

**Mahabharata Series**

# **MORALITY, ETHICS & CONDUCT**

**(A Compilation on Neeti & Aneeti)**

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## PREFACE

This work is a compilation of contents from *maharshi* Vyasa's epic Mahabharata. I studied Vyasa Mahabharata full time for 2 years and while doing it I created an extensive topic wise indexed content across about 20 topics. The source is 32 Volumes (each volume about 550 pages) of 'Shriman Mahabharata' published in Kannada (a rich & classical Indian language) by Bharatha Darshana Prakashana. These volumes are translated from the original Sanskrit verses & commentary provided by eminent scholars under the guidance of Shri Shri Rangapriyamahadeshika swamy ji. They appear to have referred the publications of (i) Bhandarkar Research Institute, Pune (ii) Gita Press, Gorakhpur Edition (iii) Kumbhakonam Edition (iv) KM Ganguly's English version etc.

My document is called '**Mahabharata-Spectroscope**'. In this I have Indexed, Compiled & Translated to English the material from the Kannada version. The contents have reference to the Parva, upa-parva, Adhyaya & shloka number. The contents are compiled and indexed across about 20 key topics and runs to about 1000 pages.

Please see <http://www.ghvisweswara.com/mahabharata-2/> for more information.

**This work** has all material from **Mahabharata-Spectroscope** arranged by **sorting sub-topic-wise** and hence **is more 'User-friendly'**.

In the **Mahabharata-Spectroscope** it is arranged in the order in which they appeared in Mahabharata. The Section is called, '**Neeti/Aneeti/Strategy related: General.**'

For my other Topic based compilations, please see <http://www.ghvisweswara.com/short-compilations-2/>

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## Table of Contents

<i>Neeti-Aneeti</i> (Morality, Social Ethics & conduct) in Mahabharata .....	3
Achievement .....	3
Act based on the context.....	3
Acting with anger & enmity.....	3
Advice.....	5
Charity/Generosity .....	7
Conduct/Character .....	7
Dangers/Difficulties: how to handle.....	8
Dharma – adharma related .....	9
Efforts/Actions & its fruits/results .....	13
Ego/Arrogance .....	18
Forgiveness: Right & the wrong types .....	18
Good & bad people .....	21
Good and bad speech.....	24
Governance/King .....	25
Gratitude/Ingratitude .....	27
Greed .....	27
Grief/Grieving .....	28
Happiness/Unhappiness .....	29
Hypocrisy; Make-believe morality & ethics .....	30
Punishment .....	31
Relationships/Association .....	31
Relinquishing/Rejecting.....	37
<i>Sadachara</i> (Virtuous practices)/ <i>Shishtachara</i> .....	38
Secret/Secrecy.....	39
Think & Act/Intelligence.....	39
Transience of things.....	40
Truth & Lies/Falsification.....	40
Wealth .....	41
Wisdom .....	42
Miscellaneous .....	46

# **Neeti-Aneeti (Morality, Social Ethics & conduct) in Mahabharata**

(Meanings of Sanskrit words used in this work can be found online at: <http://www.spokensanskrit.de/index.php?tinput=satta&link=m>)

## **Achievement**

### **Udyoga; Bhagavadyana; adhyaya 133-136**

Vidula to her son Sanjaya who has come defeated in war & is resting/lying down (extracts): (Shl 22) That person whose great achievements humanity does not talk about, or who does no wonderful deeds worthy of praise by humanity, only contributes to increasing the population count. Such a person is neither man nor woman; this is my firm opinion. (Shl 23) Once born as a human being fame in some form should be achieved. It could be as a very generous/charitable person (*daan-sheela*), or as *tapasvi* or as a truthful person or as a learned person or as master of all *shastras*. Or at least people should say he has built huge wealth. If none of these are achieved and the person only contributes to the count of population, he is like the excretions of his mother and not a son. (Shl 24) I call only such person a *purusha*. Only that person is a *purusha* who defeats others in debates with his knowledge of *shastras*, or performs *tapas* and attains greater *siddhis* than others, or earns more wealth than neighbours & relatives and becomes known as rich, or defeats his enemies with immense valour and by doing some great deed becomes very famous.

(Shl 34) Being content with small things, kindness, unemployment and fear cause defeat (Make one a defeatist). Throw out these defects from your heart. After this, the heart will automatically become strong as steel. With such a heart regain your kingdom.

## **Act based on the context**

### **Adi; Sambhava; adhyaya 140**

Kanika to Dhritarashtra: (Shl 85) One who desires success should do any work according to the demands of time & place (*desha, kala*). He should perform *mantra* based karmas to correct the destiny. Time & place have a great impact on human life. They alone are causes for good & great things. This is the dictum of *Neeti-shastra*. One should try for *dharma-artha-kaama* as dictated by time & place.

### **Vana; Yakshayuddha; adhyaya 162**

Kubera to Yudhishtira: (Shl 1-8) It is Important to learn to discriminate (or assess) based on *desha-kala* before exhibiting valour & in performing deeds.

## **Acting with anger & enmity**

### **Adi; Sambhava; adhyaya 81**

About Danavas: Danavas wanted to take revenge on Shukra himself. When man is working with revengeful attitude, with anger, with enmity, normally he does not think of the consequences.

### **Adi; Sambhava; adhyaya 81**

Shukra to Devayani: (Shl 1) One who tolerates the abuses of others, who ignores them, becomes capable of winning the whole world. Never give refuge to anger, Oh daughter! (Shl 2) One who is able to rein in the horses when needed is called a *sarathi* (charioteer). But if he were to simply hold the reins & let the horses go wherever they wish, he is not a *sarathi*. He cannot even be considered fit to be a *sarathi*. Similarly, one who can control the anger rising in him is called as *yantara* by *satpurushas*. One who cannot control it but resorts to angry reaction will suffer the same fate as the charioteer who lets the horses go their way. (Shl 3) One who can stop the anger which may tend to arise due to disturbed circumstances by forgiveness will be able to win the whole world.

(Shl 4) One who gives refuge to anger and behaves cruelly cannot be called a *purusha*. One who can reject anger with quality of forgiveness can be called a *purusha*. He shines like a snake which has shed its old skin. (Shl 5) Only that person who can control the anger which rises under certain circumstances, who does not care for abuses/blames, who does not bother even if he is troubled by others and shows tolerance can attain all the four *purusharthas*. (Shl 6) The person who does not get angry for any reason & has the quality of forgiveness will derive more fruits than one who performs

yaaga every month for a hundred years. Devayani! Wise should not bother about what ignorant children/ youngsters say or do. They should not be imitated also. They will not know our strengths & weaknesses.

### **Adi; Asthika; adhyaya 42**

Shamika to his son Shringi: But advising you at appropriate times is my main duty. Similarly, acting asper advice is your duty. (Shl 4) Even if son is an adult, father should advice the son. He must advise him so that he becomes successful and full of good qualities.

(Shl 5) Even if a *mahatma*, anger increases as power of *tapas* increases. Even *mahatmas* become incapable of controlling anger....But *tapasvis* should never give refuge to anger...If you control anger, the *dharma* in you will not be affected. The anger which comes at some moment for some reason, in an instant destroys the *dharma* earned with great efforts by *yatis*.

### **Adi; Sambhava; adhyaya 87**

Yayati's advice to his son: In my opinion, mainly, man should give up anger. (Shl 6) A man without anger is always superior to one with anger. Similarly one capable of forgiveness is better than an intolerant person. Human being is superior to other animals. A knowledgeable person is superior to a fool. (Shl 7) One who does not revenge an offence is prudent. One's anger can burn him. The moment anger enters the heart man suffers a lot of agony. Secondly, if the person, who is the subject of anger, does not get angry in return and shows tolerance, all the good *karmaphalas* of the angry person will accrue to the tolerant. This being the intricacy of *dharma*, whatever be the offence of the opponent it is better to have tolerance.

### **Adi; Chaitraratha; adhyaya 180**

#### **Acceptability of righteous anger**

Ourva to *pitru devatas*: (Shl 3) That person who suppresses the anger arising due to just reasons, who does not react to it fittingly, will not be able to protect *dharma-artha-kaama*. (Shl 4) Not getting angry about offenders/criminals and not punishing them is not *dharma*. Kings who win the world use anger appropriately—to punish the wicked and protect the decent. Getting angry with the wicked is considered *dharma*.

### **Udyoga; Prajaagara; Adhyaya 38**

#### **Vidura Neeti**

(Shl 30) Anger which may develop in us in respect of following circumstances should be controlled with an effort: about gods, kings, brahmanas, the aged, children and the sick.

### **Vana; Arjunabhigaman; Adhyaya 29**

#### **Yudhishtira in defence of complete forgiveness at all times**

Yudhishtira who patiently listened to Draupadi replied to her with proper justifications that forgiveness is best quality.

(Shl 1) Anger can kill man. Man can achieve superior or auspicious results by conquering anger. Anger is the prime reason for rise or fall. (Shl 2) One who can overcome anger improves in life. On the other hand, for the one who cannot, anger itself becomes key factor for his tragic destruction. (Shl 3) **In this world anger is the root cause for destruction of people.** How can someone like me use it then? (Shl 4) An angry man does many sinful acts indiscriminately. Angry man will even kill own *gurujana*. **An angry person lacks discrimination of right & wrong.** (Shl 5) Angry man has no sense of what should be spoken & what should not. There are no evil deeds he won't do or rude words he won't speak. (Shl 6) Angry person will kill one who is not fit to be killed and will worship one who deserves to be killed. Sometimes in intense anger he will even commit suicide (!). (Shl 7) Realising these serious defects in anger scholars who desire good results in this world & other world, give up anger with best efforts.

(Shl 18) Oh Beautiful! An angry person cannot discern the natural qualities of an object. He will not be attentive to his future also. He will have no discrimination of the right & wrong deeds. He will have ignored the wise sayings of virtuous persons. (Shl 19) It is for this reason that an angry man will kill those who should not be killed. He will hurt *gurujana* with harsh words. Therefore a *tejaswi* should keep anger at a good distance. .... (Shl 22) Only the *apanditas* will decide that anger is *tejas*. Anger whose main component is *rajoguna* is surely responsible for the destruction of the world.

(Shl 25) **If there were no people having great tolerance as earth itself, there would have been no peace in this world. Anger would envelop everything and there would only be quarrels.**

**Anger is the root cause for mutual confrontations.** Let us assume that influence of anger is present everywhere; have you guessed its impact, Draupadi? (Shl 26-28) Krishna! If those who have suffered from difficulties decide to inflict troubles on others, when elders punish youngsters, if youngsters were to punish back the elders, if the person being blamed gets angry and starts abusing, when father punishes his son if son were to start returning it, if husband and wife start killing each other in anger, will life survive? Draupadi! The world will be filled with sins. The evil force of anger will establish itself everywhere. There will be no peace on this earth.

## **Advice**

### **Sabha; Dyuta; adhyaya 64**

#### **Guiding a fool to good ways is futile**

Vidura: (Shl 15) It is not possible to guide a dull headed person to the path of prosperity by advising with good words. Just as an adulterous woman will not adjust to the religious activities of a *shrotriya*, a dull headed person will not adjust to ways of well-being. Just as a 16 year old does not like a 60 year old, my words of advice are not palatable to Duryodhana.

### **Sabha; Dyuta; adhyaya 64**

#### **Rarity of bold & truthful advisors**

Vidura: (Shl 16) *Maharaja!* There are many in this world who will always say things liked by the master and win his heart. But it is rare to find those who have the courage to give truthful advice even though it may be bitter. A true friend of the king is one who, irrespective of whether the advice is liked or not, will give it in the interest of his well-being.

### **Sabha; Dyuta; adhyaya 64**

#### **Good advice is like bitter medicine**

Vidura: (Shl 18) Duryodhana! To regain health don't you have to take medicine? But medicine will be very bitter; has pungent taste; has foul smell; it will not at all be likeable. Still doesn't it have to be taken to cure the disease?

### **Sabha; Dyuta; adhyaya 66**

(Shl 11) Not heeding good advice coupled with increasing greed, is sure path to destruction. Sometimes even hollow objects sink; stones may float; boats lose their way; But these are temporary. Not realising this, foolish Duryodhana is not heeding my wise counsel. I have absolutely no doubt that this game of gambling will lead to total destruction of Kurus. Destruction is surely nearing when you don't listen to medicine like advice of friends & when greed is increasing by the minute,.

### **Vana; Nalopakhya; adhyaya 61**

When in trouble, there is no medicine equal to the timely advice of wife or a friend like her.

### **Udyoga; Bhagavadyana; adhyaya 92**

Vidura speaking to Sri Krishna: (Shl 13, 14) In a place where good advice & bad advice is treated equally, where there is no ability to distinguish between the two, a wise man should not try to give sane advice. Speaking in such an assembly is like singing in the midst of deaf people. Just as it is highly inappropriate for a learned brahmana to preach in the midst of *chandalas*, it is meaningless to give good advice to foolish people who have given up all sense of shame & honour.

### **Udyoga; Bhagavadyana; adhyaya 106**

(Shl 5) It is very hard to find people who are willing to listen to good advice given by even those who expect nothing in return. Only such friend will be a real help in critical times when even close relatives desert you.

### **Drona; Jayadrathavadha; adhyaya 151**

Drona to Duryodhana: (Shl 14) That fool who ignores the advice of his well-wishers and does exactly what pleases him, will soon reach a miserable state.

### **Shalya Parva; adhyaya 2**

Dhritarashtra to Sanjaya: (Shl 61) Some fools, even though they have examined certain matters carefully, do not pay enough attention to it. They remain as if they have not seen even though they

have seen, as if not heard even though they have heard. It happened the same way with me who am a great fool. I trivialised the significant advices of Vidura.

### **Sauptika parva; adhyaya 2**

Kripacharya to Ashawathama: (Shl 30) When man is confused (unable to decide what to do or not to do), he should ask *suhrids* (Well-wishers, who have good hearts, loving persons). Their suggestions should be taken. By their company, the mind becomes clear. Humility will develop towards the elders. One will also find the path to well-being. It is the duty to obey the suggestions/directions of such scholars who would have analysed the issue and formed their decisions.

### **Stree; Jalapradanika; adhyaya 13**

Sri Krishna to Dhritarashtra: (Shl 7) One who does not grasp what is good and what is not in spite of his friends' advising will adopt unjust ways and suffer by being caught in dangers.

### **Adi; Viduragamanarajyalamba; adhyaya 204**

#### **About advice**

Drona to Dhritarashtra: *Maharaja!* When friends & relatives are invited by someone for seeking advice, it is said by elders that they should give advice which is in line with dharma, truthful, meaningful and which brings fame.

### **Udyoga; Prajaagara; Adhyaya 34**

#### **Vidura Neeti**

(Shl 4) **One who does not wish defeat or destruction of his friend should assess the situation and advise the friend or relative even if unsolicited. The advice may be good or harsh; it may not be palatable; it may even cause the friend to hate him. Still not minding any of these, a well wisher should advise in the best interest of his friend.**

### **Udyoga; Prajaagara; Adhyaya 37**

#### **Vidura Neeti**

(Shl 15) **There are many in this world who will always flatter you. But those who will tell you what is good for you, even if unpleasant, are very few. Those who listen to such words are even less.**

### **Udyoga; Bhagavadyana; Adhyaya 124**

#### **Sri Krishna's advice to Duryodhana**

(Shl 19) Virtuous people believe that regulation or order by father is for the good and obey it. Whoever faces major dangers remembers his father's advice and follows it....(Shl 22) **One who listens to the regulations framed by well-wishers but does not follow it, will be destroyed when the time is ripe just as a person who has eaten a poisonous fruit will be killed after it enters his stomach.** (Shl 23) One who even after listening to the helpful advice of well wishers does not follow it due to illusions and delays its implementation, such procrastinator will be let down by his own selfishness and will repent in the end. (Shl 24) That person who listens to the words of elders who are his genuine well-wishers and then gives up his hard opinions and gives priority to the advice of elders will enjoy happiness in this world.

(Shl 25) An opinion given by a friend in the best interest may be opposed to one's thinking. **That person who does not tolerate his friend's advice just because it is opposed to his opinions and does not follow such good friend's advice but prefers to listen cordially to words which are aligned with own opinions, even though harmful in effect and follows them, will be conquered by the enemy.** (Shl 26) One who transgresses the suggestions of *satpurushas* and follows the advice of *asatpurushas* will soon face dangers. This will make persons cordial to him also sad.

### **Shanti parva; Aapadharma; Adhyaya 138**

Bhishma summarising: ... (Shl 211) You should not give any suggestions or advice to one who considers himself as very intelligent and always acts without fear. Because, voluntarily he will not listen to suggestions from others; and because he does not anticipate the future dangers, he will reject suggestions given voluntarily by well-wishers. It is better to know possible dangers rather than not know them, because, out of fear of danger he will approach persons who may suggest remedies.



## Charity/Generosity

### **Udyoga; Prajaagara; Adhyaya 33**

**Vidura to Dhritarashtra: Vidura Neeti**

(Shl 59) **The money earned by just & lawful means has two wrong uses:** Giving charity to the undeserving and not giving to the good & deserving. (Shl 60) The following two should be drowned in water with a stone around their neck: a rich person who does not donate to charity and a poor man who does not work hard.

(Shl 70) While living an affluent life in *grihasthashrama*, support the following to live in your house: aged cousin/relative, a man of noble birth but now in difficulty, friend who has lost his wealth and sister who has no children.

## Conduct/Character

### **Udyoga; Prajaagara; Adhyaya 34**

**Vidura Neeti**

(Shl 41) Even if born in a noble family, if his practices are not worthy, he does not become worthy of honour. On the other hand even if born in lowly family, if his practices are good & noble, he becomes worthy of honour. It the practices followed that determine the superiority & inferiority.

(Shl 46) That person should not take intoxicating drinks who is afraid of doing wrong things, afraid of not doing the right things and is concerned that the secret of an act will become known before the act/work is completed.

(Shl 45) **Sometimes due to circumstances *satpurushas* go to *asatpurushas* to request for some favour. The *asatpurushas* find this enough reason to think of themselves as *satpurushas* even though they are well-known to all as *asatpurushas*.** (Shl 48) **The important thing for a person is character. Once character is lost, life itself is lost. Enormous wealth & relatives are of no use to one who has lost character.** (Shl 53) Intoxication of wealth is the worst of all arrogances. It is worse than the intoxication of liquor. The latter intoxication lasts for a limited time but the former never reduces. It comes down only when all the wealth is lost.

(Shl 66) ***Prajna* is like a net for catching fish. The mesh work should be close & tightly knit. If there is a hole, the fish will widen it & escape. Similarly *kaama* & *krodha* should be held in control by *prajna*. If there is a hole in the form of yielding to *indriyas*, *kaama* & *krodha* will spoil the net called *prajna*.** (Shl 67) One who understands by discriminative intelligence what is *dharma* and which *artha* is rooted in *dharma* and accordingly accumulates possessions is known as 'completely-possessing'. He will always be happy. (Shl 68) One who has not won over the five *indriyas* which are resident in this *manomaya* body and tries to win over external enemies will be defeated by his enemies.

### **Udyoga; Prajaagara; Adhyaya 35**

**Vidura Neeti**

(Shl 61-62) Sinful acts that are done repeatedly destroy conscience. This further promotes repeated sinful deeds. Similarly, good/virtuous deeds promote a stronger conscience.

### **Udyoga; Prajaagara; Adhyaya 36**

**Vidura Neeti**

(Shl 11) **If someone is abusing do not abuse him; do not even cause others to abuse him. If the opponent does not beat you first, then do not beat him. Even if he beats, do not hit back. Do not even cause others to hit him. Do not try to kill one who has come to kill you. Person with such tolerance is liked even by *devatas*.**

(Shl 17) That person is of medium character (*Madhyama Purusha*) who does not try to console others with false statements, keeps up his promises and knows defects in others. (Shl 18-19) That person is inferior among men (*Adhama-purusha*) whose administration is very harsh, who is rejected by all, who is a subject of criticism by all, who cannot control anger, who has no gratitude, who does not have friendship with any, who is wicked, who has no faith when others intend to do good to him, has no confidence in himself and who distances himself from good friends. (Shl 20) One who wants to



improve himself should serve only *satpurushas*. Sometimes *madhyama purushas* may have to be served. But never serve an *adhama-purusha*.

