

Vidur Neeti

“Bring in Vidur, I want to talk to him,” said King Dhritarashtra. Dhritarashtra loved power as the king over everything else.

Vidur came in and said, “I am Vidur, come in as per your orders. Whatever I can do, I'm here to do.”

The king said to Vidur, “Sanjaya came in and has gone, he said many things pleasant and unpleasant. I'm going to listen to whatever the Pandavas have said to him in response to my words of peace and things, as they are.”

The Kauravas had had a taste of Pandavas' power in a local war. And yet Yudhishtira had offered that in the interest of peace they would be satisfied if Kauravas gave them five villages. Otherwise they were prepared for peace or war at the King's choice. This was the message brought in by Sanjaya, and this was things 'pleasant or unpleasant', for which the King had lost his sleep.

Sanjaya was the king's ambassador, and he had told the king, “You act the opposite way a King should act. You are the only King under the rule of your son.” Hence Vidur had been called in, the king said to Vidur, “Whatever is good for me please tell me.”

So said Vidur, “If a man who lacks the means to fight a strong man, he loses sleep. Such are men attached to undesirables and thieves. O King, are you one of such weaklings?”

Vidur continued, “Yudhishtira is a man of merit. He can be the ruler of the Earth and Heaven. But you sent him out to the forest (*Khandava-prastha*). You are physically blind, so you could not see and value his merit. You acted against his merit. Yudhishtira has no enemy. He has sympathy and mercy. He has *Dharma*, truth and he is brave. He has respectable intelligence. He has borne all his difficulties. How can you have honour when you depend on Duryodhan, Shakuni, Karna and Duhshasana? The man of intelligence is he who does not violate his own merit, hard work, capacity for sufferance and steadfastness in *Dharma*.”

“And the man of intelligence is dedicated to do good work and keeps away from evil. The man of peace who avoids anger, is undisturbed by joy, keeps away from pride, loves social acceptance, avoids bad manners, and loves social norms is a good man. The man who knows his job, who can think and plan, who fore-knows how things are done, is a good man. One who is not disturbed by heat or cold, love or fear, riches or poverty is good. The man whose practical intelligence honours *Dharma* and economy, who prefers hard work over indulgence is good. Men who can distinguish between good and bad, who do not hate the smallest things, are good. The man who listens for a long time but understands at once, who can think and do successfully is good. Men of intelligence do not think of far-off things, do not gloat over things lost, do not worry over difficulties. Who think before they do, who do not relent until they finish, who wastes no time. Who do not find fault with men of action, who do not feel puffed up with joy nor feel depressed with failure, such men are good. The

man who knows the quality and shortcoming of things physical, one who is the secrets of merit is good. One who speaks fluently, talks well, and does not stop conversation is good. Who understands the gist of a book, whose knowledge is marked by intelligence and one who does not violate the understanding of the wise, is good. The man who feels proud without reading, thinking of great things without means, thinking of riches without work, such men are foolish. One who neglects his own work and runs after other's jobs is a fool. One who loves the unlovely, and forsakes the people who deserve love and honour, is foolish. One who is an enemy of the stronger is foolish. One who is friendly with the enemy and enemy with friends is a fool. One who outspreads his responsibilities is a fool. One who out-spreads his work for nothing and suspects everybody is foolish. One who does not respect his ancestors and does not honour gods, is a fool, he does not get any friends. The fool comes in without invitation, talks without being asked, and trusts the untrustworthy. Himself defective, he finds fault with others, himself being unworthy, he feels angry with the worthy, that man is foolish, without strength or merit, he acts against *Dharma* and *artha* (economy) and aims at the unattainable. O king, one who teaches the undeserving and worships the non-existent and thus takes recourse to the miserly is a fool. One who has wealth, knowledge and honour and yet he does not feel proud, that man is intelligent. One who without sharing with others, eats delicacies and wears costly clothes is a fool, who can be greater? Such man commits the sin, others make merry. But the man is guilty. The arrow shot by one man may hit a man or not, the arrow, specially the intelligence behind the arrow can destroy the whole country. With one, control two (to do or not to do), manage, three (friends, foes and the indifferent), and decide four (peace, gift, divided or punish) of the orders of the country, for peace and control of three (friends, foes and the unconcerned). Control the five perceptions and order the six (compromise for peace, division, movement, division into two, or support). Knowing the character and quality, order the seven (women, gambling, hunting, drink, definite words, punishment and payment), give up greed and be at piece. A cup of poison kills but only one, with this word of secret, you can kill only one, but wrong policy destroys the nation including the ruler. Do not have food alone, do not drink alone, do not walk alone, and where many are sleeping, do not keep waking up alone.

“O king, just as you can cross the sea by a boat alone, so you can have complete life of paradise by Truth only, no other way. But you do not understand this. The forgiving man has only one weakness, no other: Men take the forgiving man as disabled. Although this is not a weakness of the forgiving man, because forgiveness is really a very great strength and power. Forgiveness is a strength of the weak and the ornament of the powerful. In the world, forgiveness is a magical power. What is it that cannot be achieved by forgiveness? If you have the sword of forgiveness in hand? What is that people cannot do if you have forgiveness? The spark of fire in a haystack goes out by itself. The man who lacks forgiveness makes others partners of the sin. Forgiveness is *Dharma*, the only way to peace. Only knowledge is the way to peace, and *ahinsa* is the only way to peace. Just as the snake eats up the insects around, similarly this earth eats up the ruler who does not fight his enemies and so the *Brahman* who does not roam around. The man who does not speak harsh words and one who does not respect bad people receives special respect from others. The woman who loves another man and the man who respects the man respected by aliens, they act on trust. One who is poor, yet has high hopes, and to be angry while one is disabled, these two are like deadwood. Two have no

respect: the idle householder, and the crafty *sanyasi*. O King, two persons find a place higher than paradise; the powerful man of forgiveness, and the man of charity even though poor. These are two ways of wasting well earned money: to give to an undeserving man, and to refuse giving to the deserving. One who is rich, yet refuses to give, and to give in spite of poverty and sufferance, these two deserve no place under the sun: These two deserve a place a yogi *sanyasi*, and a *kshatriya* killed in action on the field. O Bharata of high order, the ways to success are three: higher, medium and low, known to the learned: these three deserve to be used in three kinds of applications. O King, three need not to succeed: wife, son and servant. The heritage is deserved by the person under whom they work. There are three ways of waste: to grab somebody else's money, to love another woman than your wife, and forsaking your friend. Three are the ways of ruin: love, anger and greed. These three are doors to hell. They deserve to be given up. O Bharata, to have a boon, to get rulership and having a son, these three on one side, and the release of an enemy: these are equal. Never leave an enemy even if he entreats or flatters. Unintelligent, lazy, impatient, flatterers, with these never do confidential consultations. They should be given up by a strong ruler. Let the man of intelligence recognize these. O Ruler, oh man of grand household, four kinds of men should always be in the family, a senior family man, a man in distress, a poor relative, and a sister without children. O King, Indra asked Brihaspati who immediately replied that four should be of immediate boon: the remembrance of Gods, influence of the intelligent, humility of the learned, and ruin of sin. Four karmas are dispellers of fear: If they are not well done they create fear: respectful *agnihotra* (havan), holy silence, good reading (*swadhyaya*), and respectful *yajna*. O Bharata, respect the father, mother, fire of *yajna*, the *atma* and *Guru*. The gods, ancestors, humans, *sanyasis* and guests, these if you respect, you win honour. O king, wherever you go, friends, enemies, disinterested friends, men with interest, and seekers will follow you. Of all your senses, even if one has a defect, your merit leaves out like a sieve.”

“Men who want progress should guard against the following: sleep, dozing, fear, anger, laziness and waste of time. These should be avoided at all costs: a non-practicing teacher, a *non-mantra* participant of *yajna*, an inefficient officer, a woman with sharp tongue, a village loving cowherd, and a forest loving barber. Man should never give up Truth, charity, hard work, appreciation, forgiveness and patience. These things give solace and comfort to man: Income, good health, a cooperative wife, an obedient son, and lucrative knowledge, these three give comfort. These are men's enemies: attachment, anger, greed, delusion, pride, jealousy. If you avoid these, you have no taint of sin. These are men's means of living: thieving, from careless men, doctor, from sick people, lovely women, from lovers, priests, *yajniks*, rulers, from quarrellers, teachers, from ignorant. These are destroyed from lack of care: cow, service, field, woman, knowledge in contact with ignorance. These six could be ungrateful to the earlier benefactor: teacher after education is over, married son, to mother, man, after satisfaction, man, after need is fulfilled, flood of a river after flow, patient after cure. These are sources of comfort: Being healthy, no debts, no living in a foreign land, being friends with good people, living independent with one's own money, freedom from fear. These are normally unhappy: the jealous, hater, unsatisfied, angry, living in suspicion. These are the givers of suffering: marital dishonesty, gambling, hunting, hard drinks, hard talk, severe punishment, wastage of money. The ruler should give up these. Even well rooted rulers can be destroyed by these.

Eight are the fore signs of ruin: Indulge in these and ruin is certain: First, rivalry with *Brahmans*, opposition to *Brahmans*, grabbing their money, wanting to kill them, joy in their criticism, no interest in praise of them, doesn't care to join them in formal functions, if they ask for something then criticize them, understand this and give up this way. Meeting friends, getting money, embracing sons, interest in sex, good words on social occasions, progress in one's own group, getting things and social recognition. These are social joys and comforts. Intelligence, good family, sense control, knowledge of *Shastras*, good action, reticence in speech, gift of charity, gratitude, these enhance man's reputation. The man who honours the personality of nine doors (nose, etc), three pillars (*vata*, *pitta* and cough) and five orders of perception, the house of *atma*, such a man is learned."

"O King Dhritarashtra, ten people do not know *Dharma*: A man who is a drunkard, careless, mad, tired, hungry, hasty, greedy, fear-stricken and sexy. No man should have friendly relations with these. About these, the king of *Asuras*, Prahalaad, had warned his son. The learned men repeat that story. The man, the ruler, who does not entertain attachment and anger, and gives in charity, he is learned and wise. He knows *Shastras*, fulfills his duties, people respect him. One who knows how to win people's trust, how to punish the guilty, who knows the limits of punishment, who does not insult the poor, one who understands the enemies, who does not claim rivalry with the stronger, who deals with his enemies at the right time, that man is a man of patience. The man who does not feel worried in sufferance, who acts with courage in difficult time, who faces difficulties, he wins over the enemies. The man who does not go to foreign countries for nothing, who is no friend of sinners, does not go to women of no repute, who does not care for back biters and drunkards, that man is happy. The man who has no hasty relations of *Dharma*, *artha* and *kama* with people, who talks meaningfully, does not quarrel with friends, who does not feel angry when he is disrespected, who keeps his reason fully, who does not do fault finding, who sympathizes with people, who stands no surety without means, who is not talkative, who faces differences of opinion, such a man finds acceptance anywhere. The man who is no pretender, who maintains his temper when he is angry, is loved by all. The man who does not revive old quarrels, who is not proud, who does not suffer from inferiority complex, who does not parade his misfortune, he is known as good. One who does not feel puffed up when happy or unhappy in misery, especially with others, who does not repent gifts, such a man is known as a man of good conduct. One who knows the social norms of a society, knows the difference between high and low, and wherever he goes, he is the leader. The wise man gives up association with men of deception, attachment, jealousy, sin, rebels, backbiters, social traitors, social deceivers, mad and social dissenters. One who gives for charity, *yajna*, divine worship, auspicious occasions, repentance and social causes, he is a social promoter. People do care for his progress. One who has marital relations with equals, cares for social relations, has business relations with good people, not with mean, people respect his judgment. He works hard and sleeps less, gives money to help those who are unknown. He is always happy, never in distress. People know him to work according to their will, not against the others will, and so the little that he does, that is enough. The man who helps all living beings, who is truthful, soft-spoken, respectful, and has noble thoughts, he is like a jewel, the best of all. He is bright as the Sun. Ambika-nandan, the five sons born in the forest are powerful like Indra, you have yourself brought up and educated them,

they respect and obey you. Give them their share and be happy with your sons. O king, do this, and there will be no adverse comments about you.”

