

- 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 Sauptika (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)

Yaksha Prashna

Āranyaka Parva
Chapters 296-299

Swami Tadatmananda
Arsha Bodha Center

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

ततो युधिष्ठिरो राजा

Then King Yudhishtira
tato yudhiṣṭhiro rājā

नकुलं वाक्यमब्रवीत् ।

said this to Nakula -
nakulaṁ vākyaṁ abravīt

इमे हि भ्रातरः श्रान्तास्

"These brothers of yours
ime hi bhrātarāḥ śrāntās

तव तात पिपासिताः ॥

are tired and thirsty.
tava tāta pipāsitāḥ

गच्छ सौम्य ततः शीघ्रं

Therefore go quickly
gaccha saumya tataḥ śīghraṁ

तूर्णं पानीयमानय ॥

and bring water."
tūrṇaṁ pānīyam ānaya (296.5,6,9)

स दृष्ट्वा विमलं तोयं
Seeing a pond of pure water
sa dr̥ṣṭvā vimalaṁ toyam̐

सारसैः परिवारितम् |
surrounded by birds,
sārasaiḥ parivāritam

पातुकामस्ततो वाचम्
Nakula, feeling thirsty, then
pātukāmas tato vācam

अन्तरिक्षात्स शुश्रुवे ||
heard these words from above ...
antarikṣāt sa śuśruve (296.11)

अनादृत्य तु तद्वाक्यं
Ignoring those words,
anādr̥tya tu tad-vākyaṁ

नकुलः सुपिपासितः |
Nakula, being very thirsty,
nakulaḥ supipāsitaḥ

अपिबच्छीतलं तोयं
drank the cold water.
apibac chītalaṁ toyam̐

पीत्वा च निपपात ह ||
After drinking, he fell dead.
pītvā ca nipapāta ha (296.13)

मा तात साहसं कार्षीर्
"Dear one, don't be foolish.
mā tāta sāhasaṁ kārṣīr

मम पूर्वपरिग्रहः |
I have already restricted the water.
mama pūrva-parigrahaḥ

प्रश्नानुक्त्वा तु माद्रेय
O son of Madri, after answering my questions
praśnān uktvā tu mādreya

ततः पिब हरस्व च ||
you can drink it and take some back."
tataḥ piba harasva ca (296.12)

चिरायमाणे नकुले
When Nakula was long-delayed,
cirāyamāṇe nakule

कुन्तीपुत्रो युधिष्ठिरः |
Yudhishtira, son of Kunti,
kuntī-putro yudhiṣṭhiraḥ

अब्रवीद्भ्रातरं वीरं
said to his brother,
abravīd bhrātaraṁ vīraṁ

सहदेवमरिंदमम् ||
the mighty Sahadeva -
sahadevam arimdamam (296.14)

भ्राता चिरायते तात

"Much delayed is your
bhrātā cirāyate tāta

सहदेव तवाग्रजः |

elder brother, O Sahadeva.
sahadeva tavāgrajaḥ

तं चैवानय सोदर्यं

Go and bring your brother
taṁ caivānaya sodaryam

पानीयं च त्वमानय ||

and bring some water, too."
pānīyam ca tvam ānaya (296.15)

सहदेवस्तथेत्युक्त्वा

Sahadeva, having said, "tathastu,"
sahadevas tathety uktvā

तां दिशं प्रत्यपद्यत |

went in the direction of his brother.
tām diśam pratyapadyata

ददर्श च हतं भूमौ

He then saw, lying dead on the ground,
dadarśa ca hataṁ bhūmau

भ्रातरं नकुलं तदा ||

his brother, Nakula.
bhrātaram nakulam tadā (296.16)

भ्रातृशोकाभिसन्तप्तस्

Tormented by sorrow for his brother,
bhrātr-śokābhisantaptas

तृषया च प्रपीडितः |

and also afflicted by thirst,
tṛṣayā ca prapīḍitaḥ

अभिदुद्राव पानीयं

he approached the water.
abhidudrāva pānīyam

ततो वागभ्यभाषत ||

Then, these words were uttered -
tato vāg abhyabhāṣata (296.17)