### **Udyoga; Prajaagara; Adhyaya 39**

#### **Vidura Neeti**

(Shl 42) Politeness & modesty remove the stains of ill fame. Valour helps overcome calamities. Forgiveness kills anger. **Even if a person is not good looking, but is well behaved or has virtuous practices (*sadachara*), these overcome the physical defects.**

(Shl 55) **Whatever you are constantly serving (engaged) in your mind, work and speech will capture them. Therefore always be engaged in good/beneficial deeds (*kalyana karya*).**

(Shl 72) Anger should be conquered by forgiveness. Miserliness should be conquered by generosity. Falsehood should be conquered only by truth.

### **Udyoga; Bhagavadyana; Adhyaya 124**

#### **Sri Krishna's advice to Duryodhana**

(Shl 41-42) We should never negatively impact the mind/spoil the mind of that person whom we do not wish to see humiliated. The thoughts (*buddhi*) of that person whose mind is not spoilt will always be absorbed in *satkaryas* (good deeds). **A wise man should not humiliate anyone in the three worlds. Even the ordinary person should not be humiliated.** ..A man who is angry, jealous or intolerant does not know this.

(Shl 43) By acting while being a slave to anger, your enormous wealth, army, everything will be scattered to pieces. You can see many evidences of this.

### **Vana; Arjunabhigaman; Adhyaya 29**

#### **Yudhishtira in defence of complete forgiveness at all times**

(Shl 42) A *vidwan* should be of forgiving nature. He should forgive most serious offence also. One who has the ability to forgive everything will attain *brahma-bhava*. (Shl 43) To the forgiving, this world is theirs. Other worlds are also ready for them. They will be respected here; they will enjoy happiness in *paraloka*. (Shl 44) Those who can reject anger which rises every moment and take refuge in forgiveness will attain *brahma-loka*. Therefore it is said that the main quality needed in a human being is forgiveness.

### **Shalya; Gada; adhyaya 35**

Daksha Brahma to Chandra: Son! Never humiliate women. Similarly do not humiliate brahmanas.

### **Shanti parva; Rajadharmanushasana; adhyay 67**

#### **Power of being humble**

(Shl 9) That cow which makes it difficult to milk will be beaten; its legs will be tied etc and will be milked. That cow which does not kick and gives milk easily without causing troubles will not be agonised by any one. It will be cared for with affection. (Shl 10) That which bends without being heated will not be heated. No one tries to bend a stick which is already bent. (Similarly polite and humble citizens will not be punished by the attacking king). Remember these analogies and know that man should always be polite/submissive with the mighty.

### **Udyoga; Prajaagara; Adhyaya 34**

#### **Vidura Neeti**

(Shl 36) **No one bothers to heat a piece of metal which can bend without being heated. No one tries to bend a stick which is already bent.**

### **Dangers/Difficulties: how to handle**

### **Adi; Sambhava; adhyaya 140**

Kanika to Dhritarashtra: (Shl 82) One should anticipate danger and as long as it has not yet occurred should act as if afraid of it. But when it happens, it should be faced without any fear & overcome. (Shl 84) One should anticipate possible dangers and prepare for overcoming it. Otherwise when the danger does come, you will not be able to think through calmly due to the tension/distress conditions and may forget important steps to take.

### **Drona; Jayadrathavadha; adhyaya 110**

Yudhishtira to Satyaki: It is my opinion that only that person who is always cheerful and has an adjusting nature should be appointed for tasks in times of danger...

### **Shanti parva; Aapadharma; adhyaya 140**

#### **Kanika neeti**

Kanika's preaching to king Shatrunjaya: (Shl 12) In times of danger, the needed actions should be taken immediately and not sit analysing them.

### **Adi; Mayadarshana 232**

#### **What wise men do**

Sharngha birds to *Agni*: An intelligent person will be prepared before difficult times come (anticipates). He does not agonise when the problem crops up. Fools who do not anticipate difficulties get into trouble when it comes. Such people cannot enjoy prosperity.

### **Dharma – adharma related**

### **Adi; Jatugriha; adhyaya 155**

Yudhishtira consoling Bhima who was ready to fight with Hidimba: However angry you may be, never kill a woman. Protecting *dharma* is more important than protecting body. Therefore under the illusion that later our bodies will suffer danger, a woman should not be killed as it would be *adharma*. Always defend *dharma*.

### **Adi; Sambhava; adhyaya 82**

Shukra to Yayati: (Shl 36) Oh son of Nahusha! Doing acts which should not have been done and then trying to colour it with dharma will be considered stealing of *dharma*.

### **Adi; Chaitraratha; adhyaya 180**

#### **Necessity of punishment for evil deeds**

Ourva to *pitru devatas*: (Shl 9) As long as there are persons who will ban sinful deeds, as long as there is punishment for sinful deeds and people know that sinful acts will result in harsh punishments, there will be no sinful acts in the world. There must be fitting punishment for sinful deeds. (Shl 12) A mighty man capable of banning/stopping sinful acts should not be silent when he sees such acts happening. If he does so even if he is a king he will become a partner in the sinful deeds. He will also acquire *paap* (sins).

### **Adi; Viduragamanarajyalamba; adhyaya 213**

Arjuna to Yudhishtira: (Shl 34) An act which appears as if dharma but in reality is *adharma* should not be done.

### **Sabha; Sabhakriya; adhyaya 22**

#### **Do not be silent spectator**

Sri Krishna to Jarasandha: If we take a neutral stand we will become partners in your cruel deeds. Since we know dharma, protecting it becomes our main responsibility. If, while being capable of stopping your deeds of *adharma*, we do not do it, it would be like assenting to the deeds.

### **Sabha; Dyuta; adhyaya 59**

#### **Dharmaraja—Gambling Vs dharma**

Yudhishtira to Shakuni: (Shl 5, 6) Shakuni! This game of dice involving cheating is very sinful. In this game there is no provision for exhibition of valour which is the key attribute of a *kshatriya*. Why are you then praising it so much? A gambler wins only by cheating. A gambler gains respect only by cheating. But such respect is not appreciated by *satpurushas*. Therefore do not try to defeat us by cheating in evil ways. (Shl 10) *Maharshi* Devala has said the following about *dyuta*: gambling with cheaters by putting money at stake is a great sin. It is better to wage a *dharma-yuddha* and win.

(Shl 11) *Satpurushas* do not utter inappropriate/indecent words. They do not behave deviously. Aryas appreciate a war without cheating & without *adharma*. You are asking me to put money at stake. Let us learn how to use this money for the welfare of brahmanas...It is not right to snatch the money of enemies by inviting them to gambling and cheating them in the game. I do not like gaining wealth or comforts by cheating. Even if a gambler does not cheat, his qualities are not worthy of appreciation.

**Sabha; Dyuta; adhyaya 66**

Cheating is the door to *naraka*

Vidura: Dhritarashtra's son does not know that cheating is the worst door to *naraka* (hell).

**Sabha; Dyuta; adhyaya 67**

Dharma is greatest

Draupadi to sootā who comes to take her to the assembly: (Shl 15) Oh Sootā! When destiny is like this, no one can avoid it. Happiness & grief will come to all whether wicked or noble, old or young. But *dharma* is superior. If we follow *dharma*, it will save us.

**Sabha; Dyuta; adhyaya 68**

Vikarna to his brothers on what is *adharmic* for kings

(Shl 4) As you all know, elders say that the following four are evil addictions of kings—hunting, *surapana* (drinking wine), gambling and excessive enjoyment of sensory pleasures. These make the man *dharma bhrashta*. Therefore the world does not recognise/honour acts of such persons.

**Sabha; Dyuta; adhyaya 68**

Knowing dharma & not standing up for it begets *paap*

Vidura: (Shl 63, 64) If a person who knows dharma attends an assembly and remains silent when a question on dharma is raised, he acquires half the sin accrued by telling lies. If knowing dharma, answers against dharma, he will accrue full sin of a liar.

Kashyapa's clarifications to Prahlada: (Shl 74) Prahlada! If a person knows the right answer to a question and out of anger or fear or greed remains silent, he will be bound by 1000 *varuna paashas*.

**Vana; Arjunabhigamana; adhyaya 12**

Krishna: (Shl 7) Those who cheat deserve to be killed. This is *sanatana dharma*.

**Vana; Arjunabhigamana; adhyaya 25**

Markandeya *maharshi*: Whoever one may be, just because he has great valour, he should not indulge in *adharma*.

**Vana; Arjunabhigamana; adhyaya 35**

Bhima: For everything there is a counter-rule in this world under '*Aapaddharma*'. Even *Rishis* & *Maharshis* approve this.

**Vana; Nalopakhyaṇa; adhyaya 52**

Bhima: (Shl 22) Experts in *rajaneeti* say that those who cheat/fraudsters should be destroyed by cheating/fraud only. Killing the fraudsters by fraud will not be considered as sin.

Yudhishtira: (Shl 39) Time will come when we will destroy the fraudsters in a just manner without resorting to any fraud.

**Vana; Ghoshayatra; adhyaya 243**

Yudhishtira: (Shl 13) Granting a great boon, gaining a kingdom and begetting a child—these bring much happiness. But protecting an enemy when he is in trouble gives greater happiness than happiness of all three combined.

**Udyoga; Senodyoga; adhyaya 12**

Betraying one who has sought refuge

Brihaspati to *Devatās*: Brahma has said that: "One who hands over to the enemy the person who has come to him seeking refuge with great fear faces following consequences: the seeds he sows will not sprout, there will be no rains for him at the right time, he will not have protectors in times of troubles. The food he eats will be wasted, whatever work he starts will be unsuccessful / wasted, it will yield no fruits & he will fall from *swarga*. His children will die untimely death, his forefathers will always remain in *naraka* & he will be destroyed by *vajrayudha* when time comes."

**Udyoga; Bhagavadyana; adhyaya 93**

### **Upholding virtuosity**

Sri Krishna to Vidura: (Shl 6) The effort done to one's best abilities towards *dharma-karya* may not succeed; it may even be interrupted midway. But the mere sincere attempt towards *dharma-karya* will bring him *punya*.

(Shl 7) Someone may be thinking about sinful deeds in his mind. Scholars who know dharma know that if he does not execute them, fruits of the sin will not attach to him.

### **Udyoga; Bhagavadyana; adhyaya 95**

Sri Krishna addressing Dhritarashtra & other kings present: (Shl 48) Unworthy, inappropriate & *adharmaic* act should never take place in an assembly where those present know dharma. In such an assembly when truth is defeated by falsity and *dharma* by *adharma*, it is deemed that the members in the assembly are as good as dead.

### **Udyoga; Ambopakhyana; adhyaya 175**

Ambe to Shalva: (Shl 12) Rejecting a devotee (or lover) is not appreciated in dharma. Dharma does not support rejecting devotees.

### **Udyoga; Ambopakhyana; adhyaya 178**

Bhishma to Parashurama: (Shl 48) A *shloka* stated by *mahatma* Maruttha is well known in this matter. I will quote it here. Even a guru should be rejected if he is *ahankari* (highly egoistic), has no discriminative thinking & is going in the wrong path.

(Shl 53) If you act with someone in the same way that he has acted with you, it will not result in *adharma* (cheating a cheat etc).

### **Bhishma; Bhagavadgita; adhyaya 15**

Sanjaya to Dhritarashtra: (Shl 3) *Maharaja!* If someone is always indulging in sinful deeds, he becomes fit to be killed in the interest of rest of people.

### **Drona; Jayadrathavadha; adhyaya 85**

Dhritarashtra to Sanjaya: (Shl 31) One who has desire to always tread the path of dharma will enjoy happiness everywhere. He will have a delighted mind and will attain *uttama-lokas* after death also.

### **Drona; Ghatothkachavadha; adhyaya 183**

Vyasa *Maharshi* to Yudhishtira: (Shl 66) Pandava! Kindness, generosity, forgiveness and truthfulness — always serve these with love. Where there is dedication to dharma, victory shall also be there."

### **Drona; Narayanastramoksha; adhyaya 198**

#### **Misuse of forgiveness**

Dhrishtadyumna to Satyaki: (Shl 44) Overall it is not possible to know the best dharma. Similarly, it is not possible to determine what *adharma* is.

### **Karna; adhyaya 70**

Sri Krishna to Arjuna: (Shl 28) Arjuna! **Dharma is very subtle. It is very difficult to understand. Particularly the ignorant just cannot understand the form of dharma.** Listen to me in this matter. **Committing suicide results in much more terrible sin than killing a brother. .... Praise yourself with your own words. Indulging in self-praise is equivalent to killing yourself."**

(Shl 52) **It is said that humiliation of *gurujana* (any venerable or elderly person) is effectively killing them.**

### **Shalya; Gada; adhyaya 32**

Yudhishtira to Duryodhana: ...(Shl 59) Perhaps all humans when themselves are in danger quote *dharma-shastra*. But when the same man is in a high position or in good situation thinks that the door to the other world is permanently closed. They do not think about *dharma-adharma*.

### **Shanti; Rajadharmanushasana; adhyaya 54**

Sri Krishna to Bhishma: (Shl 38) **If those who have sincere interest in dharma, ask a scholar who knows dharma, it becomes the dharma of the scholar to preach it. If, in spite of knowing**

**dharma, the secrets of dharma are not parted with to the faithful seeker of knowledge, it will be a sad defect in the scholar.**

### **Shanti parva; Rajadharmanushasana; adhyaya 95**

#### **Danger of following *adharm***

Bhishma to Yudhishtira: (Shl 18-20) A sinner feels very happy while earning wealth in sinful ways. Prospering by this method, he indulges in more such deeds. He feels very pleased with himself looking at his prosperity and makes fun of those who adhere to dharma saying, 'What is dharma? Where is it? There is no dharma or karma'. He will have no faith in acts of dharma. He considers himself deathless: *amar*. In the end bound by *varuna-pasha* he will lose everything and be destroyed. (Shl 21) Just as a skin bag puffs up when filled with air, a sinner puffs up due to his sins. That sinner will not shift to doing *punya-karyas*. Just as a tree on the banks of the river gets uprooted and is carried away by the flood, when his pot of sin is full, he will be totally destroyed. (Shl 22) Just as an earthen pot when smashed on stone breaks into pieces, he will be completely destroyed. Others will blame him after this happens. Therefore a king should gain victory and wealth according to the ways of dharma.

### **Shanti parva; Aapadharma; adhyaya 141**

(Shl 63) One who is dying of hunger must save his life by any extraordinary means or any act. Once he is again normal, he should practice dharma...(Shl 65) By whatever means one should save his life. It is the duty of man to act ignoring shame and humiliation for the sake of saving one's life. It is better to eat that which should be eaten and live rather than die of hunger. Once he is alive, it is possible to do acts of dharma again.

(Shl 87) One's *atma* (conscience) is the guide and observer to say which is an act of dharma for someone born in particular *kula*.

### **Adi; Asthika; adhyaya 37**

Vasuki's children to Vasuki: We can never agree to *adharmic* suggestions. In times of emergency, it will be possible to overcome the danger only by *dharmic* ways. *Adharmic* attitude will ultimately result in destruction of the world.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 42) Someone will commit several sins (to earn a lot of wealth). Fruits of such sins (wealth) will be enjoyed by many in several ways. **But the sin will not attach itself to the enjoyers. It completely affects/is attributed to the doer alone.**

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 65) Snatching others wealth, relations (unlawful) with other's wife, rejecting good hearted persons—these defects will destroy longevity, dharma & fame.

(Shl 101-102) The following ten types of persons will not know dharma and will not be in a position to discern dharma-*adharm*. A drunkard, one who is arrogant due to possession of wealth, who is mad, very angry person, very hungry person, who attempts to do a job in great hurry, greedy, scared and the lustful.

### **Udyoga; Prajaagara; Adhyaya 35**

#### **Vidura Neeti**

(Shl 56-57) *Yajna, adhyayana, daan, tapas, satya*, forgiveness, kindness & non-greed—these eight are paths of dharma. Of these the first four are followed at least for show-off. But the latter four can only be found in *mahatmas*.

(Shl 58) **An assembly without aged persons is not worthy of being considered an assembly. But if it has aged persons who do not recommend path of dharma, then it really has no aged persons.** Sometimes they may speak the path of dharma. But if such dharma deviates from truth, then it is not dharma. Truth which has an element of cheating is only for show-off & is not truth.

(Shl 70) Man tries to earn wealth by *adharmic* ways in order to overcome some situation. But the peculiarity of nature is that, not only that difficulty is not solved, another difficulty attaches itself due to following *adharma*.

### **Udyoga; Prajaagara; Adhyaya 37**

Vidura Neeti

(Shl 7) Behave with a person the same way he behaves with another. This is dharma. With a cheat behave as a cheat. With *sadhu-satpurushas* behave like a *sadhu-satpurusha*.

### **Udyoga; Prajaagara; Adhyaya 40**

Vidura Neeti

(Shl 18) Even if the closest relatives part upon death, the *karma-phalas* of the person do not leave him. The *karma-phalas* shadow the man even though the body is burnt in fire. Therefore man should make a conscious effort to accumulate *dharma* even if bit by bit.

### **Shanti parva; Aapadharma; Adhyaya 139**

**Extracts from Illustrative story of sparrow and king**

Poojani the bird to the king: (Shl 21) *Maharaja!* Those who commit sins wilfully will get the fruits immediately. But the auspicious and inauspicious fruits of those who commit sins in reaction to other's sins will not be affected. (Shl 22) In case the sinner does not experience the fruits of his sins immediately, it will be seen in his children or grandchildren or daughter's children (*dauhitra*).

### **Shanti parva; Aapadharma; Adhyaya 139**

**Extracts from Illustrative story of sparrow and king**

Poojani said: (Shl 54) *Maharaja!* If as you say, time is responsible for everything, then there should have been no enmity at all. ... (Shl 55) If it were true that, 'death happens due to time. All experience happiness and grief due to time. Birth and death is only the influence of time' then why did *devatas* and *asuras* fight each other fiercely in the past? (Shl 56) Why do doctors wish to treat the sick? They could have kept quiet saying that diseases have come according to 'time'. There was no need for doctors. **If everything is brought about by time, what is the use of medicines?** (Shl 57) If time is responsible for everything then why do people weep bitterly out of grief? **If 'time' is responsible for all the karmas done by all living beings, why should there be dharma in the form of dos & don'ts and a rule that it should be followed?**

### **Efforts/Actions & its fruits/results**

### **Vana; Arjunabhigamana; adhyaya 32**

Draupadi: (Shl 41) If you do not get the desired results for work/effort done, find out what was wrong & try again. If again you fail, you will not be blamed as you would have done your duty.

Draupadi: (Shl 43) Doubting whether one will get results for the work done is dangerous. Those who work without doubting, those who put in their whole-hearted efforts will certainly get success. Those who always doubt will neither work nor get the desired results.

### **Importance of self-efforts**

Draupadi: (Shl 50-53) Along with self-efforts, *prarabdha* & *Ishwara kripa* are also needed to enjoy the fruits of our karmas. Whether we succeed or not, there is no reason to be disappointed. Not doing one's efforts with the feeling that the effort may not yield results due to some kind of deficiency in efforts is foolish. If you do your work, you can at least anticipate/expect the results. Though the results may come to fruition only when all factors/conditions combine favourably; else the results obtained may be partial. An intelligent person deploys own intelligence along with examining the time-place parameters, other clever ways & makes strong efforts. Determined self-effort is of primary significance.

### **Vana; Arjunabhigamana; adhyaya 33**

Bhima: (Shl 61) Success of work is dependent on valour. The mighty gain everything.

### **Udyoga; Bhagavadyana; adhyaya 107**



Galava: (Shl 6) How can happiness come without hard effort to those who are paupers, who have failed to succeed in their goals, who have been denied/deprived of a variety of auspicious results and who have burden of a loan.

