

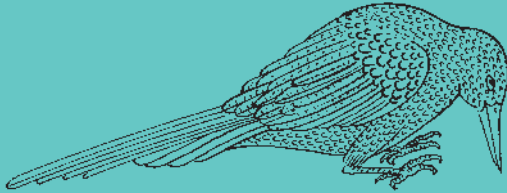
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Maha·bhárata

Book Five

Preparations for War

Volume One



Translated by

KATHLEEN GARBUTT

With a Foreword by Gurcharan Das

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

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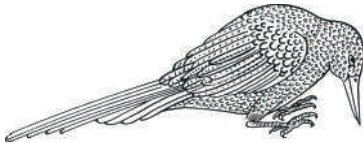
BOOK FIVE

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WITH A FOREWORD BY GURCHARAN DAS



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2008

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33-41

VÍDURA'S TEACHINGS

VAISAMPĀYANA uvāca:

33.1

DVĀḤ|STHAṀ PRĀHA mahā|prājña
Dhṛtarāṣṭro mahī|patiḥ:

«Viduraṃ draṣṭum icchāmi.

tam ih' ānaya mā|ciram.»

prahito Dhṛtarāṣṭreṇa dūtaḥ kṣattāram abravīt:

«īśvaras tvāṃ mahā|rājo, mahā|prājña, didṛkṣati.»

evam uktas tu Viduraḥ prāpya rāja|niveśanam

abravīd: «Dhṛtarāṣṭrāya» dvāḥ|sthaṃ «mām pratedaya!»

DVĀḤSTHA uvāca:

«Viduro 'yam anuprāpto, rāj'|ēndra, tava śāsanāt.

draṣṭum icchatī te pādau. kiṃ karotu, praśādhi mām.»

DHṚTARĀṢṬRA uvāca:

33.5

«praveśaya mahā|prājñam Viduraṃ dīrgha|darśinam
ahaṃ hi Vidurasy' āsya n' â|kalpo jātu darśane.»

DVĀḤSTHA uvāca:

«praviś' āntaḥ|puraṃ, kṣattar, mahā|rājasya dhīmataḥ,
na hi te darśane 'lkalpo jātu» rāj' ābravīd hi mām.»

VAISAMPĀYANA uvāca:

tataḥ praviśya Viduro Dhṛtarāṣṭra|niveśanam,
abravīt prāñjalir vākyaṃ cintayānam nar'|ādhipam:

«Viduro 'haṃ, mahā|prājña, saṃprāptas tava śāsanāt.

yadi kiñ cana kartavyam; ayam asmi, praśādhi mām.»

VAISHAMPÁYANA continued:

WISE KING DHRITA-RASHTRA said to his door-keeper: 33.1
“I want to see Vídura. Bring him here quickly.” So,
sent by Dhrita-rashtra, the messenger said to the steward:
“The lord, the great king, wishes to see you, wise man.” Ad-
dressed in this manner, Vídura went to the king’s apartment
and said to the door-keeper: “Announce me to Dhrita-
rashtra!”

THE DOOR-KEEPER said:

“Vídura has come, lord of kings, at your command. He
wishes to see your feet. Tell me what he should do.”

DHRITA-RASHTRA replied:

“Let highly intelligent, far-sighted Vídura enter. It is cer- 33.5
tainly never inconvenient to see him.”

THE DOOR-KEEPER said:

“Enter the wise king’s inner chambers, steward, for the
king has told me that it is certainly never inconvenient to
see you.”

VAISHAMPÁYANA continued:

Once he had entered Dhrita-rashtra’s apartment, Vídura
folded his hands and spoke to the king, who was lost in
thought: “It is me, Vídura, supremely wise man, and I have
come here as you ordered. If there is anything I must do,
then command me.”

