LOKANĪTI

TRANSLATION

by

JAMES GRAY

(1886)

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(*For Research Purpose and Study*)

ANCIENT

PROVERBS AND MAXIMS

From Burmese Sources;

OR,

THE NÎTI LITERATURE OF BURMA.

BY

JAMES GRAY,

AUTHOR OF

"ELEMENTS OF PALI GRAMMAR," "TRANSLATION OF THE DHAMMAPADA," ETC.

LONDON:

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INTRODUCTION.

THE Sanskrit-Pâli word *Nîti* is equivalent to "conduct" in its abstract, and "guide" in its concrete signification. As applied to books, it is a general term for a treatise which includes maxims, pithy sayings, and didactic stories, intended as a guide to such matters of everyday life as form the character of an individual and influence him in his relations to his fellow-men. Treatises of this kind have been popular in all ages, and have served as a most effective medium of instruction. In India a very comprehensive literature sprang up, known as the *Nîtisâstras*, embracing what is called "Beast-fable" lore, represented by the *Pañćatantra*, and its epitome the *Hitopadeśa* of Vishnusarman, and the numerous ethico-didactic anthologies which, based chiefly on the *Mahâbhârata* and other ancient poems, gained popularity by the collected apophthegms of Bhartṛihari and Cânakya. Anthological study at length became so inviting, that in the *Śârṅgadharapaddhati*, a compilation of the fourteenth century A.D., we find about 6000 stanzas, gathered from more than 250 sources.

The Buddhist *Jâtakam*, containing 550 stories, is a rich storehouse of fables, and, though in character similar to the *Pañćatantra*, is not classed as a *Nîti*, nor does the *Dhammapada*, and other treatises of the same kind, full of maxims of morality and religious reflections, come under the designation. The term *Nîti*, in so far as it describes anthological collections, is, in Burma, found

connected with the following works—the *Lokanîti*, the *Dhammanîti*, the *Râjanîti*, and the *Suttavaddhananîti*. Of these, the first three are original recensions in the Mâgadhese dialect, adapted from Sanskrit works; while the last is a comparatively recent collection of useful maxims from the Buddhist canon itself. The former form a group in themselves, and owe their importance to being of Sanskritic origin. The remarks which follow are in special reference to them alone.

The earliest reference in Burmese literature to the *Lokanîti* and *Râjanîti* is, so far as I have been able to ascertain, to be found in the Arakan *Râzâwin*, or "Chronicles of Arakan," in connection with Prince Kha Maung's visit to Pegu early in the seventeenth century. Mention of the *Dhammanîti* is rarely met with, as it seems never to have become a handbook for study like the other two. The exact dates of these collections in Burma are not recorded anywhere, nor is their authorship a matter of certainty. That they were compiled between the twelfth and fourteenth centuries is not unlikely, judging from the progress of literature under the patronage of Burmese kings. King Anoratha, in the first half of the eleventh century, organised an expedition to Thaton, and obtained thence a copy of the Buddhist Scriptures. Their interpretation was then only possible through the Mun language. The Mun alphabet was consequently adopted by the Burmese, and the learned among the latter made the literature written in it an important study. Wars between the Muns and Burmese led eventually to a good deal of intercommunication between the two races. Hindu colonists, besides, had settled on the lower valleys of the Irawadi and Sittang rivers, and a religious struggle between Brahmans and Buddhists resulted in evoking the erudition of the learned Puṇṇas. Their services were soon utilised by the Burmese kings in furtherance of the cause of literature, and it was through their invaluable assistance that the study of Sanskrit became a *sine quâ non*

in the royal monasteries. Being familiar with Mâgadhese (then the literary language of the country), and also acquainted with the local vernacular, they were of great help to the Buddhist Rahans in the interpretation of the Pitagat. And it is reasonable to suppose that when that great task was completed attention was paid to secular literature, the outcome of which was the compilation of the three *Nîtis*. Similar, or perhaps the very same treatises, were in use in the royal courts of India, and their introduction into the court of Ava was natural enough. The translation of Sanskrit works of a more erudite character was a work of later date.

That Brahmanic influence had been at work in the compilation of the *Nîtis* of Burma is evident from the nature of certain passages found in them. Evidence is also not wanting to show that additions have been made to the original treatises more in consonance with Buddhistic belief and idiosyncrasies. Partial emendations have also been resorted to, and can be discovered as the work of Rahans anxious to replace Hinduic ideas by others more congenial to their orthodoxy.

Sanskrit editions of the three *Nîtis* are to be found among the Manipurian Punnas, who, driven from their native abode by the vicissitudes of war, made a home for themselves in Burma. They are written in Bengali characters, but editions in Sanskritised Burmese are also procurable. The Sanskrit *Lokanîti* of the Manipurian Punnas commences with the same stanza as the *Hitopadeśa* of Vishnuśarman—

Siddhis sâdhye satâm astu
Prasâdât tasya dhûrjates
Jâhnavîphenalekheva
Yadmurdhni śaśinah kalâ.[1]

---

[1] "For the good may there be success in achievements through the grace of Dhûrjati (Siva), on whose head there is the moon's sixteenth part, like a streak of the Ganges' foam."

This stanza is disregarded in the Burmese anthology, most probably on account of the difficulty of its adaptation to Buddhistic views. The Sanskrit *Ḷokanîti* originally contained 109 gâthâs, which, in the Burmese version, have been expanded to 167.

The *Lokanîti* and *Dhammanîti* embrace a miscellaneous collection of subjects, and serve as suitable handbooks for the general reader for the study of prudential rules and principles of morality. The former is taught in almost every monastic school in Burma, and printed editions of it have helped considerably to extend its popularity. That a work of the kind should have charms for the Buddhist is not to be wondered at. He firmly believes that his future happiness depends upon his behaviour in his present life, and relies more on practical deeds rather than on the faith which his religion demands; and nothing could be more suitable to his wants than a kind of literature which lays down for him in pithy stanzas, and often in metaphoric language, a number of simply-worded apophthegms which are to shape his career in this world and fit him for a better sphere of existence when he leaves it.

The *Râjanîti* is an anthology originally compiled for the use of kings and princes, and based chiefly on the ancient Dharmaśâstras, of which Manu's code has evidently supplied the greater proportion of the stanzas. It must not be confounded with the *Râjanîti* of Lallu Lâla, which is nothing more than an adaptation in the Braj dialect of the Sanskrit *Hitopadeśa*. The Burmese *Nîti* seems to have for its prototype the *Râjanîtiśâstra* of C'âṇakya. The *Dhammanîti*, although the best and most comprehensive of the *Nîtis*, is very little studied—a circumstance that can be explained by its being more extensive in its scope than the *Lokanîti*, and therefore proving a task of greater labour to the copyist, through whom chiefly the wide circulation of texts could have been carried on in the absence of printing-presses. The *Lokanîti*, besides, had

an Indian reputation which was never extended to the *Dhammanîti*. The same may be said of the *Râjanîti*.

The stanzas of the *Nîtis* belong chiefly to the *Vatta*, or heroic measure, corresponding with the octosyllabic ślokas of the *Mahâbhârata* and *Râmâyana*, but the exigencies of expression have, as in those poems, necessitated the occasional use of longer-lined verses. The Pâli of the texts belongs to the later rather than to the earlier style as represented in the *Dhammapada* of the Buddhist canon. On the whole, the translations are faithful to the original Sanskrit from which they have been adopted. In some cases the Pâli is a mere transcript. For instance, the Sanskrit—

Mâtâ śatruḥ pitâ vairî
Yena bâlo na pâṭhitaḥ
Na śobhate sabhâmadhye
Haṁsamadhye vako yathâ

is rendered in Pâli by

Mâtâ verî pitâ satru
Kena bâle na sikkhitâ
Sabhâmajjhe na sobhatî
Haṁsamajjhe bako yathâ.

Again, in Sanskrit we have—

Rûpayauvanasampannâ
Visâlakulasambhavâḥ
Vidyâhînâ na śobhante
Nirgandhâ iva kiṁśukâḥ,

and in Pâli—

Rûpayobbanasampannâ
Visâlakulasambhavâ
Vijjâhinâ na sobhanti
Niggandhâ iva kiṁsukâ.

In other instances some material modifications have been made necessary, as would be expected in a paraphrastic translation, in which the rules of versification have to be rigidly enforced, and in which Brahmanic sentiments had to be so modified as not to wound the suscep-

tibilities of the Buddhist reader. Some passages will be found revolting to our intelligence, but they may be of use in giving us an insight into the superstitious practices of the ancient Indians, and furnishing an index to the state of society at the period to which they refer.

In the footnotes to the English translations I have made some passing observations and given parallel passages. These might have been largely augmented, but I have refrained from encumbering the pages of a work intended chiefly for the general reader. The Pâli texts of the Burmese *Nîtis* are in preparation, and will be, it is hoped, useful to the student who would like to compare these anthological treatises with those of a similar nature which were at one time highly popular in India, the cradle of proverbs, parables, and folklore.

In conclusion, I take this opportunity of expressing my deep gratitude to Dr. Rost for the kindly encouragement he has given me in the publication of this work, and for the many tokens of the interest he has taken in the literary labours on which I am engaged.

J. G.

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[1] I have selected this Nîti for translation before the others because it is the most popular in Burma. Its popularity during recent years has been increased by printed editions of it emanating from the presses of Rangoon. It forms, besides, a text-book for the vernacular schools of the province. The Pâli text of it is very corrupt in many places, and an emended edition has not yet been attempted. The *Lokanîti* ("Worldly Behaviour") is divided into seven sections, viz., (1) THE EVIL-DOER, (2) THE GOOD MAN, (3) THE EVIL-DOER, (4) FRIENDSHIP, (5) WOMAN, (6) KINGS, and (7) MISCELLANEOUS. It was, for the first time, rendered into Burmese in A.D. 1835, during the reign of Bhagidaw, by the guru Cakkandâbhisîri.

[2] The *Tiratanaṁ*, viz., Buddha, his Law (*i.e.*, the Buddhist Scriptures), and the Priesthood. Buddhistic compositions frequently begin with a respectful reference to these three objects of veneration in addition to the formula addressed to Gotama — *Namo tassa bhagavato arahato sammâsambuddhassa*, "Honour to him the Blessed, the Sanctified, and All-wise."

[3] The language of Mâgadha. This was one of the nine tracts into which India of the Purâṇa period was known to be divided. During Gotama's time it was probably bounded by the Ganges on the north, Hiraṇya Parvata (Monghyr) on the east, Kirana Suvarṇa on the south, and the Benares district on the west, making in all a circuit of about 800 miles. Its ancient capital was Pâtaliputra, established in the reign of Ajâtaśatru. Magadha was also known as *Palâśa* or *Parâsa*, the land of the *Butea frondosa*. Hence Arrian, Strabo, and Pliny call the

2.

The "Nîti,"[5] in this world, is a man's substance, his father, his mother, his teacher, his friend: a person, therefore, knowing the "Nîti," is a wise man, both excellent and well-informed.

3.

How can there be proficiency for one who is indolent, wealth for one without proficiency, friendship for one without wealth, happiness for the friendless, merit for the unhappy, and Nibbân[6] for the unmeritorious person?

4.

Wealth is not equal in value to learning. Thieves do not take away learning:[7] it is friendship in this world, and the bearer of happiness in the next.

5.

One should not despise a little; he should keep in his mind what has been acquired: drops of water in an ant-hill will fill it at length.[8]

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people *Prasii*. The chief places of Buddhistic interest in Magadha were Buddha Gayâ, Râjagriha, Nâlanda, and Kusâgârapura, the original capital. The sacred texts written in the Mâgadha dialect are, properly speaking, termed Pâli. The latter word is spelt Pâli by the Burmese.

[4] Sanskrit chiefly. There is internal evidence to show that pre-existing Buddhistic compilations have also been made use of in this anthology.

[5] This word has the form *niti* also in Burmese palm-leafs. The orthography *nidhi*, signifying a "repository," is met with occasionally, but this, no doubt, is the result of phonetic similarity. For remarks on *Nîti* literature, see the Introduction to this work.

[6] This is the form which the Sanskrit Nirvâna takes in Burmese literature. [*Nibbân* = *nibbâna* = *ni* + *vâ* + *na* = *nivvâna*, which, according to rule, becomes *nibbâna*, "a going out."]

[7] The idea is borrowed from Ćâṇakya:—

"With knowledge say what other wealth
Can vie, which neither thieves by stealth
Can take, nor kinsmen make their prey;
Which lavish'd, never wastes away."—*Muir*.

Or, more literally, "That jewel knowledge, which kinsmen plunder not, nor thieves carry away, which decreaseth not by giving, is great wealth."

[8] Compare *Hitopadeśa*, ii. 10:—

"By drops of water falling one by one,
Little by little may a jar be filled;
Such is the law of all accumulations—
Of money, knowledge, and religious merit."—*Indian Wisdom*.

6.

One should despise neither science nor art, saying to himself—"It is of little consequence:" even one learnt to perfection is a suitable means of livelihood.

7.

There is not a gem in every rock nor pearl in every elephant,[9] not sandal-wood in every forest, nor erudition in every place.

8.

If it be known where a wise man, full of learning, is—one in search of knowledge should eagerly repair to that place.

9.

Learning comes by degrees, wealth little by little, climbing a mountain is done gradually, love comes by degrees, anger little by little,—these five little by little.[10]

10.

General knowledge,[11] the science of law,[12] calculation,

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[9] Fabulously supposed to be in the head. There is a similar conceit concerning the snake and toad.

[10] *Sine sine* = "little by little."

[11] *Suti* (= Sanskrit *śruti*, "hearing") is rendered in Burmese by "what is heard and seen." I have translated it by "general knowledge." The reference, no doubt, is to the knowledge of the Vedas, or at least of the *mantras* (hymns), and *brâhmaṇas* (expositions)—the books obtained by Rishis through *divine* revelation.

[12] The Pâli *sammuti* (an adaptation of *smṛiti*, "memory") is rendered by "the knowledge of the *Dhammathats*." *Sammuti*, strictly speaking, signifies "tradition," to which heading the Sanskrit *Dharmaśâstras* are referred. *Śruti* is what is heard by divine revelation in contrast with *smṛiti*—what is received from memory (tradition). With regard to the latter, Monier Williams remarks:—"This is believed to be founded on Śruti, 'direct revelation,' as its primary basis, and only possesses authority in so far as it is in harmony with such revealed truth. The very essence of *Smṛiti*, however, is considered to be that it was delivered *memoriter* by human authors and put into the form of human composition." The six principal divisions of Smṛiti in Sanskrit literature are:—

I. The *Vedâṅgas* ("Helps to the Vedas"), comprising—
   (*a*) *Kalpa* (Ceremonial Directory).
   (*b*) *Śikshâ* (Pronunciation).
   (*c*) *Chandas* (Metre).
   (*d*) *Nirukta* (Exposition).
   (*e*) *Vyâkaraṇa* (Grammar).
   (*f*) *Jyotisha* (Astronomy).
II. The *Smârta Sûtras* (Non-Vedic Ceremonies).

mechanical art; the knowledge of the "Nîti,"[13] the Byâkarein,[14] and music; manual dexterity, archery, antiquities;[15]

11.

Science of medicine, wit and humour,[16] astrology;[17] strategy,[18] versification; diplomacy, magic,[19] and grammar: these are the eighteen acquirements.[20]

12.

A wise man who is not questioned is like a drum;[21] one who is questioned is like a violent shower: a fool, whether addressed or not, speaks much.

13.

The knowledge that is in books, and the wealth that

III. The *Dharmaśâstras* (Law Books).
IV. The *Itihâsas* (Legendary Poems).
V. The *Purâṇas* (Legendary Tales).
VI. The *Nîtiśâstras* (Moral Precepts).

[13] The ancient collection known as the *Nîtiśâstra* is referred to.

[14] *Visesakâ* is so translated in the Burmese *nissya*, and "grammatical analysis" is probably referred to. "The word *Vyâkaraṇa* (Pali *Byâkaraṇa*, Burmese *Byâkarein*) means literally 'undoing,' and is applied first to linguistic analysis and then generally to grammar, but especially to Pâṇini's Grammar. It is opposite to *Saṇskaraṇa*, 'putting together,' whence the formed language is called *Saṇskṛita*, 'constructed.'" —*Indian Wisdom*. As there seems to be a great deal of misconception on the part of the Burmese translator in several of the renderings of words in the 10th and 11th stanzas, the rendering attached to *visesakâ* can scarcely be looked upon as the right one. I have no doubt that there is a reference to the Vaiśeshika philosophy, one of the six systems which had their origin in the *Upanishads* of the Vedas; so *yoga* may refer to the *yoga* system and not to "mechanical art."

[15] Or "Old Writings," *i.e.*, the eighteen Purâṇas or Ancient Legendary Histories.

[16] The *Itihâsas* or "Legendary Poems" are referred to. Among them are the *Râmâyaṇa* and *Mahâbhârata*.

[17] *Joti* (*jyotisha*).

[18] Or "circumvention." By *mâyâ*, possibly "mysticism," such as we read of in connection with the Vedântist and Mîmânsâ systems, is the idea intended to be conveyed by the text.

[19] Or "incantations," "the use of spells."

[20] The following is the Pâli text of the 10th and 11th stanzas, composed in the *Vatta* metre:—

(10) Suti sammuti saṅkhyâ ca
yoga nîti visesakâ
gandhabbâ gaṇikâ ceva
dhanubbedâ ca pûraṇâ
(11) tikicchâ itihâsâ ca
joti mâyâ ca chandati
ketumantâ ca saddâ ca
sippâṭṭhârasakâ ime.

[21] The sound may be produced from it whenever it is necessary.

is not in one's hands,—the one is not knowledge, and the other not wealth, when occasion arises.[22]

14.

The criterion of water is the water-lily; of a race, discipline and discourse; of wisdom, the words that are uttered; and of the ground, the fading of the grass.

15.

A man of little learning deems that little a great deal; he is proud: a frog not seeing the water of the sea,[23] considers it as much as the water in a well.

16.

One who, in the first place, has not acquired knowledge, in the second, has not obtained wealth, and, thirdly, has not acquired the "Law"[24]—what will he do in the fourth place?

17.

Children, be wise; wherefore are ye idle? One without wisdom is the bearer of another's burden. A wise man is honoured in the world; day by day be ye wise, O children.

18.

A mother is an enemy, a father is an enemy. Wherefore? Because their offspring, being uneducated in their youth, are as unbecoming in an assembly as cranes among swans.[25]

19.

Who gives the point to a mountain thorn? Who gives

[22] *Kicce samupanne*, "when occasion arises." According to Cânakya, "the time of action."

[23] The Japanese proverb says, "A frog in a well sees nothing of the high seas."

[24] The Buddhist Scriptures—the *Tipiṭaka*—as furnishing the rules for religious duties, &c.

[25] "Brahmanic ducks" of golden hue. It is possible that the flamingo (*Phœnicopterus ruber*) is referred to by Indian writers. The lower eastern part of the delta of the Irawadi was called *Haṁsavatî* ("valley of *haṁsas*"). Hiuen Tsiang, the Chinese pilgrim, refers to the tract as being included in *Kâmalaṅkâ*.

sight to the eye of a deer or fragrance to a lily in the pond? Who gives to the descendants of a race their disposition? Each comes of itself.[26]

20.

Flavourless is a betel-leaf without lime[27] and insipid the adornments of one without wealth; tasteless is a curry devoid of salt; senseless the exposition[28] of one without knowledge.

21.

One observant is full of learning; he increases his knowledge; by means of knowledge he understands the meaning:[29] the comprehension of the meaning brings satisfaction.

22.

Food, sexual intercourse, and sleep appertain both to oxen and men; knowledge is peculiar[30] to man: one of a debased intellect is on a level with oxen.

23.

Friendship is not equal in value to knowledge; there is no enemy like sickness; no love is equal to self-love; no power equal to moral merit.[31]

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[26] Buddhism does not accept a god as creator. Hence, *samati bhavo (hoti)*.

[27] *Akotambulaṁ* = "betel-leaf without lime," where *ko* is used for lime. The betel (Malabar *beetla*) is a species of pepper, the leaves of which are chewed in the East with a little areca-nut, catechu, and shell-lime. To improve the flavour rose-water and spices, such as cinnamon, clove, &c., are added. The prepared betel-leaf acts as a digestive after meals, and serves the same purpose as smoking in temporarily staving off hunger. By some it is looked upon as a luxury, and one of the etiquettes of hospitality is to offer it to a visitor. The *Hitopadeśa* says: "Betel is pungent, bitter, spicy, sweet, alkaline, astringent; a carminative, a destroyer of phlegm, a vermifuge, a sweetener of the breath, an ornament of the mouth, a remover of impurities, and a kindler of the flame of love! O friend! these thirteen properties of betel are hard to be met with, even in heaven!"

[28] *Byâkaraṇaṁ* (here equivalent to *nirukta*). This word has a comprehensive application in Burmese literature. Not only is the term applied to Pâṇini's great Grammar, but also to several works, astrological, medical, &c., translated into the vernacular from Sanskrit.

[29] *Atthaṁ*.

[30] Or "distinguishes man." *Vijja posassa viseso*. Vide *Hitopadeśa*, Introduction, 25.

[31] *Kammaṁ* (Sanskrit *karma*,

24.

A swan is out of place among crows, a lion among bulls, a horse in the midst of asses, and a wise man among fools.

25.

If[32] a fool be attached to a wise man all his life long, he does not know the "Law,"[33] just as a spoon does not know the taste of a curry gravy.

26.

If, however, a man of understanding be associated for a short time with one who is wise,[34] he perceives the "Law" just as the tongue the flavour of the curry gravy.

27.

A warrior should not go on the battle-field without his weapon,[35] nor a wise man go about without his book: a

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Burmese *kân*) = "moral merit." The doctrine of *kamma* is bound up with that of transmigration, and implies that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. What one now is is the result of his previous deeds in one or more past existences. What one sows that he must reap. We have as a corollary to this teaching that the cessation of existence (or the attainment of Nibbân) is dependent on the destruction of its cause, *kamma*. This is effected by sanctification, or the entrance into the Four Paths (*cattâro maggâ*).

[32] This and the following stanza are verses 64 and 65 of the *Dhammapada*, the former having been uttered by Gotama in reference to Udâyithera. The idea about the spoon and curry gravy is taken from the *Mahâbhârata*. In Bk. ii. 1945 we have: "He who is without understanding, but merely learned, learns not the sense of books, as a spoon does not taste the flavour of broth;" and in x. 178—"A brave man, if stupid, though he serves a learned man for a long time, does not know what is duty, as a spoon does not taste the flavour of broth, but an intelligent man who has served a learned man a short time only, soon knows his duty, as the tongue tastes the flavour of broth."

[33] "Law" used in the sense of *duty*.

[34] Compare *Hitopadeśa* (Introduction, 41):—

"A piece of glass may like a jewel glow,
If but a lump of gold be placed below;
So even fools to eminence may rise
By close association with the wise."—*Indian Wisdom*.

[35] There is a play here on the word *sattha*, which signifies a "book," a "weapon," and a "companion." The stanza runs:—

"Vinâsatthaṁ na gaccheyya
Sûro saṅgâmabhûmiyaṁ
Paṇḍitavaddhagu vânijo
Videsagamano tathâ."

Here, by *sandhi*, *paṇḍitavaddhagu* = *paṇḍita* + *addhagu*.

travelling merchant and one going to another land should not move without a companion.

28.

A wise man should not proclaim the loss of his wealth, the anxiety of his heart, domestic misdeeds, and his deception and disrespect by others.[36]

29.

He is a wise man who knows the use of opportune language, who knows of one worthy of his love and what a befitting temper is.[37]

30.

One without wealth consuming his substance, a weak person engaging in fight, and one without wisdom taking part in discussions—these are like madmen.

31.

Going to a place uninvited, speaking much when not questioned, proclaiming one's own merits: these three things are the characteristics of baseness.

32.

One of little beauty speaks a great deal (of his looks); one of little understanding shows off (a great deal); a jar, not full, causes the water in it to shake; a cow with little milk kicks about.

33.

A frog, sitting on its haunches, considers itself a lion; a crow, being captured, cries out, "Dear friend! dear friend!" When questioned by the wise, an ignorant man, thinking himself wise, exclaims, "My master! my master!"

[36] Compare *Hitopadeśa*, i. 138, and see note to corresponding stanza in *Dhammanîti*.

[37] Compare *Hitopadeśa*, ii. 48, and see note to corresponding stanza in *Dhammanîti*.

34.

Does a frog, seated on its haunches, become a lion?—a hog, grunting, become a leopard? Does a cat, by its similarity to a tiger, become a tiger? Are all wise men alike in knowledge?

35.

A king is not satisfied with his wealth,[38] a wise man with well-uttered discourse; the eye in seeing a lover, and the sea with its water.

36.

They who, being of little knowledge, are full of youth and beauty and have a noble lineage, do not appear to advantage; like the *Butea frondosa*, they are without fragrance.[39]

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[38] *Mahâbhârata*, xii. 6713, says: "Men, after obtaining riches, desire royal power; after getting kingly power, they desire godhead; obtaining that, they desire the rank of Indra. Thou art wealthy, but neither a king nor a god; but even shouldst thou attain to godhead and to the rank of Indra, thou wouldst not be content."

[39] This is an often-quoted saying of Cânakya. The apothegm has received various developments. We quote from Long's "Eastern Emblems and Mottoes":—

"Men are foolish in cherishing the gay blossoms of the palas tree, fair to see, but without scent."—*Hindu Dramatist.*

"A bad person, though decorated, remains the same as cow-dung, which, though it be fertilising, does not become pleasing."—*Drishtanta Shatak.*

"Outside smooth and painted, inside only straw—like Hindu idols stuffed with straw."—*Bengal.*

"The fruit of the colocynth is good to look at, not to taste."—*Urdu.*

"Like a broom bound with a silk thread."—*Malay.*

"Beauty in the ignorant as a jewel in a swine's snout."—*Prov.* xi. 22.

The *kiṁsuko* or *palâso* is the *Butea frondosa*. Southern Behar was formerly called Palâsa on account of the luxuriant growth of the tree from which it got its name. Behar signifies the "land of monasteries (*vihâras*)," of which a large number were erected in the reign of Asoka. The bright-red flowers of the *palâsa* have furnished many an imagery to Indian poets and prose writers. The following is from the *Mahâbhârata* (*vide* Monier Williams' "Indian Wisdom," page 406):—

"Anon the clashing iron met, and scattered round
A fiery shower; then fierce as elephants
Or butting bulls they battered each the other.
Thick fell the blows, and soon each stalwart frame,
Spattered with gore, glowed like the kiṁśuka,
Bedeck'd with scarlet blossoms."

37.

The son of a man of low origin becomes a king's minister, a fool's son a learned man, a pauper's son a millionaire: do not, therefore, despise men.

38.

A pupil who, by a desire of knowledge, learns off a great deal, that knowledge he is unable to reproduce, just as a dumb person, seeing a dream, is unable to give utterance to it.

39.

A potter does not strike a pot to break it, but to fashion it: a teacher beats his pupils to increase their knowledge, not to throw them into the states of suffering.[40]

40.

