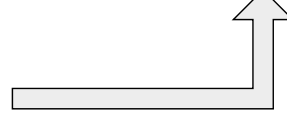


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**Yudhishtira &
Bhishma discuss
dharma**

**Shānti Parva
Chapters 110-111**



Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

कथं धर्मे स्थातुमिच्छन्
Wanting to follow dharma, how
katham dharme sthātum icchan

नरो वर्तेत भारत |
should a person act, O Bhishma?
naro varteta bhārata

विद्वञ्जिज्ञासमानाय
O wise one, consider this question
vidvañ jijñāsam ānāya

प्रब्रूहि भरतर्षभ ||
and tell me, O Bhishma.
prabrūhi bharatarṣabha (110.1)

किंस्वित्सत्यं किमनृतं
What is truth? What is untruth?
kiṁsvit satyaṁ kim anṛtaṁ

किं स्विद्धर्म्यं सनातनम् |
What is eternal righteousness?
kiṁsvid dharmyaṁ sanātanam

कस्मिन्काले वदेत्सत्यं
When should one speak truth?
kasmin kāle vadet satyaṁ

कस्मिन्कालेऽनृतं वदेत् ||
When should one speak untruth?
kasmin kāle 'nṛtaṁ vadet (110.3)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

सत्यस्य वचनं साधु

O Yudhishtira, there is no speech
satyasya vacanaṁ sādhu

न सत्याद्विद्यते परम् ।

higher than truth.

na satyād vidyate param

यद्भूलोके सुदुर्ज्ञातं

That which is difficult to understand,
yad bhūloke sudurjñātaṁ

तत्ते वक्ष्यामि भारत ॥

I will tell you, Yudhishtira.

tat te vakṣyāmi bhārata (110.4)

भवेत्सत्यं न वक्तव्यं

"Maybe truth should not be said."
bhavet satyaṁ na vaktavyaṁ

वक्तव्यमनृतं भवेत् ।

"Maybe untruth should be said."
vaktavyam anṛtaṁ bhavet

तादृशे मुह्यते बालो

In this way, the childish are confused,
tādṛśe muhyate bālo

यत्र सत्यमनिष्ठितम् ॥

where there is no commitment to truth.
yatra satyam aniṣṭhitam (110.5,6)

तादृशोऽयमनुप्रश्नो

This question of yours
tādṛśo 'yam anupraśno

यत्र धर्मः सुदुर्वचः ।

about dharma is difficult to answer.
yatra dharmah sudurvacaḥ

दुष्करः प्रतिसङ्घातुं

That which is difficult to ascertain,
duṣkaraḥ pratisaṅkhyātuṁ

तर्केणात्र व्यवस्यति ॥

must be understood through logical inquiry.
tarkeṇātra vyavasyati (110.9)

प्रभावार्थाय भूतानां

For the welfare of all,
prabhāvārthāya bhūtānām

धर्मप्रवचनं कृतम् |

dharma is discussed.
dharma-pravacanam kṛtam

यत्स्यादहिंसासंयुक्तं

That which is associated with harmlessness,
yat syād ahimsā-samyuktaṁ

स धर्म इति निश्चयः ||

that is dharma. Thus it is understood.
sa dharma iti niścayaḥ (110.10)

श्रुतिधर्म इति ह्येके

Others say that dharma is what is taught in scripture.
śruti-dharma iti hyeke

नेत्याहुरपरे जनाः |

But other people deny this.
netyāhur apare janāḥ

न तु तत्प्रत्यसूयामो

I do not disagree with them.
na tu tat pratyasūyāmo

न हि सर्वं विधीयते ||

Indeed, not everything is scripturally ordained.
na hi sarvaṁ vidhīyate (110.12)

धारणाद्धर्म इत्याहुर्

They define dharma as being that which supports.
dhāraṇād dharma ity āhur

धर्मेण विधृताः प्रजाः |

People prosper due to dharma.
dharmaṇa vidhṛtāḥ prajāḥ

यत्स्यादहिंसासंयुक्तं

That which is associated with harmlessness,
yat syād ahimsā-samyuktaṁ

स धर्म इति निश्चयः ||

that is dharma. Thus it is understood.
sa dharma iti niścayaḥ (110.11)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

क्लिश्यमानेषु भूतेषु

When people are afflicted
kliśyamāneṣu bhūteṣu

तैस्तैर्भावैस्ततस्ततः |

by various things, then
tais tair bhāvais tatas tataḥ

दुर्गाण्यतितरेद्येन

by what can they escape their difficulties?
durgāṇy atitared yena

तन्मे ब्रूहि पितामह ||

Tell me that, O Bhishma.
tan me brūhi pitāmaha (111.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

ये पापानि न कुर्वन्ति

Those who do not commit sins
ye pāpāni na kurvanti

कर्मणा मनसा गिरा |

by deed, thought, or word,
karmaṇā manasā girā

निक्षिप्तदण्डा भूतेषु

are free from punishment in all worlds.
nikṣipta-daṇḍā bhūteṣu

दुर्गाण्यतितरन्ति ते ||

They escape their difficulties.
durgāṇy atitaranti te (111.9)

ये च संशान्तरजसः

Those free from rajas,
ye ca saṁśānta-rajasaḥ

संशान्ततमसश्च ये |

and those free from tamas,
saṁśānta-tamasaś ca ye

सत्ये स्थिता महात्मानो

are great ones, established in truth.
satye sthitā mahātmāno

दुर्गाण्यतितरन्ति ते ||

They escape their difficulties.
durgāṇy atitaranti te (111.14)

येषां न कश्चिन्नसति

For those not troubled by anything,
yeṣāṃ na kaścit trasati

त्रसन्ति न च कस्यचित् |

and who do not trouble anyone,
trasanti na ca kasyacit

येषामात्मसमो लोको

who gain the realm of atma,
yeṣāṃ ātma-samo loko

दुर्गाण्यतितरन्ति ते ||

they escape their difficulties.
durgāṅy atitaranti te (111.15)

य एनं संश्रयन्तीह

Those who seek refuge
ya enaṃ saṃśrayantīha

भक्त्या नारायणं हरिम् |

in Lord Vishnu through devotion,
bhaktyā nārāyaṇaṃ harim

ते तरन्तीह दुर्गाणि

they escape their difficulties.
te tarantīha durgāṇi

न मेऽत्रास्ति विचारणा ||

I have no doubt about this.
na me 'trāsti vicāraṇā (111.27)

ईश्वरं सर्वभूतानां

To the Lord of all creatures,
īśvaraṃ sarva-bhūtānāṃ

जगतः प्रभवाप्ययम् |

to the world's creator and destroyer,
jagataḥ prabhavāpyayam

भक्ता नारायणं ये च

to Narayana - those who are devoted,
bhaktā nārāyaṇaṃ ye ca

दुर्गाण्यतितरन्ति ते ||

they escape their difficulties.
durgāṅy atitaranti te (111.23)