Chapter 2

Said the King: “I am still awake. I am burning with worry. Whatever is right for me, tell me. You know *Dharma* and *Artha* (economy) well. Tell me what is right for me. Whatever is right for Yudhishtira and for the Kauravas, say it all, as you know. I am worried about the unknown. Therefore I'm asking you. What does Yudhishtira want? He has no enemy. Tell me all correctly.”

Vidur said, “Man should want nobody's defeat. Everyone should say frankly what they want, even if it is right or wrong. Therefore I will say whatever is good for the Kauravas according to *Dharma*. Please listen carefully. Whatever is won by unfair means, say gambling, please do not care for that, that's no good. If the means be fair, then whether you succeed or fail, no worry. The man of wisdom should not be sorry. Know the purpose and then act. Be careful, no haste. The man of wisdom should know the purpose and then act. You may begin or not, this is in your hand. Know the reasons, know the causes of the reasons. Know *Dharma* and *Artha* before you act. Take success before action and you are gone. Never be obstinate. Obstinance may fail like old age and cankers. The fish is caught up by the bait which is no good for eating. So if man wants progress, he should know whether the thing you are eating is a bait or not. The man who plucks an unripe fruit loses taste and the seed both. But if you plant a ripe fruit, you have the taste and the seed both. Just as the moth takes the flower carefully, so a King should look after the people carefully and then collect the taxes. The gardener looks after the plants, he does not cut off the roots, so should the king look after his people. The man who wants coal cuts the plant at the root, not so the gardener. A man should think whether by doing something he would gain or lose, then alone he should decide whether he should do or refrain from doing. There are certain things by which you get nothing, why do those? Your trial too is lost. Your joy as well as your anger is lost. Such a leader or ruler people do not want. No woman wants to marry a eunuch. There are things where effort is less and gain is more. You want such things and want them without loss of time. No impediment. Such a ruler, people want, even though they simply watch. The king looks after the people as a gardener looks after his trees. If the fruit is there, people climb the tree. If the fruit is unripe, say that it would ripen. Doing thus the garden is not destroyed. People do wait. People do wait if the ruler sees, thinks, speaks, and does act, because they are happy. The deer is afraid of the hunter. If the ruler behaves like a hunter, he is rejected by the people even though he is ruler of the Earth. If the ruler is unjust, he is rejected by the people, even though he got it as his inheritance. He is rejected by his own actions like a cloud disintegrated by the wind. If the ruler acts according to *Dharma* his kingdom progresses with wealth and adds to his honour. If the ruler acts against *Dharma*, his kingdom shrinks like a piece of leather on fire. The effort that is done by destroying another rule to expand his own, the same effort should be made for the welfare of one's own. To get one's own rule by *Dharma* and protect and promote it by *Dharma*, that should be the way. This way the ruler and the people live together. From a person of loose talk also, one should

learn something like gold from a stone. Just as a grain gatherer picks up the grain one by one, so should one gather wisdom from anywhere. Cows perceive by smell, *Brahmans* collect wisdom from *Vedas*, rulers collect information from spies, general humans see with eyes. The cow that is milked with effort, the milkman makes her suffer. The easy cow needs no effort. The easy soft metal needs no heating. The softwood needs no pressure. This means that the weak should bend before the strong. The man that bends does salute Lord Indra. The protector of animals is the cloud. The assistant of the rulers is the minister. The protector of women is the husband. And the friend of *Brahmans* is *Veda*. Truth protects *Dharma*, yoga protects knowledge. Cleanliness protects beauty. And good conduct protects the family. Balance protects measure. Change of sides protects the house. Vigilance protects cows. Dirty clothes protect women. A high family is not self-protective, good conduct can save a modest family. When a family is jealous of the wealth, beauty, bravery, family well-being, comfort, good fortune, and honour of a family, it suffers from an incurable disease. One should be afraid of the undoable, neglect of doable, and of leaping before the act. Never drink what you should not. Never be proud of knowledge, wealth or of a high family. These are pride of fools, but for others these could be causes of pride. Sometimes when unholy people are requested to do something good enough for the holy, the unholy think of themselves as holy. Holy people help the holy, but they should not help the unholy. A well dressed man wins over the congregation. The man with the cow wins over the taste for sweet, the man of character wins over all. The man with the vehicle wins over distance. Character is men's chief virtue. When that is lost, man loses life, wealth, and social relations all. O blessed of Bharatas, in the food of the rich, meat is the best, in the food of the medium, milk is the best, in the food of the ordinary, oil is the best ingredient. In food of poor, taste is the best, because hunger is the best sauce. Among the rich, that is rare. O Ruler, among the rich, hunger is rare. In the food of the poor, even wood is digested. For the low people, even existence is an object of fear. Medium people are afraid of death. But rich people are afraid of insult. Ordinarily, drink is an intoxicant, but honour is the worst fear. The man of honor does not come to senses without the loss of honor. The man of sense pleasure, for want of self-control, comes to naught the same way as the Sun suffers because of the constellations.”

“When man is taken over by senses, his difficulties are like the bright half of the moon. Without self-control of mind if man wants to control the ministers, no one can do so without self-control. All men forsake the man of self-indulgence. If man can control the mind like an enemy, then the ruler can control the ministers and also the enemies. Prosperity does care for men of self-control who punish the guilty. O King, man's body is a chariot. Intelligence is the driver. The senses are horses. The man of self-control can run the chariot well by controlling the horses. Untrained horses, uncontrolled and uncontrollable, can destroy the rider on way. If sensors are not controlled, the desirable becomes undesirable, and the undesirable becomes desirable, so that pain becomes pleasure and pleasure becomes pain. When the senses are not in control, man loses honour, energy, wealth and even the wife. Such a man falls to dishonour. Control the senses, control your *atma* by *atma*, because *atma* is man's friend and enemy both. If you control yourself by self, it is a friend, otherwise not. Just as two fishes in the net cut the net through, so attachment and anger cut through the right reason. Join *Dharma* and *Artha*, you win; you fail to do so, your enemies win. If you fail, *yogis* lose their spiritual aim and emperors lose their empire. If good men do not give up the evil, even innocent

people may be punished just like wet wood can be burnt with dry fuel. They are never friendly with men of evil character. A man who, for attachment, does not control his five enemies, i.e., senses, that man is surrounded by difficulties. Bad characters do lack good qualities such as fault finding with the good, simplicity, purity, contentment, good speech, self control, true speech and seriousness. O Bharta, the people of low order lack self-knowledge, peace, goodness, forbearance, love of *Dharma*, keeping word, and charity. Abuse is sin, fools do not taint the good. The abuser is a sinner and forgiveness is free of sin. Violence is the strength of evil, and punishment of criminals is the strength of rulers. The strength of the good is forgiveness. The control of the tongue is difficult, and yet the language of special and magical sense too is difficult. O ruler, sweet words are good, but the same thing in harsh words is like a forest cut by an axe. It goes deep in the mind. The wound of the word revives again and again. The learned men should not use harsh words. When the gods defeat a man, they withdraw their sensibility so that the fool rains down words of abuse. Such a man does not use words of justice. O best of Bharatas, your sons have lost their sense. You do not recognize this fact. Yudhishtira is able to rule the whole earth. He knows *Dharma* and *artha*, he has brilliance and intelligence, he is better than all your sons. He has sympathy and mercy, he has the gift of good fortune, he has compassion. He has grace. He is suffering because he has respect for you.

This, you who do not recognize.”

Chapter 3

Dhritarashtra said: “Wise of the wise, speak of *Dharma* and *Artha*. I want to hear more. You are saying wondrous things.”

Vidur continued: “A bath in all the holy places and dealing with courtesy with all the living beings: these two are equal, and courteous dealing is still important. Deal with Kauravas and Pandavas equally and justly. You will earn an appreciation and go to paradise. O blest of men, as you are appreciated here in this world, the same way you earn a place in paradise. There is a story of Keshini’s dialogue with Sudhanva and Virochan.”

O King, Keshini was a beautiful girl. She organized a *swayambar* meeting for the selection of a husband for herself. Virochan came to the *swayambar* as a candidate. There was a dialogue there with the head of the Demons (*Daityaraj*).

Keshini said in the dialogue: “Virochan, which of the two is better, *Brahmanas* or Demons? If the *Brahmanas* are better, why should I not marry Sudhanva a *Brahmana*?”

Virochan replied: Keshini we (the *Daityas*, Demons) are special children of Lord Prajapati. This

whole world is ours. Who are the gods or the Brahmanas for us?

Keshini joined: Virochan, let us meet here tomorrow. Sudhanva will be here. Here we will meet.

Virochan said: "Fortunate girl, I agree. We shall be here together, tomorrow morning.

Vidur here says: O king, the night passed off. The sun arose. Sudhanva came to the place where Keshini and Virochan were together. Best of Bharatas, Sudhanva came to Virochan, son of Prahlad, and Keshini. Keshini stood up to receive Sudhanva and welcomed him.

Sudhanva said: Virochan, I am only touching this golden seat of yours. I'm not sitting on it, because if I sit on it, both of us will be equal.

Virochan retorted: You need a lower seat, even an earthly seat of grass, you cannot sit on a seat equal to mine. You don't deserve.

Sudhanva replied: A father and his son can sit together, so two *Brahmanas*, two *Kshatriyas*, two seniors, two *Vaishyas*, even two *Shudras* can sit together. No two others. Your father Prahlad may sit down to serve me. You are a child brought up in the home. You don't know manners.

Virochan replied: We Demons, whatever we have, gold, cows, horses, all that we put at stake, and we go to a man of knowledge to find who is better, *Brahmanas* or demons.

Sudhanva replied: let the gold be with you. We put our life at stake to find who is better. Let us go to a man of knowledge.

Said Virochan: Where shall we go? I can go, but neither to men nor to the gods.

Sudhanva said: Let us go to your father. Prahlad can speak no untruth even for his son.

Vidur said: Having staked life, both Virochan and Sudhanva went to Prahlad in search of truth.