The man who rolls up the *taggara*[41] with the *palâsa* leaf finds that a fragrant odour is emitted from the leaf itself: serving the wise produces a similar result.

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[40] By *apâyesu*, the *catubbhido apâyaloka*, or "Four States of Suffering," are referred to. They are, (1) *Naraka-loka*, (2) *tiracchâna-l°*, (3) *peta-l°*, and (4) *asura-l°*. The *Naraka-l°*, or "Hell for Human Beings," has eight subdivisions. Each hell is said to be 10,000 yojanas in length, breadth, and height, and is situated in the interior of the earth. The walls are nine yojanas in thickness, and their brightness so overpowering that they burst the eyes of those who look at them. The Buddhist hell is a kind of purgatory for the expiation of former sins. It is a temporary state leading to re-birth in a blissful state.

[41] The *Tabernæmontana coronaria*. It is a shrub from which a fragrant powder is obtained.

SECTION II.

THE GOOD MAN.

41.

ASSOCIATE with the good, form companionship with the righteous: it is good, not bad, knowing the goodly ways of righteous men.

42.

Spurn companionship with the wicked, cultivate the society of the virtuous; night and day do what is good; remember always the impermanence [42] of worldly things.

43.

Just as ripe figs,[43] although red outside, are full of worms inside, even so are the hearts of wicked men.

44.

But as ripe jacks, although thorny outside, are full of juice inside, even so are the hearts of righteous men.

45.

The sandal-tree, being dry, does not part with its odour; [44] an elephant, on the march, ceases not to display its grace in the eyes of men; the sugar-cane, being brought under a pressing-machine, does not dissipate its sweet juice; a wise man even under affliction does not abandon his virtuous conduct.

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[42] *Aniccatam.* The "Impermanence of Worldly Things" is one of the salient doctrines of Buddhism. *Vide Hitopadeśa*, iii. 24, in connection with the gander, crow, and the traveller, &c.

[43] *Udumbara* = *Ficus glomerata.* In Bengali literature a hypocrite is compared to the *makhala* fruit, "beautiful outside, bitter within."

[44] The idea contained in the following couplet is from the *Subhâshitârnava*:—

"The sandal-tree, most sacred tree of all,
Perfumes the very axe which bids it fall."

46.

The lion, being hungry, does not eat leaves and the like; even emaciated, he does not eat the flesh of the elephant.

47.

A descendant, belonging to a good family, maintains well the family lineage; having of himself fallen into trouble, he should not commit a mean action.

48.

Sandal-wood, in the world, is pleasant; pleasanter is the light of the moon; far pleasanter than sandal-wood and the moon is the well-uttered discourse of the righteous.

49.

Should the sun rise in the west,[45] and Meru,[46] king of mountains, bend,—should the fire of hell grow cold and the lily grow on the mountain-top, yet unchangeable will be a good man's words.

50.

Pleasant is the shadow of a tree; pleasanter that of a relative, a father, or a mother; more pleasant that of a teacher; pleasanter still that of a king; and still more pleasant, in many ways, the shadow of Buddha.

51.

Bees wish for flowers; good men for what is virtuous; flies for what is putrid; bad men for blemishes[47] (in others).

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[45] Comp. *Hamlet*, act ii. sc. 2 :—
"Doubt thou the stars are fire,
Doubt that the sun doth move;
Doubt truth to be a liar,
But never doubt I love."

[46] Each *Cakkavâḷa*, or "World System" of the Buddhist cosmogony, has a huge and high mountain in its centre called Meru, or generally *Mahâmeru*. It is said to be 168,000 yojanas in height. Immediately above it is the *Tâvatiṁsa* heaven, over which Sakka (Indra) holds sovereignty; under it the *asura* hell. Around Meru are four *kulâcalas* or concentric circles of rock, and beyond these the four *Mahâdîpas* or Great Continents.

[47] Compare *Mahâbhârata*, v. 1380: "Evil men do not so much like to

52.

Bad is the speech of one who has a vile mother, bad the conduct of one who has a vile father; but he who has a father and mother both vile, his speech as well as his conduct is bad.

53.

Good is the speech of an excellent mother, good is the conduct of one who has an excellent father; but he who has a mother and father both excellent, his speech as well as his conduct is good.

54.

In battle we need a warrior, in a commotion a counsellor, during meals a loved one, a wise man in an emergency.

55.

A dog, seeing a dog, shows its teeth to harm; a bad man, being irritable, on seeing a good man, wishes to oppress him.

56.

Do not perform nor cause actions to be performed hastily; a deed being done hastily, a foolish man suffers at length.

57.

A person grieves not at all, having put aside anger; the sages praise the abandonment of hypocrisy;[48] bear with the harsh language of all: the righteous say that this forbearance is excellent.

58.

Living in a place dirty, circumscribed, and crowded is

learn the good qualities of others as their want of virtues." And also xii. 11014: "Detractors do not so much like to speak of a man's good qualities as of his want of virtues."

"Of others' ill to hear makes bad men glad;
To hear of others' virtues makes them sad."

This couplet is a metrical rendering by Muir of the sentiment conveyed in the above passages.

[48] *Makkhapahânam issayo vaṇṇayanti.*

a hardship; a greater hardship living with an unloving foe; living with one ungrateful is a greater hardship still.

59.

A man should admonish in what requires admonition; he should prevent the commission of an evil deed. Such a one is beloved by the good, but disliked by the wicked.

60.

One exalted should be overcome by humility, a warrior by dissension, one lower in position by the bestowal of a small gift, one's equal by industry.

61.

A poison, they say, is not a poison; the wealth of the priesthood[49] is said to be a poison; poison kills but once; the wealth of the priesthood kills entirely.[50]

62.

They know a horse's worth by its speed,[51] the value of oxen by their carrying power, the worth of a cow by its milk-giving capacity, that of a wise man by his speech.[52]

63.

The wealth of the virtuous,[53] although scant, is serviceable like the water in a well; that of the bad, though considerable, is like the water in the ocean.

64.

Rivers do not drink up their water, nor trees eat up

[49] One of the rules of the order strictly forbids the amassing of wealth.

[50] Through every transmigration.

[51] Compare the Bengali apothegm: "One knows the horse by his ears; the generous by his gifts; a man by laughing; and a jewel by its brilliancy."

[52] The Chinese say: "A man's conversation is the mirror of the heart."

[53] A Canarese proverb says: "The riches of the good are like water turned off into a rice-field." The *Raghuvaṇśa* has: "The good, like clouds, receive only to give away." —*Kâlidâsa.*

their fruit; rain does not fall in some places only:[54] the wealth of the virtuous is for others.

65.

One should not long for what should not be desired, nor think of what should not be thought; he should think only of what his duty is; he should not wish for unprofitable time.

66.

What is not thought of happens; what is thought of comes to naught; riches therefore, for man or woman, are not made by thinking.[55]

67.

He who has an endearment for a bad man does not love a virtuous one; he delights in the ways of wicked men: that delight to him is the occasion of ruin.

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[54] The Sanskrit version is: "The clouds eat not the crops."

[55] The principle of fatality or Karma underlies the sentiment expressed here. The stanza runs:—

"Acintitampi bhavati
Cintitampi vinassati
Nahi cintâmayâ bhogâ
Itthiyâ purisassa vâ."

In the Introduction to the *Hitopadeśa* we find: "Deeds are accomplished by effort, not by wishes; verily deer do not enter into the mouth of a sleeping lion."

SECTION III.

THE EVIL-DOER.

68.

A WICKED man should not be loved much, being as unstable as a jar half-full of water carried along on the head.

69.

A snake is harmful; a wicked man is harmful, a wicked man being more harmful than a snake: a snake is brought to subjection by charms and drugs—how can a wicked man be subdued?

70.

The fool who knows his ignorance is a wise man on that very account; a fool who deems himself wise, he is called a fool indeed![56]

71.

So long as his sin does not ripen,[57] a fool considers it as sweet as honey; when his sin ripens, he then undergoes suffering.

72.

It is not good for a foolish man to be strong; he obtains his possessions by force: on the dissolution of the body he goes to hell, being of little understanding.

73.

A mouse is destructive in a house, a monkey in the forest; injurious among birds is the crow, among men a Brahman.[58]

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[56] This is stanza 63 of the *Dhammapada*.

[57] Compare *Dhammapada*, 69: "Does not ripen," *i.e.*, "when the consequence has not been developed." The verb *paccati* is used in this sense.

[58] At the time of Gotama there were two religious parties — the Samaṇas and Brâhmaṇas. Gotama himself belonged to the former, and the latter, therefore, were considered as heretical by him and his disciples, and looked upon with contempt.

74.

The night is long to one awake, a stage[59] to one who is weary; to fools not knowing the true Law,[60] transmigration, too, is long.

75.

One of vile nature notices the trivial fault of others though small as a grain of sessamum, but his own fault, as large as a cocoa-nut, he does not see.[61]

76.

A wise man should not make known his fault to others; he should, however, notice the defects of another; as a tortoise conceals the members of its body, so should he conceal his own blemishes, but discover those of others.[62]

77.

Punishment is awarded to a wise man when praised by a fool;[63] a wise man praised by a wise man is well praised.

Hence the aspersion against them. When Buddhism was fully established, the word *brahmaṇa* was employed as a term for an *Arhat*, or "one who has obtained final sanctification."

[59] "A stage," *i.e.*, the distance of a yojana (eight miles). This stanza is the 60th of the *Dhammapada*.

[60] "True law," *i.e.*, religious duty.

[61] Compare the following metrical translations by Muir:—

"Thou mark'st the faults of other men,
Although as mustard-seeds minute:
Thine own escape thy partial ken,
Though each in size a bilva fruit."
—*Mahâbhârata*, i. 3069.

"All men are very quick to spy
Their neighbours' faults, but very slow
To note their own; when these they know,
With self-deluding art they eye."
—*Mahâbhârata*, viii. 2116.

The following is adapted from *Subhâshitârṇava*, 275:—

"Men soon the faults of others learn:
A few their virtues, too, find out;
But is there one—I have a doubt—
Who can his own defects discern?"

Compare also Matthew vii. 3 and 4: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" &c. The Burmese version makes a comparison with the cocoa-nut (*nâḷikera*), the Sanskrit version with the bilva or Bengal quince (*Ægle Marmelos*), which is sacred to Mahâdeva.

[62] Compare *Manu*, vii. 104 and 105, with reference to a king's duties:—

"He should indeed act guilelessly, never by guile; but he, self-guarded, should be aware of the frauds used by his enemy. Let another know his weak point; like a tortoise, he should protect his members and guard his own defect."

[63] Compare *Mahâbhârata*, xii. 4217.

78.

One should win over an avaricious person by money, one presumptuous by a salutation, an ignorant man by giving him his way, and a wise one by speaking the truth.[64]

[64] Compare *Hitopadeśa*, iv. 108, where we find "the haughty by joining the hands," the Oriental method of showing respect.

SECTION IV.

FRIENDSHIP.

79.

A STRANGER, being a benefactor, is a (real) relative; a relative not conferring a benefit is a stranger; a disease, though arising in the body, is not beneficial; a herb from the forest is a boon.[65]

80.

A man who injures another's virtue in his absence, who speaks lovingly in his presence, one would consider such friendship like honey in a pot of poison.[66]

81.

In poverty a friend forsakes you; son, and wife, and brothers too forsake you; being rich, they cling to you: wealth in this world is a great friend.[67]

82.

One can know a (good) servant by his taking errands, a relative when danger comes; thus also a friend in times of poverty, and a wife when wealth disappears.

83.

He is a relative who in prosperity makes you cling to him; he a father who supports you; in whom there is affection, he is a friend; she a wife who pacifies.

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[65] This stanza is adopted from *Hitopadeśa*, iii. 101.

[66] Cânakya says, "As a bowl of poison with milk on its surface."

[67] There are some very fine lines in the *Mahâbhârata* on the subject of riches and poverty. *Vide* xii. 213 ff.

84.

One should confide neither in an enemy nor a friend; when a friend becomes angry he makes known all your faults.[68]

85.

He who once becomes angry with a friend and wishes to be reconciled, he follows him even unto death, like a mare pregnant with a Tarâ colt.[69]

86.

Until the time (for vengeance) has not arrived, one might carry his enemy on his shoulders; the time having come, he should break him to pieces like a jar on a rock.[70]

87.

A debt balance as well as a remaining fire increases repeatedly; so also increases remaining enmity: one should, therefore, have nothing remaining.[71]

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[68] This and the following two stanzas are of an epigrammatic, satirical character.

[69] The Tarâ, like the Âjâniyâ horses, are fabulous animals with supernatural powers. It is said that as soon as the Tarâ colt is born, the mother at once dies. Hence the allusion. The Tarâ horses are also called *assatarâ* (fem. *assatarî*).

[70] The idea set forth here is of a somewhat repulsive nature. In the Burmese anthology it can only be construed as sarcastic. The advice, however, appears in the *Mahâbhârata* as a Machiavelian counsel, and there are others of a similar nature in the poem most repugnant to the moral sense. Muir has collected several in his supplement to "Metrical Translations from Sanskrit Writers." The following are examples:—"Let a man be very humble in his speech, but in heart as sharp as a razor; let him speak with a smile when bent on a terrible act" [*Mahâbh.* i. 5606]. "By kindling fire, by sacrifice, by a beggar's saffron garb, by braided hair, and clothing of skin, let a man fill his enemy with confidence, and then seize him like a wolf" [i. 5560].

The Sanskrit version (*Mahâbh.*, i. 5563) is well rendered by Muir:—

"Whilst thou dost watch thy chance, with seeming care
Thy mortal foe upon thy shoulder bear;
Then down to earth thy hated burden dash,
As men against a rock an earthen vessel smash."

Compare *Mahâbhârata*, xii. 4167: "What is broken is with difficulty united, and what is whole is with difficulty broken. But the friendship which has been broken and again cemented does not continue to be affectionate."

[71] Cânakya says: "To pay off debts, to quench a fire, and remove desire is good, for should they in-

88.

He whose face is like the lotus lily and his speech as cold as sandal-wood, one should not associate with such a person, there being poison in his intentions.[72]

89.

One should not serve a severe master, nor one who is niggardly; more so he should not serve one who does not commend, nor one who is an oppressor.

90.

Horned animals should be avoided at a distance of fifty cubits, horses at a hundred, a tusked elephant at a thousand; a bad man by quitting the place where he resides.

91.

A bad place, a bad friend, a bad family, a bad relative, a bad wife, a bad servant—these should be avoided at a distance.

92.

The friends who stand by you in severe ailment, in time of scarcity, or in misfortune, when captured by an enemy, at a king's door, or in the charnel-house, they indeed are good friends.[73]

93.

One of pleasant speech has many a friend, one of harsh speech few friends: in this place the illustration concerning the sun and moon[74] should be remembered.

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crease, they cannot be stopped." One passage advises that love alone should be allowed to remain.

[72] In Sanskrit we have: "A face shaped like the petals of the lotus, a voice as cool as sandal, a heart like a pair of scissors, and excessive humility—these are the signs of a rogue."—*Eastern Proverbs and Emblems.*

[73] See *Hitopadeśa*, i. 74, 75.

[74] The reference is to the respective heat and coldness of the two luminaries. The sun is said to be composed of coral inside and gold outside, thereby giving rise to intense heat; the moon of crystal within and silver on the surface, thereby producing great cold.

SECTION V.

WOMAN.

94.

THE beauty of the cuckoo is its voice; of a woman, her devotedness (to her husband); the beauty of the uncomely is knowledge; that of hermits, forbearance.[75]

95.

Women's wealth is beauty, learning that of men; the wealth of priests is virtue, strength that of kings.

96.

Hermits, if lean, are becoming; becoming are quadrupeds if corpulent; men, being learned, are becoming; becoming are women having husbands.

97.

A good musician is ruined in five days, an archer in seven, a good wife in a month, a pupil in half a month.

98.

A buffalo delights in mud, a duck in a pond; a woman delights in a husband, a priest in the law.

99.

One should praise food after digestion, a wife when she has passed her prime, a warrior on his return from battle, and corn when it is brought home.

100.

A woman who has had two or three husbands, a priest

[75] This is stanza 212 of the Mitralâbha section of the *Hitopadeśa*.

who has been in two or three monasteries, and a bird two or three times ensnared, are so many instances of practical deceit.

101.

Subjugation comes by beating a wicked man,[76] by not speaking to a bad friend; to women there is subjugation by misfortune, to the greedy by moderation in food.

102.

The night is not pleasing without the moon, nor the ocean without waves, a pond without ducks, nor a maiden without a husband.[77]

103.

By a husband is wealth produced; by woman is its preservation; a man is, therefore, the origin; a woman like thread in a needle.

104.

All rivers are crooked; all forests are made of wood; all women, going into solitude, would do what is evil.

105.

A woman of contentious disposition or one using depreciatory language; one who, seeing a thing, has a desire to have it, who cooks and eats often, who eats before her husband, who lives in another's house—such a woman, even if she have a hundred sons, is shunned by men.

106.

The woman who, during meals and in her adornments, delights like a mother, who in things that should be concealed is bashful like a sister, who during business and when approaching her husband is respectful like a

[76] The following, according to an old Sanskrit proverb, improve their good qualities by beating:—A bad man, a bad woman, gold, a drum, sugar-cane, and sesamum seed.

[77] The *Hitopadeśa*, iii. 29, says: "A husband is indeed the best ornament of a woman without other ornaments. She, though ornamented, deprived of him shines not."

slave, in danger is deliberative, in sleep affords delight, in appearance is becoming, in moments of anger forbearing —such a woman, say the wise, is most excellent; such a woman on the dissolution of her body will assuredly have a place in heaven.[78]

107.

A youthful woman who is blonde, has deer-like eyes and slender parts, fine hair and even teeth, and is well-conducted—she, though she be in a wicked family, is sure to be taken to wife.

108.

Of all seasons, autumn is the best; of all wives, she who is beautiful; of sons, the eldest is the best; of all directions, the north.[79]

109.

Whatever woman should wish to be a human being repeatedly in every existence, she should cherish her husband as Pâricârikâ[80] cherished Inda.[81]

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[78] Or "in the *deva* world" (*dive bhaveyya*). Vide *Hitopadeśa*, iii, 27, 28.

[79] Because the north face of Mount Meru and the oceans and lands which lie in the same direction are of a golden colour. Silvér is the prevailing colour on the east, on the south sapphire, and on the west coral.

[80] The wife of Inda (Indra), also known as Sujâtâ, having her abode with her husband on the Tâvatiṁsa heaven above Mount Meru.

[81] Inda or Sakka was deposed from his godship by Gotama, and made archangel over the five lowest Kâmadevalokas. He is inferior to Mâra and Mahâbrahma. Like these, he exercises a beneficent influence over human affairs, and Buddhist literature is full with instances of his descent upon earth in some form of disguise. In Vedic times he is represented as the god of the firmament, and stands in the first rank among deities. He was of a ruddy colour and capable of assuming any shape. His weapon was the thunderbolt, which he carried in his right hand, and he is described as using arrows, a great hook, and a net, in which he entangled his enemies. The soma juice was his favourite drink, and, stimulated by it, he went forth to war and performed his numerous duties. In later Indian mythology Indra lost his first rank, and is now ranked with gods of the second order. Among Buddhists Inda is considered as a "recording angel," who, "four times a month, seated in his Hall of Justice called Sudhammâ, reads aloud from a golden book a record of good works done by men during the week."

110.

Whatever man should wish to be a man repeatedly in every existence, he should shun another's wife just as one washing another's foot shuns the filth (that comes from it).

111.

An old man provides himself with a young wife with breasts like the tinduka[82] fruit. Her desire is not gratified: this is the cause of ruin.[83]

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[82] *Diospyros Embryopteris.*

[83] For duties of a wife towards her husband, vide *Mahâbhârata*, i. and xii., and *Manu*, chap. ix.

SECTION VI.

KINGS.

112.

A KING should sleep during the period of one watch,[84] a wise man two, a householder three watches, a beggar during four.

113.

In whatever place these five—a man of wealth, a man of learning, a king, a river, and likewise a doctor—are not to be found, there a man should not live for even a day.[85]

114.

Wherever respect, love, relatives, and a learned man are not to be found, there a man should not reside for even a day.[85]

115.

Dreary is a sonless home;[86] dreary a kingdom without a king;[87] dreary the utterance of an illiterate man; dreary, altogether, that of a needy one.

116.

A man should trade if he desire wealth; if he desire knowledge, he should serve a learned man; if he want a child, he should establish a young woman (in his house); should he wish to be a king's minister, he ought to comply with the king's behests.

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[84] *Yámo*, a watch of three hours. The period from 6 P.M. to 6 A.M. was divided by some into three, and by others into four *watches* or *vigils*.

[85] *Vide* notes to stanza 78 of *Dhammantti*.

[86] *Hitopadeśa*, i. 135: "Empty is a childless home, empty the home of a friendless person; for a fool the regions of space are empty; poverty is altogether dreary."

[87] See *Hitopadeśa*, iii. 2, and i. 216.

117.

A priest is ruined if discontented, an emperor if satisfied; a harlot being ashamed is ruined, and ruined is a daughter of good lineage if not ashamed.[88]

118.

The strength of birds lies in air, that of fish in water; the strength of the helpless is in a king, of children in tears.

119.

Patience, vigilance, and industry, liberality, compassion, and hope—these are the qualities of a leader; these the qualities that should be wished for by the righteous.

120.

Kings speak but once, so also Samaṇas and Brahmaṇas.[89] Good men, in the world, speak but once: this is a constant practice.

121.

A householder being idle is not good; a priest being unrestrained is not good; it is not good a king being inconsiderate, or a wise man passionate.

122.

Where chiefs are many, all consider themselves wise, all wish for superiority; their work (in consequence) ends in ruin.

123.

A king should of himself know about the revenues as well as the expenditure; of himself should he know what is and what is not done; he should punish him who deserves punishment, and favour him who deserves favour.[90]

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[88] *Hitopadeśa*, iii. 67.

[89] *Samaṇas* = Buddhist monks; *Brâhmaṇas* = Arhats.

[90] For the duties of a king, *vide* chapter vii. of the "Institutes of Manu." Also the *Mahâbhârata*, Books v. and xii.

124.

The sun should be approached with the back towards it, fire by the stomach (facing it); a lord should be approached with all one's possessions, the next world with wisdom.[91]

125.

Fire, water, a woman, a fool, a snake, and royal families —these should be passed by avoiding them; suddenly they take away life.

126.

One living with a wicked wife, one sending a slave with a violent temper, one living in a house having snakes—this is death itself.

127.

By giving instruction to a stupid pupil, by supporting a wicked wife, and by attachment to a person who is bad, even a wise man deteriorates.

128.

A son's evil act is a mother's deed, a pupil's that of his teacher; a people's act is the king's doing, a king's that of his private chaplain.[92]

129.

One should overcome one haughty by civility, one who is bad by goodness; a niggardly person by liberality, one mendacious by veracity.[93]

130.

Liberality is the subjugation of one who is not sub-

[91] *Hitopadeśa*, ii. 32.

[92] *Purohito.* A private spiritual and temporal adviser used to be retained by a prince or grandee to offer advice and specify lucky and unlucky days.

[93] See *Dhammapada*, verse 221. This stanza (129) accords with *Mahâbhârata*, v. 1518, in which passage "one should overcome one haughty by civility" appears rather as "one should conquer anger by kindness." Compare also *Mahâbhârata*, iii. 13235.

dued; liberality is the consummation of every benefit; by liberality and loving speech men bow themselves and cause others too to bow.

131.

Liberality is the medicine of love, niggardliness the medicine of hate, generosity the medicine that brings attendants, niggardliness that which keeps solitary.

132.

One can overcome him who is to be overcome by the concord of many, though individually of little worth; by grass is rope made; by that same rope is an elephant secured.[94]

133.

What can one incompetent effect by his power, even if he have an ally? fire lighted where there is no air goes out of itself.

134.

Never should one indulge in the pleasures of sense that appertain to a king: personal appearance, command, using of flowers and perfume, dressing, ornaments—all these, in so far as a king indulges in them, should not be imitated.

135.

"The king is not my friend; the king is not my brother-

[94] Compare the following translations by Muir from the *Mahâbhârata*:—

"A tree which stands by itself, though large, strong, and well rooted, can be overthrown by the wind, and by its trunk be broken down in a moment. But those well-rooted trees, which stand together in a clump, resist the fiercest winds, owing to their mutual support. So, too, the enemies of a single man, though he be possessed of good qualities, regard him as in their power to overwhelm, as the wind can overthrow a solitary tree. Through mutual support and dependence kinsmen flourish as lotuses in a pond" (v. 1321). Again: "Even a powerful enemy can be destroyed by weak foes combined together, as a honey-gatherer is by bees" (iii. 1333). Also: "Threads, though long and thin, if many and similar, can, from their number, always bear many strains; in this is found an emblem of the good" (v. 1318). The following is likewise a good metaphor: "Kinsmen resemble firebrands: separated they only smoke; united they blaze" (v. 1319).

in-law; this king is my lord"—this (idea) one should hold very carefully in his mind to the very end.

136.

An attendant should not wait upon the king at too great a distance; he should not serve him too near at hand; he should not be in the way of the wind, nor directly opposite; not in a place too low down, nor one too high up: these six faults he should avoid; he should remain guarded as he would with regard to fire.

137.

One replete with excellence like the Omniscient One[95] does not appear to advantage without a patron: a gem, though priceless, looks well being set in gold.

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[95] *Sabbaññutulyo*, "like the Omniscient One."

SECTION VII.

MISCELLANEOUS.

138.

How can there be piety in a priest who associates with a woman, compassion in a flesh-eater,[96] truth in a drunkard, shame in one greatly covetous, proficiency in one who is slothful, and wealth in one with a bad temper?

139.

A drunkard, and one who goes about at unseasonable moments; one who frequents a public assembly (for amusement); a gambler; one having wicked companions, and one who is an idler—these are persons who bring about the destruction of their own welfare.

140.

During the day persons should not be spoken of without looking around, nor at night without inquiry being made (whether any one is near or not); one should act like a hunter, who, fearful of danger in a forest, looks this side and that.

141.

Although living, four persons are declared to be dead by the *Niti* teacher Vyâsa[97]—one in poverty, one in sickness, a fool, one in debt, and one who serves a king.

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[96] That is, one who kills animals to eat their flesh. The taking of life is forbidden by a Buddhist commandment. The Burmese are very strict on this point, and eat the flesh of an animal when life leaves it in the natural course.

[97] Vyâsa is looked upon by the Burmese as the compiler of an ancient anthology.

142.

A wise man, seeing danger not at hand, avoids it at a distance; on seeing it approach, he remains undaunted.

143.

A sleepy-headed fellow as well as one who is negligent, one who lives comfortably as well as one who is sick, a sluggard, one covetous, and one who delights in action —these seven have nothing to do with books.

144.

O gain! do thou go to one in poverty; a rich man is replete with wealth. O rain! pour thyself on dry land; the sea is full of water. This, however, does not happen: the force of circumstance reigns paramount.[98]

145.