DHṚTARĀṢṬRA uvāca:

«Sañjaya, Vidura, prāpto garhayitvā ca mām gataḥ.
 Ajātaśatroḥ śvo vākyaṃ sabhā|madhye sa vakṣyati.
 33.10 tasy' ādya Kuru|vīrasya na vijñātaṃ vaco mayā.
 tan me dahati gātrāṇi, tad akārṣit prajāgaram.
 jāgrato dahyamānasya śreyo yad anupaśyasi,
 tad brūhi tvam hi nas, tāta, dharm'|ārtha|kuśalo hy asi.
 yataḥ prāptaḥ Sañjayaḥ Pāṇḍavebhyo,
 na me yathāvan manasaḥ praśāntiḥ;
 sarv'|ēndriyāṇy a|prakṛtiṃ gatāni
 «kiṃ vakṣyat', ity' eva me 'dya pracintā.»

VIDURA uvāca:

«abhiyuktaṃ balavatā dur|balaṃ, hīna|sādhanam,
 hr̥ta|svaṃ, kāminam, coram āviśanti prajāgarāḥ.
 kac cid etair mahā|doṣair na spr̥ṣto 'si, nar'|ādhipa?
 kac cic ca para|vitteṣu gṛdhyan na paritapyase?»

DHṚTARĀṢṬRA uvāca:

33.15 «śrotum icchāmi te dharmyaṃ
 paraṃ naiḥśreyasaṃ vacaḥ
 asmin rāja'|r̥ṣi|vaṃśe hi
 tvam ekaḥ prājña|saṃmataḥ.»

VIDURA uvāca:

«rājā lakṣaṇa|saṃpannas trailokyasy' ādhipo bhavet
 preṣyas te preṣitaś c' āiva, Dhṛtarāṣṭra, Yudhiṣṭhiraḥ,*
 viparītatarāś ca tvam bhāga|dheyena saṃmataḥ
 arcīśaṃ prakṣayāc c' āiva dharm'|ātmā dharma|kovidāḥ.
 ānṛśaṃsyād, anukrośād, dharmāt, satyāt, parākramāt,

DHRITA-RASHTRA said:

“Vídura, Sáñjaya came here, and once he'd blamed me for the present predicament, he left. He will tell us what Ajáta-shatru had to say in the midst of court tomorrow. At the moment I have no idea what the Kuru hero's message was. It burns my limbs, and it draws out my insomnia. Since you are skilled in what is right and profitable, tell me what you see as best for a sleepless and fevered man, my friend. 33.10

Ever since Sáñjaya returned from the Pándavas my mind has not been properly at peace; all my senses have gone into turmoil as I wonder now what he will say.”

VÍDURA replied:

“Insomnia visits the weak man who is attacked by a stronger opponent, it visits the man who has lost his means, who has lost himself, and it visits a lover or a thief. You are not touched by these great evils, are you, lord of men? Do you burn because you covet another man's property?”

DHRITA-RASHTRA said:

“I want to hear what beneficial advice of ultimate righteousness you have to offer. For in the lineage of royal sages you alone are honored as wise.” 33.15

VÍDURA said:

“King Yudhi-shthira, possessed of the proper characteristics, should be lord of the three realms. He is obedient to you, and you abused his obedience by exiling him, Dhritarashtra. You are the exact opposite of that man. Your loss of sight means that you are deemed unworthy of a share of the inheritance, despite the fact that you are virtuous in

gurutvāt tvayi saṃprekṣya bahūn kleśāṃs titikṣate.
Duryodhane Saubale ca, Karṇe, Duḥśāsane tathā,
eteṣv aiśvaryam ādhāya kathaṃ tvaṃ bhūtim icchasi?

33.20

ātma|jñānaṃ, samārambhas, titikṣā, dharma|nityatā
yam arthān n' āpakarṣanti, sa vai paṇḍita ucyate.
niṣevate praśastāni, ninditāni na sevate;
a|nāstikaḥ, śraddadhāna, etat paṇḍita|lakṣaṇam.
krodho, harṣaś ca, darpaś ca, hrī|stambho, mānya|mānitā
yam arthān n' āpakarṣanti, sa vai paṇḍita ucyate.
yasya kṛtyaṃ na jānanti mantraṃ vā mantritaṃ pare,
kṛtam ev' āsya jānanti, sa vai paṇḍita ucyate.

yasya kṛtyaṃ na vighnanti śītam, uṣṇaṃ, bhayaṃ, ratiḥ,
samṛddhir, a|samṛddhir vā, sa vai paṇḍita ucyate.

