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**Yudhisthira &
the brahmana -
coping with loss.**

**Āranyaka Parva
Chapters 1, 2**

Swami Tadatmananda
Arsha Bodha Center

जनमेजय उवाच

King Janamejaya said,
janamejaya uvāca

एवं द्यूतजिताः पार्थाः

The Pandavas, defeated at dice
evam dyūta-jitāḥ pārthāḥ

कोपिताश्च दुरात्मभिः |

and angered, by the evil-minded
kopitāś ca durātmabhiḥ

धार्तराष्ट्रैः सहामात्यैर्

sons of Dhritarashtra and their ministers
dhārtarāṣṭraiḥ sahāmātyair

निकृत्या द्विजसत्तम ||

having been humiliated, O noble brahmana...
nikṛtyā dvija-sattama (1.1)

कथं चैश्वर्यविभ्रष्टाः

...robbed of their glory,
katham caiśvarya-vibhraṣṭāḥ

सहसा दुःखमेयुषः |

suddenly plunged into misery,
sahasā duḥkham eyuṣaḥ

वने विजहिरे पार्थाः

how did the Pandavas pass their time in the forest,
vane vijahrire pārthāḥ

शक्रप्रतिमतेजसः ||

being equal to Indra in splendor.
śakra-pratima-tejasaḥ (1.3)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

वनं यियासतां विप्रास्

As they entered the forest, brahmanas
vanam̐ yiyāsatām viprās

तस्थुर्भिक्षाभुजोऽग्रतः ।

who lived on alms stood before the Pandavas.
tasthur bhikṣā-bhujo 'grataḥ

तानुवाच ततो राजा

Then to address the brahmanas,
tān uvāca tato rājā

कुन्तीपुत्रो युधिष्ठिरः ॥

King Yudhishtira, son of Kunti, said...
kuntī-putro yudhiṣṭhiraḥ (2.1)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhiraḥ uvāca

वयं हि हृतसर्वस्वा

We have been robbed of everything,
vayam̐ hi hr̥ta-sarvasvā

हृतराज्या हृतश्रियः ।

robbed of our kingdom and wealth.
hr̥ta-rājyā hr̥ta-śriyaḥ

फलमूलामिषाहारा

Living on fruits, roots, and flesh,
phala-mūlāmiṣāhārā

वनं यास्याम दुःखिताः ॥

we will enter the forest in sorrow.
vanam̐ yāsyāma duḥkhitāḥ (2.2)

वनं च दोषबहुलं

The forest is full of dangers -
vanam ca doṣa-bahulam

बहुव्यालसरीसृपम् ।

many beasts of prey and snakes.
bahu-vyāla-sarīsr̥pam

परिक्लेशश्च वो मन्ये

I think much suffering will certainly befall us
parikleśaś ca vo manye

ध्रुवं तत्र भविष्यति ॥

there in the forest.
dhruvam tatra bhaviṣyati (2.3)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

आहरेयुर्हि मे येऽपि ।

These brothers of mine will have to live on
āhareyur hi me ye 'pi

फलमूलमृगांस्तथा ।

fruits, roots, and animals
phala-mūla-mṛgāṁs tathā

दुःखान्वितानिमान्क्लेशैर्

which is full of misery. With such sufferings
duḥkhānvitān imān kleśair

नाहं योक्तुमिहोत्सहे ॥

I cannot bear to burden them.
nāham yuktum ihotsahe (2.8,9)

इत्युक्त्वा स नृपः शोचन्

Having spoken thus, King Yudhishtira, in grief
ity uktvā sa nṛpaḥ śocan

निषसाद महीतले ।

fell to the ground.
niṣasāda mahī-tale

तमध्यात्मरतिर्विद्वान्

A wise, spiritually mature,
tam adhyātma-ratir vidvān

शौनको नाम वै द्विजः ।

brahmana named Shaunaka,
śaunako nāma vai dvijaḥ

योगे साङ्ख्ये च कुशलो

skilled in the doctrines of yoga and sankhya,
yoge sāṅkhye ca kuśalo

राजानमिदमब्रवीत् ॥

said this to King Yudhishtira...
rājānam idam abravīt (2.14)

