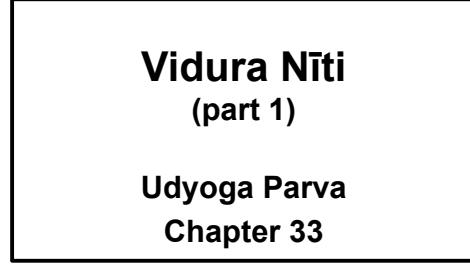


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Swami Tadatmananda  
Arsha Bodha Center

## वैशम्पायन उवाच

Rishi Vaishampayana said,  
vaiśampāyana uvāca

द्वाःस्थं प्राह महाप्राज्ञो

To an attendant, spoke the wise  
dvāḥsthaṁ prāha mahāprājño

धृतराष्ट्रो महीपतिः |

king Dhritarashtra:  
dhṛtarāṣṭro mahīpatiḥ

विदुरं द्रष्टुमिच्छामि

"I want to see Vidura.  
viduraṁ draṣṭum icchāmi

तमिहानय माचिरम् ||

Bring him here immediately."  
tam ihānaya māciram (33.1)

ततः प्रविश्य विदुरो

Later, Vidura, after entering  
tataḥ praviśya viduro

धृतराष्ट्रनिवेशनम् |

Dhritarashtra's chambers  
dhṛtarāṣṭra-niveśanam

अब्रवीत्प्राञ्जलिर्वाक्यं

with his hands folded, said this  
abravīt prāñjalir vākyaṁ

चिन्तयानं नराधिपम् ||

to the anxious king:  
cintayānaṁ narādhipam (33.7)

विदुर उवाच

Vidura said,  
vidura uvāca

विदुरोऽहं महाप्राज्ञ

O wise one, I am Vidura.  
viduro 'haṁ mahāprājña

सम्प्राप्तस्तव शासनात् ।

I received your orders.  
samprāptas tava śāsanāt

यदि किञ्चन कर्तव्यम्

If there is anything to be done,  
yadi kiñcana kartavyam

अयमस्मि प्रशाधि माम् ॥

I am ready. Command me.  
ayam asmi praśādhi mām (33.8)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

जाग्रतो दह्यमानस्य

For one who is sleepless and tormented,  
jāgrato dahyamānasya

श्रेयो यदिह पश्यसि ।

if you know of something beneficial,  
śreyo yad iha paśyasi

तद्ब्रूहि त्वं हि नस्तात

tell me that. Dear one, for me  
tad brūhi tvaṁ hi nas tāta

धर्मार्थकुशलो ह्यसि ॥

you are an expert in dharma and artha.  
dharmārtha-kuśalo hy asi (33.11)

विदुर उवाच

Vidura said,  
vidura uvāca

अभियुक्तं बलवता

One who is attacked by the mighty,  
abhiyuktaṁ balavatā

दुर्बलं हीनसाधनम् ।

or is weak, or is helpless,  
durbalaṁ hīna-sādhanam

हृतस्वं कामिनं चोरम्

or is suffering loss, or is desirous, or is a thief -  
hṛtasvaṁ kāminaṁ coram

आविशन्ति प्रजागराः॥

they are all afflicted by sleeplessness.  
āviśanti prajāgarāḥ (33.13)

कच्चिदेतैर्महादोषैर्

I hope these dreadful conditions  
kaccid etair mahādoṣair

स्पृष्टोऽसि नराधिप ।

have not affected you, O king,  
na spr̥ṣṭo 'si narādhipa

कच्चिन्न परवित्तेषु

nor by desiring the wealth of others  
kaccin na para-vitteṣu

गृध्यन्विपरितप्यसे ॥

are you afflicted.  
gṛdhyan viparitapyase (33.14)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

श्रोतुमिच्छामि ते धर्म्यं

I want to hear from you  
śrotum icchāmi te dharmyaṁ

परं नैःश्रेयसं वचः ।

the most righteous, beneficial words.  
paraṁ naiḥśreyasaṁ vacaḥ

अस्मिन् राजर्षिवंशे हि

Among all the royal sages,  
asmin rājarṣi-vaṁśe hi

त्वमेकः प्राज्ञसंमतः ॥

you are held to be the wisest.  
tvam ekaḥ prājña-saṁmataḥ (33.15)

