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Dialogue between the  
Vyādha & Brāhmana:  
**Vyadha's Curse  
& Conclusion**

Āranyaka Parva  
Chapter 205-6

Swami Tadatmananda  
Arsha Bodha Center

ब्राह्मण उवाच

The brahmana said,  
brāhmaṇa uvāca

येन कर्मविपाकेन

Due to the fructification of what karma  
yena karma-vipākena

प्राप्तेयं शूद्रता त्वया |

did you become a shudra?  
prāpteyaṁ śūdratā tvayā

एतदिच्छामि विज्ञातुं

I want to know this  
etad icchāmi vijñātum

तत्त्वेन हि महामते ||

truthfully, O wise one.  
tattvena hi mahāmate (205.19,20)

व्याध उवाच

The vyadha said,  
vyādha uvāca

अहं हि ब्राह्मणः पूर्वम्  
I was a brahmana before,  
ahaṁ hi brāhmaṇaḥ pūrvam

आसं द्विजवरात्मज |  
O Brahmana,  
āsaṁ dvija-varātmaja

वेदाध्यायी सुकुशलो  
a skillful reciter of the Vedas  
vedādhyāyī sukuśalo

वेदाङ्गानां च पारगः ||  
who had mastered all the auxiliary Vedic texts.  
vedāṅgānāṁ ca pāragaḥ (205.22)

एतस्मिन्नेव काले तु  
At that time,  
etasminn eva kāle tu

मृगयां निर्गतो नृपः |  
the king went out hunting (along with me)  
mṛgayāṁ nirgato nṛpaḥ

ततोऽभ्यहन्मृगांस्तत्र  
and killed many deer  
tato 'bhyahan mṛgāṁs tatra

सुबहूनाश्रमं प्रति ||  
near an ashram.  
subahūn āśramaṁ prati (205.24)

कश्चिद्राजा मम सखा  
I had a friend, a king  
kaścid rājā mama sakhā

धनुर्वेदपरायणः |  
who was proficient in archery.  
dhanur-veda-parāyaṇaḥ

संसर्गाद्धनुषि श्रेष्ठस्  
Due to our friendship, proficiency in archery  
saṁsargād dhanuṣi śreṣṭhas

ततोऽहमभवं द्विज ||  
I learned from him, O Brahmana.  
tato 'ham abhavaṁ dvija (205.23)

अथ क्षिप्तः शरो घोरो  
Then a sharp arrow was shot  
atha kṣiptaḥ śaro ghoro

मयापि द्विजसत्तम |  
by me as well, O Brahmana.  
mayāpi dvija-sattama

ताडितश्च मुनिस्तेन  
A sage was hit by  
tāḍitaś ca munis tena

शरेणानतपर्वणा ||  
that straight arrow.  
sareṇānata-parvaṇā (205.25)

भूमौ निपतितो ब्रह्मन्

O Brahmana, he fell to the ground  
bhūmau nipatito brahman

उवाच प्रतिनादयन् |

and cried out,  
uvāca pratinādayan

नापराध्याम्यहं किञ्चित्

“I have done nothing wrong.  
nāparādhyāmy ahaṁ kiñcit

केन पापमिदं कृतम् ||

Who committed this sin?”  
kena pāpam idaṁ kṛtam (205.26)

अजानता कृतमिदं

“This deed was accidentally done  
ajānatā kṛtam idaṁ

मयेत्यथ तमब्रुवम् |

by me,” I said to him.  
mayety atha tam abruvam

क्षन्तुमर्हसि मे ब्रह्मन्

“O Brahmana, please forgive me,”  
kṣantum arhasi me brahman

इति चोक्तो मया मुनिः ||

thus I said to the sage.  
iti cokto mayā muniḥ (205.28)

ततः प्रत्यब्रवीद्वाक्यम्

Then with these words replied  
tataḥ pratyabravīd vākyaṁ

रुषिर्मां क्रोधमूर्च्छितः |

the sage who was wild with anger --  
ṛṣir māṁ krodha-mūrchitaḥ

व्याधस्त्वं भविता क्रूर

“O cruel one, you will become a butcher  
vyādhas tvam bhavitā krūra

शूद्रयोनाविति द्विज ||

born to a shudra family.”  
śūdra-yonāv iti dvija (205.29)

