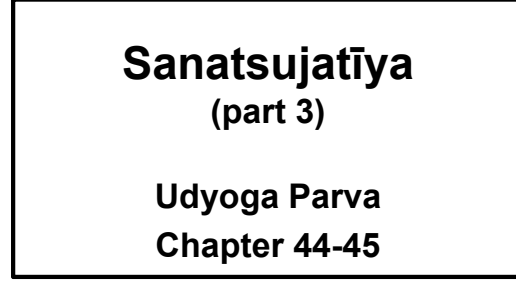


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Swami Tadatmananda
Arsha Bodha Center

धृतराष्ट्र उवाच

King Dhritarashtra said,
dhṛtarāṣṭra uvāca

सनत्सुजात यदिमां परार्थां

O Sanatsujata, this supreme
sanatsujāta yad imām parārthām

ब्राह्मीं वाचं प्रवदसि विश्वरूपाम् ।

all-encompassing teaching about brahman that you tell --
brāhmīm vācam pravadasi viśva-rūpām

परां हि कामेषु सुदुर्लभां कथां

the most difficult of all to obtain --
parām hi kāmēṣu sudurlabhām kathām

तद्ब्रूहि मे वाक्यमेतत्कुमार ॥

tell me that teaching, O Sanatsujata.
tad brūhi me vākyaṃ etat kumāra (44.1)

सनत्सुजात उवाच

Rishi Sanatsujata said,
sanatsujāta uvāca

नैतद्ब्रह्म त्वरमाणेन लभ्यं

That brahman is not quickly obtained --
naitad brahma tvaramāṇena labhyaṁ

यन्मां पृच्छस्यभिहृष्यस्यतीव ।

which you asked me about impetuously.
yan māṁ pṛcchasy abhihṛṣyasyatīva

अव्यक्तविद्यामभिधास्ये पुराणीं

I will tell the ancient, secret wisdom
avyakta-vidyām abhidhāsyē purāṇīṁ

बुद्ध्या च तेषां ब्रह्मचर्येण सिद्धाम् ॥

attainable by the intelligent through brahmacharya.
buddhyā ca teṣāṁ brahmacaryeṇa siddhām (44.2)

धृतराष्ट्र उवाच

King Dhritarashtra said,
dhṛtarāṣṭra uvāca

अव्यक्तविद्यामिति यत्सनातनीं

This secret, ancient wisdom which
avyakta-vidyām iti yat sanātanīṁ

ब्रवीषि त्वं ब्रह्मचर्येण सिद्धाम् ।

you say is attainable through brahmacharya
bravīṣi tvaṁ brahmacaryeṇa siddhām

अनारभ्या वसतीहार्य काले

is beginningless. It is here now, O noble one.
anārabhyā vasatīhārya kāle

कथं ब्राह्मण्यममृतत्वं लभेत ॥

How can the eternal knowledge of brahman be obtained?
katham brāhmaṇyam amṛtatvaṁ labheta (44.3)

सनत्सुजात उवाच

Rishi Sanatsujata said,
sanatsujāta uvāca

येऽस्मिँल्लोके विजयन्तीह कामान्

Those who conquer their desires in the world,
ye 'smimīṃ loke vijayanṭīha kāmān

ब्रह्मीं स्थितिमनुतितिक्षमाणाः ।

patiently pursuing the state of brahman,
brāhmīṃ sthitim anutitikṣamāṇāḥ

त आत्मानं निर्हरन्तीह देहान्

they separate atma from the body
ta ātmānaṃ nirharantīha dehān

मुञ्जादिषीकामिव सत्त्वसंस्थाः ॥

like the pith from munja grass, being established in sattva.
muñjād iṣīkām iva sattva-saṁsthāḥ (44.4)