### **Udyoga; Bhagavadyana; adhyaya 133-136**

Vidula to her son Sanjaya who has come defeated in war & is resting/lying down

#### **(Adhyaya 135)**

.....In this situation if I do not advice you, do not give suggestions in the interest of dharma & *artha*, my affection towards you will be called the affection of a donkey. Just as the affection of a she-donkey, it will be without capability and without reasons.

(Shl 27) In all tasks (works) we do, the *phalas* (fruits/results) can be permanent or transient. You may get the desired results or you may not. That person, who has fully grasped the transient nature of fruits of labour, will always be engaged in work. (Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Shl 29) He should proceed with the resolve that, 'The work I start shall succeed', and should put in all efforts with enthusiasm and without any doubts in the mind.

### **Udyoga; Ambopakhya; adhyaya 191**

Drupada's wife to Drupada: (Shl 15) Only where there is human effort there is a possibility of god's will supporting it. Nothing can be achieved by the opposition of human effort & god's will.

### **Bhishma; Bhagavadgita; adhyaya 15**

Sanjaya to Dhritarashtra: (Shl 2) Man suffers the inauspicious results earned by his own bad deeds. This is well established. This being so, saying that 'someone else committed the sin, I am suffering its fruits' or suspecting that someone else is responsible for one's own deeds is not correct.

### **Drona; Ghatotkachavadha; adhyaya 158**

Karna to Kripa: (Shl 27) Whatever burden (meaning responsibility or resolve to undertake a work) man decides (in his mind) to bear, *daiva* helps him to gain that much strength/capability. This is certain. (Compare the now famous quote from the book, 'The Alchemist' by Paulo Coelho: "And, when you want something all the universe conspires in helping you to achieve it.") (Shl 28-29) I have decided in my mind to discharge this responsibility. In achieving success in a task, effort is the second step.

(Shl 55) All desires can be fulfilled by preparing a strategy/plan after thinking about it thoroughly and by adopting good approaches to implement them. There is no doubt about this.

### **Karna; adhyaya 10**

Ashwatthama to Duryodhana: Scholars have prescribed four factors which contribute to fulfilment of desires: *raga* (affection of soldiers towards the king), *yoga* (availability of resources), *dakshya* (efficiency-capability-skill), *naya* (transactional skill accompanied with discrimination, political cleverness). But these are dependent on *daiva*. Only with the will of *daiva* these four are achieved or become available. (Shl 15) If all acts are done according to *uttama-neeti* (with good morals & ethics) then *daiva* also becomes favourable.

### **Souptika parva; adhyaya 6**

Ashwatthama thinking to himself: (Shl 20) That person who, transgressing the suggestions of those who know *shastras*, desires to kill those who should not be killed, will fall from the path of dharma and adopting wicked paths will be destroyed.

(Shl 25) Scholars opine that the following two are terrible dangers that come in the way of man: Retracting from a work out of fear, whether the act was an act of dharma or not and withdrawing from it due to lack of strength to do that task and weakening. (Shl 26) Scholars say that human effort cannot be greater than *daiva-sankalpa* (resolve of destiny). **It also possible to say that the path taken was not aligned with dharma if the efforts of a human being do not succeed.** By adopting wicked ways not only will the task fail, he will also be caught in danger. (Shl 27) Scholars say that if after starting a task, one retracts from it out of fear then the resolve to do it was, to begin with, either based on lack of knowledge or was due to foolishness.



### **Stree; Jalapradanika; adhyaya 1**

Sanjaya to Dhritarashtra: (Shl 35) A man should act suitably from the beginning. He should act in the beginning itself in a way such that he doesn't have to repent later for the loss. *Maharaja!* This grief of yours will not fetch you any kind of fruits. One who grieves cannot fulfil his desires. One who always grieves cannot gain any kind of wealth. He will not attain *sadgati* also. (Shl 39) One who sets fire, ties it in a cloth to himself and repents when it starts burning him will surely not be considered intelligent.

### **Vana; Arjunabhigamana; adhyaya 36**

Yudhishtira: (Shl 6) Works which are done/started with mere bravery (without thinking through) are great sins; such actions will not yield desired good results. They also cause grief in the end.

### **Karna; adhyaya 92**

Shalya to Duryodhana: Everyone cannot achieve success all the time.

### **Shanti parva; Aapadharma; adhyaya 152**

Indrota *muni* to Janamejaya (this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata): (Shl 6) *Karpanya* is starting a work without thoroughly examining it. By taking up a work after complete examination, the review or analysis itself becomes a good quality of that work.

### **Udyoga; Prajaagara; Adhyaya 33**

*Vidura to Dhritarashtra: Vidura Neeti*

(Shl 73) Done with full faith these four karmas bear fruits both here & hereafter. Same things done without faith become dangerous. *Agnihotra* done as per prescribed procedures regularly, *mouna* (silence) practiced as per procedures, systematic study and *yajna* performed as per procedure. These same if done with ego & no faith, cause fear.

### **Udyoga; Prajaagara; Adhyaya 34**

*Vidura Neeti*

(Shl 6) In order to achieve success, do not be attracted to such approaches which are in essence cheating & not deserving of a king to follow. (Shl 7) **Do not worry if you do not succeed by following right & virtuous approaches.**

(Shl 8) When a long term project has to be started with the intention of completing it without breaks, the obstacles that may come on the way should be thought through before beginning the project. Such long term projects should never be started in a hurry.

(Shl 9) A resolute & wise man should understand the benefits of a task/project. Should guess/anticipate/imagine the effect of the work once completed. Should also assess whether the work will result in improvement of own position or own progress/growth after completion. If there is doubt about any one of these, the work should be abandoned. If it is indicated that there will be positive results in respect of *anubandha* (benefits), *vipaka* (consequence) and *utthana* (self-improvement/growth), then work should be started.

### **Udyoga; Prajaagara; Adhyaya 35**

*Vidura Neeti*

(Shl 41) In whichever ways the mind of human flows towards good deeds, in the same ways will he gain success/prosperity. There is no doubt about this.

(Shl 67) If by doing a certain work in daytime one can sleep happily in the night, then it should be completed in daytime itself. By doing a certain work in eight months, if the four months of rainy season can be spent happily, then such work should be completed within those eight months.

### **Vana; Arjunabhigamana; Adhyaya 32**

*Draupadi responding to Yudhishtira praises Purusha-prayatna*

(Shl 1) I do not reject dharma or blame it, as you understand. Why should I blame Paramatma, the lord of all *chara-achara*? I only unburdened my grief to you in the context of many sufferings I am undergoing. I lamented; I will lament more. Listen to me with a kind heart. (Shl 3) Doing karma is the

main duty of animals with intelligence. *Sthavaras* (inanimate) cannot do any *karmas*. Other than *sthavara* none others can live without doing *karmas*. (Shl 4, 5) Just as a newly born calf automatically goes for its mother's udders without anyone's direction and just as it finds a shade to rest, in the same way all animals live by doing their *karmas*. **But animals other than man only do instinctive or nature driven karmas; they do not do karmas to enjoy other worldly pleasures. Only man is capable of performing karmas for his upliftment or fall in this and other worlds.**

(Shl 6) All animals know how to improve themselves. They are always enjoying the practical fruits of this visible world. (Shl 7) All animals take refuge in work that can help them grow/improve. A *baka* (Crane) will be standing as if meditating near the lake. Has anyone taught it to do that? It is its natural/born karma. In the same way all animals perform their natural *karmas* to live and survive. Brahma has also re-created this world just as before. Creating the world again & again is Brahma's natural karma. (Shl 8) **Karma is associated by birth to all animals. No animal can live without doing karmas. As said earlier, karma follows man like a shadow.** Therefore you also do your karma. Do not be lazy. **There may not be even one in a thousand who can remember that the present happiness or difficulty is the result of a particular karma he did in the past (birth).** (Shl 10) Man should engage himself in work towards gain, increase and protection of his wealth. If he only spends without earning wealth, even wealth the size of Himalayas will get spent in due course. (Shl 11) If people had remained without doing any karma there was no possibility of their surviving. If there were no fruits for karma there would have been no progress/growth of animals. (Shl 12) We sometimes see people doing fruitless *karmas*. But anyway people cannot have a livelihood without doing *karmas*. Therefore it is not possible to give up *karmas*. (Shl 13) **I consider the following two types as the worst among men—one who hopes to achieve everything by depending only on *daiva* and one tests his luck. One who is always engaged in efforts is praiseworthy.** (Shl 14) **One who does no efforts and is sleeping depending on *daiva* will be destroyed just like an unbaked pot would melt in water.** (Shl 15) **A person, who even though fit, does not engage in work but sits waiting only for luck/fortune, will soon be destroyed like a weak orphaned man.** (Shl 16) In case wealth comes accidentally, it is said to be gained by luck (*adrishtayatha*) and not due to anyone's efforts. (Shl 17) If wealth is gained by performing *mantra*, *japa* or *homas* it is called *daivayatha* wealth. (Shl 18) Wealth earned by hard work is called wealth earned by *Purushaprayatna*. (Shl 19) If wealth is found when doing some effort, such as while digging the earth for some purpose, it should be treated as *swabhava-janya*. (Shl 20) Wealth by all the above said methods is gained by virtue of *karmas* done in past births. (Shl 21) The all pervasive God also gives their share of fruits of past *karmas* by ways described above. (Shl 22) Whatever auspicious and inauspicious *karmas* a man does are all done by virtue of his *karma-phalas* of past births and the promptings of *vidhatha*. (Shl 23) This body which engages in karma is only a tool for doing the works ordained by Brahma. Therefore, even though the *shariri* (one who has the body—*jeeva*) has no freedom, thinks itself to be free and keeps doing work. (Shl 24) The all pervasive Maheshwara is the director of all *karmas* in this birth. He causes all animals to work even though they have no freedom. (Shl 25) Man decides to do a karma driven by linkages of his past birth. Then by using his intelligence he completes the work. **Therefore, man becomes the vehicle for completing work initiated by promptings of *daiva*.**

Yudhishtira! The amount of work done by man in the past and yet to be done in future is innumerable. Huge buildings, the cities embedding them are all man-made works only. Man learnt to extract oil out of sesame by using his intelligence. He learnt to milk a cow and make curds out of it. He learnt to ignite the fire already present in wood and to cook food with it. Once he learns how to process materials, he puts together needed materials. **It is possible for him to live here only because he is able to get quick results for the work done by him.** But even when all the materials/ingredients are available, an unskilled person or one who does not know how to put them to use cannot obtain good results. By merely looking at an item we can make out whether it was made by a skilled or an unskilled person.

(Shl 30) *Maharaja!* **Even in works that are possible to be done by man, if we were to say that 'man is not the reason; *daiva* alone is the reason', then *yajna*, *yaagas*, constructing well, lakes etc water bodies and all such *dharmic-kriyas* would be useless.** There will be no scope in this world to discriminate between *guru* & *shishya* etc. (Shl 31) **Therefore man is the doer of his works.** If he wins in the performance of his duties he will be appreciated by all. If not, he will be subjected to infamy. If it were not established that man is the doer of his works, then why is he praised when he succeeds? Why is he blamed when he fails? (Shl 32) *Maharaja!* **Some believe that everything is obtained accidentally. Some others say that happiness & grief are God-given. Some others say**

**that results are obtained only by own efforts (*Purusha-prayatna*). Thus there are three schools of thought.** (Shl 33) There are some who are of the opinion that any one of these is not adequate. They feel that everything can be gained by accident (luck), past karmas, *daiva* and *Purusha-prayatna*.

(Shl 34, 35) We see that man gets results by these three ways (*adrishtayattha*, *daivayattha*, *purushayattha*). There may be no fourth way. Even scholars dedicated to truth have this same opinion. (Shl 36, 37) **Maharaja! If *daiva* were not to give results of past karmas in suitable order why should those born here have happiness & grief? If there were no past karmas, all those born should have lived happily. All deeds done in this birth towards benefits/gains should have been successful. There would be no room for failure.** (Shl 38) Those who cannot understand these three causes are ignorant like ordinary humans. (Shl 39) Therefore man must do his karmas. Manu also says the same. **One who does not engage in needed works and just depends on luck or *daiva* will be destroyed.**

(Shl 40) **Generally a person who puts in efforts does succeed. One who is lazy, who does not do his duty will not get any fruits.** (Shl 41) If the efforts done do not yield results, one should try to analyse what was the defect and try again. If it fails even then, he cannot be blamed. He is cleared of his debts by having sincerely done his duty. (Shl 42) Only *daridra-lakshmi* (utter poverty) will grace the person who sleeps believing in *daiva* or luck. One who thinks it his duty to do the work and does so without laziness will undoubtedly gain *shreya* & *preya*.

(Shl 43) It is meaningless to doubt whether results exist or not for a work done. **Those who engage in needed work without doubting will surely attain success. Those who are always doubtful will not do the work at all; they will not obtain any fruits also.** *Maharaja!* Now we are facing difficulties. We must work towards overcoming this. If you work, we surely will avoid this situation. In case you have a doubt that efforts may not yield intended results, let Bhima-Arjuna-Nakula-Sahadeva try to regain the kingdom. If others can put in efforts and gain results (*karma-phalas*), can't we also try & succeed? **Is there a possibility of predicting that a certain work will give exactly a certain result? You can first do your efforts and then await/expect success or failure.** (Shl 47, 48, 49) Farmer first tills the land. Then he prepares the soil and sows the seeds. After all this effort he may not get any crop due to failure of rains. The farmer does not become blameworthy because of this. He consoles himself saying, 'I did like all others. I did my job with sincerity. I have not lapsed in my duty. I did not get the crop because the rains failed. Overall it is not my fault.' There is no reason for him to blame himself for having ignored his duties. Just because he lost the crop once, he does not give up farming completely. Rains may fail once, but may not fail every year. Farmer will again do all the tasks and will get the crop. **Therefore no one should give up or lose hope just because the first attempt failed.**

(Shl 50, 51) Yudhishtira! **To obtain the fruits of karma there are two more causes called *prarabdha*** (These are karmas which are part of *Sanchita* karmas, a collection of past karmas, which are ready to be experienced through the present body) **and *Ishwara-kripa*.** There is no reason to lose hope, whether we see success or failure. It is foolish not to even start a work due to the thinking that the work may not yield result even if there is some/slight defect in it. If work is done, one can look forward to results. Our work will succeed only when all the factors become favourable. (Shl 52) When all factors are not favourable, the results may be less than expected. Some times the effort may be completely wasted and we may not get any of the desired results. **None of the factors can favour one who does not start the work; nor will he get any fruits.**

(Shl 53) An intelligent person will also use his intelligence, will adopt suitable ways depending on time, place & context and with efforts added will find success in work. (Shl 54) **One who desires success/victory should have valour as the prime factor and do the work with care, alertness and caution.** Valour is the key factor for achieving success in our efforts. (Shl 55) When you come to know that the enemy is stronger in all respects, then an intelligent person should achieve his goal by compromise etc. (Shl 56) There is no reason to nurture trust in the enemy after making a compromise. Attempts should be made to destroy the enemy depending on the opportunities that arise. Even if the enemy is like a mountain or an ocean, being a human he may experience grief/troubles at some time. Using the opportunities suitably at that time, it may be possible to destroy the enemy. (Shl 57) One who is always trying with his best efforts, looks for weaknesses/defects in the enemy and tries to destroy him, will himself be *nirdoshi* (no faults) and will make his advisors also *nirdoshi*. (Shl 58) **One should never indulge in self-deprecation. Should never think of oneself**

as weak or incapable. Best of both worlds cannot be obtained by one who has no self-confidence.

Yudhishtira! There are all these conditions for success/victory. One should always be exploring the time & place suited for victory; should always be trying for it.

My father had a brahmana just to give him advice. The *rajaneeti* I have said was first preached by *devaguru* Brihaspati himself. It was taught by that brahmana to my brothers Dhristadyumna & others. I used to sit on my father's lap and listen to all this. The brahmana used to explain every thing in detail for my sake. I have told you everything he had said, *Maharaja*!

### **Shanti parva; Aapadharma; Adhyaya 138**

#### **Extracts from an illustrative story of mouse and cat**

Palita the mouse to cat: (Shl 95) **Work started at wrong time is of no use to the doer. But if the same task is started in a timely manner it can bring great benefits.**

### **Shanti parva; Aapadharma; Adhyaya 139**

#### **Extracts from illustrative story of sparrow and king**

Poojani, the bird said: (Shl 76) Someone has injured both legs. Still he walks with those legs. While doing so however much care he takes not to exacerbate the wound, it will happen due to natural reasons. (Shl 77) One who faces a heavy wind with diseased eyes will surely experience greater pain in the eyes. (Shl 78) One who takes to the wicked path without knowing his capabilities will lose his life due to the wrong adventures. (Shl 79) A farmer who sows the seeds without anticipating or estimating the rains will certainly not obtain grains. (Shl 80) Whether bitter or pungent or tasty or sweet, one who eats healthy and limited food at right times daily will be eating food equivalent to *amrit*. (Shl 81) One who, without thinking of the consequences, eats bad food without following any regular timing, will be destroyed soon. His bad food habits will end his life. (Shl 82) **Daiva and Purusha-prayatna are inter-dependent. A generous man will always be doing good deeds. He will be always engaged in doing his karmas wilfully. Those without any *paurusha* (valour/vitality) will do nothing and sit idly depending on *daiva*.** (Shl 83) Whether harsh /difficult or soft, works which are good for self (*atma-hitam*) should be done. One who is not dedicated to working, does not do anything even for the good of self will become a pauper and be subjected to all kinds of losses. (Shl 84) **Therefore man should push aside *kaal*, *daiva* and *swabhava* (nature) (Not trust them too much) and should engage in sincere efforts. Even if everything has to be sacrificed, he should do works which are good for his self.** (Shl 85) **The following five are said to be the natural friends of man: learning, valour, efficiency, strength and courage. The learned achieve everything in this world with these five friends.**

### **Ego/Arrogance**

### **Udyoga; Bhagavadyana; adhyaya 126**

#### **Ego can destroy all the good**

Yayati to Brahma: (Shl 12, 13) The fruits (*phala*) I earned by governing the kingdom for thousands of years with dedication to dharma; The *phala* of having performed several *yaagas*; the *phala* of giving plentiful donations to brahmanas—how did all this decline in a short time? For what reason did all the *phala* I had accumulated vanish?

Brahma to Yayati: (Shl 15) All this *phalas* you had earned were destroyed by one fault/defect of ego. It is because of ego that you were rejected by those in *swarga* and you fell from it. (Shl 16) Permanent *punya*lokas cannot be gained by arrogance; cannot be gained by might or cruelty or obstinacy. They cannot be attained by *mayavidya* or by cheating. (Shl 17) *Maharaja*! You should never humiliate the *adhama* (lowly) or *madhyama* (middle level) or the *uttama* (the noble). For one burning in the flames of ego there is no way of dousing it.

### **Forgiveness: Right & the wrong types**

### **Adi; Sambhava; adhyaya 81**



Devayani to her father Shukra: Father! Though I am young, by virtue of continuous association with *dharmatmas* like you I have fully understood the difference between *dharma* & *adharma*. I know the strength & weaknesses of forgiveness and ignoring accusations by others. It looks unnatural to say that there should be forgiveness at all times & towards all people. **If *shishyas* (disciples) exceed the limits applicable to them and behave brashly they should certainly not be forgiven.** Forgiving a *shishya* who deserves to be punished is not in the interest of guru also; nor in the interest of *shishya*. Therefore, I certainly do not wish to live with those who do not have pure *achara-vichara-vyavahara* (practices, thoughts & dealings).

(Shl 10) A wise person should not live in the company of people who abuse other's good practices & *kula*. (Shl 11) We should live with those who are respected as *sadachara-sampanna* (follow noble practices) & *satkula-prasootha* (are born in noble families). (Shl 13) I believe that nothing in the three worlds is worse & more intolerable than a poor person serving a rich person who is his enemy. Scholars opine that it is better to die than to earn one's livelihood in that manner.

Shukra thought for a while about what Devayani had said. Shukra was convinced that what she said was acceptable as per tenets of *dharma*.

### **Vana; Draupadiharana; adhyaya 271**

Draupadi: One who kidnaps other's wife and enemy who usurps kingdom & wealth by cheating should not be forgiven even if he surrenders. Death is the only punishment for them. They are never eligible for pardon.

