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**Sanjaya describes  
Krishna's true nature**

**Udyoga Parva  
Chapter 66-67**

Swami Tadatmananda  
Arsha Bodha Center

**सञ्जय उवाच**

**Sanjaya said,  
sañjaya uvāca**

**भूयो भूयो हि यद्राजन्**

O King, again and again  
bhūyo bhūyo hi yad rājan

**पृच्छसे पाण्डवान्प्रति |**

you ask about the Pandavas  
pṛcchase pāṇḍavān prati

**सारासारबलं ज्ञातुं**

to know their strengths and weaknesses.  
sārāsāra-balaṁ jñātum

**तन्मे निगदतः शृणु ||**

Listen to my description of that.  
tan me nigadataḥ śṛṇu (66.6)

**एकतो वा जगत्कृत्स्नम्**

If the entire world were on one side,  
ekato vā jagat kṛtsnam

**एकतो वा जनार्दनः |**

and Krishna was on the other side,  
ekato vā janārdanaḥ

**सारतो जगतः कृत्स्नाद्**

compared to the strength of the entire world,  
sārato jagataḥ kṛtsnād

**अतिरिक्तो जनार्दनः ||**

Krishna would excel.  
atirikto janārdanaḥ (66.7)

यतः सत्यं यतो धर्मो

Where there is truth and righteousness,  
yataḥ satyaṁ yato dharmo

यतो ह्रीरार्जवं यतः |

where there is modesty and honesty,  
yato hrīr ārjavaṁ yataḥ

ततो भवति गोविन्दो

there is Krishna.

tato bhavati govindo

यतः कृष्णस्ततो जयः ||

Where there is Krishna, there will be victory.  
yataḥ kṛṣṇas tato jayaḥ (66.9)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

कालस्य च हि मृत्योश्च

For time and death,  
kālasya ca hi mṛtyoś ca

जङ्गमस्थावरस्य च |

for what moves and does not,  
jaṅgama-sthāvarasya ca

ईशते भगवानेकः

there is one Lord who rules them.

īśate bhagavān ekaḥ

सत्यमेतद्वीमि ते ||

I tell you this truth.  
satyam etad bravīmi te (66.13)

कथं त्वं माधवं वेत्थ

How is it that you know Krishna  
kathaṁ tvaṁ mādhaṁ vettha

सर्वलोकमहेश्वरम् |

as the great Lord of all worlds?  
sarva-loka-maheśvaram

कथमेनं न वेदाहं

How is it that I do not know him?

katham enaṁ na vedāhaṁ

तन्ममाचक्ष्व सञ्जय ||

Tell me that, O Sanjaya.  
tan mamācakṣva sañjaya (67.1)

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

विद्यया तात जानामि

O King, I truly know  
vidyayā tāta jānāmi

त्रियुगं मधुसूदनम् ।

Krishna, endowed with three realms,  
triyugaṁ madhusūdanam

कर्तारिमकृतं देवं

to be the uncreated cause  
kartāram akṛtaṁ devaṁ

भूतानां प्रभवाप्ययम् ॥

for the birth and death of all beings.  
bhūtānāṁ prabhavāpyayam (67.3)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

दुर्योधन हृषीकेशं

O Duryodhana,  
duryodhana hr̥ṣīkeśaṁ

प्रपद्यस्व जनार्दनम् ।

you should approach Krishna.  
prapadyasva janārdanam

आप्तो नः सञ्जयस्तात

O Son, Sanjaya has our welfare in mind,  
āpto naḥ sañjayas tāta

शरणं गच्छ केशवम् ॥

so you approach Krishna for refuge.  
śaraṇaṁ gaccha keśavam (67.6)

दुर्योधन उवाच  
Duryodhana said,  
duryodhana uvāca

भगवान्देवकीपुत्रो  
If the Lord, son of Devaki,  
bhagavān devakī-putro

लोकं चेन्निहनिष्यति ।  
were to destroy the world  
lokaṁ cen nihaniṣyati

प्रवदन्नर्जुने सख्यं  
while claiming friendship with Arjuna,  
pravadann arjune sakhyaṁ

नाहं गच्छेऽद्य केशवम् ॥  
I would not approach Krishna.  
nāhaṁ gacche 'dya keśavam (67.7)

धृतराष्ट्र उवाच  
King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

अवाग्गान्धारि पुत्रास्ते  
O Gandhari, this lowly son yours,  
avāg gāndhāri putrās te

गच्छत्येष सुदुर्मतिः ।  
this dull-witted one,  
gacchaty eṣa sudurmatiḥ

ईर्ष्युर्दुरात्मा मानी च  
envious, evil-hearted and arrogant,  
īrṣyur durātmā mānī ca

श्रेयसां वचनातिगः ॥  
rejects the advice of elders.  
śreyasāṁ vacanātigaḥ (67.8)