आचार्ययोनिमिह ये प्रविश्य

Those who enter the guru's womb,
ācārya-yonim iha ye praviśya

भूत्वा गर्भं ब्रह्मचर्यं चरन्ति ।

having become an unborn child, they practice brahmacharya.
bhūtvā garbhaṃ brahmacaryaṃ caranti

इहैव ते शास्त्रकारा भवन्ति

They become students of the scriptures here,
ihaiva te śāstra-kārā bhavanti

प्रहाय देहं परमं यान्ति योगम् ॥

and after dying, they reach the supreme union.
prahāya dehaṃ paramaṃ yānti yogam (44.6)

अन्तवन्तः क्षत्रिय ते जयन्ति

O King, finite are the worlds men conquer
antavantaḥ kṣatriya te jayanti

लोकाञ्जनाः कर्मणा निर्मितेन ।

through the deeds they perform.
lokāñ janāḥ karmaṇā nirmiteṇa

ब्रह्मैव विद्वांस्तेन अभ्येति सर्वं

But the wise reach brahman by knowledge.
brahmaiva vidvāṃs tena abhyeti sarvaṃ

नान्यः पन्था अयनाय विद्यते ॥

There is no other path to this goal.
nānyaḥ panthā ayanāya vidyate (44.17)

न पृथिव्यां तिष्ठति नान्तरिक्षे

It (knowledge of brahman) does not reside in the earth or sky.
na pṛthivyāṃ tiṣṭhati nāntarikṣe

नैतत्समुद्रे सलिलं बिभर्ति ।

Water in the sea does not carry it.
naitat samudre salilaṃ bibharti

न चापि वायौ न च देवतासु

It is not in the air nor among the gods.
na cāpi vāyau na ca devatāsu

न तच्चन्द्रे दृश्यते नोत सूर्ये ॥

It is not seen in the moon or sun.
na tac candre dṛśyate nota sūrye (44.19,20)

अपारणीयं तमसः परस्तात्

It (knowledge of brahman) is transcendent, beyond darkness.
apāraṇīyaṁ tamaśaḥ parastāt

तदन्तकोऽप्येति विनाशकाले |

At the time of death, death itself dies.
tad antako 'pyeti vināśa-kāle

अणीयरूपं क्षुरधारया तन्

It is more subtle than the edge of a razor,
aṇīya-rūpaṁ kṣura-dhārayā tan

महच्च रूपं त्वपि पर्वतेभ्यः ||

yet it is greater than the mountains.
mahac ca rūpaṁ tvapi parvatebhyaḥ (44.22)

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ||

which is sacred and eternal.
bhagavantam sanātanam (45.1)

यत्तच्छुक्रं महज्ज्योतिर्

The seed (source of all) is the great light (consciousness)
yat tac chukraṁ mahaj-jyotir

दीप्यमानं महद्यशः |

shining with great glory.
dīpyamānaṁ mahad-yaśaḥ

तद्वै देवा उपासन्ते

The gods meditate on that (light)
tad vai devā upāsante

यस्मादर्को विराजते ||

because of which even the sun shines.
yasmād arko virājate

शुक्राद्ब्रह्म प्रभवति

From that seed (source of all), the creator is born.
śukrād brahma prabhavati

ब्रह्म शुक्रेण वर्धते |

By that seed, the creator is nourished.
brahma śukreṇa vardhate

तच्छुक्रं ज्योतिषां मध्ये

That seed, among all lights,
tac chukraṁ jyotiṣāṁ madhye

ऽतप्तं तपति तापनम् ||

is without heat, yet it heats all.
'taptam tapati tāpanam

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ॥

which is sacred and eternal.
bhagavantam sanātanam (45.2)

उभौ च देवौ पृथिवीं दिवं च

Both jiva and ishvara, earth and heaven,
ubhau ca devau pṛthivīm divam ca

दिशश्च शुक्रं भुवनं बिभर्ति ।

the directions and the world -- the seed supports.
diśaś ca śukraṁ bhuvanam bibharti

