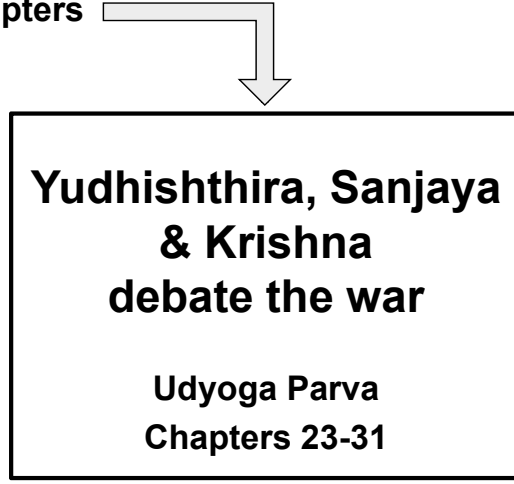


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Swami Tadatmananda
Arsha Bodha Center

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

राज्ञस्तु वचनं श्रुत्वा

Having heard the words
rājñas tu vacanaṁ śrutvā

धृतराष्ट्रस्य सञ्जयः |

of King Dhritarashtra, Sanjaya
dhṛtarāṣṭrasya sañjayaḥ

उपप्लव्यं ययौ द्रष्टुं

went to Upaplavya to see
upaplavyaṁ yayau draṣṭuṁ

पाण्डवानमितौजसः ||

the mighty Pandavas.
pāṇḍavān amitaujasaḥ (23.1)

स तु राजानमासाद्य

Having reached
sa tu rājānam āsādyā

धर्मात्मानं युधिष्ठिरम् |

Yudhishtira, the righteous king,
dharmātmānaṁ yudhiṣṭhiram

प्रणिपत्य ततः पूर्वं

Sanjaya first bowed. Then
praṇipatyā tataḥ pūrvam

सूतपुत्रोऽभ्यभाषत ||

the he said ...
sūta-putro 'bhyabhāṣata (23.2)

सञ्जय उवाच

Sanjaya said,
sañjaya uvāca

यन्माब्रवीद्धृतराष्ट्रो निशायाम्

What Dhritarashtra said at night,
yan mābravīd dhṛtarāṣṭro niśāyām

अजातशत्रो वचनं पिता ते ।

O Yudhishthira -- the words of your (half) father
ajāta-śatro vacanaṁ pitā te

सहामात्यः सहपुत्रश्च राजन्

spoken to the ministers and sons
sahāmātyaḥ sahaputraś ca rājan

समेत्य तां वाचमिमां निबोध ॥

assembled there -- to those words, listen.
sametya tāṁ vācam imāṁ nibodha (24.10)

शमं राजा धृतराष्ट्रोऽभिनन्दन्

Desiring peace, King Dhritarashtra
śamaṁ rājā dhṛtarāṣṭro 'bhinandan

अयोजयत्त्वरमाणो रथं मे ।

quickly arranged a chariot for me.
ayojayat tvaramāṇo rathaṁ me

सभ्रातृपुत्रस्वजनस्य राज्ञस्

"To please the king, his brothers, sons, and family,
sabhrāṭṛ-putra-svajanasya rājñas

तद्रोचतां पाण्डवानां शमोऽस्तु ॥

let there be peace for the Pandavas."
tad-rocatāṁ pāṇḍavānāṁ śamo 'stu (25.4)

सर्वक्षयो दृश्यते यत्र कृत्स्नः

"When total, complete destruction,
sarva-kṣayo drśyate yatra kṛtsnaḥ

पापोदयो निरयोऽभावसंस्थः।

sinfulness, hell, and death are foreseen,
pāpodayo nirayo 'bhāva-saṁsthaḥ

कस्तत्कुर्याज्जातु कर्म प्रजान्

who would fight a war, knowing
kas tat kuryāj jātu karma prajānan

पराजयो यत्र समो जयश्च ॥

the same outcome would result from defeat or victory?"
parājayo yatra samo jayaś ca (25.7)

सोऽहं जये चैव पराजये च

"Neither in victory nor in defeat do I
so 'haṁ jaye caiva parājaye ca

निःश्रेयसं नाधिगच्छामि किञ्चित् ।

see any benefit at all.

niḥśreyasaṁ nādhigacchāmi kiñcit

कृताञ्जलिः शरणं वः प्रपद्ये

With folded hands, I seek your help.

kṛtāñjaliḥ śaraṇaṁ vaḥ prapadye

कथं स्वस्ति स्यात्कुरुसृञ्जयानाम् ॥

How can peace prevail between the Kurus and Pandavas?"

kathaṁ svasti syāt kuru-sṛñjayānām (25.12,14)