Prahlad said to himself: Both Virochan and Sudhanva have never been together. Now they are together like one snake in anger. He said to Virochan: Virochan, are you and Sudhanva friends now? You are together now. You have never been together so far.

Said Virochan: We are not friends now. We have our life at stake. I ask you a question, please give the right answer.

Prahlad said: Bearers, bring water and *madhuparka* for Sudhanva. Then he said to Sudhanva: You are our guest here. I have a very healthy cow for you.

Sudhanva replied: I got water and *madhuparka* on way. I ask you whether *Brahmanas* are better or Virochan, please, the right answer.

Said Prahlad: Hey *Brahmana*, I have one son only. And here you are, one. In terms of your problem, how can I give the answer?

Said Sudhanva: All that you have, give that to my son Virochan. But problem between me and Virochan, please give the right answer.

Prahlad said: Sudhanva, I ask you, if a man speaks what is false, or a man gives wrong decision, what should be his state?

Sudhanva replied: The same state as of a rival co-wife, a defeated gambler, or a tired coolie at night. The ruler who gives a wrong decision should be imprisoned without food and, hungry, should look at his enemies. If a man speaks false, so that an animal dies, then five generations, if a cow dies then ten generations, if a horse dies then hundred generations, if a man dies then a thousand generations to go to hell. A man who talks false for gold, all generations go to hell. A man talking false for earth or woman goes to a state of total loss.

Said Prahlad: Sudhanva's father Angira is better than me, Sudhanva is better than you, his mother is better than your mother. So today you stand defeated by Sudhanva. Now Virochan your life stands forfeit to Sudhanva. If you agree, I want my son back from you, Sudhanva.

Sudhanva said to Prahlad: Prahlad, you have talked Dharma. He did not talk false for selfish reasons. Therefore I return your son to you. Prahlad, your son to you. So this virgin to wash my feet.

Then said Vidur: O King, be not false for an area of land. Please do not go to hell with all your ministers. The gods do not look after your land and kingdom. Whenever they want to safeguard somebody's wealth, they vest him with the reason and good sense. As a man wants to dedicate himself to his reasonable interests, so does he gain success one after another. There is no doubt this way. The *Vedas* never release a crafty clever man from justice. Just as the young ones of birds leave parental nest when they are able to fly, so the *Vedas* too give up man at the last moment. Man should give up things such as hard drinks, quarrels, family differences, conjugal interest, familial, political clashes, man-woman differences, and undesirable ways of life. Never engage as witness an astrologer, a thievish partner, a gambler, a doctor, enemy, friend and a flatterer. Four actions to drive away fear: *agnihotra*, silence, *swadhyaya* and *yajna*. But if they're not done well, they create fear. These are like Brahma killing: one who puts your house on fire, one who poisons, who eats at the cost of an illegitimate son, a soma juice seller, a maker of arms, a back-biter, an enemy of a friend, conjugal dishonest, foetus killer, who sleep with the teacher's wife, a *Brahmana* drunkard, quarrelsome fellow, a talkative person, an atheist, disrespecter of *Veda*, a bribe taker, a fallen man, a

cruel man, a strong man asking for protection. A blazing fire tests the purity of gold. Good Conduct tests a good man. Behavior tests a mendicant. Fear is the test of the brave. Financial shortage is a test of the test of patience. A crisis is the test of a friend or foe. Old age disturbs beauty, hope destroys patience, death destroys life energy, finding faults destroys noble conduct, anger destroys prosperity, service of the mean destroys self respect, attachment destroys modesty, pride destroys all. Good work creates wealth, obstinacy increases it, cleverness confirms it, and time protects it. Eight add to grace of man: wisdom, good family, self control, knowledge of *shastras*, bravery, limited talk, charity as much as you can afford, and gratitude. There is one quality overall. When the king honours somebody, that one exceeds all. O King, eight virtues show you a vision of paradise. Four of them follow the man, four man has to follow. *Yajna*, charity, *swadhyaya* and *tapas*, these follow man. Self-control, truth, simplicity, and softness, these man has to follow through *satsanga*. *Yajna*, *swadhyaya*, charity, *tapas*, truth, forgiveness, generosity and liberality, these are the ways of *Dharma*. The first four can be followed even in distress, but the last four cannot be followed unless one is a great soul. Where there are no seniors, that's no *sabha*. Who do not talk *Dharma* they are no seniors. When there is no truth, that is no *Dharma*. And where deceit is, that is no truth. Truth, humility, knowledge of *shastras*, knowledge, good family, good conduct, strength, wealth, valiance, magical tongue, these are ten ways to paradise. One who is known as a sinner, commenting sinful acts reaps sin only. And one who does good acts reaps virtuous fruits. Therefore one who does good acts should not do evil acts. If you do evil acts again and again, you lose intelligence. If intelligence is lost, one repeats evil acts. Repeated good acts increase intelligence. With increased intelligence man does good acts only. Therefore man should do good acts with a consistent mind. Man with the habit of fault-finding in good works, adding pain to wounds, heartless, repeats acts of enmity, repeats evil acts and comes to suffering again and again. Man of clear intelligence, free from evil thoughts, finds pleasure in life as he acts virtuously. He is respected everywhere. This intelligent man, following *Dharma* and *artha*, naturally is able to progress. He works in the day, has the rest at night, works for eight months in the year so that he can enjoy the rest for four months of rain. Works in youth, for rest in old age to complete life in peace. Good men praise and appreciate food crop when it is ripe, woman of the youth, heroism after victory, and *tapas* after vision. If you want to hide wrongly earned wealth, you can't. You add a fault in vain. The self-control teachers are keepers of law. The keepers of peace are rulers, and *Yama* is the keeper of hidden sinful acts. The source root of *Rishis*, striver great souls and the infidelity of women cannot be known. O King, the ruler who respects *Brahmanas*, who is a liberal giver, who is soft in relation to his family, and who is of good character, rules for a long time. A brave, wise and knowledgeable and helpful person collects the flowers of gold from the earth. Hey Bharata, good works are those which are completed with good thought. Medium are works completed with strength only (without thought). Low are those works which are completed by lower limbs or for the sake of pleasure and instinct. Just labour, that is lowest of the low. O Ruler, O King, how can you hope to progress by delegating your responsibility to Duryodhan, Shakuni and the foolish Duhshasan? The Pandavas are virtuous and intelligent, and they respect you as father. You too love them as your sons and so treat them in a manner which is fair as for your sons.

Chapter 4

Vidur continued: In this context there is the example of a dialogue between Dattatreya and Sadhya gods. I have heard of it. In times gone by, dedicated and wisest of the wise Maharshi Dattatreya param hans was moving around. The Sadhya gods asked him:

Maharshi, we are all Sadhya gods. Having seen you, we do not understand who you are? We feel that you are well-versed in *shastras*, and a man of wisdom, peace and patience. Please let us know about your knowledge.

Param Hans replied: O God, I have heard that patience, self control and observance of daily duties is man's first responsibility. Man should know with an open mind what is desirable and what is undesirable. Ask this of yourself. Having heard abuse from others, he should not abuse them. He should not insult others. No jealousy with friends, no service of the mean. No abuse of conduct, no pride, no harsh words. Harsh words continue to torture man's heart core, even bones and energy. Therefore give up the use of harshness, and hardness. If someone doesn't, he is poorest of the poor. If somebody abuses a person, the victim should feel that the abuse is strengthening his merit. If somebody does service of an abuser, the service provider can change as cloth changes its colour when it is dyed. Even the gods wait for the man who does not react to abuse. Silence is better than speech. If what you say is true, that truth is a quality of speech. If what you say is also sweet, that is another added quality. If what you say is *dharmic*, that is another and a special quality. If man serves people, he changes according to the people he serves. If a man gives up certain habits, he becomes free of them. If a man gives up all bad habits, he is free of suffering. One who neither wins, nor desires to win, who is without an enemy, nor hits anybody, who neither praises nor dispraises, that person becomes beyond joy and sorrow. One who wants good for all, does not even think of the ill for anybody, one that loves truth, is a soft and self-controlled, he is the best. One who does not pretend to console, gives because he promises to give, who knows the human weaknesses, is a man of medium quality. See when Duhshasan was beaten by Gandharvas, when he was subjected to dismemberment by arms, he was rescued by Pandavas, still that ungrateful man speaks against the Pandavas. A hard-headed man, he is nobody's friend. Such are men of low quality. He is self-doubting, so he does not trust anybody. He keeps even friends away. He is really mean. Who wants progress leave him. Serve the best men, even medium men at a crisis but never be mean. A man may earn money from the evil, by constant hard work, by intelligence and regular work, but he cannot earn the respect of the good and good conduct for himself.

Dhritarashtra then asked: Those who know well *Dharma* and *artha*, and even the Gods, who know, try to be born of noble families. So I now asked you: What is a noble family?

Vidur replied: A noble family is that where in there is *tapas*. Sense control, *Vedic swadhyaya*, *yajna*, holy marriage, gifts of food, and good conduct, these seven virtues are present. A family with good conduct is constant, where they do not violate respect of parents by their conduct, where they observe *Dharma*, where they care for family honour by observing truth, that's a good family. Where they maintain regular *yajna*, holy marriage, *Vedic* study, and *Dharma*, that family is good. Where there is no violation of *Dharma*, no waste of godly wealth, no violation of *Brahmana* gifts, no violation of *Brahmana* ethics, that family is good. Hey Bharata, by disrespect of *Brahmanas*, by dishonesty of things of trust, the families go down. Though rich in cows, members and wealth,

families can go down in good conduct. Even though with modest wealth, a family can go up by good conduct. Good conduct must be respected, and honoured. Wealth goes up and down. Though less in wealth, a family with good conduct continues to be honoured. A family with less of good conduct is dead and gone. Though rich, they cannot come up. In one family, none should be an enemy. None should be a robber, no minister, a friend-hater, no deceiver, no speaker of untruth. None should eat before parents, gods and guests. None to be a *brahmana* killer, a *Brahmana* hater, and ancestor hater, none in our assembly like this. a grass seat, earth seat, water and sweet words are always ready in a good family. These things are always readily available. O Ruler, a small vehicle can give ride, not a big one if it is unwilling. A person born of good family can help, not others. If a family is fearsome, it could be no good, no service for it, if it is no friend. A friend is worthy of trust. If unknown before, a friendly family is brother, a friend, a help and shelter all. A non-serious cannot be a friend, you cannot trust him. As *hansa* birds go about a dry lake, they do not enter it, so a non serious man, given to sense indulgence, cannot be trustworthy. A bad man is fickle as a cloud, he can be angry or pleased for no reason. Though respected, they are not reliable. Such people, no one can trust. Weather rich or poor, you must trust a friend. Never ask a friend for money. Just trust. By sufferance, strength is lost, health is lost. If unhappy, you can't get the thing you cherish. You lose strength, you suffer an enemies are happy. So never be unhappy. Man dies and is reborn again and again. He faces want, you require help, others too need help, you feel sorry for others, others feel sorry for you. Pleasure and pain, comfort and discomfort, birth and death, loss and gain, these are repeated. Therefore, no joy, no sorrow. The senses are fickle. The intelligence is lost as water is dried from a pitcher.

