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Here is a new Clay Sanskrit Library translation of Volume One of ‘Preparations for War,’ Book Five of the Maha·bhárata.

The Pándavas believe they have completed the terms of their exile, though Duryodhana claims that they did not live unknown for the full thirteenth year, since Arjuna was recognized in the battle at the end of the preceding book, ‘Viráta.’ While the Pándavas and Kuruş make their preparations for war they organize a series of embassies to negotiate peace. This volume constantly highlights the inevitability of conflict and the futility of negotiation.

Yet most characters are concerned that war between family cannot fail to be sinful. In response to their dilemma we have the “Sanat·sujātiya,” a philosophical passage to rival the “Bhagavad gītā,” albeit not as famous. Like the “Gītā,” the “Sanat·sujātiya” tells that karma will not chain one in the cycle of rebirth, provided that one can refrain from desire. Through understanding the truth of non-duality, that the world is mere illusion, one can be subsumed into eternal existence with Brahman. This view of dharma recognizes the limits of goodness and is grounded in human self-interest without being amoral.

The embassies which structure ‘Preparations for War,’ Book Five of the Maha·bhárata, are futile formalities. Peace has no real chance. From the outset each side assembles their armies. But in this first volume’s great philosophical passage, the “Sanat·sujātiya,” the Indian epic hero’s fundamental question is addressed: Where does true honor lie?
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VÍDURA'S TEACHINGS
VAIŚAMPĀYANA UVĀCA:

33.1 Dvāhīṣṭham prāha mahāprājñīno
dhṛtarāṣṭre mahīpātiḥ:
"Viduraṁ draṣṭum icchāmi,
tam iḥ ānaya mājciram."
pраhito dhṛtarāṣṭreṇa dūtaḥ keṣṭāram abravit:
"iśvaras tvāṁ mahāj妖jo, mahāprājñā, didrksati."
evam uktas tu Viduraḥ prāpya rājaṁiveśānam
abravid: "Dhṛtarāṣṭryāya" dvāhīṣṭham "māṁ prativedaya!"

DVĀḤŚṬHA UVĀCA:
"Viduro ’yam anupraṁto, rāj’ēndra, tava śasanāt.
драṣṭum icchati te pādau. kim karotu, praśādhi mām."

DHṛTARĀṢṬRA UVĀCA:
33.5 "praveśaṁ mahāprājñāṁ Vidurāṁ dirghaṁdarśāṁ
ahāṁ hi Vidurasyāṁ aśa n ’āja kalpo jātu darśane."

DVĀḤŚṬHA UVĀCA:
"praviś ’āntahipuraṁ, kṣaṭtar, mahājrajasya dhīmataḥ,
na hi te darśane 'kalpo jātu' rāj” ābravidd hi mām."

VAIŚAMPĀYANA UVĀCA:
tataḥ praviśyā Viduro Dhṛtarāṣṭraṁiveśānam,
abravit prāṇjalir vākyāṁ cintayāṇaṁ nar’jādhipam:
"Viduro ’haṁ, mahāprājñā, sampṛāptas tava śasanāt.
yadi kiṁ cana kartavyam; ayam asmi, praśādhi mām."
vaishampāyana continued:

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

the door-keeper said:
“Vidura has come, lord of kings, at your command. He wishes to see your feet. Tell me what he should do.”

Dhrita-rashtra replied:
“Let highly intelligent, far-sighted Vidura enter. It is certainly never inconvenient to see him.” 33.5

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

vaishampāyana continued:
Once he had entered Dhrita-rashtra’s apartment, Vidura folded his hands and spoke to the king, who was lost in thought: “It is me, Vidura, supremely wise man, and I have come here as you ordered. If there is anything I must do, then command me.”
DHṛTARĀṢṬRA UVĀCA:
«Saṅjayo, Vidura, prāpto garhayitvā ca māṁ gataḥ. Ajātaśatrōḥ śvo vākyam sabhājmadhye sa vaksyati. 33.10 tasyādyā Kuru/virasya na vijnātām vaco mayā. tan me dhaḥi gatrāṇi, tad akāśit prajāgaram. jāgrato dahyamānasya śreyo yad anupaśyasi, tad brūhi tvam hi nas, tāta, dharmā/jāriha/sūalo hy asi. yataḥ prāptaḥ Saṅjayah Pāṇḍavebhya, na me yathāvān manasaḥ prāsvāntiḥ; sarvāṇi prakṛtiṁ gataṁi
«kiṁ vaksyat’, ity eva me ’dya pracintā.»