33.25

yasya saṃsāriṇī prajñā dharm'|ârthāv anuvartate,
kāmād arthaṃ vṛṇīte yaḥ, sa vai paṇḍita ucyate.
yathā|śakti cikīrṣanti, yathā|śakti ca kurvate,
na kiñ cid avamanyante narāḥ paṇḍita|buddhayaḥ.

kṣipraṃ vijānāti ciraṃ śṛṇoti;

vijñāya c' ârthaṃ bhajate na kāmāt;

n' â|saṃpṛṣṭo vyupayunkte par'|ârthe;

tat prajñānaṃ prathamam paṇḍitasya.

n' â|prāpyam abhivāñchanti, naṣṭaṃ n' êcchanti śocitum,
āpatsu ca na muhyanti narāḥ paṇḍita|buddhayaḥ.

your soul and skilled in moral law. Due to his benevolence, compassion, virtue, truth, strength, and the respect he observes towards you, he endures his many miseries. How can you wish for prosperity when you have invested power upon Duryódhana, Súbala's son, Karna, and Duhshásana?

It is the man whose self-knowledge, effort, endurance, 33.20
and eternal virtue do not drag down his goals, who is said to be wise. What distinguishes a wise man is his pursuit of laudable deeds and avoidance of reprehensible deeds. He is not unorthodox but has belief. The man whom anger, joy, greed, trumped-up modesty, or egotism cannot drag away from his purpose, is said to be wise. The man whose enemies do not know his intention, plan, or counsel, but merely know his actions, is said to be wise.

The man whose plans are not obstructed by cold, heat, fear, love, wealth, or poverty, is said to be wise. The man 33.25
whose wise, transmigratory soul follows virtue and profit, and chooses profit over desire, is said to be wise. Wise-minded men want to do whatever they can, do do whatever they can, and do not spurn anything.

This is the foremost sign of a wise man: he understands quickly but listens at leisure, he cultivates his aim with knowledge rather than from lust, and he does not meddle in other people's business unless requested to. Wise-minded men do not long for the unattainable, they do not wish to grieve for what is lost, and they are not confused in times of disaster.

niścitya yaḥ prakramate, n' ântarvasati karmaṇaḥ,
a|vandhya|kālo, vaśy'ātmā, sa vai paṇḍita ucyate.

33.30 ārya|karmaṇi rajyante, bhūti|karmāṇi kurvate,
hitam ca n' âbhyasūyanti paṇḍitā, Bharata'|rṣabha.
na hr̥ṣyaty ātma|saṃmāne, n' âvamānena tapyate,
Gāṅgo hrada iv' â|kṣobhyo yaḥ, sa paṇḍita ucyate.

tattva|jñāḥ sarva|bhūtānām, yoga|jñāḥ sarva|karmaṇām,
upāya|jño manuṣyāṇām naraḥ paṇḍita ucyate.

pravṛtta|vāk, citra|katha, ūhavān, pratibhānavān,
āśu granthasya vaktā ca yaḥ, sa paṇḍita ucyate.

śrutaṃ prajñ"ānugam yasya, prajñā c' âiva śrut'ānugā,
a|saṃbhinn"ārya|maryādaḥ paṇḍit'ākhyām labheta saḥ.

33.35 a|śrutaś ca samunnaddho, daridraś ca mahā|manāḥ,
arthās c' â|karmaṇā prepsur mūḍha ity ucyate budhaiḥ.
svam arthaṃ yaḥ parityajya par'ārtham anutiṣṭhati,
mithy"ācarati mitr'ārthe yaś ca, mūḍhaḥ sa ucyate.
a|kāmaṇ kāmayati yaḥ, kāmayānān parityajet,
balavantaṃ ca yo dveṣṭi, tam āhur mūḍha|cetasam.

a|mitraṃ kurute mitraṃ, mitraṃ dveṣṭi hinasti ca,
karma c' ārabhate duṣṭaṃ, tam āhur mūḍha|cetasam.

saṃsārayati kṛtyāni, sarvatra vicikitsate,

ciraṃ karoti kṣipr'ārthe, sa mūḍho, Bharata'|rṣabha.

33.40 śrāddhaṃ pitṛbhyo na dadāti, daivatāni na c' ārcati,
suhṛn|mitraṃ na labhate, tam āhur mūḍha|cetasam.