Said Dhritarashtra: Like fire hidden in fuel, I have been unfair to Yudhishtira. I am afraid, they will fight and destroy my sons. My mind is worried with fear. O man of wisdom, tell me the way to peace and no agitation.

Vidur replied: O King of no sin, there is no way to peace of mind except knowledge, tapas, sense control, all without greed. No other way to peace of mind without fear. You are free from fear with intelligence only. You get the place you want with wisdom. You get peace with service of the guru, knowledge and *yoga*. People who love *Moksha* do not depend on charity, nor on *Vedic* knowledge, they are free by non-attachment and *Karma* without expectation. You good peace by good study, rightful fight, *nishkama karma*, and honest *tapas*. O King, people who are quarrelsome do not have peace even on a soft bed. They do not find peace even with women and self-praise by singers. With partiality you find no peace. They find no peace even in their own interest. For them only self-destruction is the way. Just as you have milk in cows, tapas in *brahmanas*, and coquetry in youthful women, so is fear in rulers. Just as a slender creeper has to face storms, so do men have to face fear. Even people in groups find freedom from fear. Just as separate sticks send out smoke on, together they burn well, similarly fighters together they fight well, and singly they fail. A single tree bends before a storm, together they face the storm. Similarly man alone cannot fight misfortune alone, together the family can. Together they can progress also as *Kamal* in a tank. *Brahmana*, cow, family members, children, women, food providers, shelter seekers, they do not fight, they can't be killed. Man has no virtue except wealth and health. You have had a headache for nothing. Digest it please. Have a compromise with the Pandavas. Stop Duryodhan.

When Dropadi was won in the gamble and brought to the gambling arena, I had protested and asked you to stop Duryodhan. But you did not listen. No power is a match for a man of peace and mild words. Wealth won with cruelty does not last. Won with peace and love, it lasts. Let your sons protect the Pandavas, let the Pandavas protect your sons. Let all the Kauravas have common friends and foes and thus progress together. Hey Ajameedha-kulamandan, you are alone the centre hold of

the family. The Pandavas are too young, and they have suffered too. With your self protection, look after the Pandavas. Let not your enemies see your weakness. Hey Naradev, the Pandavas are steadfast on truth. Stop your son, Duryodhan.

Chapter 5

Says Vidur: “O King, son of Vichitra-virya, seventeen are persons condemned to hell. They are challenger of space, challenger of the rainbow, challenger of the sun rays, controller of the uncontrollable, challenger of boundary lines, servant of the enemy, one who lives on wife's money, asks the unhelpful to help, one who loves self-praise, one who acts meanly though well known, one who challenges a stronger, lectures the faithless, lives beyond means, is informal with son's wife, wants self-respect from son's wife, one who is conjugally dishonest, hides a givable thing.”

“As others behave, so should you. Be clever with a pretender, and be good towards the good. Old age spoils beauty, hope destroys patience, death destroys life energy, backbiting destroys good conduct, sex destroys modesty, service of the mean destroys good conduct, anger destroys wealth, and pride destroys all.”

Vidur continued: “O King, god bless you! excessive pride, too much talk, absence of non-attachment, anger, too much care for self survival, and enmity with friends, these six reduce life. These kill, not death. Bharata, anyone who commits adultery with the wife of a trusted friend, one who seduces a teacher's wife, being a *Brahmana*, seduces a *shudra* woman, whoever drinks wine, who disposes anybody's life sustenance, who sends a *Brahmana* on messages and who kills a shelter seeker, these are Brahma killers. If these are with you, you should repent. This is *Vedic* tenet. A man, follower of *Vedas*, a man of law, a giver, a man who lives on the *yajnic* food, a non-violent, one who keeps away from wrongs, a grateful man, a truthful man, and it kind scholar, these deserve to go to paradise. O King, a man of sweet words, a man who meets often, but a man of harsh words and yet a do-gooder is rare. The speaker and listener of this sort is rare. One who follows Dharma and is dear or discourteous to the master, helps the ruler, irrespective of behaviour. Forsake one individual for the family, for the village, a family, for the country, a village, and for the *Atma*, a country can be sacrificed. Save for a crisis, even money can be sacrificed in defense of a woman, and for self-defense, even money and women can be sacrificed. Earlier, gambling was the cause of enmity. So even as a joke, no gambling. O King, I said so when gambling began. But as a sick man does not like medicine, so no one listened. O King, like the crows you are trying to defeat the Pandavas who are beautiful like peacocks. You are trying to save the jackals, not lions. At proper time you will regret this. The monster who trusts his loyal staff, the staff does not forsake him. Never try to grab others right by stopping the staff's means of living, because nobody loves giving up one's rights and comforts. Even dedicated ministers leave a ruler who deprives them of their rights. Therefore a king should first try to test the loyalty, income and expenditure and remuneration of ministers and then appoint them. Difficult jobs are done by the staff. If an officer understands the ruler, is smart, and works hard, he should be appointed as the king's own. A man who does not obey the master, does not work as the master's own man, is proud, he should be terminated. A man of no pride, smart, kind, active, honest, self-confident, healthy, and liberal, such a man should be appointed as an ambassador. Even though careful, never go to an enemy in the evening. Go not to a cross-roads at

night, hiding. If the ruler loves a woman, don't try to get her. When the ruler is in a meeting don't contradict him. Never say, I don't trust you. Get him away with some cause. A kind ruler should not deal with a bad character woman, state employee, son, brother, a widow with small children, an army man, and a disempowered employee. Eight add to grace: intelligence, good family, Vedic knowledge, self control, bravery, limited talk, charity, and gratitude. One quality is supreme: State Recognition. Daily bath gives you strength, handsomeness, sweet voice, brightness, softness, delicacy, fragrance, purity, good looks, grandeur, youthfulness, and beautiful wife. Limited food gives you good health, good age, strength, and joy. People don't call him by derogative name. They don't call him by negative names. Never serve be difficult worker, lighthearted, untruthful, fickle, rough, or proud. Good money needs help and help means money. Both are complimentary. They help but together. For children find some job. Get the girls married and retire. Do something comfortable to yourself and others. Of all *siddhis* is the *mantra*. When you have progress, you have influence, effect, brightness, bravery, industry and definiteness. No worry at all. If war with the Pandavas has some weakness, just see. The gods will have to face difficulty. Enmity with sons, constant strain, loss of reputation, and the joy of enemies, lack of peace in the world and disorder, the anger of Bhishma, yourself, Drona and Yudhishtira and world-wide destruction. Your hundred sons, Karna, and five Pandavas, these can rule the world. O King, your sons are like a forest, and Pandavas are lions there in. Please don't waste the forest. Scare the lion away. Without lions the forest is unsafe and lions can't live except in forest. The Lions guard the forest and the forest guards the lions. The sinful people don't care for the good, they care more for the weaknesses of the good. if you want to safeguard artha, keep Dharma safe. If you care for good, know nature and change. The man of care guards *Dharma*, *artha* and *kama*. He gets all these. O King, whoever controls anger and happiness, and maintains patience in sufferance, he wins the kingdom. O King, man has five kinds of strength: Physical strength is lowest. Getting a minister is another. The third is wealth. The family strength is the fourth. The last strength is intelligence. One who can help, with him no enmity, but no security either with the feeling that he cannot do anything insecure. Who can depend on security on women, ruler, snake, a lesson you know, a powerful man, enemy, comfort and age? One defeated with intelligence, for him no doctor, no medicine, no *yajna*, no mantra, nothing auspicious, no Vedic treatment, nor magical herbs. Bharata, man should not disrespect a snake, fire, tiger, and a family man. They are very brilliant. Fire is a power hidden in the wood. But it expresses the power when somebody lights it. But if someone lightes it, it burns up the fuel, even a forest. The Pandavas are family born implicit fires. You with your sons are like creepers, and the Pandavas are like tall Saal trees. Rajan, Ambikanandan, you and your sons are like a forest. The Pandavas are like tigers in the forest. Without the tigers, the forest goes to waste, and without the forest the tigers go waste. And without the trees no creepers to go up."

Chapter 6

When a respectable senior man comes to a young man's home as a guest, the young man's *pranic* energy gets excited. Then, when he stands up to welcome the senior and wishes him with respect, his pranic energy comes back to normal. When a good senior man comes as a guest to a young man's home as a guest (an *atithi*), he should offer him a seat, wash his feet, ask his welfare, speak of his own and give him food. When a *Vedic* scholar comes home to a householder as an *atithi* and the host does not offer him water, *madhuparka* and a cow for reasons of greed, fear or stinginess, that householder is no good. A doctor, surgeon, non-*brahmchari*, a thief, cruel, drunkard, fetus killer, a paid *kshatriya*, and *Veda* seller, though they are not worth welcome, still as *atithi* (guest) they are to be welcomed. Salt, prepared food, curd (yogurt), milk, honey, oil, butter, sesame, meat, fruit, root,

leaf, red cloth, all kinds of perfumes, and jaggery, these should not be sold. A man living on alms is he who is never angry, who regards a pebble, piece of stone and gold as equal, who is never unhappy, who is free from compromise or division, who is above praise or criticism, equal in dear and undesirable, and indifferent. A man who is happy with wild rice and root or fruit or wild fruit, and leafy preparation, who is self-controlled, who does *agnihotra*, welcomes *atithi* (guest) even in the forest, he is good and virtuous. A man criticizing the wise yet satisfied that he is away, is no good. Long are the arms of the clever, he is troubled and revenges himself on the trouble maker. Never trust the untrustworthy, and never trust the trustworthy over too much. The trusted, if over too trusted may deceive, that is the fear. A man should be non-jealous, protector of women, correct in division, sweet of tongue, but never woman-controlled. Women are ornament of the home, they mean good fortune, they are worthy of respect, they should be protected. Let the mother manage the home. Let a man like you look after the cows. Let you yourself manage the field crops. Let the employees manage business. Let the sons serve the *Brahmanas*. Fire is born of water, *Kshatriya* is born of *Brahmana*, and iron is born of stone. They are all brilliant, but at the source, they are quiet. High born, brilliant as fire, forgiving and constant saintly people are non-changing like fire in the wood. When the internal as well as external members of the council do not know the ruler's innermost policy, that ruler enjoys his power for a long time. The policy of *Dharma*, *kama* and *artha* related, the ruler should not reveal before the right time. He should reveal these when they are executed. He should hold such meetings on top of a mountain, or in a secluded place in his office, or in a secret place in the palace, not in the open. Hey Bharata, nobody should know a ruler's mind unless he is a friend, a knowledgeable person, and self-controlled confidant. Nobody should be appointed a minister unless the man is tested, because the burden of responsibility is on the minister. Also others know when policies of *Dharma*, *artha* and *kama* have been executed. Such a ruler is the best. Only such a ruler is successful. Whoever works for reasons of attachment fails because his results are contrary. Good work is satisfying, if otherwise, the ruler only repents. Just as without study a *Brahmana* cannot be a scholar, so without the experience of compromise, division, transport, stand still, bifurcation and alliance, a king cannot be successful. One who knows these six policies, in addition to peace, addition and dismemberment, and whose character the people praise, that ruler rules the earth. Who does feel joy and anger for effect, who looks the income himself personally, his reign is ample and productive. A ruler should be happy and satisfied by his name as king and his royal parasol. He should pay his employees well. He should not consume his tax money only by himself. A *Brahmana* knows a *Brahmana*, the husband knows his wife, the king knows the minister, a King knows the king. Leave not an enemy in power. If no power, spend some time with him, and if the King has power, the enemy should be given capital punishment, because, otherwise, he can be a source of fear. Control fear and anger against a god, *Brahmana*, king, senior, child and the sick. Anger for nothing is for fools. Doing this earns appreciation, and saves the reputation. A wise man should not indulge in anger for no reason. When happiness or anger is without reason, people do not like the king the same way as a woman does not like a eunuch. Intelligence creates wealth, foolishness is a cause of poverty, this is no rule, the wise know. The wise know the wheel of life, fools do not. The fool disrespects knowledge, good conduct, age, intelligence, wealth and birth. Stupidity falls upon a man of low character, the fool who does fault finding in merit and an angry man. People respect honesty, charity, steadfastness of promise and virtue of merit. People love such a man. People come to help a king who does not deceive, is intelligent, grateful, and simple, if his treasury is poor, he gets helpers. Patience, self control, sense control, purity, mercy, sweet tongue and dedication to friends, these seven increase wealth. O King, if a ruler does not do it equitable distribution of wealth among his subordinates, who is bad, ungrateful and shameless, such a king should be rejected. The ruler who himself is evil and maltreats the innocents, cannot sleep at night in a home as if infested with snakes. Respect the man who, if innocent yet arraigned for sin, such men should be kept happy. When wealth falls into the hands of the people who are non-serious and fallen,