गान्धार्युवाच

Gandhari said,  
gāndhāryuvāca

ऐश्वर्यकाम दुष्टात्मन्

O Duryodhana -- craving glory, evil-hearted,  
aiśvarya-kāma duṣṭātman

वृद्धानां शासनातिग |

ignoring the instructions of elders --  
vṛddhānām śāsanātiga

निहतो भीमसेनेन

when you are killed by Bhima  
nihato bhīmasenena

स्मर्तासि वचनं पितुः ||

you will remember your father's words.  
smartāsi vacanaṁ pituḥ (67.9,10)

व्यास उवाच

Rishi Vyasa said,  
vyāsa uvāca

यस्य ते सञ्जयो दूतो

Your messenger, Sanjaya,  
yasya te sañjayo dūto

यस्त्वां श्रेयसि योक्ष्यते |

acts for your welfare.  
yas tvām śreyasi yokṣyate

जानात्येष हृषीकेशं

He knows Krishna,  
jānāty eṣa hr̥ṣīkeśaṁ

पुराणं यच्च वै नवम् ||

both ancient and present.  
purāṇaṁ yac ca vai navam (67.11,12)

वैचित्रवीर्य पुरुषाः

O son of Vicitravirya, men  
vaicitra-vīrya puruṣāḥ

क्रोधहर्षतमोवृताः |

of anger, arrogance and ignorance  
krodha-harṣa-tamo-vṛtāḥ

सिता बहुविधैः पाशैर्

are bound by many snares,  
sitā bahu-vidhaiḥ pāśair

ये न तुष्टाः स्वकैर्धनैः ||

being dissatisfied with their own wealth.  
ye na tuṣṭāḥ svakair dhanaiḥ (67.13)

एष एकायनः पन्था

There is but one path  
eṣa ekāyanaḥ panthā

येन यान्ति मनीषिणः |

by which wise ones travel.  
yena yānti manīṣiṇaḥ

तं दृष्ट्वा मृत्युमत्येति

Seeing (following) it, one transcends death.  
taṁ dr̥ṣṭvā mṛtyum atyeti

महांस्तत्र न सज्जते ||

Then he is free from bondage.  
mahāṁs tatra na sajjate (67.15)

यमस्य वशमायान्ति

They will fall under Yama's control  
yamasya vaśam āyānti

काममूढाः पुनः पुनः |

again and again, being deluded by desire  
kāma-mūḍhāḥ punaḥ punaḥ

अन्धनेत्रा यथैवान्धा

Like the blind led by the blind,  
andha-netrā yathaivāndhā

नीयमानाः स्वकर्मभिः ||

they are led by their own actions.  
nīyamānāḥ svakarmabhiḥ (67.14)

धृतराष्ट्र उवाच

King Dhritarashtra said,  
dhṛtarāṣṭra uvāca

अङ्ग सञ्जय मे शंस

Well Sanjaya, tell me  
aṅga sañjaya me śaṁsa

पन्थानमकुतो भयम् |

the path free from fear  
panthānam akuto bhayam

येन गत्वा हृषीकेशं

going by which  
yena gatvā hṛṣīkeśam

प्राप्तुयां शान्तिमुत्तमाम् ||

I might gain the highest peace - Krishna.  
prāpnuyāṁ śāntim uttamām (67.16)

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

नाकृतात्मा कृतात्मानं

An unperfected person  
nākṛtātmā kṛtātmānaṁ

जातु विद्याञ्जनार्दनम् |

can never know the perfect Krishna.  
jātu vidyājanārdanam

आत्मनस्तु क्रियोपायो

One's own efforts will not be helpful  
ātmanas tu kriyopāyo

नान्यत्रेन्द्रियनिग्रहात् ||

without the restraint of one's senses.  
nānyatrendriya-nigrahāt (67.17)

इन्द्रियाणामुदीर्णानां

For objects of the senses,  
indriyāṇām udīrṇānām

कामत्यागोऽप्रमादतः |

diligently renouncing desire,  
kāma-tyāgo 'pramādataḥ

अप्रमादोऽविहिंसा च

being free from distraction and avoiding injury --  
apramādo 'vihimsā ca

ज्ञानयोनिरसंशयम् ||

leads to wisdom, without doubt.  
jñāna-yonir asaṁśayam (67.18)

अप्राप्यः केशवो राजन्

O King, Krishna cannot be attained  
aprāpyaḥ keśavo rājan

इन्द्रियैरजितैर्नृभिः ।

by those whose senses are not controlled.  
indriyair ajitair nṛbhiḥ

आगमाधिगतो योगाद्

By scriptural study and employing  
āgamādhigato yogād

वशी तत्त्वे प्रसीदति ॥

self-control, one becomes content in truth.  
vaśī tattve prasīdati (67.21)