VIDURA UVĀCA:
«abhiyuktaṁ balavatā durjālaṁ, hīnaśādhanam, hṛṣṭaśvaṁ, kāminaṁ, coram āvisānti prajāgarō. 
kac cid etair maha/dośaṁ na sprśto ’śi, naṁādhipa? kac cic ca parājvītesu grdhyaṁ na paritarpaye?»

DHṛTARĀṢṬRA UVĀCA:
33.15 «śrotum icchāmi te dharmyaṁ
param niḥśreyasāṁ vachā
asmin rāja/lṛṣīvaṁśe hi
tvam ekaḥ prājñāsāṁmataḥ.»

VIDURA UVĀCA:
«rāja laḳaṣaṇaṁsampannas traitokasyasyādhipo bhavet
preṣyas te presitaś c āiva, Dhṛtarāṣṭra, Yudhiṣṭhirō, *
vipaṟitātaraś ca tvam bhāga/dheyaṁ saṁmataḥ
arciśaṁ prakṣayāc c āiva dharmā/ātimā dharmākvidāḥ.
ānṛṇāṁsyād, anukroṣād, dharmāt, satyāt, parākramāt,

238
DHRTA-RASHTRA said:

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

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

VIDURA replied:

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

DHRTA-RASHTRA said:

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

VIDURA said:

“King Yudhiṣṭhira, possessed of the proper characteristics, should be lord of the three realms. He is obedient to you, and you abused his obedience by exiling him, Dhrita-rashtra. You are the exact opposite of that man. Your loss of sight means that you are deemed unworthy of a share of the inheritance, despite the fact that you are virtuous in...
gurutvāt tvayī samprekṣya bahūn klesāṁs titikṣate.
Duryodhane Saubale ca, Karṇe, Duḥśāsane tathā,
eteṣy avśaryam ādhāya kathaṁ tvam bhūtim icchasi?

33.20
ātmajñānaṁ, samārambhās, titikṣā, dharmajñāntyā
yam arthān n’ āpakarṣanti, sa vai paṇḍita ucyate.
niṣevate praśastāni, ninditaṁ na sevate;
ajnātikāḥ, śraddadhāna, etat paṇḍitaṁ lakṣanām.
krodho, harṣaṁ ca, darpaś ca, hriṣṭambho, mānyaṁānītā
yam arthān n’ āpakarṣanti, sa vai paṇḍita ucyate.
yasya kṛtyaṁ na jānanti mantram vai mantritam pare,
kṛtam ev’ āsyā jānanti, sa vai paṇḍita ucyate.
yasya kṛtyaṁ na vighnānti śītam, uṣṇaṁ, bhayaṁ, ratiḥ,
saṁṛddhir, aśaṁṛddhir vā, sa vai paṇḍita ucyate.

33.25
yasya saṃsārini prajñā dharm’ārthāv anuvartate,
kāmad arthaṁ vṛṇite yaḥ, sa vai paṇḍita ucyate.
yathāśakti cikāṛanti, yathāśakti ca kurvate,
na kiṁ cid avamanyante naraḥ paṇḍitaṁbudhayah.
kṣipraṁ vijānti ciraṁ śṛṇoti;
vijñāyā c’ ārthaṁ bhajate na kāmāt;
n’ āśaṁpṛṣṭo vyupayuṅkte par’ārthe;
prajñānaṁ prathamāṃ paṇḍitaṁ.
n’ ālāpāsyam abhiśaṁchanti, naṣṭaṁ n’ ecchanti śocitum,
āpatsu ca na muhyanti naraḥ paṇḍitaṁbudhayah.
your soul and skilled in moral law. Due to his benevolence, compassion, virtue, truth, strength, and the respect he observes towards you, he endures his many miseries. How can you wish for prosperity when you have invested power upon Duryodhana, Subala’s son, Karna, and Duhsasana?

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

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

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

33.30 aryajkarmanī rajyante, bhūtiḥkarmāṇī kurvate, 
hitaṃ ca nī abhyasuyanti paṇḍitā, Bharatāṁśṛabha. 
nāṛṣaṭyā ātmāsammāne, nī āvamāṇena tapyate, 
Gāṅgo hrada iv’ āśrṣobhyo yaḥ, sa paṇḍita ucyate.

tattvaliṃśaḥ sarvaḥbhūtānāṁ, yogajñāḥ sarvajkarmanāṁ, 
upāyaliṃḥo manusyaṃśaṁ naraḥ paṇḍita ucyate.
pravṛttāvāk, citraṅkatha, ūhāvān, pratiśhānavān, 
āśu granthasya vaktā ca yaḥ, sa paṇḍita ucyate.
śrutaṃ prajñānugamā yasya, prajñā ca ś āśrṣaṅugā, 
asambhinnāryaṁyādah paṇḍitaśākhyāṃ labheta saḥ.