मा तात साहसं कार्षीर्

"Dear one, don't be foolish.
mā tāta sāhasam kārṣīr

मम पूर्वपरिग्रहः |

I have already restricted the water.
mama pūrva-parigrahaḥ

प्रश्नानुक्त्वा यथाकामं

After answering my questions
praśnān uktvā yathā-kāmaṁ

ततः पिब हरस्व च ||

you can drink it and take some."
tataḥ piba harasva ca (296.18)

अनादृत्य तु तद्वाक्यं
Ignoring those words,
anādr̥tya tu tad-vākyam̐

सहदेवः पिपासितः |
Sahadeva, being very thirsty,
sahadevaḥ pipāsitaḥ

अपिबच्छीतलं तोयं
drank the cold water.
apibac chītalam̐ toyam̐

पीत्वा च निपपात ह ||
After drinking, he fell dead.
pītvā ca nipapāta ha (296.19)

तौ ददर्श हतौ तत्र
Seeing both brothers dead on the ground,
tau dadarśa hatau tatra

भ्रातरौ श्वेतवाहनः |
riding his white horse,
bhrātarau śvetavāhanaḥ

धनुरुद्यम्य कौन्तेयो
Arjuna raised his bow
dhanur udyamya kaunteyo

व्यलोकयत तद्वनम् ||
and looked around the forest.
vyalokayata tad vanam (296.22,23)

अथाब्रवीत्स विजयं
Then, unto Arjuna spoke
athābravīt sa vijayam̐

कुन्तीपुत्रो युधिष्ठिरः |
Yudhishtira, son of Kunti -
kuntī-putro yudhiṣṭhiraḥ

तौ चैवानय भद्रं ते
"Bring both of them back
tau caivānaya bhadram̐ te

पानीयं च त्वमानय ||
and bring some water, too."
pānīyam̐ ca tvam ānaya (296.20)

सव्यसाची ततः श्रान्तः
Then, Arjuna, being tired,
savyasācī tataḥ śrāntaḥ

पानीयं सोऽभ्यधावत |
approached the water.
pānīyam̐ so 'bhyadhāvata

अभिधावंस्ततो वाचम्
While walking, these words
abhidhāvams tato vācam

अन्तरिक्षात्स शुश्रुवे ||
he heard from above -
antarikṣāt sa śuśruve (296.24,25)

कौन्तेय यदि वै प्रश्नान्

"O Arjuna, if the questions
kaunteya yadi vai praśnān

मयोक्तान्प्रतिपत्स्यसे |

asked by me can be answered by you,
mayoktān pratipatsyase

ततः पास्यसि पानीयं

then you can drink the water
tataḥ pāsyasi pānīyaṁ

हरिष्यसि च भारत ||

and bring some back."
hariṣyasi ca bhārata (296.26)

एवमुक्त्वा ततः पार्थः

Then having heard that, Arjuna,
evam uktvā tataḥ pārthaḥ

शरैरस्त्रानुमन्त्रितैः |

with arrows empowered by mantras,
śarair astrānumantritaiḥ

अनेकैरिषुसङ्घातैर्

a throng of many such arrows
anekair iṣu-saṅghātair

अन्तरिक्षं ववर्ष ह ||

he rained into the sky.
antarikṣaṁ vavarṣa ha (296.28,29)

स त्वमोघानिषून्मुक्त्वा

After shooting his unerring arrows,
sa tvamoghān iṣūn muktvā

तृष्णयाभिप्रपीडितः |

Arjuna, afflicted by thirst,
tṛṣṇayābhiprapīḍitaḥ

अविज्ञायैव तान्प्रश्नान्

ignoring those questions,
avijñāyaiva tān praśnān

पीत्वैव निपपात ह ||

after drinking the water, fell dead.
pītvaiḥ nipapāta ha (296.31)

