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Dialogue between the  
Vyādha & Brāhmana:  
**Self-Control**

Āranyaka Parva  
Chapter 201-202

Swami Tadatmananda  
Arsha Bodha Center

व्याध उवाच

The butcher said,  
vyādha uvāca

विज्ञानार्थं मनुष्याणां

For people, in knowing something  
vijñānārthaṁ manuṣyāṇām

मनः पूर्वं प्रवर्तते |

the mind is first engaged.  
manaḥ pūrvam pravartate

तत्प्राप्य कामं भजते

Knowing that thing, desire arises  
tat prāpya kāmaṁ bhajate

क्रोधं च द्विजसत्तम ||

along with anger, O brahmana.  
krodhaṁ ca dvija-sattama (201.2)

ततस्तदर्थं यतते

Then he strives to get it,  
tatas tad-arthaṁ yatate

कर्म चारभते महत् |

engaging in great effort.  
karma cārabhate mahat

इष्टानां रूपगन्धानाम्

(Having obtained) that desired, pleasurable object,  
iṣṭānām rūpa-gandhānām

अभ्यासं च निषेवते ||

he enjoys it repeatedly.  
abhyāsaṁ ca niṣevate (201.3)

ततो रागः प्रभवति

Then raga arises,  
tato rāgaḥ prabhavati

द्वेषश्च तदनन्तरम् |

followed by dvesha.  
dveṣaś ca tad-anantaram

ततो लोभः प्रभवति

Then greed arises  
tato lobhaḥ prabhavati

मोहश्च तदनन्तरम् ||

followed by infatuation.  
mohaś ca tad-anantaram (201.4)

व्याजेन चरते धर्मम्

He pretends to follow dharma.  
vyājena carate dharmam

अर्थं व्याजेन रोचते |

He enjoys wealth deceitfully,  
artham vyājena rocate

व्याजेन सिध्यमानेषु

wealth obtained through deceit,  
vyājena sidhyamāneṣu

धनेषु द्विजसत्तम ||

O brahmana.  
dhaneṣu dvija-sattama

तस्य लोभाभिभूतस्य

Overcome by greed  
tasya lobhābhibhūtasya

रागद्वेषहतस्य च |

and stricken by raga and dvesha,  
rāga-dveṣa-hatasya ca

न धर्मे जायते बुद्धिर्

his mind will not be inclined towards dharma.  
na dharme jāyate buddhir

व्याजाद्धर्मं करोति च ||

So, he pretends to follow dharma.  
vyājād dharmam karoti ca (201.5)

तत्रैव रमते बुद्धिस्

His mind revels in that wealth,  
tatraiva ramate buddhis

ततः पापं चिकीर्षति ||

therefore, he is inclined towards sin.  
tataḥ pāpaḥ cikīrṣati (201.6)

अधर्मस्त्रिविधस्तस्य

For him, three kinds of adharma  
adharmas trividhas tasya

वर्धते रागदोषतः ।

arise due to raga and dvesha:  
vardhate rāga-doṣataḥ

पापं चिन्तयते चापि

(1) he thinks about committing sin,  
pāpaṁ cintayate cāpi

ब्रवीति च करोति च ॥

(2) he speaks of it, and (3) he does it.  
bravīti ca karoti ca (201.8)

स तेनासुखमाप्नोति

As a result, he suffers in this life  
sa tenāsukham āpnoti

परत्र च विहन्यते ।

and gets reborn into misery.  
paratra ca vihanyate

पापात्मा भवति ह्येवं

Such is the nature of a sinner.  
pāpātmā bhavati hyevaṁ

धर्मलाभं तु मे शृणु ॥

But now, listen to me about following dharma.  
dharma-lābhaṁ tu me śṛṇu (201.10)

तस्याधर्मप्रवृत्तस्य

Being inclined towards adharma,  
tasyādharma-pravṛttasya

गुणा नश्यन्ति साधवः ।

his good qualities vanish.  
guṇā naśyanti sādhaḥ

एकशीलाश्च मित्रत्वं

He forms friendships with those of similar natures --  
eka-śīlāś ca mitratvaṁ

भजन्ते पापकर्मिणः ॥

with sinful people.  
bhajante pāpa-karmināḥ (201.9)

इन्द्रियाण्येव तत्सर्वं

The senses are all-powerful,  
indriyāṅy eva tat sarvaṁ

यत्स्वर्गनरकावुभौ ।

leading to either heaven or hell.  
yat svarga-narakāv ubhau

निगृहीतविसृष्टानि

When controlled, they lead to heaven.  
nigṛhīta-visṛṣṭāni

स्वर्गाय नरकाय च ॥

When uncontrolled, they lead to hell.  
svargāya narakāya ca (202.17)

इन्द्रियाणां प्रसङ्गेन

Due to the sway of the senses,  
indriyāṅām prasaṅgena

दोषमृच्छत्यसंशयम् |

one certainly falls into sin.  
doṣam ṛchaty asaṁśayam

संनियम्य तु तान्येव

But when those senses are controlled,  
saṁnīyamya tu tāny eva

ततः सिद्धिमवाप्नुते ||

one can gain perfection.  
tataḥ siddhim avāpnute (202.19)

इन्द्रियाणां प्रसृष्टानां

For uncontrolled senses,  
indriyāṅām prasṛṣṭānām

हयानामिव वर्त्मसु |

like for horses on the road,  
hayānām iva vartmasu

धृतिं कुर्वीत सारथ्ये

when the charioteer exercises restraint,  
dhṛtiṁ kurvīta sārathye

धृत्या तानि जयेद् ध्रुवम् ||

with restraint, they are certainly controlled.  
dhṛtyā tāni jayed dhruvam (202.23)

रथः शरीरं पुरुषस्य दृष्टम्

The chariot denotes a person's body.  
rathaḥ śarīraṁ puruṣasya dr̥ṣṭam

आत्मा नियन्तेन्द्रियाण्याहुरश्वान् |

The charioteer denotes the mind. Horses denote the senses.  
ātmā niyantendriyāṅy āhur aśvān

तैरप्रमत्तः कुशली सदश्वैर्

A diligent, skillful charioteer with good, controlled horses  
tair apramattaḥ kuśalī sad-aśvair

दन्तैः सुखं याति रथीव धीरः ||

gains happiness. So too, a wise person.  
dāntaiḥ sukhaṁ yāti rathīva dhīraḥ (202.21)