33.35 aśrutaś ca samunnaddho, daridraś ca mahāmanāḥ, 
arthaś ca ājkarmanāḥ presur mūḍha ity ucyate budhiḥ. 
svam artham yaḥ parityajya pariśr̥tham anuśīṣṭhati, 
mīthyaś ācariṣṭi mītṛjārthe yaś ca, mūḍhaḥ sa ucyate.
aṃkāmnā kāmayati yaḥ, kāmayānān pariyajyet, 
balavantaṃ ca yo dveṣṭi, tam āhur mūḍhaḥcetasam.

33.40 aṃmitraṃ kurute mitraṃ, mitraṃ dveṣṭi hinasti ca, 
karma ca ārabbate duṣṭaṃ, tam āhur mūḍhaḥcetasam. 
saṃśayati kṛtyāni, sarvatra viśikṣite, 
ciraṃ karoṣi kṣipṛjārthe, sa mūḍho, Bharataṁśṛabha. 
śṛaddhaṃ pīṭṛbhya na dadāti, daivaṭāni na c’ ārcati, 
suhṛṇmīتراṃ na labhate, tam āhur mūḍhaḥcetasam.
It is the man who acts upon his decision, who does not give up half way through, whose time is not unproductive, and who is self-disciplined, who is said to be wise. Wise men are attracted to noble deeds, perform acts for wealth, but are not indignant at what is beneficial, bull of the Bharatas. The man who is not pleased when he is honored, nor burns when snubbed, but is as unruffled as a Ganges lake, is said to be wise.

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

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

They call the man who treats his enemy like a friend, hates and harms his friend, and undertakes wicked deeds, idiotic-minded. Bull of the Bharatas, a fool broadcasts tasks which need to be done, questions everything, and takes ages to accomplish simple matters. They call a man idiotic-minded if he does not give offerings to his ancestors, does not worship the gods, and does not take friends as allies.
anāhūtaḥ praviśati, apiṣṭo bahu bhāsate,
aḍiṣṭe vāsasi mūḍhācetā naḥ jādhamah.
paraṃ keśipati doṣena vartamānaḥ svayaṃ tathā,
vaś ca krudhyaty anūṣāṇaḥ, sa ca mūḍhatamo naraḥ.
ātmavo bālam ajñāya dharm[ārtha]parivarjitaṁ
ājābhayaṁ icchān naikarmyān mūḍhābbuddhir ih’ ocyate.
alśīyaṁ sāsti yo, rājan, vaś ca sūnyam upāsate,
kaḍāryaṁ bhajate vaś ca, tam āhur mūḍhācetasam.

arthaṁ mahāntam āsādyā, vidyāṁ aśīvaryaṁ eva vā,
vicaraty aśamunnaḍho yaḥ, sa paṇḍita ucyaṁ.
ekaḥ saṃpannam aśnāti, vaste vāśaś ca śobhanam
yo ’śaṁvibhāya bhṛtyebhyaḥ, ko nṛṣaṁsataraṁ tataḥ?ekaḥ pāpāni kurute, phalaṁ bhunḳte mahājanaḥ;
bhoṣṭaṁ viṣṇumucyaṁ, kārtā doṣena lipyaṁ.
ekaṁ hanyān, na vā hanyād iṣur muktro dhanuṣmatā;
buddhir buddhimāṁ oṣṭṛṣṭa hanyād rāṣṭraṁ saṁrājakam.
ekaṁ śaṁ ṛddhiṁ, smṛtyebhya kṛṣṇaṁ catuṣṭhaṁ
dvīṣaṇyāṁ mṛttyaṁ, iha kṛṣṇāṁ mūḍhābhavaṁ.pāṇca jītvā, viditvā sāt, sapta hitvā sukhi bhava.

ekaṁ viṣaṭraso hanti, śaṣṭreṇ’ āikaḥ ca vadhyaṁ;
śaṛṣṭraṁ saḷprajaṁ hanti rājanaṁ mantrāvīpalaṁ.
ekaḥ svādu na bhuṇjita, ekaḥ c’ ārthān na cintayet,
eko na gacched adhvānaṁ, n’ āikaḥ supeteṣu jāgyāt.
An idiot, the lowest of men, enters when uninvited, speaks endlessly when unasked, and puts his trust in the cynical. The man who blames someone else, when in fact it was he who was acting wickedly, and gets angry without any authority, is the most idiotic of men. The man who, unaware of his own strength, wants to attain what is unattainable, devoid of moral law and profit, without doing any work, is said to be foolish-minded.