अथाब्रवीद्भीमसेनं

Then, unto Bhima spoke
athābravīd bhīmasenaṁ

कुन्तीपुत्रो युधिष्ठिरः |

Yudhishtira, son of Kunti -
kuntī-putro yudhiṣṭhiraḥ

तांश्चैवानय भद्रं ते

"Go and bring them,
tāṁś caivānaya bhadraṁ te

पानीयं च त्वमानय ||

and bring some water, too."
pānīyaṁ ca tvam ānaya (296.32,33)

तान्दृष्ट्वा दुःखितो भीमस्
Seeing them dead, Bhima grieved.
tān dr̥ṣṭvā duḥkhito bhīmas

तृषया च प्रपीडितः |
Being afflicted with thirst,
tṛṣayā ca prapīḍitaḥ

अमन्यत महाबाहुः
Bhima ignored
amanyata mahābāhuḥ

कर्म तद्यक्षरक्षसाम् ||
the deeds of the yaksha.
karma tad-yakṣa-rakṣasām (296.35)

यक्ष उवाच
The yaksha said,
yakṣa uvāca

स चिन्तयामास तदा
Then Bhima thought,
sa cintayāmasa tadā

योद्धव्यं ध्रुवमद्य मे |
"I must certainly fight."
yoddhavyaṁ dhruvam adya me

ततोऽभ्यधावत्पानीयं
Then, he approached the water,
tato 'bhyadhāvat pānīyaṁ

पिपासुः पुरुषर्षभः ||
being thirsty.
pipāsuḥ puruṣarṣabhaḥ (296.35,36)

मा तात साहसं कार्षीर्
Dear one, don't be foolish.
mā tāta sāhasaṁ kārṣīr

मम पूर्वपरिग्रहः |
The water has already been restricted by me.
mama pūrva-parigrahaḥ

प्रश्नानुक्त्वा तु कौन्तेय
O Bhima, after answering my questions
praśnān uktvā tu kaunteya

ततः पिब हरस्व च ||
you can drink it and take some.
tataḥ piba harasva ca (296.37)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

एवमुक्तस्ततो भीमो

Having been addressed thus, Bhima,
evam uktas tato bhīmo

यक्षेणामिततेजसा ।

in spite of the limitless power of the yaksha,
yakṣeṇāmitatejasā

अविज्ञायैव तान्प्रश्नान्

ignoring those questions,
avijñāyaiva tān praśnān

पीत्वैव निपपात ह ॥

after drinking the water, fell dead.
pīтваiva nipapāta ha (296.38)

ततः कुन्तीसुतो राजा

Then Yudhishtira, son of Kunti,
tataḥ kuntī-suto rājā

विचिन्त्य पुरुषर्षभः ।

mighty king, having thought it over,
vicintya puruṣarṣabhaḥ

अपेतजननिर्घोषं

into that lonely, still,
apeta-jana-nirghoṣam

प्रविवेश महावनम् ॥

vast forest, he entered.
praviveśa mahāvanam (296.39,40)

विप्रकीर्णधनुर्बाणं

Seeing bow and arrows scattered,
viprakīrṇa-dhanur bāṇam

दृष्ट्वा निहतमर्जुनम् ।

seeing the bodies of Arjuna,
drṣṭvā nihataṃ arjunam

भीमसेनं यमौ चोभौ

Bhima, and the twins (Nakula & Sahadeva),
bhīmasenaṃ yamau cobhau

निर्विचेष्टान्गतायुषः ॥

motionless, lifeless ...
nirviceṣṭān gatāyuṣaḥ (297.2)

स दीर्घमुष्णं निःश्वस्य
Sighing deeply,
sa dīrgham uṣṇam niḥśvasya

शोकबाष्पपरिप्लुतः |
immersed in tears of grief,
śoka-bāṣpa-pariplutaḥ

बुद्ध्या विचिन्तयामास
Yudhishtira thought,
buddhyā vicintayāmāsa

वीराः केन निपातिताः ||
"By whom were these mighty ones killed?"
vīrāḥ kena nipātītāḥ (297.3)