When what should be done is done, no one looks upon the doer; all that should be done, therefore, should be done without being brought to completion.[99]

146.

Cotton in this world is light; lighter is one of a fickle disposition; lighter still one who does not suffer the reprimand of his elders; still more light he who is negligent of the teachings of Buddha.

147.

A stone umbrella is weighty; weightier is the utterance of the gods; the chiding of elders is weightier still, and still more weighty are the words of Buddha.

148.

The right hand is the slave of the body; the small finger on it the slave of the ear, nose, and eyes; the left hand is the slave of the legs.

[98] Natth'idaṁ, kammapaṭṭhânaṁ. [99] A sarcasm is implied here.

149.

Kuvera[100] always keeps watch in the centre of the betel-leaf, Rakkha[101] at the base, and Kâlakaṇṇi[102] at the tip. One should eat the leaf having broken off the upper and lower ends:[103] his prosperity increases thereby.

150.

Brahmâ[104] watches the slate,[105] Bissano[106] the wrapper;[107] let those who learn worship them. Upon him who does so they always look with complacence.

151.

For the reason that cows nourish all men and give them happiness, for that very reason should men love and honour them.[108]

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[100] The god of wealth and chief of the Yakkhas, a class of superhuman beings. He and those subject to him are supposed to exercise a beneficial influence on human beings. The Yakkhas dwell upon earth and in the water, and form one section of the guards round the abode of Sakka. There are some malignant Yakkhas as well, but they are not referred to here. In Brahmanic mythology, Kuvera is looked upon as a kind of Pluto living in the shades and exercising an evil influence.

[101] *Rakkha* = *Rakkhasa* = *Râkṣha*, a demon living in the Himalayan forest and feeding on the carcases of men and beasts.

[102] An evil *Deva* or *Nat*.

[103] This is a common practice with the Burmans.

[104] The greatest of all the *Devas*. The world he rules is called *Brahmaloka*.

[105] Rather "a wooden board" for writing on (*sampuṇḍa*).

[106] A propitious *Nat*.

[107] Made of cloth, as a case (*accu*) for the wooden board.

[108] The Hindus hold the cow in great reverence, and in Vedic times it was an object of worship. "Like Egypt long ago, India has its sacred animals. Already in the ancient religion cows are the object of a special worship. It is expressly enjoined to treat them with gentleness, and the Smritis require the same respect for them as for the images of the gods. It soon became matter of religious scruple to offer them in sacrifice; to slaughter them for a profane purpose is one of the greatest crimes; to tend them, provide for them, serve them, is reckoned in the first rank of good works and of acts of expiation; to risk one's own life to save theirs atones for a Brahmanicide; contact with them purifies; and, as in the Parsi ritual, their very dung and urine have the power of preventing or cleansing away material and moral defilements. These customs subsist still in some degree in our own day. The Hindus do not scruple indeed to subject their miserable cattle to a labour that is often excessive, but it is rare that they ill-use them. Very few, especially, will consent to feed on their flesh, and the slaughter of a cow excites more horror among many of them than the slaying of a man."—*Barth's "Religions of India."*

152.

They who eat[109] the flesh of cows are like persons who eat their mother's flesh: when cows die, we should give them to vultures or send them adrift upon a stream.

153.

Beginning a study on Thursday is the consummation of that study; beginning on Sunday or Friday is doing but half; beginning on Wednesday or Monday is learning nothing; beginning on Saturday or Tuesday occasions death.[110]

154.

If a person learn on the eighth day of a lunar half month, it is like killing his teacher; on the fourteenth day, it is like killing the pupil; it is like killing knowledge if one learn on the tenth day; or killing his parents if he learn at full moon.

155.

A person who learns should not eat cocoa-nut on the seventh day; he should, likewise, not eat pumpkin on the ninth; on the twelfth day he should not eat *pinnaṁ*;[111] and on the third day he should not eat a curry: if he do so, there will be an end to his knowledge.

156.

One of a family should be discarded for the good of the whole family; a family for the good of a village; a village

[109] There are some Buddhists in Burma who will not eat the flesh of the cow from a humane point of view, but they form only an exception. A Brahmanic influence in the collection of the stanzas of this anthology is quite apparent from the sentiments expressed here.

[110] This and the following two stanzas display a puerile superstition. The Burmese are a very superstitious race, and place great stress on lucky and unlucky days. They have a work called the *Diṭṭhôn-kyaw*, which contains a detailed account of good and bad omens. *Vide* Sangermano's "Burmese Empire," chap. xvii., and "The Burman: His Life and Notions," chap. x.

[111] A kind of potato.

for the good of a district; and for one's own good the world itself should be abandoned.[112]

157.

A lion, a good man, and an elephant—these, abandoning their residence, go away (in search of a more suitable place); a crow, an evil-doer, and a deer arrive at destruction in their own habitation.[113]

158.

In whatever place there is no respect, no love, no relatives, and no clever man, there indeed a man should not make his abode.[114]

159.

A wise man takes a step at a time; he establishes himself on one foot (before he takes up the other): an old place should not be forsaken recklessly.[115]

160.

When paddy is being sold and knowledge is being acquired, when a messenger is being sent and desire is being gratified, on occasions such as these shame should be abandoned.

161.

Women's appetite is twice that of men, their wisdom four times,[116] their industry six times, and their desire eight times as great.

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[112] This stanza is adapted from *Mitralâbha* (in the *Hitopadeśa*, 159). The Sanskrit version has, "For the sake of his soul he should abandon the earth."

[113] Compare *Mitralâbha*, 105, where, instead of "evil-doer," we find "coward." In verse 104 of the same, it is said that "teeth, hair, nails, and men, removed from their place, are not beautiful."

[114] Compare *Mitralâbha*, 109.

[115] This stanza is No. 107 of *Mitralâbha*.

[116] Read the illustrative story in *Suhridbheda*, the second section of the *Hitopadeśa*, concerning the wily woman and the magistrate. In the fourth section (*Sandhi*) we read: "Now once this *Jewel-bright* was seen by *Sea-given* to be kissing the cheek of the servant. Then the wife instantly approaching her husband said, 'Husband! the assurance of this servant is great, for he eats the camphor brought for you. I have smelt the perfume of the camphor plainly in his mouth.'" The application is the same. Instead of "industry six times," the Sanskrit has "cunning sixfold."

162.

The sugar-cane has a better taste knot after knot from the tip: a good friend is like that; a bad man just the reverse.

163.

A cultivator, a trader, a minister, a priest full of learning and virtue—when such as these increase in number, the country must assuredly grow great.

164.

Texts, not being repeated, become useless; the house of an indolent person comes to ruin; indolence is filth to a person of comely appearance; and forgetfulness a taint to one who keeps a watch over his senses.[117]

165.

The property of men of little industry becomes the possession of those more industrious: evil-doers say that their present lot has its origin in former deeds.[118]

166.

The wise do not say so;[119] they have striven energetically in every work; if their work does not come to completion, it is only devoid of fruit—what blame can there be?

167.

One of low extraction is without wisdom, beauty, and power; wealth, however, is all-important, this age being a degenerate one.[120]

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[117] There is here a play on the word *malaṁ*. See *Dhammapada*, 239, where I have translated as follows: "The non-repetition (of texts) is the taint of the wise; non-repair the taint of houses; indolence the taint of (personal) appearance, and forgetfulness the taint of one keeping watch."

[118] Compare *Hitopadeśa*, iv. 1, 2.

[119] Namely, what is said in the latter part of the previous stanza. See *Hitopadeśa*, 2 and 3 of the *Sandhi* section.

[120] Imaṁ kâlaṁ chuttakalaṁ.

II.—THE DHAMMANÎTI.[1]

SECTION I.

THE PRECEPTOR.

I.

To whom in this world there is no solicitude for service at the feet[2] of preceptors, by them what can be accomplished? Those, however, who bow down to the dust at their teachers' feet are looked upon as both good and discriminating.

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[1] The *Dhammanîti* consists of 414 stanzas in 24 sections. It was for the first time translated into Burmese by the head priest Tipitakaliṅkâra Mahâdhamma in 1784 A.D., in obedience to the order of King Bodopra. The following three stanzas are introductory :—

(i.) "Vanditvâ ratanaṁ setthaṁ
Nissâya pubbake garuṁ
Nîtidhammaṁ pavakkhâmi
Sabbalokasukhâvahaṁ.

(ii.) Âcariyo ca sippañca
Paññâ sutaṁ kathâ dhanaṁ
Deso ca nissayo mittaṁ
Dujjano sujano balaṁ.

(iii.) Itthî putto ca dâso ca
Gharâvâso katâkato
Ñâtabbo ca alaṅkâro
Râjadhammopasevako
Dukâdimissako ceva
Pakiṇṇako ti mâtikâ."

Translation :—

(i.) Having paid homage to the Three Gems and to my venerable preceptor, I shall recite the *Dhammanîti*, based on ancient works, for the benefit of the whole world.

(ii.) The *Preceptor, Scholarship, Wisdom, Knowledge, Conversation, Wealth, Habitation, Dependence, Friendship*, the *Bad Man*, the *Good Man*, the *Powerful;*

(iii.) *Women, Children, Servants, Residence, What should be done, What should not be done, What should be known, Ornamentation, Royalty, Ministration, Things taken by twos and threes*, and *Miscellaneous:* these form the subjects of discourse.

[2] We find the following in Manu's Ordinances regarding a pupil when reciting the Law :—"At the beginning and end of the *Veda* (*i.e.*, of its recitation), the teacher's two feet are always to be clasped. The clasping of the teacher's feet is to be done with the hands crossed" (ii. 71, 72).

2.

An ignorant man, not following the instruction of his teacher, desires elegance of diction: how can the learned do otherwise than hold him in derision?

3.

A clever pupil delights his preceptor by his industry and support, by attention to his speech, ministration to his wants, and by zeal in the acquirement of knowledge.

4.

He who does not tend his spiritual and his secular teacher as well as his parents with due respect, his pupils, too, will be just like him.

5.

But he who does cherish his spiritual and his secular teacher as well as his parents with due respect, his pupils, too, will be just like him.

6.

A pupil, investigating both letters and words, should be like one who destroys a thief, but a teacher like one whose work is to examine a thief.

7.

If it be heard where a wise man replete with learning is, that place should be eagerly resorted to by one desirous of knowledge.

8.

Pleasant is the shade of a tree; pleasanter that of parents and relatives; still more pleasant that of a teacher; pleasanter yet is the shadow of a king, and still more pleasant in many ways that of the doctrine of Buddha.[3]

[3] See stanza 50 of *Lokanîti*. For corresponding stanzas in the different *Nîtis*, consult the comparative table in the Appendix.

9.

Weighty is an umbrella of stone; weightier the utterance of the gods; weightier still the admonition of elders, and still more weighty the teaching of Buddha.

10.

Cotton in this world is light; lighter is one of a fickle disposition; lighter still he who does not mind the admonition of elders, and still more light a priest remiss in the law.

SECTION II.

SCHOLARSHIP.

11.

GENERAL knowledge,[4] science of law, calculation,[5] mechanical art, the Byakareins,[6] music, manual dexterity, archery, antiquities;

12.

Science of medicine, wit and humour, astrology, strategy, versification, diplomacy, magic, grammar—these are the eighteen acquirements.[7]

13.

How can there be knowledge to one who is idle, or

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[4] See notes on *Lokanîti*, verses 10 and 11.

[5] Perhaps by *Sankhyâ* the system of philosophy known by that name may have been originally intended. For the various systems of ancient Indian philosophy, *vide* Barth's "Religions of India."

[6] Pânini's Grammar and other translations in Burmese of scientific works from Sanskrit, prepared in the reign of Sinbyu-shin.

[7] Alabaster remarks: "In a Siamese historical novel treating of the kings of Pegu I found a list of twenty-four arts which princes should be conversant with. They are divided into 4 crafts, 5 arts, 8 merits, and 7 manners of action. The four crafts are—warlike tactics, omens, skill in dealing with men according to their characters, and the art of judiciously acquiring wealth. The five arts are—knowledge of all mechanical arts, soothsaying, history, law, and natural history. The eight merits are—truthfulness, just treatment of all people, kindliness, courage, good manners, knowledge of medicine, freedom from covetousness, and forethought. The seven manners are—noble daring when it is required, calm and even government, considerateness for the people, merciful adaptation of government according to circumstances, punishment of the wicked, watchfulness for their detection, and just apportionment of punishments."

Trenckner, in a note to *Milindapañho*, writes: "The nineteen sciences are intended to represent the Yonaka cyclopædia, the difference of which from the Indian must have been well known to the author. Hence the number was fixed at nineteen to mark them out as distinct from the 'eighteen' Indian sciences. But this was all he knew about the matter, and so his specification of them turned out a mere farrago of Indian words, the exact meaning of which no one would probably have been more puzzled to explain than himself (Milinda). He first thought of çruti and smriti of

wealth to one without knowledge; friendship to one without wealth, happiness to the friendless; merit to one unhappy, and Nibbân to one without merit?

14.

Wealth is not equal to knowledge; thieves do not take away knowledge;[8] knowledge is friendship in this world, and the bearer of happiness in the next.

15.

Always, dear one, acquire knowledge; do not bring trouble to your venerable teacher: a king is honoured in his own country—a man of knowledge in every place.

16.

Dear one! wherefore art thou idle? An ignorant man is the carrier of another's burden. Acquire knowledge day by day. A man of knowledge is honoured in this world.

17.

Men, wealthy and reputed, though full of youth and beauty, are without grace, being without knowledge; they are like the *Butea frondosa*, which emits no fragrance.

18.

A father is an enemy,[9] a mother is an enemy, if their children are not educated when young. As cranes are unbecoming among swans, so are the children in the midst of a (learned) assembly.

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sânkhya, yoga, nyâya, vaiçeshika. For smṛiti and nyâya were substituted sammuti (S. sammati, perhaps in the sense of 'what has universally been agreed on') and niti; the regular equivalents, sati and ñâya, being objectionable, because these are among the technical terms of Buddhism (ñâyo = ariyo aṭṭhangiko maggo), and might have rendered Milinda suspected of Buddhist attainments previous to his conversion. The rest of the names are chosen rather at random, and mostly disguised as feminines ending in *-â*, in order to look less like Indian."

[8] See *Hitopadeśa*, Introduction, 4.

[9] *Hitopadeśa*, Introduction, 37–39. Châṇakya also says "as herons among flamingoes."

19.

One without worth should not remain in a place of prominence; a man of quality has a good destiny: how can a crow, though perching upon a steeple, become a *garuḍa*?[10]

20.

A fool praising himself to his heart's content does not appear to advantage in this world: a wise man renders himself conspicuous although he conceal himself in a pit.[11]

22.

A religious book, intended for the subjugation of pride, excites the vanity of fools; the sun, though created for all eyes, is darkness to owls.

23.

Food, sexual intercourse, and sleep appertain both to oxen and men;[12] knowledge is characteristic of men: to be devoid of knowledge is being on a footing with oxen.

24.

The pupil who, by a desire to possess a vast amount of knowledge, learns a great deal, that knowledge he is unable[13] to convey to another, just as a dumb person, seeing a dream, is unable to give utterance to it.

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[10] A gigantic bird in Buddhist mythology. The Garuḍas are represented as being ever at war with the Nâgas. In Hindu mythology the Garuda (=Garuḍa) is a bird on which Vishṇu rides. He has the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings red, and his body of a golden hue. He is said to have stolen the *amrita* from the gods in order to obtain his mother's freedom from Kadru. Indra fought against him and recovered it, but he was worsted in battle and had his thunderbolt smashed. *Vide* Dowson's "Hindu Mythology."

[11] See verses 10576 ff of *Mahâbhârata*, book xii., from which the sentiments of stanzas 19 and 20 are adapted.

[12] The *Hitopadeśa*, *Intr.*, 25, says: "Food, sleep, fear, and sexual intercourse, this is the common property of man with beasts. Virtue is their great distinction. Deprived of virtue, men are equal with brutes."

[13] Because it is not properly digested.

SECTION III.

WISDOM.

25.

CLOSE attention to study augments knowledge; knowledge increases wisdom; by wisdom we know the signification (of a thing); the knowledge of the signification brings happiness.

26.

A wise man, seeing coming danger,[14] should avoid it at a distance; on seeing it approach, he should remain fearless.

27.

A wise man should spurn one who is avaricious, irritable, proud, arrogant, idle, and covetous; he should spurn also one who is remiss, addicted to drink, slothful, hypocritical, and niggardly.

28.

He who is full of faith and modesty, who shrinks from sin and is full of learning, who is diligent, unremiss, and full of understanding—he, being replete with these seven things, is esteemed a wise man.

29.

One who is stable, by obtaining what benefit there may be in his present state of ignorance or what there may be in the future, is termed a wise man.

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[14] "Perceiving danger not yet arrived, an old mouse, skilled in books of policy, occupied there a burrow with a hundred openings." See story in *Hitopadeśa*, i. 38, 39; also iv. 17.

30.

He is a wise man who knows his speech, his affections, and his anger to be in keeping with his status.[15]

31.

A king and a wise man are never alike: a king is honoured in his own country, a wise man everywhere.

32.

Punishment truly is awarded to a wise man receiving praise from a fool; but a wise man praised by a wise man is well praised.[16]

33.

By one in power controlling himself, his underlings, too, will exercise self-control: a wise man should put an end to his anger.

34.

Wide certainly is the difference between the body and the good qualities of mind; the body perishes in a short time, the qualities last a cycle.

35.

He is called wise who, obtaining much benefit, knowledge, and prosperity, can conduct himself as one devoid of pride and stubbornness.

36.

Those men who desire not what should not be desired, nor sorrow for what occasions loss, who, moreover, do not suffer confusion in failure, they indeed are wise men.

37.

A wise man should not think lightly of a knotty point in a sentence: how can the sun, though shedding light

[15] *Sabhâvasiddisaṁ*, i.e., the occasion should be considered. See *Hitopadeśa*, ii. 48.

[16] *Mahâbhârata*, xii. 4217, says: "Of what avail is the praise or the censure of one of the vulgar, who makes a useless noise like a senseless crow in the forest?"

on the Three Islands,[17] throw light into the hollow of a bamboo?

38.

There is no one without merit or demerit in something or other; even the gentle lily has a tough stalk.

39.

They who are covetous and deluded come to grief, although, knowing a large number of books, they possess a vast stock of knowledge for the dissipation of doubts.

40.

Men spoken of as good, on seeing a fault in another who is good, say nothing: the world sees not an impression[18] in the moon, although it be apparent.

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[17] According to Buddhist cosmogony, each *cakkavâḷa* has four great islands or continents—(1) Pubbavideha, (2) Jambudîpa, (3) Aparagoyâna, and (4) Uttarakuru. The allusion to the Three Islands will be understood by considering the path in which the sun is said to move. This luminary gives light to the whole of the four continents, but not to all at the same time. When it rises in Jambudîpa, it is in the zenith to the inhabitants of Pubbavideha, sunset in Uttarakuru, and midnight in Aparagoyâna. At sunset in the latter it is mid-day in (2), sunset in (1), and midnight in (4). When the sun, moon, and stars go to the other side of the Yughandhara rocks nearest to Mahâ-Meru, they appear to set in (2). See "System of the Universe" in Hardy's "Manual of Buddhism."

[18] *Lañjanam.* Just as Occidentals speak of "the man in the moon," Orientals speak of "the hare in the moon." In Burmese folklore the moon is represented as having a picture of a man and his wife pounding rice, and a dog seated by. With regard to certain philosophical speculations respecting consciousness in the *Milindapañho*, the following appears in Hardy's "Manual of Buddhism":—"The other *viññâṇas*, as taste and smell, are produced by contact. Unless there be actual contact between the tongue and the object tasted, there is no production of *jivhâ viññâṇa*; but when anything is in contact with the eye, whether it be collyrium by which it is anointed, or the grain of sand by which it is annoyed, there is no consciousness of its colour or shape; notwithstanding the eye can discern the hare in the moon, though it is at so great a distance."

The idea of the hare being in the moon is a very old one, and had its origin, no doubt, in the *Sasajâtaka*, iv. 2 (6) of the *Jâtakatthavaṇṇanâ*, Fausböll's, vol. iii. p. 51. Rhys Davids, referring to certain legends concerning Gotama, writes:—"He takes his place also in the 'Dictionnaire Infernel' of M. Collin de Plancy, a quaintly illustrated dictionary of all matters relating to devils, fairies, magic, astrology, and so on. There he appears in a curious woodcut as 'Sakimuni, génie ou dieu,' in the character of Man in the Moon, or, rather, of the Hare in the Moon."

The following is the Chinese ver-

41.

If a wise man once contract a friendship with a wise man, he should strive after not only his own welfare, but also that of the other; he should likewise strive after the final bliss of Nibbân.

42.

It should not be said that in a well on the bank of a river there is no water, in wood no fire, in a palm-leaf

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sion of the story, as given in Beal's "Buddhist Records of the Western World," in connection with Gotama's wanderings in the Benares district: —"To the west of this lake (Champion's Lake) there is a *stûpa* of 'the three animals.' In this place, when Bôdhisattva was practising his preparatory life, he burnt his own body. At the beginning of the kalpa in this forest wild there lived a fox, a hare, and a monkey, three creatures of different kinds but mutually affectionate. At this time Śakra (Sakka), king of Dêvas, wishing to examine into the case of those practising the life of a Bodhisattva, descended spiritually in shape as an old man. He addressed the three animals thus:—'My children, two or three, are you at ease and without fear?' They said, 'We lie upon the rich herbage, wander through the bosky brakes, and though of different kinds we are agreed together, and are at rest and joyful.' The old man said, 'Hearing that you, my children, two or three, were peaceful at heart and living in sweet accord, though I am old, yet have I come from far alone, forgetting my infirmities, to visit you; but now I am pressed with hunger, what have you to offer me to eat?' They said, 'Wait here awhile, and we will go ourselves in search of food.' On this, with one mind and with single purpose, they searched through the different ways for food. The fox having skirted a river, drew out from thence a fresh carp fish. The monkey in the forest gathered fruits and flowers of different kinds. Then they came together to the appointed place and approached the old man. Only the hare came empty, after running to and fro both right and left. The old man spake to him and said 'As it seems to me, you are not of one mind with the fox and monkey; each of those can minister to me heartily, but the hare alone comes empty, and gives me nought to eat; the truth of what I say can easily be known.' The hare, hearing these words and moved by their power, addressed the fox and monkey thus, 'Heap up a great pile of wood for burning, then I will give (*do*) something.' The fox and monkey did accordingly; running here and there, they gathered grass and wood; they piled it up, and when it was thoroughly alight the hare spake thus: 'Good sir! I am a small and feeble thing; it is difficult for me to obtain you food, but my poor body may perhaps provide a meal.' On this he cast himself upon the fire, and forthwith died. Then the old man reassumed his body as King Śakra, collected all the bones, and after dolorous sighs addressed the fox and monkey thus: 'He only could have done it. I am deeply touched; and lest his memory should perish, I will place him in the moon's disc to dwell.' Therefore through after ages all have said, 'The hare is in the moon.' After this event men built a *stûpa* on the spot."

fan no wind; in like manner it should not be said that in the mouth there is no speech.

43.

A wise man questioned by another is like a drum; being questioned, he is like a great shower: a fool, whether questioned or not questioned, speaks boastfully.

44.

If one embellished with abundance of good qualities strives not after his own and the welfare of others, how can he, a bearer of happiness to all beings, be called a wise man?

45.

One wise should strive after his own and the welfare of others; being unable to do both, he should seek his own good; unable to do that, he should at least restrain himself from sin.

46.

A wise man hears everything with his ear and sees everything with his eye: it does not become him, however, to wish for all that he sees and all that he hears.

47.

Having eyes, one should be like a blind man; like a deaf man, one who has ears; possessed of wisdom, one should be like dumb, and like a weak man one possessed of strength; and, when prosperity comes, a man should sleep the sleep of one who is dead.

48.

Wise men wish for sons superior to them, or equal to them, in excellence; if the child be one who injures the family, him, as being of inferior worth, they desire not to have.

49.

There are three in books who call themselves wise:

one who says, "I *only* am wise;" one who says, "I *also* am wise;" and the one who says, "I am *not* wise." These are the three.

50.

That assembly is not becoming in which no good men are to be found; they are not good who do not speak what is right: they, however, are good who, abandoning lust, hatred, and folly, speak what is right.

51.

The wise should not look for faults in a child, a madman, and a king; nor, also, in teachers and parents, in the priesthood, and in an elder brother.

52.

A wise man should not publish his anxiety of mind, misconduct in his house, his deception by others, and likewise disrespect.[19]

53.

He is a wise man who looks upon another's wife as he would upon a mother, upon another's property as upon a clod of earth, and upon all creatures as he does upon himself.[20]

54.

They, however, are not wise who seek for friendship by deceit, virtue by defilement, property by another's anguish, learning by amusement, and a wife by severity.

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[19] For "deception" and "disrespect" the *Hitopadeśa* has "the being cheated" and "disgrace" respectively.

[20] This is a literal rendering of stanza 13 in *Mitralâbha*.

SECTION IV.

KNOWLEDGE.

55.

ONE desiring knowledge should seek knowledge, having (first of all) sought for learned men: rice cooked in the pot is (also found) cooked in the dish.[21]

56.

The wise from afar, not hillmen close by, take away the gem from the hill abounding in riches: like this are the foolish in reference to the learned.

57.

What benefit is there to deer by mineral wealth or to the impious by a moral precept? what benefit by law to the lawless, by knowledge to fools?

58.

The man who is of little knowledge lives like an ox; his flesh increases, not his wisdom.

59.

One of little knowledge, being presumptuous, deems that little a great deal; a frog,[22] not seeing the water in the sea, thinks the water in a well considerable:

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[21] In which the rice is served at a meal. The *Rôjantti* of Lallû Lâla says: "As whatever you put into a new earthen vessel, you will find its quality there."

[22] One of circumscribed intellect or one of narrow experience is frequently likened to a frog in a well. "He who does not go forth and explore all the earth, which is full of many wonderful things, is a well-frog."—*Pancatantra*.

60.

Know by this:—a small stream flows into chasms and fissures, murmuring (on its course); a large river flows silently along.[23]

[23] A Telugu apophthegm says: "The Ganges flows with a tranquil course, but a foul stream rushes with a roar."

SECTION V.

CONVERSATION.

61.

GOOD men say that pleasant speech is excellent—(this is the first thing); we should speak in accordance with the scriptures, not what is not in keeping with it—this is the second thing; we should speak words of affection, and not give expression to unloving speech—this is the third thing; we should speak the truth, and not give utterance to falsehood—this is the fourth.

62.

The fat of lions remains in gold and not in silver;[24] the conversation of the wise finds no place in a fool.

63.

Fire, having great heat, does not soften earth; water reduces it to softness; the words of the good soften one who is severe.

64.

By gentleness should one overcome an enemy or one who is harsh: for the reason that a thing is not accomplished, for that very reason it should be overcome by gentleness.

65.

