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Vyasa consoles and
advises Arjuna
Mausala Parva
Chapter 9

Swami Tadatmananda
Arsha Bodha Center

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

प्रविशन्नर्जुनो राजन्

O King, Arjuna entered
praviśann arjuno rājan

आश्रमं सत्यवादिनः |

the ashram of Vyasa, who always speaks truth,
āśramaṁ satya-vādinah

ददर्शासीनमेकान्ते

and saw him, sitting alone,
dadarśāsīnam ekānte

मुनिं सत्यवतीसुतम् ||

the sage, born of Satyavati.
munim satyavatī-sutam (9.1)

निर्विण्णमनसं दृष्ट्वा

Seeing that Arjuna was depressed,
nirviṇṇa-manasaṁ dṛṣṭvā

पार्थं व्यासोऽब्रवीदिदम् |

Vyasa said this to him:
pārtham vyāso 'bravīd idam

न त्वा प्रत्यभिजानामि

"I hardly recognize you like this.
na tvā pratyabhijānāmi

किमिदं भरतर्षभ ||

What happened, O Arjuna?"
kim idam bharatarṣabha (9.4,6)

अर्जुन उवाच

Arjuna said,
arjuna uvāca

यः स मेघवपुः श्रीमान्

The blessed one, with dark skin
yaḥ sa megha-vapuḥ śrīmān

बृहत्पङ्कजलोचनः |

and eyes like huge lotus flowers –
bṛhat-paṅkaja-locanaḥ

स कृष्णः सह रामेण

Sri Krishna, together with Balarama,
sa kṛṣṇaḥ saha rāmeṇa

त्यक्त्वा देहं दिवं गतः ||

gave up his body and went to heaven.
tyaktvā dehaṁ divaṁ gataḥ (9.7)

मौसले वृष्णिवीराणां

In a battle fought with iron rods, the mighty Vrishnis
mausale vṛṣṇi-vīrāṇāṁ

विनाशो ब्रह्मशापजः |

were slaughtered due to the brahmanas' curse.
vināśo brahma-śāpajaḥ

ये ते शूरा महात्मानः

They were great, mighty warriors,
ye te śūrā mahātmānaḥ

सिंहदर्पा महाबलाः ||

strong, bold like lions.
simha-darpā mahābalāḥ (9.8,9)

पुनः पुनर्न मृश्यामि

Again and again, I think about
punaḥ punar na mṛśyāmi

विनाशममितौजसाम् |

the slaughter of those mighty warriors.
vināśam amitaugasām

चिन्तयानो यदूनां च

I also think about the Yadus
cintayāno yadūnāṁ ca

कृष्णस्य च यशस्विनः ||

and of Sri Krishna, the glorious.
kṛṣṇasya ca yaśasvinaḥ (9.12)

शोषणं सागरस्येव

The drying of the sea,
śoṣaṇam sāgarasyeva

पर्वतस्येव चालनम् |

the movement of mountains,
parvatasyeva cālanam

नभसः पतनं चैव

the falling of the sky,
nabhasaḥ patanam caiva

शैत्यमग्नेस्तथैव च ||

the coldness of fire...
śaityam agnes tathaiva ca (9.13)

अश्रद्धेयमहं मन्ये

are impossible to accept. So too, I consider
aśraddheyam aham manye

विनाशं शार्ङ्गधन्वनः |

the death of Sri Krishna.
vināśam śārṅga-dhanvanaḥ

न चेह स्थातुमिच्छामि

I do not want to remain here
na ceha sthātum icchāmi

लोके कृष्णविनाकृतः ||

in this world without Sri Krishna.
loke kṛṣṇa-vinākṛtaḥ (9.14)

प्रनष्टज्ञातिवीर्यस्य

For a warrior whose relatives are dead,
pranaṣṭa-jñāti-vīryasya

शून्यस्य परिधावतः |

who feels empty and wanders aimlessly,
śūnyasya paridhāvataḥ

उपदेष्टुं मम श्रेयो

that which is best for me
upadeṣṭum mama śreyo

भवानर्हति सत्तम ||

please tell me, O Vyasa.
bhavān arhati sattama (9.24)

