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**Destiny vs effort -
Yudhisthira and
Draupadi's debate.**

**Āranyaka Parva
Chapters 31-33**

Swami Tadatmananda
Arsha Bodha Center

द्रौपद्युवाच

Draupadi said
draupadyuvāca

नेह धर्मानृशंस्याभ्यां

Not by dharma or kindness,
neha dharmānṛśaṁsyābhyāṁ

न क्षान्त्या नार्जवेन च ।

nor by forgiveness, nor by honesty
na kṣāntyā nārjavena ca

पुरुषः श्रियमाप्नोति

does a person gain prosperity,
puruṣaḥ śriyam āpnoti

न घृणित्वेन कर्हिचित् ॥

nor by fear of censure.
na ghrṇitvena karhicit (31.2)

राजानं धर्मगोप्तारं

A king who protects dharma -
rājānaṁ dharmā-goptāraṁ

धर्मो रक्षति रक्षितः ।

dharma protects him.
dharmo rakṣati rakṣitaḥ

इति मे श्रुतमार्याणां

Thus I have heard from the elders.
iti me śrutam āryāṇāṁ

त्वां तु मन्ये न रक्षति ॥

But I think dharma does not protect you.
tvāṁ tu manye na rakṣati (31.7)

राजन्परीतया बुद्ध्या

O King, due to your wrong thinking,
rājan parītayā buddhyā

विषमेऽक्षपराजये |

when defeated in the rigged dice game,
viṣame 'kṣa-parājaye

राज्यं वसून्यायुधानि

your kingdom, wealth, weapons,
rājyaṃ vasūny āyudhāni

भ्रातृन्मां चासि निर्जितः ||

brothers and even me were lost.
bhrātṛn māṃ cāsi nirjitaḥ (31.17)

यथा दारुमयी योषा

O King, just as a wooden doll
yathā dārumayī yoṣā

नरवीर समाहिता |

suspended (on strings)
naravīra samāhitā

ईरयत्यङ्गमङ्गानि

is made to move its limbs,
īrayaty aṅgam aṅgāni

तथा राजन्निमाः प्रजाः ||

so too, these people (are made to move), O King.
tathā rājann imāḥ prajāḥ (31.22)

ऋजोर्मृदोर्वदान्यस्य

You are straightforward, gentle, friendly,
ṛjor mṛdor vadānyasya

ह्रीमतः सत्यवादिनः |

modest and truthful.
hrīmataḥ satya-vādinaḥ

कथमक्षव्यसनजा

How could addiction to gambling
katham akṣa-vyasanajā

बुद्धिरापतिता तव ||

afflict your mind?
buddhir āpatitā tava (31.18)

शकुनिस्तन्तुबद्धो वा

A bird bound with a string is
śakunis tantu-baddho vā

नियतोऽयमनीश्वरः |

restricted, not independent,
niyato 'yam anīśvaraḥ

ईश्वरस्य वशे तिष्ठन्

under the control of its master,
īśvarasya vaśe tiṣṭhan

नान्येषां नात्मनः प्रभुः ||

not the master of itself or others.
nānyeṣāṃ nātmanaḥ prabhuḥ (31.24)

हेतुमात्रमिदं धातुः

Merely an instrument of God is this
hetu-mātram idaṁ dhātuḥ

शरीरं क्षेत्रसञ्ज्ञितम् |

body, known as the field (of experience),
śarīraṁ kṣetra-sañjñitam

येन कारयते कर्म

through which God produces actions
yena kārayate karma

शुभाशुभफलं विभुः ||

having desirable and undesirable results.
śubhāśubha-phalaṁ vibhuḥ (31.30)

कर्म चेत्कृतमन्वेति

If the results of an deed accrue
karma cet kṛtam anveti

कर्तारं नान्यमृच्छति |

to the doer and not anyone else,
kartāraṁ nānyam ṛcchati

कर्मणा तेन पापेन

then with the results of that sinful deed,
karmaṇā tena pāpena

लिप्यते नूनमीश्वरः ||

God is certainly tainted.
lipyate nūnam īśvaraḥ (31.41)