then good people start doubting the king. When political power comes to gamblers and inexperienced people, then general people suffer like travelers in a boat of stone. Wise people take the responsibility which they can handle, not more. If they undertake more, they have to struggle hard. The man appreciated by gamblers, praised by flatterers, sung by prostitutes, is like a dead man. Bharata, you have ignored the great, experienced and brilliant Pandavas, and you have entrusted the heavy responsibilities of this great empire on Duryodhan, therefore you will see Duryodhan will fall like Bali fallen from the empire of the three worlds.

Chapter 7

Dhritarashtra said: Vidur, man in the matter of sovereignty, gain or loss of it, is not free. Brahma holds it by a thread, subject to destiny. You keep on saying and I am listening with patience.

Vidur continued: If against the power of destiny, even Brihaspati said something, he would be sure to lose. That would be against his own intelligence. In the world some people win popularity by charity, others by sweet words, yet others by the mantra of medicine. But in reality, the popular is truly popular. If somebody is subjected to jealousy he is neither good nor knowledgeable nor intelligent. If someone is really popular, all his work is good, and the enemy's work is sinful. O king, when Duryodhana was born I had said, "Only this son you give up." If you give up him, hundreds would progress, and if you do not give him up, hundreds would be destroyed. If growth be the cause of destruction, you should not give it importance. Even that loss is important which, in future would be the cause of progress. O king, that loss is not a loss, really speaking. That gain is really a loss, because by that gain many would be destroyed. Dhritarashtra, some people are great by virtue, others are rich by wealth. Some people are rich by wealth, but poor in virtue. Give them up entirely.

Dhritarashtra said: "Vidur, what you are saying is correct, in the end. The intelligent approve of it. This also is true that the side of *Dharma* wins. But still I cannot give up my son."

Vidur said in reply: "One that is rich in virtue and also humble, cannot see destruction, nor can they ignore it. Those who are busy in censure, cause division and disunity, whose philosophy of life is negativity, living with them is danger, borrowing is dangerous and division a play, because they are shameless and all sin. They are all blame and censure, they are all. They are all hard-hearted, whoever is with them loses peace of mind. Though somebody might make it a trifling, mistake it for great. With such, no peace. Give them up. One who is kind to his family member, poor and helpless, and sick, he grows with the family and friends and cattle wealth. O King, those who want to grow, they should help their family. Those who help their family, are fortunate and grown up. O Bharata, even though the family be modest, still one should help. And if they are virtuous and wish you well, you should help most. O King, you are good and powerful. Be kind to the Pandavas, and to maintain them, give a few villages. O King, by so doing, you will get honour and appreciation. O King, you are senior and respectable, you should control your sons. Think of me as your well-wisher. If you want goodness to prevail, let there be no quarrel. In fact, you should be happy with them. Have dinner with them, talk to them, love them. Don't oppose them. With the members of the community, you sink or swim. The men of self-control make you swim, the uncontrolled make you drown. O king, treat the Pandavas well. With them, you should be safe against attacks. Just as the deer has to face death because of the hunter with the arrow, similarly a poor man has to suffer against a rich man

of the community. The rich man has to suffer with the sin, O King, you will suffer when you hear that your sons have died. Think of this in advance. This life is not permanent. If you have to grieve on bed later, think of that in advance and avoid that eventuality. Shukracharya suffered because he crossed the boundary line. Therefore, gone is gone. Something is better still in the responsibility of people like you. Duryodhana has done a sin and a crime against the Pandavas, you are a senior in the family. You can correct that mistake. O blest of men, if you see them on the throne, you will wash off that crime and you would earn the appreciation of the wise. Whoever trusts the results of the end of wise man's words, wins the honour of all wise men. If the words of wise men go to waste all wisdom is useless, because wisdom has not been followed by action. If the wise man does not begin good work, good work goes waste. If a sinner continues to sin, he falls into hell. Let the wise man remember six doors and keep them shut for protection of wealth: intoxicating drink, sleep, lack of necessary knowledge, facial disorder, faith in bed assistants and a foolish informer. The man who keeps them shut, he can control enemies even though busy in *Dharma*, *artha* and *kama*. Something fallen into the sea is lost, advice to the deaf is lost, knowledge of indulgent man is lost, and yajna in ash is lost. A wise man should test the thing with knowledge and experience. Even Brihaspati-like person cannot get *shastriya* knowledge and knowledge of *Dharma* and *artha* without serving senior people. Then he should have other's opinion and personal experience with friends. Humility negates bad self-opinion. Bravery negates worthlessness. Forgiveness negates anger. Good conduct negates bad opinion. O king, a family should be assessed by means of pleasure, so should mother's home, ways of reception, food and clothes. If a man is not proud of the body, while reasonable things are present, and he does not oppose self-pride, then sexy person is really handsome. One should protect a person who respects the learned, a doctor, religious, handsome, dear among friends, and sweet speaker. Whether the family is good or modest, the man does not cross the boundary line of good behaviour, respects *Dharma*, is soft of manners, and cares for honour, such a man is high born. When mind is alike, secrets are alike, intelligence matches, then friendship is fast. An intelligent man should not keep company with a fool, and mean of thought. The friendship is fickle. A learned man should have no company with foolish, proud, angry, brave and irreligious persons. His friends should be grateful, religious, truthful, liberal, strong, dear, self-controlled and men of principle and a fast friend. Sense control is more difficult than death, and leaving senses free means loss of the gods. The wise say that kindness to all, no fault finding, forgiveness, patience and no insult of friends, all these increase health and age. The man who tries to make up wealth lost by loss of justice by a controlled mind, is a brave man. That man who knows how to stop the upcoming suffering, who is strong of the duty that is necessary, and who knows what duties remain, that man is never short of wealth. When a man acts by mind, word and karma ceaselessly, that act attracts him. Therefore, act proficiently. Good works are the taking up of good rituals, management of mental fluctuations, *Shastra* reading, hard work, simplicity and meeting good people. To keep on work is the root of wealth, gain, and goodness. For this reason, a hard-working man is great. He enjoys a comfortable life. O king, for a man of success, for all time, for all places, there is nothing like forgiveness and successful method. He that is weak must forgive, even the strong should forgive for *Dharma*. When for a man, wealth and disvalue are equal, forgiveness is always noble. When a man is steadfast, forgiveness in spite of living in comfort, he should not indulge in intoxicants with injustice as a fool. Those who are worried with misfortune, non-serious, atheistic, lazy, sensual and non-enthusiastic, they are poor. They disregard wealth for reasons of simplicity and shame. Wealth is afraid of people too good, extremely charitable, too brave, too religious, and too intelligent. Wealth and power does not come to excessive fools and excessive intelligents. It comes to moderates. It stays where it wills. The fruit of *Veda* is *agnihotra*, of reading, it is good conduct, the fruit of woman is *putra* (child) and joy, and the fruit of wealth is charity and comfort. When a person earns wealth unjustly, he misses the fruit after death. A person is fearless in thickest forest, in difficulty, in worry, even when the enemy is armed, because his mind is alert. The Secret of success and progress is: hard work, self-

control, expertise, alertness, patience, memory, and careful beginning. The strength of persistence is tapas, of *Vedic* scholars it is weather *Veda*, of evils it is violence, and of the wise it is forgiveness. Eight help discipline: water, roots, fruit, milk, butter, *Brahmana*, satisfaction, guru's word, medicine. What is disrespect to self, never do that to others. If supply is limited, little is *Dharma*. Opposite is *adharma*. Win anger by anger, the bad by good behaviour, the miserly by giving and falsehood by truth. Don't trust a clever woman, a bad person, a lazy man or woman, a fearful person, an angry person, proud man, thief, ungrateful person and atheist. A person who respects teachers, serves the seniors, progresses in honour, age, reputation and strength. Never take interest in wealth won by difficulty, by violation of *Dharma*, or by bowing to an enemy. Feel sorry for an ignorant man, for a woman's company without children, people who lack food, and a country void of a ruler. Long walk is difficult for humans, water falling is bad for mountains, lack of male company is difficult for women, and spiteful words are difficult for mind. No study is bad for *Vedas*, no discipline is bad for *Brahmanas*, *Balak Bukhara* is bad for earth, and false speech is bad for men. Indulgence is bad for married women, and single living in a foreign country is bad for any woman. Silver pollutes gold, lead pollutes silver, *seesa* pollutes lead and dirt pollutes *seesa*. Do not try to win over sleep by sleep. Never try to win over woman by sex. Try not to win fire by fuel. Never try to win drink by drink. If friends are won by giving, enemies by fight, and women by entertainment, man's life is successful. If you have a thousand, you are alive, if you have a hundred you are alive too. Therefore, O King, Dhritarashtra, give up greed. Life goes on. Whatever rice, barley, gold, cattle and women are on earth, they are not enough even for one man. Think this way and man is free. O King, I say again, that if you hold your sons and Pandavas the same way, then for all these children, treat them equally well.