कां नु वाचं सञ्जय मे शृणोषि

O Sanjaya, have you ever heard me say

kāṁ nu vācaṁ sañjaya me śṛṇoṣi

युद्धैषिणीं येन युद्धाद्विभेषि ।

I wanted war, hearing which you fear war?

yuddhaiṣiṇīm yena yuddhād bibheṣi

अयुद्धं वै तात युद्धाद्गरीयः

Not fighting is better than fighting.

ayuddhaṁ vai tāta yuddhād garīyaḥ

कस्तल्लब्ध्वा जातु युध्येत सूत ॥

Enjoying peace, who would fight, O Sanjaya?

kas tal-labdhvā jātu yudhyeta sūta (26.1)

युधिष्ठिर उवाच

Yudhishtira said,

yudhiṣṭhira uvāca

कुतो युद्धं जातु नरः प्रजानन्

Why would a person knowingly fight a war?

kuto yuddhaṁ jātu naraḥ prajānan

को दैवशप्तोऽभिवृणीत युद्धम् ।

Who, cursed by karma, would choose war?

ko daiva-śapto 'bhivṛṇīta yuddham

सुखैषिणः कर्म कुर्वन्ति पार्था

We who desire happiness act only

sukhaiṣiṇaḥ karma kurvanti pārthā

धर्मादहीनं यच्च लोकस्य पथ्यम् ॥

according to dharma and for the welfare of people.

dharmād ahīnaṁ yac ca lokasya pathyam (26.3)

अनेयस्याश्रेयसो दीर्घमन्योर्

(Duryodhana is) stubborn, self-destructive, vindictive,
aneyasyāśreyaso dīrgha-manyor

मित्रद्रुहः सञ्जय पापबुद्धेः ।

betraying friends, and sinful, O Sanjaya.
mitra-druhaḥ sañjaya pāpa-buddheḥ

सुतस्य राजा धृतराष्ट्रः प्रियैषी

King Dhritarashtra, favoring that son,
sutasya rājā dhṛtarāṣṭraḥ priyaiṣī

प्रपश्यमानः प्रजहाद्धर्मकामौ ॥

with full knowledge, abandoned dharma and kama.
prapaśyamānaḥ prajahād dharma-kāmau (26.14)

आशंसते वै धृतराष्ट्रः सपुत्रो

Dhritarashtra and his son seek
āśaṁsate vai dhṛtarāṣṭraḥ saputro

महाराज्यमसपत्नं पृथिव्याम् ।

a great, unrivaled kingdom on the earth.
mahā-rājyam asapatnaṁ pṛthivyām

तस्मिञ्शमः केवलं नोपलभ्यो

This being so, peace cannot be gained.
tasmiñ śamaḥ kevalaṁ nopalabhyo

अत्यासन्नं मद्गतं मन्यतेऽर्थम् ॥

My wealth is considered by them to be close at hand.
atyāsannaṁ mad-gataṁ manyate 'rtham (26.19)

अद्यापि तत्तत्र तथैव वर्ततां

Today, that is the situation.
adyāpi tat tatra tathaiva vartatām

शान्तिं गमिष्यामि यथा त्वमात्थ ।

You tell me to seek peace.
śāntiṁ gamiṣyāmi yathā tvam āttha

इन्द्रप्रस्थे भवतु ममैव राज्यं

Then Indraprastha must remain as my kingdom.
indraprasthe bhavatu mamaiva rājyaṁ

सुयोधनो यच्छतु भारताग्र्यः ॥

The chief, Duryodhana, must grant that.
suyodhano yacchatu bhāratāgryaḥ (26.28)

सञ्जय उवाच

Sanjaya said,
sañjaya uvāca

न चेद्भागं कुरवोऽन्यत्र युद्धात्

If the Kauravas, without war,
na ced bhāgam kuravo 'nyatra yuddhāt

प्रयच्छन्ते तुभ्यमजातशत्रो |

will not give the kingdom to you, Yudhishtira,
prayacchante tubhyam ajātaśatro

भैक्षचर्यामन्धकवृष्णिराज्ये

then begging in the kingdom of the Vrishnis
bhaikṣa-caryām andhaka-vṛṣṇi-rājye

श्रेयो मन्ये न तु युद्धेन राज्यम् ||

seems better than winning the kingdom by war.
śreyo manye na tu yuddhena rājyam (27.2)

अव्याधिजं कटुकं शीर्षरोगं

(Anger is) an intense headache, not due to illness,
avyādhijam kaṭukam śīrṣa-rogam

यशोमुषं पापफलोदयं च |

that steals fame and causes sin.
yaśo-muṣam pāpa-phalodayam ca

सतां पेयं यन्न पिबन्त्यसन्तो

It is endured (swallowed) by saints, but not by others.
satām peyam yan na pibanty asanto

मन्युं महाराज पिब प्रशाम्य ||

O King, swallow your anger and be at peace.
manyum mahārāja piba praśāmya (27.23)

