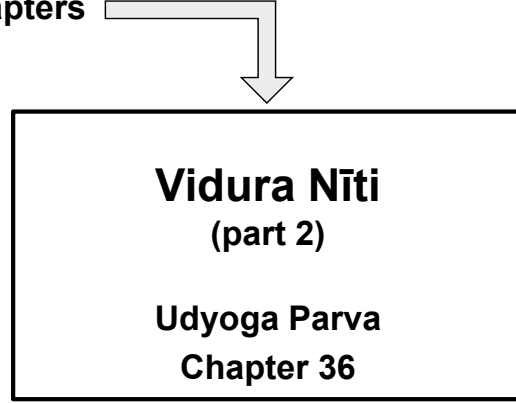


- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga Parva - 197 chapters
- 6 Bhīshma (117)
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- 18 Svargārohana (5)



Swami Tadatmananda
Arsha Bodha Center

विदुर उवाच

Vidura said,
vidura uvāca

अत्रैवोदाहरन्तीमम्

Here is an illustration
atraivodāharantīmam

इतिहासं पुरातनम् ।

from an old story of the
itihāsaṁ purātanam

आत्रेयस्य च संवादं

dialogue between Atreya
ātreyasya ca saṁvādaṁ

साध्यानां चेति नः श्रुतम् ॥

and the Sadhyas -- as we have heard.
sādhyānāṁ ceti naḥ śrutam (36.1)

चरन्तं हंसरूपेण

Atreya was wandering about in the form of a swan --
carantaṁ haṁsa-rūpeṇa

महर्षिं संशितव्रतम् ।

the great rishi committed to vows.
maharṣiṁ saṁśita-vratam

साध्या देवा महाप्राज्ञं

To that wise sage, the Sadhyas
sādhyā devā mahā-prājñam

पर्यपृच्छन्त वै पुरा ॥

addressed these questions long ago.
paryapṛcchanta vai purā (36.2)

साध्या ऊचुः

The Sadhyas said,
sādhyā ūcuḥ

साध्या देवा वयमस्मो महर्षे

O great sage, we are devas known as Sadhyas.
sādhyā devā vayam asmo maharṣe

दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम् ।

Seeing you, we were not able to guess who you are.
dr̥ṣṭvā bhavantaṁ na śaknumo 'numātum

श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः

It seems like you are wise and learned in the scriptures.
śrutena dhīro buddhimāṁs tvam̐ mato naḥ

काव्यां वाचं वक्तुमर्हस्युदाराम् ॥

Please tell us words of wisdom and nobility.

kāvyaṁ vācaṁ vaktum arhasy udārām (36.3)

हंस उवाच

The swan said,
haṁsa uvāca

आक्रुश्यमानो नाक्रोशेन्

When cursed, one should not curse.
ākruśyamāno nākrośen

मन्युरेव तितिक्षितः ।

Anger, when endured,
manyur eva titikṣitaḥ

आक्रोष्टारं निर्दहति

burns the curser
ākroṣṭāraṁ nirdahati

सुकृतं चास्य विन्दति ॥

and endows one with his good karma.
sukṛtaṁ cāsya vindati (36.5)

यदि सन्तं सेवते यद्यसन्तं

If one associates with a saint, sinner,
yadi santam sevate yady asantam

तपस्विनं यदि वा स्तेनमेव |

an ascetic or a thief,
tapasvinam yadi va stenam eva

वासो यथा रङ्गवशं प्रयाति

like a cloth is stained by dye,
vaso yatha rangavaśam prayāti

तथा स तेषां वशमभ्युपैति ||

so too, he becomes stained by them.
tathā sa teṣāṃ vaśam abhyupaiti (36.10)

वादं तु यो न प्रवदेन्न वादयेद्

One who slanders not nor makes others slander,
vadam tu yo na pravaden na vadayed

यो नाहतः प्रतिहन्यान्न घातयेत् |

who when attacked, doesn't strike back or make others do so,
yo nahataḥ pratihanyān na ghātayet

यो हन्तुकामस्य न पापमिच्छेत्

who wishes no ill upon a person who wants to kill him,
yo hantu-kāmasya na pāpam icchet

तस्मै देवाः स्पृहयन्त्यागताय ||

the gods long for his arrival.
tasmai devāḥ sprhayanty āgatāya (36.11)

अव्याहृतं व्याहृताच्छ्रेय आहुः

They say: not speaking is better than speaking.
avyāhṛtam vyāhṛtāc chreya āhuḥ

सत्यं वदेद्व्याहृतं तद्वितीयम् |

If one speaks, it should be true (second point).
satyam vaded vyāhṛtam tad dvitīyam

प्रियं वदेद्व्याहृतं तत्तृतीयं

If one speaks, it should be pleasing (third point).
priyam vaded vyāhṛtam tat tṛtīyam