Chapter 8

Vidur says: A person, respected by good people, who tries to earn wealth according to his potential, comes to a respectable position soon. A man respected by good people lives happy. A man who rejects ample wealth collected by unjust ways, sleeps in peace. To progress by falsehood, to backbite against somebody to the king and boast with the guru, these are evil like the killing of a *Brahmana*. To fault-find in virtue is like death. To speak in harsh language, to speak against somebody is like the death of Laxmi. Lack of listening, lack of service, hastiness and self-praise, these three are enemies of knowledge. Laziness, pride, attachment, non-seriousness, secrecy, obstinacy, and greed, these seven are weaknesses of pupils. How can a lover of comfort get knowledge? No comfort for a seeker. If comfort is wanted, give up knowledge. If knowledge is wanted, give up comfort. Fire by fuel, sea by streams, death by the living, women by men, is never satisfied to the full. Hope kills *Dharma*, *yama* destroys well being, anger destroys money, stinginess destroys honour, and want of care destroys cattle. The anger of a *Brahmana* destroys a whole country, goats, *casa patra* in the home, silver, honey, juice material, birds, *Vedic* scholar, senior member, and a simple patient to be in the home. Manu has said that for the respect of a god, *Brahmana* and an *atithi*, a goat, bullock, sandal, a flute, *tarapana*, honey, ghee, iron, copper utensil, conch, *shaligram*, and yellow pigment should be kept in the home. O King, I will tell you something auspicious: Do not give up *Dharma* for reasons of desire, fear, greed and even life. *Dharma* is eternal, joy and suffering are timely. The soul is eternal, its reason of earthly life is timely. Give up the timely, take to the eternal and be satisfied. Be connected because that is good. Watch the powerful, they leave things here and have to leave. O king, we bring up a son with love, when he dies we see him out. First we cry, and then we assign him to fire. Other people spend his money, birds take the essence of his body. Bound in merit

and sin, he goes to the other world. Just as birds leave a bare tree, so do relatives give him to fire. Only *Karma* goes with him, good or bad. So a man should collect *Dharma*, up and down there is only darkness around. Attachment ties us to senses. O king, know this. No senses to tie you to senses. You will get honour. No fear of this world and the next. Bharata, life is a river. In this, good is auspicious. It arises from *Paramatma*. Patience is the banks. Mercy is the waves. The man of merit bathes and is purified. A man of no-greed is pure. Sex and anger are crocodiles. Cross this river by patience. One who keeps his friends happy by intelligence, *Dharma* knowledge and age and pleases them with what is to be done and what is not to be done, he does not involve with attachment. Control sex and stomach by patience. Tolerate hunger and desire. Protect hands and feet by eyes, protect eyes by mind and protect mind and words by good work. One who takes bath does *tarpana* and wears *yajnopavita* daily, daily does holy reading, takes no food from fallen, speaks truth and serves the guru, such a *Brahmana* does not forsake *Brahmalok*. One who reads the *Vedas*, with an *asan* (seat) round the fire does *yajna*, does service to people, such a *Kshatriya*, facing death with a holy heart, goes to a high place. If *Vaishya* reads *shastras*, does service to *Brahmana*, *Kshatriya* and his dependant people, does three fires and smells the fragrance, he goes to heaven after death, and enjoys. If *Shudra* reserves *Brahmana*, *Kshatriya* and *Vaishya* according to rules, he becomes free from sin and goes to heaven. O king, explain the *Dharma* of all four *varnas*, I shall now speak of the reason: Because of you, Pandu's son Yudhishtira is neglecting *Kshatriya Dharma*. Make him come back to *Raj Dharma*.

Said Dhritarashtra: Vidur, you are daily instructing me, this is right too. I agree to whatever you say. I think of the Pandavas the same way. But when I meet Duryodhana, my mind changes. Nobody can overcome Destiny. I think Destiny is unalterable. Before Destiny, I am sure, action, *purushartha*, is all worthless.

Sanat Sujata: Chapter - 1

Said Dhritarashtra: Vidur, If you have something more to say, say it. I want to hear it. Your style is wonderful.

Vidur said: Hey Bharata, Dhritarashtra, Sanat Sujata is the most ancient Sage. He is the son of Brahma. He once said: Death is nothing, O king, he is the wisest of sages. He will answer all your questions in your mind about the specific and beyond (transcendent).

Dhritarashtra said: Vidur, don't you know that reality which the ancient Sage will tell me? If you know that, tell me the same.

Vidur said: I was born of *shudra* mother. Therefore I am not authorized to answer all your questions. But the knowledge of Kumar Sanat Sujata covers that knowledge of Eternal *Brahma*. I know him. He is born of of *Brahmana* ancestry. If he knows that mysterious Reality, he would not be a subject of criticism by the *Devas*. Therefore I would not speak of that Reality, and I am suggesting that name of Sanat Sujata.

Dhritarashtra said: Tell me the address of the sage. How can I meet that sage of the ancient time, at

this time at this age, in this body?

Says Vaishampayana, the narrator of *Mahabharata*, that Vidur thought of the ancient Sage committed to the age-old vows, Sanat Sujata too realized that Vidur had remembered him. The sage presented himself. Dhritarashtra welcomed him in the tradition with water for feet washing and *madhuparka*, etc. When he was retiring for rest, Vidur said to him: Holy Sage, Dhritarashtra has some doubts and questions. I think it is not fair for me to answer those. You are the right person to give him the solution, so that he can cross over his problems of worry and suffering, and know of gain and loss, desirable and undesirable, age and death, fear and passion, hunger and thirst, inspiration and glory, anxiety and sloth, desire and anger, progress and retrogress. These opposites may not vex him that is the problem.

Sanat Sujata: Chapter - 2

Vaishampayana says that the wise and liberal hearted king Dhritarashtra respected the words vidur had spoken to him, and, in silence and seclusion, asked sage Sanat Sujata how to concentrate the mind on *Paramatma*.

Dhritarashtra said: Reverend Sanat Sujata, I had heard that Death does not exist, this is what you believe. I have also heard that *Devas and Asuras* observed the discipline of *Brahmacharya* to escape death (which means that death does exist). Which one of these rules is correct?

Sanat Sujata said: O king, there are two sides of what you have said: Death exists and that is warded off by Karma, this is one side. Death does not exist, this is the other side. But what it is in reality, this I shall say: Listen carefully, and do not doubt what I say. Hey *Kshatriya*, both these views are the same, this is true. Some learned men have accepted the existence of Death, for the reason of Illusion and attachment. But I say that negligence and non seriousness is death and *apramada*, alertness and seriousness, that is the negation of Death (*amrita*). Because of *Pramad*, non-seriousness, the *asuras* were subjected to Death, and because of *Pramad*, serious alertness, the *Devas* became immortal. It is a fact that that does not devour people as does the tiger, because it has no form. Some men call *Yama* as Death and seriously pursued *Brahmacharya*, they call immortality (negation of Death). *Yama* reigns in *Pitriloca*, the land of life and death. *Yama* is auspicious for good and alert, and fearsome for sinful. By the orders of *Yama*, the angry, negligent and greedy people are subjected to death. By pride, man, on the wrong side of life, does not realize the self, and because of illusion, pride and attachment, falls prey to birth and death. After death, mind, sense and *prana* follow them. They are said to die. Destiny awakes, *karma* and fruit arise, and they are subjected to birth and death again and again. They are unable to cross over Death. Man in love with the body fails to realize *Paramatma* and, for love of experience and life, goes about, born in various forms. Thus interested in sense experience, the senses become interested, it is natural. Knowledge goes down. Man takes mental joy. This leads to sense experience and anger. Ultimately man is lead to death. But men strong and steadfast with patience cross death over. Man should think of sense experience as temporary and false. Man becomes free from death. A man of desire dies with desire. A man of discipline gets over sufferance. A man of experience is subject to rajas moves toward fall and death. But a man of discipline crosses over death. Therefore, O king, give up desire. For a man of desire, the *atma* itself becomes death as greed and anger. Therefore of knowledge does not fear death. Death is destroyed in his case. The man is immortal.

Dhritarashtra said: *Vedas* talk of *Purushartha* by *yajna*, by which the twice-born get to eternal and best state after life. Why not take to best *Karma*?

Said Sanat Sujata: The ignorant *atma* goes to such different regions. *Vedas* describe different purposes of *karma*. But a man of non-selfish *karma*, by the way of knowledge realizes and joins *Paramatma*.

Dhritarashtra said: If *Paramatma* transforms Himself in the form of existence, who rules it? Why this form? What need? What joy? Please say this is this.

Sanat Sujata said: There are many alternatives in your question. That way different forms are there. With eternal *Maya* (*prakriti*), the creation of *jivas* goes on. From this *Paramatma*'s omnipotence and *jivas* creation continues. This visible universe is *Paramatma*'s form. *Paramatma* is eternal. He creates this world with *Maya*. *Maya* is His potential. *Veda* is the proof.

Dhritarashtra said: There are certain people who observe *Dharma*. Others do not. I ask you whether *Dharma* is destroyed by sin or *Dharma* destroys sin?

Sanat Sujata replied: *Dharma* and sin have different results. Both have to be borne. Dedicated to *Paramatma*, man can destroy the results of both. But if this is not the case, then man has to bear the results of good deeds, sometimes the results of sinful deeds. Having borne the results of both, man is reborn in this world. But one who knows this fact of *karma*, man can destroy the results of both types of *karma* in this very world. *Dharma* is powerful. Thus those who observe *Dharma* in *karma* do have success.

Dhritarashtra said: Tell me what eternal regions the observers of *Dharma* go to? Also tell me what is the joy of *Moksha*? I do not want to hear the fate of *karma* with desire (*satama*).

Sanat Sujata said: Just as there is a struggle among wrestlers for superiority, so there is a struggle among *nishkam* (desireless) followers of *Yama* and *Niyama* who go to *Brahmalok* after death. They emanate the light in *Brahmalok*. For them that is the way of knowledge. But if they follow *karma* with the desire, they go to *Devalok*, *Swarga*, after death. The *Devas* who know *Vedas* praise them. The externalists should not be praised much. The internalists should be praised. Just as in the rainy season greens grow in plenty, so where ever *Vedic* mendicants should live. None should face want of food and water. But if one's self-importance is not expressed and man has to face fear and want, there too if man does not parade self-importance that man is praise-worthy, no other. One who is not jealous of self-praise, does not deceive a *Brahmana* to support himself, his food is acceptable. A *Brahmana* who behaves like a dog is despicable. A man who maintains secret merit is worth appreciation. A *kshatriya* also deserves the light of *Brahma*, he sees *Brahmic* character. Who would try to harm an *atma* so equal, indistinguishable, steadfast, pure and so immaculate? One, who does his duty, receives no charity money, respectable, peaceful, does not boast, civilized without a trumpet, such a man deserves the highest place in heaven. He has divine wealth, though poor. He is inviolable and fearless, an icon of *Brahma* incarnate. Even if somebody were to realize all the icons of *Devas*, even then he would not be like *Brahma*, because man would be working for a definite success. Even though respectable, he would not be like a respectable man. He is not jealous of the respectable, he would be respected by the learned, his respect would be like the movement of the eyes. To respect the learned is the natural behaviour of the learned, but people expert in *adharma*,

clever in deceit, experts in disregard of wise, the fools would never respect the wise. Sure it is that respect and silence would not be together. Respect is for this world, silence is for the next. The men of wisdom know this. O king, grandeur is the key to happiness, but grandeur too disturbs goodness. For a foolish man, the wealth of *Brahmi* knowledge is rare. The saints say that the doors to *Brahmi* joy are manifold. They do not allow illusion and attachment. The doors to *Brahma* are difficult: they are Truth, simplicity, modesty, discipline, beauty, purity and knowledge.