तवेमामापदं दृष्ट्वा

Seeing this misfortune of yours
tavemām āpadaṁ dṛṣṭvā

समृद्धिं च सुयोधने |

and Duryodhana's prosperity,
samṛddhiṁ ca suyodhane

धातारं गर्हये पार्थ

O King, I blame God
dhātāraṁ garhaye pārtha

विषमं योऽनुपश्यति ||

who oversees such unfairness.
viṣamaṁ yo 'nupaśyati (31.39)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

वल्गु चित्रपदं श्लक्ष्णं
Beautiful, colorful, and gentle
valgu citra-padaṁ ślakṣṇaṁ

याज्ञसेनि त्वया वचः |
is your speech, O Draupadi.
yājñaseni tvayā vacaḥ

उक्तं तच्छ्रुतमस्माभिर्
But with these words, heard by us,
uktaṁ tac-chrutam asmābhir

नास्तिक्यं तु प्रभाषसे ||
You speak of denying the scriptures.
nāstikyaṁ tu prabhāṣase (32.1)

अतो नार्हसि कल्याणि
Therefore, O Draupadi, you should not
ato nārhasi kalyāṇi

धातारं धर्ममेव च |
reject or doubt God or dharma
dhātāraṁ dharmam eva ca

रजोमूढेन मनसा
with a mind deluded by impurity.
rajo-mūḍhena manasā

क्षेप्तुं शङ्कितुमेव च ||
(reject or doubt)
kṣeptuṁ śaṅkitum eva ca (32.14)

व्यासो वसिष्ठो मैत्रेयो
Vyasa, Vasistha, Maitreya,
vyāso vasiṣṭho maitreyo

नारदो लोमशः शुकः |
Narada, Lomasha, Shuka,
nārado lomaśaḥ śukaḥ

अन्ये च ऋषयः सिद्धा
and other wise rishis reached perfection
anye ca ṛṣayaḥ siddhā

धर्मेणैव सुचेतसः ||
by means of dharma alone.
dharmeṇaiva sucetasāḥ (32.11)

आर्षं प्रमाणमुत्क्रम्य
Ignoring the teachings of our elders,
ārṣaṁ pramāṇam utkramya

धर्मानपरिपालयन् |
failing to uphold dharma,
dharmānaparipālayan

सर्वशास्त्रातिगो मूढः
a fool transgressing all scriptures
sarva-śāstrātigo mūḍhaḥ

शं जन्मसु न विन्दति ||
finds no peace in life.
śaṁ janmasu na vindati (32.20)

फलदं त्विह विज्ञाय

But those who know the giver of all results is God,
phaladaṁ tviha vijñāya

धातारं श्रेयसि ध्रुवे ।

in pursuit of the highest
dhātāraṁ śreyasi dhruve

धर्मं ते ह्याचरन्कृष्णे

they follow dharma, O Draupadi.
dharmaṁ te hyācaran kṛṣṇe

तद्धि धर्मसनातनम् ॥

That indeed is our eternal religion.
tad dhi dharma-sanātanam (32.28)

कर्मणामुत पुण्यानां

For pious deeds
karmaṇām uta puṇyānām

पापानां च फलोदयः ।

and for harmful deeds, the results that arise
pāpānām ca phalodayaḥ

प्रभवश्चाप्ययश्चैव

and when those results come and go
prabhavaś cāpyayaś caiva

देवगुह्यानि भामिनि ॥

is a mystery even to the gods, O Draupadi.
deva-guhyāni bhāmini (32.33)