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

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

Be happy by resolving upon two with one, bring three under your control with four, conquer five, understand the six, and disregard seven. A poisonous draft kills one, and one person dies by the sword, but disastrous advice kills the king along with his kingdom and subjects. One should not eat tasty food alone, nor should one deliberate matters on one's own. One should not go on a journey alone, or be the only one who wakes up when everyone else is sleeping.
ekam ev' ājdvitiyaṁ tad, yad, rājan, n' āvabudhyase,
satyaṁ svargasya sopānaṁ pār'javārasya naur iva.
ekaḥ kṣamāvatāṁ doṣo, dvitiyo n' ṭopaḍasyate:
yad enaṁ kṣamaya yuktaṁ aśaktaṁ manyate janaḥ.
so 'hya doṣo na mantavyaḥ; kṣamā hi paramaṁ balam;
kṣamā guṇo hy aśaktānāṁ, śaktānāṁ bhūṣaṇaṁ kṣamā.

kṣamā vaśīkṛṣṭir loke, kṣamayā kṛṁ na sādhyate?
sāntikhadgaḥ kare yasya, kṛṁ karisyati durjanaḥ?
al'ṛṭe patito vahniḥ svayam ev' āpaśāmyati;
ākṣamāvāṁ paraṁ doṣair ātmānāṁ c' āiva yojayer.
 Eko dharmāḥ paraṁ śreyah, kṣam" āikā śaṁtir uttamaḥ,
vidy" āikā paramā trptir, aḥiṁs" āikajuskh'javahā.

dvāv imau grasate bhūmiḥ, sarpo bilāśayāṁ iva,
rājanaṁ c' āviroddhāraṁ, brāhmaṇaṁ c' āpravāsinaṁ.
dve karmaṇi naraṁ kurvān asmiṁ loke virocate:
ābravan paraṁ kīṁ cid, aśato 'nlarcaṁs tathā.

strīyaḥ kāmītkāmīnyo, lokāḥ pūjitaḥpūjakaḥ.
dvāv imau kaṇṭakau tikṣṇau śārīraḥpariśośinau:
 yaś c' āḍhanaḥ kāmayaṭe, yaś ca kupyate aṇjīvaraḥ.
dvāv eva na virājete vīparītena karnaṇaḥ:
grhaṣṭhaś ca nirārambhaḥ, kāryavāṁś c' āiva bhikṣukaḥ.

33.55

33.60
The One without a second,* a being whom you, my king, do not understand, is truth; the stairway to heaven, like a ferry between two shores.

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

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

These are the two sharp, thorn-like diseases that emaciate the body: a low man full of desire, and a powerless man who is angry. There are two sets of people whose unconventional behavior means they are not illuminated: a householder who abstains from all work, and a mendicant...
dvāv imau puruṣau, rājan, svargasya' āparī tiṣṭhataḥ:
prabhuṣ ca kṣamayā yukto, daridraś ca pradānavaṁ.
nyāj'āgataṣya dravyasya boddhavyau dvāv atikramau:
apātre pratipattiṣ ca, pātre c' āpratipādanam.

33.65
dvāv ambhasi nivesṭavyau gale baddhva dṛḍhāṃ śilām:
dhanavantam aḍātārāṃ, daridraṃ c' ātāpavinam.
dvāv imau, puruṣaḥ/vyāghra, sūrya/maṇḍalaḥ/bhedinau:
parivrāj yogayuktaś ca, rāce c' ābhimukho hataḥ.
tray' āpāyā manusyaṃ/ṇanaṃ śrūyante, Bharata'/ṛṣabha:
kaṇīyān, madhyamaḥ, śreṣṭha, iti vedā/vīdo viduḥ.
trījvidhāḥ puruṣā, rājann: uttam'āḥ/ḍhamaḥ/madhyamaḥ,
niyojayed yathāvat tāṃs trijvidhēy eva karmasu.
traya ev' āḍhanā, rājan: bhāryā, dāsas, tathā sutaḥ;
yat te samadhiacchanti, yasya te, tasya tad dhanam.

