Vidura Niti

विदुर नीति:

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Sanskrit UnicodeText: www.sanskritdocuments.org
Sanskrit Text of Mahabharata: Vedic Reserve at www.mum.org
English Translation by KM Ganguli: www.sacred-texts.com
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
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wisdom, our lord the mighty king desireth to see thee.'

एवमुक्तस्व विदुरः प्राप्य राजनिवेशनम् ।
अवश्येद्वितराश्राय द्वाःस्थ मां प्रतिवेदय ॥ ३ ॥

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

द्वाःस्थ उवाच ।
विदुरोऽयमनुप्रासो राजेन्द्र तव शासनात् ।
दश्युमिच्छति ते पादः किं करोतु प्रशाधि माम् ॥ ४ ॥

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.'

ध्रुतराष्ट्र उवाच ।
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!'

धृतरश्ट्र उवाच।
सञ्जयो विदुर प्रासो गहियित्वा च मां गत:।
अजातश्रीत्रोऽशो वाकं सभामण्ये स वक्ष्यति। ॥ ९॥
तस्याद कुर्खीस्य न विज्ञातं वचो मया।
तन्मे दृढः तत्कारणि तद्कार्षित्रज्ञागरम्। ॥ १०॥
जाग्रतो दृढमानस्य श्रेयो यदिः पश्यसि।
तद्भवं त्वं हि नस्तात धर्मार्थकुशलो हसि। ॥ ११॥
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'.

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अभियुक्तं बलवतं दुर्बलं हीनसाधनं।
हृतस्वं कामिनं चोरमाविशालति प्रजागरः॥ १३॥
कच्चिदेतर्महादोषैः स्पृशोकोपि नराधिप।
कच्चिन्त्र परविच्छेदु गृध्यन्विपरित्यासे॥ १४॥

"Vidura said, 'Sleeplessness overtooketh 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.'

धृतराष्ट्र Uvac

श्रोतुमिच्छामि ते धम्मं परं नैःश्रेयसं वचः॥
"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 reverenced by the wise.

Vidura replied, 'King (Yudhishthira), 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, Yudhishthira 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?
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.
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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.

अश्रुतश्च समुन्नद्यो दृष्टश्च महामना: ॥
अर्थशाक्तिकम्मं प्रेप्सुमूद्व इत्युच्यते बुधः: ॥ ३० ॥

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.

स्वमर्थः यः परित्याज्य परार्थमनुतिष्ठति ।
मिथ्या चरति मित्रार्थं यश्च मूढः स उच्यते ॥ ३१ ॥

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.
O 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 worshippeth 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 reposeth 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 weareth 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 (what is to be done and what is not to be done) by means of the one (the intellect), bring under thy subjection the three (friend, enenmy and the neutral person) by means of four (the four means of success against an enemy – sama, reconciliation or negotiation; dana, bribery; bheda, sowing dissensions and danda, punishment), and also conquering the five (senses of perception) and knowing the six (six expedients to be used in foreign politics – sandhi, vigraha, yana, aasana, dvaidhibhava and samshraya) and abstaining from the seven (woman, gambling, hunting, intoxicants, harsh speech, harsh punishment and amassing wealth using unjust means), be happy.

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.

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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.
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.

O 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.

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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.

O 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.
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, everyone should renounce them.

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.

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.
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.

O 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
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performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general).

पञ्चायो मनुष्येण परिचयोः प्रयोगः ।
पिता माता भ्रमिरात्मा च गुरुश्च भर्तर्षेः ॥ ६२ ॥

O bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor.

पञ्चैव पूजयितः केवल्न्याः प्रामोदति केवलम् ।
देवानिपत्तनुष्यांश्च भिक्षुनातिथिपञ्चामानु ॥ ६३ ॥

By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests.

पञ्च त्वामनुगमिष्यन्ति यत्र यत्र गमिष्यसि ।
मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ६४ ॥
Wherever you go, these five - friends, enemies, neutral persons, those who offer refuge and those who take refuge in you - will follow you.

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.

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, 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.

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.

आरोग्यमानृष्णमविप्रवासः

सद्दिर्मितिःः सह संप्रयोगः ।

स्वप्रत्यया वृत्तिरभीतवासः

षट् जीवलोकस्य सुखानि राजन् ॥ - ॥
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Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O 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.

