

- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka Parva - 299 chapters
- 4 Virāta (67)
- 5 Udyoga (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Saaptika (18)
- 11 Strī (27)
- 12 Shānti (353)
- 13 Anushāsana (154)
- 14 Ashvamedhika (96)
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)

**Draupadi's anger
& Yudhisthira's
forgiveness.**

**Āranyaka Parva
Chapters 28, 30**

Swami Tadatmananda
Arsha Bodha Center

द्रौपद्युवाच

**Draupadi said,
draupady uvāca**

यस्त्वां राजन्मया सार्धम्

O King, unto you and me,
yas tvāṁ rājan mayā sārdham

अजिनैः प्रतिवासितम् |

dressed in deer skin,
ajinaiḥ prativāsitam

भ्रातृभिश्च तथा सर्वैर्

along with all of your brothers -
bhrātr̥bhiś ca tathā sarvair

नाभ्यभाषत किञ्चन |

the evil-minded Duryodhana has said nothing
nābhyabhāṣata kiñcana

वनं प्रस्थाप्य दुष्टात्मा

having sent us into the forest
vanam prasthāpya duṣṭātmā

नान्वतप्यत दुर्मतिः ||

without any regret.

nānvatapyata durmatih (28.4)

सुखोचितमदुःखार्हं

To us who deserve happiness, not suffering,
sukhocitam aduḥkhārham

दुरात्मा ससुहृद्गणः |

the evil-minded Duryodana with his friends
durātmā sasuhṛd-gaṇaḥ

ईदृशं दुःखमानीय

have brought so much suffering.
īdṛśam duḥkham āniya

मोदते पापपुरुषः ||

Yet that sinner rejoices.
modate pāpa-puruṣaḥ (28.6)

सर्वास्तानद्य पश्यामि

Today I see all of you
sarvāms tān adya paśyāmi

वने वन्येन जीवतः |

in the forest, living on roots and fruits,
vane vanyena jīvataḥ

अदुःखार्हान्मनुष्येन्द्र

undeservingly, O best of men.
aduḥkhārhan manuṣyendra

नोपशाम्यति मे मनः ||

My mind cannot bear this.
nopaśāmyati me manaḥ (28.18)

या त्वाहं चन्दनादिग्धम्

You, anointed with sandal paste,
yā tvāham candanādigdham

अपश्यं सूर्यवर्चसम् |

I once saw shining like the sun.
apaśyaṁ sūrya-varcasam

सा त्वा पङ्कमलादिग्धं

Now you are stained with mud.
sā tvā paṅka-malādigdham

दृष्ट्वा मुह्यामि भारत ||

Seeing this, I am devastated, O Yudhishtira.
dṛṣṭvā muhyāmi bhārata (28.13)

भीमसेनं हि कर्माणि

Seeing Bhima engaged
bhīmasenaṁ hi karmāṇi

स्वयं कुर्वाणमच्युत |

in such work, O Yudhishtira,
svayaṁ kurvāṇam acyuta

सुखार्हं दुःखितं दृष्ट्वा

suffering when he deserves happiness,
sukhārham duḥkhitaṁ dṛṣṭvā

कस्मान्मन्युर्न वर्धते ||

why are you not angered?
kasmān manyur na vardhate (28.20)

दृष्ट्वा वनगतं पार्थम्
Seeing Arjuna in the forest,
dṛṣṭvā vana-gataṁ pārtham

अदुःखार्हं सुखोचितम् |
suffering when he deserves happiness,
aduḥkhārhaṁ sukhocitam

न च ते वर्धते मन्युस्
your anger is not stirred.
na ca te vardhate manyus

तेन मुह्यामि भारत ||
O King, I am overcome by anger.
tena muhyāmi bhārata (28.26)

यो न दर्शयते तेजः
A kshatriya who fails to display his might
yo na darśayate tejaḥ