33.70
haraṇaṃ ca paraśvānāṃ, paraśdar'ābhimāraṇānāṃ,
suḥṛdas ca parītyaṅgas traya doṣaḥ kaśyāvahāḥ.
trījvidhāṃ narakasya' ādaṃ dvāraṃ nāśanam ātmanāḥ:
kāmaḥ, krodhas, tathā lobhas. tasmād etat trayāṃ tyajet.
varaṇpradānāṃ rāyaṃ ca putrajanma ca, Bhārata,
śatōś ca mokṣaṇaṃ kṛchṛtān triṇi c' āikāṃ ca tat samam.
bhaktāṃ ca, bhajamanāṃ ca, 'tav' āśm' iti c' vādinam
trīn etān charaṇaṃ prāptān viṣame' pi na saṃtyajet.
engaged in work. There are two sets of men, my king, who stand beyond heaven: a master endowed with forgiveness, and a beggar who is generous.

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

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

Theft of someone else’s property, adultery with someone else’s wife, and abandoning a friend are the three sins which bring destruction. The door to hell and self-destruction has three forms: desire, anger, and greed. Therefore, avoid these three. The giving of a boon, a kingdom, and the birth of sons, Bhárata, are three things which are equal to one: release from the trouble of an enemy. One who reveres you, one who begs you, saying ‘I am yours,’ and one who has come to you for refuge are three people whom one should not abandon even in times of trouble.
catvāri rājñā tu mahā|balena
varjyāny āhuḥ, pāṇḍitas tāṇi vidyāt;
alpa|praśnāiḥ saha mantrāṁ na kuryān
na dirgha|sūtraī, rabhasaiś, cāraṇaiś ca.

33.75 catvāri te, tātā, grhare vasantu
śriy” ābhijuṣṭasya gṛha|ṣṭhal|dharme:
vṛddho jñātir, avasannaḥ kulinaḥ,
sakhā daridro, bhagini c’ ān|japatyā.
catvāry āha, mahā|rāja, sādyaskāni Bṛhaspatiḥ
prchate trijda[a]|Eṇdrāya. tān’ imāni nibodha me:
devatānāṁ ca saṃkalpm, anubhavaḥ ca dhīmatām,
vinayam kṛta|vidyānām, vināsām pāp|karmanām.
catvāri karmāṇy abhaya|piṇkarāṇi
bhayaḥ prayacchantasya āyathā|piṇṭāni.
mān’|āgnihotram, uta māna|maunaṃ,
mānen’ ādhītam, uta mān|yajñāṇaḥ.
paṇc’|āgna yo manusyaṇa paricaryāḥ prayatnataḥ:
piṭā, māt”, āgnir, ātmā ca, guruṣ ca, Bharaṭa’ṛṣabha.

33.80 paṇc’ āiva pūjayaḥ loke yasāḥ prāṇātītī kevalam:
devaḥ, piṭṭān, manusyaṁśe ca, bhikṣūn atithi|paṇcamān.
paṇcā tv” ānugamiṣyanti yatra yatra gamiṣyasi:
mitrāṇy, a|mitrā, madhya|sthā, upa|jīvy’|ōpajīvinaḥ.
paṇc’ ēndriyaṣya martyasya chidraṇaḥ ced ekam indriyaṃ,
tato’ sya sarvati praśnā dṛṣṭeḥ pāṭrād tv’ ōdakam.
They say, and a wise man would know, that there are four things that should be avoided by a powerful king: he should not take advice from men of little intelligence, procrastinators, violent men, or spies. My friend, may you possess good fortune, living by the duties of a householder, and may these four reside with you: an elderly relative, a well-born man who has fallen on hard times, a poverty stricken friend, and a childless sister.

