a doubt in Dhritarashtra's mind which is incapable of being explained away by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse, this chief of men may tide over all this sorrows, and to that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and increase may all be borne by him!'