तस्माद्दिशः सरितश्च स्रवन्ति

From the seed, the directions and rivers flow forth.
tasmād diśaḥ saritaś ca sravanti

तस्मात्समुद्रा विहिता महान्तः ॥

By the seed, the great seas are maintained.
tasmāt samudrā vihitā mahāntaḥ

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ॥

which is sacred and eternal.
bhagavantam sanātanam (45.4)

पूर्णात्पूर्णान्युद्धरन्ति

From the full, the full come forth.
pūrṇāt pūrṇāny uddharanti

पूर्णात्पूर्णानि चक्रिरे ।

From the full, they make the full.
pūrṇāt pūrṇāni cakrire

हरन्ति पूर्णात्पूर्णानि

When the full are taken from the full,
haranti pūrṇāt pūrṇāni

पूर्णमेवावशिष्यते ॥

fullness alone remains.
pūrṇam evāvaśiṣyate

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ॥

which is sacred and eternal.
bhagavantam sanātanam (45.10)

तस्मादग्निश्च सोमश्च

From that seed come fire and moon.
tasmād agniś ca somaś ca

तस्मिंश्च प्राण आततः ।

By that seed, life is maintained.
tasmimś ca prāṇa ātataḥ

सर्वमेव ततो विद्यात्

Because of that seed, one can know everything.
sarvam eva tato vidyāt

तत्तद्वक्तुं न शक्नुमः ॥

Yet we cannot say what that seed is.
tat tad vaktuṁ na śaknumaḥ

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ॥

which is sacred and eternal.
bhagavantam sanātanam (45.11,12)

अपानं गिरति प्राणः

Exhalation resolves in inhalation.
apānaṁ girati prāṇaḥ

प्राणं गिरति चन्द्रमाः ।

Inhalation resolves in the moon (manas).
prāṇam girati candramāḥ

आदित्यो गिरते चन्द्रम्

The moon (manas) resolves in the sun (buddhi).
ādityo girate candram

आदित्यं गिरते परः ॥

The sun (buddhi) resolves in the supreme.
ādityam girate paraḥ

योगिनस्तं प्रपश्यन्ति

The yogis discover that
yoginas taṁ prapaśyanti

भगवन्तं सनातनम् ॥

which is sacred and eternal.
bhagavantam sanātanam (45.13)

अङ्गुष्ठमात्रः पुरुषो महात्मा

That great being, the size of a thumb,
aṅguṣṭha-mātraḥ puruṣo mahātmā

न दृश्यतेऽसौ हृदये निविष्टः ।

dwelling in the heart, is not seen.
na dṛśyate 'sau hṛdaye niviṣṭaḥ

अजश्चरो दिवारात्रमतन्द्रितश्च

Unborn, it wanders tirelessly day and night.
ajaś caro divārātram atandritaś ca

स तं मत्वा कविरास्ते प्रसन्नः ॥

The sage, knowing it, remains content.
sa taṁ matvā kavir āste prasannaḥ (45.24)

अहमेवास्मि वो माता

I am indeed mother.
aham evāsmi vo mātā

पिता पुत्रोऽस्म्यहं पुनः ।

Father and son -- thus again am I.
pitā putro 'smy ahaṁ punaḥ

आत्माहमपि सर्वस्य

I am the self of all,
ātmāham api sarvasya

यच्च नास्ति यदस्ति च ॥

whether past, present, or future.
yac ca nāsti yad asti ca (45.25)

अणोरणीयान्सुमनाः

Smaller than small, intelligent,
aṇor aṇīyān sumanāḥ

सर्वभूतेषु जागृमि ॥

I am awake in all beings.
sarva-bhūteṣu jāgṛmi

पितरं सर्वभूतानां

The father of all beings
pitaram sarva-bhūtānām

पुष्करे निहितं विदुः ॥

residing in the lotus heart -- they (yogis) know.
puṣkare nihitam viduḥ (45.28)