न फलादर्शनाद्धर्मः

Just because results are not seen, dharma
na phalādarśanād dharmāḥ

शङ्कितव्यो न देवताः ।

should not be doubted. The gods
śaṅkitavyo na devatāḥ

यष्टव्यं चाप्रमत्तेन

should be worshipped without lapse
yaṣṭavyaṁ cāpramattena

दातव्यं चानसूयता ॥

and charity should be given without reluctance.
dātavyaṁ cānasūyatā (32.36)

तस्मात्ते संशयः कृष्णे

Therefore, O Draupadi, let your doubts
tasmāt te saṁśayaḥ kṛṣṇe

नीहार इव नश्यतु ।

vanish like the morning mist
nīhāra iva naśyatu

व्यवस्य सर्वमस्तीति

having understood the truth of all this.
vyavasya sarvam astīti

नास्तिक्यं भावमुत्सृज ॥

Abandon your denial of the scriptures.
nāstikyaṁ bhāvam utsrja (32.38)

द्रौपद्युवाच

Draupadi said,
draupadyuvāca

नावमन्ये न गर्हे च

I have not disregarded or rejected
nāvamanye na garhe ca

धर्मं पार्थ कथञ्चन |

dharma at all, O Yudhishtira.
dharmaṁ pārtha kathañcana

ईश्वरं कुत एवाहम्

Why should I disregard God,
īśvaraṁ kuta evāham

अवमंस्ये प्रजापतिम् ||

the lord of all creatures?
avamāṁsye prajāpatim (33.1)

आर्ताहं प्रलपामीदम्

Overcome by misery, I uttered this complaint.
ārtāhaṁ pralapām idam

इति मां विद्धि भारत |

Understand me thus, O Yudhishtira.
iti māṁ viddhi bhārata

भूयश्च विलपिष्यामि

Even more will I complain.
bhūyaś ca vilapiṣyāmi

सुमनास्तन्निबोध मे ||

Listen to me with a clear mind.
sumanās tan nibodha me (33.2)

उत्थानमभिजानन्ति

The results of past karmas are known
utthānam abhijānanti

सर्वभूतानि भारत |

by all beings, O Yudhishtira.
sarva-bhūtāni bhārata

प्रत्यक्षं फलमश्नन्ति

They experience the visible results
pratyakṣaṁ phalam aśnanti

कर्मणां लोकसाक्षिकम् ||

of karma, witnessed by all.
karmaṇāṁ loka-sākṣikam (33.6)

यच्चापि किञ्चित्पुरुषो

Whatever (results) a person
yac cāpi kiñcit puruṣo

दिष्टं नाम लभत्युत |

obtains, being ordained
diṣṭam nāma labhaty uta

दैवेन विधिना पार्थ

by God, O Yudhishtira,
daivena vidhinā pārtha

तद्देवमिति निश्चितम् ||

that is certainly understood as "daiva".
tad daivam iti niścitam (33.15)

एवं हठाच्च दैवाच्च

Results coming from chance, coming from God,
evam haṭhāc ca daivāc ca

स्वभावात्कर्मणस्तथा |

or coming from nature --
svabhāvāt karmaṇas tathā

यानि प्राप्नोति पुरुषस्

whatever a person obtains,
yāni prāpnoti puruṣas

तत्फलं पूर्वकर्मणः ||

that is due to one's prior actions.
tat phalam pūrva-karmaṇaḥ (33.18)

यत्स्वयं कर्मणा किञ्चित्

Through one's own actions, whatever
yat svayaṁ karmaṇā kiñcit

फलमाप्नोति पुरुषः |

results a person obtains,
phalam āpnoti pūruṣaḥ

प्रत्यक्षं चक्षुषा दृष्टं

seen with one's own eyes,
pratyakṣam cakṣuṣā drṣṭam

तत्पौरुषमिति स्मृतम् ||

that is called "paurusa." (born of human effort)
tat pauruṣam iti smṛtam (33.16)