यक्ष उवाच
The yaksha said,
yakṣa uvāca

एतेनाध्यवसायेन
With this on his mind,
etenādhyavasāyena

तत्तोयमवगाढवान् |
he plunged into the water.
tat toyam avagāḍhavān

गाहमानश्च तत्तोयम्
After diving into the water,
gāhamānaś ca tat toyam

अन्तरिक्षात्स शुश्रुवे ||
from above he heard -
antarikṣāt sa śuśruve (297.10)

अहं बकः शैवलमत्स्यभक्षो
I am a crane who eats moss and fish.
ahaṁ bakaḥ śaivala-matsya-bhakṣo

मया नीताः प्रेतवशं तवानुजाः |
Your brothers were killed by me.
mayā nītāḥ pretavaśam tavānujāḥ

त्वं पञ्चमो भविता राजपुत्र
You will become the fifth to die
tvaṁ pañcamo bhavitā rāja-putra

न चेत्प्रश्नान्पृच्छतो व्याकरोषि ||
if you do not answer the questions asked.
na cet praśnān pṛcchato vyākaroṣi (297.11)

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

रुद्राणां वा वसूनां वा
Among the Rudras, Vasus,
rudrāṇām vā vasūnām vā

मरुतां वा प्रधानभाक् |
or Maruts, are you the foremost?
marutām vā pradhānabhāk

पृच्छामि को भवान्देवो
What god are you, I ask.
pṛcchāmi ko bhavān devo

नैतच्छकुनिना कृतम् ||
This could not be done by a bird.
naitac chakuninā kṛtam (297.13)

यक्ष उवाच
The Yaksha said,
yakṣa uvāca

यक्षोऽहमस्मि भद्रं ते
I am a Yaksha. Blessings to you.
yakṣo 'ham asmi bhadraṁ te

नास्मि पक्षी जलेचरः |
I am not an aquatic bird.
nāsmi pakṣī jalecaraḥ

मयैते निहताः सर्वे
By me, all these were killed -
mayaite nihatāḥ sarve

भ्रातरस्ते महौजसः ||
your powerful brothers.
bhrātaras te mahaujasaḥ (297.18)

इमे ते भ्रातरो राजन्

O King, these brothers of yours
ime te bhrātaro rājan

वार्यमाणा मयासकृत् |

were warned by me several times.
vāryamāṇā mayāsakṛt

बलात्तोयं जिहीर्षन्तस्

They wanted to take the water by force,
balāt toyam̐ jihīrṣantas

ततो वै सूदिता मया ||

therefore they were killed by me.
tato vai sūditā mayā (297.22)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

न पेयमुदकं राजन्

O King, this water should not be drunk
na peyam udakam̐ rājan

प्राणानिह परीप्सता |

by one who wants to live.
prāṇān iha parīpsatā

प्रश्नानुक्त्वा तु कौन्तेय

O Yudhishtira, after answering my questions,
praśnān uktvā tu kaunteya

ततः पिब हरस्व च ||

you can drink it and take some.
tataḥ piba harasva ca (297.23)

नैवाहं कामये यक्ष

O Yaksha, I do not want
naivāham̐ kāmaye yakṣa

तव पूर्वपरिग्रहम् |

the water which you have already restricted.
tava pūrva-parigraham

यथाप्रज्ञं तु ते प्रश्नान्

To the best of my ability, your questions
yathā-prajñam̐ tu te praśnān

प्रतिवक्ष्यामि पृच्छ माम् ||

I will answer. Ask me.
prativakṣyāmi pṛccha mām (297.24,25)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

केनस्विच्छ्रोत्रियो भवति

What makes a person a scholar?
kenasvic chrotriyo bhavati

केनस्विद्विन्दते महत् ।

By what does a person attain greatness?
kenasvid vindate mahat

केनद्वितीयवान्भवति

Due to what does a person gain a second?
kena dvitīyavān bhavati

राजन्केन च बुद्धिमान् ॥

O King, what makes a person wise?
rājan kena ca buddhimān (297.28)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

