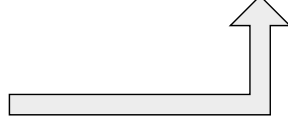


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**Vyasa & Yudhishtira
discuss karma**

**Shānti Parva
Chapters 26-28, 32-34**



Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

न पार्थिवमिदं राज्यं

This worldly kingdom
na pārthivam idaṁ rājyaṁ

न च भोगाः पृथग्विधाः ।

and various enjoyments
na ca bhogāḥ pṛthag-vidhāḥ

प्रीणयन्ति मनो मेऽद्य

bring no pleasure to my mind now,
prīṇayanti mano me 'dya

शोको मां मर्दयत्ययम् ॥

but this grief crushes me.
śoko māṁ mardayatya yam (26.2)

व्यास उवाच
Rishi Vyasa said,
vyāsa uvāca

नाभूतिकाले च फलं ददाति

At this adverse time, no results come from
nābhūti-kāle ca phalaṁ dadāti

शिल्पं न मन्त्राश्च तथौषधानि ।

skill, mantras, or medicines.

śilpaṁ na mantrāś ca tathauṣadhāni

पर्याययोगाद्विहितं विधात्रा

According to the laws ordained by Ishvara,
paryāya-yogād vihitam vidhātrā

कालेन सर्वं लभते मनुष्यः ॥

a person gets everything at the proper time.

kālena sarvaṁ labhate manuṣyaḥ (26.7a,5b)

नाकालतो म्रियते जायते वा

No one dies or is born at the wrong time.
nākālato mriyate jāyate vā

नाकालतो व्याहरते च बालः ।

A child cannot speak at the wrong time.

nākālato vyāharate ca bālaḥ

नाकालतो यौवनमभ्युपैति

A child does not become a youth at the wrong time.

nākālato yauvanam abhyupaiti

नाकालतो रोहति बीजमुप्तम् ॥

A planted seed does not sprout at the wrong time.

nākālato rohati bījam uptam (26.11)

सुखं च दुःखं च भवाभवौ च

Happiness and sorrow, existence and nonexistence,
sukhaṁ ca duḥkhaṁ ca bhavābhavau ca

लाभालाभौ मरणं जीवितं च ।

acquisition and loss, death and life

lābhālābhau maraṇam jīvitam ca

पर्यायशः सर्वमिह स्पृशन्ति

affect everyone here, according to Ishvara's laws.

paryāyaśaḥ sarvam iha sprśanti

तस्माद्धीरो नैव हृष्येन्न कुप्येत् ॥

Therefore, a wise person doesn't get elated or angered.

tasmād dhīro naiva hr̥ṣyen na kupyet (26.31)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

न विमुञ्चति मां शोको

Sadness does not leave me -
na vimuñcati mām śoko

ज्ञातिघातिनमातुरम् |

the tormented killer of my kinsfolk,
jñāti-ghātinam āturam

राज्यकामुकमत्युग्रं

who was extremely eager for the kingdom
rājya-kāmukam atyugraṃ

स्ववंशोच्छेदकारकम् ||

and caused the destruction of his own clan.
svavaṃśoccheda-kāraḥ (27.3)

यस्याङ्गे क्रीडमानेन

Bhishma, on whose lap I once played,
yasyāṅge krīḍamānena

मया वै परिवर्तितम् |

and sought refuge,
mayā vai parivartitam

स मया राज्यलुब्धेन

due to my desire for the kingdom,
sa mayā rājya-lubdhena

गाङ्गेयो विनिपातितः ||

he is now dead.
gāṅgeyo vinipātitaḥ (27.4)

आचार्यश्च महेष्वसः

And Drona, the great archer,
ācāryaś ca maheṣvāsaḥ

सर्वपार्थिवपूजितः |

worshiped by all on the earth,
sarva-pārthiva-pūjitaḥ

अभिगम्य रणे मिथ्या

approaching him on the battlefield,
abhigamya raṇe mithyā

पापेनोक्तः सुतं प्रति ||

was addressed falsely and sinfully (by me).
pāpenoktaḥ sutam prati (27.14)