विदुर उवाच

Vidura said,  
vidura uvāca

यस्य कृत्यं न विघ्नन्ति

One who is not troubled by responsibilities,  
yasya kṛtyaṁ na vighnanti

शीतमुष्णं भयं रतिः ।

cold, heat, fear, desire,  
śītam uṣṇaṁ bhayaṁ ratiḥ

समृद्धिरसमृद्धिर्वा

fortune or poverty,  
samṛddhir asamṛddhir vā

स वै पण्डित उच्यते ॥

he is called wise.  
sa vai paṇḍita ucyate (33.19)

यथाशक्ति चिकीर्षन्ति

Those who try to act to the best of their ability,  
yathā-śakti cikīrṣanti

यथाशक्ति च कुर्वते ।

and who do act to the best of their ability,  
yathā-śakti ca kurvate

न किञ्चिदवमन्यन्ते

without disregarding anything,  
na kiñcid avamanyante

पण्डिता भरतर्षभ ॥

they are wise, O king.  
paṇḍitā bhatarṣabha (33.21)

नाप्राप्यमभिवाञ्छन्ति

Those who don't desire the unattainable,  
nāprāpyam abhivāñchanti

नष्टं नेच्छन्ति शोचितुम् ।

who don't want to grieve for loss,  
naṣṭam necchanti śocitum

आपत्सु च न मुह्यन्ति

who are not overwhelmed by catastrophe,  
āpatsu ca na muhyanti

नराः पण्डितबुद्धयः ॥

such men have wise minds.

narāḥ paṇḍita-buddhayaḥ (33.23)

न हृष्यत्यात्मसंमाने

One who doesn't become elated when praised,  
na hr̥ṣyatya ātma-sammāne

नावमानेन तप्यते ।

nor is afflicted by insults,  
nāvamānena tapyate

गाङ्गो ह्रद इवाक्षोभ्यो

who is imperturbable like a great lake,  
gāṅgo hrada ivākṣobhyo

यः स पण्डित उच्यते ॥

he is considered wise.

yaḥ sa paṇḍita ucyate (33.26)

एकं हन्यान्न वा हन्याद्

Only one person might be killed or spared  
ekam hanyān na vā hanyād

इषुर्मुक्तो धनुष्मता ।

by a bowman who shoots an arrow,  
iṣur mukto dhanuṣmatā

बुद्धिर्बुद्धिमतोत्सृष्टा

but a wise person who uses his intellect (wrongly)  
buddhir buddhimatotsr̥ṣṭā

हन्याद्राष्ट्रं सराजकम् ॥

might destroy the kingdom along with the king.  
hanyād rāṣṭram sarājakam (33.42)

एकया द्वे विनिश्चित्य

With one (mind), determining two (what is to be done or not)  
ekayā dve viniścitya

त्रींश्चतुर्भिर्वशे कुरु ।

controlling three (friend, enemy, neutral) by four (techniques),  
trīṁś caturbhir vaśe kuru

पञ्च जित्वा विदित्वा षट्

defeating five (senses), knowing six (problems),  
pañca jitvā viditvā ṣaṭ

सप्त हित्वा सुखी भव ॥

giving up seven (women, etc), one remains happy.  
sapta hitvā sukhī bhava (33.43)

एको धर्मः परं श्रेयः

The one is dharma, the greatest good.  
eko dharmah param śreyaḥ

क्षमैका शान्तिरुत्तमा |

The one is forgiveness, the greatest peace.  
kṣamaikā śāntir uttamā

विद्यैका परमा दृष्टिर्

The one is wisdom, the greatest vision.  
vidyaikā paramā dṛṣṭir

अहिंसैका सुखावहा ||

The one is ahimsa which brings happiness.  
ahiṁsaikā sukhāvahā (33.48)