श्रुतेन श्रोत्रियो भवति

By listening, one becomes a scholar.
śrutena śrotriyo bhavati

तपसा विन्दते महत् ।

By austerity, one attains greatness.
tapasā vindate mahat

धृत्या द्वितीयवान्भवति

Through patience, one gains a second.
dhr̥tyā dvitīyavān bhavati

बुद्धिमान्वृद्धसेवया ॥

By serving elders, one becomes wise.
buddhimān vṛddha-sevayā (297.29)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

किंस्विदापततां श्रेष्ठं

Of the falling, what is best?
kiṁsvid āpatatām śreṣṭham

किंस्विन्निपततां वरम् ।

Of the descending, what is best?
kiṁsvin nipatatām varam

किंस्विदेको विचरति

What travels alone?
kiṁsvid eko vicarati

जातः को जायते पुनः ॥

What born is born again?
jātaḥ ko jāyate punaḥ (297.36,46)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

वर्षमापततां श्रेष्ठं

Of the falling, rain is best.
varṣam āpatatām śreṣṭham

बीजं निपततां वरम् ।

Of the descending, seeds are best.
bījaṁ nipatatām varam

सूर्य एको विचरति

The sun travels alone.
sūrya eko vicarati

चन्द्रमा जायते पुनः ॥

The moon is born again.
candramā jāyate punaḥ (297.37,47)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

किंस्विद्गुरुतरं भूमेः

What is more important than the earth?
kiṁsvid gurutaraṁ bhūmeḥ

किं स्विदुच्चतरं च खात् ।

What is higher than the sky?
kiṁsvid uccataraṁ ca khāt

किंस्विच्छीघ्रतरं वायोः

What is faster than the wind?
kiṁsvic chīghrataraṁ vāyoḥ

किंस्विद्बहुतरं नृणाम् ॥

Which are more numerous than men?
kiṁsvid bahutaraṁ nṛṇām (297.40)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

माता गुरुतरा भूमेः

Mother is more important than the earth.
mātā gurutarā bhūmeḥ

पिता उच्चतरश्च खात् ।

Father is higher than the sky.
pitā uccataraś ca khāt

मनः शीघ्रतरं वायोश्

Mind is vaster than the wind.
manaḥ śīghrataraṁ vāyoś

चिन्ता बहुतरी नृणाम् ॥

Worries are more numerous than men.
cintā bahutarī nṛṇām (297.41)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

किंस्वित्प्रवसतो मित्रं

Who is a friend for the traveler?
kiṁsvit pravasato mitraṁ

किंस्विन्मित्रं गृहे सतः ।

Who is a friend at home?
kiṁsvin mitraṁ gr̥he sataḥ

आतुरस्य च किं मित्रं

Who is a friend for the afflicted?
āturasya ca kiṁ mitraṁ

किंस्विन्मित्रं मरिष्यतः ॥

Who is a friend for the dying?
kiṁsvin mitraṁ mariṣyataḥ (297.44)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

सार्थः प्रवसतो मित्रं

A fellow traveler is a friend for the traveler.
sārthaḥ pravasato mitraṁ

भार्या मित्रं गृहे सतः ।

A wife is a friend at home.
bhāryā mitraṁ gr̥he sataḥ

आतुरस्य भिषङ्मित्रं

A doctor is a friend for the afflicted.
āturasya bhiṣaṅ mitraṁ

दानं मित्रं मरिष्यतः ॥

Charity is a friend for the dying.
dānaṁ mitraṁ mariṣyataḥ (297.45)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

धन्यानामुत्तमं किंस्विद्

What is the best of all blessings?
dhanyānām uttamam kiṁsvid

धनानां किंस्विदुत्तमम् |

What is the best of all wealth?
dhanānām kiṁsvid uttamam

लाभानामुत्तमं किंस्वित्

What is the best of all acquisitions?
lābhānām uttamam kiṁsvit

किं सुखानां तथोत्तमम् ||

What is the best kind of happiness?
kiṁ sukhānām tathottamam (297.52)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