धर्म्यं वदेद्व्याहृतं तच्चतुर्थम् ||

If one speaks, it should be righteous (fourth point).
dharmyam vaded vyāhṛtam tac caturtham (36.12)

धृतराष्ट्र उवाच

King Dhritarashtra said,
dhṛtarāṣṭra uvāca

महाकुलानां स्पृहयन्ति देवा

They aspire for great families -- the gods,
mahā-kulānām spr̥hayanti devā

धर्मार्थवृद्धाश्च बहुश्रुताश्च |

the mature, and the wise.

dharmārtha-vṛddhāś ca bahu-śrutāś ca

पृच्छामि त्वां विदुर प्रश्नमेतं

O Vidura, I ask you this question:

pr̥cchāmi tvām vidura praśnam etaṁ

भवन्ति वै कानि महाकुलानि ||

What makes a great family great?

bhavanti vai kāni mahā-kulāni (36.22)

विदुर उवाच

Vidura said,
vidura uvāca

कुलानि समुपेतानि

Families endowed with
kulāni samupetāni

गोभिः पुरुषतोऽश्वतः |

cows, servants, and horses
gobhiḥ puruṣato 'śvataḥ

कुलसङ्ख्यां न गच्छन्ति

do not count as good families
kula-saṅkhyām na gacchanti

यानि हीनानि वृत्ततः ||

if their conduct is bad.

yāni hīnāni vṛttataḥ (36.28)

वृत्ततस्त्वविहीनानि

But families free of bad conduct,
vṛttatas tvavihīnāni

कुलान्यल्पधनान्यपि |

even if they have little wealth,
kulāny alpa-dhanāny api

कुलसङ्ख्यां तु गच्छन्ति

are counted as good families
kula-saṅkhyām tu gacchanti

कर्षन्ति च महद्यशः ||

and gain much fame.

karṣanti ca mahad yaśaḥ (36.29)

मा नः कुले वैरकृत्कश्चिदस्तु
May no one in our family be hostile.
mā naḥ kule vairakṛt kaścīd astu

राजामात्यो मा परस्वापहारी |
May none associated with the king steal another's property,
rājāmātyo mā parasvāpahārī

मित्रद्रोही नैकृतिकोऽनृती वा
betray a friend, cheat, lie,
mitra-drohī naikṛtiko 'nṛtī vā

पूर्वाशी वा पितृदेवातिथिभ्यः ||
or eat before offering food to ancestors, gods, and guests.
pūrvāśī vā pitṛ-devātithibhyaḥ (36.30)

तृणानि भूमिरुदकं
Food, room, water,
tṛṇāni bhūmir udakam

वाक्चतुर्थी च सूनृता |
and a kind word (in the fourth place) --
vāk caturthī ca sūnṛtā

सतामेतानि गेहेषु
these, in the houses of good people,
satām etāni geheṣu

नोच्छिद्यन्ते कदाचन ||
are never lacking.
nocchidyante kadācana (36.32)

श्रद्धया परया राजन्
O wise King, with great reverence
śraddhayā parayā rājann

उपनीतानि सत्कृतिम् |
they are offered as hospitality,
upanītāni sat-kṛtim

प्रवृत्तानि महाप्राज्ञ
given forth
pravṛttāni mahāprājña

धर्मिणां पुण्यकर्मणाम् ||
in homes of the righteous who do good deeds.
dharmināṃ puṇya-karmaṇām (36.33)

धूमायन्ते व्यपेतानि
Scattered firebrands merely smoke.
dhūmāyante vyapetāni

ज्वलन्ति सहितानि च |
But they burn brightly when gathered together.
jvalanti sahitāni ca

धृतराष्ट्रोल्मुकानीव
O Dhritarashtra,
dhṛtarāṣṭrolmukānīva

ज्ञातयो भरतर्षभ ||
so it is with family members.
jñātayo bharatarṣabha (36.58)

महानप्येकजो वृक्षो

A lone tree, even though mighty,
mahān apy ekajo vṛkṣo

बलवान्सुप्रतिष्ठितः |

strong, and well-rooted,
balavān supraṭiṣṭhitah

प्रसह्य एव वातेन

enduring a violent wind,
prasahya eva vātena

शाखास्कन्धं विमर्दितुम् ||

can be torn apart, branch and trunk.
śākhā-skandhaṁ vimarditum (36.60)

अथ ये सहिता वृक्षाः

But those trees growing together
atha ye sahitā vṛkṣāḥ

सङ्घशः सुप्रतिष्ठिताः |

in a cluster, well-rooted --
saṅghaśaḥ supraṭiṣṭhitāḥ

ते हि शीघ्रतमान्वातान्

even the strongest winds
te hi śīghratamān vātān

सहन्तेऽन्योन्यसंश्रयात् ||

they can endure because they support one another.
sahante 'nyonya-saṁśrayāt (36.61)