व्यास उवाच

Rishi Vyasa said,
vyāsa uvāca

ब्रह्मशापविनिर्दग्धा

Due to the curse of the brahmanas,
brahma-śāpa-vinirdagdhā

वृष्ण्यन्धकमहारथाः |

the Vrishni and Andhaka warriors
vṛṣṇy-andhaka-mahārathāḥ

विनष्टाः कुरुशार्दूल

were destroyed, O Arjuna.
vinaṣṭāḥ kuruśārdūla

न ताञ्शोचितुमर्हसि ||

You should not grieve for them.
na tāñ śocitum arhasi (9.25)

भवितव्यं तथा तद्धि

That was destined to happen.
bhavitavyaṁ tathā taddhi

दिष्टमेतन्महात्मनाम् |

Those great warriors
diṣṭam etan mahātmanām

उपेक्षितं च कृष्णेन

were allowed to die by Sri Krishna
upekṣitaṁ ca kṛṣṇena

शक्तेनापि व्यपोहितुम् ||

even though he was able to prevent it.
śaktenāpi vyapohitum (9.26)

त्रैलोक्यमपि कृष्णो हि

The three worlds
trailokyam api kṛṣṇo hi

कृत्स्नं स्थावरजङ्गमम् |

and all that's insentient or sentient,
kṛtsnaṁ sthāvара-jaṅgamam

प्रसहेदन्यथा कर्तुं

Sri Krishna is able to change,
prasahed anyathā kartuṁ

किमु शापं मनीषिणाम् ||

what to speak of a curse upon men.
kimu śāpaṁ manīṣiṇām (9.27)

कृत्वा भारावतरणं

Having removed the burden
kṛtvā bhārāvataranaṁ

पृथिव्याः पृथुलोचनः |

from the Earth, Sri Krishna
pṛthivyāḥ pṛthu-locanaḥ

मोक्षयित्वा जगत्सर्वं

freed the entire world
mokṣayitvā jagat sarvaṁ

गतः स्वस्थानमुत्तमम् ||

and then went to his own supreme abode.
gataḥ svasthānam uttamam (9.29)

कृतकृत्यांश्च वो मन्ये

I think you Pandavas have fulfilled your goals
kṛta-kṛtyāṁś ca vo manye

संसिद्धान्कुरुपुङ्गव ।

successfully, O Arjuna,
saṁsiddhān kurupuṅgava

गमनं प्राप्तकालं च

and the time for your departure has come.
gamaṁ prāpta-kālaṁ ca

तद्धि श्रेयो मतं मम ॥

That would be best, in my opinion.
taddhi śreyo mataṁ mama (9.31)

कालमूलमिदं सर्वं

The entire world is rooted in time
kāla-mūlam idaṁ sarvaṁ

जगद्वीजं धनञ्जय ।

which is its origin, O Arjuna.
jagad bījaṁ dhanañjaya

काल एव समादत्ते

Time indeed withdraws (the world)
kāla eva samādatte

पुनरेव यदृच्छया ॥

again, as it pleases.
punar eva yadṛcchayā (9.33)

स एव बलवान्भूत्वा

Someone who becomes strong
sa eva balavān bhūtvā

पुनर्भवति दुर्बलः ।

later becomes weak.
punar bhavati durbalaḥ

स एवेशश्च भूत्वेह

Someone who becomes a master
sa eveśaś ca bhūtveha

परैराज्ञाप्यते पुनः ॥

is later ruled by others.
parair ājñāpyate punaḥ (9.34)

कालो गन्तुं गतिं मुख्यां

It is time to go to the ultimate goal
kālo gantum gatiṁ mukhyāṁ

भवतामपि भारत ।

for you Pandavas, O Arjuna.
bhavatām api bhārata

एतच्छ्रेयो हि वो मन्ये

I consider this your
etac chreyo hi vo manye

परमं भरतर्षभ ॥

greatest good, O Arjuna.
paramaṁ bhatarṣabha (9.36)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

एतद्वचनमाज्ञाय

With these words
etad vacanam ājñāya

व्यासस्यामिततेजसः ।

of the infinitely glorious Vyasa,
vyāsasyāmita-tejasah

अनुज्ञातो ययौ पार्थो

Arjuna was permitted to go, and left
anujñāto yayau pārtho

नगरं नागसाह्वयम् ॥

for the city of Hastinapura.
nagaraṁ nāga-sāhvayam (9.37)