It is the man who acts upon his decision, who does not give up half way through, whose time is not unproductive, and who is self-disciplined, who is said to be wise. Wise men are attracted to noble deeds, perform acts for wealth, but are not indignant at what is beneficial, bull of the Bharatas. The man who is not pleased when he is honored, nor burns when snubbed, but is as unruffled as a Ganges lake, is said to be wise. 33.30

The man who knows the true nature of all creatures, who knows the practice of all acts, and knows the means of all men, is said to be wise. The man whose speech is eloquent, whose conversation is varied, who comprehends and is quick-witted, and who can teach a text quickly, is said to be wise. The man whose learning serves his wisdom and whose wisdom serves his learning, and who does not breach the customs of the noble, would win the title of wise man.

The man who is not educated yet arrogant, a beggar yet proud, and eager to attain his goal without work, is named a fool by wise men. The man who abandons his own goal, contributes to another man's goal, and behaves deceitfully on behalf of a friend, is said to be a fool. They call a man idiotic-minded if he longs for the undesirable, abandons the desirable, and hates the stronger man. 33.35

They call the man who treats his enemy like a friend, hates and harms his friend, and undertakes wicked deeds, idiotic-minded. Bull of the Bharatas, a fool broadcasts tasks which need to be done, questions everything, and takes ages to accomplish simple matters. They call a man idiotic-minded if he does not give offerings to his ancestors, does not worship the gods, and does not take friends as allies. 33.40

an|āhūtaḥ praviśati, a|pṛṣṭo bahu bhāṣate,
 a|viśvaste viśvasiti mūḍha|cetā nar' |ādhamah.
 param kṣipati doṣeṇa vartamānaḥ svayaṃ tathā,
 yaś ca krudhyaty an|iśānaḥ, sa ca mūḍhatamo naraḥ.
 ātmano balam a|jñāya dharm' |ārtha|parivarjitam
 a|labhyam icchan naiṣkarmyān mūḍha|buddhir ih' ôcyate.

a|śiṣyaṃ śāsti yo, rājan, yaś ca sūnyam upāstate,
 kad|aryaṃ bhajate yaś ca, tam āhur mūḍha|cetasam.

33.45 arthaṃ mahāntam āsādyā, vidyām aiśvaryam eva vā,
 vicaraty a|samunnaddho yaḥ, sa paṇḍita ucyate.

ekaḥ saṃpannam aśnāti, vaste vāsaś ca śobhanam
 yo ' |saṃvibhajya bhṛtyebhyaḥ, ko nṛṣaṃsataras tataḥ?
 ekaḥ pāpāni kurute, phalaṃ bhuṅkte mahā|janaḥ;
 bhoktāro vipramucyante, kartā doṣeṇa lipyate.
 ekaṃ hanyān, na vā hanyād iṣur mukto dhanuṣmatā;
 buddhir buddhimat" ôtsṛṣṭā hanyād rāṣṭraṃ sa|rājakam.

ekayā dve viniścitya, trīṃś caturbhir vaśe kuru,
 pañca jivā, viditvā ṣaṭ, sapta hitvā sukhī bhava.

33.50 ekaṃ viṣa|raso hanti, śastren' âikaś ca vadhyate;
 sa|rāṣṭraṃ sa|prajaṃ hanti rājānaṃ mantra|viplavaḥ.
 ekaḥ svādu na bhuñjīta, ekaś c' ârthān na cintayet,
 eko na gacched adhvānaṃ, n' âikaḥ supteṣu jāgryāt.

An idiot, the lowest of men, enters when uninvited, speaks endlessly when unasked, and puts his trust in the cynical. The man who blames someone else, when in fact it was he who was acting wickedly, and gets angry without any authority, is the most idiotic of men. The man who, unaware of his own strength, wants to attain what is unattainable, devoid of moral law and profit, without doing any work, is said to be foolish-minded.