### **Drona; Narayanastramoksha; adhyaya 198**

#### **Misuse of forgiveness**

Dhrishtadyumna to *Satyaki*: (Shl 25) I am patiently listening to all that you are saying. I am forgiving thinking, 'let him speak whatever non-sense he wants to.' But in this world this one habit has become rampant. Under the assumption that, 'a *satpurusha* tolerates his abuse; and forgives also' a sinner has a desire to blame/abuse a *satpurusha* all the time. (Shl 26) It is true that forgiveness is a great quality. But sinners do not deserve to be pardoned. A sinner thinks that the forgiver is defeated (or incapable of protesting).

(Shl 44) Overall it is not possible to know the best *dharma*. Similarly, it is not possible to determine what *adharma* is.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 48) Persons who have the quality of forgiveness are alleged to have only one *dosha* (defect). There can be no second one. People consider him 'weak'. People attribute to him this defect. (Shl 49) But there should be no concern even if others consider him weak. **Even if the person with forgiveness is weak it is not a defect, because, to him forgiveness itself is the strength.** There is no rule that weak must be forgiving. It is also not true that all weak are of forgiving nature. Therefore, **to the weak it is an asset/worthy quality, to the mighty it is an embellishment.** Oh King, forgiveness is like a 'power of control over others' (like *vashikarana*) Is there anything that cannot be achieved by forgiveness? (Shl 51) What can the wicked do to the one armed with the sword of 'peace'? Fire can spread if it falls on grass but if it falls on mud/sand it will get extinguished by itself. One who has no quality of forgiving will make both himself & others part of a mistake. (Shl 52) Only *dharma* can help achieve highest good. Forgiveness alone can bring peace. Only knowledge can bring mental contentment. Non-violence is the great quality which makes you happy.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 58) The following attain *lokas* higher than *swarga*: Mighty and yet forgiving king and a poor who gives to charity.

(Shl 67) Getting a boon, a kingdom and a son—these always cause happiness. But releasing/setting free an enemy in trouble/difficulty is more than the combined happiness of these three.

### **Vana; Arjunabhigaman; Adhyaya 29**

#### **Yudhishtira in defence of complete forgiveness at all times**

Yudhishtira who patiently listened to Draupadi replied to her with proper justifications that forgiveness is best quality.

(Shl 1) Anger can kill man. Man can achieve superior or auspicious results by conquering anger. Anger is the prime reason for rise or fall. (Shl 2) One who can overcome anger improves in life. On the other hand, for the one who cannot, anger itself becomes key factor for his tragic destruction. (Shl 3) **In this world anger is the root cause for destruction of people.** How can someone like me use it then? (Shl 4) An angry man does many sinful acts indiscriminately. Angry man will even kill own *gurujana*. **An angry person lacks discrimination of right & wrong.** (Shl 5) Angry man has no sense of what should be spoken & what should not. There are no evil deeds he won't do or rude words he won't speak. (Shl 6) Angry person will kill one who is not fit to be killed and will worship one who deserves to be killed. Sometimes in intense anger he will even commit suicide (!). (Shl 7) Realising these serious defects in anger scholars who desire good results in this world & other world, give up anger with best efforts.

(Shl 8) **Do not consider those without anger as weak.** Draupadi! **Only dheeras** (brave) **can give up anger.** This being so how can a person like me give refuge to anger? By considering all these factors I do not get angry. (Shl 9) Draupadi! **The person who is facing an angry man should not get angry. By doing this, both will avoid getting into great danger. At such moments, one who does not get angry acts like a doctor who cures.** (Shl 10) I will tell you another example, listen! If at a time when a mighty man gets angry and wishes to trouble the weak, if the weak also gets angry and starts to fight, then he will become responsible for his own destruction. (Shl 11) For the person who loses life in a fight without carefully evaluating his strengths & weaknesses, it will be a loss both here and hereafter. Therefore scholars say that the weak should always be forgiving.

(Shl 12) Moreover, a person with discrimination (*viveka*) even if strong, even if being troubled by the angry, does not attempt to take revenge, will attain *uttama-lokas*. He will enjoy happiness in the other world also. (Shl 13) Therefore a learned man, whether strong or weak, should forgive the person who troubled him even when in danger. (Shl 14) Krishna! Therefore those who adhere to dharma praise those who have conquered anger. **Satpurushas believe that true victory is achieved by the forgiving.**

(Shl 15) Speaking truth is greater than telling lies. Kindness or *sattwic* behaviour is better than wicked behaviour. Draupadi? This being so, even to kill Duryodhana, how can I adopt anger which is rejected by *satpurushas*. (Shl 16) Scholars who have understood the key principles (*tattva-darshi*) call only that person as '*tejaswi*' who gives no room for anger in himself and has won over anger. (Shl 17) **Tattva-darshis call only that person as tejaswi who when anger rises in him, controls or neutralises it by thinking of the precedence & consequences.** (Shl 18) Oh Beautiful! An angry person cannot discern the natural qualities of an object. He will not be attentive to his future also. He will have no discrimination of the right & wrong deeds. He will have ignored the wise sayings of virtuous persons. (Shl 19) It is for this reason that an angry man will kill those who should not be killed. He will hurt *gurujana* with harsh words. Therefore a *tejaswi* should keep anger at a good distance. I will further tell you the qualities of a *tejaswi*, listen. (In an earlier *adhyaya* Draupadi would have referred to the valour born out of anger as '*tejas*' and hence Yudhishtira's clarification on it) (Shl 20) **Efficiency, courage, agility, anger under control—these are the qualities of a tejaswi. These will not even come close to an angry person.** (Shl 21) Tejaswi who has conquered anger will be able to exhibit valour at appropriate times. But an angry man cannot do so. (Shl 22) Only the *apanditas* will decide that anger is *tejas*. Anger whose main component is *rajoguna* is surely responsible for the destruction of the world. (Shl 23) Therefore a virtuous man should give up anger. Only one who does not deviate from *swadharma* will attain glory, not the angry person. (Shl 24) Fools and idiots trespass virtuous qualities like forgiveness. Is it appropriate for person like me to imitate them?

(Shl 25) **If there were no people having great tolerance as earth itself, there would have been no peace in this world. Anger would envelop everything and there would only be quarrels. Anger is the root cause for mutual confrontations.** Let us assume that influence of anger is present everywhere; have you guessed its impact, Draupadi? (Shl 26-28) Krishna! If those who have suffered from difficulties decide to inflict troubles on others, when elders punish youngsters, if youngsters were to punish back the elders, if the person being blamed gets angry and starts abusing, when father punishes his son if son were to start returning it, if husband and wife start killing each other in anger, will life survive? Draupadi! The world will be filled with sins. The evil force of anger will

establish itself everywhere. There will be no peace on this earth. (Shl 29) Oh auspicious faced one! It is only forgiveness which is the root cause for compromise and mutual trust among people. (Shl 30) If kings were to give up forgiveness and become cruel, the people will be destroyed. Therefore anger is the source for destruction and fall of people. (Shl 31) It is only because there are people with unlimited forgiveness like the earth itself that creation & protection is happening. (Shl 32) Of Beautiful! **Even in times of danger/crisis, forgiveness should not be given up. It is only by the forgiving that life is sustained.** (Shl 33) One who does not get angry and remains tolerant even when abused or troubled by the mighty, he alone is *vidwan* and *uttama-purusha*.....

(Shl 41) How can I give up forgiveness in which *brahma*, *satya*, *yajna* and all the *lokas* are incorporated? (Shl 42) A *vidwan* should be of forgiving nature. He should forgive most serious offence also. One who has the ability to forgive everything will attain *brahma-bhava*. (Shl 43) To the forgiving, this world is theirs. Other worlds are also ready for them. They will be respected here; they will enjoy happiness in *paraloka*. (Shl 44) Those who can reject anger which rises every moment and take refuge in forgiveness will attain *brahma-loka*. Therefore it is said that the main quality needed in a human being is forgiveness.

....*Kalyani*! This is the path of *atma-jnanis*. Having quality of forgiveness is *sanatana-dharma*. Therefore both in theory and practice I am also kind-hearted.

### **Drona; Narayanastramoksha; adhyaya 198**

#### **Misuse of forgiveness**

Dhrishtadyumna to Satyaki: (Shl 25) I am patiently listening to all that you are saying. I am forgiving thinking, 'let him speak whatever non-sense he wants to.' But in this world this one habit has become rampant. Under the assumption that, 'a *satpurusha* tolerates his abuse; and forgives also' a sinner has a desire to blame/abuse a *satpurusha* all the time. (Shl 26) It is true that forgiveness is a great quality. But sinners do not deserve to be pardoned. A sinner thinks that the forgiver is defeated (or incapable of protesting).

### **Good & bad people**

#### **Adi; Sambhava; adhyaya 74**

##### **What differentiates the good & the bad?**

Shakuntala to Dushyanta: (Shl 87, 88) Until an ugly man sees his image in the mirror, he thinks he is more handsome than others. But from the time he sees his image, he realises the difference between his looks and other's. But it cannot be said that an ugly person will become silent after realising about his looks. He can still be finding faults in handsome persons.

(Shl 89) One who is very handsome does not say that he is handsome; He does not deprecate others for being ugly. But an ugly person, in spite of knowing about his ugliness, will be saying wicked things about others and will be troubling the *satpurushas*.

(Shl 90) In general, people speak both auspicious and inauspicious things. The nature of a fool is that he will ignore the moral and ethical advices and will condemn them by selecting only the inauspicious parts. A fool is like a pig. Do you know what a pig does? Dushyanta! Even if you pile fruits, clean and tasty delicacies before it, it will not eat them. It goes in search of human faeces.

Contrary to this, I will tell you what the *prajna* (knowledgeable and wise) do.

(Shl 91) Like a *hamsa* bird which when offered milk mixed with water, separates the two and drinks only the milk, they grasp only the auspicious part of the sayings and appreciate the speaker. But I am not saying this to call you a pig. I am only telling you the illustrations elders have given. *Maharaja*! This is the only difference between the bad people (*dusht*) and noble people (*sadhu*). (Shl 92) *Satpurushas* never indulge in censuring others. They feel sad when they hear others being abused. Contrary to this bad persons feel satisfied only by abusing others. (Shl 93) *Satpurushas* serve the aged, prostrate before them, listen to their advice and feel very happy. Contrary to this, a fool condemns the *sajjana* (good persons), causes much pain to them and derives much happiness from it. (Shl 94) *Sadhus* are happy because they do not see other's defects. Fools feel happy by finding defects in others and highlighting it. Another quality of bad persons is that though they are themselves blameworthy, they call others blameworthy.



*Maharaja!* I have no reason to get angry because you called me a cheat and you condemned me. This looks like a joke to me. I feel there is nothing funnier than this. (Shl 95) A bad person, being himself wicked, an *atmadrohi*, a cheat calls the *sajjan* as *durjan*. What can be more laughable than this? (Shl 96) People are more afraid of a person who has slipped from the path of truth and dharma than of a poisonous snake. A poisonous snake bites only those who trouble or harm it. It does not bite others. But a person who is devoid of dharma, who has fallen from truthfulness, keeps troubling even those who do not harm him. He will have no fear of sinning. Even atheists are afraid of such persons. This being so, where is the surprise in theists being afraid of them?

### **Sabha; Anudyuta; adhyaya 75**

#### **Shaastras cannot control bad people**

Gandhari to Dhritarashtra: (Shl 7) *Maharaja!* *Shaastra* does not govern/regulate the wicked in matters of what is prosperity/virtue & what is not (*shreyas* & *ashreyas*). Therefore aged person should not become (behave as) a young boy.

### **Sabha; Anudyuta; adhyaya 75**

#### **Illegally gotten wealth perishes quickly**

Gandhari to Dhritarashtra: (Shl 10) May your *buddhi* be firm in *shama*, *dharma* & *neeti*. Do not lose your way blinded by love of your children. Lakshmi (Goddess of wealth & fortune) earned by cruel ways will be destroyed soon. Lakshmi which has grown by gentle methods will live for generations permanently.

### **Sabha; Anudyuta; adhyaya 81**

Sanjaya to Dhritarashtra: (Shl 8-10) When *devatas* wish defeat for a person, first they corrupt his thinking. Then he will start thinking everything topsy-turvy. When time for destruction nears, due to such corrupted thinking evil looks good, and he follows the wrong path with dedication. What is good will look evil; what is evil looks good. For those for whom destruction has come close, wicked ways and wicked acts become lovable.

### **Vana; Aranya; adhyaya 1**

#### **Consequences of associating/living with bad persons & benefits of association with good persons**

Citizens to Yudhishtira: (Shl 24) Just as clothes, water, sesame (oil), earth—these acquire the smell of the flower with which they come in contact, a man also acquires qualities of those with whom he comes in contact. Qualities are always influenced by the company. (Shl 25) Company of fools results in birth of *mada-moha*. Contact with *sadhu-satpurushas* gives rise to *saddharma*.

(Shl 26) Therefore it is always highly desirable to live with those who are knowledgeable, aged (wise), have good character, *tapasvis*, decent and hard working. One should serve the scholars of Veda-Vedanta, born in noble family and who have *sadachara*. Company/interaction of people with these three qualities gives more knowledge than study of *shaastras*.

(Shl 28-29) The sight, touch and conversation with *astapurushas* will result in lapse of dharma. Nothing can be achieved (*sadhana*) without purity of mind. Mind gets corrupted in the company of the wicked. Company of those who are neither wicked nor *satpurushas* does not result in any definitive knowledge and hence gives a wavering mind. The company of those who are *satpurushas*, are not *kaami* (having too many desires), and are dedicated to dharma results in expansion of the intelligence.

### **Vana; Nalopakhya; adhyaya 58**

Indra: Only idiots will curse a person like Nala who has all the noble qualities. Such cursing is like cursing oneself & they will destroy themselves. Even by wishing to curse such noble person, one will fall into horrible *naraka*.

### **Vana; Draupadiharana; adhyaya 268**

Draupadi: (Shl 3) Whether in town or forest, good people do not abuse or humiliate a *tapasvi* or a scholar. Only persons who are mean & like dogs bark like this.

### **Virata; Goharana; adhyaya 51**

Ashwatthama: (Shl 15) If good qualities are found in enemy also, it should be absorbed. There is no need to cover up or hide the flaws in guru. It can be publicised. In every way & with every effort *acharyas* should tell the son & student/disciple what is in their best interest.

### **Udyoga; Sanjayayana; adhyaya 32**

Sanjaya to Dhritarashtra: (Shl 18, 19) All kinds of calamities & difficulties will surround/overtake the following: One deficient in intelligence, born in low *kula*, cruel, nurtures vengeance till death, no courage in art of war demanded of a *kshatriya*, no virtuous practices (*shishtachara*) and lacking in valour.

A person endowed with following qualities will get all kinds of wealth with the assistance of gods: born in noble family, mighty, famed, highly learned, lives happily, has control over the senses, has **ability to discriminate between *dharma* & *adharma* which are intricately woven together.**

### **Udyoga; Yanasandhi; adhyaya 60**

(Shl 6, 7) All the animals & human being have great love for their off-spring. They try to do to the best of their abilities whatever children like & what is good for them. Similarly, *satpurushas* would very much like to return the favour/help they have received and would like to do what pleases those who have helped them. This is natural.

### **Udyoga; Bhagavadyana; adhyaya 96**

Parashurama narrating Dambodbhava's story: A king should never have *ahankara* thinking that none is equal or better than himself. Nara-Narayana's advice to Dambodbhava: In future, being full of pompousness, never treat someone weaker than you with disdain. You must be polite; have no greed; have no ego; control your mind; be a *jitendriya*; have tolerance; be soft-hearted & gentle; protect your citizens with these attitudes. Do not put your weapons to use without clearly understanding the might or weakness of others.

### **Udyoga; Bhagavadyana; adhyaya 139**

Drona to Duryodhana: (Shl 7) Just as a foolish brahmana will not be reckoned or recognised when he comes to a *yajna*, one who has deliberately betrayed a friend, who is wicked, who is an atheist, who has crooked thinking and who is foolishly obstinate will not be acceptable among *satpurushas*.

### **Karna; adhyaya 68**

Yudhishtira to Arjuna: ... (Shl 24) Ancient *munis* have said that only the person who rescues someone in danger is his *bandhu* (relative). He alone is cordial friend. This is the *dharma* practiced by *satpurushas*.

### **Sabha; Dyuta; adhyaya 72**

#### **Quality of the wise & noble**

Arjuna to Yudhishtira: (Shl 8) Noble persons do not answer/respond to mean things that may be said by the lowly or that can be guessed even if not actually uttered. (Shl 9) Honourable noble persons ignore the evil deeds of their enemies and only consider their good deeds.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 83) One who has supremacy over the six enemies (*Kaama*, *Krodha*, *Lobha*, *Moha*, *Mada* & *Matsarya*) who are always hidden within us and who is *jitendriya* will never become a sinner and will never be subjected to destruction.

### **Udyoga; Prajaagara; Adhyaya 36**

#### **Vidura Neeti**

(Shl 5) Even if others are abusing one should not become angry. He should have patience & tolerance. It does not mean that those who are tolerant will have no anger. Living beings do have anger. But tolerant person's quiet anger does not go waste. Even though the master of such anger does not display it, that anger burns the abuser. It also snatches away the little fruits of good deeds the abuser may have accumulated.

(Shl 16) That person is called a great person (*uttama-purusha*) who wishes well for everything/everyone, does not wish ill even in the mind of any living being, who is truthful, soft-natured, and has control over *indriyas*.

### **Udyoga; Bhagavadyana; Adhyaya 124**

**Sri Krishna's advice to Duryodhana**

(Shl 10-18) In this world, the actions of *satpurushas* integrate *dharma-artha* in them. The actions of *asatpurushas* are the opposite. Such topsy-turvy thinking of *asatpurushas* is seen in you also. It can be seen in you repeatedly. We are seeing in you an opinion which is against *dharma-artha*. It is so horrible that it can even result in loss of lives...**If we analyse whether there could be a prominent reason for such opinions to be formed in you, we can't see any. This wrong & wicked opinion has formed in you without any reasons.** I will tell you what will be the consequence of this opinion you have formed. It will surely not be possible to achieve your aims going by your opinions. Push away such destructive opinions. It will only result in your own good....

(Shl 40) The forest is cut by an axe which depends on its trees for its functioning (its handle). Those who behave badly with noble persons will become responsible for their own destruction.

### **Good and bad speech**

#### **Adi; Sambhava; adhyaya 87**

Yayati's advice to his son: (Shl 8) Others should not be hurt by bad or ridiculing words. Enemies should not be won by lowly/despicable acts. Never speak words which are spoken by the wicked or which will excite others to aggressiveness. (Shl 9) *Rakshasas* reside on the tongue of the person who speaks words sharp as thorns to hurt others. How can there be prosperity/auspiciousness where there are *rakshasas*? (Shl 10) We must always consider *satpurushas*, *dharmic* persons and persons capable of sacrifice (*tyaga*) as our ideals. By comparing all our acts to their acts, we should correct our remaining defects. We should ignore the bad sayings of the wicked. (Shl 11) A person who hears sharp words which are like sharp weapons will think of them day & night and agonise over it. It may not be possible to simply remove them like removing thorns. Such words pierce through the sensitive heart and stay there forever. Therefore a knowing person should never abuse/blame others with cheap/mean words.

#### **Sabha; Dyuta; adhyaya 66**

**Should not hurt others with harsh words**

Vidura: (Shl 6) Whoever he may be, he should not hurt others with harsh words. No one should try to win enemies by wicked approaches like gambling. Speech that scares or hurt others should not be used. These are primitive methods and take one to hell.

#### **Shanti parva; Aapadharma; adhyaya 132**

(Shl 12) Do not abuse others. Do not listen to others being abused. If someone is abusing others, close your ears or go away from there.

#### **Udyoga; Prajaagara; Adhyaya 33**

**Vidura to Dhritarashtra: Vidura Neeti**

(Shl 54) By doing just two things man can be famous: polite speech and not respecting the wicked.

