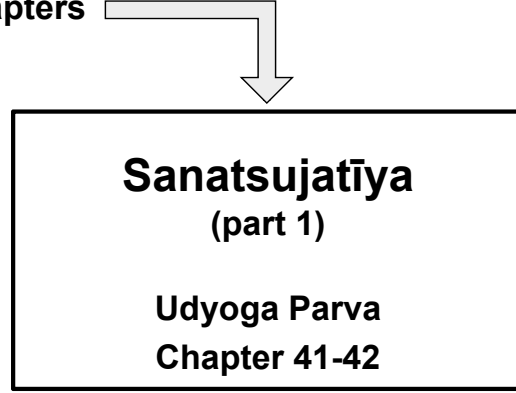


- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
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- 6 Bhīshma (117)
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- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)



Swami Tadatmananda  
Arsha Bodha Center

विदुर उवाच

Vidura said,  
vidura uvāca

धृतराष्ट्र कुमारो वै

O Dhritarashtra, there was a youth  
dhṛtarāṣṭra kumāro vai

यः पुराणः सनातनः |

who was ancient, known as Sanatana  
yaḥ purāṇaḥ sanātanaḥ

सनत्सुजातः प्रोवाच

or Sanatsujata. He said,  
sanatsujātaḥ provāca

मृत्युर्नास्तीति भारत ||

"Death does not exist."  
mṛtyur nāstīti bhārata (41.2)

स ते गुह्यान्प्रकाशांश्च

Whether secret or well-known,  
sa te guhyān prakāśāṁś ca

सर्वान्हृदयसंश्रयान् |

all spiritual matters  
sarvān hṛdaya-saṁśrayān

प्रवक्ष्यति महाराज

he can tell you, O King,  
pravakṣyati mahārāja

सर्वबुद्धिमतां वरः ||

because he is the best of the wise.  
sarva-buddhimatām varaḥ (41.3)

वैशम्पायन उवाच

Rishi Vaishampayana said,  
vaiśampāyana uvāca

चिन्तयामास विदुरस्

Vidura meditated on  
cintayāmāsa viduras

तमृषिं संशितव्रतम् ।

that saintly rishi.

tam ṛṣiṁ saṁśita-vratam

स च तच्चिन्तितं ज्ञात्वा

Sanatsujata, because of Vidura's meditation,  
sa ca tac-cintitaṁ jñātvā

दर्शयामास भारत ॥

revealed himself, O King.

darśayāmāsa bhārata (41.8)

विदुर उवाच

Vidura said,  
vidura uvāca

भगवन्संशयः कश्चिद्

O Lord, there is some doubt

bhagavan saṁśayaḥ kaścīd

धृतराष्ट्रस्य मानसे ।

in King Dhritarashtra's mind

dhṛtarāṣṭrasya mānase

यो न शक्यो मया वक्तुं

that I am not able to answer.

yo na śakyo mayā vaktuṁ

तमस्मै वक्तुमर्हसि ।

Please answer it for him.

tam asmai vaktum arhasi

यं श्रुत्वायं मनुष्येन्द्रः

Having heard your answer, this King  
yaṁ śrutvāyaṁ manuṣyendraḥ

सुखदुःखातिगो भवेत् ॥

can transcend pleasure and pain.

sukha-duḥkhātigo bhavet (41.10)

वैशम्पायन उवाच

Rishi Vaishampayana said,  
vaiśampāyana uvāca

ततो राजा धृतराष्ट्रो मनीषी

Then the wise King Dhritarashtra,  
tato rājā dhṛtarāṣṭro manīṣī

सम्पूज्य वाक्यं विदुरेरितं तत् ।

having worshipped Sanatsujata,  
sampūjya vākyaṁ vidureritaṁ tat

सनत्सुजातं रहिते महात्मा

in private, asked as Vidura had said,  
sanatsujātaṁ rahite mahātmā

पप्रच्छ बुद्धिं परमां बुभूषन् ॥

wanting supreme knowledge.

papraccha buddhiṁ paramāṁ bubhūṣan (42.1)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

सनत्सुजात यदीदं शृणोमि

O Sanatsujata, I have heard  
sanatsujāta yad īdaṁ śṛṇomi

मृत्युर्हि नास्तीति तवोपदेशम् ।

your teaching, "Death does not exist."  
mṛtyur hi nāstīti tavopadeśam

देवासुरा ह्याचरन्ब्रह्मचर्यम्

But the devas and asuras practiced celibacy  
devāsuraḥ hy ācaran brahmacaryam

अमृत्यवे तत्कतरन्नु सत्यम् ॥

for immortality. Which of these is correct?  
amṛtyave tat kataran nu satyam (42.2)

अमृत्युः कर्मणा केचिन्

Some say immortality is due to spiritual practice.  
amṛtyuḥ karmaṇā kecin

मृत्युर्नास्तीति चापरे ।

Others say, "Death does not exist."  
mṛtyur nāstīti cāpare

शृणु मे ब्रुवतो राजन्

O King, listen to me explain  
śṛṇu me bruvato rājan

यथैतन्मा विशङ्किथाः ॥

this correctly. Do not be confused.  
yathaitan mā viśaṅkithāḥ (42.3)