पापानुबन्धं को नु तं कामयेत

Who would desire that which leads to sin?
pāpānubandham ko nu tam kāmayeta

क्षमैव ते ज्यायसी नोत भोगाः |

Forgiveness is better for you than enjoyment of the kingdom
kṣamaiva te jyāyasī nota bhogaḥ

यत्र भीष्मः शान्तनवो हतः स्याद्

when Bhishma will be killed
yatra bhīṣmaḥ śāntanavo hataḥ syād

यत्र द्रोणः सहपुत्रो हतः स्यात् ||

and Drona, together with his son, will be killed.
yatra droṇaḥ sahaputro hataḥ syāt (27.24)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

यत्किञ्चिदेतद्वित्तमस्यां पृथिव्यां

Whatever wealth is on this earth

yat kiñcid etad vittam asyām pṛthivyām

यद्देवानां त्रिदशानां परत्र ।

or elsewhere with the thirty gods,

yad devānām tridaśānām paratra

प्राजापत्यं त्रिदिवं ब्रह्मलोकं

or to be master of the highest heaven,

prājāpatyaṁ tridivam brahma-lokaṁ

नाधर्मतः सञ्जय कामये तत् ॥

I seek not through adharmic means, O Sanjaya.

nādharmataḥ sañjaya kāmaye tat (28.8)

ईदृशोऽयं केशवस्तात भूयो

O Sanjaya, Krishna is excellent.

īdṛśo 'yaṁ keśavas tāta bhūyo

विद्वो ह्येनं कर्मणां निश्चयज्ञम् ।

He knows clearly what is to be done.

vidmo hyenaṁ karmaṇām niścayajñam

प्रियश्च नः साधुतमश्च कृष्णो

Krishna is dear to us and most virtuous.

priyaś ca naḥ sādhutamaś ca kṛṣṇo

नातिक्रमे वचनं केशवस्य ॥

I would not transgress Krishna's directions.

nātikrame vacanaṁ keśavasya (28.14)

यदि ह्यहं विसृजन्स्यामगर्ह्यो

Whether giving up the kingdom, I would be blameless

yadi hyahaṁ visṛjan syām agarhyo

युध्यमानो यदि जह्यां स्वधर्मम् ।

or if by fighting I would abandon dharma,

yudhyamāno yadi jahyām svadharmam

महायशाः केशवस्तद्वीतु

let Lord Krishna decide.

mahāyaśāḥ keśavas tad bravītu

वासुदेवस्तूभयोरर्थकामः ॥

Krishna seeks welfare for both (Kauravas and Pandavas).

vāsudevas tūbhayor artha-kāmaḥ (28.10)

वासुदेव उवाच

Vasudeva said,

vāsudeva uvāca

कामो हि मे सञ्जय नित्यमेव

O Sanjaya, my constant desire
kāmo hi me sañjaya nityam eva

नान्यद्भूयां तान्प्रति शाम्यतेति ।

is peace for the Pandavas, not anything else.
nānyad brūyāṁ tān prati śāmyateti

सुदुष्करश्चात्र शमो हि नूनं

And indeed, with great difficulty,
suduṣkaraś cātra śamo hi nūnaṁ

प्रदर्शितः सञ्जय पाण्डवेन ॥

Yudhishtira has remained at peace, O Sanjaya.
pradarśitaḥ sañjaya pāṇḍavena (29.2,3)

सुयोधनो मन्युमयो महाद्रुमः

Duryodhana is like a great tree of anger.
suyodhano manyu-mayo mahādrumaḥ

स्कन्धः कर्णः शकुनिस्तस्य शाखाः ।

Karna is the trunk and Shakuni is its branches.
skandhaḥ karṇaḥ śakunis tasya śākhāḥ

दुःशासनः पुष्पफले समृद्धे

Dusshasana is its fruits and flowers.
duḥśāsanaḥ puṣpa-phale samṛddhe

मूलं राजा धृतराष्ट्रोऽमनीषी ॥

And the unwise King, Dhritarashtra, is its root.
mūlaṁ rājā dhṛtarāṣṭro 'manīṣī (29.45)

यदा गृध्येत्परभूमिं नृशंसो

But when the cruel covet the lands of others,
yadā gṛdhyet para-bhūmirṁ nṛśaṁso

विधिप्रकोपाद्बलमाददानः ।

taking it by force in contempt of the law,
vidhi-prakopād balam ādadānaḥ

ततो राज्ञां भविता युद्धमेतत्

then there will be war among kings.
tato rājñāṁ bhavitā yuddham etat

तत्र जातं वर्म शस्त्रं धनुश्च ॥

For that, there are shields, swords, and bows.
tatra jātaṁ varma śastraṁ dhanuś ca (29.27)