#### **Udyoga; Prajaagara; Adhyaya 34**

**Vidura Neeti**

(Shl 77) **Sweet/pleasant speech brings benefits to both the speaker & the listener. But harsh speech results in loss for both.** (Shl 78) Trees in a forest hurt by an axe or arrows can still regrow/blossom. But harsh speech is a blow that is very difficult to bear. The hurt it causes is deep & very difficult to cure.

#### **Udyoga; Prajaagara; Adhyaya 36**

**Vidura Neeti**

(Shl 12) **Being silent is better than talking irrelevantly. If speaking is necessary, then speak only truth. This is superior to silence. This is the second rule. The speech should be both**

truthful & likeable. This is the third rule. Such speech should also be based on dharma. This is the fourth rule. All the four rules should be followed.

### Governance/King

#### **Udyoga; Bhagavadyana; adhyaya 133-136**

Vidura to her son Sanjaya who has come defeated in war & is resting/lying down (extracts): (Shl 43) The life of that king is worth living to whom all beings go for refuge, just as those desirous of fruits go to a tree full of ripe fruits. (Shl 45) That person who lives a great life by virtue of his valour & might will attain fame in this world & good *lokas* after death.

#### **Adhyaya 136**

(Shl 1) A king should never feel scared, whatever be the danger. Even if afraid, he should not show it. (Shl 2) If others come to know that the king is scared, they all will also be scared. People, army, ministers—all these will think against/not in favour of the king about the future happenings. (Shl 3) Some will abandon the king and go to the enemy. Some will abandon the kingdom itself. Some who were humiliated by the king on earlier occasions will consider it as the best time & try to assault him also. (Shl 4) But only the most good-hearted/sympathetic (*suhrid*) will not abandon the king and will be serving him. They will be wishing well for the king everyday even though weakened just as a calf will remain with the tied up mother cow. (Shl 5) Good-hearted & sympathetic people will be grieving with the king when he is in danger/trouble. Do you have such *suhrids* with you? Have you honoured/felicitated them on earlier occasions? (Shl 6) Do not ever separate yourself from the *suhrids* who have pride in you and think that, 'This kingdom is ours; we should save it; we should lift up the king who is mired in danger/difficulty'. Let not such *suhrids* abandon you.

#### **Udyoga; Prajaagara; Adhyaya 33**

Vidura to Dhritarashtra: Vidura Neeti

(Shl 63) Men can be classified as superior, medium & inferior (*uttama, madhyama, adhama*). This can be discerned from their qualities/nature and acts. They should accordingly be assigned to *uttama, madhyama* & *adhama* jobs. (Implication to Dhritarashtra: You have reversed the principle. The wicked have become best advisors).

(Shl 69) A mighty king should not include the following four for his key consultations. A *pandita* should examine the nature & acts of his consultants and reject those with following four bad qualities. There should be no consultations with persons of low-intelligence/mean-minded persons. Reject those who are very slow workers. **Also reject those who jump into action without considering pros & cons. Never believe those who praise all the time; reject them.**

(Shl 84-85) **All the citizens in the world can be categorized into six classes. These six live in six unique ways.** There are no people of the seventh category & there is no type of life which is seventh. (i) There are many who are arrogant (or drunk with some power) or careless. There are thieves who survive because of these people. If there are no careless people there will be no thieves. If there are no sick people, there would be no doctors. (ii) Those desiring sexual pleasures survive due to corresponding others. (iii) *Purohits* survive depending on the *Yajamana* who conducts *yagas*. (iv) Kings survive on fight between other kings. (v) King survives depending on quarrelling citizens. (vi) *Panditas* live depending on fools.

**The following are teachings by Prahlada to his son** which Vidura quotes here: (Shl 104) That king is honoured by all *lokas* who has given up *kaama* & *krodha*, donates the wealth earned among the deserving, understands the distinction between deserving & undeserving, has knowledge of *shastras*, discharges his responsibilities swiftly & without laziness. (Shl 105) **That king will attain all kinds of wealth & prosperity who has the intelligence to win the confidence of his citizens, punishes without any biases only after the crime is established by due investigations, who knows which crime should attract how much & what kind of punishment and who knows who should be forgiven when.** (Shl 106) He is a *dheera* who does not neglect even the weakest enemy, secretly studies the enemy and harbours friendship with them until the time is ripe, does not nurture enmity with the mighty kings, shows his valour when the opportunity arises & destroys the enemy. (Shl 107-108) That great person's (king's) enemies are effectively defeated who, having taken responsibility of kingdom, does not grieve even when in deep difficulty/danger, is always watchful & discharges his duties and tolerates grief that may come at times. **That person will be happy at all**

times who does not travel to other countries without meaningful benefits, does not keep company of sinners/the wicked, does not even think of women other than wife with lust (*parastree*), is not pompous, has not even an intention of thieving, is not greedy and who does not drink. (Shl 118) All misfortunes will stay away from that person who eats limited food & shares with those in his refuge, works hard & sleeps less and gives charity even to the enemy when he asks. (Shl 119) That person's efforts will never fail whose intentions of doing good or bad works cannot be known by others and whose consultations & practices/implementations remain a secret.

### **Udyoga; Prajaagara; Adhyaya 34**

#### **Vidura Neeti**

(Shl 10) A king who has no knowledge of forts fit for self-protection, facts of expenditure & income, amount of resource available in treasury, area of the kingdom and those who are deserving of punishment, will not remain a king for long. (Shl 11) That king who knows the forts & geography of his kingdom, money in the treasury, boundaries of the kingdom, system of punishment and has good knowledge of dharma & *artha*, will be capable of regaining the kingdom, even if lost.

(Shl 12) There should be no inappropriate behaviour just because kingdom is gained. **Just as old age snatches away beauty, arrogance can snatch away wealth.**

(Shl 17) **A bee collects honey from the flowers so gently that the flowers are not hurt in any way. A king should collect taxes from citizens in a similar way. He should not loot them by collecting taxes by harsh methods. Taxes should be such that they are paid happily by the citizens.** (Shl 18) A flower-seller plucks flowers individually & carefully from the plant. He does not uproot the whole plant for the sake of flowers. If he were to do it, it will destroy his means of livelihood. Similarly, **a king should collect taxes as a small part of their income in such a way that it doesn't hurt them.** He should not try to loot everything from them.

(Shl 19) A king should think deeply on the consequences of doing or not doing something. After considering all pros & cons, if it turns out to be beneficial to both him & citizens it can be done; else it should not be taken up.

(Shl 20) Do not try to possess the *purusharthas* that you cannot. Do not try to obtain what is not available regularly. All such efforts are wasted. (Do not hope to fight a very mighty enemy & to win).

(Shl 21) **The result of not achieving what you set out for is: the citizens will think of you as an incapable king. Because both his blessing & anger will be treated as meaningless, his assurances will be treated as hollow. Citizens do not wish to have such a king. Just as a woman does not wish to have a eunuch as her husband, citizens do not want such a king.**

(Shl 22) A wise king starts without delay such works which yield great benefits with less effort. Once started, ensures that it is completed without breaks & obstacles; does not stop midway.

(Shl 23) A king should look upon the citizens with kindness. A king should look at them such that he would attract them all by merely looking at them. Towards such an earnest king, even if he merely glances at them, even if he just sits, citizens will develop especial affection. (Shl 24) Even though displaying his benevolence by looks & words, he should not encourage the associates/servants by giving too much money. Even if like a tree full of fruits, should not be under control of the servants/subordinates. Even if weak, should present himself as strong. (Shl 25) That king who pleases the citizens with eyes, mind, speech and works beneficial to them, will be loved by them. (Shl 26) **Just as deer run away with fear from the hunter, a king whose citizens live under fear of the king will be rejected by them & therefore he reaches a sorry state.**

(Shl 27) A king who may have a large kingdom inherited from forefathers, will lose all of it if he is haughty/arrogant, just as wind scatters away accumulated clouds.

(Shl 28) The kingdom of that king who follows the path of dharma as established by *satpurushas*, will prosper every day. (Shl 29) **The kingdom of that king who rejects path of dharma & follows only *adharma* will shrink continuously like a piece of skin thrown in fire.** (Shl 30) A king should expend the same mighty effort in the welfare/governance of his citizens as he would in destroying the enemies. (Shl 31) In summary, kingdom should be gained by the path of dharma & it should be



governed by the path of dharma. That wealth & kingdom which is gained by adopting the path of dharma will not be given up by the king. Nor will he face a situation whereby he loses the kingdom.

### **Udyoga; Prajaagara; Adhyaya 35**

**Vidura Neeti**

(Shl 44) The following seven should not be called as witnesses: Palmist, **seller of stolen goods** or one who was earlier a thief but now is a seller, cheat, **doctor**, enemy, beggar & singer.

### **Gratitude/Ingratitude**

#### **Adi; Bakavadha; adhyaya 157**

**About gratitude**

Kunthi to Bhima: That person about whom you do not feel that help/favours done are wasted is a truly good person. Such a person will give back twice the favours he receives.

#### **Udyoga; Prajaagara; Adhyaya 33**

**Vidura to Dhritarashtra: Vidura Neeti**

(Shl 87-88) **The following six forget their benefactors** (thereby or otherwise humiliate or consider them to be of no use) (Those who had done beneficence to them in the past): (i) Students taught by *acharyas*; (ii) children after their marriage forget mother; (iii) man after having satisfactory sex forgets the woman; (iv) man after completing a task/project successfully, forgets those who helped; (v) the man who was taken ashore in turbulent waters by the boatman forgets him after crossing; (vi) sick who have been cured by a doctor forget the doctor.

#### **Drona; Ghatothkachavadha; adhyaya 183**

Yudhishtira: (Shl 27) One who does not gratefully remember the beneficence done to him by a person will get the same *phala* as *brahma-hatya*.

#### **Shanti parva; Aapadharma; Adhyaya 138**

**Extracts from an illustrative story of mouse and cat**

Lomasha, the cat to mouse: (Shl 82) **Even if the beneficiary does return the good deeds of the benefactor he will never shine as much as the benefactor. Beneficence done in return can never be equal to the beneficence done first.** The first one would have done beneficence without any reason. Therefore beneficence done in return is never of the same value.

### **Greed**

#### **Sabha; Dyuta; adhyaya 62**

**Vidura's example of a Shukra neeti**

(Shl 5) Honey bees build their hive on top of trees at the edge of a precipice. Man, attracted by the honey climbs such trees. When doing so, his mind is filled with the desire of honey and forgets the consequence if he were to slip & fall into the precipice below. Therefore he goes to dangerous places to pluck the beehive but falls into the precipice & dies.

#### **Sabha; Dyuta; adhyaya 62**

**Vidura: Story very similar to story of golden goose!**

There was a king. One day when he went hunting to the forest he saw a few unusual birds which were vomiting gold. He caught them & brought them back. They were vomiting a little gold everyday. One day the king thought thus: "I am not benefiting much by the small gold these birds yield. I need a lot of gold at one stroke. What shall I do for this?" He thought for a while and an evil idea occurred to him. He pulled out all the birds from their cages & cut off their heads. The servants were ordered to slice open their stomachs. But he saw only blood & flesh there. He lost even the small gold he was getting daily & all future chances of getting it were also destroyed.

#### **Vana; Aranya; adhyaya 4**

Vidura: Be content with the kingdom & treasures you have & do not be greedy for other's kingdom. This is said to be a great *rajadharma* by *jnanis*.

#### **Drona; Abhimanyuvadha; adhyaya 51**

Yudhishtira lamenting the death of Abhimanyu: (Shl 11) A greedy man does not attempt to understand the defects in an act. Therefore he acts under the control of greed & *moha*.

### **Udyoga; Prajaagara; Adhyaya 33**

**Vidura to Dhritarashtra: Vidura Neeti**

(Shl 66) *Kaama* (desire/lust), *krodha* (Anger) and *lobha* (greed) not only destroy the self, they become the doors to hell. Therefore these should be rejected at all times & at any cost.

### **Udyoga; Prajaagara; Adhyaya 34**

**Vidura Neeti**

(Shl 13) A fisherman ties a long thread to a stick & at the end of the thread ties an iron hook & to that attaches an attractive item of food/piece of meat. Fish, attracted by the food, tries to eat it and gets stuck to the hook. Similarly, a greedy king keeps trying to expand the kingdom even if by *adharmic* ways without knowing the dangers ahead. But in the end will be destroyed just like the fish. (Shl 14) Hence one who desires prosperity & success should first decide what is worth eating (accumulating). All things worth accumulating do not become available to everyone easily. Think whether it can be obtained. Think whether it can be digested after eating. After digesting also it should have good consequences. A wise man should analyse all this and then try to acquire the things.

### **Udyoga; Prajaagara; Adhyaya 39**

**Vidura Neeti**

(Shl 83) **One who earns a thousand gold coins also lives. One who earns a hundred coins also lives. There is no specific limit for survival & living. Therefore give up greed. No one says 'I cannot live'. Man always manages to live.**

(Shl 84) **All the grains, gold, cattle and women on this earth are not enough even for one man alone. Therefore do not get confused & go after wealth.** (Perhaps source of the well known statement: 'Earth has enough to meet everyone's needs but not enough for even one man's greed')

## **Grief/Grieving**

### **Udyoga; Yanasandhi; adhyaya 51**

Dhritarashtra to Sanjaya: (Shl 53-54) I am telling this from my experience. *Jnana* cannot remove grief. Grief is very strong. It is powerful enough to destroy *jnana*. Even those who have renounced the world as well as *rishis* who have given up worldly affairs will be observing the happenings of the world and get affected by it. They will be happy when everyone is happy & feel sad when the world is passing through very difficult times. When this is so, what about me bound by several relationships?

### **Drona; Abhimanyuvadha; adhyaya 71**

**Do not grieve the dead**

Vyasa *maharshi* to Yudhishtira: (Shl 14) *Vidvans* do *punya-karmas* every day and desire *swarga*. But those living in *swarga* do not wish to come to this world. Therefore I cannot bring back Abhimanyu who is already in *swarga*. Unobtainable thing does not become available by merely desiring it. We should grieve those who are continuing to live & struggle and not those who have attained *swarga*. By grieving and always remembering the dead the grief will only increase. Therefore a scholar should think of ways to feel great happiness, gain great honour and comforts and should completely give up grieving. The scholars who realise this do not grieve. Sadness comes only if you consider it sad. Death is same to all living beings. Only wealth and money are varying entities. These will be found in one & not in the other.

### **Drona; Pratigya; adhyaya 80**

Sri Krishna to Arjuna: Tell me why you are grieving. Persons like you should certainly not grieve. Grief destroys the task you have taken up. Do the task you have taken up with full efforts. The grief of a man who makes no efforts will become his own enemy. (Shl 9) One who grieves makes his enemies happy. He also causes agony to his relatives. He will decay in his grief. Therefore you should not grieve.

### **Stree; Jalapradanika; adhyaya 15**



Gandhari to Draupadi: (Shl 43, 44) There is no use of grieving in matters which cannot be altered and particularly where everything is already over.

### **Stree; Shraadhya; adhyaya 26**

Sri Krishna to *Gandhari*: One who grieves about the dead, the lost items and events in the past, goes from one grief to another. This causes two kinds of losses to him. (Commentary: The thing lost is one loss. Another is loss of precious time. If you cry for the dead, the grief will only increase but the dead will not return. No solution is found by grieving).

### **Udyoga; Prajaagara; Adhyaya 36**

*Vidura Neeti*

(Shl 14) Man attains freedom from those objects/subjects from which he withdraws his mind. Similarly if he withdraws his mind from all objects in the world, he will not have even an iota of grief.

(Shl 44) Separation with loved object/person causes grief. This grief causes loss of beauty, loss of strength, loss of knowledge & the grieving person becomes sick. (Shl 45) **By grieving you cannot get back the desired things but the body is badly affected. This alone is its result. Our enemies rejoice knowing of our grieving. Therefore do not grieve.**

### **Shanti parva; Aapadharma; Adhyaya 139**

*Extracts from Illustrative story of sparrow and king*

Bird Poojani to king: (Shl 62) Life is precious for all. Children are loved very much by all. All fear grief. All desire happiness. (Shl 63) Brahmadutta! **Grief is of several types.** Ageing is a grief. Destruction of money is a grief. Company of those we dislike is a grief. Separation from loved ones is also grief. (Shl 64) Grief can come due to killing or capture of relatives. Not getting desired woman can cause grief. Naturally diseases cause grief. Whether son is lost or becomes wicked, it is grief to parents. Thus grief is always a part of our life. (Shl 65) **Some fools say that they will not at all feel sad for the same reason that someone else is feeling sad. Only one who does not know grief will make such meaningless statement.** (Shl 66) How can someone who grieves, who understands the essence of happiness and grief within himself and others, say that I will not feel sad for a specific reason that causes grief to others?

### **Vana; Ghoshayatra; adhyaya 249**

Karna: (Shl 36) By continuing to grieve the grief does not go away.

## **Happiness/Unhappiness**

### **Udyoga; Prajaagara; Adhyaya 33**

*Vidura to Dhritarashtra: Vidura Neeti*

(Shl 82) **Following six are causes of happiness: Gain of wealth, health & fitness, loving & sweet-spoken wife, obedient son, learning which helps in earning money.**

(Shl 89) Being healthy & fit, not being a debtor, not travelling to far off countries, company of noble persons, working in the area that you love (*swavritti*) and living where there is no cause for fear—these bring happiness to men.

(Shl 90) The following six are said to be always unhappy: One who is jealous, who hates/is scornful, who has no contentment, is given to extreme/high anger, who is suspicious of everything and who lives on others wealth.

(Shl 91-92) The following seven defects should be surely rejected by kings as they cause addiction & unhappiness. Even if the king is strong & stable, these defects are capable of causing his destruction: Excessive interest (lust) in women, addiction to game of dice (gambling), too much interest in hunting, excessive drinking, always speaking harshly, punishing citizens severely for minor offences and misusing wealth.

(Shl 96-98) **The following eight situations are causes of happiness/elation:** meeting friends, accidentally getting huge wealth, embracing son, ejaculation during intercourse, likeable/pleasant conversations (chit chat) at appropriate intervals, getting a higher position compared to others in one's group, possessing the desired item, and honour in society/public.

### **Vana; Arjunabhigamana; adhyaya 31**

Yudhishtira: (Shl 34) Fools are always dissatisfied & unhappy irrespective of how much they have got; and by not following dharma, they do not get happiness of other-*lokas* too.

### **Udyoga; Prajaagara; Adhyaya 40**

#### **Vidura Neeti**

(Shl 2) That person will be free of all grief & will live happily who rejects a lot of illegal wealth/money (*not dharma*) even when there is no one to object.

### **Hypocrisy; Make-believe morality & ethics**

### **Adi; Sambhava; adhyaya 140**

Kanika to Dhritarashtra: (Shl 67) Those who wish to prosper should practice polite behaviour such as: make-believe prostrations, make-believe vows, consoling, bending & bowing at the feet and promising to give what is desired. (Shl 68) Oh King, briefly stated, one who knows *neeti-shastra* should be like a tree filled with flowers but no fruits. Even if fruits are seen, they should not be reachable. Even if ripe, it should look like being unripe. Opportunity should not be given for tasting the fruit. There will be no harm to the fame of such a king. (Keep showing hopes. Do not give the fruits easily. But others should not get the feeling that they will not be given. Such a person will be happy)

(Shl 79) A wealthy person does not go to another wealthy person to ask money. Only the poor go to the wealthy to beg for help. But even a poor, if his desire is fulfilled, may not come to the wealthy. Therefore, even if a king is capable of completing a task, it should not be done so. He should ensure that the poor are always dependent on him.

(Shl 88) The promises made should be vague. Whenever the time comes to fulfil the promise, find some obstacles to postpone it. Even when telling about these obstacles it should be made to appear very reasonable to the listeners.

(GHV: Reminds of many politicians)

(Shl 72) In times of misfortune, by good or bad or cruel or mean karmas, overcome the misfortune. Once misfortune is overcome (after regaining wealth & fame) then dharma can be practiced. (Shl 73) One who does not work hard cannot enjoy prosperity. If while attempting a brave deed one gets into life-threatening situation but then overcomes it and sees success, he will enjoy great happiness.