Pleasant is sandal-wood in this world; pleasant the light of the moon; pleasanter, however, than sandal-wood and the moon is the conversation of the righteous.

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[24] The Burmese say that there is a fish called the *Ngahtaubma* in a hill-stream of the Pegu-yoma range, whose fat will not remain in any except a golden vessel. As soon as it is put into any other, it speedily evaporates.

66.

One of pleasant speech has many a friend, one of harsh speech few: here the metaphor[25] concerning the sun and moon should be brought to mind.

67.

A word in season, though little, is well spoken; to a hungry man delicious is the badly-cooked rice that has to be eaten.

68.

The large talk of the garrulous, though beneficial, no one should pay regard to; is it not found that the water of a river, though serviceable, is viewed with indifference?

69.

One should not speak when the time for speaking is past, nor should he remain silent at all times; when the time for speaking comes, he should not utter what is irrelevant;—he should speak with deliberation.

70.

Wisdom in speech is the foundation in reference to things that are wished for; when there is no wisdom in speech, what is wished for is not achieved.

71.

The hand, the leg, the head, the back, the stomach—these are five individuals; they serve the mouth, being subject, so to speak, to its admonitions.

[25] Taken from the excessive heat of the sun and the great coldness of the moon.

SECTION VI.

WEALTH.

72.

FAITH is wealth; virtue, modesty, fear of sinning, knowledge, sacrificing, too, are wealth; wisdom, certainly, is a "seventh" wealth.

73.

The wealth of women is beauty, of men good ancestry, of snakes poison; the wealth of rulers is an army, of priests virtue, of Brahmans knowledge.

74.

Beauty in the hour of misfortune is of no benefit, nor wisdom, ancestry, and relations; wealth alone is a special boon.[26]

75.

Relatives, son and wife, and companions forsake one in poverty; they cling to him in prosperity: wealth in this world is a great friend.[27]

76.

As people always depend upon tanks and the like when they contain water, so also do they depend upon one who

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[26] Vide *Hitopadeśa*, ii. 3: "A man of great wealth is honoured, be he even the murderer of a Brahman; although equal in race to the moon, if poor he is despised."

[27] See some beautiful lines on the subject in *Mahâbhârata*, xii. 213 ff.: "He who has wealth has friends, has relatives. There is no prosperity in existence without wealth. Like small streams in the hot weather, the acts of a destitute man are cut off;" and so forth.

has wealth, on one who has fortune; when they run low, they forsake him.

77.

Prosperity is brought about by oneself, and so is adversity; no one brings about the prosperity or adversity of another.

SECTION VII.

RESIDENCE.

78.

WHERE these five—a man of wealth, an astrologer, a king, a river, and likewise a doctor—are not to be found, there one should not remain for even a day.[28]

79.

Where there is no love, no joy, no relatives, and no man of learning, there a man should not live for even a day.

80.

Where there is no love, no respect for the virtuous, no disregard for the wicked, there one should not live for even a day.

81.

Lions, good men, and elephants, leaving their habitation, go elsewhere; crows, bad men, and deer die even in their own abode.

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[28] We quote from the *Mitraldbha* section of the *Hitopadeśa* in connection with stanzas 78 to 84 of the *Dhammantti*:—

"Teeth, hair, nails, and men removed from their place are not beautiful; knowing this, the wise should not abandon his own place."

"Lions, good men, and elephants, having abandoned a place, go away; crows, cowards, and deer meet death at the same spot."

"The wise man moves with one foot, and rests still with one foot: without having inspected another place, he should not abandon a former station."

"In whatever country there is neither respect for the good, nor the means of livelihood, nor friends, nor the advance of knowledge, any one should abandon that country."

"A rich man, a religious teacher, a king, a river, and, fifthly, a physician—where these five are not, one should not make one's abode."

"Traffic, fear, modesty, honesty, and generosity—where these five are not, there one should not make an abiding-place."

"Thou, O friend, must not dwell where this quaternion is not—a payer of debts, a physician, a religious teacher, and a river of wholesome water." For these see Pincott's *Hitopadeśa*, i. 104–112.

82.

Where an idler, a clever man, a hero, and a coward are equally praised, there the virtuous do not remain; what benefit is there to them by absence of distinction?

83.

A wise man moves on one foot and halts on the other; he should not quit a previous abode without carefully thinking about another.

84.

Teeth, hair, nails, and men, not being properly rooted, do not appear to advantage; a wise man, knowing this, does not hurriedly quit his residence.

SECTION VIII.

DEPENDENCE.

85.

ONE, though he be similar in goodness to the all-wise Buddha, sinks (into obscurity), being alone and not dependent on another; a gem, though priceless, looks well being set in gold.[29]

86.

One should not serve a severe master, and yet he should serve one; one should not serve one who is niggardly; more so, he should not serve one who oppresses; and, furthermore, he should not serve one who will not give him promotion.

87.

One speaks badly of another in his absence, but lovingly in his presence; no one should serve such a person, treacherous as a pot of poison.[30]

88.

The sun should be approached by the back towards it, fire by the stomach facing it; one should approach kings by his whole body, the next world by laying aside delusion.[31]

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[29] Compare "Glass by association with gold acquires an emerald lustre."—*Hitopadeśa, Intr.*, 41.

[30] "One should avoid that kind of friend who behind the back injures one's purposes, and before the face speaks sweetly. He is a dish of poison with milk on the surface."—*Mitralâbha*, 79. "A wicked person speaks sweetly, but that is not a reason for confiding in him. He has sweetness on the tip of his tongue, but in the heart virulent poison."—*Mitralâbha*, 80.

[31] The Sanskrit has "the next world by sincerity."—*Suhridbheda*, 32.

89.

One should not rely upon an evil-doer, nor on one who is given to lying; he should not depend on one who is mindful of his own interests, nor on one who acts very much in secret.

90.

One, though he be of little excellence, becomes eminent by serving a man of eminence: golden-winged birds become so by remaining on a *golden mountain*.[32]

91.

A powerful person, what can he effect, though strong, if he be without followers? Fire put where there is no air goes out of itself.

92.

Flowers and fruits grow plentifully, the tree depending on a good soil; by depending on a good man great merit springs into existence.

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[32] The reference is very likely to the fabulous birds on the northern face of Mount Meru. Compare Introduction to *Hitopadeśa*, 46: "As upon the eastern mountain an object shines by the drawing near of the sun, so by the proximity of the good even an outcast is enlightened."

SECTION IX.

FRIENDSHIP.

93.

He who is not idle, severe, and deceitful, but is pure in mind, truthful in speech, free from covetousness, eager for his welfare—such a person is said to be excellent.

94.

Staving off evil in misfortune,[23] supporting you in prosperity, not abandoning you in adversity—these, in short, are the characteristics of a friend.

95.

They who stand by you in sickness and in adversity, in famine and in captivity, at a king's door[24] or in the charnel-house—they are friends indeed.

96.

Just as difficult is it to find a wise man, a good friend, and a well-wisher, as it is to find a good doctor or a delicious medicine.

97.

He who, forsaking staunch friends, forms acquaintanceship with those who are unstable, to him there is the loss

[23] "In misfortunes one may know a friend, in battle a hero, in decaying fortunes a wife, and kinsmen in afflictions."—*Mitralábha*, 74. Also compare *Suhridbheda*, 79: "On the touchstone of misfortune a man ascertains the strength of the intellect and goodness of the relation, wife, servants, and of himself."

[24] For says an old proverb: "Even touching an elephant kills; a serpent smelling; a king even when protecting; and the wicked even smiling."—*Hitopadeśa*, iii. 15. The Sanskrit version adds: "during a national tumult."—*Mitralábha*, 75.

of his faithful friends;—what can there be said about those who are unstable?

98.

One should win over an avaricious person by a gift; one presumptuous by salutation; a fool by giving him his way; a wise man by right behaviour.[35]

99.

By constant intercourse, verily, and by keeping aloof, as well as by proffering requests at an unseasonable moment —by this do friends fall away.

100.

One should, therefore, not go to another constantly, nor after too long a time; he should proffer a request at a seasonable moment: friends thus will not fall away.

101.

By association with whatever friend safety diminishes —a wise man should, above all things, guard against ruin from him as he would guard against fire.

102.

By association with whatever friend safety increases— a wise man should, in all matters, act towards him as he would towards himself.

103.

The sugar-cane is decidedly sweeter knot after knot from the tip; a good man is like that—a bad man just the reverse.[36]

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[35] *Vide* stanzas 78 of *Lokanîti*, 221 of *Dhammapada*, and *Mahâbhârata*, iii. 13, 235, v. 1518. The *Sandhi* section of *Hitopadeśa*, 108, 109, has: "The covetous should be won over by money, the haughty by joining the hands, a fool by humouring his inclination, a wise man by truth." "One should win a friend by good-nature, a relative by courtesy, women and servants by gifts and honours, other people by dexterity."

[36] The friendship of a good man becomes more and more devoted; that of a bad man deteriorates little by little.

104.

Therefore there was preached by the sage (Gotama) whatever *Worldly Laws*[37] there are as well as the *Spiritual Laws*[38] that lead to heaven.

105.

All those having reference to proper companionship are for the benefit of living beings; therefore in good friendships affection ought to be shown.

106.

That wise man, certainly, who is imbued with gratitude and knows how to perform a grateful act is a good friend, a devoted and a staunch one; he does zealously what is necessary for one in distress: people in this world say that one of such a nature is a good man.

107.

A stranger conferring a benefit is a relative; a relative doing what is unbeneficial is a stranger: a disease arising in the body is unbeneficial; a medicine from the forest is a boon.[39]

108.

He whose face is like the lotus-lily, his speech is as pleasant as sandal-wood; honey is on the tip of his tongue, poison in his intentions: such a one we should not cling to; such a friend we ought to avoid.[40]

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[37] *Lokiyâ dhammâ* — the eight "Worldly Conditions," viz., *gain, loss, fame, dishonour, praise, blame, happiness, suffering.*

[38] The nine "Transcendental States" (*nava lokuttarâ dhammâ*) are referred to—the four *Maggas*, the four *Phalas*, and *Nibbâna*.

[39] *Hitopadeśa*, iii. 101. So pronounced is the feeling against relatives who do not help in time of need, that the Sanskrit maxim says: "Better a forest haunted by tigers and elephants, trees for shelter, ripe fruits and water for food, grass for a bed, bark for clothing; but without wealth, not living amidst relations."

[40] See note to *Lokanîti*, 88, and *Dhammanîti*, 87.

SECTION X.

THE BAD MAN.

109.

He is a fool who, having done a good deed or a bad deed in a previous existence, does not perceive the one being a source of happiness, the other of suffering.

110.

One foolish deems his transient self intransient; he (thereby) perpetually diminishes the performance of virtuous deeds.

111.

A fool, having done what is evil, does not exert himself to put it away: wherefore?—a tiger going along does not endeavour to obliterate its footmark.

112.

One in poverty seeks wealth; one weak strives to be strong; one of little knowledge is argumentative: these are the characteristics of a fool.

113.

Going uninvited, speaking much when not questioned, vaunting one's virtues—these are the characteristics of a fool.

114.

Just as ripe figs are red outside but full of worms inside, so are the natures of those who are wicked.

115.

A pot not full of water makes a noise; one full of water remains noiseless: a fool is like a half-full jar—a wise man like one quite full.

116.

A foolish man does many an evil act, though receiving admonitions from the wise: charcoal, being washed, still continues black.[41]

117.

By instructing a foolish pupil, by maintaining a wicked wife, by companionship with vile friends, even a wise man deteriorates.

118.

Beauty in the vile is the grief of another's wife; wealth is the grief of the world; the learning of the bad is for the ruin of the good; advantages in the vile are the greatest tyrannies.

119.

Himself wicked, one calls a good man wicked: there is nothing whatever in the world more ridiculous than such declaration of his.

120.

A wicked man, verily, remains unhappy without reviling others; a dog, having tasted every dainty, is dissatisfied, being without what is unclean.

121.

When iron is heated it can be welded; it is soft; it is malleable: the heart of a wicked man does not soften:—how then can it be compared to iron?

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[41] The Sanskrit version is: "Let the sinner listen to holy texts, he will not relinquish his vile nature; though you wash a coal in milk, will the blackness be removed?"

122.

Therefore, if a man of discrimination wish for prosperity, he should shun companionship with evil-doers as he would a venomous snake at a distance.

123.

Verily neither enmity nor friendship with evil-doers is befitting; charcoal burns, being ignited; when the fire is out, it regains its black condition.[42]

124.

Though a bad man be embellished by knowledge, he ought to be shunned: how can a snake be harmless though tricked out with gems?[43]

125.

The wind is the friend of the fire burning a forest; it even extinguishes a lamp; in a wicked man there is no friendship whatever.

126.

A snake is bad, a wicked man is bad, a wicked man being worse than a snake: a snake may be tamed by charms and herbs; how can a wicked man be reduced to subjection?

127.

A wicked man cannot be virtuous by (simply) having knowledge in his mind: how can the tragacanth become full of sweetness by honey deposited in one of its hollows?[44]

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[42] This stanza is thus expressed in the Sanskrit original—"One should not bring about neither friendship nor even acquaintance with a wicked person: charcoal when hot burns; when cold, it blackens the hand."—*Mitralâbha*, 83.

[43] This stanza is from Cânakya's collection.

[44] When pierced for the extraction of gum.

128.

By association with the wicked the good even become bad: unpleasant is a road, though straight, on which rubbish is deposited.

129.

The man who wraps up putrid flesh with *kusa*[45] grass, finds that the grass emits a putrid odour: like this, too, is association with fools.

130.

One should not look at a fool nor listen to him; he should not associate with him; he should neither hold conversation with him nor take pleasure in him.

131.

One of little intelligence leads one to destruction; he strives to lead him to what should not be striven after; he is misleading; he is sleepy-headed; if kindly admonished, he flies out into a temper; he knows not admonition: the good, in consequence, avoid him.

132.

Should a fool serve a wise man all his life long, he will not perceive his duty, just as a spoon cannot perceive the flavour of the curry gravy.[46]

133.

The plantain fruit, verily, kills the plantain-tree; the bamboo and the reed flower kill the bamboo and the reed: homage kills[47] a bad man just as a *Tara* colt its mother.

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[45] *Poa cynosuroides*, used in ancient Brahmanic sacrifices. There is a reference to it in *Dhammapada*, 70. It was supposed to have a purifying influence. A Brahman before reciting the Vedas had to sit on it and rub his hands with it also. —*Institutes of Manu*, ii. Brahmanic girdles were also made of *kusa* grass.

[46] *Vide* note to stanza 25 of *Lokanîti*.

[47] During gestation. *Vide* stanza 85 of *Lokanîti*.

134.

A dog seeing a dog shows its teeth to bite; on becoming angry, a bad man, seeing a bad man, wishes to injure him.

135.

A frog sitting on its rumps is not a lion; a hog grunting is not a leopard; a cat is not a tiger on account of its similarity to one; he is not wise who is of little wisdom.

136.

A frog is like a lion; if a crow seize it, it begins to squeak: a fool is like a learned man; if a wise man question him, he says, "*Sir! sir!*" [48]

137.

Harmful among birds is the crow, a rat in a house, a monkey in a forest; a Brahman among men.

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[48] Submissively and as if in admission of his inferiority. "A fool is like a learned man," *i.e.*, when he deems himself one.

SECTION XI.

THE GOOD MAN.

138.

Grass, earth,[49] air, and, fourthly, pleasant speech—these should never be put an end to in a good man's house.

139.

Rivers do not drink up their water, nor trees eat up their own fruit; rain never eats up corn: the wealth of the righteous is for others.[50]

140.

The good qualities of a good man living at a distance do service as messengers: bees go off at pleasure, smelling the fragrance of the *ketaka*[51] flower.

141.

As a fair tree, in too great proximity to the *thorn apple*, is not affected by it; a good man, likewise, is not affected by the wicked though mixed up with them.

142.

One seeking permanent happiness should serve a man of excellence, forsaking his evil companions; he should, moreover, abide by his admonitions.

143.

Just as ripe jacks, though thorny outside, are full of juice inside, so are the dispositions of righteous men.

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[49] A spot of ground where a stranger may take up his abode; grass for cattle or to serve as bedding. See *Mitralâbha*, 60–65, on the duties of hospitality.

[50] Compare *Lokanîti*, 64.

[51] The *Pandanus odoratissimus*.

144.

He who wraps up the *taggara* with the *palâsa* leaves finds that the leaves give forth a sweet fragrance; similar to this is association with the wise.

145.

One should look (with reverence) and attend upon a wise man; he should associate and converse with, and, moreover, esteem him.

146.

A man of wisdom leads one to prudence; he does not strive to lead to what is unpleasant; he leads well; he is excellent; being admonished rightly, he does not lose his temper; he understands reproof: on account of (all) this a good man has companionship with him.

147.

If a man of intelligence serve for a short time a learned man, he speedily perceives his duty, as the tongue the taste of the curry gravy.

SECTION XII.

THE POWERFUL.

148.

THAN these four kinds of power—power of arm, power of rank, power of wealth, and the power of high ancestry —wisdom, undoubtedly, is a more exalted power.

149.

In air lies the strength of birds, in water that of fish; the strength of the helpless is in a king; the strength of childen in tears.[52]

150.

The moon is powerful; powerful, too, are *Brahmanas* and *Samanas;* the power of the sea is its shore; the power of woman is the greatest power.

151.

Among creatures having feet, the lion is powerful; more powerful is a worm; an ant is still more powerful; man still more; a king more powerful than all within the limits (of his kingdom).

152.

A forest is the resort of deer, the sky the resort of birds; emancipation from passion is the aim of religious precepts; the aim of the sanctified is Nibbân.[53]

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[52] Comp. *Hitopadeśa*, 207: "The chief strength of aquatic animals is the water; of residents in strongholds, a forest; of beasts of prey, their own ground; of kings, an army."

[53] Virâgo gati dhammânaṁ,
Nibbânaṁ rahataṁ gati.

SECTION XIII.

WOMEN.

153.

A WISE man should marry a maid of good descent, even though she be ugly; he should, likewise, marry one who is beautiful, even though she be of mean descent.

154.

The woman who is lovely in looks, has eyes like those of deer, hair long, waist narrow, who has fine teeth, is worthy of admiration, and has a pretty mouth, is clever in talk, virtuous, and industrious—she, though she be of an inferior caste, should be taken to wife.

155.

The woman who attends to her husband at his meals as a mother would, who, in nourishing those in her care, acts as nurses do, who in her own avocations is enthusiastic, and in her husband's business helpful like a nurse;

156.

Who in her wifely duties is well grounded, in time of sleep affords comfort, and among relatives speaks as she would to a mother—such a woman is called "*excellent.*"

157.

He who under all circumstances is constantly earnest and energetic, that man, as being a gratifier of every wish, a woman despiseth not.

158.

A good woman should not vex her husband by frowardness; a wise woman honours all those worthy of respect who have aught to do with her husband.

159.

An energetic woman is not idle; she looks after her attendants; she does her husband's pleasure, and keeps a guard over his acquisitions.

160.

The woman who acts thus, doing her husband's will, those heavens, where she is re-born, are (made) lovely indeed.

161.

Certain women have been declared most excellent of all by the Sage (Gotama): "Of all beings, woman is most excellent; she is the chief of supporters."

162.

A man of discrimination should not take counsel[54] in secret even with his mother, his daughter, or his sister; (for) are not women (known to be) deceitful?

163.

Women act with the quick movement of lightning, with the cutting sharpness of weapons, with the rapidity of fire and air.

164.

Women's appetite is twice that of men, their intelli-

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[54] Read the story of the "Two-headed Weaver" in the *Pancatantra*. A translation of it appears in Monier Williams' *Indian Wisdom*, in which we find the following passages:—

"Give women food, dress, gems, and all that's nice,
But tell them not your plans if you are wise."

"If you have aught to do and want to do it,
Don't ask a woman's counsel, or you'll rue it."

gence four times, their assiduity six times, and their desires eight times.[55]

165.

If each woman had eight husbands—a heroic husband, a powerful husband, an indulgent husband, and the like—she would yet long for a ninth; being unbounded in her wishes, she is indeed not satisfied.

166.

A woman who is disputatious, who desires whatever she sees, is immoderate in her wants, gluttonous, and given to sleep—one should shun such a woman, even if she have a hundred sons.

167.

Women speak with another, see another having an attachment for him, think of another who is possessed of various advantages;—who then can be called the darling of women such as these?

168.

If a man could catch the air in a net, bail away the ocean with one of his hands, or produce sound too from his own hand, he would, then, satisfy women; such, verily, is woman's nature.[56]

169.

If a man, having a thousand tongues, live a hundred years, and by him, by his having nothing else to do, expression is given to blemishes in women, how will his fault-finding come to an end?

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[55] In connection with stanzas 163, 164, vide *Lokanîti*, 161.

[56] The following is the Pâli text of this and the next stanza:—

"Gaṇheyya vâtaṁ jâlena
Sâgaraṁ ekapâninâ
Osinceyya ca tâḷena
Sakena janaye ravaṁ
Pamâdâsu visajjeyya
Itthiye sâ vajjadhammatâ
Jivhâsahassiko yo hi
Jîve vassasataṁ naro
Tena nikkammunâ vutto
Thidoso kiṁ khayaṁ gato."

For passages in praise of women and their duty to their husbands, consult "Institutes of Manu," ix.; *Mahâbhârata*, i. 3027 ff., xii. 5497 ff., and xiii. 6781 ff.

SECTION XIV.

SONS.

170–171.

THE wise wish for a son having five things in view,—"having cherished him, he will cherish us, or he will carry on our work; he can keep up the lineage; he will inherit the property; he will give offerings to our spirits after our death."

172.

The wise wish for a son either superior to the father or equal to him; that evil offspring they do not desire who is the destroyer of his race.

173.

They who are born from the same loins are not the same; their features are different as well as their behaviour, just as the thorns on the plum-tree.

174.

Many are the faults in the absence of restraint, many the virtues by the exercise of restraint; therefore, when it is time for restraint, one should restrain a son or a pupil.

175.

One should admonish by means of admonition; he should hinder from what is unbefitting; he, indeed, who is subdued is loved; he who is not subdued is hated.

176.

One should admonish a son or brother who is wicked; he should not forsake them: the hand and the foot being smeared with filth, wherefore should they be cut off?

SECTION XV.

SERVANTS.

177.

A SERVANT born in the house or one obtained by money, a servant who is a servant from choice or one who is captured in war—these are four kinds of servants.

178.

Servants are of five kinds—one who is like a thief, one who is like a master, one who is like a friend, one who is like a relative, and one who is like the master himself; in the same way [57] should friends, wives, and relatives be considered by the wise.

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[57] That is, as being divided into five kinds.

SECTION XVI.

RESIDENCE.

179.

LIVING with a wicked wife or with one who is loveless, living with one who speaks with an air of superiority, or in a house infested with snakes, is, it cannot be doubted, death itself.[58]

180.

We avoid at a distance a man seeking name and distinction; a wise man, therefore, by not seeking them finds the road (that leads to notoriety).

181.

One should always go himself to the threshing-floor and to the stable and field; he should store the grain, having measured it; he should cook it in his house, having first weighed it out.

182.

Being cognisant of the diminution of collyrium, of the increase of ant-hills, of the accumulation of honey little by little,—a wise man should even thus conduct his own house.[59]

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[58] With reference to the crow and the black snake on the tree where the former made her nest, the *Hitopadeśa* says:—

"A wicked wife, a false friend, a servant giving saucy answers, and residence in a house with a snake, is death without doubt."—*Suhridbheda*, 120.

[59] If only one spends and makes no additions to his wealth, he has nothing left in the end. The *Hitopadeśa* has: "Having observed the wasting of collyrium and the increasing of an ant-hill, one should make time fruitful with almsgiving, study, and works." Collyrium is a kind of unguent used by Asiatics to strengthen and brighten the eyes (Greek κολλύριον).

183.

One ought himself to know what is got and what is spent; of himself should he know what should or should not be done; he should punish one deserving of punishment, and praise one deserving of praise.[60]

184.

A ruler should sleep during one watch only, a priest during two, a householder during three, and a beggar during four.

185.

He is a relative who clings to you in his prosperity, he a father who nourishes you; in whom there is sincerity, he is a friend; she a wife in whom there is quiet.

186.

There being love for and trust in another, one does not consider a hundred as even an *anna;* there being no love and trust, he looks upon an *anna* as a hundred.

187.

One who asks is hated; one not giving, being asked, is also hated; a man of excellence, therefore, should obtain the wealth of knowledge.

188.

One should guard his wealth under all circumstances; more so should he guard his wife; a greater watch than over wife and wealth should he always keep over himself.

189.

A wife should not be held in common; a dainty should

[60] This refers to the duty of a king. *Vide* "Institutes of Manu," chapter vii.

not be eaten alone; one should not follow the *Lokayatam:* this is not for the advancement of wisdom.[61]

190.

A man of discrimination should be virtuous and observant of his duties; he should not be neglectful; he should be humble, not proud; he should delight in righteousness, and be affable and gentle.

191.

A wise man gives help to his friends, sharing his property with them; priests and saints, too, he always provides with food and drink.

192.

A man of learning, who wishes to know the Law, should put questions over and over again; he should serve with reverence those who are virtuous and of extensive knowledge.

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[61] The *Lokâyatam* is the name of an old work (now said to be lost), treating of controversy of a casuistical nature. Being of a misleading nature, it was treated with contempt. The first half of this stanza presents an example of the kind of casuistry in which the Cârvâka materialists indulged. The latter are referred to in the *Sarvadarśanasangraha*, a Sanskrit work by Mâdhavâcârya, who gives an account of the old religious and philosophical systems prevalent in India. Cârvâka was the founder of the materialistic school. His system was a heretical one, which rejected the previous doctrines in connection with the sources of knowledge. He taught the existence of four eternal principles—earth, air, fire, and water; that the soul is not a distinct principle from the body, and that creation of things and phenomena was a spontaneous process. The belief in heaven and a state of punishment was emphatically denied by him and his followers. He calls the composers of the Vedas fools and rogues.

SECTION XVII.

WHAT SHOULD BE DONE.

193.

He is wise who sleeps with his head to the east; of long life he who sleeps with his head to the south; he is of tranquil mind who sleeps with his head to the west; it is death if he sleep with his head to the north.

194.

Prolonged is the life of one who eats with his face to the east; he is wealthy who eats with his face to the south; he famous who eats with his face to the west; one should not eat facing the north.

195.

Eating while seated makes one stout; eating standing increases strength; walking augments life; running wards off sickness.

196.

He who, attending to his manly occupations, does not consider heat or cold of greater consequence than grass—such a one does not decline in happiness.

197.

If nectar may be got from poison, it ought to be extracted; so also gold from filth: if a man of excellence can get wisdom from the vile or a woman of worth from a family that is debased, he ought to do so.[62]

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[62] Manu says: "Ambrosia can be extracted from poison, elegant speech even from a child, good conduct even from an enemy, gold even from impurity."—*Institutes*, ii. 239. We read in *Mahâbhârata*, v. 1125: "Let a man take from all quarters what is valuable even from

198.