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.

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.

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.
O 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 home 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 forgeteth 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 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 feelèth 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."

॥ इति श्रीमहाभारते उद्योगपर्वं ग्रजगारपर्वं

विदुर्नीतिवाक्ये त्रयश्रितंशोऽध्यायः ॥
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'.

"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
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treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom.

इन्द्रियोरिन्द्रियार्थेषु वर्तमानेरनिश्चितः।
तैःस्य ताप्यते लोको नक्त्राणि ग्रहैरिव ॥ १२॥

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.

यो जितः पञ्चवर्गेण सहजेनात्म करिष्णा।
आपदस्तस्त्य वर्धन्ते शुक्लपक्ष इवोदराठू ॥ १३॥

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 unskillful 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, 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.

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.
Vidura Niti ॥ विदुर नीति: ॥

सैव दुर्भाषिता राजनिष्ठनर्थोपपधते ॥ ३४॥

Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils.

संरोहति शरैर्विद्धं वनं परवुना हतम्।
वाचा दुरूक्तं भीमतं न संरोहति वाक्षतम् ॥ ३५॥

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.

कर्णिनालीकनाराचा निहर्नतिः शरीरतः।
वाक्षल्यस्तु न निहर्तुं शक्यो हृदि शयो हि स: ॥ ३६॥

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.

He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds.
Vidura Niti

When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart.

सेयं बुद्धि: परीता ते पुज्याणं तव भारत ।
पाण्डवानां विरोधेन न चैवाम् अवबुध्यसे ॥ ४० ॥

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.

राजा लक्षणसम्पन्नश्रोतोक्ष्यापि यो भवेत् ।
शिष्य्यस्ते शासितास्ते सोऽस्तु घृतराष्ट्र युधिष्ठिरः ॥ ४१ ॥

Endued with every auspicious mark and deserving to rule the three worlds, Yudhishtihira is obedient to thy commands.

अतीव सर्वान्युतांस्ते भागधेय पुरस्कृतः ।
तेजसा प्रजाया चैव युक्तो धर्मार्थार्थत्त्ववित्त ॥ ४२ ॥

आनृशंस्याद्नुकोशाचोदस्सु धर्मभृतां वरः ।
Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons, Yudhishtihira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishtihira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation."

"Dhritarashtra said, 'O thou of great intelligence, tell me again words such as
Vidura Niti

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.

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's Words

Virochana, in response, said:

Hearing this, Kesini felt uncomfortable, and said:

Sudhanwa, being informed by Virochana, faced Kesini.
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 up 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.'

Prahlada said, '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!'

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, '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.'
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 piningth, 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.

सामुद्रिकं वणिजं चोरपूर्वं शालाकघूर्तं च चिकित्सकं च।
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.
One that setteth fire to a dwelling house, an administrator 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-speeched, 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, growth in consequence of activity, driveth
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its roots deep in consequence of skill, and acquireth stability owing to self-control.

अश्रूं गुणा: पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमं: श्रुतं च ।
पराक्रमश्राबहु भाषिता च दानं यथाशक्ति कृतज्ञता च ॥ ४५ ॥

Wisdom, good lineage, self-control, acquaintiance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and grateful ness,—these eight qualities shed a lustre upon their possessor.

पतान्गुणांस्तात महानुभावानु एको गुणं: संध्रययते प्रसन्य ।
राजा यदा सत्कुरुतें मनुष्यं सर्वान्गुणानेष गुणोऽतिभाति ॥ ४६ ॥

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. '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.
न सा सभा यत्र न सन्ति वृद्धा न ते वृद्धा ये न वदन्ति धर्मम् ।
नासौ धर्मो यत्र न सत्यमस्ति न तत्सत्यं यथ्चलेनानुविद्धम् ॥ ४९ ॥

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.

सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम् ।
शौर्यं च चिरभाष्यं च दशः: संसर्गयोनयः: ॥ ५० ॥

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.

पापं कुर्वन्यापककीर्तिः पापमेवाश्रुते फलम् ।
पुण्यं कुर्वन्युपाण्यकीर्तिः पुण्यमेवाश्रुते फलम् ॥ ५१ ॥
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.
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
Vidura Niti ॥ विदुर नीति: ॥
is wise, by attending to both virtue and profit, succeedeth in attaining to happiness.