My king, they call a man idiotic-minded who teaches someone not his pupil, who serves a destitute man, and who shares with the miserly. But the man who has gained a great goal, knowledge, or power, and who wanders around without arrogance, is said to be wise. 33.45

Who is more malicious than the man who eats plentifully but alone, who dresses gloriously in his clothes, and who doesn't share with his dependants? It takes only one man to commit evil acts for people at large to suffer the consequences. Those who experience the results are free from guilt, but the perpetrator is polluted by blame. A single arrow fired by an archer may or may not kill, but intelligence used by an intelligent man could destroy a kingdom and its king.

Be happy by resolving upon two with one, bring three under your control with four, conquer five, understand the six, and disregard seven. A poisonous draft kills one, and one person dies by the sword, but disastrous advice kills the king along with his kingdom and subjects. One should not eat tasty food alone, nor should one deliberate matters on one's own. One should not go on a journey alone, or be the only one who wakes up when everyone else is sleeping. 33.50

ekam ev' â|dvitīyaṃ tad, yad, rājan, n' âvabudhyase,
satyaṃ svargasya sopānaṃ pār'|âvārasya naur iva.

ekaḥ kṣamāvātāṃ doṣo, dvitīyo n' ôpapadyate:
yad enaṃ kṣamayā yuktam a|śaktam manyate janaḥ.
so 'sya doṣo na mantavyaḥ; kṣamā hi paramaṃ balam;
kṣamā guṇo hy a|śaktānāṃ, śaktānāṃ bhūṣaṇaṃ kṣamā.

33.55 kṣamā vaśi|kṛtir loke, kṣamayā kiṃ na sādhyate?

śānti|khaḍgaḥ kare yasya, kiṃ kariṣyati dur|janaḥ?
a|trṇe patito vahniḥ svayam ev' ôpaśāmyati;
a|kṣamāvān paraṃ doṣair ātmānaṃ c' âiva yojayet.
eko dharmāḥ paraṃ śreyāḥ, kṣam" âikā śāntir uttamā,
vidy" âikā paramā tr̥ptir, a|hiṃs" âika|sukh'|āvahā.

dvāv imau grasate bhūmiḥ, sarpo bila|śayān iva,
rājānaṃ c' â|viroddhāraṃ, brāhmaṇaṃ c' â|pravāsinam.
dve karmaṇī naraḥ kurvann asmi| loke virocate:

33.60 a|bruvan paruṣaṃ kiñ cid, a|sato 'n|arcayaṃs tathā.
dvāv imau, puruṣa|vyāghra, para|pratyaya|kāriṇau:
striyaḥ kāmita|kāminyō, lokaḥ pūjita|pūjakaḥ.

dvāv imau kaṇṭakau tikṣṇau śarīra|pariśoṣṇau:
yaś c' â|dhanāḥ kāmāyate, yaś ca kupyaty an|īśvaraḥ.
dvāv eva na virājete viparītena karmaṇā:
gṛha|sthaś ca nirārambhaḥ, kāryavāṃś c' âiva bhikṣukaḥ.

The One without a second,* a being whom you, my king, do not understand, is truth; the stairway to heaven, like a ferry between two shores.

There is one and only one problem with the forgiving: people assume that a man who possesses forgiveness is incompetent. A man's forgiveness should not be considered a fault but his greatest strength. For while forgiveness is a quality of the incompetent, forgiveness is also the adornment of the competent. Forgiveness is a means of subjugation on earth, for what goal is not achieved through forgiveness? What can a wicked man do when he has the sword of peace in his hand? Just as fire subsides when it has fallen on the grassless ground, so the man who does not forgive his enemy yokes himself with sins. Virtue is the one greatest good, forgiveness the one ultimate peace, knowledge the one greatest insight, and non-violence the one path to happiness. 33.55

Just as a snake devours creatures that live in holes in the ground, so the earth devours these two: a king who does not fight, and a brahmin who does not go on pilgrimages. A man shines in this world by doing two things: not speaking unkindly, and not honoring anything wicked. These are the two kinds of people who put all their faith in others, tiger-like man: women who love men because others love them, and those who honor men because others worship them. 33.60

These are the two sharp, thorn-like diseases that emaciate the body: a low man full of desire, and a powerless man who is angry. There are two sets of people whose unconventional behavior means they are not illuminated: a householder who abstains from all work, and a mendicant

dvāv imau puruṣau, rājan, svargasy' ōpari tiṣṭhataḥ:
prabhuś ca kṣamayā yukto, daridraś ca pradānavān.

nyāy' | āgatasya dravyasya bodbhavyau dvāv atikramau:
a|pātre pratipattiś ca, pātre c' ā|pratipādanam.