The man who knows a secret that should not be known, one bears with him like a slave from fear that his plans may come to nought.

199.

The threat of even a slave should be tolerated by a wise man living in obscurity, though having a temper as potent as fire.

200.

As in striving after the acquisition of wealth and corn, so in the acquirement of knowledge, in sending an errand, as well as in times of business, shame should always be discarded.

201.

Because, whenever a work is completed, no one indeed notices the performer, for that very reason should all works be incompletely performed.

202.

One should meet a benefactor by means of a benefit, an enemy by means of enmity; a thorn stuck in the foot is extracted by means of one held in the hand.[63]

203.

Honour him who honours you, serve him who serves you, work for him who works for you, befriend him not who befriends you not, be not devoted to him who is not devoted to you.[64]

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a raving madman and a chattering child, as he extracts gold from stones." The *Śârṅgadhara-paddhati-Nîti* (*vide* Von Bohlen's Latin translation) has: "A wise thought should be got even from a child: does not a lamp illuminate a house when the sun is hid from view?" This latter idea occurs also in *Suhridbheda*, 78.

[63] The idea is: "Do unto others as you would have them do to you." Vide *Mahâbhârata*, xiii. 5571, 5572.

[64] See note to stanzas 86 and 145 of the *Lokanîti*.

204.

Abandon but do not make friends with him who abandons you; associate not with one devoid of love: as a bird, knowing that one tree has no fruit, looks for another, so should a man forsake one friend and go to another: the world indeed is, for the most part, like this.

205.

Abandon one man for the good of a family; abandon a family for the good of a village, a village for the good of a country, the earth for the good of oneself.[65]

206.

Forsake wealth on account of the noble body; one keeping guard over life should sacrifice the body: a man, bearing in mind the scriptures, should forsake even all—wealth, limbs, and life.

207.

Here, as days pass away diminishing the years of man, let people, therefore, not be oblivious of the teachings of Gotama.

208.

He who endures the severe reproach of others, and he who knows the true doctrine, their friends fall not away from them; they the sooner attain to the peace of Nibbân.

209.

Fire, water, a woman, a fool, a snake, royal families—these should be zealously avoided, knowing that they protect life like Death himself.

210.

However well cases are decided, the code has to be con-

[65] *Mitralâbha*, 159.

sulted; however familiar one is with a king, he has yet to fear him; a young woman come into one's hands has to be guarded well: how can there be an end to the requirements of laws, kings, and maidens?

211.

Energy, which is friendship, is looked upon as an enemy; indolence—an enemy—is considered friendship: knowledge, which is nectar, is considered a poison; negligence—a poison—is looked upon as nectar.

212.

So long as the hour (for revenge) has not arrived, one should carry his enemy on his shoulder; having arrived, he should break him to pieces as a pot on a rock.[66]

213.

One should avoid horned animals at a distance of fifty cubits, horses at a hundred, elephants at a thousand, but a bad man by quitting the place altogether.

214.

One should praise teachers before their face, friends and relatives behind their back, servants while at work, and sons and wives when carried off by death.

215.

Knowledge should be gained little by little; wealth acquired by degrees; in climbing a hill the ascent should be gradual; desire and anger should come little by little: these five little by little.

216.

To a chief there should be a hundred eyes and a hun-

[66] *Vide* notes to stanza 86 of *Lokanîti*.

dred ears: being thus provided, he should be like one who is deaf: this is the characteristic of a leader.

217.

By the concord of many acting in concert, to be overcome is most difficult: rope is made from grass; by that very rope is an elephant secured.

218.

If anger arise, consider it like a saw; if there be longing for what is pleasant, look upon it as the flesh of your own son.

219.

Generosity is the drug of friendship; niggardliness the drug of hate: generosity brings renown; niggardliness keeps obscure.

220.

One desiring wealth should trade; he should gather experience who wishes for knowledge; one wanting a son should obtain a wife; one wishing to be a minister should do the king's pleasure.

221.

A man doing good deeds or bad should have before his eyes large expanding trees, which abound in fruit, however small may have been the seed.

222.

He who acts humbly in matters deserving of respect, he, putting aside his humble condition, is established in a position of advantage.

223.

One should overcome one exalted by humility, a war-

rior by dissension, one vile by generosity, his equal by energy.

224.

Others should not know one's fault; he should discover the fault of another: hiding his own, like a tortoise hides its members, he should notice the disposition of others.

SECTION XVIII.

WHAT SHOULD BE AVOIDED.

225.

SLEEPING late, remaining idle, behaving with severity, sleeping long, travelling alone, paying attention to another's wife—these, indeed, are not for one's advantage, be he even a saint.

226.

A drunkard, one who goes and comes out of season, one going to a place of amusement, a gambler, one having bad associates, and an idler—these people destroy much wealth; this is the outcome of a vile nature.

227.

"Now it is cold;" "Now it is hot;" "Now it is too late." The moments slip past those who neglect the performance of actions with thoughts such as these.

228.

One injuring another is, in the first place, injured by that other: the grass itself which burns a mansion comes speedily to destruction.

229.

One should not be familiar with an enemy, nor even with a friend: a friend some time or other, on being annoyed, will divulge your faults.

230.

A bad place, a bad friend, a bad acquaintance, a bad kinsman, a bad wife, and a bad king—these should be avoided at a distance.

231.

A crab goes along without a head, a snake without feet; a hen has its brood without suckling: one should not despise human beings.

232.

A son of low parentage becomes a king's minister; a fool's son a learned man; the son of a pauper a millionaire: one should not despise human beings.[67]

233.

One who desires another's friendship must not do three things,—quarrel, enter into partnership with him, and pay attentions to his wife.

234.

A debt balance, a smouldering fire, and, in the same way, remaining enmity, augment continuously: therefore have nothing remaining.

235.

A descendant, being born into a good family, should guard well the family-lineage; having fallen into misfortune, he should not commit a debasing act.

236.

He who is well off in grain is deficient in wood, water, grass, and fire: a poor man is deficient in all; therefore he should not do what is evil.[68]

237.

One should not take the lead among many: should the action succeed, equal is the reward; should it fail, he receives the rep imand.[68a]

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[67] Compare *Hitopadeśa*, i. 187.

[68] The idea underlying this stanza is in keeping with Buddhistic belief. A man's present status is the result of his past career; no present effort of his can alter that worldly status. Goodness in the present will be productive of goodness in the future.

[68a] *Hitopadeśa*, i. 25.

238.

Basking in the rising sun, inhaling the smoke from bodies of the dead, maintaining an aged wife, and eating a curd meal at night, always destroy life.

239.

Association with women and with bad men is not proper; so also with a snake or a horned animal, with a river or disease, or with a royal family.[68b]

240.

Taking in hand an improper work, opposing a multitude,[69] contracting companionship with women—these, the wise say, lead to death.

241.

One should not indeed pay attentions to women, nor partake in what is unbeneficial, thinking it good: we should honour and revere the aged; we should not serve a teacher with deceit.

242.

A warrior should not go to the battlefield without his weapon; a wise man should not go without his book; a traveller, and similarly a merchant, should not travel without a companion.

243.

The five spirits which remain in the body—calmness, ability, wisdom, modesty, and honour—are taken away from the portals of request.[70]

[68b] Compare *Hitop.*, i. 17.

[69] It is said: "A king should not make war upon many opponents at once: even a fierce snake is surely destroyed by a swarm of insects."—*Hitopadeśa*, iv. 96.

[70] "From the portals of request." This is a free rendering of *dehlîvacanadvârâ*, the literal signification of which is—"from the door of saying *give*." The idea is that one who begs loses the qualities referred to.

244.

Denying a request gives pain; making a request likewise gives pain: whatever be the circumstance, never say, "I have not," and never say, "Give."

245.

When people do not know a man, whether by means of his lineage or by means of his knowledge, there he should not make a boast of himself.

246.

Bad is the speech of one who has a bad mother; bad the conduct of one having a bad father; but he who has a father and mother both bad, his speech is bad as well as his conduct.

247.

Good is the speech of one having a good mother, and good the conduct of one having a good father; but he who has a mother and a father both good, his speech is good and likewise his conduct.

248.

One of great height is a great fool; one of mediocre stature a sensible man: all dwarfs, coming before Vâsudeva, are crafty.[71]

249.

Behaviour shows the race, conversation one's country, companionship love, and food the body.

250.

The criterion of water is the lily-stock, behaviour that

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[71] They imagine that they can outwit a god. Vâsudeva is a name for Kṛishṇa, the celebrated hero of Indian mythology and the most popular of the Hindu deities. He is said to be the eighth incarnation of Vishṇu. In the *Bhagavadgîtâ* he calls himself the creator. Stories concerning him abound in the *Mahâbhârata* and *Purâṇas*. His exploits mark him out as the Hercules of the Indians.

of a race; the criterion of wisdom is conversation, of soil its grass and water.

251.

One should know a horse by its speed, an ox by its burden, a cow by milking, and a wise man by his speech.

252.

One should know a servant by an errand, a kinsman by the approach of danger, a friend likewise in adversity, a wife when wealth disappears.

253.

Even all astrologists know not the time without a book, but cocks know the hour; more so trees; and even more the earth and water.[72]

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[72] The moral of this verse is that man should not be over-boastful of his abilities.

SECTION XX.

ORNAMENTATION.

254.

THE ornament of the earth is Meru, that of the night the moon; the king is the ornament of the people, an elephant of an army.

255.

Beauty is becoming accompanied by virtue; a race is good on account of its behaviour; a forest is befitting, having flowers, an army on account of the elephant.

256.

The beauty of the cuckoo is its voice; a woman's beauty her devotedness to her husband; the beauty of the unhandsome is knowledge, forbearance that of priests.

257.

Hermits are becoming being lean, quadrupeds if fat; men are becoming having knowledge; becoming is a woman if she have a husband.

258.

The moon without the night is not befitting, the ocean without waves, a pond without geese, a man without a wife.

259.

An ornament without clothes is not becoming, nor a woman without a husband; a man without knowledge is not becoming, nor a feast without milk.

260.

The moon is the lamp of the Island World,[73] the husband of a woman; the Law is the lamp of the Three Worlds;[74] a good son the lamp of the family.

261.

Dull is a sonless home,[75] dull a country without a king; the speech of an ignorant man is dull; a beggar is dull entirely.

262.

The ear shines on account of its hearing, not account of an earring; the hand by a gift, not by a bracelet; the person of one exalted shines by his goodness to others, not by the application of sandal-wood.[76]

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[73] The Four Great Continents (*Mahâdîpâ*).

[74] *Kâmaloka*, *Rûpaloka*, and *Arûpaloka*, the worlds of Sense, Form, and Absence of Form. These are the three subdivisions of sentient beings.

[75] Old Indian writers compare such a home to a cemetery. Compare stanza 115 of *Lokanîti*, which has *raṭṭhaṁ* instead of *desaṁ* and *asippassa* for *apaññassa*.

[76] Referring to the custom of smearing the body with perfumed unguents, &c.

The following is from Tawney's "Two Centuries of Bhartṛihari:"—

"No earrings deck the good man's ears, which still on scripture feed;
His hands, still open to the poor, no golden bracelets need;
The perfume of his kindly acts, like flowers in leaves concealed,
Exceeds the fragrant scent which nard and sandal unguents yield."

"Charity best adorns the hand
And reverence the head;
Truth is the virtue of the mouth,
In th' ears is scripture read."

"Valour lends glory to the arms,
Contentment calms the heart;
Thus lofty souls, though poor, are decked
With grace in every part."
—*Nîtisatakam.*

SECTION XXI.

KINGS.

263.

ALMSGIVING, piety, liberality, rectitude; mildness, religious devotion, and good temper; freedom from oppression, patience, and unobstructiveness; kings of these ten duties should not be in the least forgetful.

264.

Almsgiving, beneficial conduct, loving speech, and reciprocal behaviour [77]—these five duties were by the great sage declared "the elements of popularity."

265.

From fear in a forest deer get no repose, nor a king from fear of the superior strength of others; the wise from fear of transmigration obtain no pleasure.

266.

Patience, being on the alert, industry, the division of property, compassion, and inspection—these four qualities should be wished for by a leader desirous of his prosperity.

267.

Gentleness causes oppression, severity creates enemies; these two things being known, one should take a medium course.

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[77] Doing unto others as you would have them do to you. The Pâli *samana* here represents *samadattatá* ("impartiality").

268.

Truly by gentleness, truly by severity, one is not able to make himself exalted; one should take both courses.

269.

A cultivator, a trader, a minister, a learned and virtuous monk—these abounding, a country flourishes:

270.

These being deficient, a country declines; therefore one bearing the reins of government [78] should act so as to make his country flourish.

271.

He who plucks an unripe fruit from a large tree bearing sweet fruits, he not only does not taste its sweet juice, but the seed itself is destroyed.

272.

The king who does not lawfully direct a kingdom which is like a great tree, he not only does not taste its sweetness, but the country itself is ruined.

273.

He who plucks a ripe fruit from a large tree bearing sweet fruits, he experiences its sweetness; the seed, too, is not destroyed.

274.

The king who lawfully directs a kingdom which is like a large tree, tastes its sweetness, and the country is not ruined.

275.

Whatever princely ruler governs a people lawfully, he discards the use of all medicinal herbs.[79]

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[78] *Rafthabhdraed.*

[79] He does not suffer ailments, and therefore needs no medicine.

276.

The king who oppresses townspeople, traders, and revenue collectors, that king suffers the loss of his treasure.

277.

The king who oppresses ministers and warriors who know to choose the best battle-ground, he suffers the loss of his army.

278.

A prince who acts contrary to duty, oppressing monks who practise restraint and attend to their religious duties, he suffers the loss of heaven.

279.

The straightness and crookedness of a large river is brought about by itself, not by any other; the prosperity and adversity of a country is occasioned by a ruling prince, he having the sole supremacy in his realms.

280.

A son's evil act is a mother's doing, a pupil's that of his teacher; the deeds of the people is the king's doing, a king's that of his spiritual adviser,

281.

All subjects doing good and bad deeds, a sixfold share is got: the king receives one share;[80] he should, therefore, restrain the people from evil and admonish them, striving to increase their meritorious deeds.

282.

The life of an ignorant man is of small value, that of a

[80] "For it is declared that he obtains a share of the spiritual merit (of his subjects)."—*Apastamba*, xi. 4.

wise one of great worth: the life of a people is the king himself, that of the king his religious duty.

283.

People without a leader are ruined; ruined also are they having many leaders: those with women as leaders are ruined, and those come to destruction who allow youngsters to rule.

284.

As is the cherishing of the offspring of tortoises, fish, hens, and cows, so should all creatures be cherished by a king.

SECTION XXII.

MINISTRATION.

285.

If one entering a king's family brings no prosperity, for that very reason one entering it should not be devoid of bravery and forgetful of his duties.

286.

Whenever a king comes across one virtuous, wise, and pure, he then, entering into confidence with him, does not withhold a secret.

287.

If a wise man, by night or by day, receive a commission in matters relating to the king, he should not be neglectful of them; such a person should reside in the palace.

288.

One should not dress like a king, nor decorate himself with flowers in the same way; he should not use the same toilet perfume, nor speak nor look like him.

289.

Should a king, surrounded by ministers and queens, joke with them, a minister, if he be wise, should not practise dalliance with the queens.

290.

One who is calm and collected and of unwavering disposition, who is prudent, circumspect, and full of resolution, he should reside in the palace.

291.

He who does not wanton with the queen nor take counsel with her in secret, who does not purloin money from the treasury, he should reside in the palace.

292.

He who does not sleep much nor drink intoxicating liquor, who oppresses not the animals in the forest, he should reside in the palace.

293.

"I am esteemed!" one who, thinking thus, does not mount the king's bedstead, throne, couch, boat, or chariot, he should reside in the palace.

294.

One of discrimination should not serve the king at too great a distance nor too close at hand; facing him,[81] he should remain calm and reserved.

295.

"The king is not my friend, the king is not of the same disposition as myself." Kings soon get angry, like the eye pricked by something sharp.

296.

A wise, intelligent man, thinking himself esteemed, should not harshly contradict a king who is in the midst of an assembly.

297.

A doorkeeper should not enter the apartments of a

[81] As regards students, the *Âpastamba*, i. 2, 6, says—"If the wind blows from the pupil towards the master, he shall change his place."

"He shall turn his face towards his teacher, though the latter does not turn his towards him." "He shall sit neither too near to, nor too far." "But at such a distance that the teacher may be able to reach him with his arm." See *Lokanîti*, stanza 137.

king, saying to himself, "I have the door (in my charge);" he should station himself as if guarding fire; such a person should reside in the palace.

298.

If a prince extend his patronage to a son or brother by apportioning villages, towns, provinces, or hamlets, one should make his observations in silence; he should not make any unfavourable reflections.[82]

299.

A king, noticing the manner in which elephant-drivers, horsemen, charioteers, and foot-soldiers do their duty, increases their wages; one who does not go among them[83] should reside in the palace.

300.

One who has a slender stomach like a bow,[84] who shakes like the bamboo,[85] and does not contradict, he should reside in the palace.

301.

He who has a stomach like a bow, whose silence is like that of a tongueless fish, who is prudent and wise, he should reside in a palace.

302.

One seeing clearly the decline of power should not go frequently into the presence of a woman; he who does, suffers from cough, asthma, anguish of mind, and loss of strength.

303.

One should not speak beyond bounds; he should not

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[82] Or "clever innuendoes,"—*chekapâpakaṁ na bhaṇe.*

[83] To make it appear that his services are also deserving of recognition.

[84] The reference is to the elegant posture that should be observed when a minister or servant stands before a king.

[85] "Who shakes like the bamboo," *i.e.*, who bows to the king's will.

always be silent; at a seasonable moment he should speak what is not irrelevant.

304.

One who utters neither angry nor spiteful words, but speaks what is true and pleasant, who utters not what will give rise to hate or destroy another's prosperity—such a one should serve the king in his palace.

305.

One who supports his parents. who honours his seniors, who is replete with modesty—such a one should serve the king in his palace.

306.

He who is restrained, learned, and polite, who has the control of his senses, is industrious, and of sweet disposition, who is unforgetful of his duties, pure in heart, and experienced—such a person should reside in the king's palace.

307.

He who is humble in disposition and obsequious to his betters, who is respectful, delighting in good and living in concord, he should reside in the palace of the king.

308.

One should avoid[86] at a distance a man deputed as a spy; he should look after only his master's interests, not the interests of another king.

309.

One should respectfully serve Brahmans and Rahans, full of knowledge and replete with virtue; he should be satisfied with the gruel of boiled rice; he should, approaching the king, make inquiries about his welfare.

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[86] In case he is suspected of abetting the spy.

310.

He should not relax his usual almsgiving to Brahmans and Rahans; at the time of asking for alms, he should not restrain mendicants in anything.

311.

One who is wise and full with the desire of benefiting himself and others, who is skilled in rites and ceremonies, and knows the times and seasons,[87] he should reside in the king's palace.

312.

One with discrimination is assiduous in his avocations; he is well attentive to his assigned duties—not neglectful; such a person should reside in the king's palace.

313.

He should go repeatedly to the threshing-floor, to the storehouse, to the cattle-shed, to the field; having measured the grain, he should store it; measuring it in the house, he should have it cooked.

314.

One should give instruction to a brother or son not established in the precepts; truly they are foolish, being young; like as the spirits[88] of the departed, so are they: let them, therefore, have wearing apparel, food, and a resting-place.

315.

One should appoint in governmental duties hirelings and servants who are industrious and wise and well established in the precepts.

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[87] For feasts, fasts, opportune moments for undertaking a work, &c.

[88] "Manes," to whom offerings on a large scale used to be made. The idea is, that as there seems no end to the wants of the departed soul, so are young people full of wants.

316.

One who is virtuous, one who is not covetous, one who is devoted to his king, being mindful of his interests both in his presence and in his absence—such a one should reside in the king's palace.

317.

He who is mindful of the king's wishes, stable in mind, in his behaviour free from suspicion—such a one should reside in the king's palace.

318.

While a king is being anointed, or during his ablutions, while his feet are being washed, one should remain with bended head; even if struck, he should not display his anger; such a one should reside in the king's palace.

319.

Truly should one pay respect and salutation to a water-jar and kingfisher,[89]—why not to one[90] who is most excellent, resolute, and generous in the bestowal of desires?

320.

He who bestows bedding, apparel, conveyance, a dwelling-place or house, he too, like the cloud-god,[91] showers down wealth upon living beings.

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[89] An old custom is referred to. It is well known that the fish used as a sign of Varuṇa, the Neptune of the Brahmans, was looked upon as sacred and saluted.

[90] The king.

[91] *Pajjunno*, used as a personified deity. Generosity is frequently compared with the clouds in Sanskrit literature. "The good, like clouds, receive only to give away."—*Raghuvaṁśa*. We find in *Hitopadeśa*, i. 217—"Like a cloud, the king sustains creatures; one may live without a cloud, not without a king."

SECTION XXIII.

TWOS, THREES, ETC.

321.

He who wishes for enjoyment, having no wealth, and one having no authority, displays anger—these [92] are two thorns that prick; they waste away the whole body.

322.

One who, without wealth. indulges in luxury; who, being without strength, fights constantly; who, destitute of wisdom, wishes to discourse—these are three characteristics of baseness.

323.

Three things on this earth are sweet—sugar-cane, a woman, and good speech: people are satisfied with the sweetness of a woman and sugar-cane, not with that of good speech.

324.

Three things on this earth are accounted precious: the three are knowledge, grain, and friendship.

325.

Those who, without wealth, wish for friendship; without a friend to go on a difficult journey; who wish to go to war without a weapon, or speak in an assembly without a book [93]—these are four fools.

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[92] Anger and poverty.

[93] There is a play here on the various meanings of *sattha*. Compare stanza 27 of *Lokanîti*.

326.

One in misery, one in sickness, a cripple, one in debt, and one serving a ruler—these, though living, are pronounced dead by Vyâsa.[94]

327.

That wise man who guards the doors of his six senses,[95] he, on account of his virtue, is put into a sixfold division;[96] so also one on account of his neglect of virtuous conduct.

328.

One given to sleep, one remiss in his duties, one fond of pleasure, one diseased, an idler, one irresolute, one working in ease—these, in books, are looked upon as people to be shunned.

329.

One of good family, a wise man, one resolute, a modest person, one fearful of sinning, one versed in the *suttas*,[97] one desirous of good, one watchful of himself—these, in books, are mentioned as persons whose company should be sought.

330.

One of noble lineage, a wise man, and one seeking his welfare, a brave and a virtuous man, and one of great knowledge, an industrious person, one stable, and he who strives after heaven[98]—these nine are called good and excellent; one should, therefore, restrain himself from evil.

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[94] *Vyâsa*, by the Burmese, is looked upon as the author or compiler of a very ancient *Nîti-sâstra*, and is alluded to in writings as the *Nîti* teacher. Some take him to be the compiler of the Vedas and other Sanskrit works. On the sentiment compare *Pancatantra*, i. 298.

[95] *Ch'akkhudvârâ*, "the six doors or apertures," viz., the eye, the ear, the nose, the tongue, the skin, and the mind.

[96] The idea is that each of the senses is a source of merit or demerit.

[97] *Sutadharo* = "one versed in the suttas," or perhaps, "one who is full of knowledge."

[98] *Sugatigâmiko*, (literally) "one on the happy journey," *i.e.*, one striving for heaven. By "heaven" a *deva* world is implied.

331

Buddha,[99] a Paccekabuddha,[100] an Arhat,[101] a chief disciple,[102] a mother, a father, one[103] worthy of reverence, a teacher, a benefactor, a preacher—these ten by the wise should be known as non-offenders.

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[99] Buddha Gotama.

[100] A *Paccekabuddha* is one who has the knowledge and conditions necessary to the attainment of Nibbân, but does not take upon himself to instruct mankind.

[101] One who has attained final sanctification, and has no farther transmigrations to go through.

[102] The reference is to the two principal disciples of a Buddha—the "right-" and "left-hand" disciples. These, in the case of Gotama Buddha, were Moggallâno and Sâriputto.

[103] *Guru* = "one carrying weight, *i.e.*, one deserving of respect.

SECTION XXIV.

MISCELLANEOUS.

332.

LIFE is the means of bliss; one who takes life, how can he not be called *a slayer?* one who saves life, how can he not be termed *a preserver of life?*

333

The long life of the good is productive of benefit to all beings; that of the wicked is, without doubt, the cause of misfortune to all.

334–335.

The sugar-cane being brought under a pressing machine, does not dissipate its sweet juice; an elephant, likewise, loses not its grace marching on battle-fields; sandal-wood, if dried, parts not with its sweet perfume; a wise man under affliction does not abandon his virtuous conduct—how can he do so during his prosperity?

336.

People are their own friends or their own enemies; one is always a friend to himself, or always an enemy.[104]

337.

Good people by self-sacrifice look after those dependent upon them; such is not the teaching of the *Niti* instructor.[105]

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[104] This stanza is an adaptation of *Hitopadeśa*, i. 73.

[105] *Vyâsa*, or some other old compiler of a Sanskrit anthology. Self-

338.

The time of the wise passes in examining prose and poetry;[106] that of the wicked in injuring others, in sleep, and in quarrel.

339.

Bees wish for flowers, flies for what is putrid; good men desire virtue; bad men seek for blemishes in others.

340.

Fruit-bearing trees and wise men bend; dry wood and a fool do not—they have to be broken.[107]

341.

If a good man quarrel, he soon makes friends again; as earthen cups are broken, so does a fool break friendship: a good and a bad man are not alike.

342.

The wealth of the good, though little, is serviceable, like water in a well; that of the bad, though abundant, is like the water of the sea.

343.

Day by day a thousand anxieties and a hundred fears influence a fool; they do not affect a wise man.[108]

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sacrifice is considered a Buddhistic virtue; so that the author of the *Dhammanîti* very likely intends to be sarcastic upon one supposed to be a teacher of moral maxims. Possibly there is a reference to some artful or Machiavellian counsel of the kind found in the *Mahâbhârata*, and to which attention has already been drawn in a previous note. For further specimens, see Muir's "Metrical Translations," Supplement, pp. 363-365.

[106] "Prose and poetry," *Satthakabba*. The Burmese gloss has "religious writings and poetry." See *Hitopadeśa*, Introduction, 48.

[107] This is one of C'âṇakya's apothegms—

"Trees are bowed down with weight of fruit,
Clouds big with rain hang low;
So good men humbly bear success,
Nor overweening grow."
—*Bhartṛihari*.

[108] See *Hitopadeśa*, i. 2.

344.

The anger of a mean person having a malicious disposition is like a character written on a rock; that of a good man is like a character inscribed on water.[109]

345.

One given to sleep, one discontented, one ungrateful, and one without confidence in himself—these four are never able to acquire good behaviour.

346.

The behaviour of bad men associating with good men is considered good; that of good men with bad men is not deemed bad: the earth holds the perfume that exists in flowers; flowers do not retain the odour of earth.

347.

In a quarrel with another, people do not say that one's goodness is like a mountain; they show the small fault, an atom in size, to be as big as a mountain.