दिवसेनेव तत्कुर्यादेन रातौ सुखं वसेत् ॥
अष्ट मासेन तत्कुर्यादेन वर्षं: सुखं वसेत् ॥ ५७॥

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.

पूर्वं वयसि तत्कुर्यादेन वृद्धसुखं वसेत् ॥
यावजीवेन तत्कुर्यादेन प्रेत्य सुखं वसेत् ॥ ५८॥

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.

जीर्णमन्नेन प्रशंसन्ति भायं च गत्योवनाम् ॥
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.

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!"

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

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 it 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 promised; and who keepeth an eye over the weakness of others.
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).
"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?'

विदुर उवाच ।

तमो दमो ब्रह्मवित्त्वं विताना: पुण्या विवाहा: सततात्र दानम् ।
येष्वेवेते सतगुणा भवन्ति सम्यग्वृत्तास्तानि महाकुलानि॥ २३ ॥

"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.

येषां न वृत्तं व्यथते न योनिवृत्तप्रसादेन चरन्ति धर्मम् ।
ये कीर्तिमिष्च्छन्ति कुले विशिष्टं त्यक्तानृतास्तानि महाकुलानि॥

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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 violation of virtues.

Families that are high, fall down and become low owing to the destruction of properties of deities, robbing of the properties of
Vidura Niti ॥ विदुर नीति: ॥

brahmanas, and insults offered to Brahmanas.

ब्राह्मणानां परिभवात्मपरिवादाच भारत ।
कुलान्यकुलतां यान्ति न्यासायपरेण च ॥ २७॥

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.

कुलानि समुपेतानि गोभि: पुरुषतोऽश्वतः ।
कुलसद्वा न गच्छन्ति यानि हीनानि वृत्ततः ॥ २८॥

वृत्ततस्तविहीनानि कुलान्यात्यदानान्यपि ।
कुलसद्वा तु गच्छन्ति कर्ष्यन्ति च मय्यवशः ॥ २९॥

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.

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.

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.
Vidura Niti

चरचित्रस्य वै पुंसो वृद्धानुपसेवतः।
पारिषुवमतेनिन्त्यमभृवो मित्र सञ्जहः॥ ३७॥

He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends.

चरचित्रतमनात्मानामिन्द्रियायां वशानुगम॥
अर्थोः समतिवर्तत्वं हंसः शुष्कं सरो यथा॥ ३८॥

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.

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः।
शीतमेतदसाधूनामश्रं पारिषुवं यथा॥ ३९॥

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.
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.
सुखं च दुःखं च भवाभवौ च लाभालाभं मरणं जीवितं च।
पर्यायशः सर्वभूत स्वरूपानि तत्समानीयो नैव हस्येन्द्र शोचेत।॥४५॥

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.

चालानि हीमानि षडविद्रियाणि तेषां यथावति तत्र यत्र।
ततस्ततः स्वते बुद्धिस्वर्य छिद्रोदकुम्भादिव नित्यमभः॥४६॥

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.'

धृतराष्ट्र उवाच।
तनुरुच्छः शिखी राजा मिथ्योपचरितो मया।
"Dhritarashtra said, 'King Yudhishthira 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 pleasure from women, or the laudatory hymns of bards and eulogists.
Vidura Niti

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.

न वै तेषां स्वदृढः पश्यमुर्क्तं योगश्चेतं कल्यात्ते नौत तेषाम्।
भिन्नानां वै मनुकेन्द्र परायणं न विद्यते किं चिदन्त्यद्विनाशात॥५५॥

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.

सम्भाव्यं गोषु सम्पत्रं सम्भाव्यं ब्राह्मणो तपः।
सम्भाव्यं स्थ्रीषु चापलं सम्भाव्यं ज्ञातितो भयम्॥ ५६॥

As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives.

तन्त्वोप्यायता नित्यं तन्त्वो बहुः। समा: ॥
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.

Also man and woman and friends engaged in conflict,

shaken by winds the mighty wind does not make
defeated by the wind.
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.

न मनुष्ये गुणः कश्चिदन्यो धनवताम् आपि।
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."

॥ इति श्रीमहाभारते उद्योगपर्वं ग्रजागरपर्वं
विदुरहितवाक्ये षड़शृंशोध्यायः ॥ ३६ ॥
"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.

