

- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka Parva - 299 chapters
- 4 Virāta (67)
- 5 Udyoga (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī (27)
- 12 Shānti (353)
- 13 Anushāsana (154)
- 14 Ashvamedhika (96)
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)

Dialogue between the
Vyādha & Brāhmana:
Karma & Moksha

Āranyaka Parva
Chapter 200

Swami Tadatmananda
Arsha Bodha Center

व्याध उवाच
Vyadha said,
vyādha uvāca

यत्करोत्यशुभं कर्म

Whatever deed one does, be it good
yat karoty aśubhaṁ karma

शुभं वा द्विजसत्तम ।

or bad, O brahmana,
śubhaṁ vā dvija-sattama

अवश्यं तत्समाप्नोति

he will certainly receive the results.
avaśyaṁ tat samāpnoti

पुरुषो नात्र संशयः ॥

There is no doubt about this.
puruṣo nātra saṁśayaḥ (200.5)

यथा सम्भृतसम्भारः

According to one's accumulated karma,
yathā sambhṛta-sambhāraḥ

पुनरेव प्रजायते ।

one is born again.
punar eva prajāyate

शुभकृच्छुभयोनीषु

One with good karma gets a good birth.
śubhakṛc chubhayonīṣu

पापकृत्पापयोनिषु ॥

One with bad karma gets a bad birth.
pāpakṛt pāpayoniṣu (200.31)

ततोऽनिवृत्तबन्धत्वात्

Due to bondage (to karma) not being removed,
tato 'nivr̥tta-bandhatvāt

कर्मणामुदयादपि |

and due to the fructification of karma,
karmaṇām udayād api

परिक्रामति संसारे

one travels in life after life,
parikrāmati saṁsāre

चक्रवद्धुवेदनः ||

undergoing a cycle of suffering.
cakravaddhuvedanaḥ (200.37)

अनसूयुः कृतज्ञश्च

Pure-hearted, grateful,
anasūyuḥ kṛtajñaś ca

कल्याणान्येव सेवते |

performing good deeds --
kalyāṇāny eva sevate

सुखानि धर्ममर्थं च

happiness, grace, wealth,
sukhāni dharmam arthaṁ ca

स्वर्गं च लभते नरः ||

and heaven a person gains.
svargaṁ ca labhate naraḥ (200.40)

स चेन्निवृत्तबन्धस्तु

But if bondage (to karma) is removed,
sa cen nivr̥tta-bandhas tu

विशुद्धश्चापि कर्मभिः |

being freed from all karma,
viśuddhaś cāpi karmabhiḥ

प्राप्नोति सुकृताँल्लोकान्

one gains a perfect condition
prāpnoti sukṛtāṁl lokān

यत्र गत्वा न शोचति ||

reaching which he does not suffer.
yatra gatvā na śocati (200.38)

धर्मस्य च फलं लब्ध्वा

Gaining the fruits of good deeds,
dharmasya ca phalaṁ labdhvā

न तृप्यति महाद्विज |

one is not fully satisfied, O brahmana.
na tṛpyati mahā-dvija

अतृप्यमाणो निर्वेदम्

Being unsatisfied, one gains dispassion
atṛpyamāṇo nirvedam

आदत्ते ज्ञानचक्षुषा ||

due to the insight of wisdom.
ādatte jñāna-cakṣuṣā (200.47)

सर्वत्यागे च यतते

When one abandons everything,
sarva-tyāge ca yatate

दृष्ट्वा लोकं क्षयात्मकम् |

knowing that worldly pleasure is perishable,
dṛṣṭvā lokam kṣayātmakam

ततो मोक्षे प्रयतते

he then strives for liberation,
tato mokṣe prayatate

नानुपायादुपायतः ||

not arbitrarily but with a method.
nānupāyād upāyataḥ (200.49)

इन्द्रियाणां निरोधेन

By controlling one's senses,
indriyāṇām nirodhena

सत्येन च दमेन च |

and through truthfulness and self-control,
satyena ca damena ca

ब्रह्मणः पदमाप्नोति

he reaches the state of Brahman
brahmaṇaḥ padam āpnoti

यत्परं द्विजसत्तम ||

which is supreme, O brahmana.
yat param dvija-sattama (200.52)