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

A man should take care of five fires with effort: one’s father, one’s mother, fire itself, oneself, and one’s teacher, bull of the Bharatas. Only by worshipping these five does one attain fame in this world: the gods, ancestors, men, mendicants, and guests are the fifth. Five things will go wherever you go, following you: friends, enemies, the indifferent, those upon whom you depend, and those who depend on you. If one of a mortal man’s five senses has a hole, then the knowledge runs out, just as water leaks from a leather water bag.
शाठ दोषाह पुरुषेन् ईह हातव्या भृतिम इच्छातः
निद्राः, तत्त्रिते, भयाम्, क्रोधा, अलस्याम्, दिर्गहासृतरात्।
शाठ इमान पुरुषो जह्वयां भिन्नाम् नावम्य इव आङ्गवे:
अप्रावक्तारम् अचार्यम्, अन्राह्तियानाम् त्रिविजाम्।
शाठ एवा तु गुनाह पुष्टा ना हातव्या कदात काना:
सत्यां, दानाम, अन्रालस्याम्, अन्जाम, क्षमाः, द्विती।
अर्थांगमो, नित्याम् अज्रोगिता का,
प्रिया का भार्या प्रियाल्पादिनी का,
वायस का पुत्रो, ‘र्हालकारी का विद्याः
शाठ जीवलोकस्या सुखांमा, राजाः।
शान्ताम अभानी नित्यानाम आिवार्याम् यो ‘धिगाच्छति
ना सा चपाई कुटो ‘नलर्थाइयुज्ये विजिः’ एङ्गियाः।
शाठ इमे शात्सु जिवांती, सप्तामो न् ओपाल्ब्याये:
सौराः प्रमात्ते जिवांती, याद्हितेसू चिकितसांका।
प्रमादाः कामायानेशु, याजमानेशु याजकाः,
राजा विवादमानेशु, नित्यां मुर्क्हेशु पाण्डिताः।
शाठ इमान्य विनायांति मुहुःत्तम अन्राह्तेक्षानात्:
गावाः, सेवा, कृशर, भार्या, विद्याः, व्र्तासालसंगतिः।
Vídura’s Teachings 33-41

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

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

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

शद एते ह्य अवमान्याते नित्याḥ पुर्वः।
धक्षिनाते शिशुः, क्राज्ञरासः स्‍वातः,
नारिम् विगताकामस् तु, लङ्कारस् सा ध्रुव्याकामस्,
नावं नित्याः।

sadbhīr manuṣyaḥ saha samprayogaḥ,
svaḥpratyaḥjāvṛttir, ābhījtavāsah

शद जिवालोकस्य भुक्तानि, राजन।

33.95

िःङ्गु, ग्रहिः, ना साम्तुष्टाः, क्रोद्धानो, नित्याः।

परालभाग्यः।

सप्ताहो दोषाः सदार्जना हातवाय व्यसानः।

प्रायासो यो विनास्यां त्रिवेदम् मुला अः।

स्त्रियो, 'क्षत्री, मर्गक्यो, पाण्य, वाक्पूर्याः स्वा पाँचाम, महाक क्वाल्पुर्याः, अर्थादुःशांत्म् एवा।

अष्टाशुः पुर्वालनिमित्ताः नयस्य विनासियाः

ब्राह्मणाोः प्रत्यावाो द्वीस्ति, ब्राह्मणाः।

ब्राह्मणाङ्गवस्मिः सः आदत्तेः, ब्राह्मणांस्ति क्षिप्राणसती, रामात निंदयाः सः।

33.100

नो आिनाः समरती शत्येशु, याचिता सः।

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

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

There are eight omens of a man’s destruction: the first is his hatred of brahmins, next his fighting with brahmins, his theft of brahmins’ property, his wanting to kill brahmins, the pleasure he takes in ridiculing them, his displeasure in praising them, his failure to remember them in his affairs, and his indignation when they entreat him. These are the faults which a wise man who makes use of his intelligence would be sensible to avoid.
Here is a new Clay Sanskrit Library translation of Volume One (of two) of ‘Preparations for War,’ Book Five of the Maha-bharata.

The Pandavas believe they have completed the terms of their exile, though Duryodhana claims that they did not live unknown for the full thirteenth year, since Arjuna was recognized in the battle at the end of the preceding book, ‘Virata.’ While the Pandavas and Kaurus make their preparations for war they organize a series of embassies to negotiate peace. This volume constantly highlights the inevitability of conflict and the futility of negotiation.

Yet most characters are concerned that war between family cannot fail to be sinful. In response to their dilemma we have the ‘Sanat-sujatya,’ a philosophical passage to rival the ‘Bhagavad gita,’ albeit not as famous. Like the ‘Gita,’ the ‘Sanat-sujatya’ tells that karma will not chain one in the cycle of rebirth, provided that one can refrain from desire. Through understanding the truth of non-duality, that the world is mere illusion, one can be subsumed into eternal existence with Brahman. This view of dharma recognizes the limits of goodness and is grounded in human self-interest without being amoral.