33.65 dvāv ambhasi niveṣṭavyau gale baddhvā dṛḍhām śīlām:
dhanavantam a|dātāraṃ, daridraṃ c' ā|tapasvinam.
dvāv imau, puruṣa|vyāghra, sūrya|maṇḍala|bhedinau:
parivrāḍ yoga|yuktaś ca, raṇe c' ābhimukho hataḥ.

tray' ōpāyā manuṣyāṇām śrūyante, Bharata'|rṣabha:
kanīyān, madhyamaḥ, śreṣṭha, iti | veda|vido viduḥ.
tri|vidhāḥ puruṣā, rājann: uttam'|ādharma|madhyamāḥ.
niyojayed yathāvat tāṃs tri|vidheṣv eva karmasu.
traya ev' ā|dhanā, rājan: bhāryā, dāsas, tathā sutāḥ;
yat te samadhigacchanti, yasya te, tasya tad dhanam.

33.70 haraṇam ca para|svānām, para|dār'|ābhimarśanam,
suhṛdaś ca parityāgas trayo doṣāḥ kṣay'|āvahāḥ.
tri|vidham narakasy' ēdam dvāraṃ nāśanam ātmanaḥ:
kāmaḥ, krodhas, tathā lobhas. tasmād etat trayam tyajet.
vara|pradānam rājyam ca putra|janma ca, Bhārata,
śatroś ca mokṣaṇam kṛcchrāt trīṇi c' āikaṃ ca tat samam.
bhaktaṃ ca, bhajamānam ca, <tav' āsm' iti> ca vādinam
trīn etān charaṇam prāptān viṣame 'pi na saṃtyajet.

engaged in work. There are two sets of men, my king, who stand beyond heaven: a master endowed with forgiveness, and a beggar who is generous.

Wealth may be acquired correctly, but the following two actions must be understood as transgressions: giving it to an unworthy man, and not giving it to a worthy man. There are two kinds of people who should have a solid rock tied to their neck and be drowned: a rich man who is ungenerous, and a beggar who is not austere. There are two things, tiger-like man, which split the disk of the sun: someone who practices the discipline of renunciation, and someone who dies face forward in battle. 33.65

Bull of the Bharatas, there are said to be three states of men. Those who know the Veda know them as: inferior, middling, and greatest. There are three sorts of men, my king: the best, the worst, and the middling. One ought to match them properly to the three sorts of occupation. There are three groups who own no property, my king: wives, slaves, and sons; for whatever wealth they have passes to whoever owns them.

Theft of someone else's property, adultery with someone else's wife, and abandoning a friend are the three sins which bring destruction. The door to hell and self-destruction has three forms: desire, anger, and greed. Therefore, avoid these three. The giving of a boon, a kingdom, and the birth of sons, Bhárata, are three things which are equal to one: release from the trouble of an enemy. One who reveres you, one who begs you, saying 'I am yours,' and one who has come to you for refuge are three people whom one should not abandon even in times of trouble. 33.70

catvāri rājñā tu mahā|balena

varjyāny āhuḥ, paṇḍitas tāni vidyāt;

alpa|prajñaiḥ saha mantram na kuryān

na dīrgha|sūtrai, rabhasaiś, cāraṇaiś ca.

33.75 catvāri te, tāta, gṛhe vasantu

śriy” ābhijuṣṭasya gṛha|stha|dharme:

vṛddho jñātir, avasannaḥ kulīnaḥ,

sakhā daridro, bhaginī c’ ān|apatyā.

catvāry āha, mahā|rāja, sādyaskāni Bṛhaspatiḥ
pṛcchate tri|daś’|Ēndrāya. tān’ īmāni nibodha me:
devatānām ca saṃkalpam, anubhāvaṃ ca dhīmatām,
vinayaṃ kṛta|vidyānām, vināsaṃ pāpa|karmanām.

catvāri karmāṇy abhayaṃ|karāṇi

bhayaṃ prayacchanty a|yathā|kṛtāni.

mān’|āgnihotram, uta māna|maunaṃ,

mānen’ ādhītam, uta māna|yajñāḥ.

pañc’|āgnayo manuṣyeṇa paricaryāḥ prayatnataḥ:
pitā, māt”, āgnir, ātmā ca, guruś ca, Bharata’|rṣabha.

