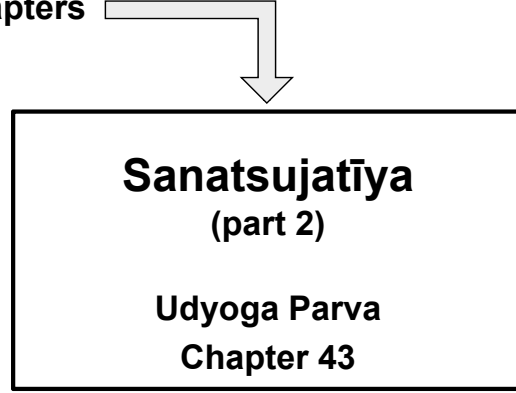


- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
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- 6 Bhīshma (117)
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- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)



Swami Tadatmananda  
Arsha Bodha Center

**धृतराष्ट्र उवाच**

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

**ऋचो यजूंष्यधीते यः**

A brahmana who has studied  
ṛco yajūṁṣy adhīte yaḥ

**सामवेदं च यो द्विजः |**

the Rig, Yajur, and Sama Vedas --  
sāma-vedaṁ ca yo dvijaḥ

**पापानि कुर्वन्पापेन**

when he commits sins,  
pāpāni kurvan pāpena

**लिप्यते न स लिप्यते ||**

is he affected by those sins or not?  
lipyate na sa lipyate (43.1)

**सनत्सुजात उवाच**

Rishi Sanatsujata said,  
sanatsujāta uvāca

नैनं सामान्युचो वापि

The Rig, Sama, and  
nainam̐ sāmāny ṛco vāpi

न यजूंषि विचक्षण |

and Yajur Vedas, O King,  
na yajūm̐ṣi vicakṣaṇa

त्रायन्ते कर्मणः पापान्

do not save him from bad karma.  
trāyante karmaṇaḥ pāpān

न ते मिथ्या ब्रवीम्यहम् ||

I do not speak falsely to you.  
na te mithyā bravīmy aham (43.2)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

न चेद्वेदा वेदविदं

If the Vedas  
na ced vedā vedavidam̐

शक्तास्त्रातुं विचक्षण |

cannot save him, O Sanatkumara,  
śaktās trātuṁ vicakṣaṇa

अथ कस्मात्प्रलापोऽयं

then why this incessant prattle  
atha kasmāt pralāpo 'yaṁ

ब्राह्मणानां सनातनः ||

of the brahmanas?  
brāhmaṇānām sanātanaḥ (43.4)

सनत्सुजात उवाच

Rishi Sanatsujata said,  
sanatsujāta uvāca

अस्मिँलोके तपस्तप्तं

Austerities done in this life  
asmiṁl loke tapas taptam

फलमन्यत्र दृश्यते |

are seen to bear fruit in later lives.  
phalam anyatra dṛśyate

ब्राह्मणानामिमे लोका

For the brahmanas, these results  
brāhmaṇānām ime lokā

ऋद्धे तपसि संयताः ||

are achieved when their austerities are increased.  
ṛddhe tapasi samyatāḥ (43.5)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

कथं समृद्धमप्यृद्धं

How does increasing what is already extensive  
katham samṛddham apyṛddham

तपो भवति केवलम् |

amount to austerity?  
tapo bhavati kevalam

सनत्सुजात तद्ब्रूहि

O Sanatsujata, tell me that  
sanatsujāta tad brūhi

यथा विद्याम तद्वयम् ||

as you understand it.  
yathā vidyāma tad vayam (43.6)

सनत्सुजात उवाच

Rishi Sanatsujata said,  
sanatsujāta uvāca

क्रोधः कामो लोभमोहौ विवित्सा

Anger, desire, greed, delusion, acquisitiveness,  
krodhaḥ kāmo lobha-mohau vivitsā

अकृपासूया मानशोकौ स्पृहा च ।

lack of compassion, jealousy, pride, sadness, lust,  
akṛpāsūyā māna-śokau sprhā ca

ईर्ष्या जुगुप्सा च मनुष्यदोषा

envy, disgust -- these twelve human vices  
īrṣyā jugupsā ca manuṣya-doṣā

वर्ज्याः सदा द्वादशैते नरेण ॥

are always to be avoided by a person.  
varjyāḥ sadā dvādaśaite nareṇa (43.8)

दोषैरेतैर्विमुक्तं तु

Freed from these vices,  
doṣair etair vimuktaṁ tu

गुणैरेतैः समन्वितम् ।

endowed with these virtues,  
guṇair etaiḥ samanvitam

एतत्समृद्धमप्यृद्धं

this increase of what is already extensive  
etat samṛddham apyṛddham

तपो भवति केवलम् ॥

amounts to austerity.  
tapo bhavati kevalam

धर्मश्च सत्यं च दमस्तपश्च

Righteousness, truthfulness, self-control, austerity,  
dharmaś ca satyaṁ ca damas tapaś ca

अमात्सर्यं ह्रीस्तितिक्षानसूया ।

absence of envy, humility, patience, contentment,  
amātsaryaṁ hrīstitikṣānasūyā

यज्ञश्च दानं च धृतिः श्रुतं च

sacrifice, charity, firmness, and learning  
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca

महाव्रता द्वादश ब्राह्मणस्य ॥

are the twelve great vows of a brahmana.  
mahāvratā dvādaśa brāhmaṇasya (43.12)

यन्मां पृच्छसि राजेन्द्र

That is what you asked me, O King.  
yan māṁ pṛcchasi rājendra

किं भूयः श्रोतुमिच्छसि ॥

What else to do want to hear?  
kiṁ bhūyaḥ śrotum icchasi (43.22)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

आख्यानपञ्चमैर्वेदैर्

Having the epics as the fifth Veda,  
ākhyāna-pañcamair vedair

भूयिष्ठं कथ्यते जनः ।

that person is said to have the most.  
bhūyiṣṭhaṁ kathyate janaḥ

तथैवान्ये चतुर्वेदास्

Others have four Vedas.  
tathaiivānye catur-vedās

त्रिवेदाश्च तथापरे ॥

Others have three Vedas.  
trivedās ca tathāpare (43.23)

द्विवेदाश्चैकवेदाश्च

Others have two Vedas, one Veda,  
dvivedās caikavedās ca

अनृचश्च तथापरे ।

or no Veda at all.  
anṛcaś ca tathāpare

तेषां तु कतमः स स्याद्

Among them, which  
teṣāṁ tu katamaḥ sa syād

यमहं वेद ब्राह्मणम् ॥

should I consider a brahmana?  
yam ahaṁ veda brāhmaṇam (43.24)

सनत्सुजात उवाच

Rishi Sanatsujata said,  
sanatsujāta uvāca

एकस्य वेदस्याज्ञानाद्

Due to ignorance of the one knowledge,  
ekasya vedasyājñānād

वेदास्ते बहवोऽभवन् ।

the Vedas became many.  
vedās te bahavo 'bhavan

सत्यस्यैकस्य राजेन्द्र

O King, in the truth of this one knowledge --  
satyasyaikasya rājendra

सत्ये कश्चिदवस्थितः ॥

whoever is established,  
satye kaścid avasthitaḥ

दानमध्ययनं यज्ञो

Charity, study and worship  
dānam adhyayanam yajño

लोभादेतत्प्रवर्तते ।

practiced out of greed  
lobhād etat pravartate

सत्यात्प्रच्यवमानानां

by those who fall away from truth,  
satyāt pracyavamānānām

सङ्कल्पो वितथो भवेत् ॥

their efforts are in vain.  
saṅkalpo vitatho bhavet (43.26)

एवं वेदमनुत्साद्य

not rejecting that knowledge,  
evam vedam anutsādya

प्रज्ञां महति कुर्वते ॥

he gains great wisdom.  
prajñām mahati kurvate (43.25)

विद्याद्बहु पठन्तं तु

One who recites much should be considered  
vidyād bahu paṭhantaṁ tu

बहुपाठीति ब्राह्मणम् ।

a great reciter, not a brahmana.  
bahu-pāṭhīti brāhmaṇam

तस्मात्क्षत्रिय मा मंस्था

Therefore, O King, do not consider  
tasmāt kṣatriya mā maṁsthā

जल्पितेनैव ब्राह्मणम् ॥

one to be a brahmana because of his recitation.  
jalpitenaiiva brāhmaṇam

य एव सत्यान्नापैति

One who does not fall from the truth,  
ya eva satyān nāpaiti

स ज्ञेयो ब्राह्मणस्त्वया ॥

he should be considered a brahmana by you.  
sa jñeyo brāhmaṇas tvayā (43.29)

छन्दांसि नाम क्षत्रिय तान्यथर्वा

O King, the hymns of the Atharva Veda  
chandāṁsi nāma kṣatriya tāny atharvā

जगौ पुरस्तादृषिसर्ग एषः ।

were created long ago at the advent of the rishis.  
jagau purastād ṛṣi-sarga eṣaḥ

छन्दोविदस्ते य उ तानधीत्य

Those who know those hymns, having learned them,  
chandovidas te ya u tān adhītya

न वेद्यवेदस्य विदुर्न वेद्यम् ॥

do not know what is to be known from the Vedas.  
na vedya-vedasya vidur na vedyam (43.30)

अभिजानामि ब्राह्मणम्

I consider a brahmana  
abhijānāmi brāhmaṇam

आख्यातारं विचक्षणम् ।

to be a skillful narrator  
ākhyātāraṁ vicakṣaṇam

यश्छिन्नविचिकित्सः सन्न

free from doubts  
yaś chinna-vicikitsaḥ sann

आचष्टे सर्वसंशयान् ॥

who tells all doubts (puts doubts in the minds of others).  
ācaṣṭe sarva-saṁśayān (43.32)

प्रत्यक्षदर्शी लोकानां

One who directly sees all the worlds,  
pratyakṣa-darśī lokānām

सर्वदर्शी भवेन्नरः ।

that person knows all.  
sarva-darśī bhaven naraḥ

सत्ये वै ब्राह्मणस्तिष्ठन्

A brahmana, abiding in in truth,  
satye vai brāhmaṇas tiṣṭhan

ब्रह्म पश्यति क्षत्रिय ॥

discovers brahman, O King.  
brahma paśyati kṣatriya (43.36,37)