Chapter 3

(Silence, Tapas: Qualities, limitations: for knowledge of Brahma)

Dhritarashtra said: O man of wisdom, what is silence? (What is the discipline of words and essential nature and form of Brahma?) Of these two, which one is silence? Here explain silence as a form of existence. Does man experience *Paramatma* as Silence? How do humans experience and practice silence?

Sanat Sujata said: O king, where with mind, words of *Vedas* can't reach, that silence is *Paramatma*. Wherefrom *Vedic* and social worlds have arisen, that silent meditation flashes the light of *Paramatma*.

Said Dhritarashtra: The people who know *Rgveda*, *Yajurveda* and *Samaveda* and yet do act of sin, are they besmeared with sin or not?

Sanat Sujata said: I would say the truth: *Rgveda*, *Yajurveda* or *Samaveda*, nothing saves the sinful from sinful deeds. *Vedas* do not save the sinner that pretend to do well. Just as birds leave the nest when they can fly, so *Vedas* leave the sinner at the last moment.

Dhritarashtra objected: If *Vedas* do not redeem the sinner, why so much noise about the purification of *Brahmanas* so long?

Sanat sujata replied: O king, this world is known by the names of *Paramatma*. The *Vedas* say so. But actually *Paramatma* is different from the world. For the realization of *Paramatma*, tapas and yajna are provided by which man negates the sins. This is *Jnana* by the light which the character of *sat-chid-ananda* is realized. Man, having realized *sachidanand*, experienced *ananda*, then is born again. He does *tapas*. *Karma* done here, fruit there. For life itself, *Paramatma* is thus realized. Knowledge is realized here.

Dhritarashtra asked: How is the fruit of tapas grows or lessened here? Say this clearly.

Sanat Sujata replied: Pure *tapas* is that which is not polluted by a sin or desire. But when *tapas* is mixed with desire or sin, it starts diminishing. What you are asking me has to be gained by *tapas*

only. *Vedic* prayerfuls gain immortality by *tapas* only.

Dhritrashtra said: I understand the value of pure *tapas*, now tell me the weaknesses of *tapas* so that I may understand the importance of immortality.

Sanat Sujata replied: The weaknesses of *tapas* are twelve: Thirteen are types of cruel men. *Pitars* and *Brahmanas* suffer from: desire, anger, greed, fascination, dissatisfaction, hard-heartedness, jealousy, pride, sorrow, ambition, envy and censure. These should be given up. Just as a tiger awaits for a victim, so do they attack a man! Self praises, greedy, proud, all-time angry, non-serious, careless for dependents, these six are sinners. In critical situations too, they do sinful deeds openly. Sexy people, wicked, too proud, repenters after charity, too stingy, praisers of sex and money, women haters. These seven in earlier six, these thirteen people are cruel. Twelve are the vows of *Brahmanas*: *Dharma*, truth, sense control, *tapas*, non-intoxication, modesty, tolerance, non criticism, *yajna*, charity, patience, and *Vedic* knowledge. The *Brahmana* is the master of these. He can be the controller of world humanity. If a *Brahmana* is dedicated to three, two or one of these, he controls, he is a man of thirteen. Self control, gifting, seriousness in self-development, in these three are the gifts of immortality. They point to the realization of *Paramatma*. Self-control has eighteen virtues. Relinquish eighteen weaknesses and that becomes eighteen virtues. They are: negative approach to doable and undoable, talking false, regarding virtue as vice, love of sex, busyness for money, love of women, love of experience (indulgence), anger, sorrow, thirst for living, greed, backbiting, good or bad habit, jealousy, violence, repentance, worry, forgetting duty, talkativeness, and self grandeur. Freedom from these is self control.

In pride, there are eighteen weaknesses. Whatever are the weaknesses stated above, the same are the weaknesses of pride. Next the weaknesses of pride, independent also, will be described. *Tyaga* (abandonment) is of six types: These six are extremely good. Of the third is very difficult. That is a abandonment of *kama* (love of sex). When sex is given up, everything is won. O king, I will now describe the six forms of abandonment. Not being happy when a woman is available, this is the first form of *Tyaga*. To spend money on *yajna*, or digging well or raising a garden, this is the second type. This is for the joy of *sacchidananda*, hence it is good and the third kind. The joy of *Tyaga* is better than the joy of experience. If one gets a lot of money, one doesn't get desirelessness. Man should not feel sorry if a project doesn't go through. A rich man is still a man of abandonment. This is the fourth kind of *Tyaga*. Not to pray for one's love of wife or child, this is the fifth kind of *Tyaga*. If an able man of *yajna* is available, to give him money to help. this is the sixth form of *Tyaga*. All these are auspicious. They lead to alertness, not negligence (*pramada*). There are eight good results of non negligence: truth, concentration, *Samadhi*, logic, aversion (*vairagya*), non-theft, *brahmacharya* (non covetness). These are the virtues of *Tyaga* and non negligence. *Pramada* (negligence) has eight weaknesses, they should be given up. Bharata, five senses and mind, they have their temptations. These six and negligence (*pramada*) have their weaknesses. They are regret of past and future hope, these two. Free from eight, a man is happy. O king, be the icon of truth. Different regions of the world are meritorious by Truth. Self control, gifting and alertness lead to *Paramatma* realization. Truth is the icon of immortality. Here, be free of weaknesses, and live a life of *tapas* and vows, this is divine rule. Truth is the way of the wise. Men should be free of weakness and a dedicated to virtue. This is man's *tapas* and wealth. Whether you asked me I explained. This *tapas* removes men's problems of birth, and death and old age, redeems from sin, and is extremely pious.

Dhritarashtra asked: *Vedas* are four. *Itihasa* (history) and *Puranas* are fifth. Scholars are called *Chaturvedi*, *Trivedi*, *Dwivedi*, *Ekavedi* and *Unrich* (non-vedi). Which one of these is a definite

Brahmana?

Sanat Sujata replied: Veda is one. Because of ignorance, they are made more than one. In the essence of that One, somebody rare is well-versed. That One is the real *Brahmana*. Thus someones, though ignorant of the essence, boasts, "I am the *Brahmana*." Then they are interested in charity (Dana), reading and *yajnas* for the sake of the fruits in this world and the next. They are not interested in *Paramatma*, they only profess this way. Then they elaborate performance of *yajna*, though they have nothing to do with the presence of the Divine. Somebody's *yajna* is performed mentally, somebody's by words, and somebody's in action. It is all a matter of intentions. Man is a bundle of intentions. So until the intentions are realized, man should perform *yajna* according to his commitments. For good people, *Paramatma* is a real entity, the Supreme. The fruit of *Paramatma* knowledge is real, the fruit of tapas away, since it is realized after this life is over. Therefore try the real. The *Brahmana* who only reads the *Vedas* is a pawn only. O *Kshatriya*, just reading is no *Brahmana*. One who realizes the Presence of *Paramatma*, he is a true *Brahmana*. O king, *Atharva* and the sages who sang the *mantras*, that is *Veda*. O blest of men, having read the entire *Vedas*, those who have not realized the source, *Paramatma*, they are not *Vedic* scholars. *Vedas* are the consciousness of *Paramatma*. Having realized that consciousness, one becomes a true scholar and *Brahmana*. O king, no one knows the spirit of the *Vedas*. Or say some rare person knows the secret spirit. One who reads the words only, he doesn't know the *Veda*, because he does not know *Paramatma*. One who is fixed in the real Truth of *Paramatma*, he has realised the Spirit through the *Vedas*. Mind is not selfconscious. Therefore through the mind, man knows neither the *atma* nor *un-atma*. One who knows *atma* also knows *un-atma*. Who knows only *un-atma*, does not know *atma* which is true and existent. The man who knows the *Veda*, knows the *Vedya* (to be known) also. But that knower who knows *un-atma* only, him, neither the *Veda-pathis* know nor the *Veda*. But whoever is a scholar of the *Vedas*, knows the spirit of the *Vedas* through the *Vedas*. Just as we point to the fringe of a tree's branches, similarly, to know the Spirit of the *Vedas* we take the recourse to the *Veda*. This is what the scholars believe. I believe that a *Brahmana* knows the essential Spirit of the *Veda* and he can explain the verses of the *Veda* also. All his doubts are removed and he can remove the doubts of the reader also. To remove the doubts one need not go into directions and inter-directions, nor to in no-direction areas. In search of *atma*, a *Brahmana* need not go to *unatma* areas, nor through *Vedic* verses. Only go within through tapas. Free from effort, worship the Presence. No search through the mind also O king, you also worship the *Parameshwara*. By silence and living in the forest, nobody becomes a *muni*. One who knows his own *atma*, searches inside, and finds. You find through vows, and through open endeavor within. Whoever is steadfast in *Brahma*, he becomes all-knowing. Being steadfast in *Brahma*, by study of the *Veda*, you have a direct experience of *Brahma*, this is what I say by experience.

Chapter 4

(*Brahmacharya* and *Brahma*)

Dhritarashtra said: Sanat Sujata, you have talked of the best of all, comprehensive and *Brahma* related knowledge, but in that talk there is no mention of sense-enjoyment. I wish you explain this most difficult subject.

Sanat Sujata said: With this question you are happy, this way so quickly you cannot realize *Brahma*. By the absorption of mind, with this kind of control, the state of intelligence is called *Brahma-vidya* and this is possible only by *Brahmacharya*.

Dhritarashtra said: *Brahma Vidya* does not begin with *Karma*, it always stays with *atma*, it is possible only with *Brahmacharya*, how can people like me achieve this eternal *vidya* and find *Moksha* (Immortality).

Sanat Sujata said: Now I shall describe the ancient *vidya*: it is related that to absolute *Brahma*, it is attainable through intelligence and *Brahmacharya*, with this, man relinquishes the mortality of body, and it's always with wise.

Dhritarashtra said: If *Brahma vidya* can be attained through *Brahmacharya* only, tell me how to observe *Brahmacharya*?

Sanat Sujata said: People living in the school of a teacher serve the teacher, they live there as dedicated pupils and *Brahmacharis*, they learn the *shashtras*, and after life they leave the body and live as immortals. They in life, when overall desires, and for *Brahmiste* of life, bear all conflicts successfully. Bharata, they separate body and *atma* and live on. Mother and father give them one birth. The guru gives them the second birth. The second birth is pure and lasting. They join immortality. They should be obedient to the teacher, busy and respectful. This is stage one.

The pupil should control his fluctuations of the mind, complete his studies, with all his *pranic* energy and all his money, mind and words, and all his karma, he should do good to the teacher. This is stage two.

Like his obedience to the teacher, the same respectful behavior should be to the teacher's wife and son. This, in a way, is continuation of stage two. What good the teacher did, what purpose that served, with this in mind, he should be happy at heart and that in the mind, he should be thankful to the teacher for his professional success. This is stage three.

With ample return for the teacher with something which makes the teacher happy, the pupil should not leave school. He must not feel that he is obliging the teacher. Nor should he say something like this. This is stage four.

The pupil completes the first part with good behaviour. Then with enthusiasm and intelligence he completes the second part. For a long time, thinking and meditating he completes the third stage. Then with *shastra* and discussion, he completes the fourth stage.