33.80 pañc’ āiva pūjayaī loke yaśaḥ prāpnoti kevalam:

devān, pitṛn, manuṣyāṃś ca, bhikṣūn atithi|pañcamān.

pañca tv” ānugamiṣyanti yatra yatra gamiṣyasi:

mitrāṇy, a|mitrā, madhya|sthā, upajīvy’|ōpajīvinaḥ.

pañc’ ēndriyasya martyasya chidraṃ ced ekam indriyam,
tato ’sya sravati prajñā dṛteḥ pātrād iv’ ōdakam.

They say, and a wise man would know, that there are four things that should be avoided by a powerful king: he should not take advice from men of little intelligence, procrastinators, violent men, or spies. My friend, may you possess good fortune, living by the duties of a householder, and may these four reside with you: an elderly relative, a well-born man who has fallen on hard times, a poverty stricken friend, and a childless sister. 33.75

When asked by Indra, lord of the thirty gods, Brihaspati replied that these four things can take immediate effect, great king. Learn them from me: the intention of the gods, the opinion of the wise, the training of the learned, and the destruction of miscreants. There are four things which create safety but which bestow fear when done improperly: an Agni-hotra sacrifice instituted through pride, proud silence, study through pride, and sacrifice done out of pride.

A man should take care of five fires with effort: one's father, one's mother, fire itself, oneself, and one's teacher, bull of the Bharatas. Only by worshipping these five does one attain fame in this world: the gods, ancestors, men, mendicants, and guests are the fifth. Five things will go wherever you go, following you: friends, enemies, the indifferent, those upon whom you depend, and those who depend on you. If one of a mortal man's five senses has a hole, then the knowledge runs out, just as water leaks from a leather water bag. 33.80

ṣaḍ doṣāḥ puruṣeṇ' ēha hātavyā bhūtim icchatā:
nidrā, tandrī, bhayaṃ, krodha, ālasyaṃ, dīrgha|sūtratā.

ṣaḍ imān puruṣo jahyād bhinnāṃ nāvam iv' āṛṇave:
a|pravaktāram ācāryam, an|adhīyānam ṛtvijam,

33.85 a|rakṣitāram rājānaṃ, bhāryāṃ c' â|priya|vādinīm,
grāma|kāmaṃ ca gopālaṃ, vana|kāmaṃ ca nāpitam.

ṣaḍ eva tu guṇāḥ puṃsā na hātavyāḥ kadā cana:
satyaṃ, dānam, an|ālasyam, an|asūyā, kṣamā, dhṛtiḥ.
arth'|āgamo, nityam a|rogitā ca,

priyā ca bhāryā priya|vādinī ca,
vaśyaś ca putro, 'rtha|karī ca vidyā

ṣaḍ jīva|lokasya sukhāni, rājan.
ṣaṅṅām ātmani nityānām aiśvaryaṃ yo 'dhigacchati
na sa pāpaiḥ kuto 'n|arthair yujyate vijit'|ēndriyaḥ.

ṣaḍ ime ṣaṭsu jīvanti, saptamo n' ōpalabhyate:
caurāḥ pramatte jīvanti, vyādhiteṣu cikitsakāḥ,
33.90 pramadāḥ kāmayāneṣu, yajamāneṣu yājakāḥ,
rājā vivadamāneṣu, nityaṃ mūrkhēṣu paṇḍitāḥ.
ṣaḍ imāni vinaśyanti muhūrtam an|avekṣaṅāt:
gāvaḥ, sevā, kṛṣir, bhāryā, vidyā, vṛṣala|saṃgatiḥ.