क्षत्रियः काल आगते |
when the time is ripe,
kṣatriyaḥ kāla āgate

सर्वभूतानि तं पार्थ
O Yudhishtira, by all beings
sarva-bhūtāni taṁ pārtha

सदा परिभवन्त्युत ||
he is forever reviled.
sadā paribhavanty uta (28.35)

नूनं च तव नैवास्ति
Certainly, you have no
nūnaṁ ca tava naivāsti

मन्युर्भरतसत्तम |
anger, O Yudhishtira.
manyur bharata-sattama

यत्ते भ्रातृश्च मां चैव
Seeing your brothers and me
yat te bhrātṛś ca māṁ caiva

दृष्ट्वा न व्यथते मनः ||
does not disturb your mind.
dṛṣṭvā na vyathate manaḥ (28.33)

तत्त्वया न क्षमा कार्या
You should not forgive
tat tvayā na kṣamā kāryā

शत्रून्प्रति कथञ्चन |
your enemies in any manner.
śatrūn prati kathañcana

तेजसैव हि ते शक्या
With your might, you can
tejasaiva hi te śakyā

निहन्तुं नात्र संशयः ||
kill them, without doubt.
nihantuṁ nātra saṁśayaḥ (28.36)

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

क्रोधमूलो विनाशो हि
Rooted in anger is the ruin
krodha-mūlo vināśo hi

प्रजानामिह दृश्यते |
of people - thus it is seen here.
prajānām iha drśyate

तत्कथं मादृशः क्रोधम्
So how can someone like me
tat katham mādrśaḥ krodham

उत्सृजेल्लोकनाशनम् ||
indulge in anger which is so destructive?
utsrjel loka-nāśanam (30.3)

क्रुद्धः पापं नरः कुर्यात्
An angry man commits sin.
kruddhaḥ pāpaṁ naraḥ kuryāt

क्रुद्धो हन्याद्गुरूनपि |
Angered, he might even kill his gurus.
kruddho hanyād gurūn api

क्रुद्धः परुषया वाचा
With harsh words, an angry person
kruddhaḥ paruṣayā vācā

श्रेयसोऽप्यवमन्यते ||
insults even his elders.
śreyaso 'py avamanyate (30.4)

वाच्यावाच्ये हि कुपितो
What is to be said or not, an angry person
vācyāvācye hi kupito

न प्रजानाति कर्हिचित् |
does not understand at all.
na prajānāti karhicit

नाकार्यमस्ति क्रुद्धस्य
For an angry person, no action
nākāryam asti kruddhasya

नावाच्यं विद्यते तथा ||
or words are forbidden.
nāvācyaṁ vidyate tathā (30.5)

तं क्रोधं वर्जितं धीरैः

That anger is to be avoided by the wise.
taṁ krodhaṁ varjitaṁ dhīraiḥ

कथमस्मद्विधश्चरेत् |

How could someone like me be angry?
katham asmad-vidhaś caret

एतद्द्रौपदि सन्धाय

O Draupadi, understanding this,
etad draupadi sandhāya

न मे मन्युः प्रवर्धते ||

anger does not arise in me.
na me manyuḥ pravardhate (30.8)

यदि न स्युर्मनुष्येषु

If among people, none were
yadi na syur manuṣyeṣu

क्षमिणः पृथिवीसमाः |

as forgiving as the earth,
kṣamiṇaḥ pṛthivī-samāḥ

न स्यात्सन्धिर्मनुष्याणां

then there could be no peace among people.
na syāt sandhir manuṣyāṅām

क्रोधमूलो हि विग्रहः ||

Anger is the cause for conflict.
krodha-mūlo hi vighrahaḥ (30.25)

मन्योर्हि विजयं कृष्णे

O Draupadi, overcoming anger
manyor hi vijayaṁ kṛṣṇe

प्रशंसन्तीह साधवः |

is praised by good people.
praśaṁsantīha sādhaḥ

क्षमावतो जयो नित्यं

The pious and forgiving are always victorious -
kṣamāvato jayo nityaṁ

साधोरिह सतां मतम् ||

thus think good people.
sādhor iha satāṁ matam (30.14)