युधिष्ठिरो धर्ममयो महाद्रुमः

Yudhishtira is like a great tree of dharma.
yudhiṣṭhiro dharma-mayo mahādrumaḥ

स्कन्धोऽर्जुनो भीमसेनोऽस्य शाखाः ।

Arjuna is its trunk and Bhima is its branches.
skandho 'rjuno bhīmaseno 'sya śākhāḥ

माद्रीपुत्रौ पुष्पफले समृद्धे

Nakula and Sahadeva are its fruits and flowers.
mādrī-putrau puṣpa-phale samṛddhe

मूलं त्वहं ब्रह्म च ब्राह्मणाश्च ॥

I am its root, along with brahma and the brahmanas.
mūlaṁ tvahaṁ brahma ca brāhmaṇāś ca (29.46)

स्थिताः शमे महात्मानः

Still at peace, the wise
sthitāḥ śame mahātmānaḥ

पाण्डवा धर्मचारिणः ।

Pandavas, followers of dharma,
pāṇḍavā dharma-cāriṇaḥ

योधाः समृद्धास्तद्विद्वन्

are ready for war. O wise one,
yodhāḥ samṛddhās tad-vidvan

आचक्षीथा यथातथम् ॥

tell that truthfully (to Dhritarashtra).
ācakṣīthā yathā-tatham (29.51)

सञ्जय उवाच

Sanjaya said,
sañjaya uvāca

आमन्त्रये त्वा नरदेवदेव

O Lord, I bid you farewell.
āmantraye tvā nara-deva-deva

गच्छाम्यहं पाण्डव स्वस्ति तेऽस्तु ।

O Yudhishtira, I will go now. Blessings to you.
gacchāmy ahaṁ pāṇḍava svasti te 'stu

कच्चिन्न वाचा वृजिनं हि किञ्चिद्

By my words, I hope no offense was committed
kaccin na vācā vṛjinaṁ hi kiñcid

उच्चारितं मे मनसोऽभिषङ्गात् ॥

by anything said due to my mind's partiality.
uccāritaṁ me manaso 'bhiṣaṅgāt (30.1)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

अनुज्ञातः सञ्जय स्वस्ति गच्छ

O Sanjaya, go with our blessings.

anujñātaḥ sañjaya svasti gaccha

न नोऽकार्षीरप्रियं जातु किञ्चित् ।

You did nothing to give us offense.

na no 'kārṣīr apriyaṁ jātu kiñcit

विद्मश्च त्वा ते च वयं च सर्वे

We know you, and they all know you

vidmaś ca tvā te ca vayaṁ ca sarve

शुद्धात्मानं मध्यगतं सभास्थम् ॥

to be a pure-hearted mediator in the court.

śuddhātmānaṁ madhya-gataṁ sabhāsthamaṁ (30.3)

इदं पुनर्वचनं धार्तराष्ट्रं

One more message for

idaṁ punar vacanaṁ dhārtarāṣṭraṁ

सुयोधनं सञ्जय श्रावयेथाः ।

Duryodhana you must convey, O Sanjaya -

suyodhanaṁ sañjaya śrāvayethāḥ

ददस्व वा शक्रपुरं ममैव

"Either you give Indraprashta to me,

dadasva vā śakra-puraṁ mamaiva

युध्यस्व वा भारतमुख्य वीर ॥

or you fight, O brave warrior chief."

yudhyasva vā bhārata-mukhya vīra (30.46,47)

यथोचितं स्वकं भागं

"The rightful portion of the kingdom,

yathocitaṁ svakaṁ bhāgaṁ

लभेमहि परन्तप ।

we should gain, O Duryodhana.

labhemahi parantapa

राज्यैकदेशमपि नः

But even if a part of our kingdom

rājyaika-deśam api naḥ

प्रयच्छ शममिच्छताम् ॥

is given, peace can be hoped for."

prayaccha śamam icchatām (31.17,18)

भ्रातॄणां देहि पञ्चानां

"To the five brothers, give

bhrātṛṇāṁ dehi pañcānāṁ

ग्रामान्पञ्च सुयोधन ।

five villages, O Duryodhana."

grāmān pañca suyodhana

शान्तिर्नोऽस्तु महाप्राज्ञ

May there be peace for us

śāntir no 'stu mahāprājña

ज्ञातिभिः सह सञ्जय ॥

with our relatives, O Sanjaya.

jñātibhiḥ saha sañjaya (31.20)

भ्राता भ्रातरमन्वेतु

Let brother join brother.

bhrātā bhrātaram anvetu

पिता पुत्रेण युज्यताम् ।

Let father be united with son.

pitā putreṇa yujyatām

स्मयमानाः समायान्तु

Smiling, let the Pandavas gather

smayamānāḥ samāyāntu

पाश्चालाः कुरुभिः सह ॥

together with the Kurus.

pāñcālāḥ kurubhiḥ saha (31.21)