348.

People see the fault of others though big as a sessamum seed; their own, as large as a cocoa-nut, they do not notice.

349.

An angry person does not know his own good—he does not understand his duty: when anger oppresses a man, thick darkness then assails him.

350.

When anger arises in one, it destroys entirely, like a fire in a basket filled with clothes and ornaments.

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[109] The idea is from the *Mahâbhârata*. Compare Shakespeare—
"Men's evil manners live in brass; their virtues we write in water."—*Henry VIII.*

351.

Greed is the splinter of the mind, the robber of one's welfare; ignorance is the Râhu[110] of the moon; anger the fire that burns up the wealth of virtue.

352.

A king is not satisfied with his wealth, a wise man with well-uttered discourse, the eye in seeing a lover, the ocean with its water.

353.

A monk, if dissatisfied, is ruined; a king if satisfied: a harlot is ruined if ashamed; the daughter of a good family if not ashamed.

354.

A king, the ocean, fire, a woman, an artisan, and a covetous man,—desires such as theirs should not be entertained by any one.

355.

Freedom from sickness is a great boon, contentment a great treasure, friendship a great relative, and Nibbân the highest happiness.

356.

O gain! do thou go to one in poverty—a rich man is full of wealth. O rain! do thou fall on dry land—the sea is full of water.

357.

Beggars[111] do not beg, saying, "Give;" they offer information, saying, "Look at the circumstance of one who did not bestow alms; let not such be the case with you."

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[110] An Asura or demon who is believed to cause eclipses by taking the sun and moon into its mouth.

[111] Literally, "the lowest of men," —*pacchimâ janâ*. The belief is that those who are beggars now have been made so on account of their niggardliness in a previous existence.

358.

There is not a gem in every rock, a pearl in every elephant, sandal-wood in every forest, a learned man in every place.

359.

A brave man is one out of a hundred, a wise man one out of a thousand; one eloquent is one out of a hundred thousand; a self-sacrificing man may or may not exist.

360.

One should praise a warrior on his return from victory, wealth when it is brought home; he should praise food when it is digested; a woman on passing her prime.

361.

The knowledge that is in writings and the wealth in another's hands, the one is not wealth and the other not knowledge when desire for their use arises.[112]

362.

A word is the weapon of a king, truth that of Rahans; the weapon of the rich is wealth, of the needy an ox.

363.

In battle they need a warrior, in a commotion a good speaker, in eating and drinking a loved one, in matters tending to one's welfare a man of wisdom.

364.

One should hold up a friend in affliction, reserve grain in time of famine, carry his knowledge into an assembly —these upon the earth are the things that ought to be kept.

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[112] This is from C'âṇakya's Collection of Maxims. See Joh. Klatt's "*De Trecentis C'ânakyae Sententiis.*"

365.

Giving of food in famine, of gold in time of plenty, protection in danger—these are by far the most excellent of all virtues.

366.

Unbecoming is a swan among crows, a lion in the midst of oxen, a horse in the midst of asses, and a wise man among fools.

367.

He is not a king who conquers one who should not be conquered; he not a friend who overcomes a friend by unfair means; she is not a wife who contradicts her husband; they not sons who do not support their aged parents.

368.

Friendship is not equal to knowledge; there is no enemy like sickness; no love is equal to self-love; no power like moral merit.

369.

Where is virtue in one who associates with a woman? where compassion in a flesh-eater? how can there be truth in a drunkard? restraint in one who is greatly irritable?

370.

What weight is there for those with strength? what place too far for a trader? What place is there not for the learned? what stranger to those of loving speech?

371.

There exists no famine for a cultivator, nothing evil for the good; for the dumb there is no contention, no fear for one who keeps awake.

372.

A young woman, anything touched by a fly's feeler, a hermit's water-jar, pure water, fruit, and betel—these should not be rejected.

373.

A harper is ruined in five days, an archer in seven; a wife in a month, a pupil in half a month.

374.

Bad conduct is impurity to a woman, niggardliness to a giver; sinful behaviour is indeed impurity in this existence and in the next; lust is a greater impurity, but the greatest of all impurities is ignorance.[113]

375.

The protector of knowledge is constant industry; behaviour is the protector of a family name; knowledge guards a man; energy guards a king; contentment is a keeper of wealth; but women, indeed, have nothing to restrain them.

376.

Old age destroys sentient beings, lust destroys everything; scheming destroys all power, compassion destroys one's wealth.

377.

Living in a lowly place destroys greatness, begging destroys respect; praise destroys merit, absence of restraint destroys the mind.

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[113] Compare *Dhammap.*, 240, 241: "The taint of women is bad behaviour, the taint of a giver niggardliness; evil actions are taints indeed, whether in this world or the next." "There is a taint greater still—ignorance is a far-surpassing taint; having cast away that taint, O priests, be ye free from taint."

378.

Food is a source of danger to the base, death a source of danger to sentient beings; to all persons of quality disrespect is the greatest source of danger.

379.

The sun is hot; it has no attendants: the moon is cold; it is attended by stars: the simile concerning the sun and moon should be here borne in mind.

380.

An idler is dull of intellect; one living in enjoyment is oppressed with disease; a sleepy-headed man increases his flesh; a great feeder grows apathetic.

381.

From pride comes negligence, from negligence loss; loss engenders enmities: wherefore should a wise man not give up pride?

382.

As is the seed sown so is the fruit that is obtained; he who acts virtuously obtains happiness; an evil-doer has an evil destiny.[114]

383.

He who believes not really in the fruit of good and bad deeds, he, in truth, should speedily bring a mirror (and see his face).[115]

384.

He who believes not in rewards in a future state, how can he not behold the happy abodes [116] of those who have attained the *deva* world?

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[114] "What a mans sows, that he must reap," is the Buddhistic doctrine of *Karma*.

[115] As the mirror gives a precise representation of the face, so will one's future existence reproduce the merit or demerit of a previous existence.

[116] *Mokkhabhe* literally signifies "halls of freedom."

385.

Faith, shame, fear of sinning, great knowledge, industry, thoughtfulness, wisdom—a man replete with these seven things is known as a "wise man."

386.

On Sunday the root,[117] on Monday the trunk, on Saturday and Tuesday the leaf, on Wednesday the flower, Thursday the seed, on Friday even the fruit.

387.

One who makes a blank-book into a field, writing materials into a plough, and letters into seed, he is a wise man.[118]

388.

For the reason that each letter is the image[119] of Buddha, for that very reason should a wise man write the Three Piṭakas.

389.

A person who writes the Three Piṭakas cannot fall into hell; he becomes over and over a monarch of the four islands.

390.

Or there will be to him the sovereignty of a part ruler,[120] so extensive as to be incalculable by reckoning; or he will many times become the king of the six *deva* worlds.[121]

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[117] If on Sunday a medicine is required from a tree, it should be taken from the root. This stanza furnishes an example of Indian superstition with regard to lucky and unlucky days.

[118] The metaphor is rather forced. The Pâli runs as follows:—

"Potthakâdîni khettaṁ va
lekhâni yuganaṅgalaṁ
ak harâni bîjaṁ katvâ
car nto paṇḍito bhave."

[119] This is the Burmese belief, and a Burman will not, therefore, step across any writing in the vernacular character, thinking by so doing he will show disrespect to Buddha.

[120] *Padesarâjâ*, a ruler of a part of one of the great continents. A monarch of all four is termed a *Cakkavattirâjâ*.

[121] The six *deva* worlds are:—*Câtummahârâjika-devaloka*, *Tâvatiṁsa-d°*, *Yâma-d°*, *Tusita-d°*, *Nim-*

391.

A coming Buddha, by practising such good deeds as alms-giving, and having his existences complete with all bodily members, is honoured in the three worlds.

392.

A teacher of the scriptures is born in a family, noble, prosperous, opulent, and possessed of extensive property; by his excellence he obtains a retinue.

393.

A writer of the scriptures by the fruit of one letter obtains the highest happiness during eighty-four thousand revolutions.

394.

A clever man, full of discrimination, by small means causes his prosperity, just as a fire of the size of an atom causes the consumption of a wick.

395.

Suffering for the wicked, happiness for the good; suffering and happiness for the partly wicked and partly good: every cause has a corresponding effect; the fruit of merit or demerit should be borne in mind.

396.

Those who encourage others obtain a fourth, hired servants a third, possessors of property in proportion to their wealth, those who are happy a tenth.

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mânarati-d°, and *Paranimmita-vasavatti-d°*. The first extends above the four *Mahâdîpas*, from the Yugandhara rocks to the Cakkavâḷapabbata, and has each of its days equal to fifty of the years of men: the devas there live 500 such years. The *Tâvatiṁsa* heaven is situated on the summit of Mount Meru, each day in it being equal to 100 of the years of man. The other four *lokas* rise one over the other above Meru. For the Buddhist system of the universe, see Hardy's "Manual of Buddhism," section i. The devas are superhuman beings, who live a life of happiness free from the ills of ordinary human beings.

397.

Better silence than unprofitable speech, living alone than companionship with the vile; better looking at a blind person than on a pretty wife; better possessed of nothing than wealth acquired from a distance.[122]

398.

A man, though he be of mean ancestry, he shines like fire at night, being industrious, resolute, and replete with virtue.

399.

One is not vile now nor noble, if by his deed he was vile before or by his deed he was not noble before.

400.

Compared with a mother's love, the earth is like a bamboo-leaf, a Cakkavâḷa like a needle's eye, Mount Meru an ant-hill, the ocean a water-bowl.

401.

If, indeed, a person nourish a mother during a cycle,[123] her milk will far exceed even the water of the ocean.

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[122] The version in the *Hitopadeśa* is as follows:—"Better silence than an untruthful word; better impotency than intercourse with the wife of another; better the abandonment of life than delighting in the words of a slanderer; better a subsistence on arms than the pleasure of feasting on another's wealth."—*Mitralâbha*, 155.

[123] *Kappa* = a cycle. "The term Kappa is given to certain vast periods or cycles of time, of which there are three, *Mahâkappa*, *Asaṅkheyyakappa*, and *Antarakappa*. All the *Cakkavâḷas* are subject to an alternate process of destruction and renovation, and a Mahâkappa is the period which elapses from the commencement of the destruction of a Cakkavâḷa to its complete restoration. Each Mahâkappa is subdivided into four Asaṅkheyyakappas, called *Saṁvaṭṭo*, *Saṁvaṭṭaṭṭhâyî*, *Vivaṭṭo*, and *Vivaṭṭaṭṭhâyî*. In the first the destruction (by fire, water, or wind) begins and is accomplished, the Cakkavâḷa being resolved into its native elements, or consumed so that nothing remains; in the second, this state of void or chaos continues; in the third, the process of renovation begins and is completed; and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each Asaṅkheyyakappa

402.

Parents are the first teachers of their offspring: they are spoken of as Brahmas, and are worthy of reverence.

403.

Therefore should they reverence them: they should honour them by food and by drink, by apparel and by bedding.

404.

By anointing and by bathing, by washing the feet, by attending to their wants and by waiting upon them, should a wise man cherish his parents: people will praise him in this existence; in the next he will find delight in heaven.

405.

It has been declared by the great sage[124] that a collection of bones—of one man's bones through one cycle, is equal in size to a cluster of mountains.

406.

The gift of the law surpasses all gifts, the juice of the law all juices; the pleasure of the law surpasses all pleasures, the destruction of desire overcomes all suffering.[125]

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contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an Asaṅkheyya, and then decreases again to ten years: this period is of immense duration. A Kappa is either *Suññakappo*, in which there is no Buddha, or *Asuññakappo* or *Buddhakappo*, in which one or more Buddhas appear.

[124] Gotama.

[125] This is stanza 352 of the *Dhammapada*. Suffering may be overcome by attention to the scriptures. This is the natural inference. "The discourses of Buddha are," it is said, "as a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a lamp in the midst of the darkness of ignorance; a fire like that which burns at the end of a kalpa to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain to quench the flame of sensuality; a thicket to block up the road that leads to the Narakas (hells); a ship in which to sail to the opposite shore of the ocean of existence; a collyrium for

407.

Delight in non-forgetfulness; keep a guard over your mind; free yourself from suffering as an elephant sunk in the mud.

408.

Shun the company of the bad, cultivate the companionship of the virtuous; night and day do what is good; remember the impermanence of things.[126]

409.

Worldly affairs are indeed transient; they are in their nature liable to pass away: this being the case, they perish; their extinction is happiness.[127]

410.

Good and bad are not both productive of the same result: evil leads to hell, virtue conveys to heaven.

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taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a succession of trees bearing immortal fruit, placed here and there, by which the traveller may be enabled to cross the desert of existence; a ladder by which to ascend to the Devalokas; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of Nirvâna; a talismanic tree to give whatever is requested; *a flavour more exquisite than any other in the three worlds;* a treasury of the best things it is possible to obtain; and a power by which may be appeased the sorrow of every sentient being."—*Eastern Monachism.*

[126] The same stanza is quoted in the *Hitopadeśa*, in connection with the following story:—"In a solitary path on the road to Ujjeni there dwelt on a pipal-tree a gander and a crow. A wearied traveller on one occasion, on a hot summer day, went asleep under the tree with his bow and arrows beside him. After a while the shade of the tree passed away from off his face. Seeing this, the good-hearted gander perched upon the tree, and, spreading out its wings, caused a shade to fall upon his face. Having enjoyed a sound sleep, he at length yawned. Thereupon the crow, maliciously inclined, voided excrement into his mouth and flew away. The traveller, on looking up, saw the gander, and killed it with an arrow-shot."—*Vigraha*, 24.

[127] This is obtainable by the attainment of *Nibbân.*

411.

One should write the Three Piṭakas [128] keeping his head steady and his feet steady, and attending to his wants during the intervals.[129]

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[128] Three Piṭakas—*Piṭakattayaṁ*, or "The Three Baskets," viz.—

I. *Vinayapiṭakaṁ*—"The Basket of Discipline," to which belong *Mahâvaggo*, *Cûlavaggo*, &c.

II. *Suttapiṭakaṁ*—"The Basket of Discourses," containing *Dîghanikâyo*, *Majjhimanikâyo*, *Khuddakanikâyo*, &c.

III. *Abhidhammapiṭakaṁ*—"The Basket of Metaphysics," containing *Dhammasaṅgaṇi*, *Paṭṭhânaṁ*, &c.

At Mandalay, the capital of Upper Burma, a copy of these books is inscribed "upon 729 marble slabs, containing, it is said, 131,220 lines and 15,090,300 letters."—*Mason*. They are held in great veneration by Buddhists, who look upon each letter as an image of Gotama.

[129] That is, "in the intervals of writing." The scriptures are so venerated that it is considered a sin to stop writing during the time devoted to copying just for the purpose of attending to one's personal wants.

III.—RÂJANÎTI.[1]

1.

HERE is recited the Râjanîti, for the accomplishment of a king's present prosperity, and the acquirement of experience for the subjugation of the kingdoms of others.

2.

I shall set forth the meritorious characteristics of kings and ministers. A noble ruler should always carefully scrutinise the actions of his subjects.

3.

A man is known to be wise by his speech—his conduct, good or bad, by the company he keeps; by his general behaviour he is known to be pure; in time of danger, whether he is a man or not.

4.

A ruler of men should avoid a servant who is indolent, harsh in his actions, severe in his mind, rough and harmful, dissatisfied and lacking strength.

5.

The king should not appoint him a minister who is

[1] This anthology, based on the Indian Dharmaśâstras, was compiled by the Brahmans Anantañâna and Ganâmissaka. It must not be confounded with the *Râjanîti* of Lallu Lâla in the Braj dialect, which is comparatively modern (A.D. 1859), and based chiefly on the Sanskrit *Hitopadeśa*. Chronologically, the Burmese compilation stands after the *Lokanîti* and *Dhammanîti*, and has for its prototype the *Râjanîti-śâstra* of Cânakya, the famous minister of Candragupta, king of Pâṭaliputra.

rough and harmful, who takes bribes, is ignorant of books,[2] looks after his own interests, and is ungrateful and given to falsehood.

6.

If foolish persons be appointed ministers, a king suffers three disadvantages: these three without doubt are—loss of fame, loss of prosperity, and falling into hell.

7.

If good and wise ministers be appointed, a king derives three benefits—fame, heaven, and the most exalted prosperity.

8.

Whatever good or bad deed a subject does, that good or bad deed is connected with the king.[3]

9.

Therefore, should a king appoint a minister who is replete with good qualities, and will bring about his present welfare; he should avoid one lacking in excellence.[4]

10.

He should be appointed a judge who is full of family piety and virtue, who maintains the true law, who is full of wisdom, amiable, and shrewd.

11.

He should be appointed treasurer who is of an upright family, who hoards up the treasure, who can appraise all valuables, is virtuous,[5] is a permanent resident and of good character.

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[2] Such as the *Lokanîti*, *Râjanîti*, &c.

[3] *Gautama*, xi. 4, says: "For it is declared (in the Vedas) that he obtains a share of the spiritual merit of his subjects."

[4] See *Hitopadeśa*, iii. 18.

[5] That is, one who maintains the *five precepts* (Pañcasîlâni)—refraining from taking life, from theft, impurity, falsehood, and spirituous liquors.

12.

He should be appointed gatekeeper who knows old from new people, who is strong and of good appearance, honest, capable of bearing fatigue, and shrewd.

13.

He should be appointed ambassador [6] who is wise, understands the conversation of people, is brave, familiar with the disposition of others, and of ready speech.

14.

He should be appointed writer who is clever in reading the thoughts of others, writes rapidly, whose penmanship is good, who is intelligent, of good address, and shrewd.

15–16.

He should be appointed commander-in-chief who is experienced in the subjugation of others, who knows to choose a victory-giving battlefield, who does not abandon his forces in misfortune, who remains the same in adversity or prosperity, who is strong, of irreproachable character, skilled in the use of weapons, who can bear the fatigues of riding, and is replete with diligence and bravery.

17.

He is praised as a good cook who is the descendant of cooks, who is clever in cooking, who is acquainted with books [7] on cookery, who can serve up dainties, who is devoted to his profession, and does not give away articles of food.

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[6] With regard to the appointment of an ambassador, we find the following in the "Institutes of Manu," vii. 63, 64:—"He should appoint an ambassador learned in all the treatises, who understands gestures, expression, and acts, pure, clever, well-descended. The ambassador of a king is praised who is liked, pure, clever, with a good memory, who knows place and time, personable, fearless, eloquent." See also *Hitopadeśa*, iii. 20.

[7] Such, perhaps, as the *Dravyaguṇa*, an edition of which is found in Burma under the name of "Drapyagun Kyan."

18.

He is praised as a doctor who is skilled in the treatise on the principles of life and its dissolution, who is clever in his profession, who is acquainted with works[8] on medicine, who is of pleasing countenance and of high morals.

19.

He should serve the king as an attendant who understands the king's wishes, is of good morals, clever, observant of the law, well read, free from covetousness, and not remiss in his duties.

20.

He should be a king's domestic chaplain[9] who is acquainted with the Vedas and its subdivisions, who is practised in fire-offerings and the use of spells, and always prays for the long life of the king.

21.

He who is modest, righteous, versed in languages, who understands physiognomy, is conversant with different arts and sciences, brave, endowed with race virtues, and fearful of the king—such a one should be appointed to serve in the palace.

22.

The attendant of whatever king is wise, loves his avocations, is brave, worthy to be consulted—he brings about the entire welfare of the king.

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[8] Ćaraka and Su-śruta were two great medical writers of ancient times. The *Âyur-Veda* is a treatise on medicine belonging to the "Upavedas." See Weber's "History of Indian Literature," pp. 265–271.

[9] With regard to the appointment of a Purohita, compare *Vishṇu*, iii. 70, 71: "Let him appoint as Purohita a man conversant with the Vedas, epics, the institutes of sacred law, and (the science of) what is useful in life, of a good family, not deficient in limb, and persistent in the practice of austerities, . . . pure, free from covetousness, attentive, and able." In *Gautama*, xi. 12, we find: "And he shall select as his domestic priest a Brâhmaṇa who is learned (in the Vedas), of noble family, eloquent, handsome, of (a suitable) age, and of virtuous disposition, who lives righteously, and who is austere.

23.

He who has employment, although he have much power and reputation, should not deceive the king; he should be able to disclose what is good or what is bad. It is a difficult matter to point out what is for the king's advantage or agreeable to his mind.[10]

24.

He is no man who overcomes the vile; he is not called a man who is assiduous in a trifle; he who achieves something great is a man. Who scandalises a king, although he conquers, is not a conqueror; he is not noble who suppresses the conquered.[11]

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[10] "Is he a minister who, to please the king, counsels what ought not to be done as though it ought to be done? Better wound the feelings of the king, but not cause his destruction by what should not be done."—*Hitopadeśa*, iii. 107.

[11] The Pâli of the stanza runs thus—

"Nonanunnununanunno, nânânunno nânâ nunu
Nunnanunno nanunnonâ, na nane nunanunanu."

Compare *Kirâtârjunîya*, xv. 14—

"Na nonanunno nunnono nânâ nânânanâ nanu
Nunno nunnonanunneno nânenâ nunnanunnanut."

The following, quoted in "Indian Wisdom," is from Mâgha's *Śiśupâlabadha*, xix. 114—

"Dâdadoduddaduddâdî dâdâdodûdadîdadoḥ
Duddâdaṁ dadade dudde dadâdadado dadah."

With regard to the artificial character of verses of this kind, Monier Williams remarks: "Some of these poems, especially the *Raghuvaṁśa*, *Kumârasambhava*, *Meghadûta*, and *Ritusaṁhâra* of Kâlidâsa, abound in truly poetical ideas and display great fertility of imagination and power of description; but it cannot be denied that even in these works of the greatest of Indian poets there are occasional fanciful conceits, combined with a too studied and artificial elaboration of diction, and a constant tendency to what a European would consider an almost puerile love for alliteration and playing upon words. Some of the other poems, such as the *Kirâtârjunîya*, *Śiśupâlabadha*, &c., are not wanting in occasional passages containing poetical feeling, striking imagery, and noble sentiment, but they are artificial to a degree quite opposed to European canons of taste, the chief aim of the composers being to exhibit their artistic skill in bringing out the capabilities of the Sanskrit language, its ductility, its adaptation to every kind of style, from the most diffuse to the most concise, its power of compounding words, its intricate grammatical structure, its complex system of metres, and the fertility of its resources in the employment of rhyme, rhythm, and alliteration." Extreme cases of such artificial structures are those in the examples given above, and the discovery of the meaning of the verses is only possible with the help of a native commentary.

25–26.

A king, a minister who attends upon him, a country inhabited by good people, a fortress difficult to be taken, punishment in keeping with crime, a granary always filled with corn, a friend devoted to the king in danger—these are seven elements spoken of in connection with royalty by wise men versed in the Nîti.

27.

These are spoken of as seven elements in connection with a country: a king, a minister, a kingdom, a fortress, a granary, an army, and an ally.[12]

28.

Among these, even if one element is deficient, the king's good state declines; another, not wishing to remain on terms of inequality with him, strives hard to gain an ascendancy.

29.

A king first of all wishes for himself association with the virtuous; he next devotes himself to acquire various qualifications, and then looks after his remaining duty.

30.

He who[13] is exalted among men, is wise, intelligent, avoids low conversation, is shrewd, patient, and upright, he is law-abiding and not envious of another's prosperity.

31.

He acts well, is provided with friends and allies[14] full of ability, knows how to bring about the ruin of other kings, is industrious, possessed of fortitude, and is cognisant of loss and gain.

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[12] The seven constituent elements of state as given by Vishnu are: "The monarch, his council, a fortress, treasure, the army, the realm, and an ally." — *Institutes*, iii. 33.

[13] The king (*narâsabho*).

[14] *Sambandhâdisahayutto.*

32.

He is grateful, brave, depends on the intelligent, shuns harmful practices, is considerate, not fault-finding, and is prompt in the carrying out of a promise.

33.

He knows how to cause the ruin of an enemy, has a mastery over his temper and over his senses, is neither covetous nor lethargic, is liberal, and in the habit of giving admonition.

34.

He is free from bewilderment, does not take what does not belong to him,[15] is respectful to the righteous, knows the proper time and place, and is devoted to the seven duties.

35.

He understands the signification of terms, is skilful in the use of stratagems and in the organising of campaigns; he delights in charity and the observance of the precepts, and speaks cautiously.

36.

A king who is replete with the qualities above mentioned, he, by conquering the whole earth, is honoured for his well-deserved greatness.

37.

The king who is retentive of knowledge, who is wise, intelligent, unenvious, and waits upon his preceptor—he attains a widespread reputation.

38.

The king who is possessed of the seven qualities, is acquainted with the Nîti,[16] and is wise and discriminating, he has the power to conquer the whole earth.

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[15] *Apariggaho.*

[16] *Nîtisatthaṁ.* This may be a particular Nîti, or it may refer to any treatise which serves as a guide to conduct.

39.

Indra, the sun, the god of wind, Yama, the ocean, the moon, the earth, and the god of rain—these eight should be borne in mind by the king.[17]

40.

As Sakka, the king of devas, exalts or degrades creatures according as they deserve exaltation or degradation, like him should a king also act.

41.

As the sun (gradually) dries up the water during eight months, so should the king, who is like the sun, exact taxes in his kingdom.[18]

42.

As the air (unobserved) reaches all creatures, so should the king know all about his people by means of spies:[19] this secrecy is the character of the wind.

43.

As the king of death, at the right moment brings about the death of one whom he loves or one whom he hates, even so should a king inflict punishment upon one who deserves punishment: this infliction of punishment is the character of Yama.[20]

44.

As small streams fill the ocean without the ocean mak-

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[17] "He is fire and wind; he is the sun, the moon, the king of justice (Yama); he is Kuvera; Varuna, he great Indra in grandeur."—*Manu*, vii. 7. It is said that the Creator organised a king by drawing forth eternal particles (*mâtrâḥ śâśvatîḥ*) from the essence of these eight.

[18] Compare *Manu*, vii. 129: "As the leech (water animal), calf, and insect eat their food little by little, so yearly taxes are taken little by little from the kingdom by the king."

[19] Spies are spoken of as the "eyes" of a king; if he has not one, he is called "blind." See *Hitopadeśa*, iii. 37; *Manu*, ix. 256; *Vishṇu*, iii. 35.

[20] Punishment is personified as the son of Îçvara and spoken of as "the protector of all beings." For remarks on the infliction of punishment, see *Manu*, vii. 13–31.

ing a demand upon them, so should the king not long for all wealth: this not making a demand is the character of the ocean.

45.

As men who see the moon when it is full are delighted, so should all people, seeing the face of the king, feel satisfied: a ruler who is like the moon should show himself in the same way.

46.

Just as the earth bears upon it all creatures equally, thus should a king take in his charge all townsfolk and country people.

47.

As the rain falls in showers during four months, a ruler should give happiness to the soldiery by paying them their wages.

48.

A king should act the one act of the lion, one act of the crane, four acts of the fowl, five of the crow, six of the dog, and three of the ass.

49.