धन्यानामुत्तमं दाक्ष्यं

Skill is the best of all blessings.
dhanyānām uttamam dākṣyam

धनानामुत्तमं श्रुतम् |

Learning is the best of all wealth.
dhanānām uttamam śrutam

लाभानां श्रेष्ठमारोग्यं

Health is the best of all acquisitions.
lābhānām śreṣṭham ārogyam

सुखानां तुष्टिरुत्तमा ||

Contentment is the best kind of happiness.
sukhānām tuṣṭir uttamā (297.53)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

कश्च धर्मः परो लोके

What is the highest dharma in the world?
kaś ca dharmah paro loka

कश्च धर्मः सदाफलः ।

What dharma is always fruitful?
kaś ca dharmah sadā-phalaḥ

किं नियम्य न शोचन्ति

Who does not grieve when controlled?
kiṁ niyamy na śocanti

कैश्च सन्धिर्न जीर्यते ॥

What bond never becomes loose?
kaiś ca sandhir na jīryate (297.54)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

आनृशंस्यं परो धर्मस्

Compassion is the highest virtue.
ānṛśaṁsyaṁ paro dharmas

त्रयीधर्मः सदाफलः ।

The three Vedas are always fruitful.
trayī-dharmah sadā-phalaḥ

मनो यम्य न शोचन्ति

The mind, being controlled, does not grieve.
mano yamy na śocanti

सद्भिः सन्धिर्न जीर्यते ॥

The bond with good people never loosens.
sadbhiḥ sandhir na jīryate (297.55)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

किं नु हित्वा प्रियो भवति

Giving up what does one become loved?
kiṃ nu hitvā priyo bhavati

किं नु हित्वा न शोचति ।

Giving up what does one never grieve?
kiṃ nu hitvā na śocati

किं नु हित्वा र्थवान् भवति

Giving up what does one become wealthy?
kiṃ nu hitvārthavān bhavati

किं नु हित्वा सुखी भवेत् ॥

Giving up what does one become happy?
kiṃ nu hitvā sukhī bhavet (297.56)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

मानं हित्वा प्रियो भवति

Giving up pride, one becomes loved.
mānaṃ hitvā priyo bhavati

क्रोधं हित्वा न शोचति ।

Giving up anger, one never grieves.
krodhaṃ hitvā na śocati

कामं हित्वा र्थवान् भवति

Giving up desires, one becomes wealthy.
kāmaṃ hitvārthavān bhavati

लोभं हित्वा सुखी भवेत् ॥

Giving up greed, one becomes happy.
lobhaṃ hitvā sukhī bhavet (297.57)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

व्याख्याता मे त्वया प्रश्ना

My questions have been answered by you
vyākhyātā me tvayā praśnā

याथातथ्यं परन्तप |

correctly, O Yudhishtira.
yāthātathyam̐ parantapa

तस्मात्तवैको भ्रातृणां

Therefore, among your brothers,
tasmāt tavaiko bhrātṛṇām̐

यमिच्छसि स जीवतु ||

whomever you choose, he will live.
yam icchasi sa jīvatu (297.62,65)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

आनृशंस्यं परो धर्मः

Compassion is the greatest dharma
ānṛśaṁsyaṁ paro dharmah̐

परमार्थाच्च मे मतम् |

and ultimate principle, in my view.
paramārthāc ca me matam

आनृशंस्यं चिकीर्षामि

I want to be compassionate.
ānṛśaṁsyaṁ cikīrṣāmi

नकुलो यक्ष जीवतु ||

O Yaksha, let Nakula live.
nakulo yakṣa jīvatu (297.71)

यथा कुन्ती तथा माद्री

As is Kunti, so too is Madri.
yathā kuntī tathā mādri

विशेषो नास्ति मे तयोः ।

For me, there is no difference between them.
viśeṣo nāsti me tayoh

मातृभ्यां सममिच्छामि

I want to treat the two mothers equally.
mātr̥bhyāṁ samam icchāmi

नकुलो यक्ष जीवतु ॥

O Yaksha, let Nakula live.
nakulo yakṣa jīvatu (297.73)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