### **Adi; Sambhava; adhyaya 74**

Shakuntala to Dushyanta: (Shl 82) You are amplifying a small defect--the size of mustard--in others. You are hiding a major defect--the size of a *bilva* fruit--in yourself in spite of knowing it. This is the behaviour of the lowly.

### **Sabha; Dyuta; adhyaya 49**

Duryodhana to Dhritarashtra: (Shl 1) Contentment destroys wealth and self-esteem. A king should never have kindness & fear. Those with these two qualities cannot prosper.

### **Sabha; Dyuta; adhyaya 55**

Duryodhana: (Shl 6-7) Devaguru Brihaspati himself has said that the *neeti* to be adopted by kings is different from those for ordinary people. All that you are saying is applicable to our citizens. Kings should always look for opportunities to fulfil their selfish intents. The power of a *kshatriya* depends on his winning. Whether compliant with dharma or not, what is wrong in doing that which is in self-interest?

(Shl 11) I believe that discontentment is the cause for accumulating wealth. Therefore I am discontented. Those who always try for improvement of their own prosperity are really great persons. (Shl 12) It is not correct to have a feeling of 'mine' in respect of money or wealth, because, it is natural to snatch/steal wealth earned by others. This alone is *rajadharma*. (Shl 18) The king who continuously tries to improve his wealth will prosper just as a child grows healthy every day among its relatives. Rapidly prospering is the sign of valour.

### **Vana; Draupadiharana; adhyaya 267**

Jayadratha's *aneeti*: (Shl 7) A clever woman does not serve a husband who has lost his wealth. Serving him & living with him is alright when he has wealth. But once his wealth is lost, a clever woman should not live with him.

### **Udyoga; Bhagavadyana; adhyaya 143**

Sri Krishna to Karna: (Shl 47) When the end of the world is imminent, to all beings *aneeti* (hypocrisy; wrong ethics) appears as *neeti*. That feeling doesn't go away from their minds whatever is done.

### **Punishment**

#### **Udyoga; Bhagavadyana; adhyaya 82**

##### **Firmness in punishment**

Draupadi to Sri Krishna expressing her anguish & opinion: (Shl 13) Those enemies who cannot be brought around with *saama* & *daan* should be tackled by *danda* only if one desires to protect his life. (Shl 16) Any person who is a slave of greed irrespective of whether he is *kshatriya* or not should be killed by a *kshatriya* who honours his *swadharma*.

(Shl 17) Except for a *brahmana*, whatever be the *varna* of a greedy person, he should be killed by a *kshatriya* who believes in *swadharma*. Even if a *brahmana* indulges in several kinds of wrong deeds, he should not be killed. *Brahmana* is a guru to all *varnas* & is worthy of worship.

(Shl 18) According to those who know dharma, just as *dosha* is acquired by killing an innocent, *dosha* is acquired also by not killing one who deserves to be killed. Krishna! Let your actions not smear you with this *dosha* (of not killing those who deserve to be killed).

#### **Karna; adhyaya 69**

Sri Krishna to Arjuna: (Shl 81) It is said that **as long as a respectable person receives due respect from people who respect him, he is alive in this world. But when the same person is badly humiliated by his own people, he is as good as dead even if alive.** (Shl 86) When speaking to Yudhishtira you always addressed him respectfully as '*bhavaan*'. Now instead of the word '*bhavaan*' you use the singular *tvam* (you in singular). **The moment you address him in singular, in the eyes of *sadhu-purush* he would have been killed.**

....(Shl 86) **By addressing a guru in 'singular you' it is as if killing him though not actually killing him.**

### **Relationships/Association**

#### **Adi; Viduragamanarajyalamba; adhyaya 208**

##### **Quarrels due to women**

Narada to Yudhishtira: Draupadi is now wife to all of you. All of you have to enjoy life with her. Therefore the five of you should formulate a regulation. By forming such regulation misunderstanding amongst you and malice will not crop up later....It is natural that because of a woman even the best of friendships and love-affection can get destroyed.

#### **Adi; Mayadarshana; adhyaya 233**

Lapite, the bird to Mandapala, her husband: It is natural for a person to exhibit sympathy towards one of the two persons whose mind he has attracted (hearts he has won) & who is in trouble. But he should never ignore/neglect the other one who is also close to him.

#### **Adi; adhyaya 233**

##### **About Arundhati & her suspicion**

Mandapala with a long sigh: (Shl 26-29) Contact with a man other than husband (adultery) destroys *paraloka sukha* (happiness in the other world), having presence of another wife destroys happiness in this world, both these destroy all expectations/desires of women. The memory of the other wife inflames jealousy and causes intense mental disturbance. Even the great, worship-worthy, world famous Arundhati had suspected the worship-worthy, pure at heart Vasishta. For this reason, she blamed in her mind the great *rishi* who is one among the *saptarshis*. Because of this unfounded suspicion, she became a small indistinct star among the *saptarshis* (seven stars) and had to survive there just for the sake of it.

#### **Vana; Aranya; adhyaya 6**

### How to accumulate people who will help & support

Vidura: (Shl 20, 21) One who in times of richness shares his wealth & comforts with his associates, will be helped by them when eventually he faces difficult times. This is the secret of accumulating people who will help. That person who gets associates who will share with him both in happy times & tough times, will certainly be able to gain kingdom.

### Vana; Aranya; adhyaya 8

Vyasa to Dhritarashtra: Fighting with own people is *adharma* & brings infamy. Therefore do not hate your own people and thus earn ill-reputation.

### Vana; Arjunabhigamana; adhyaya 12

Draupadi: (Shl 68, 69) This is the dharma practiced forever by *satpurushas*. Husbands, even if weak, should protect their wives; this protects the future generation, which in turn protects one's *atma*.

### Vana; Jatasuravadha; adhyaya 157

Yudhishtira to Jatasura *rakshasa*: (Shl 21) You should never cheat friends & those who have reposed trust in you. You should not cheat & injure those who have fed you (given you food).

### Vana; Ghoshayatra; adhyaya 243

Yudhishtira: (Shl 2-3) Among cousins there can be mutual difference of opinion, which could also lead to fights. Such enmities do exist. But if an outsider attempts to humiliate, it is not tolerated by good persons.

### Vana; Ramopakhyana; adhyaya 292

Markandeya *Rishi*: One who has 'help from others' as his wealth (*sahaya-sampatthi*), will succeed in any work he takes up.

### Udyoga; Senodyoga; adhyaya 10

#### Value of friendship with the virtuous

*Rishis* to Vritrasura: (Shl 23-26) We do not get association/friendship with *satpurushas* whenever we desire. We get an opportunity only once in a while. We should grab such an opportunity & make friends with them immediately. We should not sit brooding about the consequences of such friendship. Whatever has to happen in future will anyway happen. Therefore when an opportunity to make friends with them comes unasked, it should not be missed. Friendship with *satpurushas* is permanent. They give worthy advice in times of need. Therefore a wise man does not lose friendship with them nor does he try to destroy them.

### Udyoga; Sanjayayana; adhyaya 24

Sanjaya responding to Yudhishtira: (Shl 3, 4) (about Duryodhana) It is not correct to show malevolence towards those who have no malevolence towards you. By hating you, who are noble, he has become known as spiteful towards friends & a wicked person.

Dhritarashtra has repeatedly heard from *brahmanas* that displaying malevolence towards friends is a very great sin.

### Udyoga; Yanasandhi; adhyaya 54

Sanjaya to Dhritarashtra: (Shl 4) A father should always be like a great friend. He should have firm mind. He should always be interested in the well-being of the persons who have sought refuge in him. A person who has none of these qualities but only has malice towards his children cannot be considered a father; nor can he be a guru.

### Udyoga; Yanasandhi; adhyaya 64

#### How should brothers be?

Vidura: (Shl 10-15) Brothers who nurture hatred against each other because of wealth and hence quarrel, will be captured & destroyed by enemies.

Main duties of brothers are to: eat together, talk with cordiality, enquire mutually about difficulties & happiness and to meet together frequently. They should never develop opposition towards each other. Brothers who always serve the elderly and seek their advice at appropriate times will be safe just as a forest which has lions.

One who, even though earning wealth all the time, behaves as if poor and longs for money, will ultimately end up giving all the wealth to enemies. (Commentary: Some brothers do as follows among themselves: Even though secretly they are earning/having huge wealth, due to greed for money will say that they are poor. The reason for this is their fear that they may have to part with their money if the truth becomes known. This advice of Vidura is to such people). There is a nature of fire wood. If each piece is kept separately they do not burn well. But if they are stacked together, they will catch fire quickly & will burn bright. Just like this, if brothers remain separate they will lose their power/lustre. If they come together they will become bright as in the example.

### **Udyoga; Bhagavadyana; adhyaya 93**

#### **Upholding virtuosity**

Sri Krishna to Vidura: (Shl 10) One who does not make an effort to rescue a friend in danger or in addiction, one who does not console & advise him is considered a treacherous person by scholars. (Shl 11) One who even pulls up by hair a friend who is indulging in wrong deeds and tries his best to prevent him from doing wrong deeds will not be blamed by any. (Shl 15) That friend who does not make every effort to unite the brothers & cousins who have developed enmity among them is not a friend according to *panditas*.

### **Udyoga; Bhagavadyana; adhyaya 107**

(Shl 7) It is better to die than live, if after having developed friendly relations and then having enjoyed the wealth & luxuries provided by them, you are not able to do any help in return to them.

Garuda: (Shl 17) The rich have a duty. They should help fulfil the desires of their friends.

### **Drona; Dronabhisheka; adhyaya 4**

Bhishma to Karna: (Shl 13) In this world the friendship with *satpurushas* is greater than that of blood relations.

### **Drona; Jayadrathavadha; adhyaya 110**

Yudhishtira to Satyaki: The person who sacrifices his life fighting for a friend is equal to the person who donated the whole world to a brahmana....

### **Karna; adhyaya 68**

Yudhishtira to Arjuna: ...(Shl 24) Ancient *munis* have said that only the person who rescues someone in danger is his *bandhu* (relative). He alone is cordial friend. This is the dharma practiced by *satpurushas*.

### **Stree; Jalapradanika; adhyaya 13**

Dhritarashtra: (Shl 13) Love for son is very strong. It is that love that made me deviate from dharma.

### **Shanti parva; Aapadharma; adhyaya 139**

(Shl 96) That woman who tells her husband likeable words (*priya-vachana*) is the best wife. That son who makes his father very happy is the best son. That friend who is worthy of trusting is the best friend. That place which is well suited for a living is the best country.

### **Ashwamedhika parva; Ashwamedha; adhyaya 10**

Marutta: (Shl 6) If one commits treachery with a friend then there is no atonement for it. Treachery with a friend is a great sin equalling killing of brahmana.

### **Shanti parva; Aapadharma; adhyaya 140**

#### **Kanika neeti**

Kanika's preaching to king Shatrunjaya: (Shl 56) Do not have meaningless enmity with anyone. Do not swim across the river with your arms. Both these are waste like eating the horns of a cow. By eating cow's horns, teeth will be broken and you will not get any juice in eating it.

### **Udyoga; Prajaagara; Adhyaya 34**

#### **Vidura Neeti**

(Shl 70) If *satpurushas* do not keep away the wicked, due to their company the *satpurushas* will also be subjected to the same punishments as the wicked. It is not possible to separate the good from the



bad and they will be destroyed along with them just as wet firewood burns along with dry firewood. Therefore do not have friendship with the wicked.

### **Udyoga; Prajaagara; Adhyaya 36**

#### **Vidura Neeti**

(Shl 10) Just as the cloth takes on the colour of the thread it is made of, one who serves *satpurushas* becomes a *satpurusha*, serves *asatpurusha* becomes an *asatpurusha*, serves *tapasvi* becomes a *tapasvi*, and serves a thief becomes a thief.

### **Udyoga; Prajaagara; Adhyaya 37**

#### **Vidura Neeti**

(Shl 38) **Money cannot be earned without the help of close associates; close associates will not come forward if there is no attraction of money. Hence the two are mutually related. If the two are not harmoniously meshed, neither can be achieved.**

### **Udyoga; Prajaagara; Adhyaya 39**

#### **Vidura Neeti**

(Shl 4) We do not consider a *sadhu* as a *sadhu* if we hate him. Same holds for a scholar. We consider all acts of people we love as beneficial and of those we hate as sinful.

(Shl 15) A wicked person does not keep quiet after the friendship has ended. He tries to make several baseless allegations on his friend of the past. He makes a big issue of small mistakes and tries to destroy the friend. Due to this kind of vengeful attitude he will experience no peace at all.

(Shl 41) Friendship should be cultivated only with the prudent. To know if a person is prudent, he should be examined with all your intelligence. He should be repeatedly examined & evaluated in the light of past experiences. Should also listen to what others say about him. What is the nature of work he does, what benefits he obtained by doing which work, who are his friends & associates, with whom does he have relationships—all these should be found out. If all these establish that the person is prudent, then only friendship should be cultivated with the person.

(Shl 47) **Friendship lasts long & does not weaken easily with those who have similar mind, secret consultations with whom result in same thoughts and whose thinking is very similar.**

(Shl 48) An intelligent man should reject a person who has weak thinking abilities and has wickedness like a well covered by grass. Such friendship is destroyed very soon.

(Shl 49) A *pandita* should not cultivate friendship with the arrogant, the fool, the short tempered, the insanely daring (*roudra sahasi*) and the *dharma-bhrashta*.

(Shl 56) Company/contact of auspicious things, withdrawing the mind from wickedness, study of scriptures, hard working, simplicity and repeated meetings with *satpurushas*—these enhance the welfare & benefits (*kalyana karaka*) to the person.

### **Udyoga; Bhagavadyana; Adhyaya 124**

#### **Sri Krishna's advice to Duryodhana**

(Shl 27) One who ignores noble & aged ministers and serves lowly persons will be caught in terrible dangers and will not be able to find a way out of it. (Shl 28) The person, who serves *asatpurushas*, is pompous, does not listen to good-hearted persons, makes friend with outsiders and hates near & dear ones, will be rejected by mother earth also.

### **Shanti parva; Aapadharma; Adhyaya 138**

#### **Extracts from an Illustrative story of mouse and cat**

Bhishma said to Yudhishtira: Listen. (Shl 13) Depending on the abilities to take certain actions sometimes enemies also become friends. Friends become enemies with hatred. Therefore manner of dealing with friends and enemies is always variable. (Shl 14) Therefore what should be done and what should not have to be decided after suitably taking into account the time and place. When making such decisions, one will have to trust and make compromise with a few and fight with a few others. (Shl 15) Learned people who desire mutual welfare should decide on the action and make a compromise. Under some circumstances, you have to make a compromise with enemies also. Saving

own life is the prime duty for a king. (Shl 16) A fool who stubbornly never makes compromise with enemies will not achieve great success. (Shl 17) One who realises that his own interests will be fulfilled and makes compromise with enemies also, and does not mind buying opposition with friends, will achieve great results.

Palita, the mouse: ..(Shl 45) Because the cat is in serious trouble it may agree to a compromise with me. **Experts in neeti-shaashtra say that when you wish to save your life, even if a mighty enemy is nearby, you should make compromise with him.** (Shl 46) **At certain times, an intelligent enemy is better than a foolish friend.** ... (Shl 56) **It is said that even walking seven steps with virtuous people causes their friendship.** ... (Shl 59) **Wise people do not appreciate one in whom no one has trust and one who does not trust any one, because, such people will always be worried.** ...

Lomasha, the cat to mouse: (Shl 82) **Even if the beneficiary does return the good deeds of the benefactor he will never shine as much as the benefactor. Beneficence done in return can never be equal to the beneficence done first.** The first one would have done beneficence without any reason. Therefore beneficence done in return is never of the same value.

Cat to mouse: (Shl 100-103) Oh wise one! **Satpurushas always do the tasks of their friends with love.**

Mouse to cat: (Shl 109) One who makes a compromise with someone mighty and becomes careless about his own protection, the compromise will not serve the purpose just as food that remains undigested. (Shl 110) No one is anyone's friend or foe. Some become friends and some enemies due to selfish interests. Whether for friendship or enmity, selfishness is the main reason. Just as tamed elephants are used to capture wild elephants, interests are bound by other interests (*arthair arthah nibadhyante*). (Shl 111) Once the job is done, no one cares for the one who did the job. Therefore all tasks should be done with some remainder.

Cat to mouse: (Shl 128) That wicked minded person who after making friends with many does not stay with that relationship will not get any friends later when in trouble.

After listening to the cat patiently, the mouse replied: (Shl 137) **It is important to know who is friend and who is foe. This is a very subtle matter.** (Shl 138) **Sometimes friends will be in the form of enemies. Enemies will be in the form of friends. For some reason depending on time and place they would have formed a friendship. But under control of kaama-krodha they forget this.** (Shl 139) **No one will eternally be a friend or a foe. According to their capabilities people become mutual friends or enemies.** (Shl 140) One who thinks that as long as the other person is alive he will be useful for his interests, and as soon as he dies it will result in harm to his interests, will treat him as a friend. Until harm is seen to his interests, he will be considered a great friend. As soon as it is realised that he may harm his interests, the friendship is lost. **Therefore friendship is based only on welfare of oneself.** (Shl 142) **Due to the variations in time, friend becomes enemy and enemy a friend, because, selfishness is very powerful.** (Shl 143) **It should be understood that the mind of one who trusts friends or does not trust enemies without carefully taking into consideration selfish interests and tries to look upon with love on either of them is changeable.** (Shl 144) You should not have any trust on one who does not deserve it. **Even on someone trustworthy you should not have too much trust.** Because the danger that comes from trust can destroy you completely. (Commentary: If you trust someone too much and share all info about you with him and some day if the relationship sours he may use that info to harm you). (Shl 145) Even father, mother, son, uncle, nephew and relatives are all relationships due to selfishness. (Shl 146) **Even if a much loved son falls badly, he will be rejected by parents. People are always interested in self-protection.** Look at the essence of selfishness. .. (Shl 149) **An animal with an unsteady mind which cannot take care of its own welfare, how can it help others? Therefore persons with unsteady mind spoil everything.**

(Shl 150, 151) There is a reason for your now saying sweetly that 'you are my most dear friend'. I will tell you all that in detail. Listen. **Only when there is a reason, someone becomes dear to the other. Only when there is a reason, someone is hated by another.** (Shl 152) **This world looks at benefits. It does not do any thing if there is no benefit.** Therefore no one becomes dear to the other without reasons. If brothers love each other there is selfishness or some benefit behind it. Even



if married couples are in love with each other, there is selfishness or some benefit behind it. **In this world nowhere do we see love without a reason.** (Shl 153) Even though brothers or married couples quarrel with each other for reasons of selfishness, among them there will also be natural love. Such mutual and strong love does not exist among others. **Though friendship is founded on love, the kind of natural love between brothers and married couples does not exist between two friends.** (Shl 154) By giving very generous donations the giver becomes much liked by the taker. By talking very sweetly the speaker becomes dear to the listener. One who does *homa, mantra, japa* etc for other's accomplishment becomes loved by the one who achieves success. (Shl 155) **Our friendship, which was born under certain circumstances, existed till our purposes were fulfilled. Once the conditions under which love occurred vanishes, the feeling also goes back. Since our love is not natural love as between brothers and couples, the friendship which was born for selfish reasons has dried up once the purpose was served. It cannot sustain eternally.** (Shl 156) I also know why I am loved by you so much. There is no reason for it other than to eat me up. (Shl 157, 158) **Time alters the reasons. Selfishness follows such reasons. Selfishness creates new reasons according to time** (circumstances). A wise man knows quite well that reasons change with time. I am a *pandit*. So it is not appropriate for you to speak with me like this. .... (Shl 166) I am your food. You are the enjoyer. You are strong. **There can never be compromise between unequal partners.** ... (Shl 174, 175) Lomahsa! .... Moreover, **weak being near the mighty is never appreciated.** (Shl 177) **Even if the mighty and sinful looks calm, one should be afraid of them.** ... (Shl 181) Those who are committed to self-protection, who examine thoroughly before undertaking a work will not face dangers which may occur due to their defects. (Shl 182) The thoughts of that weak man who understands the qualities and nature of powerful enemies are guided by *shastra-jnana* and their thinking does not get swayed by anything.