Whatever act a king wishes to perform, whether great or small, it should be done with all his vigour: then that will be one act of the lion's.

50.

A wise king is like a crane, keeping a guard on his senses: he accomplishes all his work in the proper time and place.

51.

Cocks rise first, are very pugnacious, divide their food with their companions, and have the upper hand over the hens:[21] these are the four acts of a cock.

[21] Literally, *thîya akamma bhutiam*.

52.

A crow satisfies his passions in secret, is very cautious, eats his food in company with his relatives, is observant and industrious: these are the five acts of a crow.

53.

A dog is not idle, is easily content, sleeps easily and rises easily, is a staunch attendant and full of bravery: these six are the attributes of a dog.

54.

An ass, although fatigued, carries his burden, he minds not heat nor cold, and is ever content: these are the three acts of an ass.

55.

The wise king who acts in this world in keeping with these twenty virtues overcomes all his enemies and derives great glory.

56.

Diseases arise by too much drinking, by gratifying the passions inordinately, by constipation and by constriction,[22] by sleeping in the day, and by keeping up at night: from these six diseases arise.

57.

Neither by drinking too much nor by drinking too little can digestion be carried on: therefore for the regulation of the bowels one should drink in moderation.

58.

Until food is settled, one, having eaten, should sit like a king; till then, after walking a hundred paces, he should lie on his left side.

59.

Wishing for long life, one should eat facing the east;

[22] *Vaccapassâvanirodhâ.*

wishing for wealth, he should face the south; if he desire prosperity, he should eat facing the west; one should not eat facing the north.

60.

He who sleeps after eating gets his body bloated; he who stands grows strong; he who walks up and down prolongs life; and as for a person who runs, death follows him.

61.

He who sleeps with his head to the east becomes wise; who sleeps with his head to the south prolongs his life; if one sleeps with his head towards the west, his mind grows perturbed; who sleeps with his head to the north dies soon.

62–64.

Cutting the grass always, writing on the ground with the nail, not washing the feet clean, not washing the teeth, the soiling of clothes, allowing the hair to become dry, sleeping at twilight, sleeping without clothes, eating to excess, striking the limbs and back: to those who do all this, neither the god of wealth[23] nor Pissahanu is able to bring greatness.

65.

Placing flowers on the head, washing the feet clean, espousing an excellent wife, eating in moderation, having intercourse while robed, avoiding intercourse on the five special days:[24] the king who is resolute in these for a length of time obtains glory.

66.

Harsh speech, punishment, truculence, the destruction of the property of others, over-indulgence in drinking, in intercourse, and gambling: these bring ruin to a king.

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[23] Kuvera, the Indian Pluto. Pissahanu, a benign deity, who looks after the interest of mankind.

[24] That is, on the eighth and fourteenth days, at full moon, at a birth anniversary, and at the commencement of every new year, when the fabulous head is transferred from one goddess to another.

67.

It is indeed true that many faults accompany those kings who attach themselves to these sources of ruin; they should therefore avoid them.

68.

The wise have said that the drinking of intoxicating liquors ranks highest amongst all those things that cause destruction: the drinking of spirituous liquor tends to the loss of property, wisdom, strength, prosperity, reputation, and dignity.

69.

By indulgence in spirits great wisdom is destroyed; one cannot understand the truth nor know the vitality of another; he cannot discriminate between harmful and unharmful food.

70.

A drunkard looks upon his mother as his wife, and his wife as his mother, his house as a pit or the like, and a small thing as a thing of great consequence.

71.

He looks upon a small piece of water like the ocean, and the ocean as if dry land; he considers the king as his friend.

72.

A drunkard diminishes his present property, engages in quarrel, contracts disease, destroys his good reputation, loses all sense of shame, and becomes weak in wisdom.

73.

Corrupt people are devoid of purity of behaviour; they discard their relatives as dead; they are without anxiety, and dead to a sense of shame; with great difficulty do they obtain the necessaries of life.

74.

To him there are no friends and relatives, no tranquillity, no compassion; he is not fit to be seen; he knows not about the two worlds;[25] he deceives others and causes dissensions in the family.

75.

The king who puts no faith in the words of his councillors acquainted with the Vedas, but acts up to the wisdom of his own inclinations, he, like a blind man without a guide, will, on account of enemies, ere long come to destruction.

76–77.

"Who am I? what is the time and place? who are my enemies having advantages equal to or superior to my own? who my friend? what strength have I? what stratagem should I use? what is the benefit of my industry? what the good results of my merit? who inimical to my prosperity? what the best reply to an opponent's speech?" Those kings who know these things in the accomplishment of a work have been termed by the wise "the most exalted of kings."

78.

Let them think about their duty in the morning—about the people in an enemy's country, the army, resources, and the land, those who are allies, the present and the future life, and what should and should not be done.

79.

A king should honour one of conspicuous merit who has nobody to depend upon; he should likewise honour a brave man and a righteous man belonging to a foreign country, saying for the information of all, "This man has come into my kingdom."

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[25] Present life and future life.

80.

First of all, a king, having driven off sleep by song on the harp, should, at the conclusion of the singing, hear the recitation of the blessings,[26] and go to sleep on the arrival of the third watch.

81.

A king, comporting himself suitably, holding up his right hand and appearing thoughtful, remaining gracefully seated and in a good position, and forgetful in his decision whether one is a friend or an enemy, should give a legal judgment.[27]

82.

It is not the characteristic of a king not giving punishment while thinking to himself, "I am replete with forbearance;"[28] by doing so a good king is looked upon as bad. This reflection on the part of others is the occasion for the infliction of punishment.

83.

The pride of low people increases by the display of too much forbearance; by the chastisement of a bad person others should be deterred from acting like him; by chastisement he is made to desist from evil; by chastisement the king bestows happiness.

84.

By a king inflicting punishment on any one others are afraid of acting in the same way; even if unwilling to punish, he should award punishment having regard to future actions.

85.

The tooth-cleaner about which he is ignorant, that which

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[26] From the *Maṅgala* and other *parittas*.

[27] *Manu*, vii. 13, and viii. 1, 2.

[28] "Forbearance towards both an enemy and a friend is truly the ornament of ascetics; towards offenders it is verily, for kings, a defect." —*Hitopadeśa*, ii. 180.

has knots, that with leaves, one from a fallen tree, one from the dry bark, that from a stump, and that produced in a village garden—such should not be used by a king.

86.

He should use a tooth-cleaner facing the east and the north; it should be straight, without defect, and half a cubit in length: having washed it well, he should dispose of it in a clean place: while using it, he should not talk.

87.

Should a king not inflict punishment, he comes to grief like an elephant without his mate, a snake without poison, a sword without a scabbard, and a cave without a lion.

88.

People with large stomachs, hands, and feet, being afraid of punishment, pay great honour to a king; being punished severely, they hate him. Awarding punishment compatible with a crime is a means of securing peace.

89.

Punishing the bad, honouring the good, increasing property lawfully, being impartial, and looking after the kingdom—these five things have been declared by the wise as characteristics of a king.

90.

The king when wearied of fighting should tell some ministers equal in ability to himself, "Do you decide matters aright." Daily then should he make inquiries and allow himself proper rest.[29]

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[29] *Manu*, vii. 142, has: "When wearied of regarding the affairs of men, let him put in that place the chief of the ministers, knowing law, discerning, subdued, born of a good family."

91.

Excepting every fifth day, at the appearance of the Razor asterism,[30] while that asterism is in the ascendant, and at the appearance of asterisms 7, 5, and 3, reckoned from the date of one's birth—excepting on these, one might cut off his beard: beard-cutting should not be done during war or while spells are being performed.[31]

92.

Kings who do the things stated above, having conquered their enemies, will enjoy sovereignty for a long time over the earth, even to the verge of the ocean. Happy in their prosperity, there will be the advancement of religion. Having great happiness by being established in the Scriptures, they will attain the eternal rest.

93.

Just as a gardener always waters a good fruit-bearing tree and cuts down one having branches old or overgrown,

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[30] This is known as *Kattikâ* (Sk. *Kṛittikâ*), the first of the lunar asterisms, according to Buddhist astronomy. It consists of six stars figured as a razor, and corresponds nearly with the Pleiades. For the Indian divisions of the zodiac, see Colebrooke's "Essays," vol. ii., chap. xiv. For remarks on the Indian system of astronomy, see also Weber's "History of Indian Literature," pp. 246–264. There are several astronomical and astrological works found in Burma, which are either translations of or adapted from Sanskrit books. The *Laghugraha* and *Suriyasiddhanta* are among the most popular. Learned Brahmans, entertained by the court of Ava, have, from time to time, been instrumental in giving the Burmese the bulk of their scientific literature. During the latter half of the eighteenth century about sixty works were translated from the Sanskrit by the great scholar Maungdaung-sayadaw and others, and are known as the *Byakarains*, the first of the series being the *Saraswatî Vyâkaraṇa*, a well-known Sanskrit grammar.

[31] In order to deviate the course of *karma* by artificial means (*yatrâ kale*). The Yatrâ practice is common in Burma. When a man, for instance, is very sick and his death is anticipated, his friends and relatives try to ward it off by finding a substitute in a dummy formed from a plantain tree or otherwise, shaped as much as possible like a human being. The improvised dummy is then put into a coffin and all customary funeral rites are performed over it. By so doing, it is believed that the sick man's life will be spared. Other practices, similar in character, are also resorted to for various purposes.

crooked, dry, and trailing, so should a king, who resembles a gardener, ever bear this in mind.

94–95.

A gardener should carefully plant a twig that has been thrown away; he should break off the flowers in bloom, allow the small plants to develop, cause very erect ones to bend, those too much inclined to be made more erect; he should remove the bark from trees that are too green; a tree being small, he should plant thorny shrubs on the outside; he should cherish lovingly one that is in a thriving condition: a king, the cherisher of a kingdom, should take delight in his realm, just as a good gardener takes delight in a garden.

96.

The king should have ministers who are nobly descended, pure, brave, learned, amicable, and well versed in the Nîti.[32]

97.

He is spoken of as a good minister who is learned, virtuous, and brave, industrious, accustomed to be victorious, and powerful, who is not covetous, has an amiable appearance, and is perfect in his organs.

98.

A king governing a kingdom having deliberated separately with his ministers, should subsequently, after assembling them, follow a counsel which has been well considered.[33]

99.

The king should find out from wise men a thing he does not understand; by removing doubt and making comparisons by means of his own wisdom, he should show the various advantages of his deliberation.

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[32] *Manu*, vii. 54; *Hitopadesa*, iii. 18. [33] *Manu*, vii. 57.

100.

The king who always decides well is a perfect ruler; he is more powerful than his enemies; he never suffers ruin.

101.

One who ministers to a king should prevent him from the commission of evil, should advance his prosperity, and should not reveal what ought to be concealed; he should show forth his good qualities; in an emergency he should not forsake him; he should, on suitable occasions, give him what should be given: the wise say that these are the good characteristics of an attendant.

102.

The forming of friendship is easy, but difficult it is to keep it up; a wise king should, therefore, contract friendship with both rich and poor.

103.

He should bestow on a friend suitable gifts; in time of adversity he should keep up his friendship; not being forgetful of him when occasions of friendship present themselves, the king derives extensive benefits.

104.

Until a favourable occasion has not arrived, one should carry his enemy on his shoulders; the time having come, he should dash him to pieces as a jar on a rock.[34]

105.

The king who knows the horoscope of a brother king and strives to learn his own with reference to his strength and merits, he should engage in war; doing so, he will always conquer.

106.

He should organise a campaign, having discovered all

[34] See stanza 212 of *Dhammanîti*.

favourable circumstances in connection with himself, the great loss that his enemy is capable of suffering, and the weakness of an enemy or of an ally.

107.

The constellation being propitious, by paying honour to the Three Ratanas[35] and bestowing bounties upon the soldiery, the fighting becomes effective.

108.

A king is capable of conquering the whole earth if he have elephants, horses, and weapons, chariots, infantry, and treasures of every kind.

109.

The king being wealthy who exalts and degrades according to people's deserts, he escapes everything—anger, anxiety, fear, covetousness, misfortune, and the loss of his lands.

110.

Therefore with great zeal should a king amass wealth by this is his safety secured.

111.

He should overcome an enemy by concord, a coward by dissension, one avaricious by a gift, a weak person by punishment.[36]

112.

He who, having elephants, horses, wealth, and forces, is satisfied, does not engage in war, another subjugates him.

113.

Those on the border having raised a rebellion, plunder

[35] *Buddha*, his *law*, and the *priesthood*.

[36] *Hitopadeśa*, iii. 42, 43, has: "One should strive to conquer enemies, not by war, because the victory between two combatants is seen to be uncertain. By conciliation, by bribes, by dissension—by these means, either combined or separately, one should strive to overcome enemies; never by war." See also "Institutes of Manu," vii. 198–200.

the wealth of the country. One acquainted with the Nîti causes them to come into his territory.

114.

A crow coming at night to an owl's habitation, dies; an owl coming during the day to the crow's, also dies; a crocodile dies coming on land, a tiger coming into the water.

115.

Thus a king, not knowing the country and the proper time for battle, makes war. He, arriving in the enemy's kingdom and being deficient in forces, should bear in mind the words of the wise.

116.

He should not, being intoxicated with pride, despise the enemy, thinking he will be overcome; he should not relax his efforts—he should always be diligent.

117.

Verily small enemies[37] are like fire-poison. The rampant elephant on the difficult mountain paths, although he has the strength of ten thousand soldiers, is subdued by men: being tied to a post, he rids himself of the temporal juice.

118.

The king should rule, first of all having constructed a fort, surrounded it with a rampart, and provided it fully with weapons, projectiles, and other munitions of war.[38]

119.

He should then maintain guards as vigilant as himself,

[37] "A little fire burns up an entire forest by gaining shelter in it."—*Mahâbhârata*, i. 5553.

[38] "He should construct a fort with a great moat, surrounded by a high rampart, having engines, water, and rock, with the protection of a river, a desert, and a forest."—*Hitopadeśa*, iii. 55. See *Manu*, vii. 70–76; *Vishṇu*, iii. 6.

elephants, horses, physicians, carpenters, Brahmans, and learned men.

120.

A king desiring to fight with another king should not go to war with a soldier who is covetous and evil-minded, cowardly, devoid of strength, and having no virtue.

121–122.

Being properly cognisant of the enemy's strength and the strength of his own army, the Sâmya, Bheda, and Dâna stratagems, and the circumstances of the country, a king should employ the Sâmya [39] stratagem against one on an equality with himself, the Bheda [40] against a brave warrior, and the Dâna stratagem [41] against one who is covetous; all others he should overcome by fighting.[42]

123.

Of the six qualities, first of all generosity is termed *sandhiguṇa;* not realising its value is termed *viggahaguṇa;* the non-possession of both these is *âsanaguṇa;* marching with all the necessaries of war is *yânaguṇa;* going with half an army is called *dvidhâguṇa;* having to depend upon the enemy is *saṅgaguṇa.*

124.

The root of the kingly tree is the treasure, the earth is the branch. What can a king do without wealth? He is like a bird without wings.

125.

As to one desirous of appearing pleasant and beautiful the eye is a source of excellence, so should a king by watchfulness increase his property, income, carefulness, and prosperity.

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[39] Conciliation.

[40] Creating dissension (by setting up some claimant to the throne).

[41] By giving money or by bribery.

[42] See *Manu*, vii. 107, 108, 198, 199, 200.

126.

A king keeps watch over his country against thieves, favourites, and people of low quality; he should then keep a guard over the revenues of the country: a king should keep a careful watch over these four.

127.

A king in his domain should not exact a tax in excess of what is customary; if he does, there is the dissatisfaction of the people and the diminution of the treasure.

128.

To a king there is a good result if his army is marched to battle in autumn or during the rains:[43] certain wise men have said that there cannot always be victory nor always defeat.[44]

129.

If there be the destruction of an enemy, it is productive of merit: this destruction of the enemy is a source of general happiness to the king.

130.

If the king's destiny be bad, he should send to the wars a minister with good fate for the destruction of the enemy; if good, he should not abandon his own prosperity: when an elephant is discovered, what need searching for its footmarks?

131.

Men of distinction, although they do not try, obtain their wishes promptly when the time arrives, just as boa-constrictors without effort come upon the place where food is to be obtained.

[43] "Let a king go on an expedition in the clear month Mârgaçîrsha (November), or about the two months Phâlguna and Caitra (February and March), according to his forces."—*Institutes of Manu*, vii. 182.

[44] See note to stanza 3: "Victory between two combatants is seen to be uncertain."

132.

Many people, although they strive much, are not successful in obtaining unripe fruits placed in an inaccessible place; when the fruit falls of itself and is got without trouble, it is full of juice and is eaten with pleasure.

133.

Hearing the admonition of the wise, paying attention to good words, receiving education, retaining knowledge, looking on both sides,[45] comprehending the meaning, understanding its purport—these are seven characteristics of the wise.

134.

A rampant elephant, powerful and possessed of noble qualities, although alone, destroys a whole army: a king, victorious among elephants, is like the driver's hook; therefore is he known to be stronger than an elephant.

135.

A wise king should acquire knowledge for the purpose of keeping control; he should practise restraint for virtue's sake: to attain Nibbân he should follow the precepts, and for almsgiving and personal sustenance he should accumulate wealth.

136.

A king who bears in mind this treatise,[46] he, by knowing the devices for the conquest of enemies and by being free from anxiety, overcomes the whole earth and enjoys the bliss of heaven.

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[45] Behind and before.

[46] Burmese kings, as a rule, commit the whole of this Niti to memory, and several of the practices which have prevailed in their court seem to be influenced by many of the sentiments which are found in this treatise.

IV.—*THE SUTTAVADDHANANÎTI.*[1]

1.

THE thinking of a bad thought, the uttering of a bad speech, and the doing of a bad deed,—this is the characteristic of a fool.

2.

The thinking of a good thought, the uttering of a good speech, and the doing of a good deed,—this is the characteristic of a wise man.

3.

Even if there be no one to depend upon, one should not depend upon a fool: a fool, indeed, like an enemy with a sword in his hand, leads one to destruction.

4.

If occasion arise, one should depend upon a wise man: like a dear, loving relative, a wise man does not lead one to destruction.

5.

The mango-tree, yielding sweet fruit,[2] grew bitter once

[1] This anthology was compiled and translated into Burmese by Saddhammanandimahâthera of Chaunkauk in Upper Burma. *Suttavaḍḍhananîti* signifies the "Guide for the Advancement of Knowledge." It is a collection of maxims from Buddhistic sources chiefly.

[2] Reference is here made to the story of the mango-tree in the *Dadhivdhanajâtaka*, a fairy tale in *Jâtakaṭṭhakathâ*, ii. 4.

upon a time by commingling with useless plants;[3] why not living beings?[4]

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[3] *Nimba* and *paggavalli*, the useless plants which destroyed the mango-tree. The story is as follows:—"One day while casting nets and creels in the river for sport, a celestial amba (mango) fruit coming from the Kannamunda lake, stuck in the net. Those who cast the net, when they saw it, gave it to the king. It was a large golden ball of the size of a bowl. The king asked the foresters, 'Of what tree is this the fruit?' Having learned that it was an amba fruit, he enjoyed it, planted its stone in his garden, and caused it to be watered with milk-water. The tree having sprung up, bore fruit in the third year. Great honour was paid to the amba-tree. They sprinkle it with milk-water, they give it five fingers full of perfume, they surround it with garlands, they light a lamp with perfumed oil. Its covering, furthermore, was of silk and coarse cloth. Its fruits were sweet and golden. King Dadhivâhana, sending the fruit to other kings, from fear that a tree might grow up from the stone, sent them after having first pierced with a mandu thorn the place where the sprout should spring forth. When, after eating the amba, they planted the stone, it would not thrive. They asking, 'What is the reason of it?' learned the cause. Then one of the kings called his gardener and asked him, 'Wilt thou be able to destroy the sweetness of King Dadhivâhana's amba fruits and make them bitter?' and when he answered, 'Yes, sire!' he sent him away, after giving him a thousand pieces of silver, saying, 'Go, then!' He went to Bârânasî and caused it to be reported to the king, 'A gardener has come;' and being summoned by him, and having entered and saluted the king, he was asked, 'Art thou a gardener?' and having said, 'Yes, sire!' he enlarged upon his ability. The king said, 'Go and stay with our gardener.' These two persons henceforth tend the garden. The newly arrived gardener, causing flowers to bloom and fruits to be gathered out of season, made the garden charming. The king being pleased with him, having discharged the old gardener, gave him the charge of the garden. He finding the garden in his hands, sowed nimbas and paggavallis round the amba-tree. Gradually the nimbas grew up. Their roots and branches were united and variously connected together. By this union with what was disagreeable and sour, the sweet-fruited amba at last became bitter, with a taste like that of the nimba leaf. Having discovered that the amba fruits had become bitter, the gardener ran away. Dadhivâhana, having gone into the garden, on eating an amba fruit, but not being able to get down the juice of the amba, which had entered his mouth, because it was like that of the disgusting nimba, hawked and spat. At that time Bodhisatta was his admonitor. The king having invited Bodhisatta, on asking him, 'O learned man! of the usual care bestowed upon this tree nothing has been omitted, still its fruit has become bitter; what is the cause of this?' he recited the first stanza—

'This amba-tree was formerly endowed with colour, smell, and flavour;
Obtaining such a culture, Why has this amba bitter fruit?'

Then telling him the cause of it, Bodhisatta recited the second stanza—

'Thy amba, O Dadhivâhana, is surrounded by nimbas;
The root of one is united with the root of the other,
The branches of one embrace the branches of the other;

6.

If one not doing evil associates with one who does, he is suspected of evil and undergoes disgrace.[5]

7.

The man who wraps putrid flesh with sacrificial grass[6] finds that the grass itself emits a fetid odour; even such is the case by association with a fool.

8.

The man who wraps the *taggara* with the *palâsa* finds that the leaves themselves emit a fragrance; even such is the case by association with the learned.[7]

9.

A man deteriorates who associates with one who is vile; associating with an equal ever prevents deterioration; a wise man who associates with one more exalted progresses; serve, therefore, one who is superior to oneself.

10.

One who seizes the property of another, one who is

By reason of its connection with the bad,
Therefore the amba has bitter fruit.'

The king, having heard his words, caused all the nimbas and paggavallis to be cut off and their roots to be eradicated, the sour earth entirely to be carried away and sweet earth to be brought to it, and the amba to be tended with milk-water, sugar-water, and fragrant water. By the union with sweet juices it again became sweet." — *Fausböll's*, "*Five Jâtakas.*"

[4] "Evil communications corrupt good manners."—1 *Corinthians* xv. 33. A passage in the *Mahâbhârata* says that a person acquires the character of him with whom he associates, just as a cloth becomes tinged with the dye that is brought into contact with it.

[5] A South-Indian proverb says, "If you drink milk under a date-tree, they will say it is toddy."

[6] The *Poa cynosuroides*. It is frequently referred to as the grass of good omen. It was customary for Brahmans, before reading the Vedas, to sit on the grass and purify both hands by rubbing them with it. See "Institutes of Manu," Bk. ii.

[7] See *Lokanîti*, 40.

hypocritical, a subservient friend, a friend who brings destruction,—one should shun these four.

11.

A friend who supports you, who is alike in adversity or prosperity, who speaks about your welfare, and one who is compassionate,—one should associate with these four.

12.

A wise man does not utter any and everything that rises to his lips, as if the mouth were for the purpose alone of eating and of talking.

13.

A wise man should give utterance to speech of four kinds,—good speech, right speech, loving speech, and truthful speech.

14.

One should speak refined language; for civilised people make use of suitable speech, saying "Brother" to him who is like a brother, and "Father" to one who is like a father.

15.

One should give expression to what is pleasant, not, indeed, to what is bad: giving expression to what is pleasant is good; a person grieves giving utterance to what is bad.

16.

One ought to speak what is pleasant; never should he speak what is unpleasant: unpleasant utterances are harsh even to brutes.

17.

Indeed, in former times, the ox Nandivisâla overcame by a thousand the Brahman who spoke in a displeasing way.[8]

18.

Ignorance is displeasing; a man, verily, of little knowledge does not really know what should or should not be spoken.

19–20.

In former times, a Brahman, on one of his two oxen dying, having learnt repeatedly during one year the way of making a request, on his having to ask the king, "Give me one ox," spoke differently, saying, "Take one."[9]

21.

It is said, besides, that a fool, from ignorance, is afraid of what does not occasion fear: a worm and also a jay, a heron and Dhammika Brahman[10]—these, who comprise

[8] Gotama in a previous existence was a bull known as Nandivisâla. He came into the possession of a Brahman, and, in order to do his master a kindness, he one day asked him to make a bet of a thousand that his bull would move a hundred carts well laden. The bet was made with a squire. A hundred carts were laden with sand, stones, &c. When Nandivisâla was yoked to the foremost cart, he was ruged on by the Brahman with shouts of "brute" and "wretch." This made him stubborn, and he would not move an inch. The Brahman lost his bet, but when he came to know that it was on account of the harsh language he employed, he commenced to speak to the animal in sweeter tones. At the instance of the bull, he then laid a wager of two thousand. A hundred carts were laden as before, and Nandivisâla was yoked to the foremost. When he was urged on this time, his master used the expressions, "Go on, my beauty," "Drag them, my beauty;" and so giving a vigorous pull, he won the wager. See *Jâtaka*, Bk. i. 28.

[9] The reference here is to the story of Lâludayi, the simpleton, to be found in the *Somadatta Jâtaka*. The moral of the legend is that no amount of training will make up for a want of brains. Lâludayi was for one year taught by his father how to ask for an ox from the king, yet, when he went to make the request, he lost his presence of mind, and spoke in a contrary way. See *Jâtaka*, Bk. ii. 7.

[10] Dhammika Brahman was a heretical teacher, to whom reference is often made in Buddhist writings.

the four foolish beings, fear what they should not be afraid of.

22.

The fourteenth day of the dark half of a month, a dense forest, an overclouded sky, and midnight—these are the four kinds of darkness: darkness, however great each of these is, an ignorant man is darker still.[11]

23.

An ignorant man does not free himself from suffering, being like a log in (the ocean of) transmigration; therefore two kinds of worldlings have been spoken of by Gotama, the kinsman of the sun,—one a worldling who is *blind*, and the other a worldling who is *intelligent*.

24.

By the eye of "mental clearness"[12] one sees an object to be plain and unconcealed—he sees nothing else; by the eye of knowledge he sees everything without doubt.

25.

It is true that an officer, going in search of gain, saved from suffering a Brahman who was returning (home), having known, by his wisdom, that a snake, from the smell of flour-cake, had entered into the (alms) bag (of the Brahman).

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[11] Such a person is very often compared to an eclipse caused by Râhu. The latter, in ancient mythology, is represented as a demon who drank part of the nectar obtained by churning the ocean. The sun and moon having revealed the circumstance, Vishṇu severed his head and throat from the rest of his body. He is supposed to wreak vengeance upon them by periodically swallowing them up. See *Dhammanîti*, stanza 351.

[12] Pasâdacakkhunâ.

26.