द्वाविमौ पुरुषौ राजन्

O King, these two are people  
dvāv imau puruṣau rājan

स्वर्गस्योपरि तिष्ठतः |

whose greatness exceeds even heaven:  
svargasyopari tiṣṭhataḥ

प्रभुश्च क्षमया युक्तो

a ruler endowed with forgiveness  
prabhuś ca kṣamayā yukto

दरिद्रश्च प्रदानवान् ||

and a poor person who is generous.  
daridraś ca pradānavān (33.53)

त्रिविधाः पुरुषा राजन्

O King, these three people -  
trividhāḥ puruṣā rājan

उत्तमाधममध्यमाः |

highest, lowest, and middle -  
uttamādhama-madhyamāḥ

नियोजयेद्यथावत्तांस्

should be engaged respectively  
niyojayed yathāvat tāṁs

त्रिविधेष्वेव कर्मसु ||

in three kinds of work.  
trividheṣv eva karmasu (33.56)

चत्वारि ते तात गृहे वसन्तु

O King, let these four dwell in your house  
catvāri te tāta gṛhe vasantu

श्रियाभिजुष्टस्य गृहस्थधर्मे |

if they are wealthy householders -  
śriyābhijuṣṭasya gṛhastha-dharme

वृद्धो ज्ञातिरवसन्नः कुलीनः

old relatives, descendents of noble families,  
vṛddho jñātir avasannaḥ kulīnaḥ

सखा दरिद्रो भगिनी चानपत्या ||

poor friends, and childless sisters.  
sakhā daridro bhaginī cānapatyā (33.59)

पञ्चैव पूजयँल्लोके

By worshipping these five,  
pañcaiva pūjayaṁl loke

यशः प्राप्नोति केवलम् |

one gains wealth only -  
yaśaḥ prāpnoti kevalam

देवान्पितृन्मनुष्यांश्च

gods, ancestors, people,  
devān pitṛn manuṣyāṁś ca

भिक्षूनतिथिपञ्चमान् ||

monks, and guests.  
bhikṣūn atithi-pañcamān (33.63)

षड्दोषाः पुरुषेणेह

These six problems should be avoided  
ṣaḍ doṣāḥ puruṣeṇeha

हातव्या भूतिमिच्छता |

by a person who desires glory -  
hātavyā bhūtim icchatā

निद्रा तन्द्री भयं क्रोध

sleep, tiredness, fear, anger,  
nidrā tandrī bhayaṁ krodha

आलस्यं दीर्घसूत्रता ||

laziness, and procrastination.  
ālasyaṁ dīrgha-sūtratā (33.66)

सप्त दोषाः सदा राज्ञा

These seven problems, by a king  
sapta doṣāḥ sadā rājñā

हातव्या व्यसनोदयाः |

should always be avoided, because they are addictive.  
hātavyā vyaśanodayāḥ

प्रायशो यैर्विनश्यन्ति

They usually lead to the destruction  
prāyaśo yair vinaśyanti

कृतमूलाश्च पार्थिवाः ||

even of firmly established kings.  
kṛta-mūlāś ca pāarthivāḥ (33.73)

स्त्रियोऽक्षा मृगया पानं

Women, dice, gambling, drinking,  
striyo 'kṣā mṛgayā pānaṁ

वाक्पारुष्यं च पञ्चमम् |

harsh speech - the fifth,  
vāk-pāruṣyaṁ ca pañcamam

महच्च दण्डपारुष्यम्

harsh punishment,  
mahac ca daṇḍa-pāruṣyam

अर्थदूषणमेव च ||

and wasting one's wealth.  
artha-dūṣaṇam eva ca (33.74)

प्राप्यापदं न व्यथते कदाचिद्

One who is never disturbed by calamity,  
prāpyāpadaṁ na vyathate kadācid

उद्योगमन्विच्छति चाप्रमत्तः ।

who unfailingly seeks to be industrious,  
udyogam anvicchati cāpramattaḥ

दुःखं च काले सहते जितात्मा

who is self-controlled and bears pain  
duḥkhaṁ ca kāle sahate jītātmā

धुरन्धरस्तस्य जिताः सपत्नाः ॥

and difficulty, for him, all enemies are conquered.  
dhurandharas tasya jītāḥ sapatnāḥ (33.88)