आक्रुष्टस्ताडितः क्रुद्धः |

When angered, beaten, or attacked
ākruṣṭas tāḍitaḥ kruddhaḥ

क्षमते यो बलीयसा |

by a stronger person, one who forgives -
kṣamate yo balīyasā

यश्च नित्यं जितक्रोधो

always overcoming anger -
yaś ca nityaṁ jita-krodho

विद्वानुत्तमपुरुषः ||

is a wise one, the best of people.
vidvān uttama-pūruṣaḥ (30.33)

अत्राप्युदाहरन्तीमा

Regarding this are these
atrāpy udāharantīmā

गाथा नित्यं क्षमावताम् ।

much-told stories about forgiveness.
gāthā nityaṁ kṣamāvatām

गीताः क्षमावता कृष्णे ॥३५

O Draupadi, stories about forgiveness were told
gītāḥ kṣamāvatā kṛṣṇe

काश्यपेन महात्मना ॥

by the great sage, Kashyapa.
kāśyapena mahātmanā (30.35)

काश्यप उवाच

Kashyapa said,
kāśyapa uvāca

क्षमा धर्मः क्षमा यज्ञः

Forgiveness is dharma. Forgiveness is worship.
kṣamā dharmāḥ kṣamā yajñāḥ

क्षमा वेदाः क्षमा श्रुतम् ।

Forgiveness is the Vedas. Forgiveness is the teachings.
kṣamā vedāḥ kṣamā śrutam

यस्तामेवं विजानाति

One who understands forgiveness thus
yas tām evaṁ vijānāti

स सर्वं क्षन्तुमर्हति ॥

is able to forgive anything.
sa sarvaṁ kṣantum arhati (30.36)

क्षमा तेजस्विनां तेजः

Forgiveness is the splendor of the powerful.
kṣamā tejasvināṁ tejaḥ

क्षमा ब्रह्म तपस्विनाम् ।

Forgiveness is brahman for the ascetics.
kṣamā brahma tapasvinām

क्षमा सत्यं सत्यवतां

Forgiveness is truth for the truthful.
kṣamā satyaṁ satyavatāṁ

क्षमा दानं क्षमा यशः ॥

Forgiveness is charity. Forgiveness is glory.
kṣamā dānaṁ kṣamā yaśaḥ (30.39)

क्षन्तव्यमेव सततं

Everything is always forgiven
kṣantavyam eva satataṁ

पुरुषेण विजानता |

by a wise person.
puruṣeṇa vijānatā

यदा हि क्षमते सर्वं

When one forgives everything,
yadā hi kṣamate sarvaṁ

ब्रह्म सम्पद्यते तदा ||

then one obtains brahman.
brahma sampadyate tadā (30.41)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

येषां मन्युर्मनुष्याणां

Those people for whom anger
yeṣāṁ manyur manuṣyāṅāṁ

क्षमया निहतः सदा |

is always conquered by forgiveness,
kṣamayā nihataḥ sadā

तेषां परतरे लोकास्

they reach the highest worlds.
teṣāṁ paratare lokās

तस्मात्क्षान्तिः परा मता ||

Therefore, forgiveness is considered supreme.
tasmāt kṣāntiḥ parā matā (30.43)

इति गीताः काश्यपेन

Thus told by Kashyapa
iti gītāḥ kāśyapena

गाथा नित्यं क्षमावताम् |

are these stories of forgiveness.
gāthā nityaṁ kṣamāvatām

श्रुत्वा गाथाः क्षमायास्त्वं

Having heard these stories of forgiveness,
śrutvā gāthāḥ kṣamāyās tvam

तुष्य द्रौपदि मा क्रुधः ||

be content, O Draupadi. Don't be angry.
tuṣya draupadi mā krudhaḥ (30.44)