Cat to mouse: (Shl 183) Palita! I will swear on truth! **Treachery against friends is highly blameworthy.** (Shl 184) You have stated the essence of *neeti* very well. But thinking of me in a different way does not benefit you. (Shl 187, 188) This friendship in me was generated by you by your giving me life. I know dharma; I know the value of virtue. **I particularly repeatedly remember the beneficence done by others....**

The mouse was not elated with these words. It said in a solemn voice: (Shl 192) Lomasha! You are surely virtuous. I have heard so about you. **But I will not trust you. I will not submit myself to you even with your grand praises and any wealth you may offer. Wise men do not submit to the enemy without extraordinary reasons.** Listen to a *shloka* by Shukracharya in this matter. (Shl 193) When both you and the enemy are facing a common danger, the weaker person should make a compromise with the stronger and behave very carefully; he should fulfil the objective cleverly. **But after accomplishing the task, he should not trust the powerful enemy...** (Shl 196) **The essence of *neeti-shastra* is that it is best not to trust others.** (Shl 197) **Those who do not trust others will not be killed by enemies even if they are weak. Those who trust others, even if strong will be killed by even the weak.**

Bhishma summarising: ..(Shl 206) **Therefore even if scared you should act as if not scared; should act as if trusting, even if not trusting. In this way one who is careful will not deviate from his path. If he were to deviate, he will be destroyed.** (Shl 207) At times you may have to make a compromise with the enemy. You may have to fight with friends. ..(Shl 209) You should act as if scared with a mighty enemy. You should also make a compromise with him while acting so. Due to fear, an alert and active mind is created. (Shl 210) One who feels the fear before such situations come, will not have fear (Will anticipate and prepare to overcome it). One who does not feel scared due to trust on others will face great dangers (does not think ahead and hence does not worry and plan about possible danger). (Shl 211) **You should not give any suggestions or advice to one who considers himself as very intelligent and always acts without fear. Because, voluntarily he will not listen to suggestions from others; and because he does not anticipate the future dangers, he will reject suggestions given voluntarily by well-wishers. It is better to know possible dangers rather than not know them, because, out of fear of danger he will approach persons who may suggest remedies.** (Shl 212) **Therefore an intelligent man should act as if unafraid even if he is afraid. Even if he does not trust internally, externally he should act as if he trusts very much. However serious may be the situation or difficulty to be faced, he should not practice lies.**

**Shanti parva; Aapadharma; Adhyaya 139**

### Extracts from Illustrative story of sparrow and king

Poojani said: (Shl 30) **Parents are the highest among relatives. Therefore they deserve to be served. Wife is *jara-swaroopi* (she snatches his *virya* and causes ageing). Son is the seed for continuation of the lineage. Brothers are always enemies. They are more interested in sharing property. A friend has 'wet hands'; is selfish. He will keep contact only if he is getting some benefits. When the hand dries, he will go away. That is why whether happiness or grief, it has to be experienced by oneself alone.** (Shl 31) It does not look right to have compromise between mutual bitter enemies.

Brahmadutta again spoke soothingly to Poojani and said: (Shl 35) **If one who has been offended, offends in return, it is as if the first offence was not committed (*squared up*). By doing so, the first offender is freed of the debt.**

Poojani said: (Shl 36) *Maharaja!* What you are saying is based only on logic but not on natural experiences. **Friendship never happens again between the offender and the offended. The hearts of the offender and offended know this quite well.** Therefore coming together of the two is certainly not possible.

Poojani the bird: (Shl 85) **The following five are said to be the natural friends of man: learning, valour, efficiency, strength and courage. The learned achieve everything in this world with these five friends.** (Shl 86) **House, metals (copper, brass etc) land and money, wife and virtuous people are auxiliary friends (*upa-mitra*) of man. These can be obtained anywhere.** (Shl 87) A learned man lives happily everywhere. A learned and wise man does not create fear in anyone. Even if others scare him, he does not get scared.

(Shl 92) *Maharaja!* I have behaved dishonourably in respect of your son. Therefore I have no enthusiasm to stay here and will go away. (Shl 93) **Wicked wife, wicked son, wicked king, wicked friend, wicked relative and wicked place should all be given up and a huge distance should be maintained from them.** (Shl 94) It is not possible to trust a wicked son. How can you have sexual pleasures from a wicked wife? You cannot have peace from a wicked king. It is possible to make a living in a wicked country. (Shl 95) Friendship cannot be sustained for long with wicked friends as it will always be changing. One who has wicked relatives will face humiliation once his resources decline or change for the worse.

### Drona; Jayadrathavadha; adhyaya 110

Yudhishtira to Satyaki: The person who sacrifices his life fighting for a friend is equal to the person who donated the whole world to a brahmana.

### Shanti parva; Rajadharmanushasana; adhyaya 111

#### Story of cruel king reborn as fox

...Then the mother of tiger advised him: (Shl 58) Child! It does not look right for you to accept what your past ministers have said. (Shl 59) Because their selfish intentions were blocked, it is natural for those with impure mind to allege some defects in the character of others. Generally people do not tolerate others prospering. This is a process which generates enmity. (Shl 60) However pure or hard working a person may be, the people in this world make allegations on him. **Even to a *muni* who is performing *dharmic* acts and living alone by himself, three types of people attach themselves—friend, neutral and enemy.** (Shl 62) To the misers generous persons are enemies. To the cowards the brave are enemies. To the fools the scholars are enemies. To the poor the rich are enemies. **To the *adharmis* the *dharmis* are enemies.** To the ugly the good looking are enemies.

### Relinquishing/Rejecting

#### Adi; Sambhava; adhyaya 115

Brahmanas & Vidura to Dhritarashtra after seeing several bad omens upon birth of Duryodhana: (Shl 38) If you truly desire the betterment of your *vamsha* and the welfare of the world, you should certainly reject this one child. Elders say that one person can be rejected for the sake of *vamsha* (lineage). For the sake of a village, one *kula* (family) can be banished. For the sake of a country/state one village can be given up. For the sake of *atmoddhara* (self-upliftment) the whole world can be relinquished.

(This same shloka is repeated by Sri Krishna in Udyoga; Bhagavadyana in *Adhyaya* 128).

### **Adi; Sambhava; adhyaya 81**

Sharmishta to Devayani: Selfishness has to be relinquished for the sake of relatives and for the betterment of the country.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 68) The following should never be forsaken (ditched) under any circumstance—Devotee, servant and one who says, 'I am yours, save me'.

(Shl 79, 80) The following six persons should be rejected just as a broken boat in a sea is rejected (or considered useless): An *acharya* who does not preach, A *ritwija* who cannot pronounce *mantras*, a king who cannot protect, a wife who cannot speak sweet words, a cowherd who always wants to be in the town and a barber who always wants to be in forest.

### **Udyoga; Prajaagara; Adhyaya 35**

#### **Vidura Neeti**

(Shl 43) The following sins should be rejected: drinking liquor, unnecessary quarrels, nurturing hatred with an association or group, creating a divide between husband & wife, sowing hatred between brothers, hatred of the king, and disputes with unrelated men & women.

### **Udyoga; Prajaagara; Adhyaya 37**

#### **Vidura Neeti**

(Shl 26) That servant should be rejected/dismissed immediately/without any delay who even when ordered to do so, does not obey the order, does not do the task as soon as assigned but finds an excuse or says something against it, thinks arrogantly that he knows more than the master, and always says something to oppose the master.

(Shl 35) The following should not be permitted to stay with us at home: one who always does bad deeds, who eats too much, who develops hatred with everyone, a cheater, who is cruel, who does not know how to behave at what times, and who wears objectionable & uncouth dresses.

(Shl 37) Never serve the following who are called '*naradhama*': one who is always engaged in deeds which cause grief to others, who does every task wrongly, who is habituated to lying, who has no constant devotion either to master or to god, who does not know what is affection or love and who has the ego that he alone is the expert.

### **Shanti parva; Aapadharma; Adhyaya 138**

#### **Extracts from an illustrative story of mouse and cat**

(Shl 178) I will give everything I have as you desire. But I will not give up my life. **Even children can be relinquished to save own life. Even Kingdom, gems and money can be given up. Even at the cost of giving up everything one should save his life.** (Shl 179) **If you are alive, you can get back everything lost.**

### **Sadachara (Virtuous practices)/Shishtachara**

### **Udyoga; Bhagavadyana; adhyaya 113**

*Tapasvini* Shandili to Garuda: *Sadachara* gives the fruit called dharma. It also gives wealth. One who follows *sadachara* gets both *dharma* & *artha*. *Sadachara* also clears up *avalakshanas* (bad characteristics) in a person.

### **Udyoga; Ambopakhyana; adhyaya 179**

#### **Example of good behaviour**

Bhishma goes across to Parashurama, his guru, prostrates to him & seeks his blessings before starting the war with him.

Bhishma to Parashurama: (Shl 14) Of Rama! I will fight you who are either equal to me in might or perhaps better, who is my worship-worthy guru, who is *dharma-sheela*. Bless me that I may win!

Parashurama to Bhishma: This is the right approach of one who desires *atmonnathi*. It is in accordance with dharma to do this when having to fight someone superior to oneself (like guru). In case you had not come to me & sought my blessings, perhaps I would have cursed you. Have courage and fight whole-heartedly. But I will not bless you with victory. I am here to win over you.

Fight with dharma. I am very pleased with your *shishtachara* (good behaviour).

### **Drona; Narayanastramoksha; adhyaya 195**

Ashwatthama to Duryodhana: It is surely not appropriate for those who practice *arya-dharma* to indulge in self-praise.

### **Udyoga; Prajaagara; Adhyaya 36**

*Vidura Neeti*

(Shl 21) A man can become wealthy with the support of *asatpurushas*, intelligence and courageous efforts. This only makes him wealthy but does not fetch praise of *satpurushas*. He may not learn the *sadachara* (virtuous practices) worthy of a person born in noble family.

### **Secret/Secrecy**

### **Udyoga; Prajaagara; Adhyaya 33**

*Vidura to Dhritarashtra: Vidura Neeti*

(Shl 45) Liquid poison will kill only one who consumes, a weapon like dagger can kill only one at a time, but **if a State matter which should remain absolute secret is leaked, it can kill the king & the kingdom.**

### **Sabha; Sabhakriya; 31**

*Nothing remains a secret for long*

Story of Neelaraja's daughter & *agni*: Anything done in secrecy does not remain so for long. For some reason it will become public.

### **Shanti parva; Rajadharmanushasana; adhyaya 81**

Sri Krishna to Narada: (Shl 2) Respected Narada! **One who does not have a good heart** (not cordial with us) **is not worthy for sharing secret matters. Even if by chance he is cordial, if he is not learned, he does not become eligible. If he is both but is not a *jitendriya*, then also he does not become worthy of it.** (Shl 4) .... A man should question another after completely assessing his intelligence.

### **Think & Act/Intelligence**

### **Sabha; Sabhakriya; adhyaya 15**

*Think before you act*

Sri Krishna to Arjuna: (Shl 14) An immature person (one with the immature curiosity of a boy) will not assess what will be the consequence and tries to fulfil his desires. But an enemy who is selfish & immature does not become worthy of being forgiven for being immature or for not being knowledgeable/aware. Therefore every act should be done after thinking through.

### **Sabha; Dyuta; adhyaya 55**

*Importance of own-thinking*

Duryodhana to his father: (Shl 1) *Maharaja!* How can someone who has no ability for discriminative thinking and only depends on others for knowing the *shastras*, ever understand their secrets? Can the ladle which serves the soup know its taste?

### **Sabha; Dyuta; adhyaya 63**

*Consequence of acting without fore-thought*

Vidura: (Shl 3) *Maharaja!* Just as a bull it its aggression tries to attack a hard rock & breaks its horns, Duryodhana is attempting to bring destruction upon himself. (Shl 4) If a person, even though brave and intelligent, acts without fore-thought by just listening to others, he will be subject to great difficulties just as someone trying to travel in a boat navigated by a boy.

### **Udyoga; Prajaagara; Adhyaya 33**

*Vidura to Dhritarashtra: Vidura Neeti*

(Shl 43) **An arrow released by an expert archer may not kill anyone. But the arrow of cleverness released by an intelligent man can destroy the whole nation including the king (enemy).** Therefore a king should exercise intelligence in doing everything (Intelligence is stronger than might).

### **Shanti parva; Aapadharma; Adhyaya 138**

#### **Extracts from an illustrative story of mouse and cat**

Bhishma summarising: ... (Shl 212) **Therefore an intelligent man should act as if unafraid even if he is afraid. Even if he does not trust internally, externally he should act as if he trusts very much. However serious may be the situation or difficulty to be faced, he should not practice lies.**

### **Shanti parva; Aapadharma; Adhyaya 139**

#### **Extracts from illustrative story of sparrow and king**

Poojani the bird: (Shl 87) A learned man lives happily everywhere. A learned and wise man does not create fear in anyone. Even if others scare him, he does not get scared.

### **Transience of things**

#### **Adi; adhyaya 152**

Hidimba to Kunthi: (Shl 20) Tasty dish gives transient pleasure only as long as it is on the tongue but once it is swallowed you cannot enjoy it.

### **Udyoga; Prajaagara; Adhyaya 40**

#### **Vidura Neeti**

(Shl 13) **Dharma is eternal. Happiness & grief are not.** *Jeeva* is ever present. The body which is support for the *jeeva* is not eternal. Therefore do not bother about the impermanent happiness & grief. Remove *avidya*. Be established in eternal dharma. Be always satisfied. Being in a state of 'always satisfied' is the best gain.

(Shl 14) **However grand & luxurious the life may be, everyone has to die in the end.** All the kings & monarchs in the past were mighty, great men. They ruled this earth, rich in grains & wealth, for many years. But they had to leave behind all their great luxuries & die. Remember such kings again & again.

### **Truth & Lies/Falsification**

#### **Adi; Sambhava; adhyaya 74**

Shakuntala to Dushyanta: (Shl 103) If the fruits of a hundred *ashwamedha* were to be loaded on one side of a balance and dedication to truth on the other side, the side with truth will weigh more. (Shl 104) Study of all the Vedas, bathing in all the sacred waters may or may not equal the dedication to truth. (Shl 105) There is no dharma equal to dedication to truth. Nothing is greater than truth. Similarly, nothing is more sinful than lying. (Shl 106) *Maharaja! Satya* is the *parabrahmavastu*. Dedication to truth is the best *vrata*.

#### **Adi; Sambhava; adhyaya 82**

##### **When is telling lies acceptable?**

Sharmishta to Yayati: (Shl 16) One can lie to create humour. When travelling with women for pleasure (*vihara*), one can lie to make them happy. To save someone from life-threatening situations and to prevent catastrophic loss to someone lie is acceptable. In five of these situations telling lies does not cause *dosha*. But when others specifically ask for facts, one who hides truth will be called a *mithyavadi* (liar).

#### **Adi; Sambhava; adhyaya 74**

##### **God is witness**

Shakuntala to Dushyanta: (Shl 26) Whatever you may be saying now, the truth is known to you in your heart. Speak with your conscience. Do you know me or not? Do not commit *atmadroha* (cheating oneself). If your *atma* is saying one thing, do not speak something else. There are no sins an *atmadrohi* will not commit.

(Shl 28) Paramatma who is *muni*, *purana*, essence of Vedas, *jyoti-swaroopa* is a witness to all acts and always lives in everyone's heart. He knows all the *punya* & *paap karyas* done by the being.... You cannot be all alone always & everywhere. You cannot do something by cheating the *atma*.



(Shl 32) If *antaratma* is not satisfied about someone—those who ignore the existence of *antaratma* and without realising its existence continue to indulge in sinful deeds--such wicked persons (*duratma*) will not be forgiven by *Yamadharma*. He will give them the punishment they deserve.

### **Vana; Tirthayatra; adhyaya 120**

Yudhishtira to *Satyaki*: To protect Truth is my primary duty; protecting the kingdom which comes as a result of protecting Truth is my second duty.

### **Udyoga; Prajaagara; adhyaya 35**

#### **Unjust judge & false witness**

Prahlada to Sudhanwa: (Shl 31-34) What is the grief/mental agony experienced by a person who after being accepted as judge by two contesting parties tells neither truth nor untruth or gives an unjust decision?

Sudhanwa: It is same as the suffering of a faithful wife who sees her husband with another woman at night. It is same as the grief of someone who lost everything in a game of dice. It is same as that of a man carrying a load far beyond his ability.

A false witness suffers same as a person who, not getting any protection in a town leaves it and struggles without any food and is harassed by enemies there too. For doing this mistake (false witness or unjust judgement) in respect of sheep, goat, dog or pig, past five generations fall in *naraka*. If done in respect a cow, past ten generations will suffer the same fate. If about a horse, past 100 generations will suffer this fate. If about a human, it will be for past 1000 generations. If the mistake is done in matters of gold, he will push his past & future generations to decline. One who does it in matters of land will destroy all. Therefore never tell a lie in matters of land.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 47) Boat/ship is the only way to cross the sea; *satya* (adherence to truth) is the only way to attain *swarga*; there is no second way. But Oh King, you have not understood this important fact.

(Shl 81) Following six qualities should never be given up: *Satya* (truth), *Daan* (Charity), no-laziness, not feeling jealous, forgiveness and courage.

### **Udyoga; Prajaagara; Adhyaya 35**

#### **Vidura Neeti**

(Shl 42) Even Vedas cannot free from sins the person who indulges in falsified transactions & is a cheater. Just as birds fly away from nest as soon as wings grow, so will Vedas desert him towards his end.

## **Wealth**

### **Udyoga; Prajaagara; Adhyaya 39**

#### **Vidura Neeti**

(Shl 64) Wealth may not accumulate with someone with all good qualities. It may not desire someone without any qualities too. **Having or not having good qualities appears to make no difference to possession of wealth with the person. Lakshmi, like a mad & blind cow, roams around randomly.**

### **Vana; Arjunabhigamana; adhyaya 33**

Bhima: (Shl 65, 66) Sometimes you have to spend a little wealth to gain large wealth. But if it becomes known that same or larger wealth cannot be obtained, then such expenditure should not be incurred.

### **Vana; Ghoshayatra; adhyaya 249**

Duryodhana: (Shl 18) If those without humility (*vinaya guna*) gain wealth, learning, kingdom (irrespective of the amount gained), they cannot occupy good & high positions for long. Those without humility cannot enjoy fortune forever. I am a proof for this.

### **Udyoga; Prajaagara; Adhyaya 33**

### Vidura to Dhritarashtra: Vidura Neeti

(Shl 78) Those who desire wealth or prosperity should avoid following six defects: Sleep, laziness, fear, anger or hatred, lack of enthusiasm and slow-paced working.

### Udyoga; Prajaagara; Adhyaya 38

#### Vidura Neeti

(Shl 33) There is no rule that a good mind should result in wealth. Similarly it cannot be said that poverty is the result of foolishness. These contradictions can only be understood by a wise & knowledgeable person.

### Sabha; Dyuta; adhyaya 54

#### Dhritarashtra about malice

Dhritarashtra consoling Duryodhana: (Shl 6) Envy towards others wealth is not honourable behaviour. That person who is content with the wealth he has and is dedicated to *swadharma* will be a happy man. (Shl 7) Signs of luxury are: not trying to steal others wealth/property, carrying on one's own duties with dedication and avoiding misuse and wrong spending of money earned.

### Udyoga; Prajaagara; Adhyaya 35

#### Vidura Neeti

(Shl 51) Wealth & prosperity (*Lakshmi*) begins due to good deeds. If you continue to do so with courage & initiative the same prosperity grows. If the tasks done with courage are also done with competence & skill, prosperity takes root. If you get control over *indriyas* & do not ignore/neglect *Lakshmi*, it becomes firmly established.

### Wisdom

### Adi; Bakavadha; adhyaya 159

Brahmana's daughter in Ekachakrapura: It is not wise to delay unavoidable/inescapable acts of duty.