धातापि हि स्वकर्मैव

Ishvara, as the giver of the results of action,
dhātāpi hi svakarmaiva

तैस्तैर्हेतुभिरीश्वरः |

according to each individual action,
tais tair hetubhir īśvaraḥ

विदधाति विभज्येह

gives each individual result
vidadhāti vibhajyeha

फलं पूर्वकृतं नृणाम् ||

of actions previously done by people.
phalam pūrva-kṛtam nṛṇām (33.19)

यद्द्वयं पुरुषः किञ्चित्
Whatever action a person
yad dhyayaṁ puruṣaḥ kiñcit

कुरुते वै शुभाशुभम् |
does, good or bad,
kurute vai śubhāśubham

तद्धातृविहितं विद्धि
the result is given by Ishvara,
tad dhātr-vihitaṁ viddhi

पूर्वकर्मफलोदयम् ||
according to the act done before.
pūrva-karma-phalodayam (33.20)

मनसार्थान्विनिश्चित्य
Having chosen a goal with one's mind,
manasārthān viniścitya

पश्चात्प्राप्नोति कर्मणा |
then obtaining through action
paścāt prāpnoti karmaṇā

बुद्धिपूर्वं स्वयं धीरः
what was decided, a wise
buddhi-pūrvaṁ svayaṁ dhīraḥ

पुरुषस्तत्र कारणम् ||
person is the agent in this case.
puruṣas tatra kāraṇam (33.23)

तेषु तेषु हि कृत्येषु
According to each action,
teṣu teṣu hi kṛtyeṣu

विनियोक्ता महेश्वरः |
Ishvara determines the results.
viniyoktā maheśvaraḥ

सर्वभूतानि कौन्तेय
O Yudhishtira, all beings
sarva-bhūtāni kaunteya

कारयत्यवशान्यपि ||
are compelled (to receive the results).
kārayaty avaśāny api (33.22)

सर्वमेव हठेनैके
"Everything is by chance," says someone.
sarvam eva haṭhenaikē

दिष्टेनैके वदन्त्युत |
"Everything is ordained," says another.
diṣṭhenaikē vadanty uta

पुरुषप्रयत्नजं केचिद्
"Everything is due to one's effort," others say.
puruṣa-prayatnajaṁ kecit

त्रैधमेतन्निरुच्यते ||
In three ways is this explained.
traidham etan nirucyate (33.30)

किञ्चिद्देवाद्धठात्किञ्चित्

Partially due to what is ordained, partially due to chance,
kiñcid daivād dhaṭhāt kiñcit

किञ्चिदेव स्वकर्मतः ।

and partially due to one's own effort,
kiñcid eva svakarmataḥ

पुरुषः फलमाप्नोति

a person obtains the result.
puruṣaḥ phalam āpnoti

चतुर्थं नात्र कारणम् ।

There is no fourth cause.
caturthaṁ nātra kāraṇam

कुर्वतो नार्थसिद्धिर्मे

"Though I try, my goal is not
kurvato nārtha-siddhir me

भवतीति ह भारत ।

gained," thus, O Yudhishtira,
bhavatīti ha bhārata

निर्वेदो नात्र गन्तव्यो

one should not despair
nirvedo nātra gantavyo

द्वावेतौ ह्यस्य कर्मणः ॥

because there are two other causes for results.
dvāvetau hyasya karmaṇaḥ (33.47)

कुशलाः प्रतिजानन्ति

Skillful people understand this,
kuśalāḥ pratijānanti

ये तत्त्वविदुषो जनाः ॥

those who know reality.
ye tattva-viduṣo janāḥ (33.32)

ब्राह्मणं मे पिता पूर्वं

Long ago, with my father
brāhmaṇaṁ me pitā pūrvaṁ

वासयामास पण्डितम् ।

a learned brahmana once lived.
vāsayāmāsa paṇḍitam

सोऽस्मा अर्थमिमं प्राह

He taught all this to us,
so 'smā artham imaṁ prāha

पित्रे मे भरतर्षभ ॥

to my father and to me, O Yudhishtira.
pitre me bharatarṣabha (33.56)