यस्य तेऽर्थाच्च कामाच्च

Better than artha and kama, for you
yasya te 'rthāc ca kāmāc ca

आनृशंस्यं परं मतम् ।

compassion is considered best.
ānṛśaṁsyaṁ paraṁ matam

तस्मात्ते भ्रातरः सर्वे

Therefore, all of your brothers
tasmāt te bhrātaraḥ sarve

जीवन्तु भरतर्षभ ॥

will live, O Yudhisthira.
jīvantu bharatarṣabha (297.74)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

सरस्येकेन पादेन

In the lake, upon one leg
sarasyekena pādena

तिष्ठन्तमपराजितम् |

standing unconquered,
tiṣṭhantam aparājitam

पृच्छामि को भवान्देवो

I ask, which god are you?
pṛcchāmi ko bhavān devo

न मे यक्षो मतो भवान् ||

You are not a yaksha, in my opinion.
na me yakṣo mato bhavān (298.2)

यक्ष उवाच

The yaksha said,
yakṣa uvāca

अहं ते जनकस्तात

Dear one, I am your father,
ahaṁ te janakas tāta

धर्मो मृदुपराक्रम |

Dharma.
dharmo mṛdu-parākrama

त्वां दिदृक्षुरनुप्राप्तो

I took this form to test you.
tvāṁ didṛkṣur anuprāpto

विद्धि मां भरतर्षभ ||

Know me thus, O Yudhishtira.
viddhi māṁ bharatarṣabha (298.6)

यशः सत्यं दमः शौचम्

Fame, truth, self-control, purity,
yaśaḥ satyaṁ damaḥ śaucam

आर्जवं हीरचापलम् |

straightforwardness, modesty, firmness,
ārjavaṁ hrīr acāpalam

दानं तपो ब्रह्मचर्यम्

charity, austerity, chastity -
dānaṁ tapo brahmacaryam

इत्येतास्तनवो मम ||

these are my offspring.
ity etās tanavo mama (298.7)

धर्मोऽहमस्मि भद्रं ते

I am Dharma. Blessings to you.
dharmo 'ham asmi bhadraṁ te

जिज्ञासुस्त्वामिहागतः ।

I came here to test you.
jijñāsus tvām ihāgataḥ

आनृशंस्येन तुष्टोऽस्मि

I am pleased with your compassion.
ānṛśaṁsyena tuṣṭo 'smi

वरं दास्यामि तेऽनघ ॥

I will give you a boon, O Yudhishtira.
varaṁ dāsyāmi te 'nagha (298.10)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

वर्षाणि द्वादशारण्ये

Twelve years in the forest have passed.
varṣāṇi dvādaśāraṇye

त्रयोदशमुपस्थितम् ।

The thirteenth year is about to come.
trayodaśam upasthitam

तत्र नो नाभिजानीयुर्

During that year, no one should recognize us
tatra no nābhijānīyur

वसतो मनुजाः क्वचित् ॥

while living anywhere.
vasato manujāḥ kvacit (298.15)

धर्म उवाच

Dharma said,
dharma uvāca

उपपन्नो गुणैः सर्वैः

You are endowed with all good qualities
upapanno guṇaiḥ sarvaiḥ

स्वभावेनासि पाण्डव |

by your nature, O Yudhishtira.
svabhāvenāsi pāṇḍava

भवान्धर्मः पुनश्चैव

You are the embodiment of dharma.
bhavān dharmāḥ punaś caiva

यथोक्तं ते भविष्यति ||

As you desire, so shall it be.
yathoktaṁ te bhaviṣyati (298.24)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

इत्युक्तान्तर्दधे धर्मो

Having said thus, Dharma disappeared,
ity uktvāntardadhe dharmo

भगवाँल्लोकभावनः |

the Lord worshipped by all.
bhagavāṁl loka-bhāvanaḥ

समेताः पाण्डवाश्चैव

The Pandavas were reunited
sametāḥ pāṇḍavāś caiva

सुखसुप्ता मनस्विनः ||

having enjoyed a good sleep.
sukha-suptā manasvinaḥ (298.25)