सोऽहमागस्करः पापः

I am a vile sinner
so 'ham āgaskaraḥ pāpaḥ

पृथिवीनाशकारकः |

who destroyed the kingdom.
pṛthivī-nāśa-kāraḥ

प्रायोपविष्टं जानीध्वम्

Understand this: I will fast until death
prāyopaviṣṭam jānīdhvam

अद्य मां गुरुघातिनम् ||

starting now, because I killed my guru.
adya mām guru-ghātinam (27.22,23)

व्यास उवाच

Rishi Vyasa siad,
vyāsa uvāca

अतिवेलं महाराज

O King, so excessively
ativelam mahārāja

न शोकं कर्तुमर्हसि ।

you should not grieve.
na śokaṁ kartum arhasi

पुनरुक्तं प्रवक्ष्यामि

I will tell you again
punar uktam pravakṣyāmi

दिष्टमेतदिति प्रभो ॥

that all this was determined by karma.
diṣṭam etad iti prabho (27.27)

संयोगा विप्रयोगाश्च

The union and separation
saṁyogā viprayogaś ca

जातानां प्राणिनां ध्रुवम् ।

of all living beings is certain,
jātānām prāṇinām dhruvam

बुद्बुदा इव तोयेषु

like bubbles in water
budbudā iva toyeṣu

भवन्ति न भवन्ति च ॥

that come and go.
bhavanti na bhavanti ca (27.28)

सुप्रियैर्विप्रयोगश्च

Separation from loved ones
supriyair viprayogaś ca

सम्प्रयोगस्तथाप्रियैः ।

and meeting with enemies,
samprayogas tathāpriyaiḥ

अर्थानर्थौ सुखं दुःखं

wealth and loss, happiness and sorrow,
arthānarthau sukham duḥkham

विधानमनुवर्तते ॥

all happen according to karma.
vidhānam anuvartate (28.18)

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

मया ह्यवध्या बहवो
Many who should not have been killed
mayā hy avadhyā bahavo

घातिता राज्यकारणात् |
were killed by me for the sake of the kingdom.
ghātitā rājya-kāraṇāt

तान्यकार्याणि मे ब्रह्मन्
O Vyasa, these sinful deeds
tāny akāryāṇi me brahman

दहन्ति च तपन्ति च ||
burn me and afflict me.
dahanti ca tapanti ca (32.10)

व्यास उवाच
Rishi Vyasa said,
vyāsa uvāca

ईश्वरो वा भवेत्कर्ता
Is Ishvara the cause (for their deaths)
īśvaro vā bhavet kartā

पुरुषो वापि भारत |
or personal effort, O Yudhishtira,
puruṣo vāpi bhārata

हठो वा वर्तते लोके
or chance,
haṭho vā vartate loka

कर्मजं वा फलं स्मृतम् ||
or the results of past actions?
karmajaṃ vā phalaṃ smṛtam (32.11)

ईश्वरेण नियुक्ता हि

If, impelled by Ishvara,
īśvareṇa niyuktā hi

साध्वसाधु च पार्थिव |

good and bad
sādhvasādhu ca pārthiva

कुर्वन्ति पुरुषाः कर्म

deeds - people do,
kurvanti puruṣāḥ karma

फलमीश्वरगामि तत् ||

then Ishvara would get the results.
phalam īśvara-gāmi tat (32.12)

अथ वा पुरुषः कर्ता

Or, if personal effort is the cause
atha vā puruṣaḥ kartā

कर्मणोः शुभपापयोः |

for good and bad deeds,
karmaṇoḥ śubha-pāpayoḥ

न परं विद्यते तस्माद्

then Ishvara does not exist.
na param vidyate tasmād

एवमन्यच्छुभं कुरु ||

Thus you can do anything.
evam anyac-chubham kuru (32.16)

यथा हि पुरुषश्छिन्द्याद्

If a person cuts
yathā hi puruṣaś chindyād

वृक्षं परशुना वने |

a tree in the forest with an axe,
vṛkṣam paraśunā vane

छेत्तुरेव भवेत्पापं

sin accrues to the person,
chettur eva bhavet pāpam

परशोर्न कथञ्चन ||

not to the axe at all.
paraśor na kathañcana (32.13)