A man who wishes for prosperity should avoid these six faults: sleep, laziness, fear, anger, sloth, and procrastination. A man should abstain from these six as though they were a broken ship on the sea: a teacher who does not teach, a priest who is not learned, a king who does not defend, a nagging wife, a cowherd who longs for the village, and a barber who longs for the forest. 33.85

But there are also six virtues that a man should never avoid: truth, generosity, industry, politeness, forgiveness, and constancy. My king, reaching one's goals, constant health, an affectionate and kindly spoken wife, slaves, sons, and knowledge which brings profit, are the six pleasures of the world of the living. The man who achieves lordship over these eternal six within himself, and has his senses under control, will not meet evil or disadvantage from any quarter.

These six live off another six, but no seventh can be found: thieves live off negligence, doctors live off the diseased, lustful women live off lustful men, sacrificers off those who sacrifice, kings off the quarrelsome, and teachers always live off fools. These six are lost through a moment's carelessness: cattle, servants, the harvest, one's wife, knowledge, and a community of low born people. 33.90

ṣaḍ ete hy avamanyante nityaṃ pūrv' |ōpakāriṇam:
 ācāryaṃ śikṣitāḥ śiṣyāḥ, kṛta|dārās ca mātaram,
 nārīṃ vigata|kāmās tu, kṛt' |ārthās ca prayojakam,
 nāvaṃ nistīrṇa|kāntārā, āturās ca cikitsakam.
 ārogyam ānṛṇyam a|vipravāsaḥ,
 sadbhir manuṣyaiḥ saha saṃprayogaḥ,
 sva|pratyay' |āvṛttir, a|bhīta|vāsaḥ
 ṣaḍ jīva|lokasya sukhāni, rājan.

33.95 īrṣur, ghrṇī, na saṃtuṣṭaḥ, krodhano, nitya|śaṅkitaḥ,
 para|bhāgy' |ōpajīvī ca ṣaḍ ete nitya|duḥkhitāḥ.

sapta doṣāḥ sadā rājñā hātavyā vyasan' |ōdayāḥ,
 prāyaśo yair vinaśyanti kṛta|mūlā ap' īśvarāḥ:
 striyo, 'kṣā, mṛgayā, pānaṃ, vāk|pāruṣyaṃ ca pañcamam,
 mahac ca daṇḍa|pāruṣyaṃ, artha|dūṣaṇam eva ca.

aṣṭau pūrva|nimittāni narasya vinaśiṣyataḥ:
 brāhmaṇān prathamam dveṣṭi, brāhmaṇaiś ca virudhyate,
 brāhmaṇa|svāni c' ādatte, brāhmaṇāmś ca jighāṃsati,
 ramate nindayā c' āiṣāṃ, praśaṃsāṃ n' ābhinanadati,

33.100 n' āinān smarati kṛtyeṣu, yācitaś c' ābhyaśūyati.

etān doṣān naraḥ prājño budhyed, buddhvā visarjayet.

These six former benefactors are always treated contemptuously: so it is between students and teachers, married girls and their mothers, those whose desire has passed and their wives, those who have completed business transactions and their creditors, those who have crossed the wilderness and their vessel, as well as the sick and their doctors. Health, freedom from obligation, living in one's home country, contact with good men, living free from fear, and living according to one's own rules: these are the six pleasures of the world of the living, my king. The envious man, passionate man, discontented man, angry man, distrustful man, and the man who depends on hand-outs from others, are the six who are eternally miserable. 33.95

A king must always avoid the seven sins which are the means to ruin, and because of which, as a general rule, even firmly rooted kings perish: women, gambling, hunting, drinking, and insulting language as the fifth, as well as especially violent punishment, and putting wealth to bad use.

There are eight omens of a man's destruction: the first is his hatred of brahmins, next his fighting with brahmins, his theft of brahmins' property, his wanting to kill brahmins, the pleasure he takes in ridiculing them, his displeasure in praising them, his failure to remember them in his affairs, and his indignation when they entreat him. These are the faults which a wise man who makes use of his intelligence would be sensible to avoid. 33.100



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The embassies which structure “Preparations for War,” Book Five of the MAHA-BHÁRATA, are futile formalities. Peace has no real chance. From the outset each side assembles their armies. But in this first volume’s great philosophical passage, the “Sanat-sujatíya,” the Indian epic hero’s fundamental question is addressed:
Where does true honor lie?

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