आश्रमं च मया नीतो

I brought him back to his ashram  
āśramaṁ ca mayā nīto

न च प्राणैर्व्ययुज्यत |

and he recovered.  
na ca prāṇair vyayujyata

एतत्ते सर्वमाख्यातं

All this told to you  
etat te sarvam ākhyātaṁ

यथा मम पुराभवत् ||

is as it happened to me long ago.  
yathā mama purābhavat (206.6-8)

ब्राह्मण उवाच

The brahmana said,  
brāhmaṇa uvāca

साम्प्रतं च मतो मेऽसि

Now I understand. You are  
sāmpratam̐ ca mato me 'si

ब्राह्मणो नात्र संशयः ।

a brahmana without doubt.

brāhmaṇo nātra saṁśayaḥ

यस्तु शूद्रो दमे सत्ये

Yet you are a shudra -- to self-control, truth,  
yas tu śūdro dame satye

धर्मे च सततोत्थितः ।

and dharma always committed.

dharma ca satatotthitaḥ

तं ब्राह्मणमहं मन्ये

I consider you to be a brahmana.  
tam̐ brāhmaṇam aham̐ manye

वृत्तेन हि भवेद्विजः ॥

By your conduct, you have become a brahmana.  
vṛttena hi bhaved dvijaḥ (206.10,12)

व्याध उवाच

The vyadha said,  
vyādha uvāca

प्रज्ञया मानसं दुःखं

Mental suffering is removed by wisdom  
prajñayā mānasam duḥkham

हन्याच्छारीरमौषधैः |

just as bodily afflictions are removed by medicine.  
hanyāc chārīram auśadhaiḥ

एतद्विज्ञानसामर्थ्यं

The strength of this wisdom  
etad vijñāna-sāmarthyam

न बालैः समतां व्रजेत् ||

prevents one from becoming childish.  
na bālaiḥ samatām vrajet (206.15)

परित्यजन्ति ये दुःखं

Those who transcend suffering  
parityajanti ye duḥkham

सुखं वाप्युभयं नराः |

and happiness, both,  
sukham vāpy ubhayam narāḥ

त एव सुखमेधन्ते

they grow content.  
ta eva sukham edhante

ज्ञानतृप्ता मनीषिणः ||

Such wise ones are content due to knowledge.  
jñāna-tr̥ptā manīṣiṇaḥ (206.19)

अनिष्टेनान्वितं पश्यंस्

Seeing the world filled with problems,  
aniṣṭenānvitam paśyaṁs

तथा क्षिप्रं विरज्यते |

it is immediately rejected.  
tathā kṣipram virajyate

ततश्च प्रतिकुर्वन्ति

Then, they (wise ones) can try to improve it  
tataś ca pratikurvanti

यदि पश्यन्त्युपक्रमम् ||

if they see a means to do so.  
yadi paśyanty upakramam (206.18)

असन्तोषपरा मूढाः

Fools are always discontent.  
asantoṣa-parā mūḍhāḥ

सन्तोषं यान्ति पण्डिताः |

The wise gain contentment.  
santoṣam yānti paṇḍitāḥ

असन्तोषस्य नास्त्यन्तस्

There is no end to discontentment.  
asantoṣasya nāsty antas

तुष्टिस्तु परमं सुखम् ||

Contentment, on the other hand, is perfect happiness.  
tuṣṭis tu paramam sukham (206.20)

भूतेष्वभावं सञ्चिन्त्य

Reflecting on the instability of everything,  
bhūteṣv abhāvaṁ sañcintya

ये तु बुद्धेः परं गताः ।

those who have reached the highest understanding  
ye tu buddheḥ paraṁ gatāḥ

न शोचन्ति कृतप्रज्ञाः

never grieve. With perfect wisdom,  
na śocanti kṛta-prajñāḥ

पश्यन्तः परमां गतिम् ॥

they discover the ultimate goal.  
paśyantaḥ paramāṁ gatim (206.25)

न शोचामि च वै विद्वन्

O wise brahmana, I am not sad.  
na śocāmi ca vai vidvan

कालाकाङ्क्षी स्थितोऽस्म्यहम् ।

I remain here, waiting for time to pass.  
kālakāṅkṣī sthito 'smy aham

एतैर्निदर्शनैर्ब्रह्मन्

Due to this perspective,  
etair nidarśanair brahman

नावसीदामि सत्तम ॥

I am not depressed, O Brahmana,  
nāvasīdāmi sattama (206.26)