शैनक उवाच

Shaunaka said,
śaunaka uvāca

शोकस्थानसहस्राणि

There are thousands of reasons for sorrow
śoka-sthāna-sahasrāṇi

भयस्थानशतानि च ।

and hundreds of reasons for fear.
bhaya-sthāna-śatāni ca

दिवसे दिवसे मूढम्

Day by day, they afflict a fool
divase divase mūḍham

आविशन्ति न पण्डितम् ॥

but not a wise person.
āviśanti na paṇḍitam (2.15)

मनसो दुःखमूलं तु

The root of mental suffering
manaso duḥkha-mūlaṁ tu

स्नेह इत्युपलभ्यते ।

is attachment. Thus is it seen.
sneha ity upalabhyate

स्नेहात्तु सञ्जते जन्तुर्

Because of attachment, a person is bound
snehāt tu sajjate jantur

दुःखयोगमुपैति च ॥

and afflicted with suffering.
duḥkha-yogam upaiti ca (2.26)

ज्ञानान्वितेषु मुख्येषु

Among the foremost, endowed with knowledge,
jñānānviteṣu mukhyeṣu

शास्त्रज्ञेषु कृतात्मसु |

skilled in the scriptures, having discovered the Self,
śāstrajñeṣu kṛtātmasu

न तेषु सज्जते स्नेहः

attachment does not bind them
na teṣu sajjate snehaḥ

पद्मपत्रेष्विवोदकम् ||

like water on a lotus leaf.
padma-patreṣv ivodakam (2.32)

तृष्णा हि सर्वपापिष्ठा

Desire is the greatest sinner,
tṛṣṇā hi sarva-pāpiṣṭhā

नित्योद्वेगकरी नृणाम् |

always stirring in the hearts of men.
nityodvegakarī nṛṇām

अधर्मबहुला चैव

And it greatly adharmic,
adharma-bahulā caiva

घोरा पापानुबन्धिनी ||

frightening, and associated with sin.
ghorā pāpānubandhinī (2.34)

रागाभिभूतः पुरुषः

A person overcome by attraction
rāgābhibhūtaḥ puruṣaḥ

कामेन परिकृष्यते |

is manipulated by desire.
kāmena parikṛṣyate

इच्छा सञ्जायते तस्य

His desires will conquer him.
icchā sañjāyate tasya

ततस्तृष्णा प्रवर्तते ||

Thereafter, longing will prevail.
tatas tṛṣṇā pravartate (2.33)

मनो यस्येन्द्रियग्राम

One whose mind is drawn
mano yasyendriyagrāma-

विषयं प्रति चोदितम् |

towards sense objects -
viṣayaṁ prati coditam

तस्यौत्सुक्यं सम्भवति

for him, excitement is arises
tasyautsukyaṁ sambhavati

प्रवृत्तिश्चोपजायते ||

then action takes place.
pravṛttiś copajāyate (2.64)

ततः सङ्कल्पवीर्येण

Then, due to the strong influence of desire,
tataḥ saṅkalpa-vīryeṇa

कामेन विषयेषुभिः |

being pierced by arrows of sense objects,
kāmena viṣayeṣubhiḥ

विद्धः पतति लोभाग्नौ

one falls into the fire of desire
viddhaḥ patati lobhāgnau

ज्योतिर्लोभात्पतङ्गवत् ||

like a moth drawn into flame.
jyotir-lobhāt pataṅgavat (2.65)

एवं पतति संसारे

Thus falling into a life of suffering,
evaṁ patati saṁsāre

तासु तास्विह योनिषु |

in life after life,
tāsu tāsviha yoniṣu

अविद्याकर्मतृष्णाभिर्

due to ignorance, desire, and action,
avidyā-karma-trṣṇābhir

भ्राम्यमाणोऽथ चक्रवत् ||

one is forced to wander continuously.
bhrāmyamāṇo 'tha cakravat (2.67)

ततो विहारैराहारैर्

Thereafter, by enjoyment and indulging
tato vihāirair āhāirair

मोहितश्च विशां पते |

being deluded, O Janamejaya,
mohitaś ca viśāṁ pate

महामोहमुखे मग्नौ

submerged in the ocean of great delusion,
mahāmoha-mukhe magno

नात्मानमवबुध्यते ||

he never discovers the Self.
nātmānam avabudhyate (2.66)