यदि वा मन्यसे राजन्

Or, O King, if you think
yadi vā manyase rājan

हठे लोकं प्रतिष्ठितम् |

the world is ruled by chance,
haṭhe lokaṁ pratiṣṭhitam

एवमप्यशुभं कर्म

then this terrible war
evam apy aśubham karma

न भूतं न भविष्यति ||

would not have happened, nor would it in the future.
na bhūtam na bhaviṣyati (32.18)

अथापि लोके कर्माणि

But, actions in the world
athāpi loke karmāṇi

समावर्तन्त भारत |

give rise to, O King,
samāvartanta bhārata

शुभाशुभफलं चेमे

good and bad results. And people
śubhāśubha-phalaṃ ceme

प्राप्नुवन्तीति मे मतिः ||

reap those results. This is my view.
prāpnuvantīti me matiḥ (32.20)

युधिष्ठिर उवाच

Yudhishtira said,
yudhiṣṭhira uvāca

दृष्ट्वा ज्ञातिवधं घोरं

Seeing the terrible death of my relatives
dṛṣṭvā jñāti-vadhaṃ ghoraṃ

हतांश्च शतशः परान् |

and hundreds of others,
hatānś ca śataśaḥ parān

कोटिशश्च नरानन्यान्

and millions of others,
koṭiśaś ca narān anyān

परितप्ये पितामह ||

I feel regret, O Vyasa.
paritapye pitāmaha (33.6)

व्यास उवाच

Rishi Vyasa said,
vyāsa uvāca

काङ्क्षमाणाः श्रियं कृत्स्नां
Desiring great wealth
kāṅkṣamāṇāḥ śriyaṁ kṛtsnām

पृथिव्यां च महद्यशः |
and glory in the world,
pṛthivyām ca mahad-yaśaḥ

कृतान्तविधिसंयुक्ताः
endowed with their own karma,
kṛtānta-vidhi-samyuktāḥ

कालेन निधनं गताः ||
they died according to the laws of karma.
kālena nidhanaṁ gatāḥ (34.3)

यो हि पापसमारम्भे
One who, towards doing sinful
yo hi pāpa-samārambhe

कार्ये तद्भावभावितः |
deeds, is inclined,
kārye tad-bhāva-bhāvitaḥ

कुर्वन्नपि तथैव स्यात्
and does those (sinful deeds),
kurvann api tathaiva syāt

कृत्वा च निरपत्रपः ||
yet feels no remorse ...
kṛtvā ca nirapatrapaḥ (34.23)

तेषामपि महाबाहो
O King, on their
teṣām api mahābāho

कर्माणि परिचिन्तय |
deeds, please reflect.
karmāṇi paricintaya

विनाशहेतुकारित्वे
In causing their death,
vināśa-hetu-kāritve

यैस्ते कालवशं गताः ||
due to these deeds, they met their ends.
yais te kāla-vaśaṁ gatāḥ (34.8)

प्रायश्चित्तं न तस्यास्ति
he does no expiation
prāyaścittaṁ na tasyāsti

हासो वा पापकर्मणः ||
and his papa karma does not decrease.
hrāso vā pāpa-karmaṇaḥ (34.24)

त्वं तु शुक्लाभिजातीयः

But you, born with blessings,
tvaṁ tu śuklābhijātīyaḥ

परदोषेण कारितः |

impelled by the mistakes of others,
para-doṣeṇa kāritaḥ

अनिच्छमानः कर्मेदं

you did this deed, not wanting to do so.
anicchamānaḥ karmedaṁ

कृत्वा च परितप्यसे ||

Having done so, you now feel remorse.
kṛtvā ca paritapyase (34.25)

अश्वमेधो महायज्ञः

The great sacrifice, ashvamedha,
aśvamedho mahāyajñaḥ

प्रायश्चित्तमुदाहृतम् |

for the sake of expiation,
prāyaścittam udāhṛtam

तमाहर महाराज

you should perform, O King.
tam āhara mahārāja

विपाप्मैवं भविष्यसि ||

Thus you will be freed from sin.
vipāpmaivaṁ bhaviṣyasi (34.26)