Of the four lights—the lights of wisdom, the sun, the moon, and fire—the light of wisdom is, in point of power, the greatest, as declared by the most exalted Buddha.

27.

There are four kinds of "Buddhas," namely, the omniscient "Buddha," the secondary[14] "Buddha," the "Buddha" acquainted with the four truths,[15] and the "Buddha" who is full of learning: a man who is full of knowledge is also a "Buddha."

28.

Knowledge is an excellent thing, and so is wisdom; the virtues are seven (in number)—faith, religious practice, knowledge, liberality, wisdom, modesty, and fear of sin.

29.

The seven good things also are faith, modesty, fear of sinning, great knowledge, energy, caution, and wisdom.

30.

These are said to be the seven gems—gold, silver, pearl, sapphire, cat's-eye, diamond, and coral.

31.

They say that the ten precious things are silver, gold, ruby, &c., cat's-eye, pearl, oyster-shell, coral, crystal, and

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[14] Or Paccekabuddha.

[15] The *Cattâri ariyasaccâni*, or "Four Truths," which form the basis of the Buddhist religion, are: (1) Existence is suffering; (2) human passion is the cause of human suffering; (3) existence may be put an end to by the destruction of passion; and (4) a life of holiness leads to the destruction of passion. Each of these is capable of comprehensive applications, and is made the foundation of a great deal of doctrinal discussion.

the variegated rubies (*i.e.*, the spotted ruby and the red ruby).

32.

The learned declare that as the moon is more excellent than all the heavenly bodies, even so is wisdom (than all other acquirements); virtuous practice, glory, and goodness follow [16] in the wake of those who are wise.

33.

Even if, during his whole lifetime, a foolish man attends upon one who is learned, he knows not his duty, just as a (wooden) spoon perceives not the flavour of the curry gravy.

34.

But if a wise man attend upon a wise man only for a moment, he soon knows his duty, as the tongue the flavour of the curry gravy.

35.

Eight things have been declared by Buddha, the relative of the sun, to be inconsistent with the hearing of the True Law, namely, a foreign country, existence in the *formless state*,[17] existence in the *unconscious state*, defective members (of the body), false doctrine, being a brute, being a spirit, and existence in hell.

36–37.

General knowledge, the knowledge of the Dhammathats, arithmetic, architecture, knowledge of the Nîti, knowledge of the Vyâkaraṇa, music and poetry, calculation by the fingers, the use of bows and arrows, the Purâṇas, medical

[16] Just like the stars accompany the moon.

[17] That is, in the *Arûpaloka*, one of the Buddhistic subdivisions of the world of sentient beings.

knowledge, the knowledge of the Itihâsas, astrology, the art of circumventing, versification, diplomacy, knowledge of spells, and grammar—these are the eighteen arts and sciences.[18]

38.

A wise man should not despise as trifling these four—a nobleman, a snake, fire, and a priest.

39.

Besides the three kinds of sons, viz., those who are superior to, those who are inferior to, and those who are on an equality with (their fathers), there are besides four others—adopted sons, sons begotten of slaves, legitimate sons, and pupils.

40.

A son should act towards his parents in five things—supporting them, doing their work, maintaining the family, hearing (parental) admonitions, and making offerings to his parents when they die.

41.

They—the parents—should attend to their sons in these five matters, viz., preventing them from doing what is bad, encouragement in doing what is good, giving instruction, contracting of a proper marriage, and bestowing the inheritance (when the time arrives).

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[18] See notes on corresponding verses in *Lokanîti* and *Dhammanîti*. *Hetu*, which Trenckner, in his *Malindapañho*, renders doubtfully as "logic," is, in the Burmese gloss, explained by "knowledge regarding embassies," an idea somewhat akin to what is expressed by "diplomacy." The Burmese rendering of these two stanzas in the *Suttavaḍḍhananîti* is slightly different, although a little more explicit, than what is found in the other *Nîtis*. *Muddâ vacanena* of Trenckner is given as *Buddharacanena* in the Burmese edition of *Milindapañho*.

42.

A pupil should act towards teachers in these five things—attending upon them, looking after them, hearing their discourses, feeding them, and receiving instruction properly from them.

43.

They—the teachers—should pay attention to the pupil in these five points—complimenting him, allowing him instruction, admonishing him, training him, and giving him protection.

44.

A husband should act in five matters towards his wife —speaking sweetly to her, not despising her, not taking another wife, allowing her control (in cooking, &c.), and supplying her wants.

45.

The duty of a wife towards a husband should be observed in five matters—punctuality, entertaining (relatives, &c.), not taking another husband, protecting the property, and being skilful and assiduous.

46.

In five things should a person pay regard to friends —loving speech, liberality, looking after their interests, seeking their prosperity, considering them like himself.

47.

A friend should pay regard to individuals in five things—seeing that they are not remiss, looking after their property, affording protection in danger, not abandoning them, and offering them presents, &c.

48.

A master should pay attention to his servant in five things—allowing him to work up to his abilities, supporting him, looking after him, giving gifts, and giving leave.

49.

A servant should do his duty towards his master in five things—working well, showing gratitude, sleeping after his master, rising before him, and taking what is given him.

50.

An individual should act in five things towards priests, viz., liberality, almsgiving, regard for his person, regard for his speech, and regard for his inward feelings.

51.

Priests should have regard to individuals in six things—preventing evil, encouraging good, wishing for the welfare of others, giving instruction, making them cautious in accepting a belief, and telling them of the sixfold heavenly path.[19]

52.

Friendship with women and with wicked men is not befitting; association with poison, a horned animal, a river, disease, and a royal family is not good.[20]

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[19] That is, the path leading to the six Devalokas or angel worlds. For the various duties contained in stanzas 40–51, see *Sigâlovâda Sutta* (Grimblot's "Sept Suttas Pâlis"), summarised in Rhys David's "Buddhism," p. 143.

[20] *Mitralâbha*, 18, has: "Confidence should never be placed in rivers, in those holding weapons, in those with claws and horns, in women, and in kings' families."

53.

All good and bad men are distinguished even by their attributes; in the eyes of those wanting in discrimination no difference is seen.

54.

Seven times is the destruction by fire for one by water; on the sixty-fourth occasion the time for destruction by air arrives.[21]

55.

Destruction by fire is below the Âbhassara heaven, by water below the Subhakiṇha; destruction by air below

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[21] The Buddhistic doctrine of the world's destruction and reproduction is peculiar. The moral causes which destroy the world are lust, anger, and ignorance, and the physical forces they give rise to in bringing about the result are fire, water, and wind. Intimation is given of the approaching dissolution a hundred thousand years before the event by angels from one or other of the Devalokas. At the same time they urge upon mankind to practise virtue and do such deeds as will ensure their safety in the Rupa and Arupa worlds, which will not be involved in the destruction of the earth. When destruction by fire is to take place, all plants and vegetables will perish from drought, the sun and moon will cease to shine, other suns will make their appearance and dry up everything. When the sixth sun appears, some millions of islands will open and send forth smoke and flames. Eventually Mount Meru, with all the deva worlds, will be consumed. The fire will cease only when all matter is completely devoured by the flames. Periodically, heavy and continuous showers of rain will fall and destroy the world, and the destruction may also be brought about by wind according to a certain routine. After the destruction of the world takes place sixty-four times, the series will begin again. The following is the general plan :—

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.		
Destruction by fire,	7	+ 7	+ 7	+ 7	+ 7	+ 7	+ 7	+ 7	= 56	= 64 times.
Destruction by water,	1	+ 1	+ 1	+ 1	+ 1	+ 1	+ 1		= 7	
Destruction by wind,	.	.	.	.	.	.	.	1	= 1	

For every seven times the world is destroyed by fire, destruction by water takes place once until the eighth occasion of the destruction by fire occurs. It is then destroyed by wind. For details regarding the periodic destruction and renovation of the world, see Hardy's "Manual of Buddhism," i. 12; Bigandet's "The Legend of the Burmese Buddha," vol. i. p. 22; and Sangermano's "Burmese Empire," v.

the Vehapphala heaven:[22] thus is the destruction of the world.

56.

One part should be used in enjoyment, two parts in business, a fourth should be put by; it will answer for emergencies.

57.

Benefits slip by from those idlers who abandon their work, saying, "Now it is hot," "Now it is cold," "Now it is very dark."

58.

He who, attending to his avocations, looks upon heat and cold as of no greater consequence than grass, he does not diminish his prosperity.

59.

Patience, watchfulness, industry, distributing money, compassion, precaution—these are the qualities of a leader; they should be desired by one wishing for his own welfare.

60.

Noticing the diminution of collyrium, the increase of ant-hills, and the accumulation of honey, a wise man should accordingly look after his house.[23]

61.

Charity, good behaviour, amiable speech, unselfishness—these by the chief sage have been declared the "elements of popularity."[24]

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[22] The cosmical limits of the destruction by fire, water, and air are here given. The three heavens named belong to the Brahmaloka. Destruction by water reaches the highest.

[23] Compare *Hitopadeśa*, ii. 8, 9.

[24] See *Dhammanîti*, 267.

62.

Charity, virtue, liberality, rectitude, gentleness, devotion, good temper, humanity, patience, unobstructiveness—these, the ten duties of a king, should be observed without neglect.[25]

63.

A wise man, full of discrimination, brings about his benefit by a small means, just as a small fire by blowing (causes a great conflagration).

64.

A wife who does not commit violence, one who is like a thief, one who makes herself like the master, one like a mother one like a sister, one like a slave, and the wife like a friend—these are said to be the seven kinds of wives.[26]

65.

A female at eight is termed "Gorî" or "Dârikâ;" one at the age of twelve, or one yet a virgin, is called "Kaññyâ."

66.

A female at twelve is called "Kumârî" or "Kumârikâ;" one older than that "Yuvatî" or "Tarunî."

67.

A woman who is old is called "Therî" or "Mahallikâ:" this method of naming should be duly observed.

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[25] See stanza 266 of *Dhammanîti*.

[26] *Suttapiṭakam* (Sigâlovâda Sutta). For explanation of the various terms used in this stanza, see Hardy's "Manual of Buddhism," x. 17, or Jardine's "Notes on Buddhist Law," iii. 18.

68.

A woman like a murderer, one like a thief, one like a master—these are said to be bad wives: one like a mother, one like a sister, one like a slave, and one like a friend—these four are said to be good wives.

69.

One guarded by a mother, one guarded by a father, one guarded by both father and mother, one guarded by a brother, one guarded by a sister, one guarded by relatives, one guarded by one of the same clan, one guarded by the scriptures, one guarded by one betrothed, and one who is punished for her falling away—these are ten kinds of women with whom no liberty should be taken.

70.

One who marries of her own wish, one obtained by the bestowal of property, and one got by giving apparel, a wife who undergoes the water ordeal,[27] who is procured while carrying a load,[28] a slave, a wife who works as a servant, a captive woman, a temporary wife, and one bought by money—no liberty should be taken with these ten also.

71.

He who through love, hate, fear, or ignorance transgresses what is right, his prosperity declines just like the moon at the time of its waning.

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[27] *Odapattakî.* The symbolic practice of placing the hands in a bowl of water is referred to. As the particles of water adhere to each other, so should the union between husband and wife be permanent.

[28] *Oropacumpatâ. Cumpatam* (or rather *cumbaṭam*) is the circular roll of cloth used as a stand for a vessel or heavy weight carried on the head. *Vide* Jardine's "Notes on Buddhist Law," iii. 16.

72.

He who does not transgress what is right, whether through love or hate, or fear or ignorance, his prosperity increases like the moon at the time of its waning.

73.

Parents are spoken of as the east, teachers as the south, wives as the west, and friends as the north; slaves and servants are like the nadir; Rahans and Brahmans like the zenith.[29]

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[29] The author of this anthology closes with three stanzas having reference to himself. They are:—

(*a.*) "By this my merit (in writing this *Ntti*) may I attain Nibbân; until then, may I always, in all my existences, be replete with the four *sampattis*, four *cakkas*, and seven *sudhammas*." Note—

(1.) The four *sampattis* are, "*Kâla, gati, upâdhi, payoga.*"

(2.) The four *cakkas* are, "Living in a suitable place, association with good men, right self-regulation, and the performance of good works in a former existence."

(3.) The seven *sudhammas* are, "Faith, modesty, fear of sinning, learning, energy, intelligence, and wisdom."

(*b.*) "May I be born in a family altogether pure and honoured, esteemed and exalted, of a good faith and replete with wealth."

(*c.*) "May I obtain food, clothing, and wealth, not by manual labour, but my supernatural power, according to my desires."

APPENDIX.

APPENDIX.

A.—*OLD INDIAN SAYINGS.*

[The following collection, as bearing upon parallel passages found in Burmese literature, was made a few years ago, and comprises only those maxims or sentiments which, by their pointedness or by their happiness of expression, seemed deserving of being put together as pearls upon a single thread.]

1.

Better one accomplished son than a hundred fools; one moon can dispel darkness; not so a myriad stars.

2.

As from a lump of clay a workman produces whatever he wishes, so a man obtains the destiny prepared by himself.

3.

Deeds are accomplished by effort, not wishes: deer, verily, do not enter into the mouth of a sleeping lion.

4.

So long as a fool is well-dressed and speaks nothing, even so long does he shine in an assembly.

5.

Glass by association with gold acquires an emerald lustre; by association with the good a fool becomes wise.

6.

Labour bestowed on the worthless is vain: even by a hundred efforts a crow cannot be made to talk like a parrot.

7.

As a river takes a brook to the sea, so does knowledge take a man to a king.

8.

As the heavens acquire light from the moon, so does a family from a wise son.

9.

Whosoever's name is not written with the pen in the enumeration of those who are learned, his mother is called barren; and those who have not obtained praise in charity and penance, in valour, science, and the acquisition of property, their mothers have no pleasure in them—they have only obtained the pain of giving them birth.

10.

Better silence far than speaking;
Worse are kinsmen oft than fire;
There's no balm like friendly counsel,
There's no enemy like ire.
Rogues have keener teeth than vipers;
Brains outweigh the miser's hoard;
Better modesty than jewels,
Tuneful lyre than kingly sword.[1]

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[1] Tawney's Bhartṛihari's *Nitisatakam*.

11.

Wide is the difference between the body and the virtues of heart; the one lasts for a season, the other endures for eternity.

12.

Where a wise man is not to be found, there even one of little sense is commended: in a country devoid of large trees the castor-oil plant is accounted one.

13.

In misfortunes we know a friend, in battle a hero, an honest man in debt a wife when fortunes disappear.

14.

The time of the wise passes away in the enjoyment of poetry and the sciences; that of fools, in vice, sleep, and quarrel.

15.

Avoid him who injures you in your absence and speaks sweetly in your presence: he is a bowl of poison with milk on the surface.

16.

Better be dashed to pieces on a rock, better insert the hand between the fangs of a poisonous snake, better fall into a fiery furnace, than ruin one's character by stains of infamy.

17.

When night comes, fear is at the threshold; at break of day it flies to the hills.

18.

The poison-nut and bitter margosa are useful as medicines; the unfeeling wretch is utterly unprofitable.

19.

Long are the arms of a learned man.

20.

Cowards sink from toil and peril,
Vulgar souls attempt and fail;
Men of metal, nothing daunted,
Persevere till they prevail.

21.

As the sun in the east dispels the gloom of night, so can books dispel ignorance.

22.

Companionship with the base leads to vice: rivers of sweet water become undrinkable when they join the sea.

23.

Impossible is it for those consumed by desire to gain repose, as it is for two pieces of green wood to burn when rubbed in water.

24.

Reason is carried away under the influence of passion, just as a ship in a stormy sea.

25.

A bear's skin washed becomes not white: a wooden image, if beaten, does not acquire excellence.

26.

Treating an evil-doer kindly is like painting a picture on water; no one ploughs the air nor bathes the wind.

27.

A dog's tail cannot be made straight; a stubborn woman cannot be reformed.

28.

Will white ashes remove the smell of the wine-pot? Will a cord put on the neck make one twice-born?

29.

The eyeball is large; the pupil, through which we see, is small.

30.

Trees are bowed down with weight of fruit,
Clouds big with rain hang low;
So good men humbly bear success,
Nor overweening grow.

31.

A small deed honestly performed is a work of great merit: a small seed may grow into an extensive banyan tree.

32.

A scorpion's poison is in its tail, a fly's in its head; the poison of a snake is in its fangs; a bad man is poisonous altogether.

33.

The philosopher's stone in a fool's hand would vanish as fast as hailstones that come with the rain.

34.

What use of an eloquent man where there are no hearers? What use of a washerman in a country of naked beggars?

35.

Act in time: wait not to repair the tank after the water has escaped.

36.

As gems on a string, so on God is the whole universe woven.

37.

Science is a couch for the wise; reclining on it they feel no fatigue.

38.

A man of feeble character is like a reed shaken by the wind.

39.

Wealth without liberality is like riches still buried in the earth.

40.

Here, in this world, love's only fruit is won
When two true hearts are blended into one;
But when by disagreement love is blighted,
'Twere better that two corpses were united.[1]

41.

The washerman beats the cloth to remove the stains: a teacher chastises to make his pupil good.

42.

A crocodile in water can destroy an elephant; out of the stream it is overcome by a dog.

43.

Rust makes iron soft; the soul is softened by grief.

44.

The friendship of the bad is like the shadow of a precipitous bank, ready to crush him who sits beneath.

45.

Where frogs are the croakers, their silence is becoming.

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[1] Monier Williams' translation of a passage of Bhartṛihari.

46.

Good people are like the cocoanut; the bad, like the jujube, charming only in the exterior.

47.

Unpleasant speech is often salutary: drops of bitter medicine produce a beneficial effect.

48.

Friendship with the good is permanent: even when broken, the fibres of the lotus-stalks are connected.

49.

As the spokes of a wheel are attached to the nave, so are all things attached to life.

50.

The good man, like a bounding ball,
Springs ever upward from his fall;
The wicked falls like lumps of clay,
And crumbles into dust away.

51.

Let a man act so by day that he may live happily by night.

52.

He by whom swans are made white, and parrots green, and peacocks variegated in hue, he will provide thy sustenance.

53.

When men are ripe for slaughter, even straws turn into thunderbolts.

54.

The tempest does not uproot tender grasses: great men expend their valour on the great.

55.

The streams of rivers flow on and return not; so day and night take with them the life of mortals.

56.

As a man extracts gold from stones, let him also receive what is valuable from all quarters—from a raving madman or a chattering fool.

57.

For a man of energy Meru is not too high to be ascended, nor the ocean too extensive to be crossed.

58.

Show compassion to all: the moon withholds not its light from the house of a Châṇḍâla.

59.

There should be no companionship with a wicked man: charcoal, when hot, burns; when cold, it blackens the hand.

60.

Treachery is of crimes the blackest,
Avarice is a world of vice;
Truth is nobler far than penance,
Purity than sacrifice.

61.

Companionship with the bad is easily severed; the good, like vessels of gold, are hard to break and easily united.

62.

Better a forest haunted by tigers and elephants, trees for shelter, ripe fruits and water for food, grass for a bed, bark for clothing, but not deprived of wealth living among relatives.

63.

Affliction is the touchstone of friendship.

64.

An elephant may be stopped by a kick; for the headstrong there is no remedy.

65.

As a showman displays his puppets while he himself remains concealed, so God governs mankind unseen by them.

66.

The weak should ally themselves with the strong: a rivulet reaches the sea by the river's aid.

67.

The sky seems as if limited and a firefly looks like fire, but the one has no bounds and the other no fire.

68.

Let a sinner listen to the Scriptures, he will not relinquish his vile nature: though a coal be washed in milk, its blackness does not disappear.

69.

Fire burns without speaking; the sun shines silently; silently the earth supports all creatures, moving and stationary.

70.

To a man of weak intellect the death of a friend is a thorn in his heart; to the wise man it is as extracted, for death is the gateway of happiness.

71.

A man is only half until he finds a wife: a childless house is like a cemetery.

72.

A house without a wife is like a desert; she is the best physician for many a suffering.

73.

A tranquil lake conceals an alligator: anger is often hidden under an appearance of joy

74.

No honey without a sting; no rose without a thorn.

75.

The man of means is eloquent,
Brave, handsome, noble, wise;
All qualities with gold are sent,
And vanish when it flies.

76.

The desires of the heart are insatiable; those of the stomach may be soon gratified.

77.

What use is knowledge to a senseless man? of what use a mirror to one without eyes?

78.

A shepherd guards his flock with a staff: God, by correction, protects mankind.

79.

One dry tree by friction destroys a whole forest; one vile man ruins the whole family.

80.

Anoint an ass and he feels not your kindness ; he turns upon you and kicks you.

81.

Mortals possess no goods of their own, but we hold as stewards things which belong to the gods: when they require them, they take them away again.

82.

The learning of men is from books; women obtain theirs from nature.

83.

Amass that wealth which has nothing to fear from kings or thieves, and which will desert thee not at the hour of death.

84.

Better a woman blind than one too beautiful.

85.

Give women food, dress, gems, and all that's nice,
But tell them not your plans, if you are wise:
If you have aught to do, and want to do it,
Don't ask a woman's counsel, or you'll rue it.

86.

A mean person, though rich, may be utterly despised: can a dog with a golden collar attain the dignity of a lion ?

87.

Books are endless, time is short: let a man, therefore, extract the substance, just as a swan extracts the milk which is mixed with water.

88.

Nectar becomes poison if kept too long.

89.

To obtain merit is like rolling a stone up a hill; to fall into evil, like rolling it down a mountain-side.

90.

The repetition of idle words becomes an ox: it is like chewing the cud.

91.

A Brahman can make what is not divine divine, and what is divine not divine.

92.

A hungry snake devours its own eggs: a woman pinched by hunger may desert her own child.

93.

The winkings of men's eyes are numbered all by him:[1] he wields the universe as gamesters handle dice.

94.

Time, like a brilliant steed with seven rays,
And with a thousand eyes, imperishable,
Full of fecundity, bears all things onward.[2]

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[1] Varuṇa.

[2] Monier Williams' rendering of a passage from the *Atharvaveda*.

95.

I'd sooner live in mountain caves
With lions, bears, and apes,
Than dwell in Indra's heavenly halls
With brainless human shapes.[1]

96.

To argue with a fool is as if to bring the dead to life.

97.

A moth is caught by glare, a fish by a bait; a man is ensnared by desire.

98.

Truth is weightier than sacrifice.

99.

Wealth is a great perverter.

100.

The society of the good is a medicine.

101.

Be generous: the tree does not refuse its shadow to the man who cuts it with his axe.

102.

Have not too many enemies: a fierce serpent may be killed by a swarm of insects.

103.

Poisonous trees, though watered with nectar, do not produce wholesome fruits.

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[1] Tawney's *Two Centuries of Bhartṛihari.*

104.

As wood is consumed by the fire to which it gives rise, so a foolish man is ruined by his own greed.

105.

Thou canst not gather what thou dost not sow;
As thou dost plant the tree, so will it grow.

B.—CORRESPONDING STANZAS IN THE NÎTIS.

Dhammanîti.	*Lokanîti.*	*Dhammapada.*	*Râjanîti.*	*Suttavadḍhananîti.*
Stanza	Stanza	Stanza	Stanza	Stanza
7	8	...	...	...
8	50	...	...	...
9	148	...	...	...
10	147	...	...	...
11	10	...	...	36
12	11	...	...	37
13	3	...	...	...
14	4	...	...	...
16	17	...	...	...
17	36	...	...	...
18	18	...	...	...
23	22	...	...	...
25	21	...	...	...
26	143	...	...	...
30	29	...	...	...
32	77	...	...	...
43	12	...	...	...
52	28	...	...	...
58	...	152	...	...
65	48	...	...	...
66	93	...	...	...
72	...	...	...	28
73	95	...	...	...
78	114	...	...	...
79	115, 159	...	...	...
83	160	...	...	...
85	138	...	...	...
86	89	...	...	...

Dhammanīti.	*Lokanīti.*	*Dhammapada.*	*Rājanīti.*	*Suttavaḍ-ḍhananīti.*
Stanza	Stanza	Stanza	Stanza	Stanza
87	80	...	...	...
88	125	...	...	...
91	134	...	...	...
94	92	...	...	...
95	92	...	...	...
98	78	...	...	...
103	163	...	...	...
107	79	...	...	...
108	88	...	...	...
113	31	...	...	...
114	43	...	...	...
117	128	...	...	...
126	69	...	...	...
129	...	...	...	7
133	25	64	...	33
134	55	...	...	...
135	34	...	...	...
136	33	...	...	...
137	73	...	...	...
143	44	...	...	...
144	40	...	...	...
147	26	65	...	34
149	119	...	...	...
154	108	...	...	...
155	106	...	...	...
156	106	...	...	...
164	162	...	...	...
166	105	...	...	...
175	59	77	...	...
179	127	...	...	...
182	...	...	...	60
183	124	...	...	...
184	113	...	...	...
185	83	...	...	...
193	...	...	61	...
194	...	...	59	...
198	...	60	...	...
199	...	...	...	58
200	161	...	...	...
201	146	...	...	...

Dhammantti.	*Lokantti.*	*Dhammapada.*	*Rájantti.*	*Suttavaḍ-ḍhanantti.*
Stanza	Stanza	Stanza	Stanza	Stanza
205	157	...	...	...
209	126	...	...	...
212	86	...	104	...
213	90	...	...	...
215	9	...	...	...
217	133	...	...	...
219	132	...	...	...
220	117	...	...	...
223	60	...	111, 112	...
224	76	...	...	...
226	140	...	...	...
227	...	...	...	57
229	84	...	...	...
230	91	...	...	...
232	37	...	...	...
234	87	...	...	...
235	47	...	...	...
242	27	...	...	...
246	52	...	...	...
247	53	...	...	...
250	14	...	...	...
251	62	...	...	...
252	82	...	...	...
256	94	...	...	...
257	96	...	...	...
258	102	...	...	...
261	115	...	...	...
263	...	...	...	62
264	...	...	...	61
266	120	...	...	...
269	164	...	...	...
280	129	...	...	...
288	135	...	...	...
294	137	...	...	...
295	136	...	...	...
322	30	...	...	...
326	142	...	...	...
328	144	...	...	...
334	45	...	...	...
335	45	...	...	...

Dhammanîti.	*Lokanîti.*	*Dhammapada.*	*Râjanîti.*	*Suttavaḍḍhananîti.*
Stanza	Stanza	Stanza	Stanza	Stanza
339	51	...	...	...
342	63	...	...	...
348	75	...	...	...
352	35	...	...	...
355	...	201 or 203	...	...
358	7	...	...	...
360	99	...	...	...
361	13	...	...	...
363	54	...	...	...
366	24	...	...	59
368	23	...	...	...
373	97	...	...	...
374	...	240 or 242	...	...
394	...	...	...	63
406	...	352 or 354	...	...
407	...	325 or 327	...	...
408	42	...	...	...

C.—*CORRESPONDING STANZAS IN THE DHAMMANÎTI.*

THE following stanzas of the *Dhammanîti* are similar—

28 and 385
48 „ 172
69 „ 303
181 „ 313