सनत्सुजात उवाच

Rishi Sanatsujata said,  
sanatsujāta uvāca

उभे सत्ये क्षत्रियाद्यप्रवृत्ते

O King, both truths have been taught from the beginning.  
ubhe satye kṣatriyādya-pravṛtte

मोहो मृत्युः संमतो यः कवीनाम् ।

Death is delusion is the understanding of the wise.  
moho mṛtyuḥ saṁmato yaḥ kavīnām

प्रमादं वै मृत्युमहं ब्रवीमि

I say that death is a mistake.  
pramādaṁ vai mṛtyum ahaṁ bravīmi

सदाप्रमादममृतत्वं ब्रवीमि ॥

I say that immortality is the absence of mistake.  
sadāpramādam amṛtatvaṁ bravīmi (42.4)

प्रमादाद्वै असुराः पराभवन्

Due to this mistake, the asuras were conquered.  
pramādād vai asurāḥ parābhavan

अप्रमादाद्ब्रह्मभूता भवन्ति ।

In the absence of this mistake, the devas attained brahman.  
apramādād brahma-bhūtā bhavanti

न वै मृत्युर्व्याघ्र इवात्ति जन्तून्

Death does not devour creatures like a lion  
na vai mṛtyur vyāghra ivātti jantūn

न ह्यस्य रूपमुपलभ्यते ह ॥

because its form cannot be perceived.  
na hyasya rūpam upalabhyate ha (42.5)

कर्मोदये कर्मफलानुरागास्

When acting, they are attached to the results  
karmodaye karma-phalānurāgās

तत्रानु यान्ति न तरन्ति मृत्युम् ।

and are thus born again. They do not transcend death.  
tatrānu yānti na taranti mṛtyum

स वै मृत्युं मृत्युरिवात्ति भूत्वा

But he becomes death devouring death -  
sa vai mṛtyum mṛtyur ivātti bhūtvā

एवं विद्वान्यो विनिहन्ति कामान् ॥

the wise one who destroys desires.  
evaṁ vidvān yo vinihanti kāmān (42.8,9)

ते मोहितास्तद्वशे वर्तमाना

Those who are deluded, living with this mistake,  
te mohitās tad-vaśe vartamānā

इतः प्रेतास्तत्र पुनः पतन्ति ।

leaving this life, they descend here again,  
itaḥ pretās tatra punaḥ patanti

ततस्तं देवा अनु विप्लवन्ते

and then the devas (sense organs) follow.  
tatas taṁ devā anu viplavante

अतो मृत्युर्मरणाख्यामुपैति ॥

Thus they die, and die again.  
ato mṛtyur maraṇākhyām upaiti (42.7,8)

कामानुसारी पुरुषः

One who follows his desires  
kāmānusārī puruṣaḥ

कामाननु विनश्यति ।

gets destroyed along with the objects of desire.  
kāmān anu vinaśyati

कामान्व्युदस्य धुनुते

Rejecting desires, one is cleansed  
kāmān vyudasya dhunute

यत्किञ्चित्पुरुषो रजः ॥

of any impurities.  
yat kiñcit puruṣo rajaḥ (42.10)

तमोऽप्रकाशो भूतानां

Ignorance is blinding for people.

tamo 'prakāśo bhūtānām

नरकोऽयं प्रदृश्यते |

It is understood as hell.

narako 'yaṁ pradṛśyate

गृह्यन्त इव धावन्ति

Those under its spell run about,

gṛhyanta iva dhāvanti

गच्छन्तः श्वभ्रमुन्मुखाः ||

intent on plunging into a ditch.

gacchantaḥ śvabhram unmukhāḥ (42.11)

अभिध्या वै प्रथमं हन्ति चैनं

First, longing destroys him.

abhidhyā vai prathamam hanti cainam

कामक्रोधौ गृह्य चैनं तु पश्चात् |

Then desire and anger catch hold of him.

kāma-krodhau gṛhya cainam tu paścāt

एते बालान्मृत्यवे प्रापयन्ति

These forcibly lead one to death.

ete bālān mṛtyave prāpayanti

धीरास्तु धैर्येण तरन्ति मृत्युम् ||

But the wise transcend death with firmness.

dhīrās tu dhairyeṇa taranti mṛtyum (42.12)

एवं मृत्युं जायमानं विदित्वा

Thus knowing how death is produced,

evaṁ mṛtyuṁ jāyamānaṁ viditvā

ज्ञाने तिष्ठन्न बिभेतीह मृत्योः |

abiding in knowledge, one does not fear death.

jñāne tiṣṭhan na bibhetīha mṛtyoḥ

विनश्यते विषये तस्य मृत्युर्

With this knowledge, death dies for him

vinaśyate viṣaye tasya mṛtyur

मृत्योर्यथा विषयं प्राप्य मर्त्यः ||

like a mortal obtains death.

mṛtyor yathā viṣayaṁ prāpya martyaḥ (42.14)