Twelve *Dharmas* are his form now, and *yama* and *niyama* are his strength. Living in the teacher's school, knowing the meaning of interpretation of *Veda mantras* is the success of his competence. Thus the pursuit of *Brahmacharya* and whatever money he can raise, he should offer it to the teacher. Thus, he joins the class of his colleagues. His approach to the teacher's son should be similar. Such a pupil goes on progressing this way. He gets children and respect. He gets joy from all places and directions. He gets many colleagues for pursuing *Brahmacharya*. Because of *Brahmacharya*, the *Devas* get *devatva*, and many get *Brahmlok*. Because of this, the *gandharvas* and *apsaras* get their handsomeness. The sun is able to illuminate the world because of *Brahmacharya*. As the prayfuls are blessed with gifts of *Rasa-bhed* and *chintamani*, so *Brahmacharya* too is blessed with gifts of various kinds. O king, anyone that observes *Brahmacharya*, with the discipline of *yama*

and *niyama* he purifies his body. Any wise man gets spiritual strength and wins over even death with immortality. O king, people of desirable action go to temporary regions, but the man of *Brahmic* knowledge, by virtue of that knowledge meets with *Paramatma*. For *Moksha*, there is no other way than Knowledge Divine.

Dhritarashtra said: People realize *Paramatma* who is immortal and eternal, what is his form and colour? Is he white, red or black? Or is He yellow or as gold?

Sanat Sujata replied: Whether *Paramatma* is white, red or black like iron, or He is light as the sun, He appears in all colours. There is no colour like His on earth or in space. Even the water of the ocean is not That. The Colour Divine is neither in stars, nor in thunder, nor in the clouds. Nor is He visible in the air, in *devas*, nor in the moon, nor in the Sun. O king, He is not visible in the *Rks* of *Rgveda*, nor in the *mantras* of *Yajur-veda*, nor in the *sutras* of *Atharva-veda*, nor in the pure music of *Sama-veda*. You do not see Him in *Rathantara* or *varshadratha Sama*, nor in grand vows. Nowhere, because He is eternal. No one can see That essential form. He is beyond the darkness of ignorance. Even time at the grand Dissolution retires into Him. He is like the finest edge of a blade, greater than the greatest mountain. That is the main stay of all, that is Eternal, space. Honour, *Brahma*. All forms issue from Him and retire into Him. The learned say: The created world is a modification of the Word. But That wherein this world is situated, Him, *Brahma*, those who know, they become immortal. That, *Brahma*, is free from disease, sorrow and sin. His honour is great. It is present everywhere.

Chapter 5

(*Yoga-pradhan Brahma Vidya*)

Sanat Sujata says: O king, sorrow, anger, greed, desire, respect, excessive sleep, jealousy, attachment, thirst, cowardice, backbiting, and censure, these twelve vices are men killers. O king of men, all these vices attack man one by one. Foolish man, in madness, starts sinful acts. Greedy, cruel, harsh-word men, stingy, silent angry men, self-praisers, these types of men are cruel men. Even though rich, they misbehave.

Men interested in indulgence, celebrating difference, too proud, stingy givers who talk shop, self proud but weak, women haters, these seven types are proud and cruel. *Dharma*, truth, tapas, sense control, love, modesty, tolerance, no fault finding, charity, *shastra* knowledge, patience and forgiveness, these twelve are *Brahman*'s vows. One who is steadfast in these can control people the world over. Even one or two of these are good. Nothing is yours, one should believe. No greed at all. Sense control, abandon, alertness, these are ways of life. These are forms of immortality. *Brahma* is their central interest. These are *Brahma* ways of life. These are forms of immortality. *Brahma* is their central interest. These are *Brahmana* ways. Censure is not the way. those who censure fall. The weakness of pride are eighteen: Work against people's interest, arraign meritorious people, speak false, indulgence, anger, slavery, censure, back-biting, wastage of money, quarrelsomeness,

jealousy, cruelty to animals, envy, joy, talkativeness, lack of vision, merit criticism. therefore a learned man should not be proud. The learned have disapproved these. Six are virtues of goodness worth knowing: joy at a friend's success and displeasure at his failure, gift of money at the friend's need, gift of rare things, sacrifice of son, honour and even wife for the friend, no return for help of a friend, earn and spend, no dependence on a friend. The friend may rule the whole world, still nothing for his own. Sense control, abandonment, and alertness, these have a content of immortality. *Brahma* is the aim of *Brahmanas*. To censure is not good for a *Brahmana*. For a friend, no good for self. A rich man, virtuous, abandoning and *satvika*, he cares not for sense pleasure. The man who has fallen, for such men, *tapas* is the cause of redemption, but not of *Mukti*. Because of ignorance of *Brahma*, *yajnas* with desire are on the increase. Sometimes *yajna* is performed with mind, sometimes with words, sometimes with action. The state of intention with desire is lower, the state of no desire is higher. But the state of *Brahma* knowledge is highest. This *shastra* is for the realization of *Paramatma*. Other than *Paramatma*, this world is a modification of words. In this *yogashastra*, this divine knowledge is sanctified. One who knows, he is immortal. O King, by action with desire, you cannot know True *Brahma*. An ignorant man cannot be immortal. At the last moment he can't have peace too. Let him meditate without effort. No thought by mind. No praise, no censure, no anger. Man here, this way, can realize *Paramatma*, be established this way in Him, free from death, immortal. This is what I know from the *Veda*.

Chapter 6

(*Paramatma*: form and realization)

Sanat Sujata says: Who is *Brahma*? He is present, great, pure, light, greatest of the great, mighty, Glory Itself. All *Devas* worship Him. The Sun shines because of Him. *Yogis* actually experience His presence. That is eternal. The pure *Sacchidanand* Supreme *Brahma* manifests first of all as *Hiranyagarba*. He is expansive father of all creation. He is light of lights such as the Sun. He needs no light. He shines in all lights. *Yogis* see Him directly. From him arose *Prakrti*. From *Prakrti* came up *Salil*, that is *Mahat-tatva*. Then in or from *Prkrti* came up Sun and Moon. *Brahma* sustains these two and the Earth and space (*akasha*). *Yogi* direct me experience His presence. *Brahma* sustains Earth and space and this whole creation. He creates the directions. From Him flow out the rivers. The oceans roll from Him. *Yogis* experience Him and all this. Although He is invisible, His creation is alive and visible. The universe is His body. It is in motion as a chariot. The Divine mind too is dynamic. *Indriyas* are the horses. The horses draw the chariot, they are divine, unaging and take man *Brahmaward*. The *yogis* see this too. No one else can see It. No one sees it with physical eyes. Those who experience it definitely with intelligence, mind and heart know It and they become immortal. *Yogis* see this too. Ten senses, mind and intelligence, these twelve are there in, and who is safe with *Paramatma*, if that person is ignorant, then in this river of existence the water of experience and they fall. The *yogis* see this too. Just as the bee collects honey for half a month, for half a month it eats it, similarly man experiences collected fruit of past *karmas* and suffers. *Paramatma* has thus organized life this way. This too *yogis* see. Life is a tree. Its leaves are golden beautiful. Man perches on the tree according to its actions and will, goes on in different life-forms to experience. By love of the Divine man conquers death. The *yogis* see this too. From perfect *Brahma*, full existence is born. The life forms experience the full cause of *karma*. Into perfect *Brahma* they retire. Perfect *Brahma* stays perfect after the dissolution. The *yogis* see this play of *Sanatan* also. From That Perfect *Brahma* was *vayu* born and therein it abides and therein it dissolves. Therefrom was born *Agni* and *Soma* and

thereby *Prana* expands. How far shall we count? We are unable to count everything one by one. Understand this that All is born of *Paramatma*. That eternal *Bhagawan*, the yogis, see. *Prana* takes in *apana* also. *Prana* takes in *Chandrama*, *Chandrama* takes in Sun, and *Paramatma* takes in the Sun. This too the *yogis* see. *Prakrti* is evolved from *Paramatma*. It is a spark of *Paramatma*. *Paramatma* is not taking in that spark. If he were to take in that, then the entire creation and dissolution would be over for all time. The *yogis* see this also. *Paramatma* just of the size of the thumb, as the *jivatma*, goes through birth and death. That All controller, adorable, omnipotent, original cause, omnipresent *Paramatma*, foolish persons are not able to see. *Yogis* do see That Eternal *Parameshwara*. Whether a person is competent or incompetent, this *Paramatma* is present in all. It is present in All, bound or free. The only difference is that the free are one with the source of *ananda*. This too the *yogis* experience. The learned are one with *Brahma* by virtue of *Brahma-vidya*, beyond *loka* and *Paraloka*. They are regarded as perfect, whether they performed *agnihotra* or not.

O King, let the *Brahma-vidya* not bring in any small-ness of mind. May you come to have *Prajna*, highest of intelligence, worthy of the wise. With *Prajna*, the *yogis* experience the Eternal Presence of *Paramatma*. The great soul is blessed with *Agni*. Whoever knows *Paramatma*, his aim of life is realized. This Eternal *Paramatma*, the *yogis* realize practically. A man may be fast as mind, he may fly with a lac of wings, he must come to *Paramatma* present in the heart. This too, the *yogis* realize. You can't see *Paramatma*, men with pure heart can experience Him. *Sanyasis* who love all, who have the good of all at heart, who have joy in mind, they get freedom. The *yogis* see this too. Just as snakes hide in the hole, so do the proud men hide their sin by education and acts. The fools trust them and believe them. They even deceive people on way to *Paramatma* by fear. But the *yogis* keep to the path and see *Paramatma*. O King, I don't depend on anybody for respect. I am not subject to birth or death, nor to *Moksha*. No, because I am eternally free *Brahma*. Real and unreal is all existent in me. I am the cause of all that is Real or unreal. The *yogis* see this too. *Paramatma* is not related to good karma or bad karma. The good and the bad is in human life only. *Brahma* is homogeneous, equanimous. Man should be blessed with *Jnana-yoga* and try to be with *Brahma*. The *yogis* see this too. The knower of *Brahma* cares not for censure. I have done no *swadhyaya*, no *agnihotra*, nothing hurts me. *Brahma-vidya* gives man steady vision which blesses steady men. With steady vision, what is available, men get. This, the *yogis* realize.

This way, having an equanimous vision, you see *Paramatma*, then no temptation. Man gets oceans of water, so no thirst for anything. No need for *Veda* for self-knowledge. Thumb size *Paramatma* within the heart, nobody sees. That is not subject to birth or death, it is all, moving or non-moving. One who sees That, that tastes, that is *Paramatma*.

Dhritarashtra, I am the father, I am the mother I am the son, the *atma* of all. I am all that is, all that is not, I am all. Bharata, I am your old grandfather, I am the father and the son. You are all, one in me. Even then you are neither ours, nor I'm yours, because *atma* is one. *Atma* is my stay, *atma* is my birth, the Origin. I am in all. I am steadfast in my grandeur. Knowing me, man is happy. *Paramatma*, is finer than finest, pure of mind, He is in all. Only the wise know That.