### Sabha; Dyuta; adhyaya 63

#### Attract Pandavas to you, not their wealth

Vidura: Do not try to snatch Pandava's wealth. Instead try to get Pandavas on your side. Make them yours. There is no wealth more valuable than them. Think of them as a great treasure.

### Sabha; Dyuta; adhyaya 64

#### Whom not to patronise

Duryodhana: (Shl 12) Refuge should not be given to one who is friend of the enemy, who has malice towards his master and who has a wicked mind.

### Sabha; Dyuta; adhyaya 73

Dhritarashtra to Yudhishtira: (Shl 5) There will be peace where there is intelligence & wisdom.

### Vana; Arjunabhigamana; adhyaya 33

Bhima: ( Shl 4) Losing hope in life is against one's own interests & is of no use.

### Vana; Nalopakhyaana; adhyaya 53

Rajahamsa to Damayanthi: Union of the best with the best brings excellent results.

### Vana; Markandeya Samaasya; adhyaya 194

Narada: (Shl 6) You should win a miser by *daan* (generosity), a liar by truth, a cruel person by forgiveness and an evil person by nobility.

### Vana; Ghoshayatra; adhyaya 251

Shakuni: (Shl 4, 5) Just as an improperly baked pot melts away in water, one who cannot withstand unexpected happiness or grief will destroy himself even if he gets wealth. Citizens do not serve those who are highly scared, who have no courage/manliness, who are always lazy, who always commit mistakes, and who always indulge in pleasures of the flesh.

### Vana; Ghoshayatra; adhyaya 252

(Shl 3) Those who commit suicide will go to hell. Moreover, no one will praise such persons. He will be subjected to mean & derisive words of people. Such person will be called a coward who could not face life.

### **Vana; Kundalaharana; adhyaya 307**

Kunthi: (Shl 4) It is true that *tejas* & *tapas* can absolve many sins. But a good natured young person (*baala*) should not try these, because in childhood or boyhood there is much curiosity & flippancy that is not accompanied by discrimination & wisdom.

### **Udyoga; Senodyoga; adhyaya 12**

Brihaspati to *Devas*: (Shl 26) Request Nahusha to give some time to Shachi devi to make up her mind. **Time can bring up many obstacles.... Time itself may correct everything.**

### **Udyoga; Prajaagara; adhyaya 33**

Vidura to Dhritarashtra: (Shl 13, 14) Sleeplessness troubles the following types of persons: one who has powerful opposition, is weak, has no help or wealth, has lost wealth, is lustful or having intense desires (*kaami*) & a thief. I hope you have no contact with any of these great defects. I hope you are not losing sleep due to desire for others wealth.

### **Bhishma; Bhagavadgita; adhyaya 15**

Duryodhana: (Shl 18) However mighty a lion may be, if it does not exercise enough care about its own safety, even a wolf can kill it.

### **Drona; Dronabhisheka; adhyaya 11**

Dhritarashtra to Sanjaya: (Shl 47) For one whose time is ripe for death even a blade of grass does the job of *vajrayudha*.

(Shl 50) Intelligent people decide the usefulness/benefit by considering only the worldly wealth & means. But if the God's will is otherwise, the results will all be opposite to the thinking of the intelligent. This is my opinion.

### **Karna; adhyaya 31**

Sanjaya to Dhritarashtra: (Shl 29) If man keeps worrying about events that have already happened in the past those deeds will not become successful; on the other hand worrying will destroy him.

### **Karna; adhyaya 74**

Arjuna to Sri Krishna: (Shl 11) One who hates a man of qualities, who crowns a person without qualities (giving power to an undeserving person) will grieve acutely when the time of destruction comes. (Commentary: Dhritarashtra hated Dharmaraja; crowned Duryodhana. Its result is today's total destruction)

### **Shalya; Gada; adhyaya 60**

#### **Ways to prosperity**

Then Sri Krishna stopped Balarama with much effort by holding him in his arms. Consoling him he said, "(Shl 13) Brother! **Growth/prosperity of oneself, decay of enemy, prosperity of friend, destruction of enemy's friend, growth of friend's friend, destruction of enemy's friend's friend—all these six are ways for own prosperity and growth.** (Commentary: There are six opposites of this: Destruction/decay of oneself, growth of enemy, destruction of friend, growth of enemy's friend, destruction of friend's friend, growth of enemy's friend's friend—these are ways of destruction of oneself). (Shl 14) **If anything opposite happens to oneself or the friend, it causes grief to our minds. At such times we should do something quickly to avoid or overcome it.**

### **Souptika parva; adhyaya 1**

...(Shl 49) Success can be achieved by deceit also. ... It is better to adopt that method which succeeds rather than the method in which you have a doubt. Even persons who know *shastras* appreciate this.

### **Shanti parva; Rajadharmanushasana; adhyaya 67**

(Shl 35) One who is honoured by own people will be honoured by others too.

### **Shanti parva; Aapadharma; adhyaya 140**

#### **Kanika neeti**

Kanika's preaching to king Shatrunjaya: (Shl 36) It is not the *neeti* of the intelligent to reject the pleasures that have become available now and desire what may become available in future.

(Shl 69) No adventure should be done to cross that river (sea) which cannot be crossed. That work which cannot be completed should not be taken up. That kind of wealth that the enemy can snatch back should not be snatched. That tree whose roots cannot be completely removed should not be taken up for uprooting.

### **Udyoga; Prajaagara; Adhyaya 33**

#### **Vidura to Dhritarashtra: Vidura Neeti**

(Shl 44) **Decide two** (*right & wrong*) **using one** (intelligence), **gain control over three** (enemy, friend & neutral) **by using four** (*sama, daan, bheda, danda*), **win five** (*Indriyas*), **& understand six** (*Sandhi, Vighraha, Yaana, Aasana, Dwaidibhava, Samashraya*), **renounce seven** (*women, gambling, hunting, wine/alcohol, harsh words, harsh punishment, earning wealth by unjust means*) **& be happy**.

(Shl 55) **The women who desire a man who is already liked/desired by another woman and those who worship that person/devata who is already being worshipped by another will be able to convince others.** (It becomes a growing fan club without subsequent persons examining who started it all).

(Shl 74) Five *agnis* must be worshipped by conscious effort: Father, Mother, *Yajneshwara*, *Atma* and Guru. (Shl 75) By worshipping the following five, man attains pure fame: *Devatas*, *Pitrus*, Humans, *Sanyasis* and guests (*Atithi*). (Shl 76) The following five come behind you wherever you go: Friends, enemies, neutrals, those you give refuge to you & those to whom you have given refuge. (Shl 77) **Ears, Skin, Eyes, Tongue & Nose—these are five *jnanendriyas*. If any one of these develops a hole** (meaning if any one of them get attached to the corresponding pleasures), **the 'sensibility' of man drains away with that *indriya* just as water in a vessel with a hole.**

(Shl 86) In the following matters if you show negligence or delay by even a few minutes, they would be lost: Cows, service, agriculture, wife, learning and *shudra-sanga* (*Vrishala-sangathih*)— (Cows run away; the master is angered by delayed service; untimely sowing is loss; wife gets angry; learning is not absorbed properly; *shudras* as servants not looked after well may go away).

### **Udyoga; Prajaagara; Adhyaya 34**

#### **Vidura Neeti**

(Shl 15) One who plucks unripe fruits neither enjoys the juice of the fruit nor gets ripe seeds to grow more trees.

(Shl 32) **Good qualities should be absorbed from all.** There is no reason to abuse a mad person. There may be opportunities to find some good quality even in him though he speaks illogically/irrelevantly. **It is possible to find some merit in a child who may not even speak clearly.** There is no reason to look only at their bad qualities. **Just as gold is extracted from stone, good quality can be seen in all.** (Shl 33) Just as a *shilahaari* (one who picks up grains left behind by a farmer after thrashing the crop & lives on it) collects grains one by one, a wise king should pick good qualities from good preaching, *sookthis*, and good deeds of *sants*.

(Shl 40) Grains are safe if preserved after either measuring or weighing (theft cannot be detected otherwise). A horse gets protected by being run regularly. Cows should be inspected regularly (else they run away). Women should be protected by unclean/ugly dresses (attractive dresses are a cause of danger to them).

### **Udyoga; Prajaagara; Adhyaya 35**

#### **Vidura Neeti**

(Shl 40) **It is true that *devatas* are protectors of devotees & followers of dharma. But like cowherds they do not come with a stick & protect each individual. They give wisdom & right thinking to those whom they wish to protect.**

(Shl 50) **Old age destroys beauty, whether of man or woman. Desires destroy courage. Death takes away life. Jealousy destroys practice of dharma. Anger destroys wealth. Service of the wicked takes away character. Lust destroys shyness/modesty. Arrogance destroys everything.**

(Shl 72) One should not indulge in too much investigation to know the source/root (*moola*) of *Rishis*, Rivers, lineage (*kula*) of *mahatmas* and the bad deeds/history of women. (This is a very widely quoted statement in India)

### **Udyoga; Prajaagara; Adhyaya 36**

Vidura Neeti

(Shl 47) Happiness-sadness, prosperity-lack of it, profits-losses and birth-death—these eight will regularly be happening in life. A wise man should neither rejoice in the good times nor grieve in bad times.

### **Udyoga; Prajaagara; Adhyaya 37**

Vidura Neeti

(Shl 9, 10, 11) In response to Dhritarashtra's question as to why humans do not live for full 100 years though Vedas declare so: **The following six defects diminish the full age of 100:** (i) Too much ego (ii) too much talking (iii) not having the quality of *tyaga* (iv) too much anger (v) excessive selfishness and (vi) cheating a friend/malignancy towards friend. These are like knives which cut away at man's longevity.

(Shl 18) Thinking of the possible dangers, adequate money should be saved & protected. More than money, wife should be protected. But more than money & wife, one should protect oneself. (Another interpretation: try *atmoddhara* without being a slave to wealth & women).

(Shl 29) A wise & intelligent man should not go to the secret place where a king who consults all kinds of people and has the company of wicked persons is having discussions/consultations. He should not also say that "I have no faith in your consultations". He should give some credible reasons & avoid going there.

(Shl 36) Do not beg the following under any circumstances: miser, who abuses others, who does not know Vedas, who lives in forest, who cheats, who serves the wicked, who does not respect the worthy, who is unkind, who always picks up a quarrel and who is ungrateful.

(Shl 39) A *grihashthashrami* should get children, should not leave any debt burden on them, facilitate a suitable earning job for them, perform marriage of daughters and then should go to forest & live the life of a *muni*.

(Shl 57) A wise man never completely trusts the following: women (due to their frailty), kings (changing moods), snakes (said to be vengeful for 12 years), study of *shastras* (study alone does not give the needed experience), influential persons (they would be selfish), enemies (they nurture enmity), sensory pleasures (ephemeral) and longevity (unknown factor).

### **Udyoga; Prajaagara; Adhyaya 38**

Vidura Neeti

(Shl 8) **Do not be worry-free because an intelligent man whom you have harmed is living far away. An intelligent man has long arms of intelligence. He can harass you using those long arms.**

(Shl 10) Be free of jealousy. Protect wife & treat her with respect. Distribute the earned wealth in a worthy manner. Speak likeably. **Speak clean & sweet words with women. But do not become a slave of women.**

(Shl 41) We should be very careful about those whose anger/ill-will can hurt our welfare. We should display satisfaction & happiness towards them. We should try to earn their affection.

### **Udyoga; Prajaagara; Adhyaya 39**

Vidura Neeti

(Shl 6) **An immediate prosperity which is likely to be a disaster in the long term should not be given prominence. Similarly an immediate decline or fall which is likely to result in prosperity in the long term should be given prominence.**



(Shl 40) An object which drowns in the sea is lost. Words spoken to someone who is not listening with attention are lost. **Knowledge of shastras is lost to one who is not a jitendriya.** A homa conducted in ash instead of in fire is wasted.

(Shl 77) Excessive walking is ageing for humans. If water keeps constantly flowing on the mountains, even mountain also ages. Not having sexual pleasure is ageing for women. Having to listen to harsh words is ageing for the mind.

### **Udyoga; Prajaagara; Adhyaya 40**

**Vidura Neeti**

(Shl 6) **For the one who desires only comforts how can there be learning (vidya.) Students have no comfortable time. One who desires comforts should give up learning, in other words a student should give up comforts.**

(Shl 24) **With the help of courage protect genitals & stomach** (These two can cause havoc to any. They should be managed or prevented from going in the wrong path with courage & determination). **Protect hands & legs with the help of eyes** (Eyes ensure they are not hurt). **Protect eyes & ears with the help of mind** (They go wherever the mind runs. They do not bother about the good, bad or ugly they are chasing). **Protect mind & speech with the help of satkarmas.**

### **Udyoga; Bhagavadyana; Adhyaya 124**

**Sri Krishna's advice to Duryodhana**

(Shl 34) All the actions initiated by wise & intelligent persons will be towards the path to achieving the triple *siddhi* of dharma-*artha*-*kaama*. If all three cannot be succeeded in, they achieve success with dharma & *artha*. They keep following dharma & *artha* (even if desired results --*kaama*-- are not achieved they do not give up dharma & *artha*). (Shl 35) **Dharma, Artha, kaama—these can be separated and each can be pursued individually. Of this following the first viz dharma is quite hard. Therefore only dheeras follow dharma. The madhyama (middle level) person follows artha which is the main cause of quarrels. The adhama (of low level), the fool and the immature follow only kaama.**

(Shl 36) The person who becomes a slave to the *indriyas* and is driven by greed dispenses with the most important part viz dharma, and wishes to gain *kaama* & *artha* by mean acts will certainly be destroyed. (Shl 37) **It is not that kaama & artha are not required by man. One who desires to succeed with artha & kaama should stick to dharma from the beginning.** By practicing dharma *artha* will not be lost. *Kaama* will also not be lost. Along with dharma, *kaama* & *artha* will also be achieved. **Kaama & artha not within the framework of dharma will lead him to disaster.** (Shl 38) **For the success of dharma-artha & kaama, dharma is the basis according to the scholars.** Therefore one who desires *artha* & *kaama* founded on dharma will prosper very quickly just as a spark in a mound of dry grass increases rapidly.

### **Vana; Arjunabhigamana; adhyaya 12**

**About the evils of gambling**

Shri Krishna to Yudhishtira: Women, gambling, hunting, liquor—these four (*Dushta chatushtaya*) are said to be evil addictions born out of desires. One who develops excessive interest in these loses his wealth & fame. Even if there is excessive interest in any one of them, man will get into several problems. Game of dice is more harmful. Even gamblers know the ill-effects of this, but they cannot give up. Gamblers can lose huge wealth in just one day; further, they speak harsh & rude words intoxicated with gambling.

### **Adi; Sambhava; adhyaya 140**

Kanika to Dhritarashtra: (Shl 74) People who are in deep trouble should be consoled by narrating stories of Shri Rama, Nala & others. Those who have lost their ability to think properly due to distress should be consoled by telling them about happiness that will come later. By giving money as immediate relief *panditas* should be consoled.

### **Miscellaneous**

### **Adi; Asthika; adhyaya 33**

Garuda to Indra: Praising of one's own (self-praising) might & valour is not accepted by *vidwans* (scholars)... Because you are a friend and have asked me, I am telling you (about myself). Self-praise should certainly not be done without reasons.

### **Sabha; Sabhakriya; adhyaya 15**

#### **Peace Vs trying the impossible**

Yudhishtira to Vasudeva: (Shl 5) Krishna! It is better to have peace of mind than having ambitions which are impossible to achieve.

### **Sabha; Dyuta; adhyaya 54**

#### **Dhritarashtra about malice & hatred**

Dhritarashtra consoling Duryodhana: One who hates others is always unhappy. He will not have peace of mind. As hatred increases he will experience death like agony....

(Shl 8) One who does not grieve when troubles accost him but remains dedicated to the *karmas* ordained by his *swadharma*, who does not lose balance by falling prey to *mada* & *moha*, is always polite & decent, will become highly successful and enjoy all auspicious happenings.

### **Vana; Pativratamahatmya; adhyaya 294**

Savithri: (*Refusing to change her decision to marry Satyavan even after knowing that he will live for less than a year*) Decision is made in the mind to do something. Then the same is uttered in words. Then it has to be implemented in action. (It cannot be otherwise). Mind becomes a witness to this.

### **Udyoga; Yanasandhi; adhyaya 72**

If a messenger places his own opinion before the enemy rather than his master's, he deserves to be killed.

### **Udyoga; Bhagavadyana; adhyaya 115**

Yayati to Galava/Garuda: (Shl 8-9) A suppliant who comes requesting for something and goes back disappointed can burn the whole *kula* of the one who caused disappointment. It is said that nothing is more sinful than disappointing someone by saying 'no' (*naasti*) to one who says '*dehi*' (please give).

### **Drona; Ghatothkachavadha; adhyaya 160**

Ashwatthama to Duryodhana: (Shl 6) When one *tejas* collides with another equal *tejas*, situation becomes calm/tranquil (comes under control, equilibrium is reached). (*tejastejah samaasaadya prashamam yaathi bharatha*)

### **Shalya; Gada; adhyaya 33**

Sri Krishna to Yudhishtira: When one compares might Vs skill, skill appears to be greater.

### **Shanti parva; Aapadharma; adhyaya 133**

#### **Unfair practices**

(Shl 16, 17) Killing those who are not fighting with you, forcing other's wives for sexual favours, forgetting beneficence done by others, snatching money of a brahmana, kidnapping a virgin girl, attacking a village and after looting it becoming its master, all these are deeds which should not be done even by *dasyus* (thieves & robbers), (Shl 18) Persons whose wealth has been looted by robbers/thieves, develop their trust, get to know their places of hiding and when right time comes take away their entire wealth. This is true. (Shl 19) Therefore even robbers when they loot someone, they should leave behind some wealth for the owner to make a living. He should not become cruel thinking himself to be very mighty. (Shl 20) Those robbers and thieves, who leave behind some wealth, will find that some part of their wealth survives. Those who loot everything will always be afraid that their loot may also vanish someday.

### **Shanti parva; Aapadharma; adhyaya 152**

Indrota *muni* to Janamejaya (*this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata*): (Shl 5) A wealthy man can become a great donor. A miser or a pauper can become *tapasvi*. There is not much surprise in this. Because, for a rich man the act of donating and for a pauper doing *tapas* is not too far off (not very difficult). But for a pauper to become a donor and for a wealthy man to become a *tapasvi* is quite difficult.

### **Udyoga; Prajaagara; Adhyaya 33**

### Vidura to Dhritarashtra: Vidura Neeti

(Shl 46) Should not do the following alone: Eating food, thinking about economic/financial matters (of the State), travelling, remaining awake when others are sleeping.

(Shl 56) A pauper desiring valuables and an incapable person getting angry—these two become severely self-afflicting & exhausting factors.

(Shl 57) **Following two types do not shine because of doing that which they should not: Grihastha who does no karma** (towards taking care of family, parents, guests etc & merely lectures dry Vedantha) **and a sanyasi who is immersed in worldly affairs** (without practicing detachment and without trying for *atmoddhara*).

(Shl 62) Scholars who have studied Veda say that man should follow three kinds of principles (*trividha-nyaya*): War or punishment (*Danda*), dividing (*Bheda*: as in divide & rule) and *saama* (compromise/peaceful settlement). Among these *Danda* is inferior, *Bheda* is medium and *Saama* is superior.

(Shl 71) **Brihaspati, upon being questioned by Indra, about what gives immediate fruits/results, said four.** I will now tell you the same answer. (Shl 72) They are: ***daiva-sankalpa*** (God's will), **effect/influence of *mahatma*, politeness of completely-learned (*poorna vidyavan*) person, and destruction of sinners.**

(Shl 99) Following eight increase fame of a person: A good mind, noble birth, control on *indriyas*, knowledge of *shastras*, valour, not speaking much, donating to one's best ability and being grateful for other's help.

### Udyoga; Prajaagara; Adhyaya 34 Vidura Neeti

(Shl 42) For one who is jealous of other's looks, valour, lineage, caste, prosperity & honour they get, there is no end to this disease of jealousy. Neither will his desires be fulfilled nor will the disease be cured.

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