यश्नाशिष्यं शासति यश्न कुप्यते यश्नातिवे भजते द्विषन्तम्।
स्त्रियश्न योरक्षति भद्रमस्तु ते यश्नायच्च्यं याचिति यश्न कत्थते॥
यश्नाभिजातः प्रकोट्यकार्यं यश्नाबलो बलिना नित्यवैरी।
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, perpetrateth an improper deed; he who being weak always wageth 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.

यस्मिन्न्यथा वर्तते यो मनुष्यस् तस्मिन्स्तथा वर्तितव्यं स धर्मः ।
मायाचारो मायया वर्तितव्यः साध्वाचारः साधुना प्रत्युदेयः ॥७

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.
"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!'  

'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. 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.

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.

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.

काकेरिमांधित्रित्रबहंन्मयूरानू पराजैश्चा: पाण्डवान्धार्तरामी।
हित्वा सिंहान्कोधुकान्गुहमान: प्राते काले शोचिता तवं नरेन्द्र॥
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.

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.

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,
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.

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.

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

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.
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.

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 Yudhishthira, 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.

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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. 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.

Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather
Vidura Niti ॥ विदुर नीति: ॥

assurance from the thought that one liveth at a distance from the other.

śrīṣu rājasmu sarpṣu svaṚgyāye śatruṣeViṣu ।
भोगे चायुषि विभासं कः प्राम् कर्तुमहंति ॥ ५३ ॥

Who that is wise that can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life?

प्रज्ञा शरेणाभिह्तस्य जन्तोत्प्रिकितस्का: सन्ति न चौषधानि ।
न होममन्त्रा न च महमन्त्री नाथर्वणा नाध्यगदा: सुसिद्धा: ॥ ५४ ॥

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.
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 growth 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)."
"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
Vidura Niti ॥ विदुर नीति: ॥

should be regarded (by a householder) as exceedingly dear.

अविक्रेयं त्र्वणं पक्षमत्रं दधि श्रीं मधु तैले घृतं च।
तिलामांसं मूतफलानि शाकं रत्कं वासं: सर्वगन्ध्या गुडशः॥५॥

A Brahmaṇa 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.

अरोषणो यः समलोष्काश्चः प्रहीणशोकों गतसन्धिविग्रहः।
निन्दाप्रशंसोपरतः प्रियापिये चरनुदासीनवदेश भिक्षुकः॥६॥

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 Brahmaṇa caste through his sons.
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.
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.

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.

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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 goest 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."

॥ इति श्रीमहाभारते उद्योगपर्वेणि प्रजागरपर्वेणि
विदुरवाक्ये अपदत्रिशोध्यायः ॥
"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.
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.
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.

The friendship of those persons never cooleth, 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.

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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.

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 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.

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.

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

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.
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.

अक्रोधेन जयेत्कोधसाध्य रसाधना जयेत् ।
जयेतकदर्श दूरशन जयेत्सत्येन चानृतम् ॥ ५८॥
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.

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.

Achievements, period of life, fame, and power--these four always expand in the case of him that respectfuiuly saluteth his superiors and waiteth upon the old.
Vidura Niti

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.

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.
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 of the Vedas is want of study; of Brahmanas, absence of vows; 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.
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. 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."

॥ इति श्रीमहाभारते उधोगपर्वं च प्रजागमपर्वं ॥

विदुरवाक्ये एकोनचत्वारिशोसंह्यायः ॥
"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.
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.

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.
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 gorochna should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious.

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.

आत्मा नदी भारत पुण्यतीर्थो सत्योदका धृतिकूण्डा दमोर्मि: ।
tतस्यां स्नात: पूयते पुण्यकर्मो पुण्यो ह्यात्मा नित्यमम्भोध्मभ एव।।

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.

कामकोधग्राहवतीं पश्चेन्द्रिय जलां नदीम् ।
कृत्वा धृतिमणि नावं जन्म दुर्गाणि सन्ततः ॥ २०॥

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
Worshipped 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.
That Brahmana who never omitteth to perform his ablutions, who always weareth 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 Vaisayyas 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. Yudhishthira, 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."

॥ इति श्रीमाहाभारते उद्योगपर्वं ग्रजागरपर्वं

विदुरवाक्ये चत्वारिशोध्यायः ॥

इति विदुर नीति समासा